

# Sefer Ilion Kithra

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**Issued by direct order:**

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**Chevrah Zerach Boqur Aur**

# Sefer Heh

A previously restricted teaching on the means necessary to reach the Throne of the Presence, through the Intercourse which takes place between the Two Kerubim of the Ark.

from a friend of Vaqob, that has Ascended the Mountain. A.M., having attained to the Throne of the Presence, after much Ordeal and Hardship.

P.A.A.D. Knowing the One G\_d, Malkah Qadisha; the very Spirit of the Sephiroth and the Innermost Mystery of the faith.

A.A.A.A.A.M. This all attained in the most Concealed Manner. S.L., and the one beyond that.

# Metatron and Sandalphon

by Frater P.A.A.D. Fr A.M.

The paper is of some interest... if a person understands certain keys to its interpretation. However, it is lacking much detail. Despite this... my comment below. Actually, after further perusal there is a little more to this paper than it appears at first glance... it requires definite oral instruction and definitely shows a Lurianic and Zoharic... if not outright Sabbatean influence.

The relationship between Metatron and Sandalphon is very complex and an entire tome could be devoted to this topic. I will not presently engage in a discussion of all the intricacies of the relationship as it concerns the subject of Gilgulim or reincarnation... without an understanding of the Lurianic writings this would only confuse most readers.

Please humor the writer and accept that there is traditional and Rabbinic authority in regards to this. If one cares to explore that topic... the chapters 31-36 of the *Sha'ar H'Gilgulim* of the ARIZAL should be intensely studied (This text was part of the Rosenroth tome *Kabbala Denudata*). Writer will however, point out certain components regarding this Cycle (Gilgulim/Reincarnation) when necessary.

A key to understanding certain aspects of the relationship between these two figures is understanding the Kabbalistic Doctrine of the 320 Sparks.

Most Occultists using a Western and Hermetic Model have "some" insight into the Kabbalistic Tree of Life... however, the post-modern emphasis on using the Tree as a simple filing cabinet and classification system prevents the majority of seeing the Mythopoetic importance of the Kabbalah as a Gnostic system. A student of the Hermetic mysteries should be familiar with the term "The 32 Paths of Wisdom" as representing the "Otz Chiim" or "Tree of Life".

These same 32 Paths also exist within each Sephirah of the Tree in a subdivided manner.

Thus there is a Kether of Hokmah, a Hokmah of Hokmah, a Binah of Hokmah, etc all within the overall Sefirah of Hokmah; and likewise for the other Sefirot. Since 32 Paths exist within each Sefirah... they are considered as "Sparks"... thus there are 320 Sparks relating to the 32 Paths within each of the Ten Sefirot.  $32 \times 10 = 320$ .

Another concept related to the topic of the 320 Sparks is the event termed "The Breaking of the Vessels" or the "Shevirah H'Kelim". The Vessels (Kelim) that were initially emanated from Adam Qadmon (Primordial Adam) were unable to hold the Light of the Endless (Ain Soph) and they burst, causing an admixture of the Sparks of the Light with the "Shells" or "Husks" (Qlippoth). This event is also termed "The Death of the Kings of Edom, who ruled before there was a King in Israel".

The primary reason the Vessels shattered is that only the Three Supernals issued in Balanced Disposition (Right, Left, and Center); the Lower Seven issued Linearly, and being unable to communicate the Influence between each other... they could only "Receive" and they shattered. The Supernals did not fully shatter but the "Rear" parts of Hokmah and Binah fell, the Lower Seven were shattered. Thus, Kether maintained its place along with its 32 Sparks leaving 288 Sparks to nourish and provide sustenance to either Good or Evil. This is also referred to as the 72 Sparks from each World which fell ( $72 \times 4 = 288$ ).

Now, the World of Assiah which relates also to the Sefirah Malkuth contains its own 32 Sparks, but these have become mixed with the Qlippoth. Thus the goal of the Tikkune (Emendation/Rectification) is to "Raise" these Holy Sparks that are exiled amongst the Forces of the "Other Side", the "Sitra Ahara".

The Ruach has the capability when coupled with its "Higher Aspiration" (Neschamah) to raise these "Sparks of Holiness"; or to allow the "Animal Passions" to rule and nourish the "Other Side" and gain more of a grasp on the other Sparks. Thus these Sparks are the animating and sustaining power that enables the Created Beings to exist... and they can be held hostage and prostituted to the service of the "Other Side"... or redeemed and raised through their innate Holiness in conjunction with the Actions of Man.

This process of Emendation/Rectification may be presented by contrasting the numbers 320 with 288 along with certain Kabbalistic formulae:

<http://perarduaaddeus.googlepages.com/overviewofemendations>

Prior to discussing specific Kabbalistic Formulae relating to Metatron and Sandalphon, it is important to examine a couple of items in this regard. There are certain numerical abbreviations that are utilized in Kabbalah. I would point out those pertinent to this discussion... The first instance is related to the number 72... so ... we know that this number relates to the Shem H'Mephorasch or name of seventy-two letters and to the IHVH 72 (IVD HI VIV HI), etc... but it also is related to 70 languages and 70 Nations (so 72 is related to these other 70 concepts... there are complex formulae in relation to this but suffice it to say that the 70 Nations and languages are included in the overall attributes of the symbolic number 72). Similarly, the number 280... the sum of the value of the five final letters relates to the 288 Sparks. Another concept is the 'Holel' where the whole word is taken into account along with the spelling... this concept or inclusion of the vowel points as a unity... can move the gematria upward by a value of one unit. Thus the number 314 could be valued as 315 accounting the Holel.

Note: The inclusion of the Holel as the Unity of meaning is important both symbolically and in the Gematria relating to Sandalphon and Metatron.

The five final letters represent the Ten Sephiroth, and the qualities of their opposition and balance. When given in direct alphabetical order they relate to the 5 Mercies (Hasadim/Chesedim), and when given in the order most commonly used represent the 5 Strengths or Severities (Gevuroth). When the "Sefer Yetzirah" refers to "Five over against Five" it refers to dividing the Sephiroth according to their overall quality of Lovingkindness (Chesed) or Judgement (Din another name for Gevurah).

[This also has much connection with the relationship between the NShMThA QDISHA (Holy Intelligences) and the NPhSh ChIH (Animal Soul in its Fullness; ie including the Creative Entity/Ego) as representative of these **Dual Contending Forces**. The Nepesch Chiah has a strong inclination to receive for itself alone and therefore tends toward the "Evil Inclination" or "Itzer H'Ra". The Neschamathah Qadisha have a strong inclination toward Holiness and tend toward the "Good Inclination" or "Itzer H'Tov".]

The following information has been noted by Aryeh Kaplan (B"H) in his edition of the "Sefer Yetzirah". So, in alphabetical order we have:

Kaph - Kether

Mem - Hokmah

Nun - Chesed

Peh - Tiphareth

Tzaddi - Netzach

These Five Sephiroth are predominately of the quality of Chesed or Lovingkindness.

However, these letters are typically listed in the following order:

Mem - Binah

Nun - Gevurah

Tzaddi - Hod

Peh - Yesod

Kaph - Malkuth

These Five Sephiroth are predominately of the quality of Din or Strict Judgement.

From this we are able to see certain opposing qualities among the Sephiroth:

Kether - Kaph - Malkuth (First and Last; Crown and Kingdom)

Hokmah - Mem - Binah (Father and Mother; Abba and Imma)

Chesed - Nun - Gevurah (Lovingkindness and Severity; Mercy and Judgement)

Tiphareth - Peh - Yesod (Beauty and Foundation; Rachamim - Compassion/Mercy is another title for Tiphareth/Central Pillar)

Netzach - Tzaddi - Hod (Victory and Splendour/Glory. Victory - To fight on until Victorious; Glory/Splendour - To fight on and give all even if no Victory is possible).

Since Sandalphon (SNDLPhVN) has a gematria of 280 there is a strong relationship between this Angel and the 288 Sparks along with the concept of Strength/Judgement and the Left Side of the Tree. Meanwhile Metatron has a relationship to the 320 Sparks along with the concept of Mercy/Lovingkindness and the Right Side of the Tree.

The interplay between above and below, good vs. evil, and the resolution and perfection of the opposites in the Lurianic drama can be seen in these "Potencies".

THE DUAL POTENCIES,  
MASCULINE AND FEMININE, NECESSARY UNTO THE  
MANIFESTATION OF ALL THINGS, AS SYMBOLISED IN THE  
DIAGRAM OF THE FLAMING SWORD BETWEEN  
METATRON AND SANDLPHON

>>This Diagram is attached to the Front (West) of the Altar, and is  
>>therefore facing the Aspirant, both in the First Point of the Grade of  
>>Zelator and in the Reception into that of Theoricus. In either case  
>>its presence is rather indicated to the Aspirant than explained,  
>>contrary to the method followed with regard to the other Diagrams  
>>employed, in the first case in reference to the Cherubim and Flaming  
>>Sword placed to guard the Way of the Tree of Life; in the second as  
>>contrasting with the Serpent of the Paths of the Tree. In the former  
>>instance the Aspirant is admitted into the Hall wherein it is present,  
>>the Hermetic Cross being in his right hand; in the latter he holds the  
>>Caduceus of Hermes: the first the Symbol of the Lamén of the  
>>Dadouchos, the second that borne by the Kerux – the first connected  
>>with SANDALPHON and RHEA, the second with METATRON and  
THOTH.  
>>

This actually shows an association between the Serpent and the Angelic figures as relating to Mossiach/Zaur Anpin. This has many ramifications but is based on the Gematria of Messiah and Nachash (Serpent) being equal. This is the essential dualism of the Worlds of Separate beings. There is much significance here if it is reviewed alongside the Book of Concealment (chapter 5)... particularly in regards to the 5 final letters:

28: "Five Kings (that is the five letters M, N, Tz, P, K, which are the roots of the judgements), betake themselves into swift flight before four (the four letters of the Tetragrammaton which bear with them the influx of benignity. They cannot remain (since the rigours cease and flee).

What is significant is identified in Mather's comment (following this passage) in regard to the division of the Hebrew letters into Chesed, Din, and Rachmim (also called Chesed, Gevurah, Tiphareth or the qualities of the three pillars... note the first emendation is reorganizing the residua of the fallen Kings into balanced disposition [three balanced pillars]):

"... They are also divided into the three categories of Chesed, Din, and Rachmim, or mercy, judgement, and mildness. Now these five letters M, N, Tz, P, K denote the severest judgements, and their number = 280 = PR = the name of the angel Sandalphon, SNDLPVN, the angel IOR, or of the wood of the world of Asiah, since the greatest part of it are sterile trees."

The Arizal (B"H) utilized components of this relationship into various Yihudim (unifications) and this is mentioned in "Sha'ar H'Gilgulim" which was included in Rosenroth's tome. It is also noted in the "Gate of the Holy Spirit" by Vital (B"H). M, N,Tz,P,K relates to judgement and Sandalphon... the feminine side; Metatron relates to the Mercies and the Masculine side. One is the Direct Light or "Masculine Waters" (Mayim Duchrin); the other is the returning/reflected light or "Feminine Waters" (Mayim Nukvin). These are the "Masculine and Feminine Potencies" as they are the flow of "Mazela" (Fate or Influence). Note there is a separation between the two trees... the Tree of Knowledge of the Opposing forces is separated from the Tree of Life (Central Pillar as reconciler) thus the sterile tree comment.

This begins to transform the information in the paper... but requires oral teaching to be fully understood. I could really expound on several Secret teachings in relation to the Emendation/Hadar/Tiphareth, etc. However, for sake of brevity... suffice it to say, these final letters provide five Alephs, which sweeten the "Judgements" (see link above). This allows the Partzufim Zaur Anpin to join with his feminine counterpart Nukva, so the flow of Light from the highest Crown illuminates the lower worlds. Thus Microprosopus and his Bride turn face to face... only when positioned in this manner do "Channels" or "Paths" of influence/benevolence/Mazela begin to function. DIN (judgement) is transmuted into ADNI in this process. The dualism of judgement (32 paths X 2 = 64 = DIN) is transformed from



obscurity into Light (ADNI = 65 = LVX).

>>Representing thus the Guardian Force of the Way of the Tree of Life,  
>>this Diagram also includes the Symbolism connected therewith of the  
>>Dual Potencies, Feminine and Masculine, necessary unto the Procession  
>>of Vital Manifestation. And, according to the Qabalah, this necessity  
>>of the Duad in Creation is shewn in the First Letter of the First word  
>>of Genesis, which is b, = 2; and not a, =1: for also the former is the  
>>Initial Letter of BRKH, hkrb, Blessing, while the latter is that of  
>>ARR, rra, Cursing. In the ZOHAR, (I.2b, 3a etc.), it is said that the  
>>Letters existed, though hidden, at least 20 Centuries before the  
>>Creation of the World, even if not far longer; and it is described how  
>>the Letters (each in turn, but beginning with Tau, and in reverse  
>>order), presented themselves before the Creator, each requesting to be  
>>employed in preference to the others in the work of the Creation. At  
>>length the Creator chose Beth, but accorded to Aleph as compensation  
>>the value of 1 to symbolise the Divine Unity, and therefore the  
>>precedence of the other Letters in the sense of Head of the Alphabet:  
>>for all the Letters having their Stations in the Throne of God, one  
>>can hardly be said to take precedence of another in the sense of Rank  
>>and Dignity, although they may be arranged in a successive order.  
>>Wherefore the two first words of Genesis, "Bereschith Bara...", whose  
>>Initials are Beth, are immediately followed by two beginning with  
>>Aleph, "... Elohim Eth".  
>>

The reference regarding the Torah beginning with Beth is noted here in the prologue to the Zohar:

<https://www.kabbalah.com/k/index.php/p=zohar/zohar&vol=1&sec=6>

This also relates to the manifestation of the Law/Torah into the Lower Worlds. Note the First transcribed set of tablets... written by the finger/hand of G\_d were shattered by Moses after the Sin of the Golden Calf. There is a Torah D'Atziluth, Torah D'Briah, Torah D'Yetzirah, and Torah D'Assiah. In the present World of Creation (Briah) the Torah is that Law written by the hand of Moses and relates to Briah... thus beginning with Beth as representing Briah as an abbreviation. The Torah D'Atziluth written by the hand/finger of G\_d (or the other body part associated with this letter) will begin with the letter Aleph. In this Torah most of the prohibited

commandments are no longer applicable. This is expounded upon in Sefer H'Temunah and has Talmudic authority to some degree. Thus under the Torah D'Atziluth the Curse (Sin) is turned into a Blessing (however, this is not the place to discuss such high mysteries as the "Mitzvot H'Ba'ah Bah'Averah" (fulfillment of a commandment by its violation). There is said also to be a missing letter or change in sequence to the letters which changes the interpretation. This Torah is beyond the Lower Worlds of Dualism.

Note: The Torah is the creative permutation of the name of G\_d into reality/consciousness.

One can only move beyond this Duality inherent in the Creation and its Government by Mercy or Severity, through various "Couplings" and "Unifications" which reconcile the Opposites. These are often portrayed as "Sexual Unions" between Partzufim (Personifications) or are in other ways related to Gender Polarity (These are all Metaphors but are also related to Physical Actions).

The letter Aleph represents certain intimate relationships among the Partzufim that point to formulae utilized to perform specific repairs among the worlds that have fallen with the *Death of the Kings of Edom*. Note: Although the letter Aleph can represent four Daleths... it can also be represented by its own spelling (miluim). Thus there is a diagonal line which is a letter Vau, above which is a Yod, and below which is a Daleth. Thus the Aleph can spell out the letter Yod (Thus the Book of Concealment states, "*Aleph can be pronounced as Yod*"). Now the letters which spell Yod are representative of specific Male and Female forces. This is explained in the Sefra Dtzenioutha of the Zohar as follows: "A is pronounced *Aleph, Aleph* is pronounced as IVD, *Yod* (because the form of the letter *Aleph* is usually resolved into these three letters, so that *Yod* may be above, *Vau* in the middle, and *Daleth* below.)" Their *Copulations*, also termed *Zivugim* or Unions, spell out the Tetragrammaton... IHVH. This is discussed at length in a very cryptic manner in the *Sefra Dtzinoutha* of the *Zohar*. The gist of it is as follows:

Yod is spelled IVD (Yod-Vau-Daleth). Daleth has the shape of an inverted English letter L with the short horizontal arm being atop and protruding out of the long vertical arm from right to left. When a Yod is inserted under the left end point of the short horizontal arm of the Daleth we have formed the letter Heh. This is the upper Heh... when formed from the union of Yod with Daleth. This is representative of the World of Briah... and forms the

Throne of Glory. The head of the heavenly Adam (on one level). This is the Covenant (Berit) of the Mouth... the Copulation of Briah.

However, we may also insert a letter Vau under the left end point of the short horizontal arm of the Daleth and form a letter Heh. When the letter Heh is formed from the union of Vau and Daleth instead of Yod and Daleth... it is termed the lower Heh. This is the Copulation of Yetzirah with Assiah. The upper and lower parts of the body. This is the Covenant of the Member.

The lower copulation leads to the upper union, and the Throne of Glory. Thus one builds the image (TzeLeM) of the Heavenly man so that the Throne of Glory is his head. This in turn relates to the process termed I-YaM (Ibbur-Yenichin-Mochin) wherein occurs a process of Conception-Immaturity-Maturity in Zaur 'Anpin (and in initiates within the Lurianic process). Various levels of "maturity bring Zaur into higher and more refined grades of Light. Each level of maturity represented by a letter and a triad of Sephiroth... until he receives the "Brains" (Mochin) which is in effect his Soul or Inner Light. This occurs in Da'ath and is to all effects the process illustrated in the G.'D.' as the descent of the Spiritual consciousness, represented by the Holy letter Shin. This has been discussed by writer elsewhere (see writer's analysis of *Aesch Mezareph*).

This lower copulation is represented on the Plane of Atziluth as the union of Zaur 'Anpin with his female counterpart Nukba. However, on the lower planes it is represented by the Copulation between *Metatron* and *Sandalphon*. This is covered in depth by Hakam Abraham Cohen de Herrera in his *Sha'arei H'Shamayim* or *Gate of Heaven*. The following excerpts from Book 8, Chapter XIV of the above mentioned text is quite illustrative of this relationship between Sandalphon and Metatron. It is also significant that *Gate of Heaven* is included in Rosenroth's tome *Kabbala Denudata*.

The XIVth chapter of Book 8 from Gate of Heaven is titled and summarized as follows (Any Bold Print is illustrative of writer's emphasis not de Herrera's):

***Chapter XIV. Explains how from the five or six above-mentioned worlds a single one is formed or made that, like an 'Adam or man, consists of his members, potencies, spiritual qualities, and supreme mind.***

It is then mentioned in the body of the Chapter (paraphrasing Maimonides' *Guide for the Perplexed* Chapter 72) that:

“... the totality of all produced effects, which consists of **the diverse world** composed of countless classes, species, and individuals, is similar to **a single human being** who, being a **microcosm**, consists of **mind, spirit, and body**, and of **actions, potencies, and members**.”

De Herrera begins to describe the various Partzufim in relation to Primordial Man or *Adam Qadmon*, whom he describes as follows:

“... the first world in which the first universal number exists, is the divine mind of ‘Adam Qadmon and his lights which they call the infinite world...”

It begins to become clear that Atziluth is Not the first world:

“But the second world is ‘asilut, the divine sefirot or numbers: like a spirit dependent on mind it gives being and life to all lower ones...”

He states directly that:

“... the infinite world which is the most perfect First Cause is the mind or mahsaba of all the worlds.”

And (with this in mind) that:

“Because ‘Adam Qadmon and his lights are the first mind, the metaphorical light that emerges from his skull (the summit or highest rank) is perhaps the sovereign unity of his essence which contains in itself and projects out of itself all the unities of all the essences...”

These lights are projected out from the orifices of the face of Adam Qadmon and eventually produce all the other worlds. Now we begin to explore the major Partzufim and the related worlds and the interactions between the Personifications (Partzufim, Faces, or Countenances), Worlds, and the Actions, Potencies, and Members indicated above.

Hakham de Herrera relates the Partzufim of Atziluth as the component parts of the Kabbalistic Soul of the Universal Man. To both ‘Atiqah Qadisha and ‘Arik Anpin is Kether of Atziluth associated because (not only are they described somewhat interchangeably in the Zohar but also that) they form “a single crown or Keter of ‘asilut and are the yehidah of the great and singular man,... of the universality of all produced ones“.

Continuing in like manner with the other Divine Personifications:

“Abba is their hayyah or nesamah of nesamah (note the Chiah is also termed ‘Soul of Souls’ or ‘Neshama of Neshama’), ‘Imma their nesamah, Ze’ir ‘Anpin is their ruah, and, finally, Nuqba is their nefes, the last rank or **potency** of the macrocosmic man’s soul.”

After describing the Partzufim which are Atziluthic representations in terms of the component parts of the Kabbalistic Soul of the Universal Man, our wise instructor continues to describe Briah, Yetsirah, and Assiah as the Body:

“We are left with the three worlds of beri’ah, yesirah, and ‘asiyah for the body of this most universal man, of which **beri’ah corresponds to the head** which, including the internal and external senses, is the highest and most noble part of the human body, receptacle and seat of the rational spirit and, through it, of the mind, and an instrument and governor of both, which reigns over and directs all the other members and guides or directs them by suitable means to their goal and ultimate perfection.”

And continues:

“**But the body, that is, the chest, stomach, arms, and hands, is the true symbol of the world of yesirah** which consists of angels and spirits from which issue the movement, life, strength, and operation of the lower ones, like the heart and the other vital, natural members that animate, preserve, nourish, and move the lower ones, because as the Academicians teach with regard to the universal spirit and nature of the world and the individual ones that come after them (which in Kabbalistic terms are **Metatron** and **Sandalfon** and their retinues, who are the angelic and human ruhot or spirits and the nefasot or life-giving spirits of both), from them issue, in addition to the orderly movement of the heavens, all generation, corruption, alteration, increase, decrease, and local changes within the elemental sub-celestial region.”

And referring this body to the world of Assiah the teacher states:

“The lower world of ‘asiyah is left, represented by the procreative member and the legs of the singular universal man, whose right leg (which is nesah and means eternity and victory) corresponds to the heavens with its incorruptible spheres and stars which, being the quintessence, surpass or outstrip the lower elements and elementals and expel from themselves or

cast out all corruption and death, causing the external survival of the species by the succession of mortal individuals.”

Continuing on:

“The left leg, however, which is Din or rigor, reveals the elements and what is made of them and is called Hod, meaning praise and confession, because the Deity is greatly praised and served by the lower ones and in them, and on them, as our divine ones teach us, depends the purification or conversion to the high ones that it somehow arouses and motivates, especially the conversion of mankind, and through it the other lower ones, is converted, raised up, and united with the Shekinah or Malkut the Holy One. And in effect this arousal or awakening of the agent and preparation of the recipient is the occasion and cause (sin que non and as they say **mayim nuqvim or feminine waters**, which following Scripture and the wise men of the Talmud can also be called assistance, according to the saying: ‘Rising heavens, by your help’) of her rising to Tif’eret, that is her spouse Ze’ir ‘Anpin and through him and with him to the higher ones, and they are united with the highest lights, from rank to rank, up to the supreme one that is forever magnificently present in ‘Ein-Sof the First Cause, **attaining the final end for which everything was produced, which is the communication and revelation of the First Cause in and to its effects, which is achieved by union alone. And that mankind corresponds to the procreative member** is proved by the fact that man is the most perfect of the lower ones, like the member in comparison to the legs, and he is the cause (just as the member contains the whole human being by virtue of its procreative power) of a complete and perfect man through whom alone the Deity communicates to the human race, which is sometimes amenable to reason and to its ministering agent and sometimes rebellious, contrary, and resistant to it, in other words, sometimes the cause of merit and reward and other times of guilt and punishment. Like the tongue and the heart, the latter of which is located between the arms and the former in the center of the body, it is located between the legs and along the axis of a man’s body, and according to what one reads in the Book of Yesirah attributed to our Father Abraham, it is the point of the scale, balance, or mediator or, as it is said in Hebrew, the makri’a [mediator] of the ten toes, like the tongue with respect to the ten fingers and the primary sefirot with respect to the other, secondary ones: at first covered by the qelippot or impure spirits like the ‘orlah or foreskin and later, by circumcision, mysteriously free of them and of all

contamination and captivity with reference to the Deity and to its character and printed holy seal.”

Now this great Heirophant and Expounder of the Mysteries begins to explain the Secret Doctrine and the relationship between the Partzufim to the orifices of the face of Adam Qadmon and the Five Kabbalistic Worlds:

“In conclusion, the First Cause, being surpassingly One, created a single most perfect effect which is the great universal Man who contains the five worlds within him like the parts of which he is made:

‘the infinite one is his mind, which consists of ’Adam Qadmon the archetype of ’Atiqa Qadisa;

Of the light of the skull and the idea of ’Arik ’Anpin;

Of the light of the brain and eyes and the model of ’Abba;

Of the light of the ears or pattern of ’Imma,

Of the light of the nostrils or model of Ze’ir ’Anpin;

And, finally,

Of the light of ’Adam Qadmon’s mouth of which the Nukba of Ze’ir is an image.’

The universal man is also composed of spirit,

whose yehidah is Keter and the tip of the *yod* of the Ineffable Name;

His hayyah is Hokmah and the *yod* itself;

His nesamah is Binah and the first *he*;

His ruah is Tif’eret with the other sefirot of the sovereign edifice and the *waw*;

And His nefes is Malkut and the second *he* of the praised Tetragrammaton.”

Our instructor continues on to reiterate that while the Partzufim represent the Soul of the universal man; Briah (as the *Seat of Glory*) corresponds with his head in which the:

“five senses correspond to the five parsufim we have been discussing, assigning them to spirit, and the four internal senses represent the four letters of the Ineffable Name; the four numbers 72, 63, 45, and 52; the four worlds; the four feet or columns of the throne of glory and the four hosts of angels with their four living creatures or hayyot and four ’ofanim or wheels. And the forehead, two eyes, two ears, two nostrils of the face, along with the two lips and tongue, stand for the ten sefirot that beri’ah includes. And just as in them are five hasadim or graces and five gevurot or rigors, so in them there are two profiles of the face, with five in one and five in the other counting the forehead and the two sides or extremes.”

The Revelation continues to discuss the worlds in descending order and now discusses how Yetzirah fits into the schema discussed above (the relationship of the worlds to the body of the great universal man). We also begin to get an inkling as to how Metatron and Sandalphon fit into this discussion of the various Male and Female personages, and the above-mentioned *Zivugim* or copulations.

“The body and the arms are thus symbolic of yesirah the angelical world in which the two arms, two breasts and stomach represent its five parsufim and five ranks of spirit, while the ten fingers, in addition to the ten sefirot and five hasadim and five geburot, signify the ten choirs of angels contained in the kerubim like two hands, Metatron and Sandalfon, that is,

1. Hayyot ha-qodes,
2. Ofanim,
3. ‘Er’elim,
4. Hasmalim,
5. Seraphim,
6. Mal’akim,
7. ’Elohim,
8. Benei ‘Elohim,
9. Kerubim,
10. ’Isim



....We are left with the stomach, for empyrean or 'arabot and its expansion, which is above the heads of the living beings (for me they are the same thing), and the two breasts for the two sources of nourishment by which they preserve, as if by nursing, the heavens and the elements or elementals, and also rational beings and those that lack speech.”

Our Wise Teacher continues in sequence now exploring the relationship of Assiah to the body of the universal man:

“Finally, the heavenly elemental world is represented by the legs and the berit [covenant or circumcision] of the universal man in which five members are observed: two legs, two feet, and one berit, or two legs, two testicles, and one penis. Thus the five bodies of this visible world, that is, the quintessence that we call the heavens and the four elements, correspond to the five parsufim and five ranks of the soul. And the ten toes manifest the ten sefirot of 'asiyah, the ten celestial spheres, the ten groups of qelippot or evil spirits, and the ten compositions of matter, that is,

1. Imperfect Mixed Beings,
  2. Perfect Mixed Beings,
  3. Plants,
  4. Fish,
  5. Birds,
  6. Land Animals,
  7. Men,
  8. Watery Spirits
  9. Spirits of the Endless Region of the Air, and
  10. Beings Composed of Air and Fire,  
or simply
1. Elements,
  2. Imperfect and,

3. Perfect Mixed Beings,
4. Grasses,
5. Plants,
6. Trees,
7. Zoophytes or Plant-Animals,
8. Wild and,
9. Domestic Animals, and
10. Men or Rational Beings.”

Writer does apologize for so heavily quoting the XIVth Chapter from Book 8 of Hakham Abraham de Herrera’s *Gate of Heaven* and other source materials... however, there is no substitute for these materials and it also illustrates that these explanations and exegesis of Kabbalistic Doctrine have a traditional recorded history, and since they either were included in Rosenroth’s tome or relate to his work... have a definite correspondence to the interpretation of the Lurianic Kabbalah as perceived through a G.’D.’. lens. Writer is emphasizing the correlation between the figures Metatron and Sandalphon as significant in regards to the relationship between male and female in Lurianic Kabbalah. In other words... writer feels this is important. It is also significant that our instructor includes the Greek Philosophers and Christian Kabbalists among his sources used to illustrate certain key points of doctrine. Continuing with the discussion on hand:

“And in order to conclude in a few words, we can say with Plotinus in his *Book on Man*, that ’Adam Qadmon corresponds to the mind; his five lights to the faculty of reason in which the five relations of intellect, art, prudence, knowledge, and wisdom are located; ’asilut to the primary imagination, in effect to the unorganized individual reason; beri’ah to the animal senses, both internal and external; yesirah to the vegetative spirit; and ’asiyah to the natural organized body of the great and universal man. And this is fitting, because in addition to other arguments that I omit for the sake of brevity, the first three are like potencies specific to the soul, separated from the body and divine, and the three following ones are specific to the body and, included in it, form a natural composite.”

Now, our teacher invokes the words of the Most G\_dly Rabbi Itzak Luria Ashkenazi, of Most Blessed Memory, and this begins to tie together the diverse threads from the Zohar and other Kabbalistic writings (and oral traditions):

“And so that no one should wonder about our interpretation, **I will quote the substance of what our leader Hakam Rabbi Isaac Luria Ashkenazi says in the second argument of the book *The Order of 'Asilut* which some call *Kanfei Yonah* or wings of the dove, in which, discussing Malkut when she is projected from the emanated world into the three lower ones of creation, formation, and making, he concludes that in being communicated to them a *Heh* (H) is formed according to the mystery of *Dalet Vau* (DV), which represents the mystery of the two cherubim, male and female which, enfolded and included in Metatron, male and *Vau*, and Sandalfon, female and *dalet*, come together and copulate, containing the three worlds within themselves as follows:**

**Their heads stand for the soul and animation of beri'ah which is the seat of glory;**

**Their six extremities, which are the two arms, two legs, torso, and procreative member,**

**Are projected into the angelical world of yesirah and give life to it;**

**Their Malkut, like the head of the member, is communicated to the material world of 'asiyah and gives it life.**

**And he goes on to say that the copulation of beri'ah, in which the head of the three worlds is located, happens through the mouth and the tongue according to what is found in the *Book of Formation*, that the sefirot are arranged according to the berit of the tongue, but the copulation of yesirah, in which the arms, legs, torso, and procreative member are located, is accomplished through the berit of the member which the above-mentioned book calls berit ha-ma'or, concluding that by the first copulation of tongue and mouth, which is entirely mental and intelligible, the wise man says in his mysterious song of love, 'Let him kiss me with the kisses of his mouth!' In summary, by making Malkut the spirit of the three worlds, the mental, rational, and material, as she really is, he establishes beri'ah the seat of glory as the head of this great body; yesirah the angelical world as the body with its six**

**extremities, top and bottom, right and left, front and back; and 'asiyah the material world as the extreme, end point, and subject of all, like the tip of the member, appropriating their unions or copulation as if taking over those that consist of male and female, giver and receiver, all of what we have said.**

In Chapter IX of the Eighth Book in *Gate of Heaven* we find after discussing several ways to explain the linked succession, and causal chain (*Histalshalut*) of the Sephiroth our Holy and Exalted Teacher states:

“In summary, the successive and linked production of the worlds and their ranks and parts can be explained in one of these five ways, as when they say that the nesamah issues from the seat of glory, ruah from Metatron, and nefes from Sandalfon, one must understand that they issue from those worlds and ranks but are not produced by them but rather by the inner light of the Deity that illuminates them and gives them life and, being present in them, operates through them as through its instruments, and the spirits return to this light after the death of the body.”

It thus begins to become clear that these two Mighty Angelic figures represent the emended Ruach and Nephesch... and as such are (As explained in de Herrera's *House of the Elohim*; also referred to as *Casa de la Divinidad* and *Beth Elohim*) described as the leaders of the “well-ordered and most powerful armies of the angels”. These armies are then ordered into flanks headed by the Four Archangels: Michael, Gabriel, Raphiel, and Oriel and represented as symbolic of the corresponding letter of IHVH.

>>The Word "ELOHIM", as itself expressing the Dual Divine Creative >>Force, Masculine and Feminine, Great Goddess and Great God, (a >>Feminine Noun but taking a Masculine Affix in the Plural), is >>especially insisted on in Gen.i.26.27. and v.1.2., where it is said >>that the ELOHIM created Adam in their own Image and Likeness, Male and Female created They them. Also it is to be remembered that in at least >>Forty different instances in the Bible the word Elohim is shewn to be >>a Plural Noun, and not simply a "Plural of Excellence", being joined >>with Adjectives, Pronouns and Verbs Plural.

This is all emphasizing a move beyond the opposites... beyond male/female, good/evil. Since this Dual quality is responsible for Creation a pattern is noted... Creation requires the Opposites to exist. All Nature depends on this

quality termed Elohim... Nature (HTBO - "Hateva") and Elohim (ALHIM) have the same Gematria (86). Thus G\_d is Nature... G\_d is All. Nothing exists but G\_d, however, G\_d is only "Revealed" through these qualities as they are the qualities which allow existence to be sustained. So, any means of sustaining existence beyond these Dual qualities requires a Reconciliation and Resolution of the Opposites. Thus in that day, "G-d will be One, and His Name One". This begins with the copulation of Metatron and Sandalphon, thus creating the Lower *Heh*, Malkuth the Kingdom ruled by the proper Lord of the Kingdom... Adonai.

>>In the ZOHAR there is constant allusion to the Nature of Male and >>Female in all the Creation, even in the Angels themselves, for in >>Vol.1.fol.18.b. it is said: "The Angels (apparently here including the >>Cherubim, especially also) have the Faces of the Man, the Faces of the >>Lion, those of the Bull and of the Eagle. By 'Faces of the Man' etc. >>are to be understood those of Male and Female together, for without,

>>this union the name of 'Man' cannot be applied to a single individual. >>It is therefore the Face of Man composed of Male and Female which is >>inscribed upon the Chariot of God." And again: "Man", 'Adam' always >>implies Male and Female together." And yet again: "For the Male is >>included in the Female and is as nothing without the Female." The >>"Sepher Yetzirah" speaks of the "Three Mothers" Who are before the >>Three Fathers, (Ch.v.Sec.2.); The "ZOHAR", (ii.fol.144.b.), again >>insists upon the word "Man" including Female and Male, and again in >>many other places: see also "Lesser Holy Assembly" 723. and when it >>said of the Kings of Edom, these first-formed Worlds that subsisted >>not, that they could not endure but for a time, the reason is given >>that it was because they did not include the idea of Female as well as >>that of Male. But the Last of them, Hadar, subsists, and the name of >>his Wife is given, which is not the case as regards the others.

The emendation occurred through Hadar. Note ALL the other Kings of Edom died but not Hadar who had a wife... thus Male and Female combined. This is a significant statement. The Zohar states "through Hadar was the emendation effected. This is much in line with the Aesch Mezareph. It is also indicated that this reconciliation has a strong relationship to the "Beautiful" Path. It is significant that the "Beautiful Path" termed "Tiphareth" is also termed "Rachamim" which means "Compassion"... the reconciler between Mercy and Judgement. Also note that the relationship

between *Daleth* and *Vau* is described as the “Secret of Male and Female”; and as Hakham Abraham de Herrera has indicated while quoting the Holy ARIZAL... “*Vau* is male and Metatron, while *Daleth* is female and Sandalphon“.

In the "*Idra Rabba Qadisha*" we find (Ch XXVI; 532) that after the discussion of the Death of the other Kings the text states the following regarding Hadar:

"532. Excepting that one concerning whom it is written, Gen. xxxvi. 39: "And the name of his wife was Mehetabel, the daughter of Matred, the daughter of Mezahab.

533. For what reason? Because they were not abolished like the others. Wherefore? Because they were male and female, like as the palm-tree, which groweth not unless there be both male and female.

534. And because now they are found male and female, and it is not written concerning them that they died like as the others, but remained in a fixed condition.

535. But they were not (*definitely composed*) until the form of the man was composed (*that is, the supernal man*). But after that the form of the supernal Adam was constituted, they were restored in another condition, and came in proper order."

We also find in the same *Idra* (Chapter XXXVIII; 887):

887. "And in the '*Book of Concealed Mystery*' is the same called Glory, HVD, *Hod*, and Honour, HDR, *Hadar*, and ThPARTh, *Tiphereth*, Beauty.

Other significant statements are found in this same text:

"935. And in what are they comprehended? In the supernal beard (otherwise, in this supernal form which is called (*the supernal*) man; the man who comprehendeth Male and Female equally).

936. And therefore is it written: "ATh HADM, *Ath Ha-Adam* (5 20the substance of man," because it comprehendeth equally the Male and the Female, for to the word ADM, ATh is subjoined, so as to extend and exaggerate the species which is here produced. Most assuredly here therefore is it as Male and as Female."

Continuing on:

"991. This is what is said concerning Rechoboth by the waters. And they were not all permanent. Thou shalt not say that they were abolished, but that they were not permanent in that kingdom which is from the side of the Woman.

992. Until there was excited and extended that Last One of them all concerning whom it is said: "And *Hadar*, HDR, reigned after him."

993. Who is Hadar? The Supernal Benignity.

994. "And the name of his city was POV, *Paau (crying aloud)* ." What is Paau? Through this the man prayeth who is worthy of the Holy Spirit

995. "And the name of his wife was *Mechetabel*, MChITBAL," herein are they mitigated together, and his (*Hadar's*) wife is named, which is not written concerning any other of them. MChITBAL, *Mechetabel* (which bears the signification of "as if were made better by the name of Benignity, AL, EL, MChI TB AL") mitigation of the one by the other.

996. "The daughter of MTRD, *Matred*," the elaborations, on the side of Severity: "the daughter of MIZHB, *Mezahab*;" that is they have been firmly contempered and intertwined together namely MI, *Me* , Mercury, and ZHB, *Zahab*, Gold, Mercy, and Judgment.

Keep in mind that there is much relationship here to the **Masculine and Feminine Waters** which flow as a result of the "Desire" of the Male and Female towards each other... these are also referred to as "**Direct Light**" and "**Returning Light**". The union of these two Lights is spoken of in very "**Concealed**" terms. There is also the concept of "**Binding by Striking**" which refers to certain processes which occur when the World of Created Beings manifests through a Primal Dichotomy. The return to the essential Psychic Androgony wherein there is no Separate Nature can not be attained until the opposites are transcended by their Copulation... which leads to a Conception, Pregnancy, and New Birth, Infancy, Maturity, and Growth.

We also find significant material in the *Idra Zuta Qadisha*:

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

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

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

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

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

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

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

412. Assuredly this have we before explained in the Assembly.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This link may help both visually and otherwise (slight difference between this attribution of the Kings and that set forth by Mathers; this version is from the RaMChAL and the Kitvei H'Ari and should be considered quite accurate and more amenable to Hadar's true bearing):

<http://perarduaaddeus.googlepages.com/shevirahdoc>

>>Again in ZOHAR, ii.fol.145.b; where the Four Letters of the >>Tetragrammaton are considered as resenting the Persons of the Holy >>Name, Yod is ABBA, the Father, Hé is AMA or AIMA, the Mother; Vau is

>>the Son; and Hé final is the Daughter, Who is also associated with >>Binah as well as with Malkûth, as we find again the Assumption of the >>B.V.M. "The DAUGHTER inherits from the Father, and it is the Sacred >>Name. The SON inherits from the MOTHER, and it is the Divine Wisdom."

>>Again in Zohar;; .fol.96., it is said that the Souls prior to their >>descent into Bodies, are associated Male and separated at that >>descent, so that in this life, each Soul incarnated seeks for its >>"Ame-Soeur", its Counterpartal Self.

This could be taken literally or figuratively depending on school of thought. Although it really teaches the union between component parts of the Kabbalistic Soul. I will not review the Partzufim Concept at this time but this emphasizes their inter-relationships. This is discussed more in depth in other parts of the paper. The concept of "Soul Mates" is a given in Kabbalah but is quite different and more technical than commonly understood. This also concerns the concept of Reincarnation (Gilgulim). We also see the

illustration of the development of the Name out of the Great Unity represented by the Aleph containing the Figurative components to construct the Name IHVH. The Daleth is the Female which impregnated by the Yod forms the Heh Primal as described above. The Vau impregnates the Daleth and forms the Heh final as described above. Thus the Adam Qadmon is depicted by the letters Yod, Heh, Vau, Heh (final) stacked atop each other and resembling the: Yod as head, Heh (primal) as the Arms, Vau as torso, and Heh (final) as the two lower extremities. Thus the Aleph may be symbolically represented as Four whirling Daleths illustrating the Four Worlds from the Primal Unity, or it may symbolize the birth process thereof.

>>In the "DIAGRAM OF THE FLAMING SWORD BETWEEN METATRON AND >>SANDALPHON", this idea of the Masculine and the Feminine Dual Potencies is >>especially expressed, both in these two Angelic Forms and also to an >>extent in the "Flaming Sword".

There could be possible sexual inferences... but this is not a necessary interpretation. Although it fits quite well. Also note the use of the Sword as a Guardian of the Superior Garden. Either from the concept of Logic and Thought... the Magickal Sword and all that implies... or the context of the "Lightning Flash" which is beyond the Opposites... or the Phallic model we are in similar territory.

It is quite important to review some other important information regarding Metatron and Sandalphon, particularly in relation to the Flaming Sword. Although some of the material presented below originates in the teachings of the great and wise Rabbi Abraham Abulafia and was not included in Rosenroth's tome (as far as my memory presently serves me)... he was the first instructor of the blessed Rabbi Joseph Gikatilla whose classic *Sha'are Orah or Gates of Light (or Portae Lucis)* was a part of this tome and highly influenced modern Hermeticism... I will include some material from Abulafia that is quite important in regard to our subject and particularly the Flaming Sword symbolism.

In the school of Abulafia the Supreme Mysteries were alluded to by the Garden of Eden. We know that the Torah or Old Testament states that upon Adam's sin and subsequent expulsion from the garden, the *Flame of a Rotating Sword* was placed to guard the entrance to the garden (*Berashith/Genesis III: 24*). The Garden is termed PaRDeS (like

“Paradise”) and represents a Mystical ascent through the Torah. The individual letters of the word form a Notariqon or Mnemonic for **Peshat**, **Remez**, **Derash**, and **Sod**. **Peshat** refers to the literal meaning; **Remez** refers to the allegorical meaning; **Derash** refers to the moral or homiletically meaning (often taught via metaphor); **Sod** refers to the Mystical or Anagogic meaning often “Concealed“ or “Hidden“ “Mysteries within the text. The word **Pardes** may be defined as an orchard or “walled” garden. This wall is often interpreted as the **Malbush** or **Garments** which enclathe the various levels of interpretation in the Torah. The mental “cycle” (**gilgul**) is the force which rotates this Sword. If one is worthy the Sword spins ever more rapidly transforming itself from the Fiery Blade that assures the Unworthy are “cut off”, “burned out”, and denied entrance to the garden; into a spinning Mirror wherein one can Perceive the various levels of meaning and thus entrance into Paradise. Therefore, it is both guard and guide, depending on the degree of attainment. The angel overseer of this Magickal Weapon is none other than Metatron.

In his text **Chayay Olahm H’Ba** the great Abulafia reveals openly some very hidden things in regard to Metatron. This guardian of the sword (the mental “cycle”) is a very mysterious figure. Now it is said that when Enoch (ChNVK) was “taken up” into the Supernal realms he was transformed into the Angel Metatron. Now, this name has some relationship to the Hebrew words **Metator** (MITTVR) which means “guide” and to **Matara** (MTRA) which means “keeper of the watch”. He is not only the Heavenly Scribe who records the “Deeds” of Israel and functions as their **Witness (Ed-iy)** in the Supernal **Beth Din** (House of Judgement), aiding their defense in the Heavenly Court; but since Ruach issues from Metatron, he to a large degree determines (as does Ruach) the flow of influence... thus the reward or the punishment. There is much correspondence here to the “Direct Light” or “Masculine Waters”, **Mayim Duchrin**. We are really beginning to examine the role of **Free Will** in G\_d and in Man.

It is said in the book **Life of the Future World** that one may receive the Divine Influence and this is:

“The sound of my beloved knocking” (Song of Solomon V: 2)”.

What occurs next is described by the great Mystic as follows:

“You may then see the image of a child (**Naar**; **Child** = NOR = 320) or that of a Sheik (ShK = 320). In Arabic, the word “Sheik” means an “elder“. You

see the image of an old man (**Zaken**, ZQN), since the numerical value of **Nary** is the same as “Elder and Elder” (**Zaken VeZaken**, ZQN V’ZQN = 320).”

Note the number 320, the same as the number of Sparks discussed above! Now it starts to get interesting... some of the following information is touched upon by Mathers in *The Kabbalah Unveiled*. However, Hakham Abulafia reveals many other mysteries:

“The mystical name of the one who appears to you is Metatron, whose name is also **Naar**.”

His name is also Enoch (**Chanokh**, ChNVK). This is alluded to in the verse, “Train (or “Raise”, or “Instruct“; **Chanock**, ChNVK) a child (**Naar**, NOR) in his way, and when he is old (**Zaken**), he will not depart from it (Proverbs XXII: 6).”

Revealing hidden truths we continue (also see Mathers comment to Chapter V, Verse 34 in *The Book of Concealed Mystery* in his *Kabbalah Unveiled*):

“Combine ‘raise’ (**Chanokh**, ChNVK = 84) and ‘his way’ (**Darko**, DRKV = 230), and you will discover his mystery.”

Expounding further:

“Thus ‘our way is his strength’ (**Dark-enu Koch-o**, DRKNV KChV = 314). Likewise, ‘our strength is his way’ (**Koch-enu Dark-o**, KChNV DRKV = 314).

Note the **Gematria** of Metatron is 314... 315 with the Holey. We continue:

“When you see him, strengthen your heart and understand his ways. ‘Take heed of him and hearken to his voice - do not rebel against him, for he will not forgive your sin - for My Name is in him” (Exodus XXIII: 21; also see *Sanhedrin* 38b).

This relationship to the Name is explained more fully below (Because the Ruach which issues from Metatron determines the flow of influence from above, its mode of manifestation is dependent on the actions it chooses). **Mazela**, **fate** or **influence**, is determined by Action, and thus sin is ‘not forgiven’ when Evil actions occur... it is punished... the flow is blind whether into Mercy or Severity. The stimulation (Action/Works) determines

the control of the Sparks (whether to the Side of Holiness or to the Other Side (Sitra Achara). Now, more involving this Name:

“Behold G\_d’s Name *Shaddai* (ShDI = 314). This is Metatron. He is the “Prince of Names” (*Sar HaShemot*, ShR HShMVTh), who speaks with “the authority of the Name” (*Reshut HaShem*, RShVTh HShM)”

These statements/titles are transpositions of the same letters.

This is shortly followed by an analysis of Numbers XII: 6; “I make Myself known to him in a vision (*mareh*); I speak to him in a dream (*chalom*)”. The numerical allusions tell much here:

“A vision (*Mareh*, MRAH = 246) is the mystery of the verse (*Pasuk*, like as the first letter of the *Notariqon* PaRDeS stands for *Pasuk* or *Peshat* referencing the first level of interpretation). This is Gabriel (GBRIAL = 246).

A dream (*Cholam*, ChLVM = 84) is the mystery of “my Witness” (*Ed-iy*, ODI = 84). This is Enoch (*Chanokh*, ChNVK = 84).

‘And now, also, my Witness (*Ed-iy*) is in heaven, and He who testifies for me is on high’ (Job XVI: 19), that this Kabbalah tradition is true.”

Again, since Metatron is the scribe that records the deeds of Israel he is able to function as their “Witness” in the Heavenly Court. The reference to “Kabbalah” Tradition refers to the “Received” Tradition.

Now, while Metatron relates to the 320 Sparks and how the Ruach is involved in their utilization (whether to the *Side of Holiness*, or to the Forces of *The Other Side* or *Sitra Achara* which is also to say the *Qlippoth* or *Husks*)... Sandalphon represents the Fallen 288 Sparks that are the source of Nourishment for the above mentioned sides... she is also the *Returning Light* which is also called *Mayim Nukbin* or *Feminine Waters*. Metatron and Sandalphon have somewhat sketchy etymology and likely derive from glossolalia. While de Herrera refers to Metatron as, “The Prince of the Angels”; Sandalfon has an association with Christ and in Hermetic circles, the *Nepesch H’Mosiach* or *Soul of the Messiah*.

If we really examine the Ruach’s (which issues from Metatron/Yetzirah) ability to bind itself via the Medium of *Free Will* to the *Higher Aspiration* or *Neschamah* and thus receive either *Reward* from the side of

*Lovingkindness* or *Chesed*, or *Punishment* from the side of *Rigor* or *Geburah*. It may become apparent that there is a *Third Way*... the *Middle Pillar* which relates to *Rachamim, Compassion*.

The comparison portion of the paper (see directly below) was restructured due to the initial email distorting the information and combining sentences strangely.

“The respective Appellations and Qualities of these two Angels will be best appreciated and understood by comparing and contrasting them together.

Thus, as follows, one with the other:

<b>SANDALPHON</b>	<b>F</b>	<b>METATRON</b>
<p><b>In 1=10, the Great Angel Who is the Reconciler for Earth, and the Soul of the Celestial therein. The Cherub of the Left Side of the Ark, and the Feminine Power. She Who prepareth the Pathway Unto the Light Divine. In the "Rosicrucian Seal" at the foot of the 5=6 Obligation, supports extended Left Arm of the Crowned Figure standing upon the Earth.</b></p>	<p><b>L</b></p> <p><b>A</b></p> <p><b>M</b></p> <p><b>I</b></p> <p><b>N</b></p> <p><b>G</b></p> <p><b>S</b></p> <p><b>W</b></p> <p><b>O</b></p> <p><b>R</b></p> <p><b>D</b></p>	<p><b>In 1=10, the Great Angel of the Presence Divine. Cherub of the Right Side of the Ark, and the Masculine Power. The "Prince of Countenances or of Faces", whose office it is to bring others before the Face of G_d. In the "Rosicrucian Seal" at foot of the 5=6 Obligation, supports extended Right Arm of the Crowned Figure standing upon the Earth.”</b></p>

Well, when we examine this closer we see that before there was "equilibrium of the balance" then "Countenance beheld not Countenance"... However, with the advent of Hadar... union of male and female... the

"Feminine Waters"/"Returning Light" stimulating the Descent of the "Masculine Waters"/"Direct Light" causes the establishment in Zaur Anpin of the "Mature" (Gadulot, yep from Gedulah) "Mochin" (Brains/Mental Powers). This causes the descent of the "Ruach Elohim" in Da'ath (represented by the Shin in G.'D.'. process) and the union of Abba with Imma. Significant that the "missing" Hebrew letter is often identified with the "Four-flamed Shin" of the Phylacteries of the Head.

As we continue to examine the "Book of Concealment", we find the emendation of "Souls" referred to in the next two verses (#29, 30) along with the obvious Yehudim of IHVH and ADNI, via IAHDVNHI. It is pertinent to point out that the Yehudim of combining IHVH and ADNI via IAHDVNHI relates to the "Coupling" of Zaur 'Anpin to his female counterpart Nukba. This is part of the *First Yehud* utilized in *Sha'ar Ruach H'Qodesh* or *The Gate of the Holy Spirit* by Blessed Rabbi Chaiim Vital... the direct student of the Holy Lion the ARIZAL. Several of these Yehudim are included in the G.'D.'. text on general correspondences, and in 777. The use of various *Yehudim* or *Unifications*, particularly of the Divine Names... represent certain intimacies and such between various *Partzufim*, and thus relate to specific *tiqqunim* or *emendations*. This blending of Divine Names is also utilized in the *Tenth Yehud* in the same text and this particular Practice also utilizes the name *Metatron*, and also the concept of the final letters M, N, Tz, P, K as representing the *Five Gevurot* or *Rigors*.

Now, when we reach verse #31 we find:

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

This then moves into verses heavily connected to the G.'D.'. Ritual:

32: "This is the tree that has two paths for the same end (namely, good and evil, because it is the tree of the knowledge of good and evil). And it hath



around it seven columns, and the four splendours whirl around it on their four sides."

Metatron and Sandalphon represent the lower union required to begin to emend the World of Assiah (The Nephesh) and initiate the link to the Higher Aspiration (Neschamah), which is the *Throne of Glory*, through the Ruach (The World of Yetzirah) and thus build the image or *TzeLeM* of the Universal Man. They are also related to the Tree of the Knowledge of Good and Evil. If we begin to compare the Numerical Values and Allusions relating to these Angelic Figures with the emendations referred to in the Emendations Overview Paper we find:

That there are 320 Sparks from the 32 Paths that exist within all Ten Sephiroth ( $32 \times 10 = 320$ ). This is also the gematria of Metatron if the six letters are included as part of the total (This is done both in the Ecstatic and Lurianic Schools.  $MTTRVN = 314 + 6 \text{ letters} = 320$ ). Thus it represents the "Raising" of the "Youth" (The Child or *Vau* represented by the six letters) discussed when analyzing the texts of Hakham Abraham Abulafia. Five Judgments (Gevurot) were retained in Mother (Imma) thus we are left with 315 Sparks. This is the same number as the Gematria of Metatron if the Hovel is considered ( $MTTRVN = 314 + \text{Hovel [1]} = 315$ ). At the time of Emendation the 315 sparks receive the Five Gevurot from the Feminine Waters and is once again made into the full complement of 320 Sparks. This however, triggers the desire from Abba to Imma and Five Alephs (From 5 AHIH's) are given to these Sparks making a full complement of 325. It is then referred to as the Virgin (NROH = 325) that has received the Male Essence or *Mayim Duchrin* (Masculine Waters). This relates to the alternative spelling of Metatron (MTTRVN) where a Yod is inserted as follows: MITTRVN. This alternative spelling relates to the redeemed *Shekinah*, it has a Gematria of 324 and with the Hovel of 325. This is the Realm beyond the Opposites and leads to the Torah D'Atziluth.

The 288 Sparks represented by the Lower Female and Christ and the Nephesh H'Mosiach are in exile due to the Actions of Man. They can be reunited (through reception of the *Mayim Nukbin* or Feminine Waters) with the 32 missing Sparks and redeemed into the full 320. However, with the correct emendations and copulations they can move beyond this duality to a point of Transcendence represented by the reception of the *Mayim Duchrin* and the number elevated to 325.

Basically, this paper represents processes that relate to the sweetening of the judgements and the resolution of the opposites. Thus Sandalphon relates to the change that occurs through reconciling the judgements (5 Gevurot m, n, tz, p, k and the 5 Chesedim k, m, n, p, tz) that provide the Aleph(s) to DIN (Judicial Rigor or Strict Judgement) forming ADNI (Adonai). This also foreshadows the descent from AIN (Nought) to ANI (I) and the return from the "I" to the previously incomprehensible/unattainable (AIN). This occurs through the "Door" (Daleth) [which converts ANI back to the source... AIN; so that ADNI is shown as the rightful Lord of the Kingdom... Thus the extension of the Light... L.V.X. through the Daleth Door of the Vault.

All of this is representative of the fact that Man resembles his Creator through the use of *Free Will* or *Rotzohn* (RTzVN = 346). G\_d has shattered and *His Name* (ShMV = 346) is that very concept of Free Will. Not only is Man in need of Emendation but the Deity also needs repair. When the unions and repairs occur through the Free Will and subsequent Actions (Work = Assiah = Actions = Making) of Man, then all the Worlds are re-ordered into appropriate Configurations (Partzufim), and the influence flows through the Pipe or Channel (Tzinor = TzNVR = 346) and this proceeds from the Wellspring or Fount (MQVR = 346).

It would be pertinent to review chapter 5 of the "Book of Concealment" from the verse mentioned above to the chapters end. This is similar to certain Kabbalistic texts that provide scant information that only makes good sense when the prerequisite oral teachings fill in the gaps.