

KNOTS & SPIRALS:

Some brief writings of

HENRY MORE

being extracts from

Knorr von Rosenroth, Christian, Freiherr

KABBALA DENUDATA Seu Doctrina HEBRÆORUM
TRANSCENDENTALIS ET METAPHYSICA ATQUE
THEOLOGICA

(Sulzbachi: Typis Abrahami Lichtenthaleri, 1677-1684)

TOMUS PRIMUS

173—176: PREFATORY NOTE TO Ad Clarissimum ac Eruditissimum Virum N. N.
De rebus in Amica sua Resposione contentis Ulterior Disquisitio

from the original English

AND

225—273: VISIONIS EZECHIELITICÆ Sive MERCAVÆ EXPOSITIO, Ex
Principiis Philosophiæ Pythagoricæ Præcipuisque Theosophiæ Judaicæ Reliquiis
concinnta = THE VISION OF EZEKIEL OR EXPOSITION ON THE CHARIOT, THROUGH
THE PRINCIPLES OF PYTHAGOREAN PHILOSOPHY (WHICH ARE) HARMONIOUS
WITH ANCIENT JEWISH THEOSOPHY

274—292: CATECHISMUS CABBALISTICUS, sive MERCAVÆUS, Quo, in
DIVINIS MYSTERIIS MERCAVÆ EZECHIELITICÆ Explicandis & memoria
retinendis DECEM SEPHIROTHARUM sus egregie illustratur = SUMMARY OF THE
KABBALAH, OR MERKAVAH, WHICH IS THE DIVINE MYSTERY OF EZEKIEL'S
CHARIOT EXPLAINED & ACCOUNTED (AND IS) EXCELLENTLY ILLUSTRATED BY USE
OF THE TEN SEFIROT

as abridged & rendered in English in

Cosway, R[alph James] in

A MISCELLANEOUS METAPHYSICAL ESSAY:

OR, AN HYPOTHESIS Concerning the FORMATION AND GENERATION of Spiritual and
Material Beings ... By an IMPARTIAL INQUIRER after Truth

(London: Printed for A. MILLAR, over against Catharine Street, in the Strand, DCCXLVIII)

pages 358—394

INTRODUCED, TRANSCRIBED & ANNOTATED BY DON KARR

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passages.

INTRODUCTION

HENRY MORE¹ (1614-1687) is counted among the Cambridge Platonists, a group of seventeenth-century Christian philosophers affiliated with the University of Cambridge that included Benjamin Whichcote (1609-1683), Ralph Cudworth (1617-1688), and Anne Conway (1631-1679).² They were among the heirs to the Renaissance humanist movement of Marsilio Ficino, holding to the concept of a *philosophia perennis*.

The writings transcribed here are a selection of More's contributions to Knorr von Rosenroth's *Kabbala denudata* (KD):

1. a PREFATORY NOTE to the Lucid and Learned Hero N.N. [Knorr] ... with Friendship in Response to the Content of the Previous Disquisition [the "Previous Disquisition" being a compendium of R. Naftali Hirtz' *Emek ha-Melekh* in 103 Theses]
2. a. More's paraphrase of Ezekiel's Vision of the *Mercava*
b. *Mercavæ Expositio* in Nineteen Postulates
c. An Explication of the *Mercava* of Ezekiel in Fifty-two Answers to so many Questions
d. *Catechismus Cabalisticus Mercavæus Sephirothicus*

Item # 1 appears in KD in the rough English transcribed here.

The items under #2 (a, b, c, and d) were composed for KD in Latin. Abridged English versions of these form the second half of an appendix to Ralph James Cosway's book, *A Miscellaneous Metaphysical Essay*.³ These short works on the *merkavah* show some affinity with the writings of More's colleague Franciscus Mercurius van Helmont (1614-1699), also a contributor to KD.

Some years prior to composing these pieces for KD, More had attempted a *cabbalistical* exposition, *Conjectura Cabbalistica*,⁴ which was written before he had actually encountered much—if any—genuine *kabbalah*. In a letter to Anne Conway, he confesses,

¹ For further information on More and others mentioned in this introduction, see my papers,

"The Study of Christian Cabala in English" at

<http://www.digital-brilliance.com/contributed/Karr/Biblios/ccinea.pdf>

• § THE 17TH CENTURY

"The Study of Christian Cabala in English: ADDENDA" at

<http://www.digital-brilliance.com/contributed/Karr/Biblios/ccineb.pdf> :

• Addendum B, "Seventeenth-Century Printed Works on Christian Cabala in English"

• Addendum C, "The Contents of *Kabbala denudata* with English Sources"

² See Sarah Hutton, "The Cambridge Platonists," in *The Columbia History of Western Philosophy*, edited by Richard H. Popkin (New York: Columbia University Press, 1999), pages 366-373, which contains sections on More and Cudworth. Hutton's article immediately follows Allison Coudert's piece on *Kabbala denudata*, pages 363-366.

³ London: Printed for A. MILLAR, over against *Catharine Street*, in the *Strand*. MDCCXLVIII. The author is shown not as Ralph James Cosway, but as "an IMPARTIAL INQUIRER after Truth."

Note CHAP. x: *The foregoing Hypothesis* [RE the formation of the universe] supported by a cabalistic Interpretation to be given to the Mosaic Account of the Creation and Lapse, treated of in the Three first Chapters of Genesis; as extracted, by Dr. Henry More, from the Learned among the Jews, and other Eastern Writers, (pages 163-192), and other references to More and his *cabala* (pages 143 160, 208, & 346).

⁴ Cambridge: James Flesher, 1653.

Though the Conceptions in the Cabbala be most what my own, yett I do what I can in my Defense to gette Godfathers [*i.e.*, Pythagoras, Plato, and the Neoplatonists] all along to these births of my own braine, and so to lessen the odium of these inventions by alledgeing the Authority of Auncient Philosophers and Fathers, and therefore the Defense is longer then otherwise it had needed to have been, besides other Digressions I thought fitt to make which are not so speculative as practicall, which liberty I take, as haveing a designe so farre as I can to engage others to be good rather then Wise, or to ostentate my own skill and wisdome to the world. I am glad your Ladiship can so easily reade them and so readily understand my Cabbalas with the Defense.⁵

Later writings, including the PREFATORY NOTE transcribed here, show that after exposure to authentic kabbalistic writings, in particular those representing strains of Lurianic *kabbalah* put into Latin by Knorr for KD, More was not at all taken with *kabbalah*. Allison Coudert writes⁶

[More] levelled three basic criticisms against [*kabbalah*]:

- 1) its doctrines were unnecessarily complex and made faith difficult where it should be simple;
- 2) its philosophy was “gross” and “crass,” totally materialistic;
- 3) its teachings were pantheistic.

With verve and drama, More wrote FUNDAMENTA PHILOSOPHIÆ Sive CABBALÆ ÆTO-PÆDO-MELISSÆÆ EJUSTDEM [*Fundamentals of Philosophy or the Kabbalah of the Eagle-Boy-Bee*], in which he

sets out sixteen axioms which he thinks the Kabbalists hold and proceeds to argue systematically against each one. The depth of his distaste for the Kabbala comes out towards the end of the treatise, when he describes a nightmare which had given him the strange title of his work.⁷

Interestingly, Knorr included this tract in KD (pages 293–307) along with a response from van Helmont (KD, pages 308–312).⁸

However, Sarah Hutton notes,

in other writings contributed to Knorr’s project, More argues that *kabbalah* contains elements of pure (and therefore Christian) truth among the dross of Jewish accretions.⁹

This assumption is supported in the *merkavah* commentaries presented here.¹⁰

⁵ f . 43. HENRY MORE TO ANNE CONWAY, in *Conway Letters*, collected by Marjorie Hope Nicolson (New Haven: Yale University Press, 1930): page 83.

⁶ “A Cambridge Platonist’s Kabbalist Nightmare,” in *Journal of the History of Ideas* XXXVI:4 (Baltimore: Johns Hopkins University Press, 1976), pages 647-8.

⁷ *Ibid*, page 648.

⁸ See my full transcription of the English version of this response, “Francis Mercurius van Helmont’s *Cabbalistical Dialogue*,” at *Hermetic Kabbalah*, <http://www.digital-brilliance.com/contributed/Karr/VanHelmont/index.php>.

⁹ “More, Millenarianism, and the Ma’aseh Merkavah,” in *Everything Connects: In Conference with Richard Popkin – Essays in His Honor*, edited by James E. Force and David S. Katz (Leiden – Boston – Koln: Brill, 1999), page 165.

¹⁰ Arthur E. Waite’s *Holy Kabbalah* (London: Williams & Norgate, Ltd, 1929—reprinted, New Hyde Park: University Books, 1960, and subsequently), pages 469-470, gives an efficient summary of MERCAVÆ EXPOSITIO.

Waite’s segment on More (pages 470-473) opens,

The Cambridge Platonic philosopher [*i.e.*, More] is regarded by [Jacques] Basnage [*Histoire des Juifs* (Rotterdam, 1706-1707)] as a great Kabbalist and his contributions to KABBALA DENUDATA as in some sense discovering the sentiment and spirit of Jewish Theosophy. [Adolphe] Franck [*La Kabbale* (Paris, 1843)], on the contrary, regrets their inclusion by [Knorr von] Rosenroth on the ground that they are personal speculations which are not at all in harmony with Kabbalistic teaching. While there can be no question that the just view belongs to the latter critic, More is thinly interesting because of his enthusiasm and earnestness.

HENRY MORE'S PREFATORY NOTE TO

Ad Clarissimum ac Eruditissimum Virum N. N. De rebus in Amica sua
Resposione contentis Ulterior Disquisitio.

[TO THE LUCID AND LEARNED HERO N.N. ... WITH FRIENDSHIP IN RESPONSE
TO THE CONTENT OF THE PREVIOUS DISQUISITION]

Sr.

I am much ashamed that I have been so long silent since my receipt of your last. But I beg your pardon for this incivility, that I was necessarily forced to by reason of my Theologicall volume that was in the press, and is but newly come out.¹¹ Which necessitated my stay in Cambridge till I saw that businesse dispatched, vvhich was much later then they promised me. Which made me so long ere I came to Ragley¹² or had any opportunity or leasure of reading the Cabbalisticall MSS you was pleased to send thither, for which I returne many thanks. They with yor ingenious and learned Answer to my Objections and Quæres about some Passages in Tractus primus Libri Druschim¹³, haue given me further insight into the Cabbalisticall learning of the Jews. But that MS that is called Emek Hammelech¹⁴ is writh with so many abbreviatures and so small an imperfect a letter that much of it was unlegible to me How ever I haue a general conception of the drift of the book, and haue taken notes of severall particular passages thereof. I am much incumbered with two great imperfections, the one that I cannot write a good hand, the other that I can not easily read a bad one. Monsieur van N.¹⁵ is so soon to take a jorny hence into Holland that I cannot write an Answer to Your Amica Resposio, but shall frame one att Leasure after his departure hence, which I hope to haue in readinesse against his returne, which he promiseth will not be long. And I shall endeavor to imitate that excellent good temper in your Amica Resposio. For upon my reading againe my ovvn Objections and Quæres, they seeme in some places to haue more heat and acrimonie then is needful or sutable to the present disposition of minde I am novv in. But I was surprised with the unexpectednesse of the doctrine of that Tractate. But It is sufficient to intimate a mans reasons of dissent, where onely simple error is at the bottom. What so ever is more then this cometh of evill. In my reply to your Answer I intend to take occasion, if I finde it to some off easily and naturally to hint something toward the finding out what may be the sound and irrefutable meaning of the Mercabah, as I do not much disside, but that I haue hit

¹¹ *Opera theologica* (Londini : Typis J. Macock, impensis Johan. Martyn ... & Gualteri Kettibly ..., 1675).

¹² Ragley Hall, manor of Viscount John Conway and his wife the philosopher Anne Finch Conway, and frequent retreat of intellectuals like More and van Helmont, along with George Keith, Ralph Cudworth, Benjamin Whichcote.

¹³ *Book of Dissertations*, by Isaac Luria.

¹⁴ *Valley of the King*, by R. Naftali Hirtz, AKA Bacharach.

¹⁵ F. M. von Helmont

on the true Cabbala of their Bereshit. In which I suppose a Creation properly so called. Which Hypothesis is laden with no absurdities that I know The other, which denies Creation properly so called seems to me to be burdened with insuperable difficulties viz. That either Matter is of itself and Soules and Angells themselves are made of matter, or else that God is as well the materiall as the efficient Cause of all things, and consequently may be turned into clay and stones. But this I onely hint by the by.

I understand by Monsieur van N.¹⁶ that he would haue you forthwith publish, so far as you haue gone in the Zohar, which intention of his I like very well, that the labour you haue taken already may be in no hazard of being lost. Or that it may not all be lost, that you publish part of what you haue translated, and so sett it out at lesure by parts. And if you do (as I suppose you doe intend) besides an Index of so much as you do publish at a time, make also a generall Alphabet of the more obscure Cabbalisticall termes and phrases (as I haue made in my Synopsis Prophetica and Alphabet of Prophetick Iconismus) it will conferre much to the benefit of the Reader and make the buk more saleable, and the more effectually invite men to search into those studies, and to understand what there is in the Jevvish Cabbala. Your tvvo Cabbalisticall Tables vvith Names and Attributes congested under each Sephirah (vvhich vvill not be much unlike in nature and use to Johannes Meursius his Denarius Pythagoricus) vvil also be very fit for this first volume you intend. And if your Systema Theologiæ Judaicæ vvere in this volume too, all these vvould tend to the Sharpening mens appetitts for the reading and understanding of the Soar¹⁷: When they haue some thing afore hand to understand it by and something to search for and examine by it; it being the most authentick Treasure of their Cabbala. And Monsieur van N. is of opinion, nor am I contrarie to it, that if you publish also your Amica Responsio you haue vvrit to me, and I reply to it (vvhich I intend to doe in all fairnesse and vvith such suspension of assent as you use in your Responsio) that this may also further vvith the Readers appetite tho the perusing of the Soar and the being unquisitive vvhere the truth lyes, and vvhat the ancient Cabbala may be, vvwhether Isaac Lorias vvay, vvhich you vvil most vvhat follovv, I suppoee, in Your Systema Theologiæ Judaicæ, or vvwhether in vvhat I hint, or els some third vvay, or in something mixed of all. But in the meane tie he conceives this to be a very probable vvay, of engaging men to look vvith more eagernesse into the Zoar¹⁸, and to try vvhat there is in the Jevvis Cabbala, they hauing such a game started before them. And that they may the better understand You AMica Responsio, it vvill be convenient that my considerations and Quæres be published vvith it, and also Tractatus primus Libri Druschim. And therefore I vvil turne my considerations and

¹⁶ F. M. van Helmont.

¹⁷ *i.e.*, Zohar.

¹⁸ *i.e.*, Zohar.

Quæres into Latine, and distinguish each Consideration into such parts as you haue done in Your Amica Responsio.

As you are very cautious of asserting any thing in Your Amica Responsio vvch prudent example I intend to imitate in my Reply, so I beleeve the same prudence vvil prompt you to suspend Your Assent in Your Systema Theologiæ Judaicæ, affirming nothing for true, but vvhat the Christian as well as the Jevv is agreed in, but onely declaring this to be the Theologicall Cabbala of the Jevvs, according to such or such of their Rabbies, and that it is vvorth the paines of both Jevv and Christian to examine it further, hovv much truth there is in it, and vvwhether it may not be further rectified or amplified out of the Zoar, imitating therevvithall hovv beneficiall this may prove for the preparing of the Jevvs to receive Christianity, the difficultyes and obstacles being cleard and removed by the right understanding of their ovvn Cabbala. You may also if You think good, make some returne to my Reply for the further entertaining the Reader, suggesting vvhat may further confirme vvhat you like mit, or imitating vvhat ever I may seem mistaken in, that truth may haue the more free course. And then the matter may rest there, for I am not at all desirous of hauing the last vvord. This is all that for the present occurres, but my hearty vvishing you good successe in your learned and laborious undertakings, and the subscribing myself

Honourd Sr.

From Ragley. April.22.

1675

Your most Affectionate Friend
And Humble Servant.

Doctor Henry More's short and faithful Paraphrase on Ezekiel's Vision of the Mercava (or Chariot of the God of Israel), representing emblematically the Kingdom of the Messiah, and the Revolution of Souls thro' the Four Worlds or States of Aziluth, Briah, Jetzirah, and Asiah, from the Hebrew Text.

E Z E K I E L, CHAP. I

1. NOW it came to pass, in the thirtieth Year, in the fourth Month, in the fifth Day of the Month, when I was in the Middle of the Captivity, by the River *Chebar*, that the Heavens were open'd, and I saw Visions of God.
2. I say, In the fifth Day of the Month (it was the fifth Year of King *Jehoiakim's* Captivity).
3. The Word of *Jehovah* came to *Ezekiel* the Priest, the Son of *Buzi*, in the Land of the *Chaldeans*, by the River *Chebar*; and the Hand of *Jehovah* was there upon him.
4. And I looked, and, behold! a Whirlwind came out of the North, a great Cloud, and a Fire in the Middle of the Cloud, infolding itself (or, as it were, catching and taking hold of itself); and a Brightness was about it, and from the Midst of this Brightness, *viz.* out of the Middle of the Fire, which was the Center of Middle of the Brightness, there appeared, as it were, the Likeness of Amber (*Chasmal*).
5. And in the Middle of the Brightness there appeared the Likeness of four living Creatures: This was their Aspect; they had the Likeness of a Man.
6. And every one had four Faces, and every one four Wings.
7. And their Feet a strait (upright) Foot, and the Sole of their Foot like the Sole of a Calf's Foot, and sparkling like the Appearance of burnish'd Brass.
8. Moreover, the Hands of a Man were under their Wings; and to a Quaternion of their Quadrants (that is, to one of the four Sides of each of the four Animals) were both Faces (*viz.* human), and Wings.

9. And they were joined by their Wings, one to another; they returned not when they went: They went every one strait forward.
10. And this was the Likeness of the Faces: The first (or anterior) was the Face of a Man; Then the Face of a Lion to the right Hand (of each of the four Animals); but at the left Hand, to a Quaternion of them was the Face of an Ox: And lastly (on the posterior Side) was the Face of an Eagle, to a Quaternion of them.
11. And so indeed were their chief Faces (that is, of every one one chief Face) placed; but a Pair of Wings was extended, outwards and upwards, from every one (Animal); and a pair joined or coupled together at the anterior part of each Animal; and lastly, a Pair covered the hinder Parts of the Body.
12. And they went every one strait forward thitherward, whither the Face looked: Whithersoever the Spirit was to go, they went; and they returned not when they went.
13. As for the Likeness of the Animals, their Appearance like burning Coals of Fire; like the Appearance of Lamps, the Fire itself ran up and down among the Animals; and there was Brightness to the Fire itself; and out of the Fire went forth Lightning.
14. And the Animals ran and returned as the Appearance of a Flash of Lightning.
15. And when I beheld the Animals, there appeared one Wheel upon the Earth, beside the Animals with the Quaternion of their Faces.
16. The Appearance of the Wheels, and their Work, as the Appearance of the Stone, *Tharsis*, or the Appearance of the Sea; and one Likeness to the Quaternion of them; and their Appearance, and their Work, as if there had been a Wheel in the Middle of a Wheel.
17. They went in a Quaternion of their Quadrants: Whilst the Animals went, they returned not when they went.
18. They themselves also had Rings (that is, Limbs, or Rims of the Wheels), and these high and formidable, and all everywhere full of Eyes.
19. And when the Animals walked in the like Manner the Wheels also went beside them; and when the Animals were lifted up from the Earth, the Wheels were lifted up also.

20. Whithersoever the Spirit went, thither were also the Wheels lifted up, following the Spirit as he went; for the Spirit of the Animal was in the Wheels.

21. When those went, these went; and when those stood, these too; and when those were lifted up from the Earth, the Wheels were lifted up along with them, because the Spirit of the Animal was in the Wheels.

22. And the Likeness of the Firmament upon the Heads of the Animals, as the Appearance of Crystal, terrible, stretched forth over their Heads above.

23. And under the Firmament were their Wings erected, to each of them two, to its neighbor Wing on each Hand, namely, one to one, the other to the other; every one had two, which covered their Bodies on this Side (the Foreside); and every one had two, which covered their Bodies on that Side, the posterior.

24. And I heard the Sound of their Wings as the Sound of many Waters, and as the Sound of the Almighty (*viz, Altitonantis*, or of Thunder); when they went, I say, I heard the Voice of Speech, as the Noise of an Host; and when they stood, they let down their Wings.

25. For when there was a Voice above the Firmament, which was over their Heads, they stood, and let down their Wings.

26. And above the Firmament, that was over their Heads, was the Likeness of a Throne, appearing like Sapphire Stone; and upon the likeness of the Throne was the Likeness of the Appearance of a Man above, upon it.

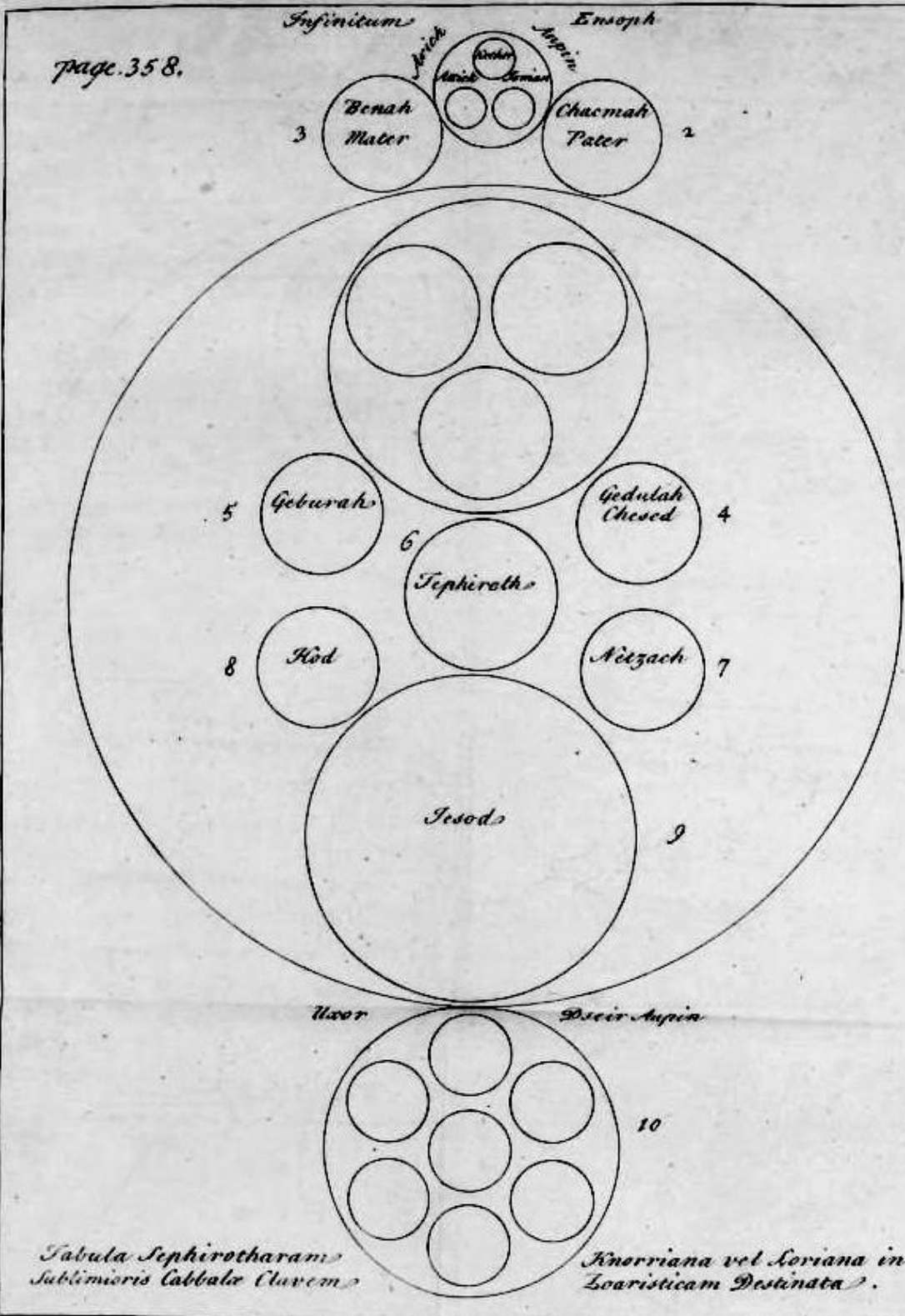
27. And I saw as the Appearance of *Chasmal* (Amber); and as the Appearance of its House of Fire, from the Appearance of his Loins, and upwards, and from the Appearance of his Loins, even downwards, surrounding and pervading; and I saw the Appearance of Fire, which had a Brightness round about.

28. As the Appearance of the Bow which is made in the Cloud in the Day of Rain, so was the Appearance of the Brightness round about. This was the Vision of the Likeness of the Glory of Jehovah; and I beheld, and fell upon my Face; and I heard the Voice of one speaking.

CHAP. X.

2. And he said unto the Man cloathed with Linen, go in between the Wheels under the Cherubs, and fill thine Hands with Coals of Fire from between the Cherubs.
7. And a Cherub sent for his Hand from between the Cherubs, and took and put into the Hands of him that was cloathed with Linen.
9. And I looked, and beheld four Wheels, beside the Cherubs; one Wheel was beside on Cherub, and another Wheel beside another Cherub.
11. When they went, they went in a Quaternion of their Quadrants; they returned not as they went; but to the Place to which the Head looked, thither they went, neither returned they as they went.
12. And all their Flesh, and their Backs, and their Hands, and their Wings, and the Wheels, were full of Eyes round about, in the Quaternion of the Wheels themselves.
13. It was cried unto the Wheels themselves, in my Hearing, O Wheels!
14. And there were four Faces to every one, whether Cherub or Wheel; the Face of the first the Face of a Cherub, and the Face of the second the Face of a Man; and to the third was the Face of a Lion, and to the fourth the Face of an Eagle.
15. And the Cherubs were lifted up: This is the Animal that I saw by the River *Chebar*.
20. This is the Animal which I saw under the God of *Israel*, in the River *Chebar*; and I knew that they were Cherubs.

page.358.



*Tabula Sephirotharum
Sublimioris Cabalæ Clavem*

*Knorriana vel Soriana in
Loaristicam Destinata.*

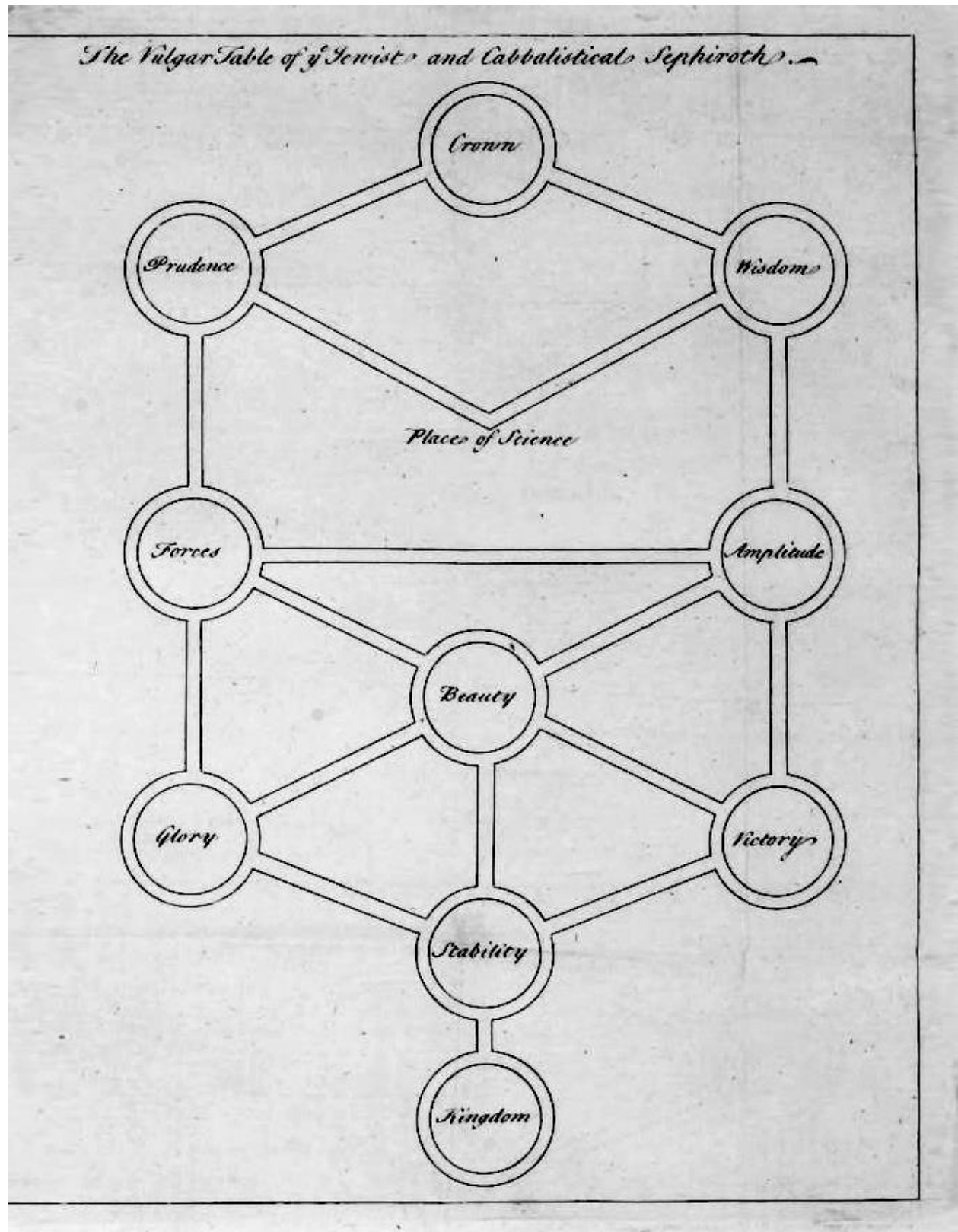


Fig. 1st

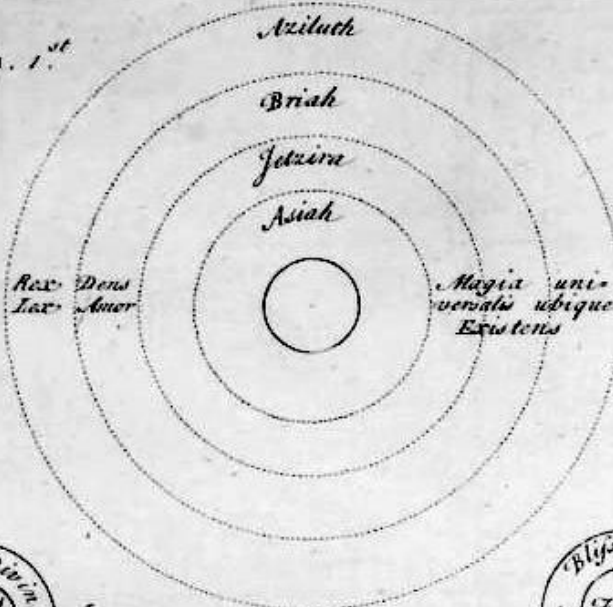
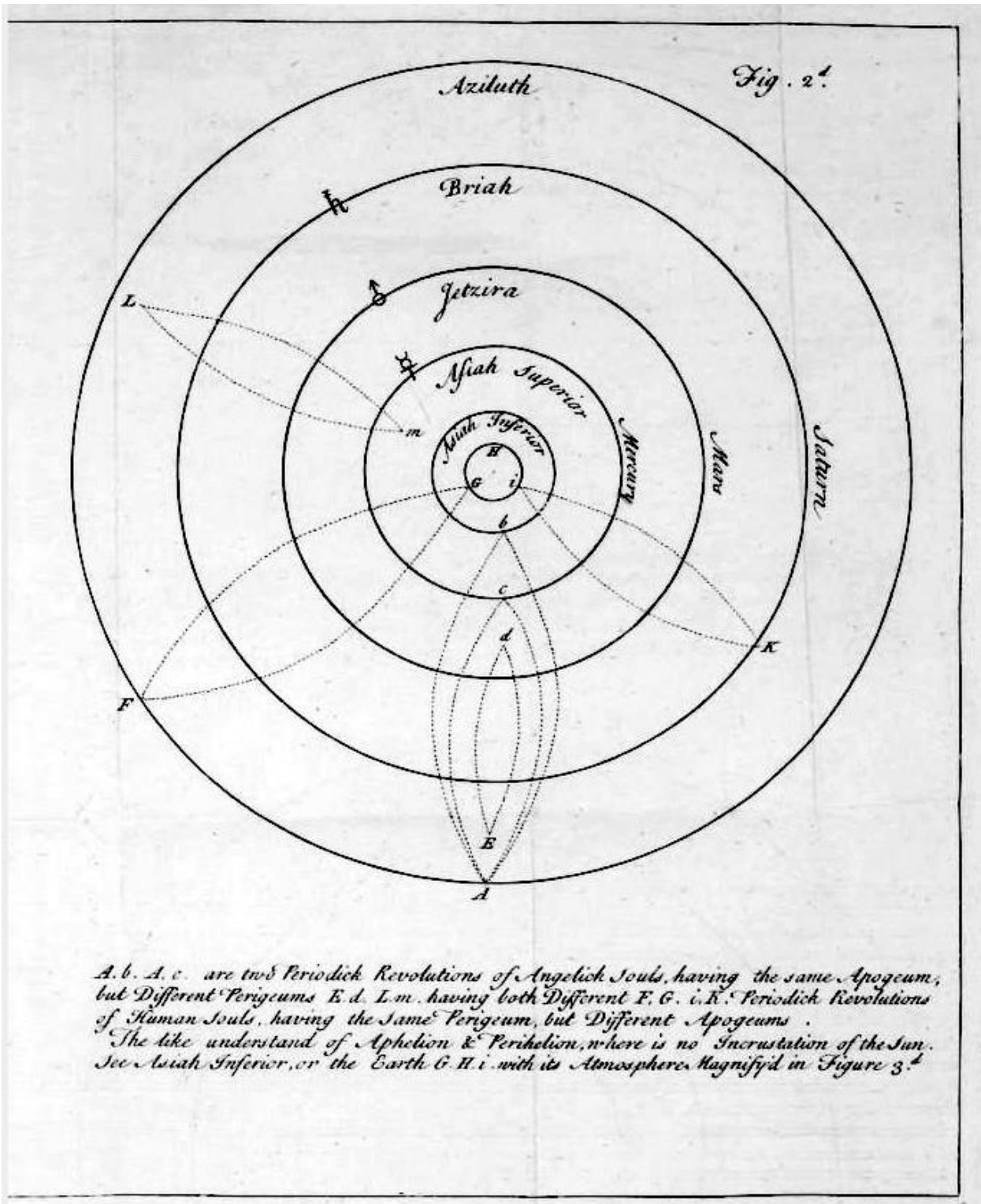


Fig. 3^d

In Hades Inferior the King is Lucifer. The Law self Love, acting proudly & Invidiously. The Reliques of Magick now Diabolick. Mechanical motion, violent Labour, Evil & Punishment. By the Mediation of Christ
 Divine Magick and Grace are Mix'd with them.
 Fig. 4th & 5th are the two Sides of the Emblematick Nuptial Ring, with the Motto's of Christ and his Spouse. The Church Redeem'd, Purify'd, Beatify'd. Then Death and Hades Cast into the Burning Lake, with Mechanism, Labour, and all sin and Evil.



Dr. H. M O R E's Expositio Mercavæ
abridged.

Postulate 1.

IN *Cabala*, *Mercavæ* are most profound Mysteries.

Post. 2. All Souls, as well angelic as human, and also that of the Messiah, were created in the Beginning, with the material World itself; and do always coexist with it, it being for their sake.

Post. 3. The whole material World, in its primeval State, was either diaphanous or lucid; that is, distributed into Suns and transparent Heavens, or æthereal Vortices. *See Fig. 1st.*

Post. 4. There are two chief Elements of the material World" The former is the Subject of the Operations of *Sandalphon*, the Spirit of Nature; the latter the Vehicle of the Holy Spirit; that true celestial *Manna*, the Food of Angels, and holy Souls, every-where interspersed in the æthereal Matter, as a holy divine Salt or Seasoning; being the Principle of Incorruption (but the natural Element of Corruption): Hence Æther, in *Genesis* i. called *Shamayim*, in the dual Number.

Scholium to Post. 4

The heavenly *Manna*, the Bread of God, Bread of Life, superessential (substantial) Bread, Flesh of Christ (his Blood being the vital Unction of the Holy Spirit), Food of Angels, and regenerate Souls, &c. is that divine Element of celestial Matter, subject to the Theanthrope, universally receptive of the Divine Impressions, of the Divine Light and Love of the *Logos*, and Holy Spirit, communicated to the regenerate most inward Vehicles of holy humble Souls, in proportion to their hungering and thirsting after Righteousness (of which this is the Vehicle). This universally-diffused divine Element was withdrawn from the Vehicles of lapsed Spirits, lest they should abuse its divine magical Virtues to the Disturbance of the non-lapsed World; and therefore they had the Element of corruptible Matter (or diabolic) made and appropriated for their Use. These two Elements are mutually repulsive of each other: Original Sin subsists in the evil Element, where the Devil, the World, and the Flesh, reign: The most inward Vehicle of the old Man, the Grace of God, his Light and

Love, are embodied (so to speak) in the good Element; by which means good Spirits have ineffable Correspondencies of Good, and do rule the material World, in a manner we call miraculous. This divine Salt, the more replete our most inward Vehicle is with it, the more does our Hunger and Thirst after Righteousness increase, till we arrive at the Fulness of the Stature of Christ, when, being perfected, we are fully satisfied with that *Peace of God, which passeth a;*; *Understanding*, the tranquil and endless Joys of the Holy Ghost: Of this the Holy Spirit is the *Oconomus*, as the Spirit of Nature of the common Matter of the Universe. Hence those delightful Sensations attending Works of Holiness, the sweet pleasant Fruits of Humility, Charity, Purity, Faith obediential, divine, &c. Even the bare Speculation of them, after injected or emergent Tentations, have been baffled by this Divine Instinct. So, in Music, appears a Concord following a Discord. Thus also the Spirit of Nature orders the Sensations and Instinct of animal Bodies, regarding the animal Nature.

This divine Element is the *Chasmal* of *Ezekiel's* Vision of the *Mercava* (by *Temura Cabalistica*), the material Unction of Christ's most inward Vehicle.

Post. 5. The Sun, in every Vortex, is the Center, and lowest Part; the Ascent from the Sun, the Descent to it.

Post. 6. A Vortex may be divided into four concentric Orbs or Worlds (unequal), and term'd, the utmost or highest, *Aziluth*; the next, *Briah*; the third, *Jetzirah*; the lowest or inmost, *Asiah* (or *Asia*). The first, *Aziluth* (absorbed in divine Contemplations), extends from the Margin of the Vortex to *Saturn*; the second, *Briah* (social or political), from *Saturn* to *Mars*; the third, *Jetzirah* (leonine and belluine), from *Mars* to *Mercury*; the fourth, *Asia* (mechanical), from *Mercury* to the frigescent Sun; *Asia* superior, from *Mercury* to the Atmosphere of the now frigid Star; *Asia* inferior, the Atmosphere and Body of the frigid Star itself.

Hence, perhaps, *Saturn* and *Jupiter* were worship'd by the Sons of Darkness, corrupting old Traditions, at the Will of their Prince, the old Serpent, as presiding over Counsel and Benignity; *Mars* and *Venus* over the irascible and concupiscible; *Mercury* over

Manufactures, technical and mechanical: Thus also astrological Indications. *Fig. 2.*

Post. 7. All Souls, even *Aziluthic*, were clothed with corporeal Vehicles; they being the Instruments of Sensation and Commerce, the highest Gratifications of animal, or perhaps of created Natures: The deeper immerse'd in the Vortex, the more gross the Vehicle.

Post. 8. There is a Revolution of human Souls thro' all four Worlds, *Aziluth*, &c. either by Divine Fate, or their own Fault: The Periods unequal, especially the *Aziluthic* and *Briatic*.

Post. 9. The legitimate Revolution of angelic Souls no lower than *Asia* superior: Their Vehicles richer in sensual Gratifications than the human; but their Souls less addicted to divine Things. Hence some of them fell first, by breaking forth into *Jetzirah* without Divine Leave, out of *Briah*; in which, and in *Aziluth*, Innocence reigned universally: And there the augmented Delights and Vigour of their Vehicles, thro' the greater Heat of the Sun, allured them to these inordinate Deeds, by the divine Magic of those Regions; and to the traitorous Embassy of *Ophioneus*, which occasioned to them the Name of *Rephaim*, or Giants; and to human Souls, the Lapse out of *Briah*, by joining the rebel Angels.

Post. 10. Souls which slide down into *Asia*, not thro' their own Fault, but by Divine Fate, return safe into *Aziluth*; neither broken by Adversity, nor soften'd by Pleasures; aided in all States by Grace Divine.

Post. 11. In *Aziluth*, the Souls of Men and Angels, wholly intent on divine Love, and sublime Speculations, neglect, and scarcely perceive, the Life of the natural Vehicle. From the igneous and vivacious Nature of this Life, and of the Matter of this Region, it is named *Cælum Empyream*. This was *Adam's* State, before *Eve* was created.

Post. 12. In *Briah*, the *Aziluthic* Ardour being abated, the View was somewhat turned to the outward World, and to the Life and Sensations of the Vehicle; Politics framed; Humanity, Charity, Friendship, cultivated: This the State after *Eve's* Formation: Then the Transaction between God and the Soul of the Messiah, about his Passion, and the Redemption of the World.

Post. 13. The Soul of the Messiah profited so much in *Aziluth*, and adhered to the eternal *Logos* with so strict a Love, that at length they were united into one Person (*Partzuph*), with the highest aziluthic, or rather hyperaziluthic, and hypostatical Union (as Soul and Body into one Man); thence rightly called, the *Son of God*; Name, or Nature, ineffable.

Post. 14. This Divine Messiah is constituted, by God the Father, Ruler of all Souls, human and angelical, Emperor of the four Worlds, King of Kings, and Lord of Lords, about the Commencement of the Briathic Kingdom, upon his undertaking to be the Saviour of the World: then also his Union with the Divine *Logos* was completed and declared, *John xvii. 5. Heb. i. 6. Phillipians ii. 6, 7, 8, Ps. lxxii, 5.* according to the *Septuagint*. Its primeval Duration (*σὸν τῶ ἡλίῳ, καὶ πρὸ τῆς σεληνης*), until the Sun of this Vortex cooled into a Planet (rather Comet, thro' the Rebel *Rephaim* overturning all order and Beauty, and therefore deprived of the solar Light and Heat, the Principle of their magic Power and Operations); and before the Moon became frigid, and a Satellite to this Earth, the Reign of the Messiah, computing backwards, almost reached to *Dore Dorim*, the *Aziluthic Age*; to the Age of Ages, Eternity.

Post. 15. At this time the Messiah obtained Power of confirming Souls angelic and human in their *Aziluthic* and *Briathic* States, *Coloss. i. 19, 20.*

Post. 16. Certain angelic Souls, before the Period of the *Briathic* Life, allotted to confirm them in prudent Counsel, Benignity, and (Experience) Skill, was legitimately expired, broke thro' into *Jetzira*, and indulg'd immoderately the Irascible and Concupiscible, thro' the too great Vivacity and Lasciviency of the Vehicle, now neared the Sunl hence called *Jetsirah*, to form Evil: Here the War of the Giants, *Rephaim*; the Embassy of *Ophioneus* to tempt *Adam*, that is by a *Henopæia*, *Briathic* or perhaps *Jetzirathic* Souls, regularly descending, *Baruch iii. 24, 28. Gen. iii.*

Post. 17. Thus human Souls, circumvented by the Craft and Solicitation of fallen Angels (their Polity represented by the Serpent, as the *Roman* by the seven-headed Beast, in the *Apocalypse*), fell into

Jetzirah. See *Eccles. vii. 29*. Where *Chashbenoth* seems put for *Yetzirim*, more grammatical, and agreeable to *Jetzirah*.

Post. 18. The fallen Souls, angelic and human, at length tired, and laden with the *Sordes* of their Lusts, subsided into the *Asiathic* World; the angelic into the Superior, the human into the Inferior; even down to the Body of the Comet (not a Chaos). To the Region of *Nachanism* and Labour. The chaotic Comet being formed into a habitable Earth, the lapsed human Souls (having drank of the River of *Lethe*, to make this new State of Tryal and Purification more passable and effectual) sunk into terrestrial Bodies (Coats of Skins, the Canals of the circulating Fluids of the human Body), now doom'd to labour, and the mechanic Arts, gradually discovered by the *Antediluvians*, in place of the divine Magic, so greatly abused by them in *Jetzirah*, *Gen. III*.

Post. 19. All the Worlds, *Aziluth*, &c. are in some Degree involved in each of them, either potentially, or actually, in some Souls more, in some less, in various Degrees.

Dr. H. M O R E's *Explication of the Mercava of Ezekiel,*
in Fifty-two Answers to so many Questions,
abridg'd

1. THE adequate Subject of the Divine Vision is the spiritual Kingdom of the Messiah, hypostatically united with the Eternal Logos; who, almost from the Beginning of Time (that is, in the *Briathic* Period), was by God the Father, constituted Prince of all Souls, both angelic and human, whether in terrestrial or celestial Vehicles, exclusive of Slaves and Hypocrites, who have not the Rights of Freemen.

2. The Whirlwind is an aerial Vortex here put for an æthereal one; or a Solar System, according to the *Pythagorean* and *Judaic Cabala*.

3. The Wind, that is, Spirit (*Ruah*) moving the aerial Vortex, is that hylarchic Principle, or Spirit of Nature, the Instrument of the Eternal Spirit, beginning the æthereal Vortex, by putting into a whirling Motion a great Mass of physical Monads in the Abyss.

4. The North (*Heb. Tzaphon*, signifies also dark or hid) is the Chaos, or *Terminus a quo*, in the Solar System, to be formed out of the dark Chaos of physical Monads in the Abyss, *Gen. i.* The Sun in the North is much obscured by Clouds and Vapours.

5. The great Clouds denote the Darkness of the Vortex, somewhat lessen'd by the Light of the Sun, now forming in the Center, beginning to pierce thro' the thick Darkness.

6. The Fire unfolding itself is the Sun, formed, and turning about its Axis.

7. The Brightness round about diffused is the æthereal Regions, now expanded, diaphanous, and clearly illuminated by the central Sun.

8. The *Chasmal*, or Amber, from or out of the Middle of the Fire, is the divine Element interspersed up and down the celestial Matter of the Vortex; whose chief Vehicle is the most subtil and igneous Part of the celestial Matter; and is said to flow from the Middle of the Fire, and is every-where scatter'd thro' the Æther. So far the compendious View of a Vortex, a forming, and formed.

9. The four Animals are four Worlds, or Periods of Souls, angelic and human, possessing four distinct Regions of some æthereal Vortex, successively, tho' seen at one View in the prophetic Vision.

10. All the four Animals are said to have the Likeness of a Man, left, on account of the several Parts like an Ox, a Lion, and Eagle, they should be taken for Symbols of any thing else than Souls angelic and human. From these same Animals being all called by one other Name, *Cherubs*, in the Tenth Chapter, 'tis highly probable, that angelic and human Souls are much the same, and generally appear of the same Form, human.

11. They are said every one to have four Faces, to denote that every Soul, in every World or State, has all the four States in it always, potentially and essentially, tho' not actually, or in equal Degrees always.

12. They are said to have four Wings, to denote their Passage from World to World; an orderly living Flight, by Divine Fate, not a wingless descending Lapse, thro' their own Fault; for the latter (unreclaimed Sinners) belong not to this Vision.

13. They are said to have straight Feet, partly to denote their human Stature, partly their walking or living uprightly, and with Steadiness; and also upright Affections, according to the *Pythagoreans*.

14. They are said to have Ox or Calves Feet, not only to denote the great Affinity between angelic and human Souls (for *Cherub*, from *Charabh*, to plow, is the Symbol of the angelic Ministry, the Seed being sown by the Holy Ghost); see No. 10, but chiefly because the Ox is the Symbol of the *Asiathic* Kingdom, or Ensign armorial of the *Asiathic* State; and this is the triumphal Chariot of the Messiah, King of *Asiah*. It is likely, as he was King of *Jetzirah*, his Chariot would be drawn by Animals with Lion's Feet; of *Briah*, with human Feet; and of *Aziluth*, with Eagles Feet: For this Reason, when King of *Israel* in *Asiah*, the Animals supporting or attending his Throne, above the Ark of the Covenant, were Cherubs, Oxen. Hence the *Egyptians* derived the Worship of *Apis*, at first, probably, as the Symbol of the Presence of the true God (mistaking its Use in the *Jewish Sanctum Sanctorum*), and afterwards more grossly terminating

their Worship on itself. Hence also it is plain, even tho' this of *Apis* had obtained among the *Egyptian* before the times of *Moses*, that *Aaron* used no foreign or *Egyptian* Rites, but an *Arcanum* belonging to *Abraham's* Family, in forming the golden Calf: The Fault lay in making it the Object or Medium of Worship (*more Ægyptiaco*), in place of the *Shechinah*.

15. The Feet sparkling like burnish'd Brass, signifies the Affections pure and steady, sending forth Ejaculations heavenward in times of Difficulty.

16. The Hands of a Man under their Wings denote the Use of proper and lawful Means, human Co-operations, to be necessary along with a winged fiducial Reliance on the Divine Assistance in all our Undertakings; and this the adamantine Law of all the four Worlds; idle and slothful Speculation being every-where banish'd out of the Kingdom of the Messiah.

17. The Meeting of the Points of the Wings of every two adjoining Animals, in the Angles of the Square, whose Sides are formed severally by each Animal with its two extended Wings, denote the most ardent Desires, and united Endeavours, of all the Souls of all the four Worlds, to promote the public Good.

18. As the two Wings stretched upward denote the superior Regard due to the public Good, so the inferior Wings, covering their Bodies, denote their Regard to private Good; to be subordinate to the Public, and consistent with it, as being therefore protected by it.

19. The four Animals, tho' each has the same four Faces, have each a several Face more eminent than the other three Faces; whence one Animal may be distinguished by the Name of a Lion, another by that of a Man, a third by that of an Eagle, the fourth by that of an Ox or Calf (as *Apoc. iv, 7.*), to denote four Worlds or States, each involving the other three, in more remiss Degrees, or at least potentially, yet each having it proper State supereminent. So the Eagle denotes *Aziluth*; Man, *Briah*; Lion, *Jetzirah*; Ox, *Asiah*. Their Order not regarded in the *Apocalypse*.

20. The Eagle, by his strong high Flight, and sharp Sight, represents *Aziluth* (See *Post. 5, 6, 11.*), according to a prophetic *Henopæia*. Hence the Tradition of the old Anturalists, concerning the

Eagle's looking stedfastly on the Sun, is cabalistic, meaning the *Aziluthic* Contemplation of the Sun of the intellectual World, the Divine Light of the Eternal Logos; that is, *Adam* dwelling in, and cultivating the Garden of *Eden*, towards the East, or rising Sun.

The Man-Animal, or Face, by his Prudence, and political Capacity, &c. (*Post.* 12) represents *Briah*, a paradisaical State; neither agreeing with the Fierceness of the Lion, nor the Labour and Lassitude of the Ox.

The Loin represents *Jetzirah* (*Post.* 16). Here the Messiah finish'd the Conquest of the *Jetzirathic* Rebels, the *Rephaim*, and their *Adamic* Associates; reserving the former in Chains of Darkness, the dark and caliginous, nocturnal, terrestrial Hemisphere, or in the Bowels of the Earth, in Caverns, and animal Bodies, as in Possession, unto the Judgment of the great Day; but graciously affording the latter a State of Purification and Trial, in order to a Restoration. This is what *Rabbi Jachaides* means by the Killing of the Serpent, and his Army, in the Sea, viz. *Pharaoh* in the *Red Sea*; and, on the dry Land, *Roman*, *Pagan*, and *Pagano-christian* Polities; and in Heaven, the *Rephaim*; the undertaking if which intitled the Messiah, according to a heavenly Proclamation made before, to the Marriage of the King's Daughter, *Wisdom*, or the Eternal Logos, with her golden Vesture, the divine Element used, in the Six Days Creation of the habitable Earth, by the Messiah.

The *Jetzirathic Rephaim* esteemed themselves *Elohim*, Gods, in their drunken and mad Frolicks, as being experimentally skill'd in all Sorts of Contrivances, good and evil, thro' the Use and Abuse of Magic: And so the Serpent persuaded *Eve* it would be with her; Whence the Name of *Jetzirah*, from *jatzar*, to form Good and Evil, magically, not mechanically.

The Ox represents *Asiah* (*Post.* 18.), by Qualities directly opposite to those whereby the Eagle represents *Aziluth*. Here all Matters grow more and more crass and dull, heavy and feculent, as the falling Souls descend lower and lower; till at length, as the wearied Ox, they settle upon the solid Earth, or rather in the miry Clay, clogg'd and impeded by the gross Unwieldiness of their earthly Bodies, 2 *Cor.* V. 2. The Ox of chief Use in Agriculture, &c. to which Man was

doom'd when driven out of Paradise. The figure of the whole symbolical, triumphal, *Asiathic* Chariot of the Messiah, being too vast a Work to be placed over the Ark of the Covenant, the Ox, the peculiar Symbol of his *Asiathic* Kingdom, was chosen in its Place.

The cabalistic *Arcanum* signified by every Animal's having four Faces, *viz.* that in whatsoever State any Soul be placed, the Root of the other three States is still remaining in it, should animate us that are fallen to strive earnestly, under the Conduct of the Messiah, to recover what we have lost, and to caution those in the superior Worlds to take heed lest they fall.

21. The Motion of the Animals strait forward denotes the Uprightness and Simplicity of Life, without Wiles and Craft, *John* i. 27. only belonging to the true Subjects of Christ's spiritual Kingdom.

22. The Motion of the Animals whither the Spirit directed, denotes, that all the Actions of the Subjects of Christ's spiritual Kingdom are by the Impulse and Instinct of the Divine Spirit, their own Self-wills being perfectly mortified and dead: So that they are *Theophoroumenoi*, as it were, *Ps.* xxxiii. 6. The second Spirit of the Cabalists, proceeding from the living God, is only the Spirit of Nature, the Instrument of the Divine Spirit.

23. Their not returning when they went, denotes, that no external Violence can affect or hinder their Proceedings; for no Force or Counsel can prevail against God, by whom they are acted.

24. The Appearance of the Animals, as of burning Coals of Fire, and of Lamps, denotes the æthereal and luminous Nature of their celestial Vehicles, accompanied with fervid and enlighten'd Zeal in holy Souls, the faithful Subjects of Christ, who baptizes with the Holy Ghost, and with Fire.

25. The Motion of the Fire, its Splendor, and of Lightning out of the Fire running up and down among the Animals, denotes the frequent Eruptions and Shining forth of the Virtues of the Holy Spirit in the Members of Christ's spiritual Kingdom, which was remarkably (accomplished, *condo novo*) signified by the fiery Tongues at *Pentecost* resting upon the Apostles Heads, according to Christ's Promise, who was thus visibly and openly shewn to be the true Messiah.

26. The Animals before said not to return, are said, in another sense, here, to go and return as a Flash of Lightning, to denote the Descent of Souls from Heaven, and their sure Return thither, after a speedy and successful Dispatch of their Business.

27. The Sound of the Wings, as of many Waters, or of Thunder, or of Camps, denotes the four Animals to be representative of numerous Multitudes.

28. The Wings being let fall at the Voice of the Charioteer, above the Firmament, denotes the Spirit that animates them, both to move and to the rest, is the Spirit of the Messiah, the Charioteer, *John* i. 4. obedient even in the inward Motions of their Appetites and Wills, the Wings of the Soul.

29. The four Wheels, having Flesh, and Backs, and Wings, and Hands, as well as the four Animals, do denote the four Worlds of human and angelic Souls, *viz.* *Aziluth*, *Briah*, *Jetzirah*, *Asiah*; but as in Rotation or Revolution from one State to another (*Post.* 8, 9); for the Wheels are indeed the very same Sort of four-sided Animals, rounded into Quadrants of the Wheels: So that the flat Side of the vast *Canthus* next *Ezekiel* shewed, in every Quadrant, one Face, with its Side, Wings, &c. Perhaps they denote also the Orbs or Regions of these four States.

30. The Wheel upon the Earth, with its four Faces, denotes the *Asiathic* World or Region, inclusive of the other three States, either potentially, or more remisly; that is, the Souls of that World considered as to their Revolution. This Wheel is called *Ophan* in a special Sense; and *Sandalphon*, by Rabbi *Moses Corduerus*.

31. The Appearance of the Wheels as *Tharsis*, or the Sea, denotes the Multitude of Souls in the four States; as in the Animals the Noise of their Wings, like Waters, did. From this, and the 30th, appears the Identity of the Wheels and Animals, differing only in the Revolution-State.

32. The Wheel in the Middle of a Wheel denotes the four concentric Orbs or Regions (*Post.* 6.); but chiefly the periodic Revolutions of Souls involving each other: *e. g.* When their *Aphelia* or *Apogea* are at the Summit of *Aziluth*, and their *Perihelia* or *Perigea* are, some at the Atmosphere of the central Star, Solar or Frigid, other

at the Confines of *Asia* or *Jetzirah*, others at the Confines of *Jetzirah* and *Briah*, &c. See *Fig. 2d*.

33. The Wheels going by their four Parts, and not returning, denote, as before the Animals did (No. 23.), with the Addition of the Revolution of Souls thro' their four Parts, or concentric Orbs, in *Post. 6*.

34. The Wheels having all one Likeness, denotes, that nothing passes, and there is scarce any thing in the inferior World, but what is some way or other resembled in the superior World. This is the Foundation of Types and Figures: This the Beauty and Harmony of all God's Works, Uniformity amidst Variety. This is in some sort signified by the same four Faces in every Animal; *viz.* the same Employment for the most part; the same visible Form of Souls: The human Form, suppose, with their visible personal Distinctions; and, according to some *Rabbins* the Distinction of Masculine and Feminine, as to Vertue and Lines of the Face; the same plastic Natures fashioning the Vehicles proper to every World in human Forms, *omissis omittendis*.

35. The dreadful Height of the *Canthus*, or upper Part of the Convex of the Wheels, denotes those vast Revolutions of Souls, from the *Aziluthic* World down to the *Asiathic*, even to the very Body of the Frigid Star, to live with the Ox in the Mire and Dirt, in Bodies of Flesh and Blood, and back again to *Aziluth*: Amazing Vicissitudes these indeed! That of *Neuchadnezzar* not to be once mentioned with them!

36. The Body of the Wheels appearing full of Eyes, shews them to be an exact Duplicate of the Animals incurv'd into Quadrants; the four sides of one Animal making the flat Side of the *Canthus* of one Wheel next *Ezekiel*: whence these Sides were called Quadrants in the erect Animal; and denotes the Worlds constituted of living seeing Souls in *Golgul*, that is, Rotation.

37. The Wheels moving and resting on constant Correspondence with the Animals, denotes the same thing to be signified by both; only that the Wheels moreover denote the Revolution (*Golgul*) of Souls.

38. The Wheels following whither the Spirit leads, shews also their Identity with the Animals in Signification (See No. 22.); but still in *Golgul*. This more strongly confirmed by their being said to have the Spirit of Life, which agrees not to inanimate Wheels, but to Souls whose divine Birth is either not lost, or recovered.

39. The Likeness of the Firmament, as the horrible Appearance of Crystal, on which stands the Throne of the Messiah, denotes the dreadful and immense Expanse of the æthereal Vortex, diaphanous as Crystl, striking the Beholder with Horror, when he considers the *Golgul* of Souls thro' such vast Spaces.

40. The sapphirine Throne, above the Firmament, denotes, by its blue Colour, a certain celestial and æthereal Nature: 'Tis colour'd to distinguish it from the circumfused diaphanous Æther. By the Hardness of Sapphire, the Stability of his Kingdom that's fits upon the Throne. *Heb.* i. 8, &c. (*Post.* 13, 14.) By its Enmity to bestial Impurities, the *Aziluthic* State. *Apoc.* xiv. 4. These are unapt. But most probably Sapphirine alludes to the cabalistic *Sephiroth*, or Numbers, especially the first three, named by Rabbi *Schab*, *Corona Summai*, *Sapientia*, *Intelligentia*; and affirmed to be three Minds, therefore necessarily three Persons, as having each its own proper perceptive Center. He also affirms every one of them to be *Mens per se*, and in equal Dignity to constitute a Being as it were wholly One; which approaches nearly to the Catholic and Orthodox Christian Faith. I say, this Throne denotes the Divinity itself, to which the Soul of the Messiah is elevated (*Post.* 13) by the Union with the *Logos*; whence the Divinity, being its own Place, Throne, and Support, is become the same to the Soul of the Messiah.

As the three first *Sephiroth* comprehend the Triune Deity, so the seven others the Universality of good created Spirits: So that the Sapphire Throne may allude to all the ten *Sephiroth*; upon all which the Soul of the Messiah may be said to be seated in some Sense or other. In like manner the evil Genii may be call his Footstool, or Step to his Throne, he treading them under his Feet, whilst the good he rules by his Spirit.

The Messiah, thus united to the Divine *Logos*, or internal World external. Rules over the external Word, the Spirit of Nature, or

Sandalphon, denoted here by *Ophan*, *quasi sandal tou Ophan*; and thereby is able to do all manner of Miracles, even to change the very Elements; for he that has married the Daughter of the King (*Chocmah*, Ζεύς, Νύξ), possesses also her golden Vesture, the Six Days Creation. The King's Daughter in the exalted Tower is *Chocmah in Kether*, i. e. Ζανός πύργος.

41. The Man sitting upon the Throne is the Soul of the Messiah united to the Divine *Logos* (*Post.* 13. *Apoc.* xix. 11, 16.), who appeared to the Patriarchs, being the Word, God-Man, tho' not yet God made Flesh; and also to *Daniel*, God the Father being there called the *Ancient of Days*; and to *Isaiah* vi. 1, &c. *John* xii. 41. Hence, *John* I, 14, *the Word was made Flesh*. The Soul is not mentioned, because united to the *Logos*, or Word, many Ages before.

42. The *Electrum* or *Chasmal*, surrounded by the circumhabitant Fire, sending forth a Brightness around, from the Loins both upwards and downwards, denotes this *Chasmal* (Inverting the *Hebrew* Words, it becomes Messiah, Christ, or Anointed; the golden Garment of the King's Daughter, the inward Vehicle and Instrument of the Operations of the Holy Spirit; this Divine Element or Amber, the transparent Gold of the *New Jerusalem*; this Cordial and Cephalic Oil of Amber; this divine Unction, appearing thro' the House of Fire, Christ's igneous or æthereal Vehicle, seated at his Heart, and probably also flaming from his Eyes and Mouth, with which all holy Souls are anointed, and that of Christ above his Fellows); it denotes this *Chasmal*, I say, to be, as it were, a divine Salt or Seasoning included in the Vehicles of holy Souls, but not constituting the intire Vehicle. Probably the Tree of Life afforded new Supplies of this, where needful, 1 *John* ii. 20, 27. 2 *Cor.* V. 1, 2, 3, 4. This blessed Oil purifies the Heart from Self-love, and makes it receptive of Love divine: *Blessed are the Pure of Heart; for they shall see God*. Christ, by his Holy Spirit, is the sole Dispenser of this precious Balm. *Chasmal* and *Aer Peniel*, that is, the Light of the Face of God.

43. The resplendent or circumsplendent Rainbow, that other Glory distinct from the Vehicle of the Messiah, described by a Fire, and a Splendor, and a Rainbow, denotes *Attic-jomin* of the Cabbalists; the Ancient of Days in *Daniel*, the First *Sephira*, or First Person of

the Holy Trinity, *Autogenes*, causally containing the Second, the Son, and the Third, the holy Ghost, proceeding from both First and Second, whose various Gifts are signified by the Colours of the Rainbow; as the Sun by the Splendor of the Fire, denoting the Father. This last Light or Glory is that of the Father of Lights, the *Kether* or *Corona* of the Cabalists, so named from his *Halo* or *Iris*, very properly, since we see now thro' a Glass, darkly, or thro' a Cloud, the *Caput imperceptibile*; with whose Glory the Messiah, his Son the *Theanthrope*, is here surrounded, *Matt. xvi. 27. John xvii. 5*. Thus, the Doxology of our Church to Christ: *Thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, are most high in the Glory of God the Father.*

44. The four Animals, said in the First Chapter to be like Men, are in the Tenth called Cherubs, to denote the great Resemblance of human to angelic Souls.

45. The Man cloathed in Linene is some Prophet or Priest, whose Zeal, and the Labours of his Function, are promoted and directed by the Assistance of the Spirit, and the Ministry of Angels.

46. Since the Wheels are only the Animals incurved, there is no Cause for the repeated Inculcation in the Tenth Chapter, of Flesh, Backs, Hans, Wings, and Eyes, belonging to the Wheels, but to shew the Revolution of Souls.

47. And left Ears should be wanting to the Wheels, it is cried to them, in the Hearing of the Prophet, *O Wheels! Ezek. x. 13*. To the Wheels, *O Phannim*, it is cried, *O Wheels, Hagalgal*, in my Ears. Here the *Galgal*, or Revolution of Souls, is most expresly marked out, by the Change of the *Hebrew* Word for Wheels, in the same Sentence, from *Ophan* to *Galgal*, this latter more properly denoting Rotation or Revolution. None can ascend in this Revolution, but those belonging to these Wheels in the spiritual Kingdom of Christ; and at the Voice of the Charioteer, under the Conduct of Christ. The Wheels being called to, rather than the Animals, confirms this Meaning.

48. The four Faces of every Wheel denote the four States of Souls in Rotation; one chief or actual, three potential, or more remiss in Degree.

49. One Face only being mentioned to every Wheel, notwithstanding the Identity of the Wheels, and four-faced Animals, plain upon other Accounts, confirms No. 19. and therefore their Resemblance to the Animals still more complete.

50. The four Animals are called one Animal, Chap. X. 20. to shew that the four Worlds are composed of the same individua Souls angelic and human, tho' not all at once in the same World always, under Christ their Head. The River *Chebar*, mentioned here, to shew the Identity of this Vision with the first, is twice repeated to intimate a Mystery; viz, that these four Worlds are successive, and flow like a River; three being past, and none belonging to the still steady Eternity of God, or immaterial.

51. From the foregoing Observations it appears, that the God of *Israel*, taken precisely, is the Eternal *Logos*, united with the Soul of the Messiah, *Isaiah* vi. 1. 2, &c. *John* xii. 41. Many Places of Scripture naturally indicate the same to have been the peculiar God, and guardian Angel, of the People of *Israel*, as *1 Cor.* x. 4, 9. *Heb.* xiii. 8. Christ overcame the Serpent in Heaven *Rephaim*, in the Sea *Pharaoh*, in the Earth, *Apocalyptic*, the Roman Empire; this said to the *Hebrews*, that they may constantly suffer Afflictions for Christ. The same gave the Law to *Israel* in the Desert, *incognito*, as the Angel of the Covenant. *Baruch* iii. 36. Ways of Knowledge, that is, both the Law and Cabala, *John* i. 14. *Xiv.* 11. He appeared to the Patriarchs, was called *Jehovah*, again; the Angel of *Jehovah*, *Zech.* iii. 1,2. These, and the like, plainly shew the Eternal *Logos* to have been united with the Soul of the Messiah before Incarnation.

52. The Glory of this God of *Israel*, *John* xvii. 4. 5. is his fulfilling his Compact with the Father, by suffering for the Redemption of his People, on the Earth, *Asaiah*, the lowest Region of the Worlds committed to his Care: Therefore he prays, that he may return into those upper Regions, to be glorified by the Father with the Glory he Possessed when he reigned with him, in the Father's Glory, before the Foundations of this *Asiathic* World were laid. Here ends the Theosophic Interpretation of the *Mercava*, the most precious Repository of the ancient Cabala, the *Pythagoric* Denary, the *Judaic Sephiroth*.

Catechismus Cabalisticus Mercavæus Sephirothicus.

1. THE proper adequate Subject of the *Mercava*, or triumphal *Asiathic* Chariot of the God of *Israel*, seen by *Ezekiel*, is the spiritual Kingdom of Christ, not yet incarnate; *Jehovah*, the God of *Israel*, as God of *Israel*, *Malcuth*, as particularly respecting the *Jews*; *Kosmos*, the tenth *Sephira* *Pythagoric*, as regarding the *Asiathic* World.

2. The God of *Israel* is the Soul of the Messiah, united with the second *Partzuph* (derived from *πρόσωπον*) of the Deity into One Person.

3. Three Persons in the Deity.

4. The First Person, or First *Sephira* called *Kether*, or *Corona*, and *Attic-jomin*, i. e. the Antient of Days.

5. The Second Person, called *Chacma*, *Sapietia*, and *Filia Regis in Turre cum Veste aurea*, as *Theanthrope*, Second *Sephira*.

6. The Third Person, the Third *Sephira*, called *Binah*, *Prudentia*, *Phronesis*, *Zoe*, John 1. 4. *unde zan-logos* of St, *John*; *Ruach* in the *Mercava*.

The three preceding *Aric-Anpin* or *Macroprosopon*. The seven following, *Dseir-Anpin*, *Microprosopon*.

7. The Magnitude of this Kingdom called *Gedhulah*, Baruch iii. 24. *Ὡς*. O *Israel*, how great is the House of thy God! How ample the House of his Possession! Tho' but one Solar System: And the following seems to regard the *Jetzirathic* Part of one: There were those Giants, of Name *Rephaim*, so called from the Relaxation of the *Azilthic* Attention, that were very great in the Beginning, and expert in War; whom the Messiah overthrew in the Confines of *Briah* and *Jetzirah*, those did not the Lord choose (but the Messiah to be married or united to *Chocma*); neither gave he the Way of Knowledge (*Chocma*) to them, Ver. 37. *Chocma* afterwards incarnate (*Nous Demiurgos*). *Gedhulah* comprehends *Aziluth*, *Briah*, *Jetzirah*, *Asiah*, and perhaps the recoverable Parts of other lapsed Systems, if such there be, and infinite Wisdom varies not its Methods.

8. The Forces and Powers of this spiritual Kingdom *Gebhurah* the Fifth *Sephira*, *Kordiatis*, *Robur*, *Ruach*; *Hacajiah* (living Spirit), its

Gifts and Graces, *Psalm xviii*, and *1 Cor. xii. 1*, &c. viz, *Sophia* (*Cabalistic*) *Gnostis*, (*Knowledge*), *Faith*, *Healings*, *Miracles*, *Prophecies*. Hence *Gebhurah* is the Spirit of Christ dwelling in all his Members, thro' whom they extinguish all evil Desires, and live only to Christ, and publish on various proper Occasions, in various Manners, illustrious Specimens of the Power of him that calls them to his wonderful Light; for, seeing, every one, according to his Capacity, has the same holy Unction, *Chasmal*, or golden Vesture, with his Prince, he shall surely, in all the Worlds, command the outward Elements, by virtue of this divine Magic, as Christ did the Winds and Waves, and as *Elias* divided the Water of *Jordan* with his mystical Gown (*Chasmal Vehiculi Intimi*), with which the Spirit of *Elias* rested upon *Elisha*, when *Elias* went to Heaven in a fiery Chariot. If thus, in these earthy, *Asiathic* Bodies, such Wonders be wrought thro' Faith in the Name and Power of Christ, how much more, in heavenly Bodies, and heavenly Regions, shall the Saints command all Things needful in the outward elements, and their own proper Vehicles (luminous and ornamental as they desire) for their present Delight, and future Defence, by *Chasnaline Armiture*, against the *Asiathic* noxious Impressions, and poisonous Vapours, when they shall descend thither!

9. *Eutaxia Politica & Militaris*, the Sixth *Sephira*, *Tipereth*, *Pulchritudo*, *Diarthrosis tou pantos* : The Head is Christ, *Col. i. 15, 16*. *Ktisis*, Creation political. The Law, Love divine, *Themis*, not *Nomos Dike*.

10. The Wars and Victory of this Kingdom, *Netzach*, the Seventh *Sephira*, *Adrasteia*, those of the Messiah and his Followers, against the old Serpent in Heaven, *Rephaim*; in the Sea, *Pharaoh*; in the Earth, *Rome*, *Pagan* and *Pagano Christian*, the *Rephaim* first expelled out of *Jetzirah*, into *Asia superior*, then cast down to the Earth, then chained, and shut up of a thousand Years, perhaps in the Abyss within the Earth; and, at the Close of the last Trumpet, to be cast into the Lake of Fire and Brimstone, in the final Conflagration, with all other wicked and obdurate Souls. Here also the Apotheosis of the Messiah shewn in the Apocalypse, being revealed to *John* by an Angel sent from Christ: It is Part of the prophetic *Merkavæan Cabala*, in the

keeping of Angels, from the most early Ages, and now-and-then communicated sparingly to the antient Prophets, but as to the State of the Church, from Christ's Incarnation to the final Conflagration, restored, and perhaps enlarged, *1 Cor.* xv. 54. *Romans* viii. 37.

11. The Poms and Triumphs, the Eighth *Sephira*, *Hod*, *Gloria*, *Panarmoniai*, as the Song of Moses and Miriam, *Exod.* xv. The Song of the Lamb, *Apoc.* xv. Probably also thus in *Aziluth* and *Briah*, by Choirs of Angels, *Luke* ii. 13, 14. Christ ascended in Pomp, attended by many redeemed from the Grave and *Hades*; thus re-entering into the Glory he had with the Father before this World was. Thus also *Elijah*, in a fiery Chariot. *Elisha's* Boy saw what Numbers were ready to guard the Servant of the Lord.

The Plastic can easily furnish these Poms with Dress and Equipage, luminous and glorious, infinitely beyond the most brilliant Diamonds, and more magnificent that we can now conceive. For the Splendor of private Persons, see *Apoc.* iii. 5. *Eccles.* viii. 1.

12. Its Stability and Duration, Nith *Sephira*, *Jesod*, *Fundentum* *Edrasma*, *Psalm* xlv. 6. lxxii. 5, 6, 7. It endured with the Sun, that is, before it cooled into a Chaos, and was reformed, by the Soul of the Messiah united to the *Logos*, into this habitable Earth; and before the Moon became opaque, or attended our Earth as a Satellite. These Things are too grand to be wholly meant of *Solomon*, the Type of the Messiah: The Soul of the Messiah is here described descending into the Matter prepared for his Cody at his Incarnation, as the Rain into a Fleece of Wool on the Skin, as a Drop dropping upon the Earth; seeming to allude to the Coats of Skins (*Adam's*), and to the Lamb of God. So *Synesius* describes a human Soul descending into the Body, in the viith Verse. The *Millennium*, until the Moon depart, that is, till the Blessed leave the Earth, he Companion; hence *Aneikia*.

Here probably ends the Kingdom of the Messiah at the Consummation of all Things, when he delivers up his Kingdom to God the Father, *Matt.* xiii. 42, 43. xxvi. 29. *1 Cor.* xv. 24, 28. Having subdued all his Enemies, even Death and Sin; left the Earth in Flames with the irreclaimably Wicked; established a universal and lasting Peace, after the last Resurrection, and general Judgment; and

ascended to the highest Heavens, accompanied with almost infinite Numbers of the heavenly Host, and blessed Souls, in the utmost Pomp and Splendor.

Indeed this may be rather called the completing and perfecting of Christ's Kingdom, than the finishing of it; therefore it may be said to last in *secula seculorum*. Amen.

The Fulgurations of the *Mercava* indicate triumphal Poms after Victories obtained; the *Sapphirine* Throne, Durability and Stability, *Deut.* xxxii. 8. (according to the *Septuagint*) the Nations under the Guardianship of Angels; *Israel* under that of God, himself; his Son Christ, the Way, the Truth, and the Life; and (in *Baruch*) the Way of Knowledge (*Zech.* xii. 10. 11.); the Conversion of the *Jews*, and their Mourning for having crucified the Messiah.

F I N I S.