

THE MYSTERY OF DAMAGE

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INTRODUCTION

Though compiled in 1984, the first two sections of *The Mystery of Damage* [MD] were not included in the original *Kabbalah of Maat* or *Collected Articles* series of the mid-1980s. §§ I and II (through אβ) were submitted to The Black Moon ARCHIVES in 1990 as *The Mystery of Damage*. The Black Moon version included Appendix B: “BETH ELOHIM.”

Appendix A was also submitted to the Black Moon Archives in 1990, but separately as “An Astral Map for Contacting Mr. Crowley.” These appendices are not included here since neither is relevant to the content of MD.

MD §§ II: אγ and ט and § III were added in the 1994-5 edition of collected papers called *The Kabbalah of Maat* (Ithaca: KoM, 1995). In that edition, Appendix A was omitted; Appendix B was included.*

The source of MD § II: א through ט is BOOK FOUR of the original series of *The Kabbalah of Maat* (1985), pages 9-11.

* Appendices A and B appear in “Miscellaneous Writings on the Kabbalah of Maat” (forthcoming).

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(1984, 1985, 1990, and 1994-5)

1. Good and evil are fundamental forces.
Their separation is rooted in wisdom.
Good and evil affect the physical world.
Neither is rooted in the physical world.

2. There are two states in relation to evil.

tikkun (reparation)*kilkul* (damage)

3. Separation and debasement.

4. *Tikkun* is not the subjugation of evil.
Subjugation is a method of *kilkul*.

5. *Tikkun* is the transformation of evil in three stages:

birur (extrication)*din* (judgment)*hesed* (mercy)

NOTES:

- (1) wisdom = *hokhmah*
“Separation” could here be read “revelation.”
- (2) *Kilkul* is necessary, which is why Adam “cut the shoots” and why Adam Kadmon, or Zeir Anpin (Z”O), “shattered the vessels.”
The spelling of *kilkul* is קלקול, which sounds like כלכל, SUSTENANCE.
- (3) separation = numbness, denial
debasement = distortion, addiction
Tikkun is the purpose of union.
- (4) —
- (5) *Birur* is initiated in *yesod*.

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I.

The mystery of damage is hidden. The Torah betrays itself.

GENESIS 30:38-39

The rods that he [Jacob] had peeled he set up in front of the flocks *in the gutters*, the watering troughs, that the flocks came to drink from. Their mating occurred when they came to drink... ..the flocks brought forth streaked, speckled and spotted young.

Jacob represents *tiferet*, the son.

It is not the rods which caused the flocks to become marked but the contamination of damage, *in the gutters*. Their markings are signs of their corruption from “drinking” in damage, then mating in its influence.

EXODUS 3:3

Moses said “*I must turn aside* to look at this marvelous sight; why doesn’t the bush burn up?”

Moses confessed his state of damage, or separation.

But there is another aspect.

NUMBERS 30:5

But if her father should forbid her [*i.e.*, any woman] on the day he hears of it, none of her vows or obligations by which *she has bound* herself shall stand.

Damage (קלקול), *in the gutters* (ברהטים), *I must turn aside* (אסרה), and *she has bound* (אסרה) all equal 266. 266 also equals *tzimtzum* (צמצום), contraction, the primal separation.

Zohar 2:175b

...Jacob symbolizes that which is below.... Jacob betokens incompleteness....

In the quote from NUMBERS, the woman referred to is *nukva*, the daughter, who is the *shekhinah* (presence) and the messiah.

The daughter’s vows, which are made under יהוה, are made to mock the father (*hokhmah*), who is the root of separation. *Hokhmah* is the primal extrication, the primal point withdrawn from upon *tzimtzum*, the contraction.

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“On the day he [the father] hears of it [the mocking vows],” he forbids the daughter; he withdraws, or separates, from her. She is then free of her vows and obligations “by which *she has bound*,” or damaged, herself.

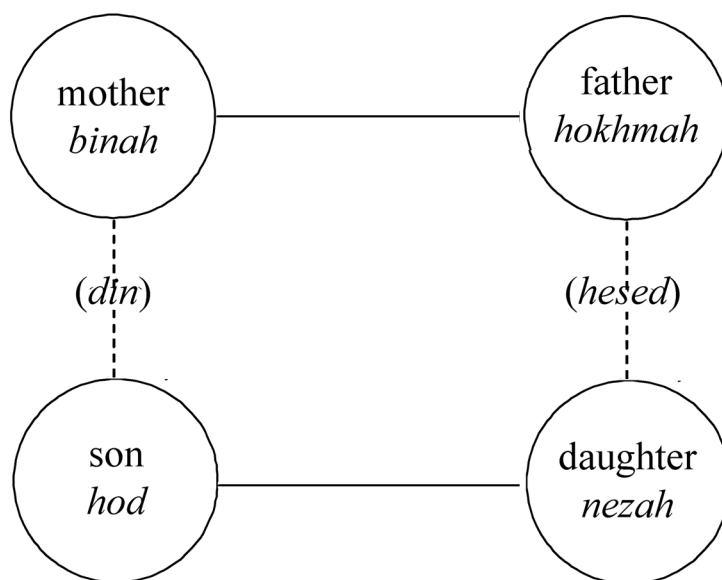
she has bound = אסרה
forbid = אסר: she [ה] is released.

In the “vow” sequence, the daughter has begun the process of *tikkun* with an act of *birur*, which is her knowing and binding to that which is damaged for the purpose of becoming free of it.

The triad of *sefirot* (*yesod-din-hesed*) in the *tikkun* configuration is a replication of the primal mother-as-image, *tzelem*. Both *tikkun* and the mother-as-image are transcendent forms of sacrifice, which connect with the mysteries of the upper and lower waters. The waters are the media of *tikkun*. The upper eye conceals *keter*; the lower eye is concealed by *yesod*. Both waters contain salt.

Zohar 3:248a

...the daughter is with [the] father on the right side.

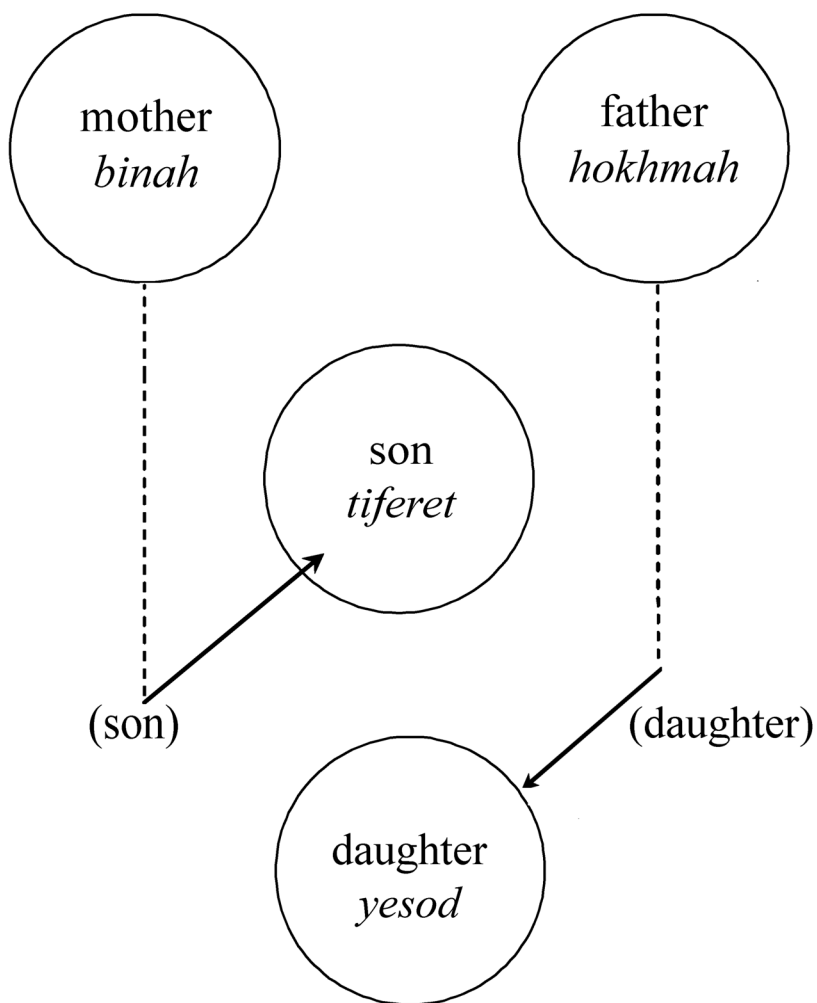


When the upper universe is configured as a square, the daughter is on the right with the father, and the son is on the left with the mother.

When the upper world assumes the square configuration, it has called a truce with the lower world and has contained itself to accumulate power. But this is an unstable, defensive configuration, with the son, *hod*, being the weak corner, for the son cannot bear judgment, *din*. The son reaches for the mother only to find judgment.

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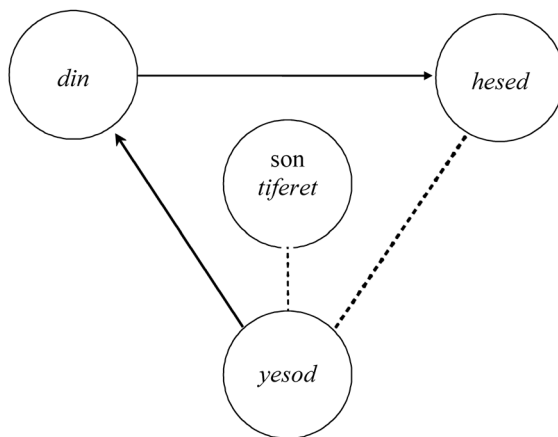
The square is the configuration in which the father “hears of it.” The daughter is still bound and so cannot, as yet, begin the process of *tikkun*. The son is so eager for protection that, having been thwarted in his attempt to reach the mother, he runs for the father. When the father “forbids” the daughter, she accepts the temporary station of *yesod* for the purpose of beginning the process of *tikkun* via *birur*.



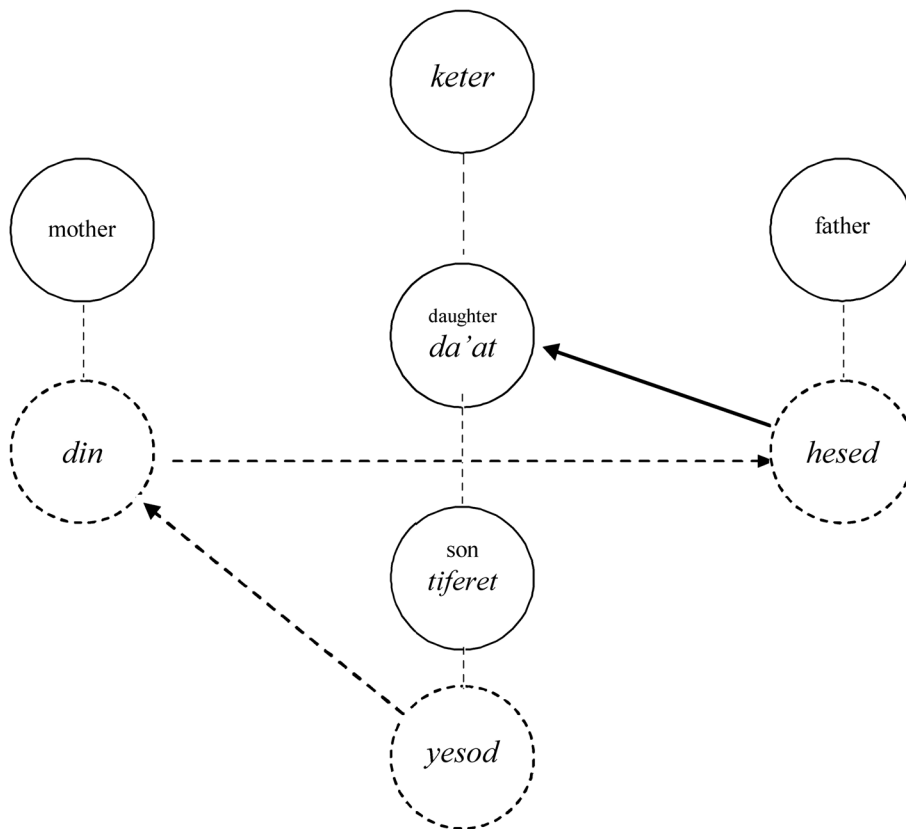
This simple change in configuration, however, hints of a grave and complex dogma regarding fundamental dynamics. It must be remembered that the son was *created*, whereas the daughter was *emanated*. The son is an extension of the father, whereas the daughter is the twin of the mother and, as such, is the image of the endless—the presence, the *shekhinah*.

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After the daughter assumes the station of *yesod* to initiate *tikkun* through *birur*, she then assumes *din* to receive and make judgment. Then she wins *hesed*. Her paths surround the station of the son, *tiferet*.



This puts the daughter in *hesed*, back on the side of the father. The daughter’s affinity with the mother pulls her toward the mother to find her ultimate station in *da’at*, where there is “nothing between her and the crown [*keter*].” Recall: the daughter is emanated.



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SAMUEL 2:3

...for the Lord is a God of Knowledge.

In the original language, the word “knowledge,” *da’ot*, comes between the two names of God. The prophet betrays himself:

כי	אל		דעות		ה' [יהוה]
for	el	(is a)	knowledge	(of)	the [God]

Three things should be noted here:

1. *Da’at* (or *da’ot*) comes between אל (a name for *keter*) and ה' (יהוה)—a name for *tiferet*).
2. יהוה is, as usual, shown simply as ה'.
3. *Da’at* [דעת] is rendered *da’ot* [דעות], a feminine plural.

The universe of *tikkun* has *da’at*, no *malkut*.

The formula of *tikkun* is יהוה, not יהוה.

Da’at is the station of the final ה', even as *keter* is the station of the primal ה'.

The plurality of *da’at* (as *da’ot*) indicates that it, or she, is many faced, for it is the mediating *sefirah*. The daughter faces *keter*, for she is emanated. But she faces *tiferet*, having done the work of creation.

Malkut is the emblem of separation, as is the gape in the tree with no *da’at*.

PROVERBS 13:12

Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life.

Yet, for how many of us has hope become a demon, causing us to pour expectation into a broken vessel, making of desire a raw sore? There is no better state in which to measure the depths of damage than when desire meets a cruel void. The will to receive is shown, blushed and attached. One might pray for such a state in order to know it. For if the pang can be held while the object is dissolved, the mind can grip the soul in that instant, the begging groveling soul, starved for union.

PSALM 34:20

The Lord is near to those who are broken hearted.

What is near? The aspect of God which is of the attribute *din*, JUDGMENT. And if this attribute is that which draws near to any earthly dross, it must be the presence, the *shekhinah*, who is the same as the daughter. She is the one who affects *tikkun*, by extrication, judgment, and mercy.

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But the psalm cited can be read in ironic ways, as well. Recall that the heart corresponds to *tiferet*, where desire and will are confused.

LEVITICUS 26:40

...and they shall confess their iniquity and the iniquity of their fathers, *in that they trespassed* against me, yea, were hostile to me.

The words *in that they trespassed* (or *in their treachery* = במעלם) equal 182, the number of Jacob (= יעקב).

The state of damage is one division, or separation. In this state, desires do not—cannot—match expressions. Desire is rooted in separation, so its source is *hokhmah*. When the nature of *hokhmah* is passed on to *tiferet*, it takes on an acquisitive character. So, the first imposition upon desire must be to remove it from its object.

The *Tikkune Zohar* states, “Turn רצון (DESIRE) and you will find צנור (VESSEL).”

Connected with these words are the notions of guilt (אשמה = GUILT, TRESPASS) and separation (משור = DEPARTED), which are at root identical.

Where is one to find peace from all of this? One method we have been given is the Sabbath, which means turning to the *shekhinah*. The *Zohar* speaks of this critical matter in very definite terms:

Zohar 2:84a

And the answer was: “Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob” (Ps 114:5-7). Now, “the Lord” in this verse refers to the mother (*binah*); “earth” to the mother below (*malkut*); “the God of Jacob,” to the father (*hokhmah*).

Note that the earth is bidden to tremble at the *presence*, *shekhinah*, not at the Lord or the God of Jacob. It is the *presence* which descends, which we can desire. But she is not drawn to us, for she is equal. This is why earth must tremble (*i.e.*, disperse). “The mother below” is the *shekhinah* in the stage of *birur*; she must rise to *da’at* for there to be *tikkun*.

* * *

Another hidden meaning of *contamination* and *in the gutters* reveals much regarding the nature of Jacob. The flocks were not just *drinking*; they were receiving influence from Jacob. The contamination in the gutters was actually the corrupt, self-serving motive in the evil aspect of Jacob’s nature. He was in possession of powerful knowledge, which he abused so as to trick and cheat Laban (*i.e.*, to overtake the *sefira yesod*). After agreeing

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with his father-in-law, Laban—also a trickster—that he (Jacob) would take only the flocks which were banded, spotted, or streaked, Jacob used magical/meditational techniques to assure that the future offspring of the flocks would all be his—part of his despicable plan to take everything which was Laban’s.

When the animals mated, Jacob, using variously marked rods as magical conduits, guided the genetic configurations as the offspring were conceived. The rods did not cause the genetic alterations; Jacob’s intense meditations did.

Jacob took his knowledge of the creation of the *sefirot* and applied it to the conception of these animals. He was able to meditate upon the powers which produce what we are constrained to call “physical reality.” In more technical language, Jacob was able to home in on his fully cultivated and stabilized *da’at*. From there he was able to have (enact) “altercations” with *binah*, causing the distortions of “reality” which he desired.

Refer to Aryeh Kaplan’s *Innerspace* (Brooklyn: Moznaim Publishing Corp., 1991) CHAPTER 10, for details on the words “banded” (*akudim*), “spotted” (*nekudim*), and “streaked” (*berudim*).

* * *

Separations are indicated to be of five types in EZEKIEL 34:

- | | |
|----------------|----------------------|
| 1. diseased | (to be strengthened) |
| 2. sick | (to be healed) |
| 3. broken | (to be bound up) |
| 4. driven away | (to be brought) |
| 5. lost | (to be sought) |

These are the scattered, or *shattered*, but in successive degrees.

In the “diseased,” an organ or limb of the soul has become afflicted, which causes lapses in proper vision. In the “sick,” lapses become fully distortions in the vision. In the “broken,” the organ or limb becomes dysfunctional and, so, is effectively cut off. In the “driven away,” all vision received by that organ or limb becomes unknown or estranged. In the “lost,” it is as if the organ or limb never existed. The “lost” are at the mercy of others to find and awaken them. But these descriptions are only hasty suggestions.

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II

EXTRICATION AND REPARATION: ENOCH AND *SHEKHINAH**Zohar* 3:25b

And the *shekhinah*, which is a “new meal offering” [NUMBERS 28:26], is from the point of view of the celestial being, about whom it is said, “And the likeness of their faces as the face of a man” [EZEKIEL 1:10], the nine months of gestation, for the numerical value of “man” (= אָדָם = 1 + 4 + 4 = 9) is nine in the small calculation of Enoch, for in the secret of the small number, which is Metatron, who is called Enoch, the value of the letters is considered only as the number of units...

Zohar 1:223a-b

The secret of Solomon’s wisdom was that in the name of the moon when blessed from every side. In his days the moon was magnified and reached her fullness. A thousand mountains rose before her and she blew them away with a puff. A thousand rivers flowed before her and she swallowed them at a draught. Her nails reached a thousand and seventy directions and her hands twenty-four thousand, so that nothing could escape her. Thousands of bucklers clung to her hair. From between her feet went forth a youth who stretched from one end of the world to the other with sixty clubs of fire, and who is called “Enoch, son of Jared.” He was called “son of Jared” (lit. *descent*) in reference to the ten stages by which the *shekhinah* descended to earth. Under him are stationed many *hayoth*, called “the knobs of the scepter.” Her hands and feet take hold of it like a strong lion holding its prey. Her nails are those who call to mind the sins of men and inscribe them with all rigour and exactness.

GENESIS 5:22

Enoch walked with God . . . three hundred years

3 *Enoch*: CHAPTER 3

In that hour I asked Metatron, the angel, the Prince of the Presence: “What is thy name?” He answered me: “I have seventy names, corresponding to the seventy tongues of the world and all of them are based on the name Metatron, angel of the Presence; but my King calls me “Youth” (*na’ar*).

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The context of “the secret of Solomon’s wisdom” must be considered a gloss. The subject is clearly the *shekhinah* (*nukva*) in her lunar (*yesod*, i.e., *birur*) phase. *Shekhinah* is *briah* (CREATION) bearing the “youth,” *yezirah* (FORMATION). “From between her feet” implies that once the youth is born, *shekhinah* ascends to *da’at*, or fills *briah* “from one end of the world (of *briah*) to the other,” even as her offspring is “stretched from one end of the world (of *yezirah*) to the other.”

This “youth” is Enoch/Metatron, the Prince (son) of the Presence (*shekhinah*). The “God of GENESIS 22 and 24 is *elohim* (אלהים), which has the numerical value 86, which equals *khos* (כוס), cup or calyx (i.e., vagina).

The transformation of Enoch to Metatron represents a cycle of *birur* and *tikkun* (EXTRICATION and REPARATION) carried out by the *shekhinah* (the PRESENCE, or *nukva*). Enoch was taken up by the *shekhinah* to be reborn through her as Metatron, the lesser *היהוה*, to fill the functional void left because of Z”O’s failure. Metatron is given the role of the *parzuf* (FACE) “son.” But Metatron is the son of the daughter, *nukva*—not of the father and mother (*aba* and *aima*)—hence, his world (*yezirah*) is not between the father and mother but below the daughter.

With the final *nun* counted as 700, the lesser *היהוה הקטן* (היהוה הקטן) has the same numerical value as “the twenty-two letters” (כב אותיות), which are the medium of *yezirah* (FORMATION).

* * *

Being born of flesh, we are thrust into an apparently involuntary separation, which is also debasement. Yet, too, we are poised in the first stage of *birur*, for we have all descended.

Disregarding the body, however, is a cause of damage. For unification to be complete, the body must be included.

To emulate the *shekhinah* (*nukva*), one needs to have a *presence*, one needs to have *descended*, and one needs to have *separated*. Without these fundamental aspects, there would be no revelation, no emanation, no creation, etc. The mystery is upon how judgment and mercy are blended.

There are thirty-two unifications. To enact them one must assume separation, for in separation is desire.

PROVERBS 13:12

...when desire cometh, it is a tree of life.

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UNIFICATIONS

⌘

GENESIS 41:11

And we dreamed a dream in one night...

LEVITICUS 26:30

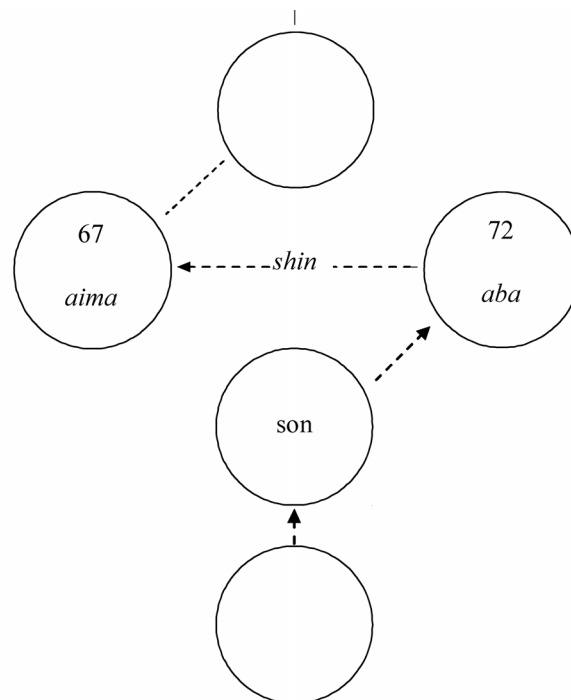
And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

The phases “and we dreamed” (ונכלמה) and “your idols” (גלוליתכם) both have numerical values of 139, which is the number of *qalat* (קלט), TO ABSORB, and *qatal* (קטל), TO KILL.

“And we dreamed” is the *qalat* aspect; “your idols” is the *qatal* aspect.

139 is the sum of the numbers of *aba* (FATHER), 72, and *aima* (MOTHER), 67 (i.e., *hokhmah* and *binah*). It is an aspect of the father to absorb; it is an aspect of the mother to kill. So in this unification, the father is approached first (through the son), but the enactment is then completed by facing the mother (death).

The unification is made in the form of *lamed* (ל).



GENESIS 5:22

Enoch walked with God . . . 300 years.

300 is the number of the letter *shin* (ש). The “walk” from the father to the mother is the *shin* path on the tree. 300 = *ruah elohim* (רוח אלהים), SPIRIT OF *elohim*. *Elohim* is the word used for “God” in GENESIS 5:22. *Lamed*’s number is 30, which is a lesser power of 300.

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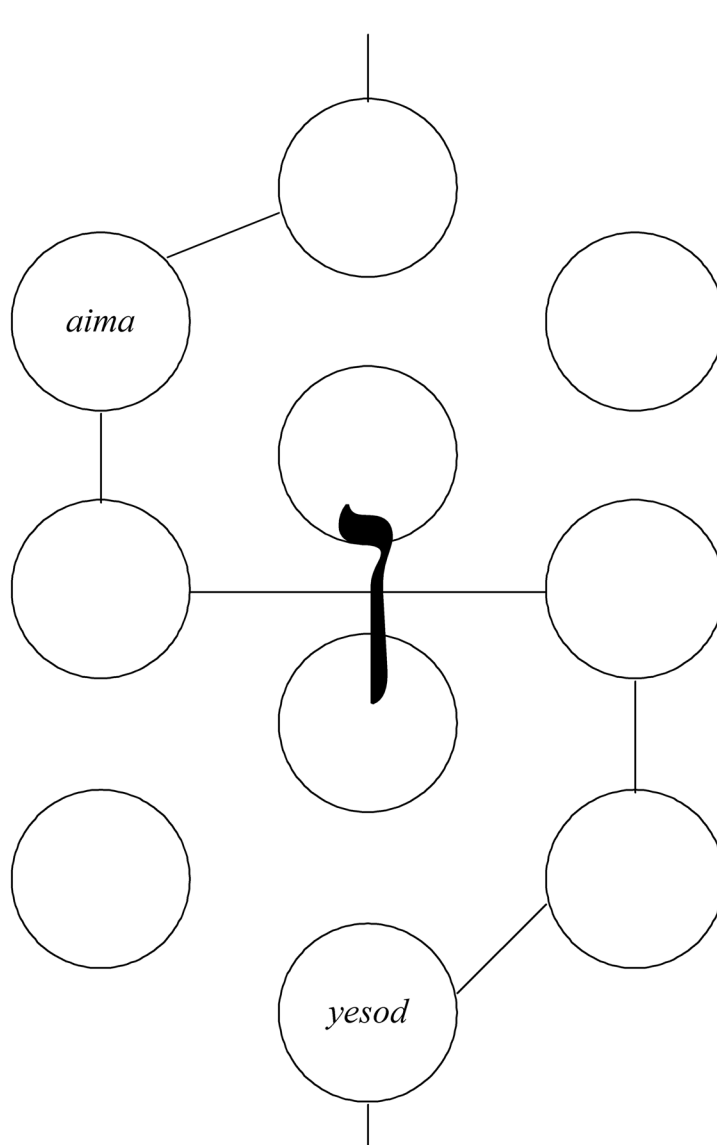
ב

DEUTERONOMY 30:13

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

The phrase “over (OR to) the sea” (לים) has a numerical value of 80, which equals *mem* (מם), WATER; *kol* (כלל), ALL; and *yesod* (יסוד), foundation (the ninth *sefirah*).

The unification is made in the form of *lamed*, using the weapon which the mother (*binah*) uses to kill: the *nun sofith*, FINAL N.



GENESIS 27:3

Now, therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison...

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ג

Elohim (אלהים) should be understood to be *binah* (*aima*). YHVH (יהוה) should be understood to be *hokhmah* (*aba*). The whole [of a] world is HYHVH (היהוה).

Keter is AHIIH (אהיה). The א goes to [*binah* to extend into] אלהים. The י goes to [*hokhmah* to extend into] יהוה. This leaves הה: one ה for the beginning, one ה for the end. One ה remains in *keter*; the other ה is sent forth as the daughter (*nukva*). These are the *emanated* powers.

[In *hokhmah*] יהוה holds the י, and this remains; הוה is released.

[הוה = (1) FELL, (2) EXISTED, (3) LUST, AND (4) DAMAGE]

ים אלהים holds ים, and this [ים] remains in *binah*; אלה is released.

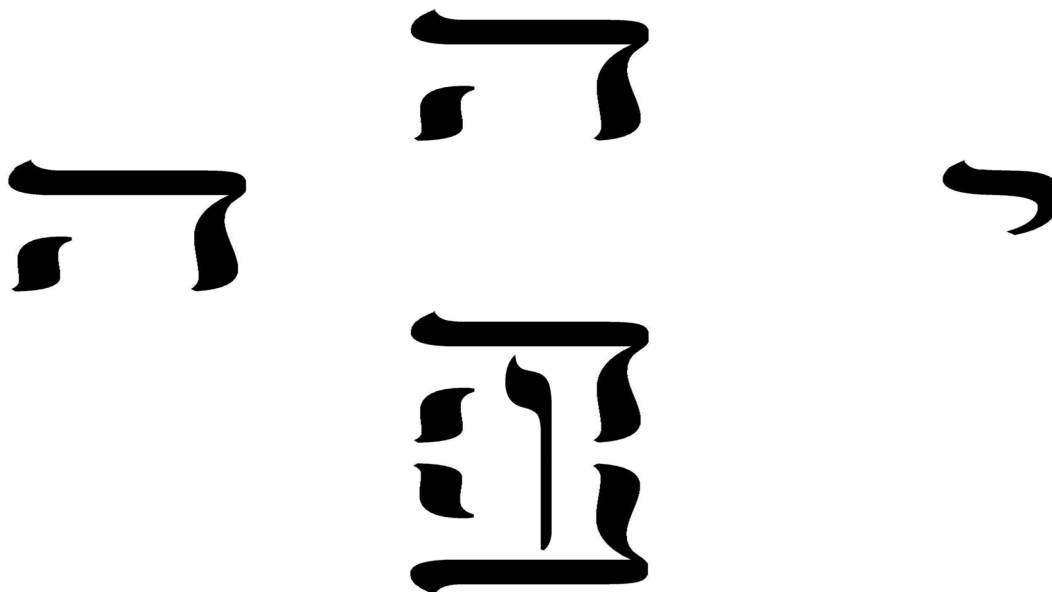
[אלה = (1) CURSE, (2) "GOD," (3) TEREBINTH. ים = THE SEA]

Between [*hokhmah*/^י and *binah*/ים] swarms הוהאלה. The א is sent forth as the son, but he is all chaos and disruption; so the ו is sent forth to NAIL (*vav*) him to the 6th place, i.e., *tiferet* (ו = 6). The ל is sent forth to push the son away; ל is set in the place which seals the midst: *da'at*. הוה remains: one [ה] to honor the daughter, one [ה] to honor the mother, and one [ה] to honor the endless out of which all came. These are the *created* powers.

The *formed* powers are the twenty-two letters of the alphabet. Words descend.

Sefer Yezirah: CHAPTER 1, vs. 7

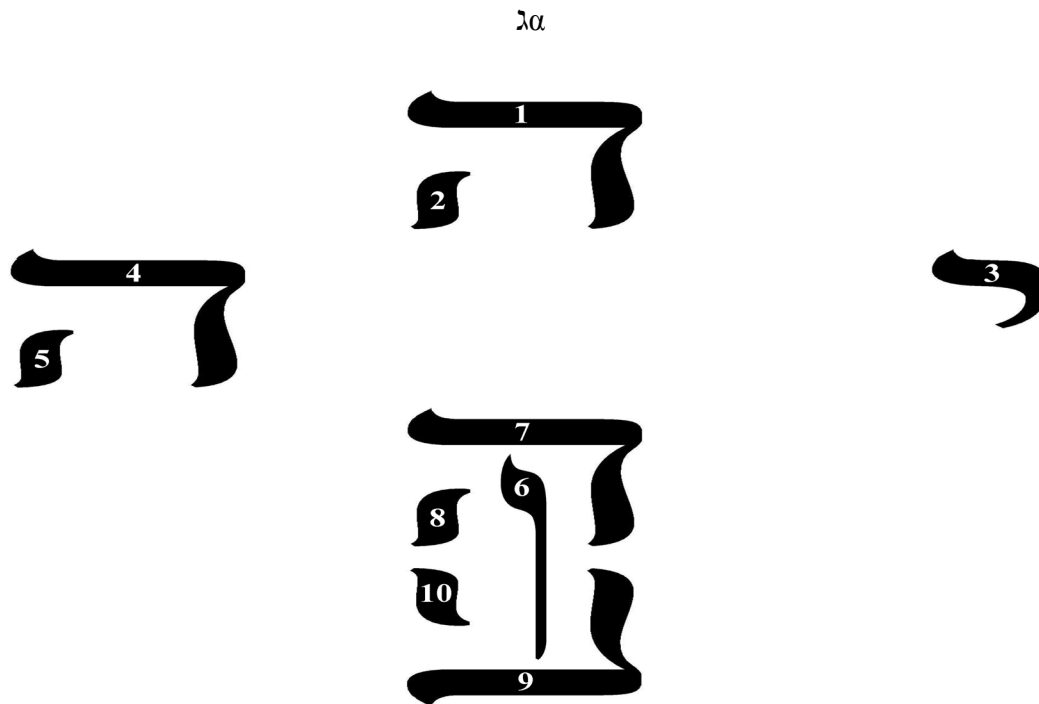
Ten *sefirot beli-mah*. Their end is [fixed at] their beginning and their beginning at their end.



Zohar 1:223b

Her hands and feet take hold of it like a strong lion holding its prey.

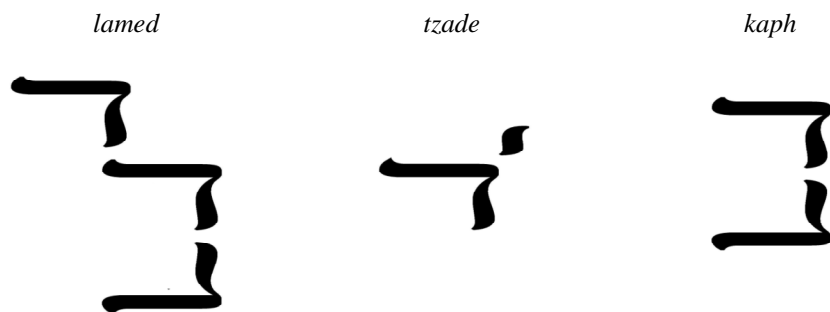
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The final marks (9 and 10) show א as a direct reflection of both *keter* and *da'at*, the endless and the daughter.

λβ

Other letters are found in the configuration [shown above]. In the head of *binah* through the head of *da'at* to the head of [the reflection in] *yesod* [marks 4, 7, and 9] is the ל. Between the head of *binah* and the leg of *keter* [marks 2 and 4] is the ז. Formed of the head of *da'at* and the head of [the reflection in] *yesod* [marks 7 and 9] is the merciful כ. The ך (*hokhmah*, mark 3) is itself alone, the primal point extricated from the endless. Beginning of division; end of unity. The head of damage and separation.



Zohar 1:223b

...the ten stages by which the *shekhinah* descended to the earth.

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Rabbi Moses Chaim Luzzatto, *General Principles of the Kabbalah*, page 107

In this emendation is found the Name AHY'H formed with Yud's and having the numerical value of 161, the number of *we-nakeh* ("and clears"). When these two founts unite (the thirteenth and the eighth) then power is given to the fount known as "and clears" for the purpose of "clearing" or purifying, and extricating all the sparks which fell into the husks.

"Thirteenth" and "the eighth" refer to emendations of the "beard of A" A, of which there are thirteen. Both the thirteenth and eighth [emendations] are forms of *mazela* (מזלא), the eighth being the upper surface, the thirteenth being the area beneath.

מזלא = 78 = לכה (FOOD, BREAD)
אזנכ (YOUR WEAPONS)

ונקה = 161 = מאלפי (OUT OF THE THOUSANDS)
וילקטו (AND THEY GATHERED)
ונפה = *we-nakeh*, (AND CLEARS)

EXODUS 34:7

Keeping mercy for thousands, forgiving iniquity and transgression and sin, *and* that will by no means *clear* the guilty (OR *and clears* in no way the guilty).

EXODUS 16:17

And the children of Israel did so, and [*they*] *gathered*, some more, some less.

NUMBERS 31:5

So there were delivered *out of the thousands* of Israel, a thousand of every tribe, twelve thousand armed for war.

The internal structure of this unification has two forms: one for purifications ("and clears," formed with *yodim*); the other for attaining, or obtaining, *mazela* from the two founts. The structure is determined by how אהיה is spelled out in full, letter by letter.

א	אלף	111	א	אלף	111	מזלא	13th	78
ה	הי	15	ה	הי	15	מזלא	8th	78
י	יוד	20	י	יוד	20			
ה	הי	15	ה	הה	10			156
		161			156			
<i>Heh's spelled with yodim.</i>			<i>Second heh spelled heh-heh.</i>					

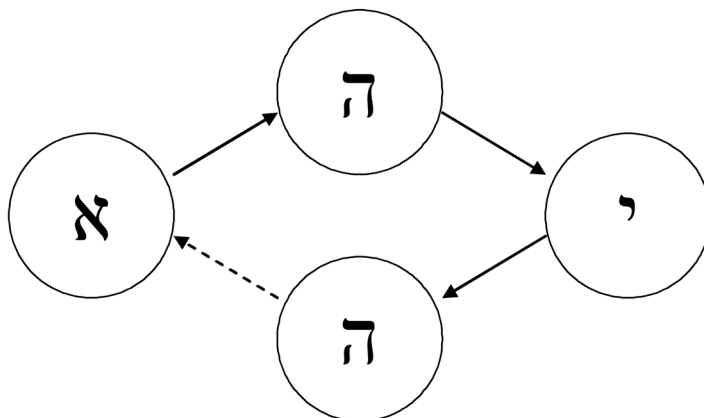
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Zohar 3:65a-b

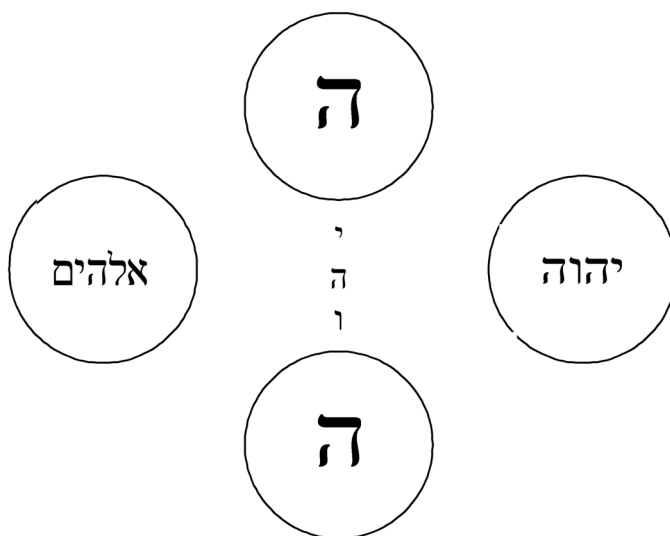
Behold, everything is bound together in one thing, and the mystery of the thing is Ehyeh (אהיה). It includes everything, because, since the paths are hidden (no *sefirot* other than *keter* exist) and are not separable, and are gathered together in one place, it is called Ehyeh, the sum of all, hidden and revealed.

אהיה is a unification by potentials, for it represents the thoughts or intentions within *keter*. This must be remembered: It is only in unity that this form is valid. The extensions of the letters of אהיה must be assumed, for אהיה means I SHALL BE (see § ג).

The unification of אהיה starts with the mother and ends with the daughter.



Here is the unification shown with the extensions:



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Among the intentions concealed within אהיה are the thirteen emendations of the “beard”; these thirteen are the letters of אהיה and their extensions all are bound as one, the sum of all.

The numerical sum of this unification is the same as the unifications of the *mazela* for the 13th plus the *mazela* for the 8th:

$$\begin{array}{r} \text{ה} + \text{יהוה} + \text{אלהים} + \text{ה} + \text{יהו} + \text{emendations} \\ 5 + 26 + 86 + 5 + 21 + 13 = 156 \end{array}$$

NOTE: 13 is also the number of unity, אחד

EXODUS 34:22

And thou shalt observe the feast of weeks, of the first fruits of the wheat's harvest, and the feast of *ingathering* at the year's end. [ingathering = האסיף = 156]

גך

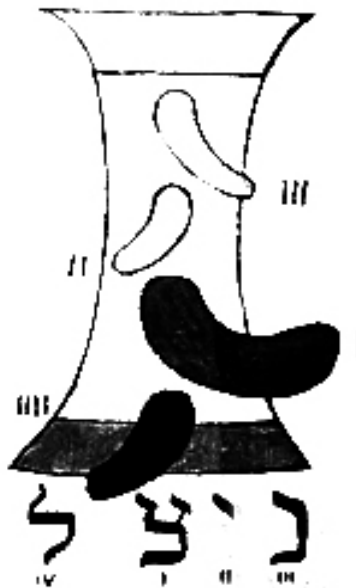
ANOTHER FORMULA OF TIKKUN

L.	A.	H.	Y.	H.	V.	H.	A.	L.
30	1	5	10	5	6	5	1	30
31		31				31		
93								

ל א ה ו ה י ה א ל

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7

THE PATHS OF THE SNAKES

- I. red (*yesod-da'at-keter*)
- II. yellow (*yesod-hod-hesed-hokhmah*)
- III. emerald (*yesod-tiferet-da'at*)
- IV. black (*yesod-nezah-din-binah*)



The Vision of the Emerald Snake
 [Painting © Don Karr 1986: SALT—VERSION 2, oil on canvas]

THE MYSTERY OF DAMAGE

III

There is a link and a lapse between Metatron and *Shekhinah*: After Metatron is born to *Shekhinah*, he at times bears her. This happens so that she (the PRESENCE) can be delivered to a [particular] PLACE (*maqom* = מקום). Metatron is the agent of the almighty: Metatron, מטטרון = 314; Shaddai, שדי = 314.

Shekhinah and Metatron reenact previous constructions and gestures of the infinite in the process of SIFTING (*nipah*, נפה = 135) for holy sparks. The reenactment of the creation and destruction of the kings of Edom (אדום = 51 = גא, FAILURE) is spoken of in GENESIS 38.

About that time Judah left his brothers and camped near a certain Adullamite whose name was Hirah. There Judah saw the daughter of a certain Canaanite whose name was Shua, and he married her and cohabited with her. She conceived and bore a son, and he named him Er. She conceived again and bore a son, and named him Onan. Once again she bore a son, and named him Shelah; he was at Chezib when she bore him.

Judah got a wife for Er, his first-born; her name was Tamar. But Er, Judah's first-born, was displeasing to the Lord, and the Lord took his life. Then Judah said to Onan, "Join with your brother's wife and do your duty by her as a brother-in-law, and provide offspring for your brother." But Onan, knowing that the seed would not count as his, let it go to waste whenever he joined with his brother's wife, so as not to provide offspring for his brother. What he did was displeasing to the Lord, and He took his life also. The Judah said to his daughter-in-law Tamar, "Stay as a widow in your father's house until my son Shelah grows up"—for he thought, "He too might die like his brothers." So Tamar went to live in her father's house.

A long time afterward, Shua's daughter, the wife of Judah, died. When his period of mourning was over, Judah went up to Timnah to his sheepshearers, together with his friend Hirah the Adullamite. And Tamar was told, "Your father-in-law is coming up to Timnah for the sheepshearing." So she took off her widow's garb, covered her face with a veil, wrapping herself up, sat down at the entrance to Enaim, which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. When Judah saw her, he took her for a harlot; for she had covered her face. So he turned aside to her by the road and said, "Here, let me sleep with you"—for he did not know that she was his daughter-in-law. "What," she asked, "will you pay for sleeping with me?" He replied, "I will send a kid from my flock." But she said, "You must leave a pledge until you have sent it." And he said, "What pledge shall I give you?" She replied, "You seal and cord, and the staff which you carry." So he gave them to her and slept with her, and she conceived by him. Then she went on her way. She took off her veil and again put on her widow's garb.

Judah sent the kid by his friend the Adullamite, to redeem the pledge from the woman; but he could not find her. He inquired of the people of that town, "Where is the cult prostitute, the one at Enaim, by the road?" But they said, "There has been no prostitute here." So he returned to Judah and said, "I could

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not find her; moreover, the townspeople said: There has been no prostitute here.” Judah said, “Let her keep them, lest we become a laughingstock. I did send her this kid, but you did not find her.”

About three months later, Judah was told, “Your daughter-in-law Tamar has played the harlot; in fact, she is with child by harlotry.” “Bring her out,” said Judah, “and let her be burned.” As she was being brought out, she sent this message to her father-in-law, “I am with child by the man to whom these belong.” And she added, “Examine these: whose seal and cord and staff are these?” Judah recognized them, and said, “She is more in the right than I, inasmuch as I did not give her my son Shelah.” And he was not intimate with her again.

When the time came for her to give birth, there were twins in her womb! While she was in labor, one of them put out his hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. But just then he drew back his hand, and out came his brother; and she said, “What a breach you have made for yourself!” So he was named Perez. Afterwards his brother came out, on whose hand was the crimson thread; he was named Zerah.

(translation from *The Torah*, second edition, Philadelphia: The Jewish Publication Society of America, 1967)

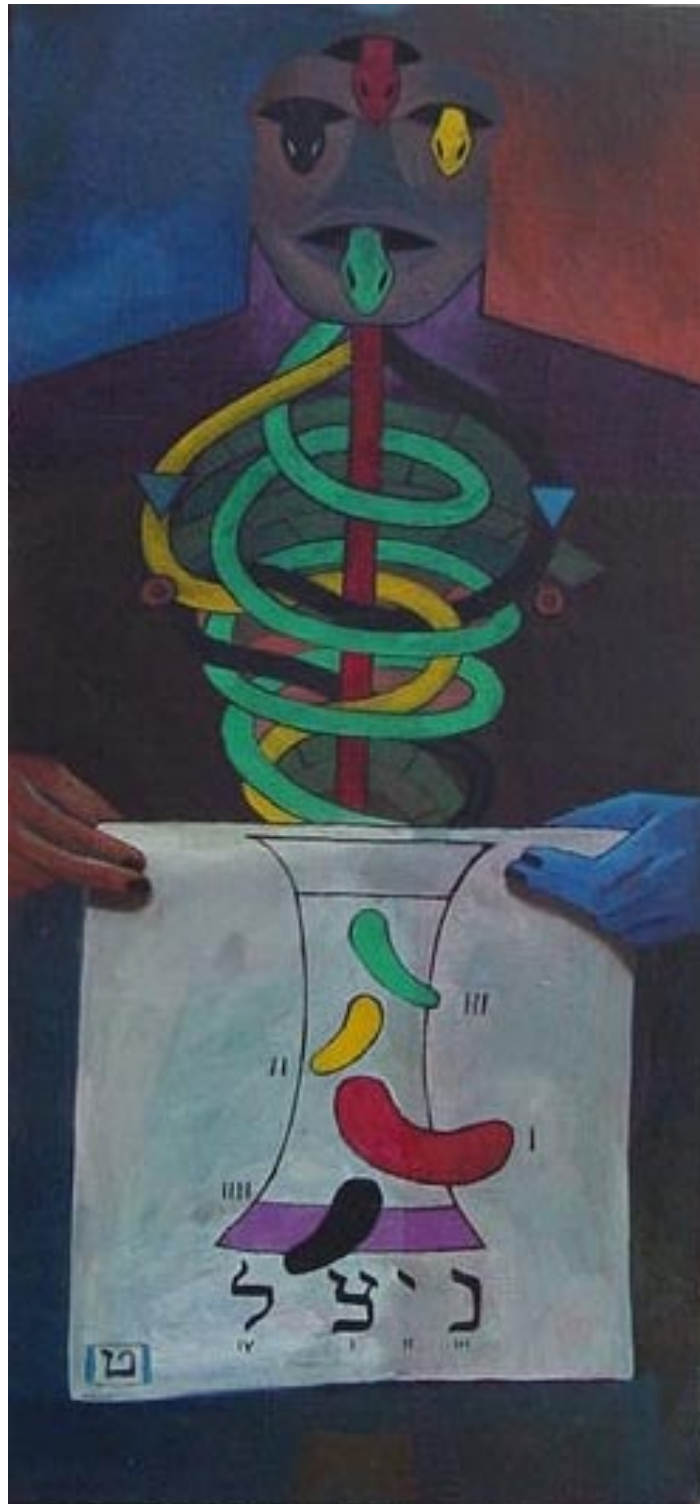
Here, the *shekhinah* is the nameless “daughter” of Shua. Shua is, indeed, Metatron as the deliverer of the *shekhinah* (Shua, שוה = 314). The failed kings of Edom, then, are reenacted (*i.e.*, created by the *shekhinah* in imitation of the infinite) as Er, Onan, and Shelah:

1. Er (יר) 210, meaning ENEMY, EMPTY, VOID
(210 = בבור, IN THE PIT)
2. Onan (אונן) 107, meaning VANITY, WICKEDNESS
(107 = קבה, CURSE)
3. Shelah (שלה) 335, meaning TO DRAW OUT, TO ASK
(335 = סערה, WHIRLWIND)

Obviously, the first two are typical “kings of Edom” who are immediately destroyed, or, rather, who self-destruct. Er is EMPTY, OTHER, namely, all *din*, or limit. Onan is VANITY, STERILITY, self-replicating through self-depletion. Both were “displeasing to the Lord,” so they were killed. Shelah is a different story, though he too is denied his means of perpetuation.

It is through Tamar (תמר, REBELLIOUS) that this enactment of creation is carried forward.

Refer to PROVERBS 1-9, especially to note the themes of “wisdom” and the “foreign woman” (אשה זרה, called also the *harlot* and *woman of folly*). Consider these two in a father/daughter relationship.



Occult Anatomy

[Painting © Don Karr 1985: THE PATHS OF THE SNAKES—VERSION 1, oil on canvas]