

# OF GLINTS, GLITZ & GLOSSOLALIA.

AVE!

**NOTE:** This particular posting will be of interest only to a few.

While it is not an example of what to expect, by and large, of this blog, I assume that there will occasionally be such entries as will only appeal to a narrow audience. This is especially likely to be the case for entries which are proceeded by drawings — to which they will serve as a commentary of sorts — and so all but the most curious may take such illustrations as indicators to proceed to the next entry. However, exposing oneself to concepts and ideas (expressed both by words and symbols) that fall outside the usual range of interests or frames of reference may prove to be, after careful consideration, worth the effort, although often in unexpected ways, and many times **without** immediate comprehension of what is being viewed.

That being said, lets proceed to illumination by quotation.

"God Appears & God is Light      To those poor Souls who dwell in Night,  
But does a Human Form Display      To those who Dwell in Realms of Day."

Auguries of Innocence, William Blake.

"... we can look on all the evils of the world, and see that it is only the hour before sunrise, and that the Light is coming."

Morals and Dogma, Albert Pike

"You should know that at the Beginning of everything... there was no empty or open space; the Light of the Infinite was everywhere... so the Infinite contracted itself (tzimtzum) in the middle of its Light, at its very central point, **withdrawing** to the circumference and the sides, leaving an open space (Tehiru) in between... This empty space was circular, the same on all sides, and the World of Emanation (Atzilut) and all the other worlds are to be found inside that circle, with the Light of the



Infinite uniformly surrounding it." Eitz Hayim, Hayim Vital

"From the first, the Infinite, baruh Hu, both surrounded all the worlds and was surrounded by them, encloded within them up to the World of Emanation. However, it touched and attached itself only to the World of Emanation and not to the other Worlds of Creation (Beriah), Formation (Yetzirah), and Action (Assiyah)." Ibid

"In the beginning Ein-Sof took pleasure in His own autarkic self-sufficiency, and this 'pleasure' produced a kind of 'shaking' (ni'anu'a)... As a result of this 'shaking', 'primordial points' were 'engraved' in the power of Din (strict judgement), thus becoming the first forms to leave their markings in the essence of Ein-Sof... and... the ideal world woven in the substance of Ein-Sof itself, came into being... (The hidden law of the whole of creation that is inscribed within the 'engraving' of Ein-Sof is henceforward active and expresses itself throughout all subsequent processes..." Kabbalah, Gershom Scholem.

"Ein-Sof gathered together the roots of Din (strict judgement), which had previously been concealed within Him, to one place... (The power of Din... left in the primordial space (Tehiru)... intermingled in a confused fashion with the remnants of the Light (Reshimu) of Ein-Sof that had remained behind even after the tzimtzum, like the drops of oil that remain in a vessel after it has been emptied. This residue was called reshimu"

Ibid

"When the light substance of Ein-Sof entered the Tehiru (empty space) in a straight line, the divine forms crystallized, and even the gelippot and dinim deriving from the thought-less light found their appropriate, positive place in the emergent structures. However, not the whole of tehiru was affected by the irruption of the Ray of Light from Ein-Sof. The 'straight line' penetrated only the upper half of the primordial space (which should be pictured as a sphere), and there built the world of its 'thought'; it did not reach the lower half... the deep of the great abyss (Abadah). The great work of cosmic tiqqun (repair)... relates to the upper part of the tehiru only. ■■■



■ The lower part persists in its unformed and chaotic condition, dominated by the *qelippah*. As a matter of fact, the thought-less lights too built worlds unto themselves, to wit the demonic world of the *qelippah*... In the context of this doctrine, the Zoharic designation of the sphere of evil as the 'other side' (*sitra aħra*) takes on a (startling) meaning. It refers to the 'other side' of Ein-Sof Itself, that is, to the half of it which resists the process of **differentiation** and organization."

Ibid

"... there is no rebellious demon of Evil, or Principle of Darkness and ■ in eternal controversy with God... this is not a person, but a force, created for good, but which may serve for evil."

Morals and Dogma, Albert Pike

"There are two modes (of light) which reveal the will of El Elyon flowing from the very Being of the Infinite One... the mode of the apparent and the mode of the hidden. Even in the mode of the apparent, there exists both the apparent and the hidden. And in the mode of the hidden, there exists both the apparent and the hidden."

- Rabbi Yosef Yitzhak Schneerson.

"... The world therefore contains two opposite general influences. The first is that of natural determinism, while the second is indeterministic... The deterministic influence is directed downward from on high, while the indeterministic is directed upward from below. This is because the deterministic is the influence that stems from the highest Forces, and therefore, when it is directed toward the physical world, it is directed downward. The indeterministic influence, on the other hand, is the result of man's free will here in the physical world."

Dereh HaShem, Moshe Hayim Luzzatto.

"The purpose of the soul in entering the body is to exhibit its powers and abilities in the world... and to undergo a *tikkun* (repair) above and below, for it is... composed of all things, and were it not composed in a... manner of what is above and below, it would not be complete."

Gershon Scholem.



"(A)ll Souls fell into the depths of the qelipot... Therefore the Shechinah descended among them in order to gather in the soul-sparks (nitzotzot)... to sift them (from the qelipot), to raise them... and to renew them... (T)his is the work... until... (the) gathering of all the souls that have fallen into the qelipot of Belial and mingled with him from his head to his feet."

### Sha'ar ha-Gilgulim, Hayim Vital

"As long as the last divine sparks (nitzotzot) of holiness and good which fell... into the impure realm of the Kelipot... have not been gathered back again to the source... the process... is incomplete. ... to accomplish... to descend through the gates of impurity into the realm of the Kelipot and to rescue the divine sparks still imprisoned there... (in) the Kingdom of impurity and 'the other side' (sitra a'hra), (to descend) and dwell there in the realm of a 'strange god' whom he would yet refuse to worship." - Gershom Scholem.

"I will come to my Lord unto Seir" (Bereshit 33:14) This is yet to come, when Yaakov Avinu "the most perfect of all" (Zohar HaKadosh 2.23a) and the most excellent of the patriarchs, for he grasps both sides (Zohar HaKadosh 1.147a), binds one extreme to the other until the last extreme of all.

"See, I have set before thee this day, life and good, and death and evil... I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life."

(Devarim 30:15, 19)  
That they may know from the rising of the sun to its setting  
That there is none besides Me. I am the Infinite, and there is no other;  
I form the Light and create darkness, I make peace and create evil;  
I, the Infinite, do all these things." (Yeshaya 45:6-7)

"It is taught: the Book of Concealment is the book that describes the balancing of the scale. Far before there was balance one face did not behold the other.  
... This scale hangs in the place that cannot be found or weighed. The point of equilibrium exists through itself; it cannot be grasped or seen. By



it has been weighed and are weighed that which never was, that which is, and **that** which will be. This most concealed mystery is formed and prepared..."

Zohar Hakadosh, parshat Teruma (2.176b)

"When Abba and Imma cohabit there is also the concept of the Kiss. First Abba kisses Imma. After that Imma kisses Abba. ... Each Kiss is divided into two parts. ... Thus we have explained the concept of the six sefirot of Ze'ir Anpin."

Eitz Hayim, Hayim Vital

"The arcana... were never revealed to the profane except through the media of symbols. Symbolism fulfilled the dual office of concealing the sacred truths from the uninitiated and revealing to those qualified to understand the symbols."

The Secret Teachings of All Ages, Manly P. Hall.

"In all time, truth has been hidden under symbols." "... Symbols... are nevertheless ingenious veils that cover the truth"

Morals and Dogma, Alpert Pike.

"The Sun is the hieroglyphical sign of Truth, because it is the source of Light"

Ibid

"The Sun is the ancient symbol of the life-giving and generative power of the Deity."

Ibid

"For the Lord God is a Sun and a Shield."  
(Tehillim 84:11)

"A symbol veils or hides a secret, and is that which veils certain mysterious forces. These energies when released can have a potent effect."

The Spirit of Freemasonry, Foster Bailey.

"As for this world - our physical universe - it is the middle point inside all of the circles in that open, void, and empty place (Tehiru)... It is the greatest possible distance from the Infinite... even though it is the innermost point of all the circles."

Eitz Hayim, Hayim Vital.

"This proves that all the worlds surround one another. Even though... it might seem to be the opposite, since the innermost one is the 'brain', and its container - the 'skull' - is of lesser quality. If, however, you open ~~the~~ the



eyes of your understanding you will see that this... is speaking from our point of view... The sphere that is closest to us is the most external of all, and is called the 'shell' over all the rest. With regard to the worlds themselves, however, this is not so. Rather, the inner most one is the 'shell,' and what encircles all the others is the 'brain'" **Sifra de-Tzeni'uta**

" Hakadosh, Baruh Hu, found it necessary to create all these things in the world to ensure its permanence, so that there should be, as it were, a brain with many membranes encircling it. The whole world is constructed of this principle, upper and lower, from the first point up to the furthest removed of all the stages. They are all coverings one to another, brain within brain, spirit within spirit, so that one is a shell to another. The primal point is the innermost light... the extension of that point... forms a vestment for that point with a radiance that is still unknowable... This... extends into the Primal Light, which is a vestment for it... The same process takes place below." **Zohar Hakadosh (1, 196-20a)**

"The word reveal means to 're-veil', that is, to give one explanation and yet continue to maintain the mystery of the symbol by not explaining it in a full and complete manner."

A Bridge To Light, Rex Hutchens

"Cut through the outer shell and find a meaning; cut through that meaning and find another." **Introduction to Freemasonry, Carl H. Claudy.**

"And the true order of going or being led by another to the things of love, is to use the beauties of the earth as steps along which he mounts upward for the sake of that other beauty, going from one to two, and from two to all fair forms, ... until... he arrives at the notion of absolute beauty... the Divine Beauty, I mean, pure and clear and unalloyed, not clogged with the pollutions of mortality, and all the colors and vanities of human life... Do you not see that in that communion only, beholding beauty with the eye of the mind, we will... become... immortal, if any man may?"

Diotima to Socrates in Symposium, Plato.

"... with an outburst of rapture he told himself that what he saw was beauty's very essence; form as divine thought... (The god, in order to make visible the spirit avails himself of the forms and colors...." **Death In Venice**, Thomas Mann



"We know from the science of Geometry..." Eitz Hayim, Hayim Vital

"I have heard Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhorre myself, and repent in dust and ashes." (Iyob 42:5-6)

"Again the anger of the Lord was aroused against Israel, and He moved David against them to say, 'Go, number Israel and Judah'"

"...the East - the source of Light and thus Knowledge" (2 Shmuel 24:1)

Bridge To Light, Rex Hutchens.

"Woe is me!... because I am a man of unclean lips" (Yeshaya 6:5)

"Now Satan stood up against Israel, and moved David to number Israel."

"... (The North has immediately been the place of darkness." (1 Chronicles 21:1)

Morals and Dogma, Albert Pike

"But, just as between opposites there obtains so close a bond that ~~no~~ position can be established or even thought of without its corresponding negation, so in this case also 'les extremes se touchent.' They belong together as correspondences... True opposites are never incommensurables; if they were they could ~~never~~ never unite... These counter-positions... form the twin poles of that psychic one-sidedness which is typical of the normal man today... (But the one-sidedness... can be removed by... the realization of the shadow!"

On the Nature of the Psyche, Carl Jung

"Ten Sefirot of Nothingness: Their measure is ten which have no end. A depth of beginning, a ~~depth~~ depth of end; a depth of good, a depth of evil; a depth above, a depth below; a depth of east, a depth of west; a depth of north, a depth of south. The singular Master... dominates them all from His Holy dwelling until eternity of eternities." Sefer Yetzirah (1:5)

"An important symbol of the Supreme Being... the open eye was selected as the symbol of watchfulness, and the Eye of God as the symbol of Divine Watchfulness and care of the universe." An Encyclopedia of Freemasonry, Albert Mackey.

If you've made it this far, congratulations, (or apologies). Thank you for your time and consideration.

**LVX VINCIT LVX REGNAT LVX IMPERAT**

**VALE!**

Malcolm