

Conformations of 'Arīkh 'Anpīn

BEFORE 'ARĪKH 'ANPĪN ('Ādām Qadmōn, the Qabbalistic Brahmā) could produce the worlds from within himself, the archetypal pattern had to be outlined, so that the inferior might reflect the supernal in proper conformation or arrangement. This “proper conformation” of 'Arīkh 'Anpīn so that he could “constitute other things” is the basis of the conformations, structures, and arrangements which Zē'ēir 'Anpīn follows.

In the Mantuan Codex of *Sifrā' di-Tsēnī 'ūthā'* (cf. Mathers, pp. 45-6), the conformations of 'Arīkh 'Anpīn are given as the seven conformations of the skull (*gūlgaltā'*) of the White Head. Other Qabbalistic writers make no such definite allocation, but whatever the numbering or arrangement of these conformations, the general correspondence of Macroprosopus with the arūpa or nonmanifest worlds remains.

Following the system of the Mantuan Codex for purposes of illustration, these seven conformations of *gūlgaltā'* are: (1) the skull itself, *gūlgaltā'*; (2) the dew, *ṭallā'*; (3) the aetheric membrane or skin, *qērūmā' dē'auwēirā'*, surrounding the “hidden wisdom” (*ḥokhmēthā' sēthīmā'āh*) or supernal brain (*mōḥā' illā'āh*); (4) the hair, *nīmā'*; (5) the

forehead, *mitsḥā'*; (6) the open eye, '*ēinā' pēqīḥā'*; and (7) the nose or nostrils, *ḥōṭāmā'*. From these seven hangs the beard (*dīqnā'*), itself divided into thirteen conformations, four representing those belonging strictly to 'Arīkh 'Anpīn and nine inferior ones pertaining to Zē'ēir 'Anpīn (Mathers, pp. 67, 81-2).

The Skull: First Conformation

In '*Idrā' Rabbā'* it is written:

Into forty thousand superior worlds the brightness of the skull of his Head is extended, and from the light of this brightness the just shall receive four hundred worlds in the world to come (3:41).

Within His skull exist daily thirteen thousand myriads of worlds, which draw their existence from Him, and by Him are upheld (3:43).

And from that skull issueth a certain white shining emanation, towards the skull of Microprosopus, for the purpose of fashioning His head; and thence towards the other inferior skulls, which are innumerable.

And all the skulls reflect this shining whiteness towards the Ancient of Days, . . . (5:56-7).

The whiteness of this skull shineth in thirteen carved out sides: in four sides from one portion; in four sides from the part of His countenance; and in four sides from another part of the periphery; and in one above the skull, as if this last might be called the supernal side (5:52).

— Mathers pp. 116-18

'*Idrā' Zūṭā'* describes *gūlgaltā'* thus:

The skull of the White Head hath not beginning, but

its end is the convexity of its joining together, which is extended, and shineth.

And from it the just shall inherit four hundred desirable worlds in the world to come.

And from this convexity of the joining together of this White Skull daily distilleth a dew into Microprosopus, into that place which is called Heaven; and in that very place shall the dead be raised to life in the time to come.

— 2:51-3, Mathers, pp. 264-5

Gūlgaltā', the skull of 'Arīkh 'Anpīn, inclusive of the other six conformations contained within it, imbodyes the theosophical conception of *Brahmāṇḍa*, a Sanskrit word meaning egg of Brahmā, generally rendered “world egg.” In the *Zohar* gūlgaltā' is not only the skull in the sense of the hard shell of the world egg, but comprises the entire contents of the world egg itself as the container of the germs of the “forty thousand superior worlds of brightness” which “wheel” or “revolve” (*gālal*) into manifested existence, i.e., which issue from 'Arīkh 'Anpīn down through Zē'ēir 'Anpīn, and from the latter “towards the other inferior skulls which are innumerable,” into Malkhūth. These worlds are the archetypes of the future manifested worlds: solar systems, planets, and indeed the innumerable hosts of life-waves or kingdoms of beings which flourish on these worlds from the most spiritual and evolved down to the lowliest and most material in evolution.

“The whiteness of the skull,” the “white shining emanation,” and also the “worlds of brightness” are equivalent to *hiranyagarbha*, a Sanskrit word signifying “golden womb,” “egg of light,” described in the Stanzas of Dzyan (3:4, *SD*

1:66) as the “luminous egg . . . which in itself is three,” i.e., ’Arīkh ’Anpīn, the synthesis of Kether, Ḥokhmāh, and Bīnāh; or again as the “Golden Womb, Hiranyagarbha — which is the Mundane Egg or sphere of our Universe”; and still again compared with Prajāpati (the progenitor of lives) from which emanate the three concealed and the seven manifested spheres.

The Prajāpati are, like the Sephiroth, only seven, including the synthetic Sefhira of the triad from which they spring. Thus from Hiranyagarbha or Prajāpati, the *triune* (primeval Vedic Trimurti, Agni, Vayu, and Surya), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one “supreme” Parama, called Guhya or “secret,” and Sarvātma, the “Super-Soul.” “The seven Lords of Being lie concealed in Sarvātma like thoughts in one brain.” So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten — exoterically.

— SD 1:89-90

In this connection the skull of ’Arīkh ’Anpīn with its seven conformations is comparable to the auric egg of the universe. More particularly, gūlgaltā’ may be described as the first unmanifest Logos, the highest of the three arūpa, nonmanifest worlds: the source and origin of all, to flower forth later in manifestation through Zé’ēir ’Anpīn.

There is a remarkable connection of thought between the quotation from ’*Idrā’ Rabbā’* (5:52), where the whiteness of the skull shines in thirteen sides — three portions of four sides each, and “in one above the skull, . . . the supernal side” — with the sections of chapter 2 of ’*Idrā’ Zūṭā’*, where

gūlgaltā' is described as having no beginning, but whose end is the “convexity of its joining together,” at which place the dew is distilled into Microprosopus, and from thence the dead are raised into life. This image parallels the teaching of the ancient mystical Hindus as well as of theosophy concerning the *Brahmarandhra*, defined as an “aperture in the crown of the head through which the soul is said to escape on its leaving the body” — a definition of occult significance.

This prominence on the skull where the dew is distilled into Microprosopus is one of the *laya*-centers or “zero points” between the two Faces ('anpīn), through which the supernal powers and energies of 'Arīkh 'Anpīn pass from the arūpa into the rūpa spheres of Zē'ēir 'Anpīn; in other words, to use a specific example, where the solar energies of the macrocosm pour into the microcosm (Zē'ēir 'Anpīn, our earth planetary chain) to manifest in physical form in Malkhūth (our physical earth).

Furthermore, the “thirteen carved out sides” divided into the three portions of four sides each, topped by the “one above the skull,” are suggestive of the four great divisions of the universe symbolized by the Hindus as the four mahārājas (great kings) or the four lokapālas (world protectors), the four regents of the spaces resident at the four cardinal points: the north (the supernal side), south, east, and west. Again, these thirteen sides are comparable to the twelve zodiacal constellations, the thirteenth or supernal side being the *laya*-center or open doorway through which the “influences” (*mazzālōth*) from above may pass from the darkness of 'ēin sōf through Kether, and flowing through

'Arīkh 'Anpīn manifest in Zē'eir 'Anpīn, finding ultimate appearance in Malkhūth, our earth, as the twelve zodiacal influences.

The Dew: Second Conformation

'Idrā' Rabbā' states concerning the "dew or moisture of the brain of the Ancient One":

And from that skull distilleth a dew upon Him which is external, and filleth His head daily (4:44).

And from that dew which floweth down from his head, that (*namely*) which is external, the dead are raised up in the world to come (4:45).

And by that dew are nourished the holy supernal ones (4:48).

And that dew distilleth upon the ground of the holy apple trees. . . . (4:50). — Mathers, pp. 116-17

Compare the above with a verse already quoted from 'Idrā' Zūṭā':

And from this convexity of the joining together of this White Skull daily distilleth a dew into Microprosopus, into that place which is called Heaven; and in that very place shall the dead be raised to life in the time to come.

— 2:53, Mathers, pp. 264-5

Ṭallā', the "dew" or "moisture," is the *svabhavat* of theosophic philosophy when viewed as identical with the second or manifest-unmanifest Logos. Purucker defines *svabhavat* as "the spiritual essence, the fundamental root or spirit-substance, the Father-Mother of the beginning of manifestation, and from it grow or *become* all things" (*Fundamentals*, p. 135).

Just as all things in nature merge into each other, so it is difficult to make a distinction between the first and second, and again between the second and third, conformations of 'Arīkh 'Anpīn. The first and second are most intimately connected, the one with the other. In theosophy, svabhavat is sometimes considered the equivalent of hiraṇyagarbha, and hence is called the first Logos; yet when viewed as the “highest ranges of ākāśa,” svabhavat becomes the second Logos. In like manner, ṭallā' partakes of the attributes of both first and second Logoi as the link between the two, just as it is the link between the first conformation and the third, the “aetheric membrane” surrounding the concealed and tranquil brain. Or when considering the sēfirōth, ṭallā' as Ḥokhmāh is the link between Kether or the skull and Bīnāh or the aetheric membrane.

In HPB's *Theosophical Glossary*, ṭallā is described as the “fiery fluid of life and intelligence” distilled from the White Head “in three hundred and seventy streams, in all the directions of the Universe” (p. 277). This ṭallā' is not the ordinary dew of our earth, but the spiritual prototype of the earthly reflection: the phrase “fiery fluid” being HPB's way of suggesting the aetheric quality of spirit-substance, svabhavat, that condition of being where spirit and matter are one, where they are Father-Mother. Purucker describes this as

a state or condition of cosmic consciousness-substance, where spirit and matter, which you know are *fundamentally* one, no longer are dual as in manifestation, but one: that which is neither manifested matter, nor manifested spirit, alone, but both are the primeval unity; spiritual ākāśa; where

matter merges into spirit, and both now being really one, are called Father-Mother, . . .

. . . the kalpic ākāśic spirit-substance, never descending from its own state or condition, or from its own plane, but the quasi-infinite reservoir of being, of consciousness, of light, of life, and the source of what science, in our day, so ridiculously calls the “forces” of nature universal.

. . . the Brahmanical scriptures call it ākāśa; and the Hebrew Old Testament refers to it as the kosmic “waters.”

— *Fundamentals*, pp. 196-7

Likewise in *The Secret Doctrine* (2:400n), ākāśa is called the “fiery waters of space,” indicating neither our terrestrial fire, nor our terrestrial water, but a primordial or arūpa condition.

The extracts from the *Zohar* are also connected with the mysteries of initiation where the disciple leaves the boundaries of the earth and partakes of the “manna of heaven . . . in the world to come.” In this disguised language is found the age-old truth that the disciple of wisdom must “die” in the world of matter if he would be “raised up in the world to come,” i.e., if he would be *reborn* as an adept, the “just,” in the world of *spiritual forces*, svabhavat — that ṭallā’ or dew which is distilled “in that place called heaven.” “Heaven” — more correctly translated “heavens” — stands here for the invisible worlds of the spirit culminating in the central invisible Sun of the Qabbalist through whose portals “the holy supernal ones” may enter and receive the “holy apple trees,” the fruits of spiritual wisdom “drawn upon at will at initiation” (*Esoteric Tradition* 2:1042).

In *The Mahatma Letters to A. P. Sinnett* svabhavat —

ṭallā', this world of force — is shown to be the world of occultism:

The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. — Letter 22, pp. 143-4

The Aetheric Membrane: Third Conformation

Regarding the third conformation of the skull of 'Arīkh 'Anpīn, the aetheric membrane (*qērūmā' dē'awwēirā'*), 'Idrā' Rabbā' says:

In the hollow of the skull is the aërial membrane of the supreme hidden Wisdom, which is nowhere disclosed; and it is not found, and it is not opened.

And that membrane enshroudeeth the brain [*mōḥā'*] of the hidden Wisdom [*ḥokhmēthā' sēthīmā'āh*], and therefore is that Wisdom covered, because it is not opened through that membrane.

And that brain, which is itself the hidden Wisdom, is silent and remaineth tranquil in its place, like good wine upon its lees.

And this is that which they say: — Hidden is the science of the Ancient One, and His brain is calm and concealed.

And that membrane hath an outlet towards Microproso-pus, and on that account is His brain extended, and goeth forth by thirty and two paths.

— 6:58-62, Mathers, pp. 118-19

Qērūmā' dē'awwēirā' is translated by Mathers as “skin of ether” and as “aerial membrane”; and while both phrases are accurate enough, we prefer the equally correct translation of “membrane or film or veil of space or aether,” or more concisely “aetheric membrane” — aetheric being a more inclusive term than aerial, and more suggestive of the philosophy imbodyed in the term.

Qērūmā' dē'awwēirā', as the third conformation of the skull of the White Head, however, embraces not only this ākāśic film or aetheric membrane or covering, but likewise includes that which it enshrouds: the supreme hidden wisdom (*ḥokhmēthā' sēthīmā'āh*), called also the calm and concealed brain or the supernal brain (*mōḥā' 'illā'āh*). It is this aetheric membrane plus the hidden wisdom or concealed brain which corresponds to the third Logos, ākāśa proper. Note that the second conformation, dew, corresponds to the second Logos or svabhavat when viewed as the highest ranges of ākāśa, but that *qērūmā' dē'awwēirā'*, produced from the first and second Logoi, is ākāśa in its totality.

Furthermore, the union of *qērūmā' dē'awwēirā'* with *ḥokhmēthā' sēthīmā'āh* corresponds to *mahat*, a Sanskrit term signifying the cosmic wisdom and intelligence or ideative power, the prototype or “Father-Mother” of the human mind, and the “mother” of the *mānasaputras* or “sons of mind” who enlightened humanity (*Fundamentals*, p. 406).

“And that membrane hath an outlet towards Micropropus, and on that account is His brain extended”: here we have the third Logos becoming the progenitor in its turn of the innumerable minor Logoi which form *Zē'ēir 'An-*

pīn. This is comparable to the theosophical teaching of the mānasaputras — the lightbringers, “sons of mind” — those divinely equipped beings whose work is the lighting of the fires of intelligence and wisdom in infant humanity.

The Hair: Fourth Conformation

The fourth conformation of the skull of 'Arīkh 'Anpīn is called “hair” (*nīmā*'), of which 'Idrā' Rabbā' states:

This is the tradition. From the skull of His head hang down a thousand thousand myriads; seven thousand and five hundred curling hairs, white and pure, like as wool when it is pure; which have not been mingled confusedly together lest inordinate disorder should be shown in His conformation; but all are in order, so that no one lock may go beyond another lock, nor one hair before another (7:65).

But these hairs, all and singular, radiate into four hundred and ten worlds (7:67).

And He radiateth in seven hundred and twenty directions (*others say four hundred and twenty*).

And in all the hairs is a fountain, which issueth from the hidden brain behind the wall of the skull.

And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it is His brain formed; and thence that brain goeth forth into thirty and two paths (7:69-71).

But the curls of the hair are disposed on each side of the skull.

Also we have said: Each hair is said to be the breaking of the hidden fountains, issuing from the concealed brain (7:73-4).
— Mathers, pp. 119-20

'Idrā' Zūṭā' states:

But all those hairs and all those locks depend from the Hidden Brain (2:66).

One (*path*) which shineth in the midst of the hairs going forth from the Skull, is that path by whose light the just are led into the world to come.

Like as it is written, Prov. iv, 18: “And the path of the just shineth as the light” (2:70-71).

And from that path are all the other paths illuminated which depend from Microprosopus (2:73).

— Mathers, pp. 266-7

Nīmā’, the hair which hangs down from the skull of ’Arīkh ’Anpīn in myriads of curling hairs, “white and pure,” unconfused and orderly, suggests the hosts of monadic lives in their arūpa (bodiless) condition before they become heavy with matter, confused and mingled in the rūpa (body) worlds. They are the noumena or cause of what later will be phenomena in Zē’ēir ’Anpīn, as the series of life-waves or hosts of monads become then locks of “black hair,” intertwined and mingled, where “pure and impure alike adhere to each other therein,” as ’Idrā’ Rabbā’ describes it.

“And in all the hairs is a fountain” — that is, in each entity of the armies of life-waves there resides the hidden monadic fire, the inextinguishable spark of eternity which “issueth from the hidden brain,” i.e., which springs forth from the third Logos (mahat, cosmic ideation).

There is here a suggestion of various types of monadic hosts, first “into thirty and two paths” and again “on each side of the skull,” signifying what later will become bipolarity in manifestation. But most significant is the section describing the “one path which shineth in the midst of the

hairs going forth from the skull, . . . that path by whose light the just are led into the world to come.”

The Forehead: Fifth Conformation

'*Idrā' Rabbā'* describes the fifth conformation, the forehead (*mitsḥā'*), in the following manner:

And that forehead is called RTzVN [*Rātsōm*], Will-power, because it is the ruler of the whole head and of the skull, which is covered by four hundred and twenty worlds (8:90).

This is the tradition: This forehead hath been extended into two hundred and seventy thousand lights of the luminaries of the superior Eden (8:105).

The inferior Eden is distributed into its paths; (*namely*) into thirty-two directions of its paths.

And although this Eden is distributed into its path, yet is it not known unto any, save unto Microprosopus.

But no man hath known the superior Eden, nor its paths, except Macroprosopus Himself (8:107-9).

“The Elohim understand the way thereof:” this is the inferior Eden, known unto Microprosopus. “And He hath known the place thereof:” this is the superior Eden, which the Ancient of Days hath known, the most abstruse of all (8:111).
— Mathers, pp. 122-4

In '*Idrā' Zūtā'* it is written:

And when this Head, which is concealed in the Head of the Ancient One, which is not known, extendeth a certain frontal formation, which is formed for brilliance, then flasheth forth the Lightning of His Brain.

And it is formed forth and illuminated with many Lights.

— 3:108-9, Mathers, p. 270

Note the theosophical parallels suggested here: the forehead of 'Arīkh 'Anpīn, described as *rātsōn*, the fire of will combined with grace or compassion, suggests the ancient conception of universes coming into being partly through will and karma, and partly through love or compassion; and the 420 worlds and the 270,000 lights extending from mitshā' are those luminous seeds of spirit which, given the appropriate time and space, issue from the divine intelligence as universes, whether stars, atoms, or human beings.

The superior Eden comprehended only by Kether, the Macroprosopus, the Crown of the sefirōth, symbolizes the upper arūpa worlds, the unmanifest spheres — Kether or 'Arīkh 'Anpīn standing as the guardian between our hierarchy and the one above, the open doorway receiving the light from above and transmitting it to all the smaller lights below, represented here by the 'elohīm or various classes of angels or dhyāni-chohans comprised in Zē'ēir 'Anpīn, who “know the way” of the inferior Eden, the rūpa or manifested worlds.

The “frontal formation” which flashes forth the lightning of the brain of 'Arīkh 'Anpīn is the fire of mahat (divine mind) which, descending from the superior arūpa worlds, becomes in the rūpa worlds of Zē'ēir 'Anpīn, the mānasa-putric fire which illumines the lower sefirōth.

The Open Eye: Sixth Conformation

The open eye (*'ēinā' pēqīḥā'*) is given as the sixth conformation in the skull of 'Arīkh 'Anpīn. As *'Idrā' Rabbā'* states:

The eyes of the White Head are diverse from all other

eyes. Above the eye is no eyelid, neither is there an eyebrow over it (9:112).

And this is the tradition: This eye is never closed; and there are two, and they are converted into one.

All is right; there is no left there. He sleepeth not and slumbereth not, and He requireth not protection. He is not such an one as hath need to defend Himself, for He defendeth all things, and He Himself waited upon all things, and in the sight of His eye are all things established.

This is the tradition: Were that eye closed even for one moment, no thing could subsist.

Therefore is it called the open eye, the holy eye, the excellent eye, the eye of Providence,* the eye which sleepeth not neither slumbereth, the eye which is the guardian of all things, the eye which is the subsistence of all things (9:134-7).

And to no man is it known when this superior holy eye may shine and may bathe the inferior; and when the just and the supernal blessed ones are about to be beheld in that Wisdom (9:140).

And unless the bountiful superior eye were to look down upon and bathe the inferior eye, the universe could not exist even a single moment (9:142).

... In the eyes which are inferior are a right eye and a left eye, and they are of two diverse colours.

But in this instance there is no left eye, and they both ascend in one path, and all are right. And on that account is one eye mentioned, and not two.

And this is the tradition: This eye, which is the eye of observation, is ever open, ever smiling, ever glad.

*In Aramaic and Hebrew: 'ēinā' pēqīḥā'; 'ēinā' 'illā'āh; 'ēinā' qad-dīshā'; 'ēinā' dē-'ashgāhūthā'.

Such are not the inferiors, who in themselves have redness, and blackness, and whiteness — three colours; and are not always open, for there are eyelids as a protection over these eyes (9:149-52). — Mathers, pp. 124, 127-9

The open eye of 'Arīkh 'Anpīn, where bipolarity does not exist and which needs no protection or eyelid, which is ever smiling and glad (compassionate), which defends not itself but is the defender and champion of all, is reminiscent of the Silent Watcher of our hierarchy — the prototype and source of the Mahāguru of our earth, called by HPB the supreme sacrifice, the great Being

who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the “Nameless One” who has so many names, and yet whose names and whose very nature are unknown. He is *the* “Initiator,” called the “GREAT SACRIFICE.” For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for

the sake of mankind, though but a few Elect may profit by
the GREAT SACRIFICE. — SD 1:207-8

That the “Universe could not exist even a single moment” were the “bountiful superior eye” to refuse to “bathe the inferior eye” means that all things that exist on this earth could not possibly do so unless such manifestation and appearances were continuously “bathed” by the boundless light of spirit emanating from the open eye of the arūpa worlds of 'Arīkh 'Anpīn. In other words, matter is nonexistent except as the other pole of spirit. Again 'Idrā' Rabbā' says:

Rabbi Schimeon spake unto Rabbi Abba, and said: “To what is this [the Open Eye] like?” He answered unto him: “To the whales and fishes of the sea, which have no coverings for their eyes, nor eyebrows above their eyes; who sleep not, and require not a protection for the eye.

“How much less doth the Ancient of the Ancient Ones require a protection, seeing that He far above His creatures watcheth over all things, and all things are nourished by Him, and He Himself sleepeth not.”

— 9:116-17, Mathers, p. 125

This one eye, the open eye of 'Arīkh 'Anpīn, becomes in Zē'ēir 'Anpīn the two eyes of spirit and matter, the eyes needing protection, the eyes that require sleep, but which, according to HPB, will in the future become one.

The Nose or Nostrils: Seventh Conformation

Ḥōṭāmā', the seventh and last conformation as given in the Mantuan Codex, is described in 'Idrā' Rabbā':

This nose is as a mighty gallery, whence His Spirit rusheth forth upon Microprosopus, and they call it the Giver.

And it is thus: The Spirit descendeth; and again the Spirit from hence proceedeth through those nostrils (10:175-6).

And from that gallery ariseth the Spirit, and proceedeth from the concealed brain, and at length resteth upon King Messiah (10:179). — Mathers, p. 131

In 'Idrā' Zūtā' it is written:

For the nose of Him, the Ancient One, is the life of lives for all things, and from His two nostrils rush forth the RVCHIN DCHIIN [*Rūḥīn deḤayyīn*], spirits of lives for all (15:561).

. . . From this nose, from the openings of the nostrils, the Spirit of Life rusheth forth upon Microprosopus (5:136).

And that Spirit proceedeth from the hidden brain, and She is called the Spirit of Life, and through that Spirit will all men understand ЧКМТНА [*Hokhmēthā*] Wisdom, in the time of King Messiah (5:138). — Mathers, pp. 316, 273

The rushing rivers of lives of this seventh conformation of the skull of 'Arīkh 'Anpīn are those seeds of spirit, of cosmic mind, or as the Stoics expressed it, the spermatikoi logoi (seeds of the Logoi) which “proceedeth from the concealed brain” (mōḥā' 'illā'āh), later to pour through the beard (dīqnā') of 'Arīkh 'Anpīn into Zē'ēir 'Anpīn, there to become the life-waves of the manifested worlds.

The phrase *rūḥīn deḤayyīn* is significant: *rūḥīn* (plural of *rūaḥ*), “spirits, winds, breaths,” not bodies or forms, but the spiritual essences which in their own time and space in Zē'ēir 'Anpīn or the rūpa worlds will become the living beings, the seven, ten, or twelve life-waves of theosophy.

In this symbolism, 'Arīkh 'Anpīn has been correlated to the arūpa worlds of ideation, in which are selected and prepared the germs or seeds of future worlds and living hosts which will manifest in Zē'ēir 'Anpīn. The conformations of the skull which comprise 'Arīkh 'Anpīn are given as seven in number, but they might have been given as three or five. Theosophy generally refers to five unmanifest and seven manifest worlds, though references are made to seven unmanifest as the prototype or Father-Mother of the manifest seven; again, three arūpa worlds are at times held to contain the spiritual seeds of life to germinate and fructify on the seven rūpa planes.

Describing these seven supernal conformations as specifically allocated in the Mantuan Codex, does not mean that all Qabbalistic writers give this numeration to each conformation of the skull, i.e., that the hair is always the fourth, or that the open eye must necessarily be the sixth. But the conformations, regardless of specific numbering, are described in a consistent manner in three important books of the *Zohar*, reiterating the age-old truth that all things later to flower on and in the manifested worlds issue first as seeds of spirit in the unmanifest.

Thus what might appear as needless repetition is no such thing; it is, rather, a remarkably effective manner of stating this truth. To illustrate: the first three conformations of 'Arīkh 'Anpīn are, as stated earlier, correlated to the first, second, and third Logoi; in Zē'ēir 'Anpīn they will again be described as the first three Logoi — not as mere repetition, but precisely because the three Logoi allocated to Macroprosopus are the prototype, the Father-Mother,

of the three Logoi of Microprosopus. The remaining four conformations of the White Head again demonstrate how the seeds of that which is to be, are prepared in 'Arīkh 'Anpīn for germination and flowering in the manifested worlds of Zē'ēir 'Anpīn. The implication is that nothing could exist or appear in Zē'ēir 'Anpīn were it not for sowing of the seed in 'Arīkh 'Anpīn. Hence all lives — whether stars, men, beasts, or the stones underneath our feet — are spirits, *rūḥīn*, vital breaths, and not mere forms or bodies, and these *rūḥīn deḤayyīn* are united in Kether or 'Arīkh 'Anpīn, in the self universal, paramātman.

*The Beard: Link between
Macroprosopus and Microprosopus*

From these seven conformations of 'Arīkh 'Anpīn hangs the Beard (*dīqnā'*), called the “beard of truth” (*dīqnā' dimēḥēmēnūthā'*), also the “dignity of dignities,” and described therein as “white as snow” in contrast to the inferior beard of Zē'ēir 'Anpīn, “black and bushy as the raven.”

From the cranium of the White Head the Beard depends in four and nine conformations, the upper four pertaining to Macroprosopus, while the lower nine “flow upon the body” of Microprosopus. Again, it is through *dīqnā'* that the concealed power of 'Arīkh 'Anpīn or the superior worlds is most abundantly transferred as through a laya-center to its reflection Zē'ēir 'Anpīn; for through each of these thirteen conformations a holy influence (*mazzālā' qaddīshā'*) flows, from which influence stream thirteen “fountains of precious oil” — a most suggestive inclusion here, for the word oil (*mishḥā'*) symbolizes initiation and all that this

word implies. The word Messiah is the anglicized form of the Hebrew *Māshīah*, meaning “anointed,” one upon and through whom the “fountain of precious oil” has flowed from the superior worlds of his own inner being, as well as surrounding nature, and thus “anointed” or initiated him.

In the following extracts from the *Zohar*, this “oil of magnificence” (*mishḥā' di-rēbūthā'*) is significant, for it is the bearer of the holy influence from 'Arīkh 'Anpīn, the supernal worlds, to Zē'ēir 'Anpīn, and from the latter into Maṭrōnīthā', his Bride or Shēkhīnāh, the dwelling place or receiver of the tenfold powers of the tree of lives. Interpreting this as symbolic of the sanctuary, this holy influence (*mazzālā' qaddīshā'*, which may also be translated the “holy stars or planets”) could signify the spiritual solar power that emanates from our own star, the sun: both universally in the life-giving impulses that constantly rejuvenate; and specifically in those sun-men — avatāras, christs, buddhas, and the like. These “anointed” ones come forth from the interior chambers of the sun to appear at periodic intervals to liberate the spirits in chains by pouring their “precious balm,” their “oil of greatness,” upon those worthy to receive the *Sōd* or mysteries.

The *Sifrā' di-Tsēnī'ūthā'* states:

Of the beard mention hath not been made. Because this is the ornament of all. . . .

. . . Into thirteen portions it is distributed in adornment (2:2-3).

Through thirteen springs are the fountains distributed (by which there is an influx upon Microprosopus and the inferiors). Four are separately joined together, but nine flow

upon the body, encircle the garden (that is, the Microprosopus) (2:5).

In that influence of all stream down thirteen drops of most pure balm.

In this influence all things exist and are concealed (2:17-18). — Mathers, pp. 66-8

In *'Idrā' Rabbā'*, *dīqnā'* is more elaborately treated:

Through those thirteen dispositions do they flow down, and the thirteen fountains of precious oil issue forth, and they flow down through all those inferiors, and in that oil do they shine, and with that oil are they anointed (11:229).

— Mathers, p. 136

Therefore is it said that (in Macroprosopus) all the hairs descend equally from the head and beard; for the hair of the head is prolonged even unto the shoulders, so that it may reach unto the head of Microprosopus, from that flux of the one brain unto the other (11:242).

Since there is not subsistence in the inferior brain except by the preservation of the supernal brain (11:246).

— Mathers, p. 138

Who can comprehend the mystery of those locks of hair which hang down from Him, the Ancient One?

He is set on the crown of crowns, which are the crowns of all crowns, and the crowns which are not comprehended in the other crowns; I say, of those crowns which are not as the other crowns, for the inferior crowns are comprehended by them [i.e., the *sēfirōth*].

And therefore are those forms (arranged in) such conformations, whereunto the inferior forms adhere; . . . (12:309-311).

We have learned: Unless the Ancient of the Ancient

Ones, the Holy of the Holy Ones, were disposed in those conformations, neither the superiors nor the inferiors would be found, and all things would be as though they existed not.

Also we have learned by tradition: how far do those conformations of the beard radiate splendour? Even unto the thirteen inferiors; and whensoever those thirteen are found, those shine (12:314-15). — Mathers, pp. 144-5

And all the concealed superiors and inferiors are concealed in it, and they are comprehended in that Influx from which all things emanate; like as it is said:

And that day is not comprehended in them, seeing it comprehendeth all things (23:475-6).

For thus we have learned. In that place where there is day there is also night, seeing that day cannot exist without night (23:480).

It is called neither day nor night, for it is not called day except for our (*better understanding of the symbolism involved*), neither is it called night except for the same reason.

And because that form includeth all things, hence nothing whatsoever is known or seen concerning it.

And from it streameth down the oil of magnificence in thirteen directions, which flow down upon all the inferiors in order that they may shine forth.

In that oil are consummated the thirteen parts of the holy and excellent beard.

And those forms which are in that beard are disposed and descend in many directions, neither can it be seen how they are extended nor how they arise.

They are hidden in all things, and they are concealed in all things; and no man knoweth their place, except Him, the Ancient One (23:482-7). — Mathers, pp. 167-8

