

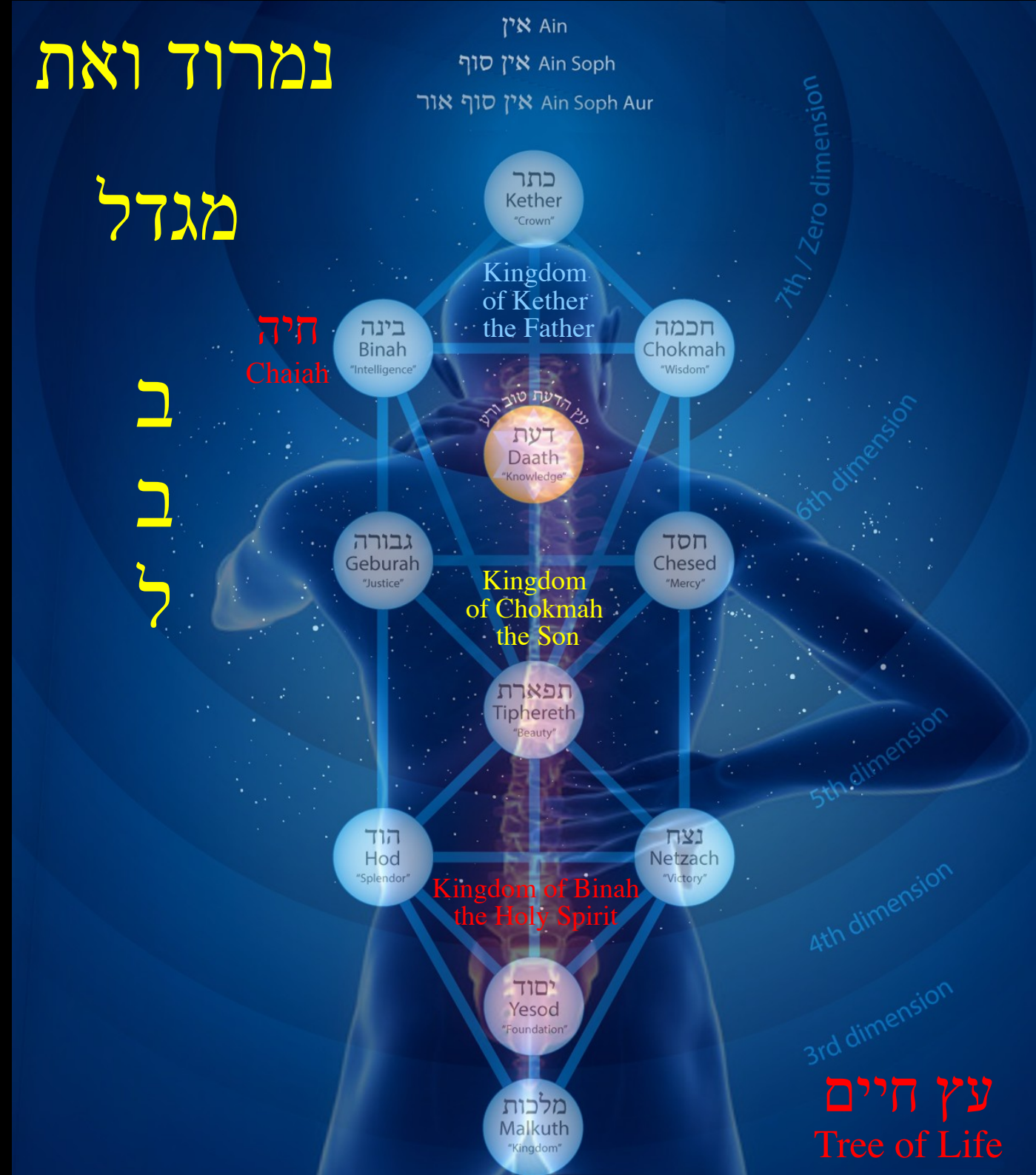
Nimrod and the Tower of Babel

And Cush begat Nimrod:
he began to be a mighty one
in the earth.
He was a mighty hunter
before יהוה:
Wherefore it is said: Even
as Nimrod the mighty
hunter before יהוה
And the beginning of his
מלכות Malkuth kingdom
was Babel.....
in the land of שן ער Shin-ar.
- Genesis 10: 8-10

נמרוֹד ואת

מגדל

ב
ר
ר
ל



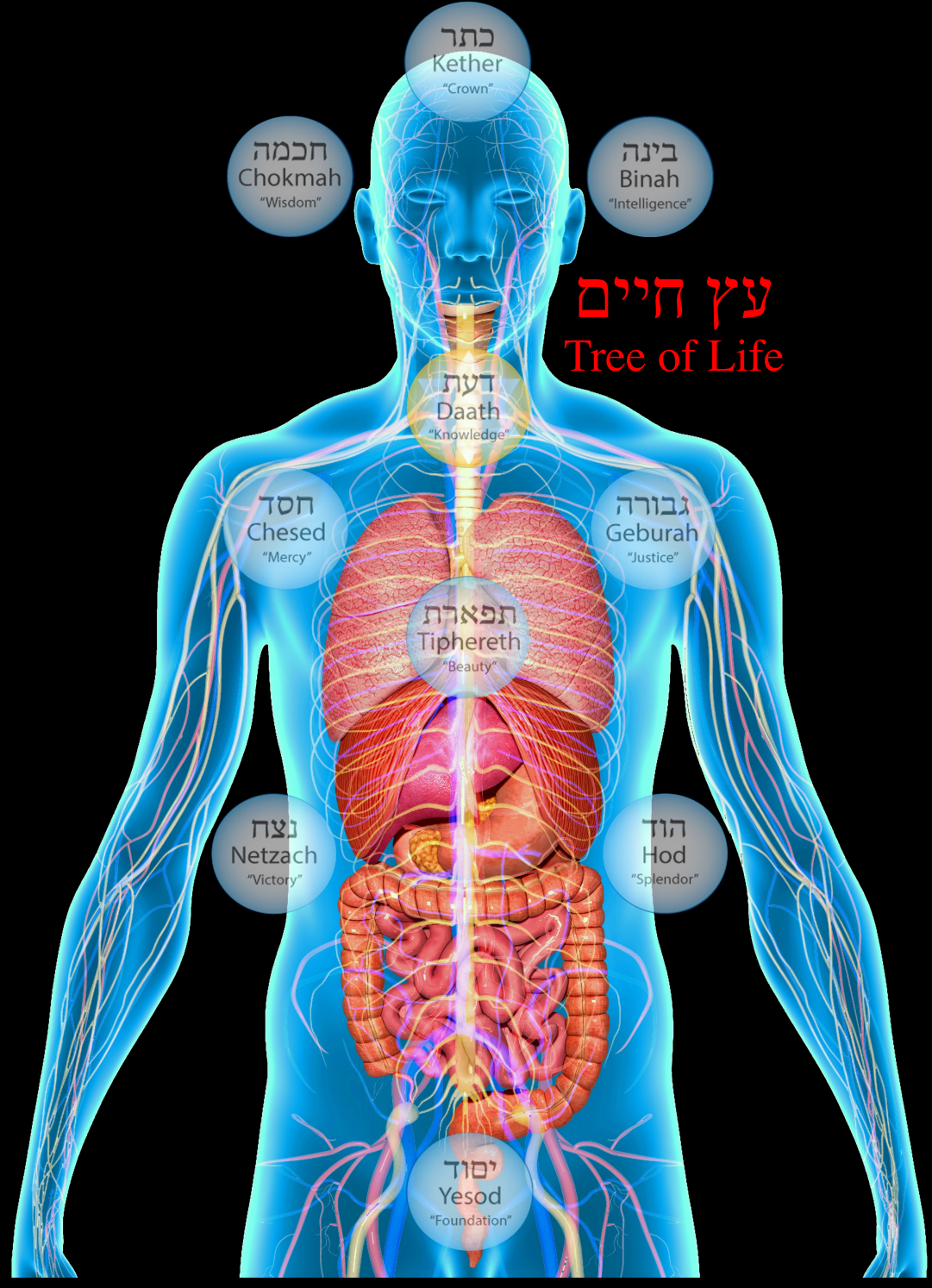
עץ היים
Tree of Life

עץ דעת
Tree of Knowledge



טוב ורע

עץ חיים
Tree of Life



כתר
Kether
"Crown"

חכמה
Chokmah
"Wisdom"

בינה
Binah
"Intelligence"

דעת
Daath
"Knowledge"

חסד
Chesed
"Mercy"

גבורה
Geburah
"Justice"

תפארת
Tiphereth
"Beauty"

נצח
Netzach
"Victory"

הוד
Hod
"Splendor"

יסוד
Yesod
"Foundation"

Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying: Why do your disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

But he answered and said unto them: Why do you also transgress the commandment of God by your tradition?

For God commanded, saying: Honor your father and mother: and, He that curses father or mother, let him die the death. But you say: Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou might be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

You hypocrites, well did Isaiah prophesy of you, saying: This people draw nigh unto me with their mouth, and honor me with their lips; but their heart is far from me. For in vain they do worship me, teaching for doctrines the commandments of men.

And he called the multitude, and said unto them, Hear, and understand: Not that which goes into the mouth defiles a man; but that which comes out of the mouth, this defiles a man.

Then came his disciples, and said unto him, don't you know that the Pharisees were offended, after they heard this saying?

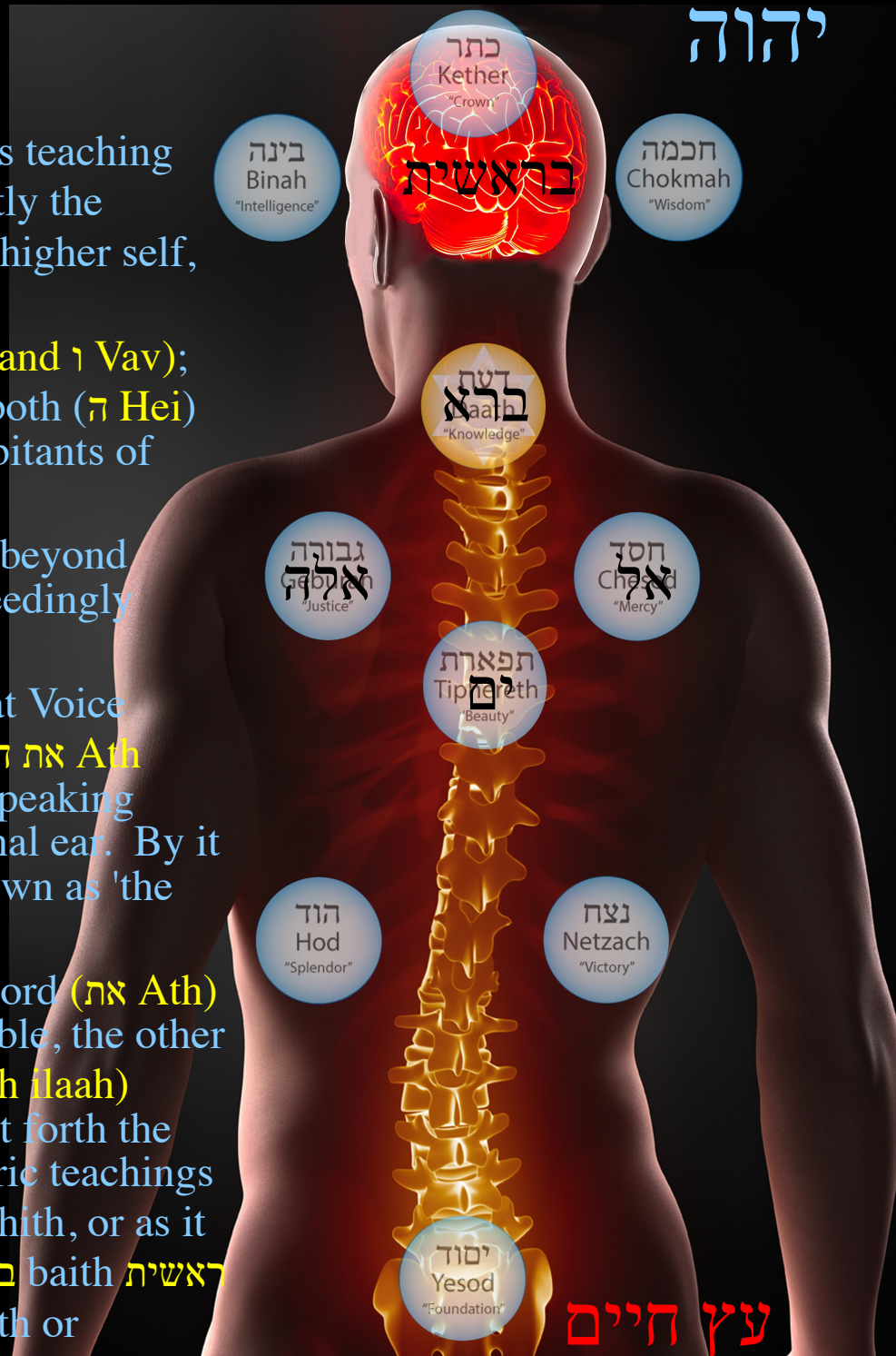
But he answered and said: Every plant, which my heavenly Father has not planted, shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are you also yet without understanding? Do not you yet understand, that whatsoever enters in at the mouth goes into the belly, and is cast out into the draught?

But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashed hands defiles not a man. - **Matthew 15: 1-20**

בראשית ברא אלהים את השמים ואת הארץ

Barashith Bera Elohim Ath Ha'Schamayim VeAth Ha'Aretz



“Rabbi Simeon said: "The secret doctrine of Torah and its teaching have relation to two ב baith (בית houses), or more explicitly the human (בית house) and divine (בית house), the lower and higher self, as it is written:

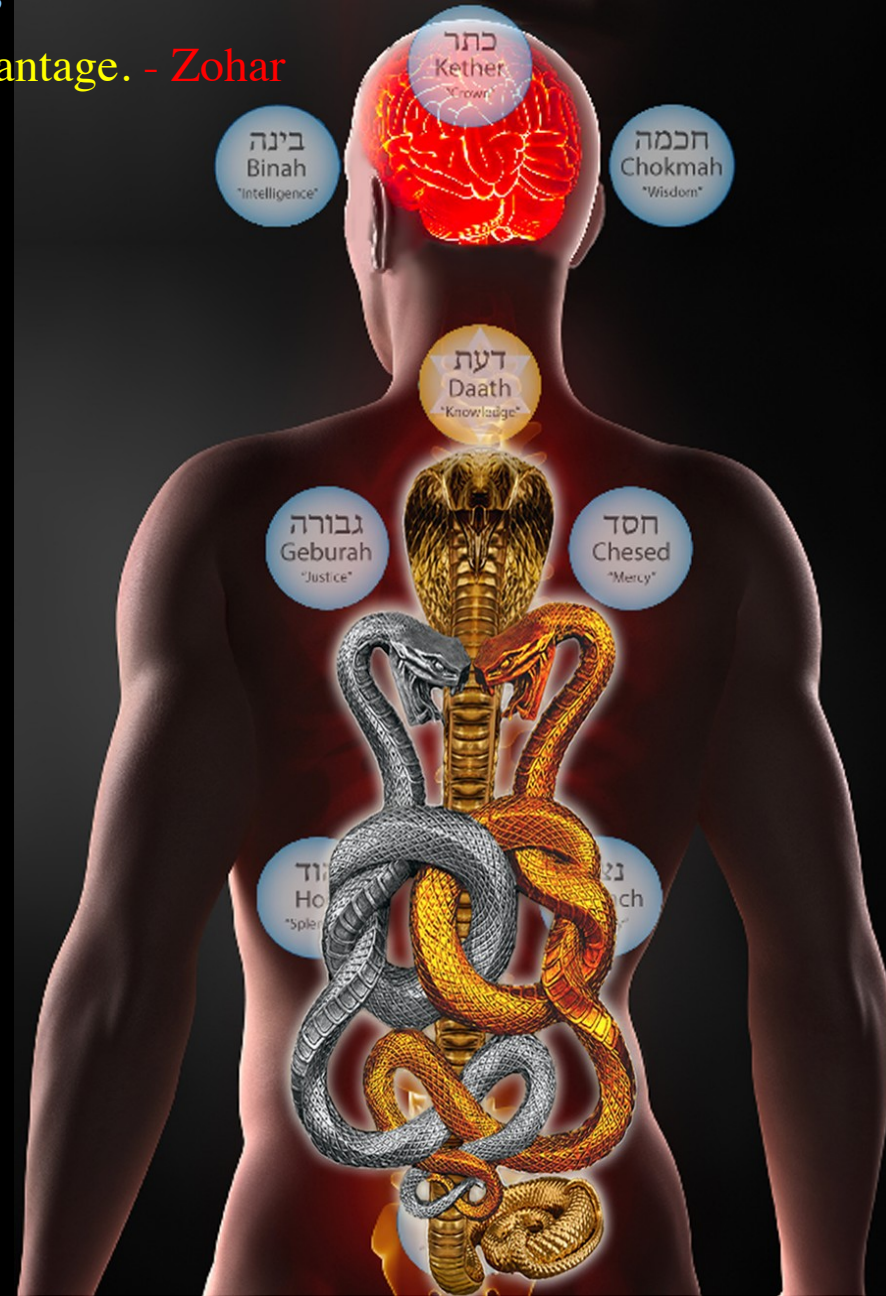
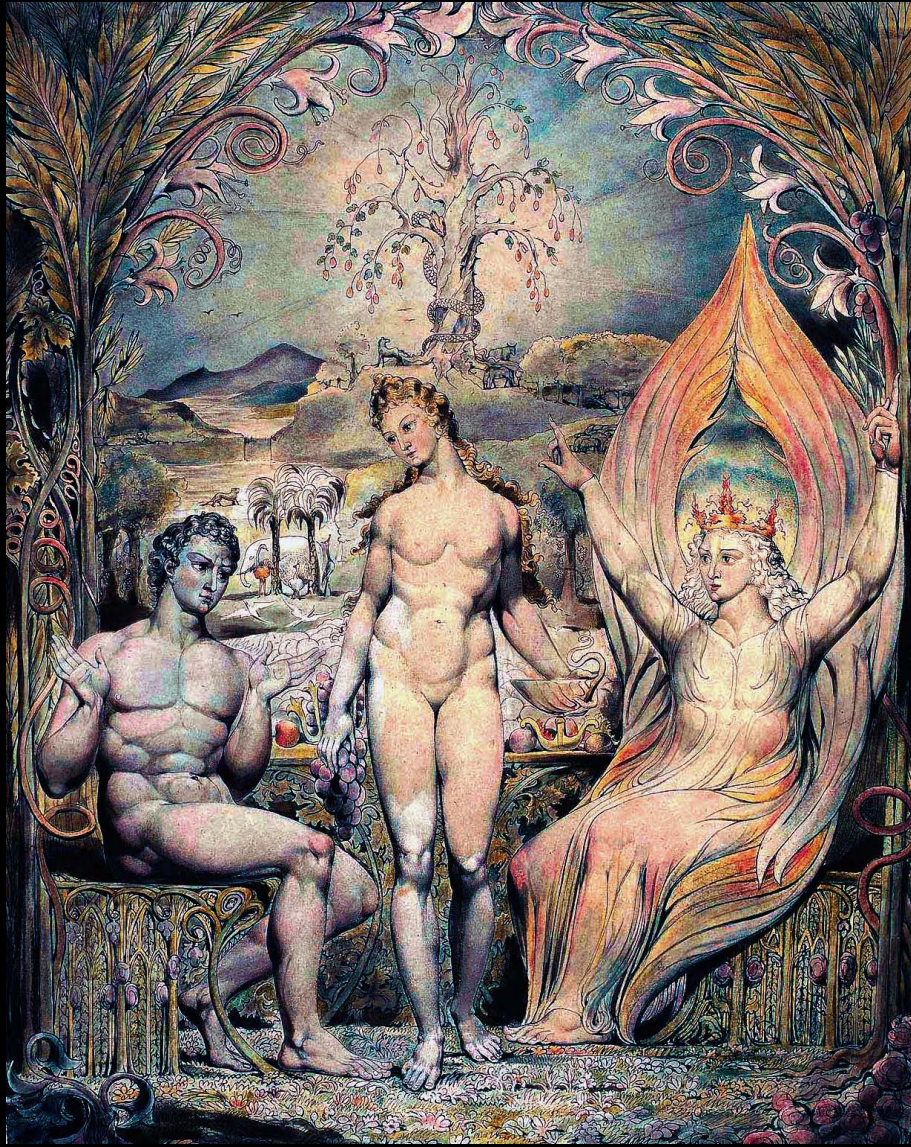
And (והיה va'heieh) Hei shall be for a sanctuary (to י Iod and ו Vav); but for a stone of stumbling and for a rock of offense to both (ה Hei) the houses of Israel, for a trap and for a snare to the inhabitants of Jerusalem. - Isaiah 8: 14

“Of these two (ה Heis), one (in the throat) is a mystery beyond human comprehension, the other (in Yesod), though exceedingly occult, is within the range of the understanding (Binah).

“The first (ה Hei, in the throat) is symbolized by the Great Voice mentioned in (Deuteronomy 5: 23). 'The Great Voice את הקול Ath Ha'kwol that ceases not,' that is always resounding and speaking within us though unheard and unrecognized by the external ear. By it has been delivered and spoken the esoteric teachings known as 'the voice of Jacob' that they may become known.

Now this great interior voice (הקול - Hei'kwol) and the word (את Ath) which expresses it are as it were two houses, the one visible, the other invisible. One is the eternal Wisdom (הכמה עלאה Chokmah ilaah) hidden and concealed in (Daath) the divine mind and sent forth the great interior voice; the other the Voice of Jacob or esoteric teachings expressed by words, especially by the term בראשית Barashith, or as it may be differently written and explained by the words ראשית baith reshith, meaning the house or doctrine called ראשית reshith or beginning." - Zohar

“And Elohim said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.” - Genesis 1: 11 The words: ‘fruit tree yielding fruit after his kind, whose seed is in itself’ designate the person who conserves his sexual energy to advantage. - Zohar



“And out of האדמה Ha-Adamah, the ground made יהוה אלהים Iod-Havah Elohim to grow every tree that is pleasant to the sight, and good for food; עץ החיים the tree of life also in the midst of the garden, and עץ הדעת the tree of knowledge of טוב ורע good and evil.” - Genesis 2: 9

When Labeo asked:
Who is the supreme
God?"

Apollo responded:
Alas, you have not
come to enquire
about small matters.
You want to know
who is the king of
heaven Whom even I
do not know, yet
revere according to
tradition.

Apollo says that
(IAO) the supreme
God is superior to
him, ineffable and
unknowable.



Labeo also reports that an interpretation was sought for the Orphic verse: "Zeus is One, Hades is One, Helios is One, Dionysus is One." According to Macrobius: The authority of this line rests on an oracle of Clarian Apollo, in which another name for the Sun (Solar Absolute), too, is added, who is given among other names, in the same holy lines, that of IAO. For the Clarian Apollo, upon being asked which of the gods was meant by Iao, spoke as follows: "Initiates must hold their secrets — yet know! IAO is Hades in the winter, Zeus in spring, Helios in summer, and IAO in autumn." Cornelius Labeo

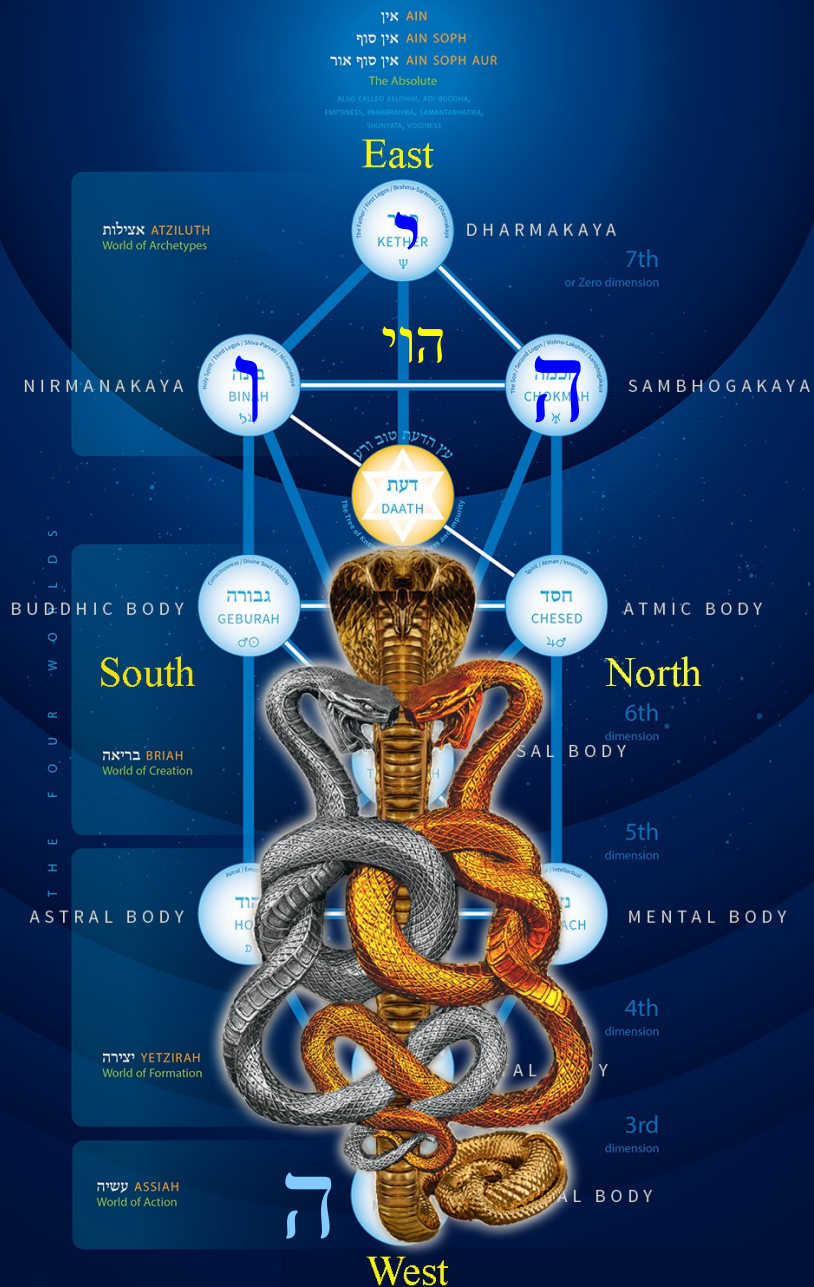
יהוה

Iao is called the greatest of all the gods, the supreme divinity, the sun god, who is imagined to have four faces, which represent the four seasons.

And the earth (west) was formless and void; and darkness was upon the face of the deep (south). And (from the east) the Ruach Elohim moved (towards the north) upon the face of the (western) waters . - **Genesis 1: 1, 2**

לכן נאם
האדון יהוה צבאות
אביר ישראל הוי
אנחם מצרי ואנקמה
מאויבי

Therefore saith
the Lord, Iod-Havah of hosts,
the mighty (יהו) IAO of Israel,
I will ease me of mine adversaries,
and avenge me of mine enemies. - **Isaiah 1: 24**



And the earth (physicality) was of one language and of the same (דברים debarim) words.

And as these words (דברים debarim) went from (מקדם meqedem) the east (Kether who is the Alpha or Premier Logos of the world) that these (words) found (Daath) a plain or valley in the land (physicality) of שן ער Shin-ar (attached to the 32 teeth), וישבו שם and settled a name (in the 32 paths of wisdom); and they dwelt there.

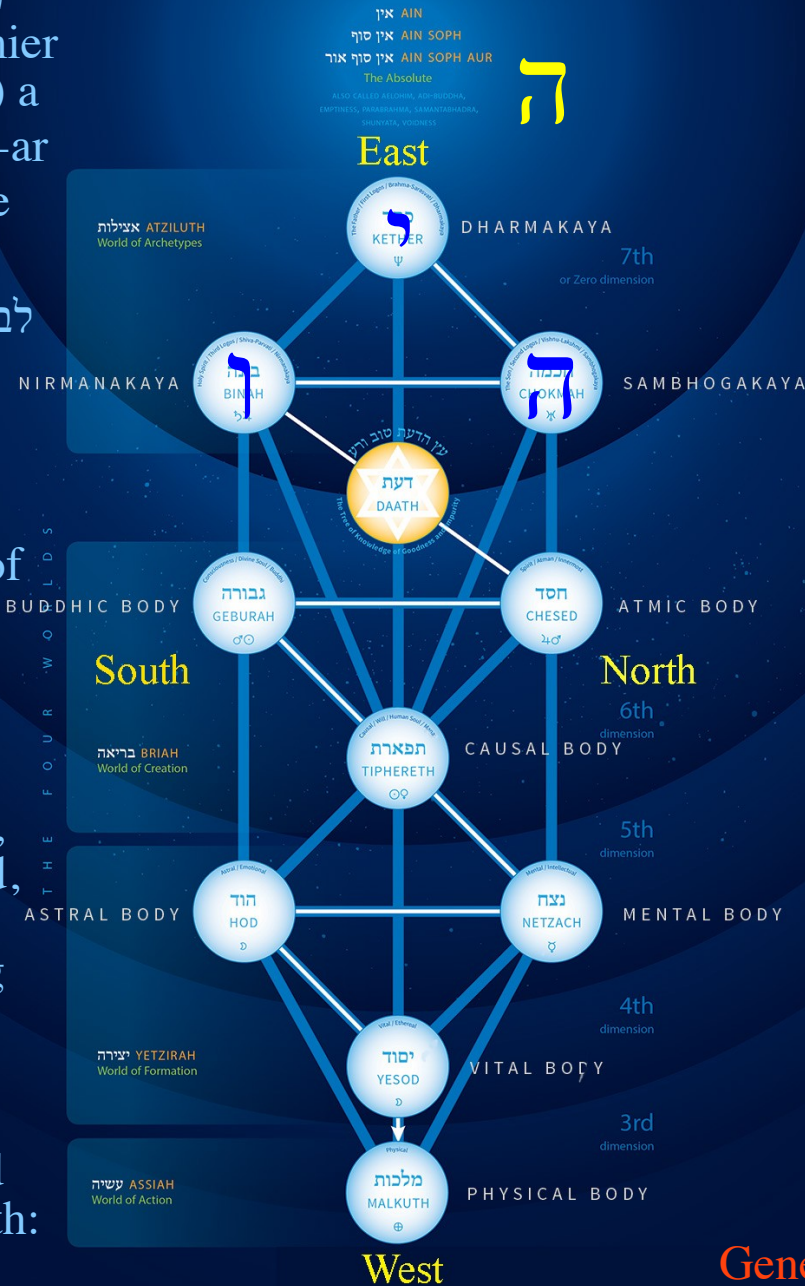
And they said one to another, Go to, let us make (לבנים) brick, and we shall burn, burn (with lust).

And she had (לבנים) brick instead of (the philosophical) stone, and (as the damned serpent of Eden) they had slime (for food, from the dust of the earth) instead of mortar (to form man from the dust of the ground). And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a Shem שם name, lest we be scattered abroad upon the face of the whole earth.

And IAOH came down to see the city and the tower, which the children of Adam builded. And IAOH said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their שם Shem, name, that they may not understand one another's speech. So IAOH scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Therefore is the name (שמה Shemah) of it called בבל Babel; because IAOH did there בלל balal, confound the language of all the earth: and from thence did IAOH scatter them abroad upon the face of all the earth.

הא שם יהוה



Genesis 11: 1-9

י I
ה A
ו O

Rabbi Simeon Said: "When (יהוה IAOh) the Holy One adorns himself, it is in the ornaments from both the celestial and terrestrial worlds, from the former with that heavenly light on high that no human being can approach unto; from the latter with the souls of the righteous who the more they approximate themselves to this divine light the more receptive and filled with it do they become, so that through them it expands in all directions and the world like a cistern or ocean is filled with it. It is written:

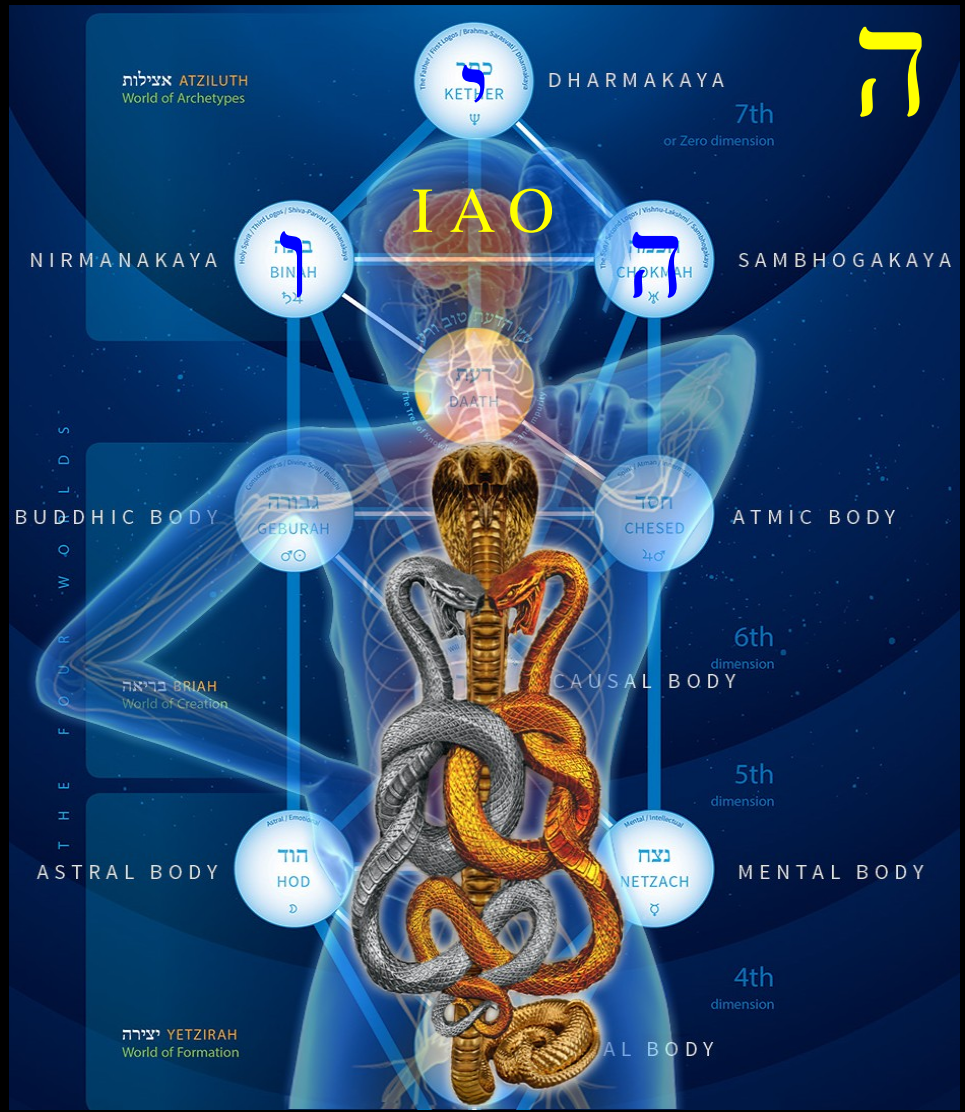
'Drink water out of thy cistern (מבורך meborecha) and running waters out of thy well' (בארך beareche).
Proverb 5: 15

Why does scripture use these two terms cistern and well, beginning with בור bar (cistern) and ending with באר bear (well or fount). Because the one contains; the other produces or sends forth water, and scripture wishes to teach us that the cistern will eventually become a well.

Like a poverty stricken and poor man, the souls of the righteous or just are possessed of nothing in themselves, and are as a cistern into which water is poured.

Every worldly minded and unjust (fornicator) man bears on him the mark of the letter ה (daleth meaning poor) and is like a cistern without water. But the souls of the just become founts or wells sending forth water in all directions. Who operates and produces this change?

It is the letter Hei, the source and origin of celestial light, who causes it to grow into human souls on (Malkuth) the earth plane as we have stated before. Another signification of these words is, that they apply to David, whom scripture makes to say:



'Who (מי mi) will give me to drink water of the cistern in Bethlehem?'

2 Samuel 23:15



The term 'running water' also designates (Chesed) Abraham; 'out of' (בְּתוֹךְ bethokh) Jacob (Tiphereth); and 'thy well' Isaac (Geburah) who is called a 'fount of springing or living water' (Genesis 26: 9). In this same verse is contained the holy and profound mystery of the patriarchs, amongst whom King David (Malkuth, the alchemical boiler) is included. - **Zohar**



And Moses made a - נחש נהשת Nahash Nahashoth -serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. - [Numbers 21: 9](#)

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. - [John 3: 14](#)

“The desire of union between the opposite sexes is only excited when the female becomes receptive and filled with (אד Od) the female spirit or principle which, becoming conjoined with (אב Ob) the male principle from on high, causes fertility.

So is it with the synod or congregation of (the archetypes of) Israel (within chaste initiates).

“They experience a desire after the Holy One only when they become filled with the spirit of righteousness and then are made fruitful in goodness and then union with the Divine is a source of the greatest joy and delight, that has been thus expressed by a writer:

'The Holy One then comes forth and takes delight in the company of the souls of just men made perfect.'

“Observe that the children of the garden of Eden, or the Edenic race of beings, became human only after (נח) Noah, the (איש צדיק) righteous fire or) Just One, had entered (incarnated, by means of) the ark (of the covenant), or in other words (until ש Shin: Chesed, Geburah and Tiphereth) had become incorporated (to נח Noah).

“Until that happened, they were invisible and unmanifested as humanity which would never have been able to exist as at present on the earth plane unless נח Noah had entered the ark and given birth and origin (as נחש נחשת Nahash Nahashoth, the Serpent of Brass) to offspring subjected to the laws of evolution and development that generate alike both in the celestial and terrestrial worlds by which it was rendered competent to multiply and replenish the earth.”

As it is alchemically written: ויולד נחש לשה בנים And the Serpent begat, kneaded sons. - **Genesis 6: 10**

“Such is the occult meaning of the oracular words: 'Drink waters out of thy cistern and running waters or streams out of thy well.'" Proverb 5: 15. - **Zohar**



"And (**Malkuth**) the earth also was corrupt before the Elohim" (**Genesis 6: 11**). Rabbi Yehudah said: "Scripture states that the earth was also corrupt and then adds, 'before the Elohim.' Why so? It was in order to show the men of that generation then existent on the earth lived in violation both of natural and moral law,--that their wickedness was flagrant and open before man and the Elohim."

Said Rabbi Jose: "I think otherwise. The words signify, that men committed crimes secretly and known only to the Elohim and that only by their enormity and heinousness did they manifest to everyone. The words 'these are the generations of Noah' apply equally to mankind who before the advent of Noah lived in open wickedness and to his posterity whose sin was in secret."

Rabbi Abba said: "From the time of Adam's transgression of the divine commands all his descendants were called sons or children of Adam, not as a term of honor, but as a characteristic of birth from an ancestor who by his disobedience had broken the divine law."



When Noah appeared in the world, men were termed the sons of Noah, an honorable distinction, as being the offspring of him who preserved the human race from extinction and not of Adam whose sin caused it to disappear by bringing death into the world to every soul."

Rabbi Joseph said in objection to this statement: "If this were really true, wherefore is it written: 'And IAOh came down to see the city and the tower which the children of Adam builded' (**Genesis 11: 5**), the sons or children of Adam and not of Noah and who were living after the time of the deluge. - **Zohar**

Rabbi Abba said: "Through his disobedience it would have been better for Adam had he not been created, as all who like him become transgressors of the law are denominated 'sons of Adam,' not because deriving their birth from him but as being transgressors as he was, and such were the builders of the tower of Babel.

Now may we gather why scripture uses the word Eleh (these are the generations) to distinguish the difference existing between the Adamic and Noachic races of mankind.

The generations of Noah were now no longer termed the sons of Adam, but the sons of Noah who introduced into and brought them forth out of the ark in order to re-populate the world. Adam did not bring forth children or sons out of the garden of Eden, for had he done so they would have been immortal or extra human. Then also would not the light of the moon have become diminished and the work of creation would have endured everlastingly. - **Zohar**



Even the highest angels themselves would not have equalled Adam in the endowment of celestial light, beauty of form and wisdom as it is written:

'And Elohim created Adam in his own image, in the image of Elohim created he him; male and female created he them. - **Genesis 1. 27**

But the children of Adam, begotten after his expulsion from the garden of Eden, were both mortal and unworthy."



Said Rabbi Hezekiah: "How was it possible for Adam to beget offspring in the garden of Eden, as it is certain, the tempter would have had no power over him and he would have remained childless in the world, even as Israel if they had not sinned by worshipping the golden calf, would have remained unique as a race and would not have given birth to another generation?"

- **Zohar**

Rabbi Abba answered: "My contention is this. If Adam had not sinned he would not have engendered and begotten offspring under the influence of the tempter (sexual desire), but of the Holy Spirit (the Higher Self).

After the fall, his offspring begotten under the influence of animal sexual propensities, were mortal, not being pure and unalloyed in their origin and constitution but compounded of the animal and spiritual. If however he had not fallen and remained in the garden of Eden, he would have begot offspring entirely spiritual and who in their constitution would have been as pure and immortal as the angels and other celestial beings.

The children born after his expulsion from Eden enjoyed only a temporary and ephemeral existence up to the appearance of Noah who, after entering the ark (of the covenant) and by his righteous living becoming united with his Higher Self, was then able to produce offspring that eventually spread themselves throughout all parts of the earth, leaving behind a posterity that will survive to the end of the world. - **Zohar**

