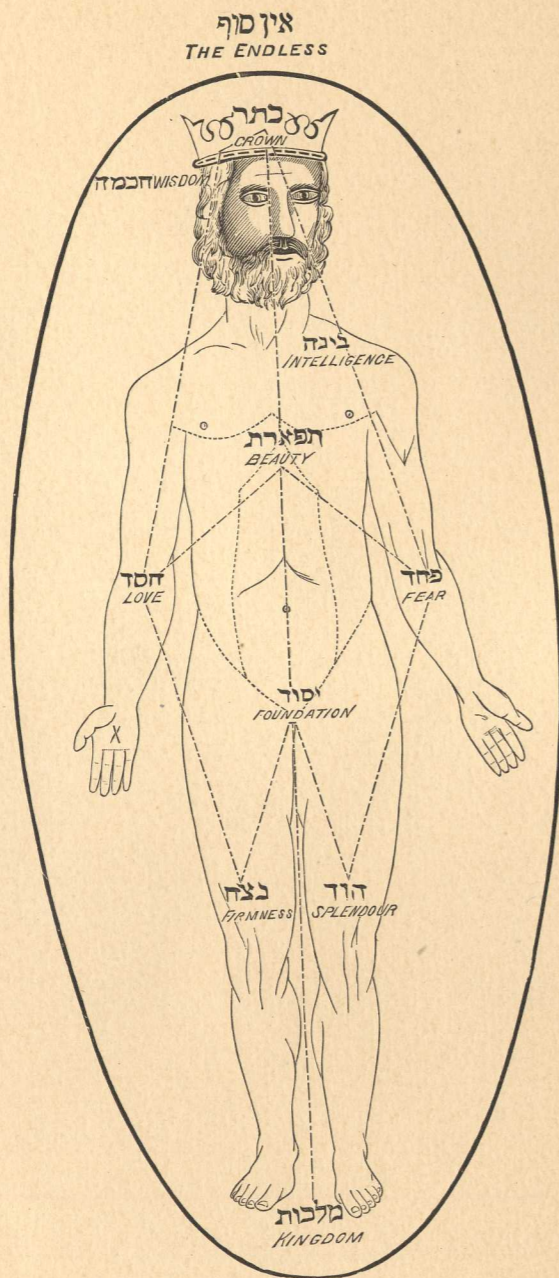


QABBALAH
—
THE
PHILOSOPHY
OF
IBN GEBIROL
THE
QABBALAH
AND THE
ZOHAR
—
BY
ISAAC MYER.



THE UPPER ADAM WITH AIN SOPH AND THE TEN SEPHIROTH.

QABBALAH.

The Philosophical Writings

OF

Solomon Ben Yehudah Ibn Gebirol

OR

AVICEBRON

And their connection with the Hebrew Qabbalah and Sepher ha-Zohar, with remarks upon the antiquity and content of the latter, and translations of selected passages from the same.

AND

An Ancient Lodge of Initiates,

TRANSLATED FROM THE ZOHAR,

And an account of an Essay upon the Chinese Qabbalah, contained in the book called the Yü King; a translation of part of the Mystic Theology of Dionysios, the Areopagite; and an account of the construction of the ancient Akkadian and Chaldean Universe, etc. Accompanied by Diagrams and Illustrations.

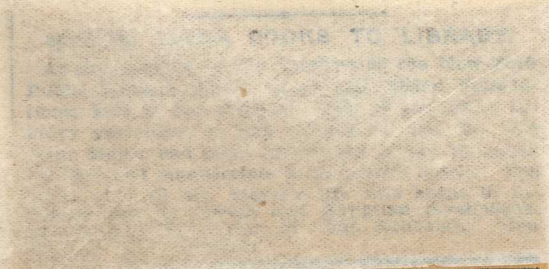
BY ISAAC MYER, LL. B.

Member of the Numismatic and Antiquarian Society of Philadelphia; La Société Royale de Numismatique et d'Archéologie; Corresponding Member of the American Numismatic and Archaeological Society, Historical Society of the State of Pennsylvania, etc.

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PHILADELPHIA,

—1858—



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—1888—

MYSTIC GIVES BOOKS TO LIBRARY.

At the meeting of the trustees of the New-York Public Library, Astor, Lenox and Tilden Foundations, held in the trustees' room of the Astor Library yesterday, it was announced that the late Isaac Meyer had given his library of two thousand volumes and manuscripts to the public library. The latter part of Mr. Meyer's life was spent in investigations of Jewish and Egyptian mysticisms, and he was the author of "The Rabbalah," "Ibn Gebirol" and "Scarabs."

of evil have succeeded in placing it, is one of extreme difficulty, and I have appreciated the full force of the words of the German historian I. M. Jost, when he says:

“Whoever desires to fathom all this, must give up the entire present and bring himself into a world of thought which stands absolutely alone. * * * As the work of an elevated observing understanding accompanied by phantasy, she awakens admiration, and this, more on account of the purpose, * * * for the purpose declares, that the Kabbalah brings the soul of man into undoubted communion with God, which entirely sanctifies his thoughts and walk.” (History of the Jews. Leipsic, 1859, p. 146.)

The Zohar is a very difficult book to translate, as it is full of strange words in Aramaic, Syriac, Hebrew and Chaldee; also, many formed from Greek, Persian, Sanskrit and Syriac roots: besides it has many dark and veiled suggestions and hints, which require explanations, as one proceeds with the setting forth of its system.

I also ask the indulgence of the critic for any errors in this new exposition of a difficult subject. Unable to find a publisher, because of the timidity of those engaged in the business of publishing resulting from their unfamiliarity with the subject, and fears for its financial success; I have been compelled at considerable expense and extra work, to take the risk of publishing upon myself and of getting a return for my outlay in printing, etc., and therefore became my own publisher.

No. 929 CLINTON STREET,
PHILADELPHIA, PENNA.

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A SHORT DESCRIPTION OF THE PLATES.

- No. 1. p. 45. This engraving is described on page 45 note.
No. 2. p. 45: This engraving is described on page 46 note.
No. 3. p. 116. This figure is a copy of one found in the ruins of an Egyptian Temple at Luxor, and represents the oppositions and harmony, under the form of two wings with a circle or globe between them. Similar symbols are frequently found on the walls and over the door-ways, of the ancient Temples of Egypt.
No. 4. p. 120. Represents Arddha-nari, a Hindu androgenic deity and is from a Hindu drawing. See Moor's Hindu Pantheon.
No. 5. p. 121. Is a representation said to be of the Vedic deity Indra but, I think, it is undoubtedly a representation of the three Upper Sephiroth and the efflux. Notice the position of the hands as 'Hokhmah and Binah.
No. 6. p. 141. Is a Qabbalistic portrayal of the universe, as if a species of armillary sphere, sustained by three hands, and inscribed with three Hebrew letters. א Aleph, stands for אמת A'meth, (E'meth) i. e., Truth, ד Daleth, for דין Din, i. e., Judgment, and ש Shin, for שולם Shalom, i. e., Peace.
The saying in the Pirqé Aboth is: "Rabban Shim-on ben Gam(a)liel (circa 164 A. D.) said: 'On three things the world stands; on Truth, on Judgment and on Peace.'" (i, 19.) These are a system of internal energies through which the world exists. So the

