

second is the COCHMA, whom we have sufficiently proved, both from sacred and rabbinical writings, to be the creative WISDOM. The third is the BINAH, or heavenly INTELLIGENCE, whence the Egyptians had their CNEPH, and Plato his *Νεϛ δημιουργος*. He is the HOLY SPIRIT who inspired the prophets, and who, although in a very different manner from that CNEPH and that *Νεϛ*, pervades, animates, and governs, the boundless universe. I have observed, in a note in a former page, that Rabbi Hagahon affirmed, that there were three lights in God, the ANCIENT LIGHT, the PURE LIGHT, and the PURIFIED LIGHT. By this expression, the rabbi undoubtedly meant the three first Sephiroth; and the idea of Hagahon may be very plainly traced both in the apocryphal and genuine books of Scripture. This rabbinical notion of the THREE LIGHTS discovers itself in the book of Wisdom, vii. 26. WISDOM (Cochma, the second Sephirah) *is the BRIGHTNESS of the EVERLASTING LIGHT, the UNSPOTTED MIRROR of the power of God, and the IMAGE of his goodness.* An expression also, remarkably similar, occurs in St. Paul himself; who, having been brought up at the feet of Gamaliel, was, we may well suppose, fully acquainted