

Consequently, according to Rabbinic tradition itself, wherever the Hebrew text bears the words "And Jehovah," we must bear in mind that this mysterious particle "And," on such occasions, signifies Jehovah and His Tribunal, i.e., God in three Persons, the triune God.

[44] In the mystical language of the Synagogue, the three Persons composing the Divine Tribunal are called "the Three Lights from above (Drach : *ibid.*, p. 428)—the Three Ways (p. 440)—the Three Degrees (p. 313)—the Three Superior Branches (p. 439)—the Three Pillars (*ibid.*)—the Three Supreme Numbers (p. 443), etc.

These Three Superior Numbers are represented by the well-known mystical Triangle—the apex or top of which is designated as Ehye or I Am, or the Eternal, Keter-Elion or the Supreme Crown; the right side is designated as Yah or the Being, Hhohhma or Wisdom; and the left side as Jehovah or He Is, Bina or Prudence (Zohar, third part, fol. 146 verso : Drach : *Harmonie*, vol. 1, pp. 438ff).

The sacred Triangle beautifully illustrates the absolute equality of the three Divine Persons by giving to each of them the Incommunicable Name in one of its three Scriptural forms, viz., Ehye, Yah, Jehovah. (See Drach : *Harmonie*, vol. 1, pp. 318-328, 383, 438).

In the most ancient manuscripts of the various Chaldaic Paraphrases of the Bible, the mystery of the Trinity is hinted at by the mysterious substitution of Three Points, thus '·' for the name of Jehovah—as if mutely to intimate the triune character of the one God.

[45] *Isaiah* 6' 3 :

"And they cried one to another, and said : Holy, Holy, Holy, the Lord God of hosts, all the earth is full of his glory."

The Targum or Chaldaic Paraphrase of Jonathan-ben-Uzziel says on *Is.* 6' 3 :

"Kaddisch Abba, Kaddisch Bra, Kaddisch Rouhha Kaddischa : Holy the Father, Holy the Son, Holy the Holy Spirit" (Drach : *Deuxième Lettre*, p. 265 ; *Harmonie*, vol. 1, p. 190).

## II.

The Zohar, which, says Drach, is perhaps the most ancient Jewish book we have, after the Bible—constantly refers to the unity of God as "a great mystery : Raza dihhouda" (Drach : *Deuxième Lettre*, etc., p. 26). Now, there is no "great mystery" in the doctrine of the unity of God so readily accepted by human reason, v.g., by so many pagan philosophers. In what respect, then, does that divine unity involve such a wonderful mystery? In the revealed fact that God is a Triune Personality in One Single Essence.