

Gan Naul

A Locked Garden

FIRST EDITION

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“Unveiling the mysteries of Rabbi Abraham ben Samuel Abulafia's insights into Sefer Yetzirah, his explanation of the Prophetic Kabbalah.”

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INTRODUCTION

Gan Naul, meaning "A Locked Garden," stands out among the trio of commentaries authored by Abraham Abulafia, a prominent 13th-century Spanish kabbalist, on the mystical text Sefer Yetzirah. This ancient work delves into the divine act of creation, detailing how God utilized the Hebrew alphabet and numerical values to bring forth the universe. Abulafia, known for his emphasis on "Prophetic Kabbalah" or "Kabbalah of Names," diverges from traditional studies focused on the sefirot and instead explores both realms within Gan Naul. Through meticulous analyses of words and letters, particularly sourced from the book of Genesis, Abulafia unveils profound insights. The title itself, "A Locked Garden," evokes a sense of hidden wisdom, drawing inspiration from Song of Songs 4:12.

A LOCKED GARDEN

"Wisdom calls out in the street; she raises her voice in the squares."
(Proverbs 1:20)

Explanation from the Book of Creation:

At the head of humanity, she calls out at the entrance of the city gates: 'How long, O simple ones, will you love simplicity? How long will scoffers delight in their scoffing and fools hate knowledge? Repent at my reproof! Behold, I will pour out my spirit to you; I will make my words known to you.' (Proverbs 1:21)

Happy is the person who finds wisdom, and the person who gains understanding. For her profit is better than the profit of silver, and her gain better than fine gold. She is more precious than jewels, and all your desires cannot compare with her... She is a tree of life to those who take hold of her, and happy are all who retain her. (Proverbs 3:13-18)

The one who understands the Torah of Hashem, and delves into it for its own sake, the Torah itself speaks to him mouth to mouth, as a person speaks to his friend. And he sees it eye to eye, and he speaks to it face to face.

And because blood, being in the heart, is called by the name 'soul,' it is stated in Bereishit Rabbah, 'Five names were called to it: soul, spirit, breath, individual, living creature.' And one who recognizes his own soul is obligated from his recognition, for he has already recognized all of his body, and one who attains his Creator is obligated from his attainment, for he has already attained all creatures. And because the Torah is the intermediary between man and his Creator, the Torah was given to him, and Torah study precedes commandments. Because Torah study leads to action, and action does not lead to Torah study. Nevertheless, the

essence is not the study but the action. And one whose actions exceed his wisdom, his wisdom endures.

And the work shall be understood from the secret of the work of creation and the work of the chariot, which are divine works. And one who knows the secret of why the tablets were of stone, as it is said, 'And the tablets were the work of God, and the writing was the writing of God engraved upon the tablets' (Exodus 32:16), it is possible that he knows the secret of the script. As it is said of it, 'And the writing was the writing of God engraved upon the tablets' (ibid.). And he immediately knows why Moses broke the work of God, because of the work of the calf. And why are the tablets not the work of the Lord, but they are the work of God? And why did Levi break the work of God because of the work of his brother, the priest, who participated in the work of the people? As it is said, 'And the Lord struck the people because they made the calf which Aaron made' (Exodus 32:35). And the work of the calf is called but not translated, despite the people's statement to Aaron, 'Rise up, make us gods who will go before us' (ibid. 1). And it is written, 'Does man make for himself gods? Yet they are not gods!' (Jeremiah 16:20). And it is said of Moses, 'Behold, I have made you a god to Pharaoh' (Exodus 7:1), who was the king of Egypt. And the people only sought a leader to go before them in place of Moses.

And because the first two commandments, 'I am the Lord your God,' and 'You shall have no other gods before me,' were heard by all Israel, and they are two matters that complete the essence of man. One, to draw near to Him to the utmost closeness, according to the ability of each individual. And the second, to distance oneself from Him to the utmost remoteness. And it is said of both, 'I am the Lord your God,' which was heard with the ears. Therefore, Aaron asked from the people, 'Take off the golden rings that are in the ears of your wives' (Exodus 32:3). On this, he made for them a golden calf, and a calf of molten

metal, alluded to by our sages, that the Name said to Moses, 'They have forsaken Me and worshiped another god' (Exodus 32:8), one of the Tetramorphs (the four holy creatures of the chariot) of Mine, and they have made it a god. And it is hinted at in this verse, 'And they changed their glory for the likeness of an ox that eats grass' (Psalms 106:20). In the likeness of an ox, and not an actual ox. Also, 'their glory,' it is a correction of the scribes, 'My glory.' It should have said: 'And there is no doubt that the work of the chariot is known from the four holy creatures. And their true essence will only be revealed to one who speaks with the Holy Spirit. And the work of creation is known through the comprehension of the prime matter, grasped by the Spirit of the Living God. And from it, three elements were formed: air, water, and fire. For the earth is a point for them, and the heavens encompass it. And behold, the heavens are the upper, and the earth the lower, and the middle between them. And it is written in Bereishit Rabbah, 'Everything that exists in heaven and on earth, its creation is only from the earth,' as it says, 'All go to one place; all are from the dust, and all return to dust' (Ecclesiastes 3:20). The name of wisdom is earth in the Book of Illumination, and before it is written there, in Bereishit Rabbah, 'Anyone who does not have a lineage does not die, and does not end, and the Creator and is not created.' And it is said there, 'And the Lord God formed man of dust from the ground,' from the lower realms. 'And He breathed into his nostrils the breath of life,' from the upper realms, and so on.

And from all this, it is incumbent upon man to be created with two inclinations, as hinted in the word 'וַיִּצְרֶר' (vayitzer) with two yods. And the two worlds were created with two letters, as it is said, 'For by Yah, the Lord of hosts, is the rock of ages' (Isaiah 26:4). And the World to Come was created with the letter Yod, and this world with the letter Hei, as it is said, 'In the day that the Lord God made the earth and the

heavens' (Genesis 2:4). Rabbi Joshua ben Korcha said, 'With Hei, He created them; with Abraham, He created them,' and so it is in Bereishit Rabbah and similar works, where many thousands of secrets are contained, and in other Midrashim from which the secrets of the Torah are elucidated.

Were it not for the wise men of Kabbalah who received the secrets of the Torah from the prophets, who received them from Moses and from the mouth of the Divine Presence, we would today be more ignorant of its hidden meanings than the other nations of the world. Nevertheless, we have received from them through the mouths of scribes and not from the mouths of books, and the rest from the mouth of the Divine Presence. After connecting the wisdom of Sefer Yetzirah with the truth of the Torah and illuminating the eyes of the blind with the light of the Guide for the Perplexed. And in truth, he who told us in his esteemed book that the entire Torah is comprised of the names of the Holy One, blessed be He, namely Rabbi Moshe ben Nachman, enlightened the eyes of our understanding, so that we could delight in the radiance of the Divine Presence through those holy and pure names. And to hint at them, I have transformed the letter Hey to the letter Dalet six times, to reveal the secret of the unique Name. And from there, it is already understood that its secret is Yod-Hei, its essence is Vav, and its hinting is six times twenty, and its sign is 'The Lord is my banner' (Exodus 17:16). 'And behold, the bush burned with fire, and the bush was not consumed' (Exodus 3:2), and the hint is from the letters Mem, Dalet, Ayin, Lamed, Yod, which means the bush will not be consumed. Three holy names Shin, Nun, and Aleph are born from six times twenty, as it says six times twenty from the letter Hey, or say six times twenty-eight. This is to say, six times twenty-eight, i.e., Yod-Hei, will be complete, and also the other half will be complete. And this is hinted in the holy verse, 'What man is there who desires life and loves days, that he may see

good? Keep your tongue from evil and your lips from speaking deceit' (Psalms 34:13). And it was said in a hint, 'When a man dies in a tent' (Numbers 19:14), and they expounded it, saying the Torah is only upheld by one who makes himself die for it. And the Rabbi (Maimonides) said in the Book of Knowledge in the Laws of the Fundamentals of Torah (Science, Laws of Torah Study, Chapter 3), 'The Torah is only upheld by one who makes himself die in the tents of wisdom (in our version, the wise).' And he (Maimonides) further said, our sages of blessed memory said in a cryptic manner, 'This is the Torah when a man dies in a tent.'

And it is written in Bereishit Rabbah (13:7), 'Man has no need to serve the earth, and man has no need to rule over creatures for the sake of the Holy One, blessed be He, like Elijah and Enoch, who were taken from the cycle, and man has no need to serve the earth. Man was created only to toil; if he merits, he toils in Torah, and if not, he toils in the earth. Fortunate is the man who toils in Torah.' So they expounded on the verse, 'For man is born to toil' (Job 5:7): if he merits toil in Torah, if not, toil in the world. And it was also said (Bereishit Rabbah 14:3), 'Rabbi Tafdai said in the name of Rabbi Acha, the Holy One, blessed be He, said, 'If I create him from above, he is alive and does not die; from below, he dies and does not live. Rather, I will create him from both above and below, and if he sins, he will die, and if not, he will live.'

Here, this has already been clarified from what we hinted at, and from their words, blessed be they, this is the profound secret concerning the matter of the rain, on the verse 'Every plant of the field' (Genesis 2:5), all the trees commune with creatures, etc. And it is said there below, mentioning a little, mentioning the full name over the full world, and it says, just as He mentions the full name over the full world, so too He mentions the full name over the descent of rain. And they said, 'Difficult is the power of rain, as it is equivalent to all the acts of creation.' And they said, 'The power of rain, for the righteous and the wicked. The

resurrection of the dead, for the righteous alone.' And it is said, 'Dew that the Holy One, blessed be He, will revive the dead with.' And one who knows the secret of dew, rain, and downpour truly understands the secret of the resurrection of the dead, and knows that the wicked, even in their lives, are called dead, and the righteous, even in their deaths, are called alive. And how will one who is dead in the future come to life when others are alive? And how will one who is alive die while others are dead? And certainly, the judgment decrees that the righteous will live in all kinds of life, for it is possible that they will be found in the world, in the merit of their righteousness, after separating from the life of this world, everything wasted in a short time. And all lives except these need to be better than those, and it is weighed for every intelligent person that if they are like these, they are also ruined like these. And if they are better than these, they are not from the same kind as these. And if they are only for the soul alone, and they are eternal to it, then they are better than those wasted in a short time. And if they are for both body and soul together, and they are eternal for both together, then they are also better than those. Only it is impossible for them to be similar to those dependent on air, food, and time. But it is possible that they depend on their cause and nullify these.

And I hinted at this matter here, because of the understanding of the secret of the dew with which the Holy One, blessed be He, will revive the dead. And to make known that that dew is not dew in its literal sense, but it is to us the secret of the explicit Name. For the Name of the Holy One, blessed be He, revives the dead in this world, certainly in the world to come. And one who thinks otherwise is not among the holy sages of Israel, who receive the secrets of the pure Torah:

Now, the first verse we hinted at, in which we began our calculation with the unity in duality, and the duality in unity, and one who desires to understand this shall divide it into two equal parts, and recognize

that one part ascends with explicit Names, and likewise, the other part ascends with explicit Names. And this is the secret of "Tarau," it is the square calculation of the unique Name, and it ascends as the number 26 times 26, which equals "Tarau." And when the intelligent one divides their twelve names (12 times, etc.) from one side that ascends with twelve, and likewise fourteen names (14 times, etc.) from the side that ascends with SOD, and their secret is the adversary born from these, then they will understand the secret of the golden bells and the calf's secret found within the heart and the wheel, whose signatures are two and evening, and his signatures are two and evening. And it is necessary to tear it until its power and its name are nullified, and the serpent's dust is his bread, and with this, the power of Israel prevails over its enemies, for it is 'the root of abominations,' but 'the source of repentance,' and it answers 'Amen' by its will alone, and it is not believed except by his spirit, and he tells a person what his speech, and if his power is cursed with his tail, it is cursed with the ban of Jericho, and it raises the horn of his Messiah, whose name is in the 22nd of his confidence:

And now, my son, I make it known to you truly, that if I had not been merciful to the honor of your holy ancestors, I would not have written to you any of this matter, for it is a matter that stands at the height of the world, and I have preceded you with this introduction in order to connect it with what you will hear later. And know that if anyone tries to persuade you that he is a recipient of the hidden Torah, and is not knowledgeable in the paths of the 'Sefer Yetzirah,' which are the 32 paths of wisdom wonders and the ten sefirot with their permutations, and the secret of the twenty-two foundational letters, it is not appropriate for you to believe in his hidden traditions that teach the knowledge of the Name through the Name until he brings you proofs and wonders from the paths of that esteemed book, or from similar

books of the sages of the Kabbalah, or from the Written Torah, which includes 24 books.

Be cautious and guard yourself diligently, and protect your soul greatly from contemplating the teachings of the Kabbalists, and do not deny anything from them, but only what a person presents to you contrary to sensory or rational evidence. For nothing from the true paths of Kabbalah falls under the realm of human perception. However, Kabbalah is a matter that the divine intellect revealed only to the prophets. As it is said, 'Surely the Lord God does nothing without revealing His secret to His servants the prophets' (Amos 3:7). And this is the matter that is concealed from the scholars, the ultimate in concealment, and it is not fitting for everyone but for a unique individual who wanders among the multitude of individuals, who single out the revered Name in Kabbalah, which is not found in action. And this would be his essence, unique, like the soul is unique within the entire body with its numerous organs. And through him, all live, and for him, all were created. And he was created to recognize his Creator and serve Him with a whole heart and a soul yearning for true worship:

And because I saw in your letter that you requested from me an explanation of the 'Sefer Yetzirah,' and the explanation of the letters coming from it, those you saw in the letter I sent you and those you did not see, it occurred to me to hint to you from this and that, something sufficient for you, and to open your heart to the path of truth in Kabbalah that opens hearts, and not the imaginary one that deceives, in the opening of a heart that will never disappoint. However, since it is impossible to explain everything in the book due to the fear of the eyes of the blind, I will speak to you about it in a few chapters, and if you wish to succeed, complete it from within yourself, and may the Lord be with you:

And now, I want to begin to impart to you the Kabbalah according to the ways of the 'Sefer Yetzirah' in general. And I know that if you strive to attain the truth, the gates of mercy will open for you in it:

Know that the entirety of Kabbalah is encompassed in two matters mentioned in the 'Sefer Yetzirah.' One of them is the knowledge of the ten sefirot, and the other is the knowledge of the twenty-two letters. And the recipient must endeavor, upon receiving the names of the sefirot initially, to receive divine abundance from them themselves according to their measures. And they should adhere to each sefirah individually and include their attachment with all the sefirot together, without cutting off any branches. And they should first examine the tenth sefirah, which is:

The first and closest to him, and its name is Tzedek (Justice). And it is the Shekhinah and is called by many names, and one who comprehends it speaks with the Holy Spirit. And its hint is 'to anoint the Most Holy' and 'to bring eternal justice' (Daniel 9:24). And the recipient must pursue this comprehension with all his might, 'Justice, justice shall you pursue, that you may live and inherit the land' (Deuteronomy 16:20), and it is said, 'Your testimonies are righteous forever; give me understanding that I may live' (Psalms 119:144). 'And the righteous shall live by his faith' (Habakkuk 2:4), and there are many more than can be numbered.

And afterward, one should further examine the ninth, which is the root of the tenth, serving as the final branch for all the sefirot, and its name is Yesod (Foundation). It is hinted at in the covenant of circumcision, and by virtue of this ninth sefirah, the tenth bears fruit. And through it, the thirteen covenants were made in the secret of the patriarchs, among them the essence of procreation and increase:

The third, which is the eighth, is named Hod (Splendor), 'That You might give Your splendor above the heavens' (Psalms 8:2).

The fourth, which is the seventh, is named Netzach (Eternity), 'Pleasantness is in Your right hand, eternity' (Psalms 16:11). And upon both of them stand the supports, and a covenant together is aligned in the center in the word of the circumciser, and these three sefirot testify to the discoveries of the lower world. The first receives abundance from all three and supervises a minute part of it. And the last is called the window for all those below, and it suffices them according to their essence for cognitive and physical motion to create beings, and to renew the world every day, forever, from the work of Creation:

And furthermore, the fifth, which is the sixth, is named Tiferet (Beauty). Our patriarch Jacob merited this, and it is the attribute of truth. As it is said, 'You will give truth to Jacob' (Micah 7:20). And in it is the unique name sealed as twenty-six, and the crown of the Shekhinah, which is ten on his head, Jacob Israel's, and likewise Judah's head, his ten for the monarchy, and he also acknowledged Tamar, his daughter-in-law, saying, 'She has been more righteous than I.' And she said, 'Recognize, please, whose seal, cords, and staff these are.' And she said, 'To the man to whom these belong, am I pregnant?' (Genesis 38:25). The Name is sealed at the end. And when you combine the total of the numbers of Yud-Hey-Vav-Hey and Tav-Mem-Resh, you will find the explicit name alluded to above, and the allusion to the name is through the four letters, 'And they glorify Your name of beauty' (Chronicles 29:13):

And the sixth, which is the fifth, where the world begins to invert with the stamp of Yud-Hey-Vav-Hey, the head of Yud-Hey, upward and downward, high and low, five and six, six and five, five and five, six and six, the joy of the Supreme, the joy of the lower, the lower joy, the higher joy, the higher joy of six and joy, and the lower joy of six and joy,

and the soul, which the Name encompasses, is sealed with half of the inner Name, whose number and also its word are five and six. And so it is joy and bliss. And this is the secret of enjoying the radiance of the Shekhinah, 'And everlasting joy upon their heads; joy and gladness shall overtake them; sorrow and sighing shall flee away' (Isaiah 35:10). And the name of this sefirah is Gevurah (Might), and it is the attribute of judgment, and our patriarch Isaac received it, as it is said, 'And the fear of Isaac was upon me' (Genesis 31:42). 'And Jacob swore by the fear of his father Isaac' (Genesis 31:53).

The seventh, which is the fourth, is named Gedulah (Greatness), and it is the attribute of kindness, the attribute of Abraham, who cleaved to it in love. As it is said, 'And kindness to Abraham' (Micah 7:20). Through it, the world was created, renewed, and built, 'For I have said, "Forever kindness will be built" (Psalms 89:3). 'For Your kindness is great upon me' (Psalms 56:13). 'And the kindness of the Lord is from everlasting to everlasting upon those who fear Him' (Psalms 103:17). And these three sefirot are both soulful and worldly arms (and the human heart) deciding between the actions of its arms when it is circumcised, 'And the Lord, your God, will circumcise your heart and the heart of your descendants' (Deuteronomy 30:6). These are your arms. And the secret of the power of the heart is in the secret of this sefirah that turns with eternity in the secret of the four mothers of the seven known from the path of the secret of the well of Be'er Sheva, for such is the way of the heart in its struggle; at times it is hungry, and at times it is satiated. And so it is with the sun:

The eighth, which is the third, is named Binah (Understanding). 'For if you call out for understanding' (Proverbs 2:3). 'And with all your acquisition, acquire understanding' (Proverbs 4:7).

The ninth, which is the second, is named Chochmah (Wisdom). 'The Lord, in wisdom, founded the earth' (Proverbs 3:19), the upper earth, the Temple Mount, aligned opposite the celestial Temple.

The tenth, which is the first, is named Machshavah (Thought), and one calls it the Supreme Crown, and its secret turns with the first, which is the tenth, in the way that its name is Tzedek (Justice). And likewise, when a person has a just thought, he receives a general power from these two sefirot, and the calculation of thought is a sefirah. Therefore, calculation and counting and numbering are the first roots to extract intellect from potential into perfect action in truth. And this is the form of the ten sefirot:

And this is what I want to reveal to you more beautifully at the end of the book, and there you will find it more beautifully.

Behold, I have already hinted to you the secret of the sefirot alluded to in this verse, 'Yours, O Lord, are the greatness, the power, the glory, the victory, and the majesty, for all that is in the heavens and on the earth; Yours, O Lord, is the kingdom, and You are exalted over everything as the Chief' (Chronicles 29:11). Their symbol is 'Gimel Gimel Mem Nun Tzadik Chet,' and their allusion is 'Tav Gimmel Mem Chet Yud Tzadik Beit Gimel Nun.' And the secret of 'Mem Chet Yud Tzadik Beit Gimel Nun' is 'Tzomei'ach (He who causes growth)'. For the Lord causes a crown to grow in the garden, and His name is A'G'W Z'A (Agooz), round from the outside and square from within, divided into two halves. And both halves are closely united, and they are two, yet they are one. And this is alluded to in this verse, 'I went down into the garden of nuts to see the fruits of the valley' (Song of Solomon 6:11).

All this is known to every complete Kabbalist who received the secrets of the Torah, for the crowns on the letters are hints to crowns. And the crown is alluded to in them in the 'Book of Formation' for those who

know and recognize it through the letters Aleph, Mem, Shin, which are vessels of understanding. Understand this from the secret of the heavens, which are eleven letters. And their symbol is the work of Binah, and from it, you will also understand the names of the tree called the Tree of Life, as well as the Tree of Knowledge of Good and Evil, both of which are within the garden, resembling the fruit within the shells of nuts.

And the fruits are of three types: (a) a fruit that is entirely edible both inside and out, like the etrog and those similar to it. (b) A fruit that is edible inside but not outside, like the walnut. (c) And a fruit that is edible outside but not inside, like the date. And whoever does not have his inside like his outside should not enter the study hall. And the hint is Rabbi Akiva, who had his inside like his outside, hence he entered in peace and left in peace. But Acher (Elisha ben Avuyah) was not so, for there was straw in his heart, and despite being a great sage in Torah, he was overcome by the attribute of judgment. He succumbed to evil conduct during the test and trial. Rabbi Meir found his inside devoured his shell, he was cast aside.

And the one who merits understanding the sefirot needs to be cautious of the opposite traits, lest he die in the battle with the inclinations. The entire guard depends on carefully placing each entry into the secret of each sefirah concerning the letters of creation, with all his intent for the sake of the esteemed and awesome name for His honor alone, and nothing else.

Now I will explain to you how to conduct yourself in achieving the Name, with the power of the aforementioned sefirot, in your receiving of abundance from your essence. Know that there are three aspects in a person through which he achieves all his attainments. Through the power of these three aspects, which include the ten sefirot without

division, five against five, and one of them includes only five sefirot, which are half of the ten, internal, dependent on intellect and soul together. The five powers of intellect are dependent on the five fifths of the Torah. And the five powers of the soul are dependent on the five Megillot. And the one external one depends on the body, which performs external actions, like with letters, according to the complete action in the body. They are engraved with the fingers in the pen, and the pen in the ink with which the letters are inscribed and renewed, creating new creations and building and destroying the world until it says, 'Judgment and Pleasure are mine.' And this action is the action of God. Just as a person engraves letters whose substance is ink, and through the quill, he takes it from the quiver and draws changing forms, so too, the Name engraves particular individuals with changing forms through the quill of the covenant holder. And the ink descends through the spout, wet from the pen, it pulls it from the quiver and shoots it like an arrow, until it reaches the tablet in the hidden window, sticking inside, drying, catching, forming from within to without, concealed, and then revealed to the world. It is revealed externally in its externality and concealed in its internality, like the form of the letter, which is revealed externally and concealed internally.

And from this, you will understand the secret of 'he carved,' for I will not expand further due to the fear of the waste mentioned in the Proverbs regarding plastered cisterns. The hint is that the semen, which is blood in its vessels, is seed for the child, and it is like ink, which is black. The secret of the letters Shin, Chet, and Resh.

Now, the engraving is hinted, which is the primary action, and the carving, which is the second action, and it is the rectification of the forms in their material, like the rectification of each letter in the ink. This is based on the beginning, which is from a small point in the form of a cholem, or a chirik, or a shuruk, which one is higher, one lower, and

one middle, with the force tipping the scales, between the upper parliament and the lower parliament, between the Supreme Court and the lower court. This point was carved from the top and engraved at the bottom. Chiseled from the Holy Spirit and engraved in the spirit (of the mundane). It rises and falls, standing suspended in the middle. The attribute of judgment, hard within the letter, there emphasis is placed, and it is the middle point. The attribute of mercy, soft as it is on the letter, hints to the circumference, and there, it is soft and hard, formulating might and weakness, open and closed, with Tzere and segol interchanging. They are two kings and two ministers. A big Tzere and a small Tzere, which is called a segol. Two kings, one ruling over a great king and one ruling over a small king. And here are two powers, a great power and a small power, a big Tzere and a small Tzere, which is called a segol. Two ministers, one ruling over his great power and one ruling over his small power. And the secret is as we mentioned, in this form drawn here:

Aleph Aleph Aleph Aleph Aleph Aleph Aleph Aleph

Like three points on a compass, in the place of one central point, to indicate that the ark is composed of three powers and its supervision is directed towards the lower ones, always gazing towards its end, meaning what is behind it. And when you connect the two kings, which are kamatz and Tzere, whose secret is small and great, there is where the servant is free from his master. You will find shapes common to both, equal with the shapes from their names, which are patach and segol. For these are included in one line and three points, this is every line, one and three points, so are these. And if so, all four teach about the work of the chariot and the joining of one with the other, and all of them are thus two lines and six points for four shapes. By analogy,

aleph, bet, gimel, dalet, are preceded by four points, and united and reversed in all their circles, and from them, you will understand 'the secret of Hashem is for those who fear Him.'

And know that the triple compass hints at a line inclined to the west, for the Divine Presence is in the west, and it is the sun to the central point. And know that the shin, whose form has two points beneath the letter, sometimes participates with the great king, which is the kamatz. And its movement hastens, and it changes it to an elevation, to resemble the king sitting on the throne, which is the dreamer. It participates with the small king called the small king, and it is the big patach. For all four of them are four kings. Only the two are great, and the two are small and changing, and his movement hastens alone, and he does not change. And so it also participates with the segol, and its movement hastens, and it does not change. But it never participates with the Tzere, and it is similar to it in its form, but not in its system and the movement of both is opposite, for one is from a slower movement and the other from a faster movement. 'And there is a similarity of a point in the letters to the soul of life in their bodies, the sons of men.' And the number of all the points is eleven with the emphasis. And their hint is "Pass Yada" because it is written as "Aleph" (Daniel 5:5). And all the lines in "Aleph" with the resh, and it has already been hinted in the secret, also "I love those who love me" (Proverbs 8:17).

Now, the carving is hinted at in human action, from which one knows the divine action. For the work praises its master or condemns him. And if it is extraordinary, the praise will be extraordinary.

And all forms of work are divided into three types whose signs are "shin, bet, chet", and their hint is "from the tears of rivers" (Job 28:11). These are forms, some protruding like the shape of white on a board or the blackness on the white on the letters on the page. And one form is

prominent, and one form sinks like the shape of a gold seal on the watch. And the other two forms are opposites, and the first one is in between them, neither protruding nor sinking. And when the sun shines to us from the east, it shows us a protruding form, and the light is required from it. And when it sets in the west, its form with us sinks, and darkness is required from it.

However, the shape of the letters, being in the form of a division, tends towards the protruding, and the shape of the eyes protrudes from the letters in which a thick and very coarse protruding shape is prominent, regarding the uniqueness of it, will ascend into the secret of the lights and the mysteries and will be depicted within the eyes of the head. And the letters illuminate the eyes when setting in them, and from there, the power passes to the heart and sinks into it protruding. And the heart receives it and complements its action and it exits from the power to the act, in its attainment of this wonderful hidden thing. And one who sees the letters but does not reach with their sight to this hidden action, is likened to them according to the value of this miraculous divine act, to one who does not know the letters and sees them written in a book, that nothing will pass from them into his heart to understand what they are saying and he will not perceive their intention in any way. Thus, one who sees the body of a person and does not comprehend its purpose, it is impossible for him to know why it was created, what is the essence of its existence, and what is the purpose of it. And just as the body has interchangeable matters, so each letter has interchangeable matters.

From here on, if you are wise, you will understand the aforementioned carving. Behold, when the carver carves them, they are said to be clever and sweet when they are beautiful and pleasant. And the opposite, when they are like leprosy and ugly. He weighs them, similar to the action of a human vein. Know this from the secret of the half shekel

with His saying, "The half shekel shall be a contribution to the Lord... to make atonement for your souls" (Exodus 30:13). For the secret, "And no plague will be upon them when I strike them" (Exodus 30:12). And the plague is stopped with the smell of the incense. "And Hashem smelled the pleasing odor" (Genesis 8:21). And the weighing is the seat of the thoughts and the veins, the weighing of the separated and paired hours in the virtue of the count. And it is written, "And He blew into his nostrils the breath of life" (Genesis 2:7). And the one who weighs the letters needs to contemplate the secret of mentioning the names with the hidden breaths signed in all the wisdoms, and through them, one will live after death. And here, the weighing and the smell are hinted, the exchange is in alternating reflections seen by the eyes and similar to colors and natures. For the natures are changing shapes and they change from one form to another, the shapes of the dough into the shape of blood, and the shape of the dough into the shape of bread, and the shape of flour into the shape of dough, and the shape of wheat into the shape of flour, and the shape of grain into the shape of wheat, and the shape of grass into the shape of grain. And behold, this is the turning point, and the straight grass becomes the wheat, the wheat becomes the flour, the flour becomes the dough, and the dough becomes the bread of blood. And behold, the grass with the fourfold of meanings when it reaches the nourished body. However, this is in man, but the ox eats grass, and it immediately changes in its body to blood. And their sign in man is "dal, lamed, ayin, kaf, chet, shin, ayin, chet".

And the colors interchange, and their first is white, which receives all the colors, in the secret of the fire of the moon. And their last is black, which is the essence of all colors, in the secret of black fire. And the Name carved the essence of the Torah, which is Israel at its beginning, which is the beginning. And the hint of this matter, the sages said, "The thought of Israel preceded everything, for they are the purpose of all

creation and the seal of all existence. Just as they are the seal of the entire Torah. And regarding this, the tradition testified that it is necessary to write before the eyes of all Israel at the end of a unique line for itself, and in the middle of the line, like the shape of the seal, "before the eyes of all Israel".

Their combination is "aleph, yod, lamed" (איל"ן עשירי), including the ten Sefirot and also their number, the Sefirot. And they are the depths of all action, and they are deep abysses. A hint to them, "Deep calls to deep in the roar of your waterfalls" (Psalms 42:8). And adjacent to it, "All Your waves and breakers have swept over me" (Psalms 42:8). And so the exchange of the letters from the depths to the great abyss and rises upwards and descends downwards, sometimes the exchange illuminates the eyes and sometimes darkens them. For the eyes see the existence of the light with them and when they are open. And with the light, they distinguish between the exchanges which are sign, life, blessing, curse, good, evil, folly, wisdom, grace, and as skin, seed, desolation, servitude, and sovereignty. And in the exchange, the danger is present, for if the eyes are blind, they do not see with the light.

And with the exchanges, preparations emerge in opposite matters, as I heard them saying that "I desired and sat" (Song of Solomon 2:3) turns into "I desired and sat" (צלוב) which is attached. And one who explained it this way said, "I desired and sat in its shadow" (בצלו של צלוב), and he went and did not know the statement, "His corpse shall not remain overnight upon the tree" (Deuteronomy 21:23). And the proof is that the curse of God depends; if he desired to sit (in its shadow), he would have been desired to hang from a great tree. And this is foolishness and wickedness from one who derives words of Torah to heresy, for if the Song of Songs, which is the Holy of Holies, were profane and the matters were as they seem, God forbid, all his words would reflect the love of groom and bride alone, and "God forbid that a pure person

should have no sense of taste" (Job 34:10). To place a complete sage, who is of the holy seed of the sons of Israel, the descendants of Abraham, Isaac, and Jacob, and the disciples of Moses, Aaron, David, and Solomon, to elevate in their thoughts that the Song of Songs is only a metaphor for the assembly of Israel with the Holy One, blessed be He, who is to her a perfect groom in all perfections, and she to Him a perfect bride in all perfections, he according to the divine, and she according to the human. And the attachment and love between them are mutual, rising and descending, this one ascends and that one descends. "Who is this coming up from the wilderness, leaning on her beloved? I awakened you under the apple tree" (Song of Solomon 8:5, 6), hinting to the virgin whose blessing is "who sat under the nut tree" (Song of Solomon 6:11) and so on.

And the forms of participation are both like the forms of male and female, husband and wife, with the Shekhinah between them. And it is the known seal, Yod Hei or pronounced, half of the Name, from which its box is filled. If the Shekhinah is present between them, it does not depart from between them, and they remain a consuming fire like it is written in the Chapters of Rabbi Eliezer, and likewise groom and bride. And human love does not participate with the divine except after much Torah study, and after much attainment of wisdom, and after receiving prophecy. And it is the secret of the groom of Torah, "tav" within "chet", "chet" wisdom from the right, "tav" prophecy from the left, "nun" all of it. A sign of these ten Sefirot in total:

Aleph, Gimmel, Hey, Zayin, Tet:

Their total, "kalah", all of them hints to the purpose that it includes ten souls, which are the possessors of ten interchangeable forms. But their kind is one, and they have one leader from among them who speaks and leads, and all of them look to him, and they camp and journey according

to his command. And the rest are nine men, three priests, three Levites, three Israelites, three courts. And the tenth shall be holy to the Lord, and a total square of them of ten Sefirot according to this form:

Aleph, Dalet, Tet, Yod, Kaf, Lamed, Mem, Nun, Samekh, Ayin, Pe, Kuf:

Aleph is counted once, Bet twice, they are four. Gimel is counted three times, they are nine. Dalet is counted four times, they are ten, and so on, all of them. Aleph, Bet go this way, Aleph with Bet is three, Gimel with Aleph Bet is six, and so on, Hey with Aleph Bet Gimel Dalet is fifteen, for Aleph Bet Gimel Dalet totals ten, and Hey is Yod Hey, and so on, all of them until Nun Hey. When the additional one is counted upon the square, it will rise in its entirety to 355, and the rest Nun Hey, and behold their secret is Shekhinah. Thus, you have learned from here that it includes the ten Sefirot in "Blimah", and their number is Kadosh, and it is the secret of Or Or, and their hint will be known from "Yehi Or" and "Yehi Or". Aleph, Vav, Resh, Ruach HaKodesh, Aleph, Vav, Resh, Ish and Isha, Togei Crowns. And behold, I will now reveal to you why they are called "Blimah":

Aleph, Gimmel, Vav, Yod, Yod Hei, Kaf, Kafhet, Lamed, Vav, Mem, Hei, Nun:

Know that these letters also indicate the ten Sefirot, from which they emerged, and their number is ten letters. And likewise, the square that I wrote to you also consists of ten letters, totaling thirty-two. And the sum of the first ten in their calculation equals fifty. Their combination with each other is found in "Blimah", and their secret is the sea of the heart. Meaning, that the heart wanders and expands in the sea of wisdom, which is a sea of ten Sefirot, and they have three books as mentioned. The first way, its number is fifty. And what we wrote here, its number is two hundred. And the square preceding it, its number is eighty. And the total of the three counts according to their number

equals "Lail Shemiram", and its secret is "At Ketz". And here is attached "HaKar HaNefesh", "And his throne as the sun opposite Me" (Psalms 89:37). And the secret of "Bli MeHa" is "His throne", and the secret of "His throne" is "Levana", and Levana is like the sun opposite Me, and blood, and the son is with them, the secret of "Negdi" which is "Binah", encompassing "Gimmel" and "Dalet", who are the ministers of the "Stars of the Sabbath", whose secret is "Machshavti", and all are within Binah, my thought, and one who attains understands my thought. And behold, the moon is in Binah, and likewise, wisdom as wisdom, and knowledge. And when you understand them and recognize the connection of the offspring in time, from them you will understand the influence flowing from the influencer to the recipient:

And know that the three paths of the Sefirot that I have written to you are in their secret, "Binah". And its interpretation is twelve times fifty, which ascend at the time of the end, and all are a secret, and it is a concealment. And their secret is "Yemino", six times "Yemin", "God swore by His right" (Isaiah 62:8). "For the Lord's portion is His people" (Deuteronomy 32:9). "And He atones for His land and His people" (Exodus 32:14). "He will thunder over him with His voice" (1 Samuel 2:10), by His right hand. All these are hints of understanding similar to the moon. And truly, "Chamah and Levana" teach a person "Chochmah and Binah" if he merits to know their paths according to the secret of conception, and if not, they are to him "Angels of Destruction". And behold, wisdom and understanding are two. And know that the seal of the three paths together, which rises to "Kellah Memitah", in them is "Kochi Berachti", because they contain "Gimmel Vav Lamed" and "Anesh Naash Nahpech", and within them are "Night" and "Day" of life, in which "Our God gives life to the dead", by the power of time upon which all faith depends, and one who does not know and recognize it, what is his soul? And the secret of "Zaman Zayin Mem Nun", and it is the first and

highest chamor, and its number is "Nebura", and this is its secret according to the forms of the Sefirot. And examine it and understand it:

Aleph:

Aleph Bet:

Aleph Bet Gimel:

Aleph Bet Gimel Dalet:

Aleph Bet Gimel Dalet Hey:

Aleph Bet Gimel Dalet Hey Vav:

Aleph Bet Gimel Dalet Hey Vav Zayin:

Aleph Bet Gimel Dalet Hey Vav Zayin Chet:

Aleph Bet Gimel Dalet Hey Vav Zayin Chet Tet:

And so on, until another row is completed, which consists of twenty-two letters, and then the number of all the forms will rise in the general "Chamor" whose secret is "Nebura" according to the letters, according to their emanation from Aleph to Tav. And concerning them it is said, "Wonderful are Your testimonies; therefore, my soul keeps them" (Psalms 119:129).

And know that the total of the general principles, which you count together, twenty-two letters, ascend to two hundred and five, which are six thousand also five. And if you combine them, you will find "Karub", which is the Tree of Life. And if you eat from its fruit, blessed will you be, and you shall live forever. And furthermore, you need to invert it from its end to its beginning until it is drawn perfectly with Solomon's seal in six lines, in this manner, and so with all until Aleph:

Tav:

Tav Shin:

Tav Shin Resh:

Tav Shin Reish Kuf:

Then, the word "Aleph Tav" will be the seal. And then you will find one cherub from one end and one cherub from the other end. And you will recognize two golden cherubs, which are in the secret of the Shechinah. As it says, "He stationed the cherubim, and the fiery revolving sword to guard the way to the Tree of Life" (Genesis 3:24). To guard by the spirit of the Holy Cherub. And the hint of the revolving sword, you will find it in the final letters of the first verse of this composition, Tzadik Tzaddik Hey Nun (Proverbs 1:20). And indeed, the acronyms are also a hint of Chet Bet Tav Kuf, to inform about when the world was created, and it is known from them that the world was created in Tishrei, and the witness is that it is the day of judgment. And we say, "This day marks the beginning of Your deeds; it is a reminder of the first day, for it is a statute for Israel, a law of the God of Jacob" (Pesikta Derav Kahana 23:1). And behold, its beginning is Chet, its end is Kuf, and its middle is Bet. "After that, she bore a daughter and named her Dinah" (Genesis 30:21). It is the attribute of judgment, for the form of Jacob is engraved on the throne of glory. So, the secret of the One is "Karub Nebura", and its secret is "Yamin Shamayel", and it is "Eilin Shamayim". And behold, the form of the mentioned inversion has a numerical value of twenty-eight, and its secret is twenty-eight faces, and it is twenty-eight actions, twenty-eight alephs and kufs are dalet and heivin, and understand that all depends on you, and it is the leader of the species. Its hint is Achir Yager, which is the expression, and when you multiply the number of the Sefirot by each other, their sum will rise to the name "Karub Nebura", and "Neh" and "Lev". And when you invert

them, you will find there "Shem Shem Lo Chok U'mishpat V'shem Nisahu" (Exodus 15:25).

Now I shall return to the matter of combining. Know that combining is akin to the hearing of the ears, for the ear hears, and the sounds are joined according to the form of the melody and understanding. The witness is the lyre and harp, which combine their voices, and in the combining of sounds, the ears hear an exchange and transformation in the cords of love and the strings struck by the right hand and the left hand; they sway, bringing sweet taste to the ears. From them, the voice passes to the heart, and from the heart to the pulse, and joy is renewed in the meantime through the pleasure of exchanging melodies. It is impossible to renew this except in the form of combinations, which strike the first string, symbolized by the letter Aleph in a parabolic sense, and it will pass from it to another string, or to one or two or three or four or five, meaning to the second, third, fourth, or fifth string, for we shall stand on the fifth as a parable, and from there the echoes will reverberate, and new melodies and delights will be renewed, revolving in the heart through the ears:

And thus is the matter of combining, like the rotation of the letters outside, with the pen, in the form of combinations of such letters, Emesh, Ashem, Mash, Maash, Shaam, Shema. Likewise, all similar to these and those resembling them:

So now I have revealed to you all that is perceptible by feeling. And I must inform you now about what can be found in this matter with the power of imagination, which is the second inner perception. And I will precede this with a small introduction, which is very necessary according to my intention in this matter. And I say that it has already been explained in a parable that man consists of three alternating components. One of them is the man who is composed of four

elements, which are composed of four primary forms, and they are the substance of their first material, whose existence is in power. And the limit of its place is within the circle of the moon, which is the last of all the spheres. And the spheres encircle one another. And the second is the soul influenced by them, which is a form for the first material. And the third is the intellect. And because shapes other than the body preceded the existence of the body, and they are seven shapes, this was the eighth shape and it descended from the sphere of the planets, which is the eighth, encompassing the seven. And from being endowed with growth, it was known from it that its power first spread over the liver, and from it, the body grows, resembling trees and plants that grow. And this is the first spiritual action, which is the action of the body. And it itself encompasses seven known actions to all, from the power of the food that acts in nourishment through food, until the food is nourished and nurtured. And all this power is earthly, corporeal, and inferior, and it does not need to ascend to the upper sphere, for it suffices with the basic qualities, which are cold, heat, moisture, dryness, and what is required of them from the remaining qualities that arise from these four.

Therefore, it is said that the lower ones are complete, and furthermore, their power spreads and rises and dwells in the heart, and they are called alive. This is the spiritual act of the second soul to the first, as per the testimony of Torah tradition. For all plants do not need to ascend to the living sphere, as they were created on the third day before the living celestial powers. But the living beings need them because they were created on the fourth day, and the living soul was created on the fifth. And on the sixth, one is from the elemental waters, and the other from the earthly. So, they are two kinds of living beings: one is the crawling soul from the waters, which is of the earth, leaning towards the terrestrial; and the other is the earthly living soul:

Now, the waters are humid and cold, and their coldness is from their form, and their humidity is from their substance. Coldness and humidity cannot be alive, so how can a living soul be found from the water? The waters receive power from the moon, which is the lesser luminary, and corresponding to them, it was said on the second day, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (Genesis 1:6). The attribute of water is kindness, and its secret is 33, beneath the throne of glory. It is the darkness of the clouds, as it is said, "Darkness of waters, thick clouds" (Psalms 18:12). And the hint in understanding them, Rabbi Akiva said, when you reach the pure marble stones, do not say "water, water," as it is said, "A word of falsehood is not good in the sight of God" (Hagigah 14).

And they said "stones," which refers to two kinds. So it is written, "And he stretched out upon it the line of confusion, and stones of emptiness" (Isaiah 34:11). One is the foundation stone from which the world was established, and the stone teaches two things: one from the language of "sheti," meaning foundation, and one from the language of "v'hishtiya kedat," meaning "and he shall drink according to the law." And therefore, it is said that from there the Holy One, blessed be He, waters all the trees, and this is a distinguished secret. And the second is the sapphire stone, the form of a throne, which encompasses everything, and this one is from all and this one encompasses all. Therefore, there is the utmost distinction between them, and they are not one thing in their essence. And one who says that their essence is one speaks falsely, but truly they are called by one name, and that is the name of water. And one who reaches this understanding must liken his understanding to the firmament that divides between the upper waters and the lower waters:

Thus, it is found that there are three dividers: the matter of the waters, which is called wisdom, and they are the divine, the firmament, and man. And this must be known from the Torah, which said about the firmament, "And let there be a firmament," and about the name "God divided," and about man, which is Israel alone. As it is said, "And as for you, O My flock, thus says the Lord God: Behold, I will judge between sheep and sheep" (Ezekiel 34:17), you are man, but the nations are not man, and this is the secret of "Let us make man." For the rest are beasts, animals, and birds. And they are called by the name of man in partnership with the Name, and in exchange of meaning with the shared Name of the Living. And so, Israel, who are distinguished from the nations, as it is said, "And I will set you apart from the peoples to be Mine" (Leviticus 20:26), and it is said, "And you shall be to Me a kingdom of priests and a holy nation" (Exodus 19:6). They are the ones who distinguish, as it is said, "And you shall distinguish between the clean animal and the unclean, and between the unclean bird and the clean, and you shall not make yourselves abominable by animal or by bird or by any kind of living thing that creeps on the ground, which I have set apart for you as unclean" (Leviticus 20:25). And it is said, "This is the law of animals, birds, and every living creature that moves in the waters, and of every creature that creeps on the earth, to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten" (Leviticus 11:46).

Know that the secret of "Sheratz Nefesh Chayah" (crawling, living soul) is with the complete Kabbalist very great, and its singular secret is "Sheratz Makir Hachafetz" (crawling, familiar creature), which is "Taf, Gimel, Shin, Mem, Resh, Tzadi, Vav, Mem, Resh" from which the body that resembles is formed. And it is divided into two "Dumim" (resemblances) of "Dalet, Vav, Mem" and "Dalet, Vav, Mem," and likewise, "Sheratz Nefesh Chayah" (crawling, living soul) is in the meaning of

"afikeman gam," for its secret is "Dam" (blood), encompassing Aleph, Bet, Aleph, Mem. And it is the "Shem Hameforesh Malei" (fully pronounced name) in its pronunciation, for "Nefesh Chayah" (living soul) is "Chatzi Hashem" (half of the name), and at the moment it crawls and moves, it is complete. And the secret of "Yishretzu Hamayim" (let the waters swarm) "Yirz'u Hashamayim" (let the heavens cause to swarm), "Mem" (מ) signifies the formation of the Name "Yod Hey" (יה). And it formed with two creations, with two Yuds, "Yatzar Yatzar" (He formed He formed), "Sheker ve'Emet" (falsehood and truth) are sealed in the creation of man, "B'Hezkhar V'Nekivah Bera Otam" (male and female He created them) - the resemblance of the right side, Tzadik, Kuf, Tav, Dalet, Kuf, and the left side, Mem, Kaf, Zayin, Bet, Hey, Yod, Vav. And behold it says, "Totzi Haaretz Nefesh Chayah Leminah" (Let the earth bring forth living creatures according to their kind), and it is earthly and the nature of the earth, moist and dry. And the moisture receives form when it is moderate, and so does the dryness slightly. But the moisture in the water receives forms after it, to the extreme opposites through all the balms of resemblance that is called in its coming, which is coming with it. And from this, you will understand the layer of seed, for from it in its coming is ink and the inkling of this secret. The earth also receives this through the illumination in the mirror called Aspaklaria, and the action of the earth on the sixth day is like the action of the water on the third, as the fire and wind acted on the first and fourth. And there is no pair for the seventh except the assembly of Israel, and this is the way of the hint and the distinguished secret: "Aleph Bet Gimme" (ABC), "Chat Tet Dalet Ayin" (Chad Ged), "Dalet Ayin" (Daad). Know that the secret of "Tet Tav" (Tet Tav) is "Shnei'em Shnei'em" (two by two), and in this is the secret of the "Eight Sefirot" and the "Nine Sefirot," their secret is "Shneim Shneim B'O El Noach El Hatevah Zacher V'Nekevah" (two by two they came to Noah into the ark, male and female) - this is in "Shneim Zayin Rosh" (two sevens head) "Zacher"

(male) "V'Zanav" (female), and what is between them (skull and tail) is the secret of "Chet Shin Mem" (grace and wisdom). Once "Chet Shin" and once "Mem Lamed" (full). And you will understand the truth of this from the secret of "Chatzi Kesef V'Chatzi Zahav" (half silver and half gold), and both will say to you their matter with you, so is "Chatzi Kesef V'Chatzi Zahav." And understand this from the matter of the first man, who was sacrificed like this, as our sages said, "An ox that Adam, the first man, offered had one horn, as it is said, "Then it will please the Lord more than an ox or bull with horns and hoofs" (Psalms 69:32). "Mikran" (מקרן) is written, and both are of equal number. And the secret is that "Yod" from the number of the "Ten Sephirot" is "Zachar V'Nekevah," and when you take two from it, there will be ten letters with five words including the five letters of "Yod Hey" (יה) squared with "Shin Mem Lamed" (שמל). And similarly, "Zachar V'Nekevah" (male and female) ascend with the special names of "Shin Mem Lamed." And the general of all of them is "Reish Samech Yud" (רסי), and they encompass all the name, and surely the name of man, which its secret is "Shem Av V'Em" (name of father and mother). And this is the root of "Dam" (blood), and from it "Yoled Notzar" (begot formed), "Mekor Hadam" (source of blood), "Tal" (dew), and behold the "Mekor Haleida" (source of birth) is attached with the "Shem V'Dam" (name and blood), "Androgynos," see in the Aruch and know that this is the matter, and both are "Asri Nun" and "Dalet Gimel," and understand this from "Asri Legafen Irah V'Lishorako Beni Atuno Chavas Bayin Lavashu Uvadam Anavim Soteh" (his garments will be washed in wine, and his robes in the blood of grapes). For the name "Ben" (son) is sealed with "Bayin V'Badam" (wine and blood), and their secret is "Adan" (Adam). And behold, two witnesses are born from the secret of "Gafen" (vine) with grapes, for so "Gan" (garden) is composed of "Gimmel Nun" (GN - grapes) and from them you will know that there are "Yud Shin" (YS) grapes in the garden. And when you join

"Gafen" (vine) with "Shorekha" (branch), you will find a shared garden with "Shor Kuf Pe Hey" (ox that breaks through the mouth).

Know that the secret of "Zachar" (male) and "Nekevah" (female) encompasses 27 names. Seven of them merit with the name "Yaakov," whose attribute is the attribute of truth, which is the engrained splendor on the Ten Commandments, whose letters are Kuf, Ayin, Bet, and the number of their letters is twenty, and they are "Shir" (שיר) with "Ayin, Mem" (עשרים) and their secret is "Ruchot" (spirits). And behold, the "Ketar Yaakov" (crown of Jacob) is when the "Ruach Hakodesh" (holy spirit) is in the Garden of Eden, for "Ish" (man) and "Isha" (woman) are witnesses in the garden. And indeed, eight of them are obligated, as with the name Yitzchak, whose attribute is the attribute of fear. And the "Eil" (ram) is a faithful witness, and therefore his wife's name is Rivkah. And both of them are opposites, for her attribute is the attribute of harsh judgment, as it says, "And she hurried and took the pitcher from her shoulder" (Genesis 24:18). And the evidence is that the nose ring is on her nose, and the bracelets on her hands, and they are like the acronym, "HaZman" (הזמן), starting from the first letters "Mipachad Balailot" (מפחד בלילות). "The bracelets" on her hands, "Mitzvah Yadim" (commandment of hands) on her hands, as the forces of actions on her strengths. And thus, it is the reversal of Yitzchak's intent, "And the Lord, your God, will turn the curse into a blessing for you, because the Lord, your God, loves you" (Deuteronomy 23:6). When did Yitzchak love Esav? "Because he hunted game in his mouth" (Genesis 25:28), for it was floating in his hands. And the hands, the hands of Esav, are the attribute of the sword, "And upon your sword you will live, and you will serve your brother" (Genesis 27:40), Esav sought to kill Yaakov, and Rivkah loved Yaakov. And there is no explicit reason, so she prevailed with reasons that are not similar, as a servant from love serves differently than a servant from fear. For a servant from fear seeks a reason for his

service, and if it is not to his taste, he returns from his master. But a servant from love, all his service is always to his taste. And what they are, "Yud Hey" (יה), are unique names, six are designated names. And behold, the seal is complete, "Yud Hey Vav" (יהו). And behold, "Shafai Ketzeh" (from end to end), also "Ketzeh" (end) from end, and the hint is like one cherub from one end and one cherub from the other end of the kapporet (ark cover) will be the two cherubs. "Cherubs" is written "Keruvim," they are Netzach (victory) and Hod (glory). Place upon this also the seven unique names (Yud Hey Vav Hey), which are two designated names (Adonai), and you will find everything sealed with "Yud Hey Vav Hey" in the name of Hashem, which is "Hey Yud Hey." And the hint, "The power of His works He declared to His people, to give them the inheritance of the nations" (Psalms 111:6). And when you multiply this power, its secret is "Yud Vav Mem" (יהו), for six designated names rise from the ten unique names. For thus forever the designated name rises in two, according to the secret that they are "Achad Achad" (one by one) in equal division. And the nickname rises "Achad Achad Achad Achad Achad" (one one one one one), five times. And behold, the secret is in the creation of them, for two of these are always five of these, and even one of these, when it is complete, it is according to the nickname, two and a half. And behold, each one, two and a half, and behold, this is five, and this is two, hinting fifty years (fifty years). "And you shall sanctify the fiftieth year" (Leviticus 25:10).

"Bram" (בראם), "Avram" (אברם), "Avrach Yadav" (אברך ידו) means ink for the time of exile, that the count of its years will be 1,220, and it will be completed in the year fifty. And the Nazarenes complete the year 1,290. And this is what is hinted at in his saying, "The writing that is inscribed in the book of truth" (Daniel 10:21). For within his words, Daniel said, "I saw a dream and it alarmed me; and visions upon my bed and the meanings of my mind terrified me" (Daniel 7:1). And they are the initials

of "Aleph Mem Tav" (אמת), rising to 1,290, "Resh Mem Lamed Yud Nun" (ראש מלין) says, "From the land of Israel" (מארץ ישראל), "Chalamot" (חלמות) is written "Ketav" (כתב), "Kaf Chet Aleph Mem Lamed Beit Tav" (כה אם לבת).

The land of Israel is higher than all lands, and there lies the inheritance of the nations, and sealed upon it are the "Chalon Tagen" (חלון תגים), and it is "Hatephah Habetulah" (הטפה הבתולה), "Hatephah" is called "Nefesh Chayah" (נפש חיה). And this is "The produce of the earth was a living soul according to its kind" (Genesis 1:24), the known land, and the sign of the land is 190, which is the land of Israel, which was the land of Canaan, which is the heart of the world. And this is "From the tears of the rivers He restrains" (Job 28:11).

And it is known that the power of Sabbaths is opposite to the stars, which is higher than its peers. And the high is fitting for the higher, and Israel is a nation higher than all nations. "For higher than high watches, and high ones over them" (Ecclesiastes 5:7). And the high is the dust of the land of Israel, and upon it, the higher ones guard it, it is Sabbaths and Israel, they are high over them both, and this is explained.

And know that when you connect "Nefesh Chayah" (נפש חיה) from the days of the living soul with "Nefesh Chayah" (נפש חיה) from the days of the earth, you will find between them "Takli" (תכלית) which is the "Habdal" (הבדל). But both of them have permission in the same letters, meaning that they are letters by nature, meaning natural letters in the world, in the year, and in the soul. But the languages are conventional, and the forms of our letters and the composition of our tongues are divine acts. And the two souls' secret is Sabbaths, "Tzadik" (צדק), and "Remez" (רמז), hinting "Kuf Vav Tzadik" (קו"ץ) which is the name of the son of "Mem Bet" (מב) whose head is "Aleph Beit Gimel Yud Tzadik" (אבג"י"ץ) (Gimel).

And behold, the secret of "Virgin" (בתולה) is earth and "Fish" (דגים) is water. Two kings (in the Gimatria "Virgin" and "Fish") "Earth" (עפר) "Water" (מים) both bound "Two Obligatory Ones" (שני חייבי"ם) "Two Worthy Ones" (שני זכאי"ם) "Clouds" (ערפילי"ם) "Skies" (רקיעיים), and they are created "From a Branch to a Branch" (מענף מענף). And from them arise the matters, and the species were entrusted to their branches.

And know that the secret of "The inheritance of the nations" (נחלת גוים), "Gavriel Aleph Shin" (גבריאל א"ש), and its appearance is "Appearance Aleph Shin" (מראה א"ש), "Yisrael" (וישראל) "They were sealed by His power" (נחתמו בכוחו), with his saying, "From his right hand was a fiery law to them" (Deuteronomy 33:2), and it is a private matter, and therefore by his hand "Tamchah" (תמח"ה) drops a bit. For when Israel does the will of the Almighty, and they endeavor to know His great name, immediately the left becomes right. And the bit that was written from it by the creatures in the attribute of harsh judgment and in the scale of obligation is erased and written in its place, the opposite and substitution, and it is a bit signed with the attribute of strong mercy and engraved with the scale of merit.

And from what I have written, with numerous skipping and jumping from one thing to another, and hints, you shall understand my intention in this introduction. And now, I shall return to my topics and say that many people have risen against me, who are great sages among the sages of Israel in many places. Some of them were well-versed in the beginnings of chapters of Kabbalah, and some of them never heard anything from it. And some of them heard it and despised it; some defended it due to its great virtue and their limited intellect, and some revealed their faith in it and defended it, while others denounced it because they did not believe in it and thought it was never true. And I do not blame any of them, for it is not surprising that those who do not know it and have never heard it would deny it. Even one who knows it

and is familiar with it greatly doubts whether it is true or not. And this will inevitably occur naturally to one who has not applied his intellect from potentiality to actuality in it. But one who has applied his intellect from potentiality to prophetic action cannot deny anything from it ever, neither during the time of prophetic action nor at any other time. Just as he cannot deny being a human being, and of both male and female descent, even though this is evident to him and accepted as rational by him. Because seeing this matter naturally leads to the conclusion that this particular individual was created from male and female.

And many have criticized me regarding the matter of the renewal of the world, and they thought that my belief is in the belief of Aristotle in the eternity [of the world], God forbid, God forbid, from this and similar matters. For he did not comprehend anything of the truth of the Torah and prophetic Kabbalah. Therefore, he erred in his belief and made a great mistake in what he thought, to the extent that his weak analysis led him to believe in a false belief regarding the matter of the world. And how could one who knows not deny it, and certainly not others, especially when he sees that the entire Torah must revolve around it, as it is the names of the Holy One, blessed be He. And it is necessary to renew every letter and every word, and in every word, wonderful renewals from time to time. And one must examine one word and connect it with another, and then leave the second and seek a third to connect it with. And yet another, sometimes in halves, sometimes at the beginning, sometimes at the end, sometimes in their numbers, and sometimes in their substitutions, until he must abandon all his initial thoughts and constantly renew new ones from them, one after the other. And with all this that he does, as long as the Holy Name is sealed within his blood, he will not feel it until it moves from its source and place, and his blood does not flee from it due to fear, together with the joy, and nothing of the prophetic attainment has risen in his hand.

But it is known that when the Name, whose secret is "dam" and "dalet-vav," begins to move within him and he feels it, like one who recognizes a place in a stone inside him, then he knows that the knowledge of the Name has acted within him. And it began to extract him from potentiality to actuality. From here onward, he will be judged with all the attributes one by one. And he must stand firmly in their battle, for they are messengers of the Most High, examining and trying his strength. As it is said, "For the LORD your God is testing you" (Deuteronomy 13:4). And he should be cautious never to ponder idolatry, for if not, he will be lost from this world and the world to come. And he should pray and plead constantly to the revered Name to save him from the aspect of attributes, until he is found worthy by the Supreme Court and gains favor with the lower court, and he prolongs days in this world and merits the life of the world to come. For this means "and he shall inherit two worlds, this world and the world to come." As it is said, "For by me your days shall be multiplied, and years of life shall be added to you" (Proverbs 9:11). "Length of days is in her right hand, and in her left hand, riches and honor" (Proverbs 3:16). And it is said, "I will fulfill the number of your days" (Exodus 23:26), and many others.

And after I have informed you of this, how can a person write the root with any explanation to interpret it according to the "Sefer Yetzirah"? For behold, I have received and learned about it twelve interpretations, and all of them are still far from the truth. And I have interpreted it a little extensively and very briefly according to its matters. And if I truly knew that there was any person among you who could understand what I was writing, I would have already fulfilled your desire in what you requested. However, I am uncertain about this, and the Lord has hidden it from me and has not revealed it to me. And my desire is to go

there this year or the next, in any case, if the Name decrees to have mercy on me, and then together, we will sweeten the secret of the knowledgeable, may it be His will.

And from what I hinted to you regarding material attainments whose faculties are weak messengers to the senses, you can understand from your own intellect the matter of imaginary and intellectual attainments. And I will not need to detail them as I detailed the corporeal ones completely. Therefore, I will begin to hint to you some received teachings from the "Sefer Yetzirah" and from the Aleph-Beit, and I will not write their details, but only some of their general principles:

In the thirty, the work of the Chariot, which is the chariot named "Shem b'Shem" with "Shin-Mem," and the two are the Sefirot, which are thoughts, libraries, from the word "calculation" and number. Pathways - fifty-two pathways, twenty-five to the tribes and twenty-five to the second halves. And they testify to the fifty gates of understanding, and these are divided into verses with hints. Understand and explain to me, sons of man, that souls are, and the totality restricts me with sinew and blood.

Understand and explain to me twelve sons of man, souls they are, and the totality restricts me with sinew and blood:

Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin.

The number of the initials of their words is Tzachar, and the number of the finals of their words is Al Tishkach. The number of their words is Shemot Hashem, and all together, they witness regarding everything I have told you, that the names are the verses of "Pela'ot Chochmah" and "Sharatz" hints above to "Lail Shemarim" - guarding the secrets of wisdom. It is the secret of "Etz Chaim," which is "Sod" (secret) of the

end, "Sof" (end) of "Toch," "Reish Aleph," "Shaddai" (Almighty) His Name, "Shemo" (His Name). Interpretation: Balances, Lamb, as hinted in both constellations which are "Aries" and "Taurus," which are numerically hinted in the secret of "Yehi" and "Yehi." Three books - wisdom, understanding, knowledge, engraved on YHVH, Sefer, Sefar, and Sefor - three dimensions which are three names "Shemo," "Shemo," "Shemo," "Sefor," "Sefor," "Sefor."

And already I have informed you above of the secret of Recha with Kecha, which is the Name of the Blessed Holy One. From there, you will understand this. Ten Sefirot without what? Light, light, twenty-two foundation letters, light of the night - "Yehi Yehi" "Yom." Thirty-two with ten and with twenty-two - thirty-two with thirty-two, prophesy, unite thirty-two with thirty-two, in unity in unity, male and female He created them, and He called their name Adam in the day of their creation. And this called this and said, and called this one and said. And called Aleph one, Kaf one, and called one Kuf, Shin one. Fire, water, wind. "Reish Aleph" of "Milin" "Amar" (words), "Reish Aleph" of "Milin" "Amar," and the initials of the words are reversed, and in this matter, it is the secret of the whole book. And it is deeper than the previous to take this form in the letters, in their conjunctions, and in their compounded compounds.

Truth:

From the earth:

It shall sprout:

See how they are called by their numerical value in length and in width. And similarly, we have received the secret of three plagues from the ten plagues of Pharaoh, which is the secret that Rabbi Yehudah would give them signs:

Tzach:

Adash:

Bachav:

Bagad:

Hachash:

Shachin:

Kachatz:

Behold, you already see that these three mentioned in their signs, 3, 6, 9, which are third, sixth, and ninth, for they are certainly triple, triple, triple, and the tenth, which is separate by itself, and in it, all the secrets of the "Sefer Yetzirah" are dependent. And it is called the plague with the initials "Nega" (plague), as it is said, "One more plague will I bring upon Pharaoh, and upon Egypt; afterwards, he will let you go hence" (Exodus 11:1). Hint for the first exile, "When he sent all" (Exodus). A sign for the final last exile, which is at the end of all, hinted when he sent. And darkness, he called night, that is the name of the Satan. Also, his name is Night, which is the angel appointed over the conception that moves the seed of the lunar month. "He will surely drive you out from here" (Exodus 11:1), "Madat Hadin" (measure of judgment), which is "Makat Even" (plague of stone), meaning "Makat HaMach," and the hint said, "And the dwelling of the children of Israel, which they dwelled in Egypt, was four hundred and thirty years" (Exodus 12:40).

And furthermore, it says, "And it came to pass at the end of four hundred and thirty years, even the selfsame day" (Exodus 12:41), which is the secret of Raphael, called Aish, and he healed Abraham. "All the hosts of the Lord went out from the land of Egypt" (Exodus 12:41), "All

the hosts of the Lord" are fifteen. And likewise, the calculation is a portion for Tet (9) which rises ten times, "Elokim," which is the name "Kolal," and it is a "kenui" (alias) for the attribute of judgment, and it is in the letter "Yud" of "Metah," and it includes two donkeys and two shapes, "Tehu" and "Vehu Tehu" and "Vehu," "Nefesh Nefesh" from the material and spiritual, as I hinted above. In the secret of the letter "Vav," which corresponds to "Bet Gimel," and they are higher than high, guardian, and they are four, their secret is twenty-six, twenty-six, twenty-six, twenty-six, four names, and from them, blood, which I mentioned to you, their judgment is very fine.

And when you write them in this manner, Vav, Vav, Vav, Vav, you will find them heavy, for their secret is two thousand and twenty-four thousand with the five, when they are repeated four times heavy, returning to one heaviness, which is one name. Therefore, it is written, "This night is unto the Lord" (Exodus 12:42). Therefore, it says at the end, "a night of watchings unto the Lord for all the children of Israel throughout their generations" (Exodus 12:42), "throughout their generations" "for Tzadikim Tammim" "Tzadik Tammim." "Tzadik" "Tefah" and it is "Chalon," as I hinted above in the secret of the Heavens. Watchings for all the children of Israel, wonders of wisdom for all the "Elany" in "Bet Resh," which are "Bnei Yisrael," which are "Malachey Bet Resh," and behold, "Michael" "Bar" of Israel. And all "Eilany" "Meal" is an "Angel." Therefore, the secret of Daniel, the fourth tree, and he is the fourth angel who is to my Lord, and this is Michael, also Michael and Daniel are equal in their numbers.

Darkness, Aphel, twenty-eight of the same. And behold, darkness is the ninth plague, and it has no existence like the ten things which are all light. As it says, "And for all the children of Israel there was light in their dwellings" (Exodus 10:23), "Light in their names," "Light in the forty-two names." And behold, "three days" day and night, which their secret is

Samael hints to the three days of darkness in which nothing from the heavens illuminates yet. For on the fourth day were created from Metat from the utterances, "The saying of the Lord is tried; He is a shield unto all them that take refuge in Him" (Psalms 18:31). And it is said of him, "Stretch forth thy hand over the heavens" (Exodus 10:21) "Hamatem," stretch forth thy hand "Shtar Hadin" "Yarad HaSatan" over the heavens "Ruach HaSatan" which kills. "And there was a thick darkness in all the land of Egypt" (Exodus 10:22), which darkens the suns of my suns, and his name and memory are like the name "Land of Egypt," and there was darkness upon Yeshu the Nazarene.

And this is the secret of redemption, and because the Ten Sefirot are explained from the Torah, hidden are the ten plagues, each Sefirah acts a change of nature in the world, in the year, and in the soul, I need to speak about them in their primary chapters and study them deeply in the Torah. And the first matter is that the Name said to Moses, "See, I have made thee as God to Pharaoh" (Exodus 7:1), Yud Hei is filled to the dust of the Lord. For Moses is the Name called Al Shaddai the Guardian of the four general forces which are the main middle spring, which is the meaning of the wellspring called the roots of the tree.

And the Chayot (living creatures) are four, and they are: Adomah (red), Shchorah (black), Levanah (white), and Yerokah (green), and the secret of their end is 'Makran' as it is written, 'Mafris,' 'Sefarim,' as I hinted above.

And Aharon, we hint at the secret of non-ruling, and his name is Yud Hei Vav Hei, as I hinted Yud Hei and Vav Hei, and thus he is half of the Name. Behold, Aharon, and he is the Tree of Life, he is the Angel of Illumination, and his secret is one from the Illuminator of Moses. And both of them are the chiefs, and in their hands is the Illuminator to the Earth and its inhabitants. And it says to Moses, "But I will harden

Pharaoh's heart" (Exodus 7:3), I will harden Pharaoh's heart, the poison of death until his heart returns heavy. As it is said, "Pharaoh's heart was hardened" (Exodus 7:14). And furthermore, it says to Moses and Aharon, "When Pharaoh speaks to you, saying, 'Show a wonder for yourselves' (Exodus 7:9), wonders of sorcery, meaning wonders of sorcery which are wisdom. Show us a wonder, a shaking of the nations, and its secret is the wickedness of the sign among the seventy nations.

And Moses' years are counted in the Holy Tongue, and Aharon's years are counted three in the Holy Tongue. And behold, he is greater than Moses by three years, and it is the secret of "Three years shall it be as uncircumcised unto you" (Leviticus 19:23). They expounded on it, concerning a child, Scripture speaks that he asks and answers, and on the fifth, he learns Scripture. And it is already said, at three years old, Abraham recognized his Creator. And Moses said, "Behold, I am of uncircumcised lips" (Exodus 6:12), meaning heavy of mouth and heavy of tongue, am I.

And by the power of the Holy Tongue, a person can change the natures which their beginnings depend on head and tail. Therefore, "Take thy rod, and cast it before Pharaoh, it shall become a serpent" (Exodus 7:9). He did not say it shall be a serpent but said it shall become a serpent. And in the act, it says, "And it became a serpent" (Exodus 7:10), hinting at the secret of 'let there be light' and there was light. And Aharon performed this act first. And the secret of "before Pharaoh and before his servants" (Exodus 7:10) before the dust and before the moon, meaning before the encompassing and the encompassed. "And Pharaoh also called the wise men and the sorcerers" (Exodus 7:11) "for the living and the dead" for the sorcerers are the dead and he seeks among the dead, to the sorcerers. The Egyptian necromancers work with an unclean spirit, 'harotzmei tzarim' 'harotzmei mayim marim' 'harotzmei Mitzrayim' 'mamitim bnei adam' 'mamitim ne'abdim' 'maznim kashpein'

'shrei yom v'lailah.' They are "harotzmei Mitzrayim b'lahatam." Here is a hint to the flame of the sword that flips from day to night, from night to day, from light to darkness, and from darkness to light.

And everything is my cycles and my times and my moments, 'in their flames,' 'in their blood,' as hinted at the seal of creation, "And it was so," but they are without existence alone in action. And they said, "And they became serpents" (Exodus 7:12), it (the created being) on the fifth day, lacking a yod, and its secret is guarding, and this existence is not according to them. 'A man from his staff' 'Jesus the impure.' Therefore, it is written, "And Aaron's rod swallowed up their rods" (Exodus 7:12). Their rods are written as 'the blood of hanging' 'the blood of the dead' 'the blood of the sorcerer' 'the blood of the witches,' it is 'the water drawers.' And these are all of them, and immediately Pharaoh's heart became heavy and hardened, 'the heart of Pharaoh' 'the nape of the heart' 'the master of the city' 'the dust of glory.' And he began to act another act after the staff turned into a serpent again, and after it turned back into a staff, for this is how the first act needed to be in the body of the staff itself until it was transformed and acted upon by 'Moses and Aaron,' meaning according to 'the original man.'

And afterward, "And Aaron's rod swallowed up their rods" (Exodus 7:12), not their serpents, for they did not stand except for a moment and returned to their original nature. Therefore, the Lord commanded Moses, saying, "Go to Pharaoh in the morning, behold, he goeth out unto the water" (Exodus 7:15), behold, he found the sea. "And thou shalt stand by the river's brink" (Exodus 7:15), the head of the sorcerers, the killer of the head. "And the staff" there is the Holy Name (Adonai). "Which turned into a serpent" (Exodus 7:15) which revealed all the sorcery, which is the power of the serpent that turns blessing and curse according to its great name. "Take it in thy hand" for it has already transformed its strength and knowledge.

And know that the form of Nun found in the third letter of the name Satan is Nun of the name Aharon. And it was placed as a seal on the breastplate of judgment and transformed with the word Nahash (serpent) with Ches (chalice), hinting to them that Nun, Ches, Mem, found grace, "Thou shalt take the grace of grace for thee." And indeed, six edges (corners) are sealed in them, three from here and three from there, and the hint is in Aleph Shin "For by fire will the Lord plead" (Isaiah 66:16). Three from here, six from here, in the secret of "Dog, sheep, ruffian."

And in this way, one must always awaken to this matter and to that which resembles it in the matter of the ten plagues of Pharaoh's heart, which was heavy by nature of the dust, and the neck was stiff according to the divine power, which stiffened and made it heavy, as it is said, "And I will harden Pharaoh's heart" (Exodus 7:3) ". . . for I have hardened his heart and the heart of his servants."

And the witness says, "So that you may recount in the ears of your son and your son's son what I have wrought upon Egypt, and my signs which I have put among them, that you may know that I am the Lord." 'The angel of the Lord' 'the mighty one of glory' 'the shield of David' 'the sword of the Lord.' And they shall know me by nullifying the sorceries called 'nine' and reversing their power with the power of nine and forty. For their secret is connected with the letter Daleth which is Metatron 'the prince of faces' 'the prince of eyes' 'the prince of voices' 'the prince of deeds' as hinted above.

And observe that in the blood it is said, "So the magicians did with their enchantments" (Exodus 7:22). Likewise, with the frog created from the dust of the body. Its hint is that it is a bird of knowledge, and its nature is to cry constantly. And in the blood it is said, "And the river shall be turned to blood" (Exodus 7:17), this is in existence, it is in the altered

essence of the water. And even in the portion found in the mixture of the nature of the trees and the stones. And it is also said, "And there was blood throughout all the land of Egypt" (Exodus 7:21). Then they said, "And all the waters that were in the river were turned to blood" (Exodus 7:20), and the waters turned into blood from blood in essence. And this is the first sign derived from the secret of man 'circumcision' and it is the first sign derived from the secret of 'foundation.'

And behold, this plague is hinted at in itself, and it is the secret of differentiation, as they said concerning the secret of Job (Baba Bathra 16b). For perhaps Job has been exchanged for you with the enemy whom I have assigned against the enemy. He said to him, "Fool, son of a fool, if a drop of first-born (blood) is not exchanged for me, between Job and the enemy is exchanged for me." And behold, the blood of the first-born, and it is blood of blood, as hinted above. And the secret is that every drop, which is the source of creation, is composed of four bloods, which are four reds:

Red Red Red Red:

These four are the beginning of all creation. And know that in Greek, the delicate part of the name is 'Nee Nee Nee Nee.' And I already told you above that the four holy names ascend to Daleth Yud Kuf, and they return to one name. And behold, their secret is Daleth Mem Resh (four times Adonai), and it is the secret of thunder and lightning. And when you connect to them the ten holy names, their secret will be thunders and lightnings, and it is the secret of seven and two, encompassing seven and lightnings that are created and stand on the seven spheres of days, upon which all the work of creation is sealed.

Therefore, it is known that the heart, which is 'upper and lower,' is sealed with this name, Zayin-Bet, encompassing the 'ten plagues,' and this secret Zayin-Bet mentioned two thousand and seven times, behold,

'the heart' was created from the name Zohar. And it contains five curses and also five blessings. The curses are: "Arur Arur Arur Arur Arur," and the blessing is: "Ohr Ohr Ohr Ohr Ohr." And furthermore, its secret is light, light, light, light, light, with seven blessings, which are hinted by the five times the light mentioned in one day, which is the first day with the act of creation, hinting at the five books of the Torah. And concerning them, it is said, "These are the commandments," and behold, it is the testimony, and the blood shall be a sign for you. And so is the connection of the image with the Aleph-Tav, which is 'the image of desire,' from which 'the salvation of the nation' arises in attaining the truth. And the image that is 'Laughter Yehi'er' is foolishness 'his name,' and it is the spirit of Samael.

And in the combination of 'Shem b'Shem,' you will recognize the 'Ma'aseh Merkavah.' And when you adhere to the blessing, you will know the 'the path' you should walk in. And when you achieve the wisdom of 'the plague of lice,' which is 'the plague of imagination,' also 'the plague of fools,' which is 'the plague of fools,' he will never be able to control you with sorceries forever. For the two plagues were related to water. And this is the third one, the earthiness, as it is said, "And you shall take dust of the earth." It is that the demon cannot create a creation smaller than a barley grain. And although he inclines to the gate and does not sin, it is not written about him because it is a hint. And it is not said that the magicians sought to add to the plague of lice as they did with the previous ones. They did only three things: turning the staff into a serpent, turning the water into blood, and the ascent of the frog. But concerning the lice, "the magicians did so with their enchantments to bring forth lice, but they could not." But they admitted involuntarily that this is not of their type, but they said, "This is the finger of God," hinting at the secret of the tablets, as it is said of them, "Written by the finger of God," which is also from the wonders of divinity.

And in the seven remaining plagues, the magicians did not consider comparing their actions to the divine prophets' actions, but they remained silent, stunned, enduring the plagues like the rest of the people. And it is said in the sixth plague, which is the pestilence, "And the magicians could not stand before Moses because of the boils, for the boils were upon the magicians and upon all the Egyptians." "Upon the magicians" is written, and it is a hint stated, "in the nostrils of man" (Isaiah 8:1), which is the secret they said of the act of the calf, "And he formed it with a graving tool and made it 'a molten calf'" (Exodus 32:4). And it is 'the calf-supporter' which is 'the figure of anger,' and it is 'the figure of his wrath.' And the hint for His anger in the work of your hands, and it is Mem and Samech, which are attached in moisture. And by a miracle, they stood and called the calf 'the god of gold.' And already:

Your message is a secret of gold, and behold, it is confirmed. However, it is said the name 'heavy' is attributed to four plagues, as in "Arbe Kaved" (thick swarms), "Barad Kaved" (heavy hail). Also, concerning the locusts, it is said, "There was none like it before it, neither after it shall be like it" (Exodus 10:14), and it was not said the same about the others, only concerning the hail, it is said, "There was none like it in all the land of Egypt since it became a nation." But it was not said, "neither after it shall be like it" there, as it was said about the locusts, which is the eighth plague.

The wisdom of the division of the plagues is like the wisdom of the division of the Sephirot, and the understanding of the division comes from the simple interpretations of the Torah, and certainly from its hidden meanings. And the secret of the plagues is in the combination of "Shetayim Shetayim" (two by two), which are the ten contractions (Sephirot), alluded to in the secret, "I have sworn unto you, O daughters of Jerusalem, by the host of the field" (Song of Solomon 2:7), which hints

at the initials of the redemption, as it is said there, "In the strength of His right hand" (Exodus 13:14), joining the two together hints at the redemption, as it is said, "And I will put enmity between you and the woman, and between your seed and her seed" (Genesis 3:15). And you know that the ultimate purpose of the plague is the matter of Tefillin, which is fulfilled in two consecutive portions, which are adjacent in holiness, and they are "Kadesh" (Sanctify) and "VeHayah" (And it shall come to pass). And they correspond to two sons, Shu'al and Tov, with the question of Tov, he says, "What is this?" and you shall say unto him, "With a strong hand the Lord took us out" (Exodus 13:14), connecting the nations, hinting at the redemption, that thus He redeemed us with a strong hand from the hand of the nations.

And the secret of Yad (hand) is Yud-Dalet Dalet-Lamed Tet (10-4 4-30), "Holy and Profane," the ten holy names, which are four names of euphemism. And they are four aspects: interior, exterior, concealed, revealed. And the secret of Tefillin is great and well known from a drop, and upon it are wonderful hints and sublime secrets alluded in the portions themselves.

And indeed, the second son who does not know to ask opens the door, as it is said, "For this cause" (Exodus 13:8). And thus, he commands to respond to this in one way, and to the first in another way, which is truly the second, for in this, He said, "The Lord brought me forth out of Egypt out of the house of bondage." And there is a great difference between saying "brought me forth" and saying "has brought us out." And this is a remembrance for this action and for that action, and for this, "and it shall be for a sign between your eyes" and for that "and for frontlets between your eyes," for this, His hand, and for that, her hand, for this, the redemption of the firstborn, and for that, the observance of the statute. And in your association with this one with the fourteenth, you will know the secret of the name. And when you connect them with

the letter Yud, you will understand the secret, saying immediately, "The Lord is for me; I will not fear what man can do unto me" (Psalms 118:6). "The Lord is on my side among them that help me" (Psalms 118:7). "It is better to trust in the Lord than to put confidence in man" (Psalms 118:8). "It is better to trust in the Lord than to put confidence in princes" (Psalms 118:9).

And now, my brothers, whose souls are bound within the walls of my heart and sealed upon the head, see and behold that the second son asks, "What is this?" and he is called Tov (good). And Pharaoh and his servants also say, "What is this?" and the children of Israel likewise said to Moses, "What is this thing you have done to us?" and similarly, the tribes said, "What is this that God has done to us?" And all of these were hinted at first in the matter of the creation of woman from the rib, as it is said there, "This time, bone of my bones and flesh of my flesh; she shall be called Woman because she was taken out of Man."

And behold, this is mentioned three times, and in them is alluded the secret of the last redemption with thirty-two, thirty-two with the added thirty, and with two to complete the connection of the head of the Torah with its end, as their secret is in the three, teaching on the work of the chariot. And the rest is one chariot, whose secret is three thousand, alluding to His saying, "He spoke three thousand proverbs." And they are Aleph by number, concerning Tishrei, Aleph, and another Aleph, as the chariot is counted as Aleph Aleph, and here are three thousand, which are Aleph and a chariot. And the hint, "And the Lord blessed Abraham in all things," is the year of blessing, which are a chariot, and it itself is the year of all, one for destruction and one for creation. And the secret of the thousands is, "The H is for you, the seed and the seed of the land" (Genesis 47:23). And when you count Abraham, and separate from him twenty-five, your seed shall remain with Abraham. And the hint, "And I will bless you and make your name great,

and you shall be a blessing" (Genesis 12:2). A chariot after the end of five thousand, and a sign, "And make your name great," in the great settlement and the ascent, five and twenty, and understand them.

See also, for the number of years of creation from the time of the calculation of creation until the end of the last temple's destruction, it is in the number of eleven thousand, the letters of Aleph Bet Aleph, the letters and the signs of Aleph. And when you count four thousand, you will find Aleph Bet Aleph and the mentioned signs, three thousand years, and a year and all are Aleph.

So, here is the acronym of the name, time, the acronym of the year, in the secret of "He will crush your head" (Genesis 3:15), "In the heel" (Genesis 25:26), "Because Abraham obeyed" (Genesis 26:5), "And it shall come to pass, if you shall listen diligently" (Deuteronomy 7:12), "In keeping them there is great reward" (Psalms 19:12), "In a circle to surround" (Exodus 28:26), "Riverbanks in a circle" (Job 28:10), in Nissan. And here, with twenty-five years rolling every seven days, the number of four thousand years is completed, and in the coming year, the number is fifty years. Join them, and you will find hidden wonders, Aleph Dalet Nun. And it is the number included from the ten Sephirot connected together. Join them, the two counts, and you will find rising, the feminine time, which is in length.

And this is a great secret, for the head connection ascends with Aleph Bet Nun. For the name is signed with Hey, and renewed with Aleph Dalet, its secret is Dalet Aleph, and it is an interpretation of the word "this," for in the second time, in this shadow, this is the time, "this time" "this shadow," "Het of the Ketz" (end), "Love of the Rib," "Love of the Hidden." Love of three names Shin He Shin, "Internal Desire," "In His Image, the Soul," "With His Silver, the Soul."

And the second connection ascends with Aleph Bet and Ruach (spirit), with the spirit of the Holy One, blessed be He, in our world. And behold, the Holy Spirit, as King David, peace be upon him, said, "Take not Your Holy Spirit from me" (Psalms 51:13). And understand all this very much, and do not neglect from learning and from pondering in the Torah in this manner and all that your learning encompasses. For indeed, the agreeable formations of the Hebrew letters in their natural form are divine, and it is the secret of their saying, "And the writing was the writing of God, engraved on the tablets" (Exodus 32:16), as I hinted above. But the divine power turns in every direction, and the ink is His blood with which He writes the forms of creatures, as I will show you when we meet face to face. And as I hinted to you, the Lord in the form:

And now, I will speak in alphabets. Know that killing the power of evil imagination is very difficult, more than killing the power of the evil inclination. And killing the power of spiritual desire is strong and very difficult, more than killing the power of physical desire. And killing the power of the lack, which are the desires and habits, is almost as difficult as all of them. And the matters of killing in these are all because there is nothing of these except separation from its opposite. Also, death is nothing but the separation of the soul from the body, "And the dust will return to the earth as it was, and the spirit will return to God who gave it" (Ecclesiastes 12:7).

And know that killing the evil imagination requires divine power and heavenly assistance, because the Name, may He be blessed, has sealed it with the seal of His glorious and awesome Name. And the person who enters to fight against it, to remove the power from his heart and from his innermost being, immediately finds twelve thousand angels of wrath coming out to meet him. And he sees before him demons without number, and Satan, their father, riding upon them, and they all frighten him and seek to kill him, as it is said (Song of Songs 5:7), "The watchmen

that went about the city found me, they smote me" and so forth. And the Song of Songs is full of this. But with the seven oaths and with the knowledge of the remembrance, the one who invokes the swearer grasps the face of the throne, and the Name, who is Al, Shaddai, Ziv, Shechinah, spreads His cloud over him. As it is said of Moses, "He shall behold My back, but My face shall not be seen" (Exodus 33:23). And the one who merits, merits, and if he comes to purify, they assist him and so forth. And indeed, the fifty gates of understanding mentioned above, which are sealed at their end, are hinted in the Torah in the names that emerge from the Ark, which are one father and his three sons:

Noah, Shem, Ham, and Japheth.

They include "fifty gates of understanding." And it is said, "These three were the sons of Noah, and from these, the whole earth was populated" (Genesis 9:19). And from their implications written in the Torah, everything will be understood about their truth. And you know that the portion of Bereshit (Genesis) concludes with the matter of Noah, and the portion of Noah concludes with the matter of Abraham. And the correlations from this are recounted in the Book of Generations of Man and so forth, their pathways are these:

Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah.

Here are nine Sefirot. However, Enoch is the seventh and separated Sefirah, but Noah is the tenth Sefirah, and the beginning is said about him, "These are the generations of Noah," and it mentions him briefly, and this is the way of all of them:

Adam lived, he begot, he lived, he begot, they were, he died;

Seth lived, he begot, he lived, he begot, they were, he died;

Enosh lived, he begot, he lived, he begot, they were, he died;

Kenan lived, he begot, he lived, he begot, they were, he died;

Mahalalel lived, he begot, he lived, he begot, they were, he died;

Jared lived, he begot, he lived, he begot, they were, he died;

Enoch lived, he begot, he walked (with God), he begot, they were, and he was no more;

Methuselah lived, he begot, he lived, he begot, they were, he died;

Lamech lived, he begot, he lived, he begot, they were, he died;

Noah lived, he begot, he lived, he begot, they were, he died.

These are the generations of Noah: Noah. These are the generations of the sons of Noah: Shem, Ham, and Japheth. These are the generations of Shem: Shem, he begot, he lived, he begot.

And Arpachshad lived, he begot, he lived, he begot;

Shelah lived, he begot, he lived, he begot;

Eber lived, he begot, he lived, he begot;

Peleg lived, he begot, he lived, he begot;

Reu lived, he begot, he lived, he begot;

Serug lived, he begot, he lived, he begot;

Nahor lived, he begot, he lived, he begot;

Terah lived, he begot, he lived, he begot;

And these are the generations of Terah: Terah begot Abram and so forth, and Haran died in Haran, and the days of Terah were and Terah died in Haran.

Observe and ponder the wondrous distinctions mentioned in these in their genealogies, their lives, their essences, and in the deaths of some of them, and you will understand from them the divine guidance in humans and the tremendous providence in some of them, and the connection between man and his Creator, both generally and specifically. Only concerning the patriarchs and their generations, lives, and all their matters, I do not need to remind you that they are our father Abraham.

And until this day, the providence is widely known, strong, and mighty always in every generation, praised be God. Even in our sins, to discipline us, as it is said, "As a man disciplines his son, so the Lord your God disciplines you" (Deuteronomy 8:5). And it is said about Him, "Only you have I singled out of all the families of the earth—that is why I will call you to account for all your iniquities" (Amos 3:2).

According to this method, you shall scrutinize all the ways of the Torah, in its entirety, in its particulars, its letters, its points, its reasons, the permutations of its words, its verses, and its orders. Closed and open, handed down, substitutions of the letters and their substitutions, and the substitutions of their substitutions. And observe the letters and their substitutions and all similar pathways to these and their like, and then you may attain prophetic insight through them if you are worthy:

Therefore, I will witness to you regarding the ways of the Aleph Bet, from which the ways of the Torah and all its paths are derived as they are:

Aleph, Bet, Gimel, Dalet, Hei, Vav, Zayin, Chet, Tet, Yud, Kaf, Lamed, Mem, Nun, Samech, Ayin, Pei, Tsadi, Qof, Resh, Shin, Tav.

Concealed wonders are in them, and they all need to be ordered in the correct sequence. And I have written these to you to show you how to handle and arrange them in their mysteries. Be very careful not to err in their arrangement, for your intellect is not equal to the order of them many times, and do not rely on some of them, for the Divine Spirit is among them. And if you merit, "The Lord will open for you His rich storehouse, the heavens, to provide rain for your land in season and to bless all your undertakings" and so forth (Deuteronomy 28:12). And you must continue to roll them like this until the end. And another thing:

Aleph, Tav, Kaf, Lamed, Bet, Shin, Yud, Mem, Gimel, Resh, Tet, Nun, Dalet, Qof, Chet, Ayin, Samech, Zayin, Tzadi, Vav, Tsadi, Pei, Hei, Qof.

Open your eyes and your heart's eye and see what is caught in these nets, and understand that when you connect a letter with a letter and you are precise about their number, as it is commanded to you since they both have one directive, you will immediately find that they include the eight holy names. This is hinted at in the Sefer Yetzirah where it says, "Bekakh hofuk" (Caph, Caph, Gimel, Haf) reversed. For there is danger in mentioning it straight out to the understanding person, the name of the attribute of Isaac, which is the attribute of fear, and the attribute of Pinchas, which is the attribute of zeal. And if you recognize the AR"H (Aleph, Resh, Hei) of Miriam, you will know the measure, which is twenty, and its secret is thirty, and its mystical secret is two hundred. It is the weight of the Shekel, which is twenty, and its secret is ten, and its mystical secret is three hundred, and it is the evil souls of the wicked entering into the secret of Chashuv. Then you will recognize the measure.

And if your blood retreats from your heart in its comprehension, which is departing from the twenty-two to the two-letter roots, return to the place, for this reason it is said, "running to and fro." And concerning this, a covenant is made, "No harm will come to them in the time of reckoning" (Exodus 30:12). The power of God is the root, governing the total count. Although "His name is Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:5). Therefore it is written, "His rule shall grow, and there shall be no limit to his peace" (Isaiah 9:6), "And dominion shall rest on his shoulders" (Isaiah 9:6), and this is the calculation of the twenty-six, the name of the Lord. Thus arises what is within the Rosh, their calculation, and it appears in the Choshen. The secret of Dak Dak, Cher, and when you connect Ger with Ger, it is the union of Av with Av in the secret of Ger Ger. Connecting these two matters together, you will find the secret of both engraved on the Tablets. The secret of Tann Tan within Choliyah Choliyah and in the corners of Peut Peut, and their secret is Yamim and Samael, Yamim and the union of Aleph Tav and Samech Yud and Samech Dalet, and they are a sign engraved on the foundation. And the secret of Peh Peh is the countenance and another from Chet to Lamed, Angel and Minister. "He who dwells in the shelter of the Most High" to "For you, Lord, are my refuge" (Psalms 91), these are from both sides, one from here and one from there. And the secret of Kahane Gadol and according to his mouth, every wise person has wisdom.

And because of this power, it is said, "Aaron's staff swallowed up their staffs" (Exodus 7:12), for it is written about them, "And they shall become serpents" the count of the Juliot, for their secret is Samael. But "for serpents," they become "similar to hangings," "similar to images," "for the kind of sorcerers." And why are they called sorcerers? Because they deny, "The food of the Chashvi Pymalya of the Upper World." Do not read "deny" but "darken," the power ruling over wonders. Thus, they

deny the existence of the name of God, who rules over wonders and over thousands. And the number of "Pemalya of the Upper World" is explicit.

Know that anyone who denies it is called a sorcerer, and every sorcerer is denying it. And regarding those who believe, Scripture says, "And he believed in the Lord, and he counted it to him as righteousness" (Genesis 15:6). Because he is the completion of Salam, Sinai the Lord, the holy names, which are ten times one. A hint of the fifteen, which is the name of the ten Sefirot against the ten, Adonai against Adonai, which is the first duplication, and the Vav, Kol. And also one against one, which is the Hei, and its secret with it, along with the nine hollows, Tzav Chok. Thus, you must do likewise if you wish to emulate the Name in His ways throughout the entire Torah and in all the names, until you connect one letter to another and one to two, and two to two, and separate them also sometimes into equal parts and sometimes into unequal parts, and sometimes with an addition and sometimes with a subtraction. In these forms written in the Aleph Beit of Rabbi Isaac from Midrash Zohar:

Aleph, Gimel, Zayin, Tet, Kaf, Mem, Samech, Pei, Kuf, Shin:

Bet, Dalet, Vav, Chet, Yud, Lamed, Nun, Ayin, Tzadi, Resh:

Tav, Shin, Tzadi, Pey, Nun, Mem, Yud, Tet, Vav, Hei:

Resh, Qof, Ayin, Samech, Lamed, Kaf, Chet, Zayin, Dalet, Gimel.

Know that the initial paths, orderly arranged within them, are a hint to you of the reversals. And the first straight path will be revealed from the song of the sea, and the second will be revealed from the song of "Give ear" (Deuteronomy 32:1), and Zayin Hei Aleph Aleph Hei Zayin Lamed Kaf Zayin Zayin Zayin Gimel Lamed Gimel Lamed Gimel Gimel Lamed

Gimel and Gazel. Indeed, this is the secret of the flaming sword, which whirls to guard the way to the Tree of Life, which is the path of prophetic attainment with the letters. These are the beginnings of his ways, to invent from them all languages and all wisdoms through the measures of the Sefirot and the seals, and to descend upon them the upper divine powers and to dwell them on Earth. As it is hinted that Abraham brought down the Shekhinah from Aravot to Aravot, and Isaac brought it down further, and Jacob brought it down to the wheel of the moon until Moses came and brought it down to the earth, as it is said, "And the Lord descended upon Mount Sinai." And the Cherubim dwell from east to the Garden of Eden, and the master of the complete power prevails over them with the power of the explicit name called Shaddai, the conqueror of all battles. As it is said, "The Lord is a man of war; the Lord is his name" (Exodus 15:3):

Aleph, Bet, Gimel, Dalet, and so on until their end:

Bet, Gimel, Bet, Dalet, Bet, Dalet, He, and so on until all:

Gimel, Dalet, Gimel, Dalet, He, Gimel, Dalet, He, Vav, Zayin, and so on with the rest:

Dalet, He, Dalet, He, Vav, Zayin, and so on with all:

He, Vav, He, Zayin, He, Vav, He, Zayin, Chet, and so on until their end:

Vav, Zayin, Vav, Zayin, Chet, Vav, Zayin, Chet, Yud, and so on until their end:

Here you see in these forms of emanations and the image of the inexhaustible influence from the first Sefirah, which is called Supreme Crown, Ancient Air, First Thought. For it is also a non-sexual influence, as the Aleph is not written by the scribe who writes it, but it is (the letter) a form influenced by his power, testifying to his strength, while

the rest are all from known species, one excluded from another. "And each one called to the other and said, Holy, Holy, Holy, the Lord of hosts, the whole earth is full of His glory" (Isaiah 6:3).

And know that the holy name is engraved and sealed on its four horns, from them the four letters Yud Hei Vav Hei. And this is the secret of Yud Vav Hei Aleph, and the reverse is taken, and it is a reversed seal on the matter called KBOD Tzav MeChai. And one must enumerate the letters that are the inclusive secret, "For in six days the Lord made the heavens and the earth, and on the seventh day, He rested" (Exodus 20:11). The six are Tashrak, and it is Aleph, and its sign is one, ten, a hint for Chet (Hei), and what remains is Mem, and it is the number twenty-two (blessed be he, all the letters of the tablet), letters, which are the end of the Tree, Hei Chayim, also the final Tsadi of the image, which is itself a tree. And behold, the matter called the form of words rises to thirty (six rows in each row five words, so all together is thirty, also Aleph is called a word) here is a substitution, and the seal, which is VZaCHaTY, is forty, which is the image. And the sum of all the numbers that include them is the Soul (all the rows of the tablet), and know this very well.

And it is fitting for you to know that the inclusive calculation of all the gates, RL"A (271), needs to be rolled in every direction, as it is said, "It turns like a wheel, backward and forward" (Ezekiel 10:13). Now, the number of the first column in the AR"A, Aleph Bet Gimel Dalet Hei Vav, amounts to 21. And it does not have words, but it has six letters, so altogether they are 27, and it is Akhu, and it is in the Greek language meaning "to hear." And they said, may their memory be blessed, "Hear in every language that you hear." And the number of the second column in the AR"A amounts further to 48, and its words and letters are 12, so altogether they are 18. And the secret of the two paths is "And his throne was like the sun before Me" (Psalms 89:37). And the third column amounts to 83, and its words and letters are 18, so altogether they are

63. Its secret is food and the secret of Mahaneh. And the fourth column amounts to 142, and with its 18 letters and words, they total 153. Its secret is tree of image of silver, Cain, Nun, and the total is 160. And the fifth column amounts to 150, and its secret is the anger, the Kedumim, the essence, the Engraved One, the First Born, the Patriarch Abraham, Isaac, and Jacob, and with the Vav (6), the mentioned ones, here the secret of the moon is completed, which is the Rachelim (285), which is the secret of scent, and it is Barak (302), and it is the sign of redemption. And all this path went through in the AR"A, and the second goes through in the Broad (RB"V), and all its numbers I have written for you, both here and there, in hints. The Broad: Nun, Samekh, Hei, Peh, Tsadi, Kuf, Yud, all total 50. And the Length: Aleph, Gimel, Vav, Yud, Lamed, Nun, Tsadi, Kuf, Resh, all total 281. Although you may find exchange of Peh for Peh, also Kuf for Kaf, also Resh for Kuf, know that this does not fall by chance. Here is the length:

I am a nation for God:

In her, a secret for he:

Gaze, God, for he:

They adorn, Hei, Yud, Kaf, Hey, Samekh:

Give, Yud, Kaf, Bet, Lamed, Tsadi:

And they will speak like God.

These ascend in Fire (שם), which is the appearance of the Holy Spirit, and so it all is. For the form of depth is the image of the Holy Spirit, and sufficient is the splendor before Him, strength and joy in its place. And the Holy Spirit encompasses everything, rising and descending within them, found in every part and portion of all. It is said in the form of the name the Broad:

Twenty-one from forty-eight, one hundred and one hundred-one.

The Depth:

Twenty-one, eighteen, thirty, forty, sixty, seventy-five.

In the formation of the Yud in all the letters, and in the point in all parts of existence and at that time, and in the soul in all the body, and in the intellect in all the soul, and in the heat in every part of the divisions of fire, and in the moisture in every part of the air. So far, the analogy has been without change and alteration of any of these at a time beyond time, because all these are inherent in each other, and they are all supreme. However, cold in water changes in various forms, receiving heat from the air, fire, and sun, and its quality changes from one moment to another. The light is daily, and the darkness is nightly, and its nature, from the beginning of its creation, is cold and moist, receiving moisture from the surrounding air, which is like its form, and it receives from above and gives to below. There is no need to elaborate on this, for it is clear to every wise and understanding person who is learned and complete in palpable, sensible, and rational proofs. The transformation is strong in the earth. Therefore, there is change in forms, interchange, and variation in details and generalities in the chronicles that result from the movements of the spheres around the foundations and from the stars, constellations, epochs, and adjacent zodiacs that are for the created beings, traps, and snares, and impediments.

These are the paths of the secrets standing in the height of the world and are hinted at in parables and riddles for the wise souls, which are perpetually united and serve it with all kinds of delightful services every day and day, secluded, until they recognize the roots of the foundations. There are three types in the matter mentioned: There is one who carries and gives equally, and there is one who gives and does not carry,

but one who neither gives nor carries has no existence. The carrier and giver sometimes carries something and gives it, and sometimes gives something and carries it, and this is abominable to him. Sometimes, he carries from this and gives to the other, but not to the one who received from him.

This is all my wheels, and the lowly world carries forces from the celestial and intellectual world and does not give them anything. The celestial carries from the intellectual and gives to the lowly. The intellectual gives to the celestial and does not carry anything from it. Therefore, the generosity of the intellect is like grace, kindness, and mercy. Every good measure that can be in someone who graciously bestows on others, shows mercy to them, is compassionate with them, relinquishes his good to them, elevates and influences them from his superior levels, and when someone is according to his capability, and the generosity of the celestial is not so strong in intellectual matters from both sides. One is because his wealth is not like the wealth of the superior, and secondly, because those who receive from him are not worthy to receive what he himself received, and all the more so the generosity of the inferiors, which is weak in comparison to the superiority in what is given voluntarily from one to another.

So if that which is found from the divine generosity upon the intellectual world is not worthy to be admired like the generosity of its lower beings, nor is it of their kind. And this is known to you, and according to this, the matter needs to be understood that there are no gifts of one human being to another equal, just as the gifts of the soul and its powers to the parts of the body are not equal. For its influence over all the organs according to its power and according to what is appropriate for each and every one of them according to the natural order for the greater good, which is the whole purpose of its existence for one moment, is life. Therefore, all other good things will cease from

it in the absence of its life, and this indicates that they were the cause of its existence at that time when it was found.

And the life of the human body was given to him in order to elevate from them to other superior lives, which are called the life of the World to Come. And if they are lacking, these are lacking, and if they are found, these are found, and the life of the World to Come for the rational soul comes from the intellectual world, just as life comes from the intellectual world to the material world. And the natural forces and the forces of the temporal globe were established as guardians and observers over every soul of every man among them. And in the hand of every force and every natural force, there is the name of the Holy One, blessed be He, and the seal of the Lord is with interchangeable views.

And the sages would pass it on to their sons and disciples once or twice in the Sabbath. And the disciples would seclude themselves and contemplate it until it was whispered to them. And this hint is because the name of the son is a complement to his appearance from the verse in Genesis with the two letters of "Vav" and "Bet" of "Vav." Its secret is the numerical value of "Vav" and it is divided thus, "Vav" and "Bet." And the one who contemplates it, zealots clash with him if he engages in idol worship, which is its secret from the number eleven. And its hint is exchange and its name is donation. And it is written, "And they shall take for Me an offering." And the acceptance in it is "And they shall take for Me an offering," and its meaning is "And they shall take for the purpose of sanctification an offering," and the words of our sages, may their memory be blessed, "And they shall take Me an offering," and understand all of these. And the viewer:

Immediately upon seeing it, he will repent and ponder with understanding and contemplate the "Vav" again. For through repentance, the name is reversed from the "Bet" of "Vav" to the "Bet" of

"Bereshit." For it is the secret of the being of the keepers of the name, the four holy letters, the "Bet," which are the greatest in rank, and upon the "Bet" of "Bereshit" rests the multitude, and two of them are at its end. And it is known that the name of all four of them is the word "Adam," and they are the first faces. And the hint is when they reach the pure stones of sapphire, which is the secret of the sixth sphere, which is the seal of the six days, do not say, "Water, water."

And the secret is that "Adam," which is water, is hinted at twice, first referring to the upper waters, and second, to the lower waters. Therefore, they said that the upper waters depend on the statement whose secret is in the ashes which turn into beauty. You should know this from the word "Bereshit" and their statement "Bereshit" is also a statement. And its translation in Aramaic language is hinted in Wisdom and its secret is in the 28 letters, which is squared and returns to the Book of Formation, which is the Tetragrammaton, whose secret is "Ehyeh" with 21, and about it, it is said that it is the seal of the Holy One, blessed be He, as it says, "The Lord God is truth" (Jeremiah 10:10). And likewise, you find them at the beginning and at the end, "In the beginning, Elohim created," and its secret is in "Be'A," and it was missing from the seal whose secret is in "Bet," 120 and Aleph. And the testimony is that their count is Wisdom and Understanding, and the wonder upon the son whose numerical value is 42, going out from "Bereshit" until "Vav and 'Vav' and 'Vav,' needs sharing as you will hear. But be cautious not to seek understanding from the power to the act until you receive the path from the mouth of a complete wise man who has already brought out his understanding from it, from the power to the act, and has seen the visions of God.

And this is the first secret upon it. Know that the acronyms of the first verse of the Torah must be shared with the last in it, and you should take the beginning and end of the first, which is Bet and Tzadi, and the

end and beginning of the last, which are Lamed and Vav, and this is the secret of "Betzalvo" (in His shadow I delighted) (Song of Songs 2:3), not as the wicked of Israel who sin with their body. And you should combine with these immediately two letters from each side, Reish Aleph from the beginning and Reish Aleph from the end reversed, and connect them four to four letters. And you should know from them why it is said, "And the Lord repented that He had made man on the earth" (Genesis 6:6). And below it is said, "And God called to the light 'day'." And if you rush to your place again, and beware of drawing the sword lest your heart goes astray in the matter of "And their hearts were turned, and they trembled" (Genesis 42:28). And say three times the letter Lamed, "Go, go." And further, connect also four letters from the last verse, which are Lamed, Bet, and they contain the number of those eight letters, in the secret of the name "To You, Lord, belong greatness and power," etc., and they include all that is in heaven and on earth.

And know that you will find the two Bet's in Bereshit are numerous to inform you of the secret of man, who is great and composed of matter and form. And in the midst of the clean heart of the small house, meaning a point at the utmost smallness, namely, a point within the circle, and its name is Degash, which is the earth, called "Tohu and Bohu," which is in the heart of the world in a point within the circle. And beneath the house is Shin and Aleph together with a Dagesh and a Shva are equal. And you should know from this that beneath it are two points that move it with extreme speed of motion, resembling the movement of the Shva, but the Dagesh within it strengthens its heart "for Pharaoh's heart is heavy," which is the attribute of severe judgment, and within it is the north side open but three winds are closed. And after the upper line a small part goes out behind it, and likewise after the lower line, a slightly larger part goes out behind it than the upper line. And its shape, Beth, testifies of its shape, which is creation, this has

some understanding in its upper part which is greater than in its lower part, how its face sees what is behind it. But its supervision is in what will come after its existence and receives abundance from it, which is hidden from it, and this is the divine thought that created itself. And this is its name, "water," which is wisdom and it rides on man and Eve, and behold, her heart is in her midst.

And this is the secret of its three points: a point in her heart alone, a point together with another point, and from them, you will find their secret, full of a messenger, a Satan, and this is their initials. Also, connect the remaining letters, Heh Vav Dalet, which are Yud Heh Yud Heh Yud Heh, and you will find "Adam." Here, the initials of "Adam" are upon him from above, like the appearance of the initials of "Adam" in the image of the living God when he lives in the image of God. And everything is in the count of the Sephirot upon him from above. And here, the image comes out from the two measures, for its coming out was from there, Yud Heh doubled Yud Heh over Yud Heh are Recheb Ah, and you find them the initials which are divine measures. And three times Yud Heh simply, "Adam" ascends. And here, the first and remaining are also the end of "MeBeit," and this is its shape, and this is its shape, Beth. Know that this is also in the first shape itself, but it differs from it by its movements because in its heart there is nothing except there is on its head in front of it a point in place of tefillin before them a little. And its name is Tzaytze, a crown of holiness, and its secret is an end, and its count from one side is concealed internally, and from one side is Aleph, which is 706, and they are a chariot going backward from its covenant and reaching until the end. And upon it is a straight line with a black strip, and upon it are two dots called Zayin Katan.

Know that the name "מ"ב" (Mab) initially progresses in one form, rolling from the path of "ב" to "ב" letters, such as א"ב (Aleph, Bet), ג' (Gimel), and so on until its end, originating from Bereshit without a doubt. However,

it does not follow the way some rabbis mentioned who didn't understand its path and altered it. Rather, it emerges through a well-known interchange, similar to the matter of the interchange in "מנא" (Mene, Mene, Tekel, Upharsin), which the true, accepted sages, our holy and sanctified teachers, mentioned. This is stated in Sanhedrin in the chapter of the High Priest towards the end of the Mishnah (see Sanhedrin 22). And they wrote a Torah scroll for him, concerning the matter of the writing, whether it is written in Aramaic or translated into Aramaic, based on their saying in the esoteric secret, "Pas Yida Di K'tava," meaning, "a verse written is not the same as a verse memorized," for the purpose of informing the king. And there, Rabbi Shimon Hasidah said, "One who prays should see himself as if the Divine Presence is opposite him," as it is said, "I have set HaShem always before me" (Psalms 16:8). And according to Rabbi Shimon ben Elazar who said, "This writing has not changed at all," meaning, not from "writing" to "memorization." Rav said in Gematria, "How should I write to them? פ"ג חמ"ט ופ"ריש ליה (Yud Tet Tet) plus (Pug, Chamat, Perish), from where Mene, Mene, Tekel, Upharsin were derived. And Shmuel said from Metzufah Nankefi (ממתוקפ"י אאלר"ן). Rabbi Yochanan said from Anam Anam to Qutat (אנ"מ אנ"מ לק"ת ניסרפ"ו). Rav Ashi said from Nama Nama Qutal Pursein (נמ"א נמ"א קת"ל פורסי"ן). And we have heard and seen it as Pursein, but its judgment is Pursein. In conclusion, the intent of both approaches is the same, knowing the Name from its movement and interchange.

However, ב"ש (Yud Tet Tet) is interchanged with א"ת (Aleph Tav) with י"ט (Bet Shin), but כוז"ו (Kuzvo) in Mukzaz (מוכס"ז) interchanges with יהו"ה (Yud Heh Vav Heh Eloheinu Yud Heh Vav Heh) in the Aleph Bet Ged (א"ב ג"ד), and all are equal. Similarly, אב"ג ית"ץ (Aleph Bet Gimel Yud Tzade) is interchanged with אלפא ביתא אחת נעלמת (Aleph Bet Aleph Bet Achad Ne'elamet), which opens the heart immediately to understand

the explicit truth of the blessed Name. And it's impossible to teach it except in one out of seven Sephirot, which are seven words. And it needs to be divided into four, and all ascend from פ"ד (Peh Dalet) letters with מ"ב (Mem Bet), as it is said, "And I will put My words in their mouths, and they shall speak of My heavens and My earth" (Jeremiah 23:29), which are twenty-two letters. And they need to be combined with the first ones, and it will ascend to דב"ק (Daleth Bet Kuf). Add to them, "א"ת דברי השירה הזאת עד תמם" (Aleph Tav Devarai HaShira Hazot Ad Tamam) (Deuteronomy 31:30). And connect them with "ו"ה, יל"י, סי"ע, על"ם" (Vav Heh, Yud Lamed Yud, Samech Yud Ayin, Ayin Lamed Mem), derived from "ויסע" (Vayisa) and combine them, and you will find its secret.

However, the secret of the מם מם מם in Bal'az (בלעז), from Metzrisun (מצריצון), Morti (מורטי), and the secret of בית בי"ן (Beit Bet Bin), in Naritzun (נריצון), Buwan (בווא), and they are sealed six times "יהו"ה" (Yud Heh Vav Heh) ascending 26. And it needs to be calculated four times four on the chariot of the Name, then its secret, Adam, will be revealed. Just as they are truly eight times five, which are the beginning of the five and its end. And there is its middle. Behold, מ"ב (Mem Bet) adds to them two, and their secret is all Adam, 26, and the secret of Adam in Adan (עד"ן), the upper and lower Paradise.

However, you need to examine the great designs and divide them into two equal parts of the Name alone, which are the head and tail of the Name of the Son of Mem Bet. The head goes upwards, and the tail goes downwards, and so is the Name of Bereshit like it. And see and consider the eight letters of this, and eight letters of the hint, "playing before Him at all times" (Proverbs 8:30). And the hint, "at all times, before the Holy" (Leviticus 16:2). And this sign is with the value of 22, which are מ"ב (Mem Bet), and they are equal. Therefore, with the equal of the Berit Milah (ברית מילה) circumcision.

The truth is that their count is twenty-two, four thousand years, and from them, the rest are in the number of one thousand forty, which in total alludes to Adam. They are a sign for HaShem, which is five thousand and forty years, in which the reign of the sun was completed, and its dominion ceased over Israel. For his reign was for the seven days of creation, in the secret of combining the signs over the written days. The day, by the way, corresponds to Aleph Bet Gimel Daleth, which represents the ultimate refinement of the letters, one thousand and forty, as hinted in the Book of Formation. And the years of the sun in its great cycle are twenty-eight years, and five thousand and one hundred ascend forty times twenty-eight, and their secret revolves and renews, as the verses fall. The secret falls and its secret operates. Now, "28) "חזו"ז" and "28) "כ"ח" are honored, and they walk from twenty-eight to operate, which is the ultimate of its cycle. And at the end of the exile, he will have ten years, and his power will be completed, and his scepter will depart, and the scepter of his kingdom will depart from the twelve tribes of Israel. For it is written, "He set the boundaries of the peoples according to the number of the children of Israel" (Deuteronomy 32:8), and "still in the treasury of the house of the Lord, by their initials and endings" (Proverbs 8:30), in the secret of the work of the chariot, which is in the third.

For the secret of Tamr is Shemesh, and its secret, Tamr, is for BaLi (ב"ל) and the secret of ten years is extra five hundred. And see the interior of the form of the Name, and Yatzavu hints to the first commandment, "HaShem, the Lord, commanded," and the secret of the first commandment, which is middle, and according to the opposite from the end to the beginning, it is last. And behold, "He commanded," in its count, is Yud Heh Vav Heh Elokim, divide it with equal value, and it will be fifty-six in the form of fifty-six, and its secret is delights, days and days, and "and" days. And who can recount His praises, for they are

numerous to recount, yet with all this, the creation was sealed with twenty-two letters, thirty-two paths, twenty-two for good and twenty-two for evil, as "good is opposite evil," and "evil is opposite good," and good distinguishes evil, and evil distinguishes good. Goodness hidden for the good, and evil hidden for the wicked.

And thus, one should be careful in the laws of attributes from every side, and HaShem, in His mercy, will open your heart to His Torah with all Israel, and build with us until we see the comforting of Zion in the fiftieth year. And establish in us the verse written, "And you shall sanctify the fiftieth year, and proclaim freedom throughout the land to all its inhabitants; it shall be a Jubilee for you, and you shall return, every one to his possession, and every one to his family shall you return" (Leviticus 25:10). This is the verse after which, "The blessing of HaShem brings wealth, and He adds no trouble to it" (Proverbs 10:22):

In the manner of the reasons and the sitting, and the supreme name is Chalam, and the secret of wisdom and understanding, and includes the first that was created from the three names that instruct about the physical bodies, three hundred, and its secret is six, three hundred. And the candle in the Eye is Chashmal, and its secret is the spirit of the living God, and it is sealed, as "The openings of the holy seals are to HaShem" (Exodus 39:30). And the name of the upper line is Rapha, and it instructs about the attribute of judgment, heal. And its form is like a circle around the letter and it is pierced with three points that we mentioned.

Thus one must understand all the secrets of the Torah in this manner, which is the Holy of Holies and deeper than the previous. For the secret of the Name, Son of Ma"b (Son of Forty-Two), this is its correct and straight path for all, and it is as you will see it here, that you will need to understand it explicitly. For in it, redemption truly comes without any

doubt in the world, and there is no greater wonder than this miraculous one:

Perfect and complete praise to the Eternal God.