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Sefer Raziel HaMalakh

The Book of the Angel Raziel



ספר רזיאל המלאך

A NEW ENGLISH TRANSLATION

from the Vilna editions of 1877 and 1880

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Introduction

Sefer Raziel HaMalakh, "the Book of the Angel Raziel", is one of the most famous books of Jewish magic. Tradition says the angel Raziel, "the secret of God", gave it to Adam after he left Eden, so that he would know the order of creation, the names of the angels and the secrets of the heavens. The book as we have it was compiled in the Middle Ages from older works: the *Book of Mysteries* (*Sefer HaRazim*), the Hekhalot writings on the heavenly palaces, teachings of the German Pietists, and *Sefer HaTemunah*. It was first printed in Amsterdam in 1701 and was kept in many homes as an amulet against fire and harm.

This edition

This is a new English translation, made by Aether Forge from the 1880–81 reprint (approved by the censor in Vilna in 1880, printed by Alapin in Warsaw in 1881), and checked against the sharper Vilna printing of 1877, which it copies page for page. Both are in the public domain.

- **Names stay in Hebrew.** Divine names, angel names, letter strings and number plays are given in Hebrew letters, with a transliteration in brackets. Their power, in the book's own view, lies in the letters, and an English spelling alone would lose it.
- **Prose is in plain English.** Long passages, prayers and instructions are translated for an English reader. Bible quotations carry their references.
- **The drawings** of seals, amulets and angel scripts are reproduced from the Vilna printing of 1877, where they appear in the text.
- **Notes** are gathered at the back of the book, by part and section. Where the two printings differ, the notes give both readings.

- **A small raised question mark (?)** marks a letter or word that is worn, smudged or doubtful in both old printings. The most likely reading is given, and it is left marked rather than guessed at. As with any edition of an old printed text, these few places remain open.

A NOTE ON THE RITES

A few rites in this book call for the slaughter of a bird, or aim to drive a person from their home. They are translated in full, because they are part of the historical text and because a translation should not hide what a book says. Aether Forge does not recommend them and does not condone the harming of any creature or person. This note covers the whole book and is not repeated in the pages that follow.

This book is offered for study and for spiritual and creative practice. It is not a substitute for medical or psychological care.

From the Hebrew Edition

Title Page and Preface

The title page, the preface of the first printing, and the opening of the Book of the Garment

The Title Page

This is the title page of the printing this translation is made from: the Warsaw reprint of 1881, which copies the Vilna edition of 1877 page for page. The 1877 Vilna title page names different printers; its text was used only to check readings.

This is the Book of Adam the First, which the angel Raziel gave him.

This book belongs to the Lord. The righteous shall enter by it, to rise to a precious rank, a house of God, and to cleave to the glory of God. For the whole house of Israel it is a choice treasure: for children who are wise and understanding, for success and for blessing, and to put out fire, so that it shall not take hold of the house. No demon and no evil harm shall dwell in the home of one who keeps this holy, honoured and awesome book hidden and stored away with his silver and gold, his treasure and his wealth. In a time of trouble it shall be his rescue from distress. All the generations shall bear witness to it and tell of it.

So it is said in the Book of the Garment, folio 4b: "Even one who is not worthy to study it, but keeps it hidden in his house, will surely be saved from fire, from raiders and from ruin."

We have now added precious notes to this holy book by the man of God, holy and greatly revered, the rabbi and preacher of the holy community of Kozienice, may his merit protect us.[1]

Printed by Yisrael Barukh, son of Rabbi Yosef HaKohen Alapin. Vilna.

At the foot, in Russian: *Sifro deodom kadmaa*, that is, the Book of Adam, or On God's Creation of the World. From the Vilna edition of 1877. Warsaw, printing house of I. O. Alapin, Dzielna Street No. 4, 1881.[2]

The Printer's Preface

For the sake of the union of the Holy One, blessed be He, and His Presence, through the One who is hidden and concealed. Blessed be the name of His glorious kingdom for ever and ever.

> *See this new thing: it has already been, for ages past.*
> *Through it a man may know all the hidden and secret knowledge.*
> *This is the book of the generations of Adam, in which the one who searches and understands may read the generations, the end as from the beginning.*
> *The ways of the Lord are straight, and the righteous walk in them, to have a name and a remnant.*
> *Then their light shall break forth like the dawn, to give light to the eyes, to see in the shining mirrors.*
> *No harm shall come to the righteous who seeks to understand the pure sayings that go out from the ten sefirot.*[3]

This book lay hidden with me, sealed among my treasures. For some years my people have pressed me to print it, and I refused, for in all my days I have never said a thing and then gone back on it. But then I saw that much of it, the greater part in size and number, had already been printed in a book called *Tsur Otiyot*, in another tongue. And I saw that this holy and honoured book was in the hands of poor men, poor in words of Torah, who paid large sums to have it copied one from another. Copying is a great labour, and it was done with little skill, so that error followed error until the errors outnumbered the text, with no one to check it. Heaven forbid, it could have led to ruin.

So I searched and inquired carefully whether the book in my hands was correct. I spent a great deal of money to borrow books from other lands, and I saw that mine was the father of them all, and that all of them had been copied from mine. I proved this to my people. In my copy is the name of the

young Eliezer, son of the great Rabbi Yehudah, who received the Work of the Chariot from Rabbi Yehudah the Pious, who received it from his father, Rabbi Shmuel the Pious.[4] Surely he himself corrected it. It also bears the signature of our teacher Rabbi Tevele, a man whose name went from one end of the world to the other.[5] These men would never have broken the command "Let no wrong dwell in your tents" (Job 11:14), which is said of one who keeps an uncorrected book in his house.

I have also found great benefit in this book for prayer. It is asked: why were the men of old answered at once when they prayed, while we cry out all day and no one heeds us? Because they knew the Name, as it is written, "Because he has known My name, he shall call upon Me and I will answer him" (Psalm 91:14–15). Many prophets prophesied only by first studying this book, as is said on folio 3: it prepares a man for prophecy. For God gives wisdom to the wise, and everything in this world needs preparation, as Elijah needed the jar of flour, Elisha the jug of oil, and Israel went up armed. Understanding this book fulfils the verse "the earth shall be full of knowledge" (Isaiah 11:9). And inside the book, on folio 3b, it says: "Whoever is worthy of it, happy is he and it is well with him," for it is not given to all, and not everyone will understand it or grow wise from it.

I said: what if this holy, honoured and awesome book falls into the hands of someone from the side of impurity? But the fool will not understand it; only a wise man who understands of his own mind. It holds every moral quality, as is written in the rebuke in the Great Book of Raziel. Surely no stumbling, wrong or loss will come about through this holy book, only good, for whoever is worthy of it, and great benefit for requests and prayers, as it is said, "everyone who is called by My name" (Isaiah 43:7).

I have seen the affliction of my people in the secret of secrets.[6] The shells, the powers of the other side, have filled the upper places, and the Presence is in

distress. Since the Temple was destroyed the shadows have lengthened toward evening, and the mixed multitude has brought confusion into the worlds. Israel has been brought low, without words of Torah or of prophecy, for death has come up through our windows (Jeremiah 9:20): these are the shells and the veil that covers, as it is said, "You have covered Yourself with a cloud, so that no prayer can pass through" (Lamentations 3:44), and "those who look out of the windows are darkened" (Ecclesiastes 12:3): these are the prophets, called seers, who could no longer see in prophecy. Still they used the holy spirit through the Urim, as it is written, "He put his hand through the opening" (Song 5:4): it was like a finger in a wide space. Now it is like a finger in a wall, for the barrier has thickened and the opening has been stopped up by our many sins, until we are like donkeys that follow the material, and the power of the mind has thickened.

Even those whose bellies are full of all the wisdom of the world do not wish to learn the wisdom of the Kabbalah. They rely on the Mishnah, "the Work of the Chariot is not expounded even to one" (Hagigah 2:1), and do not see that the Gemara goes on: "unless he is wise and understands of his own mind." That forbids only expounding to him; without expounding he may learn, even if he does not fully understand, for example from a book. Did not Ezekiel write it down, and the other prophets too? And if you say the matter is bound up and sealed, then let it be bound up and sealed in this book in those places.

Some say that the angels were changed at the destruction of the Temple, as the Midrash says on the verse "He has cast down from heaven to earth" (Lamentations 2:1). They do not understand the plain meaning. Every practical Kabbalah needs one to aim at the seasons, the months, the days and the hours, for the angel changes every hour, as the book itself explains. The Holy One, blessed be He, brought darkness, and they could no longer reckon the

hours, as the Midrash on Lamentations says: a king of flesh and blood puts out the lamps when he mourns, and so it is said, "the sun and moon are darkened, and the stars withdraw their shining" (Joel 2:10). The angels were changed only for them; the angels themselves stood at their posts as they have since the days of the world. And there are those who say, "Who has gone up to heaven to testify to these things?" They deny the teaching of Moses and the prophets. Woe to the ears that hear such things, and woe to the eyes that see them. Their ears are heavy so that they cannot hear, and their eyes are shut so that they cannot see (Isaiah 6:10), for the goal of the Kabbalah is the heart of the Torah, as the *Shelah* teaches.[7]

This is the order of the steps. "The ignorant man cannot fear sin" (Avot 2:5), so he must first learn the 613 commandments. Learning brings us to deeds, and deeds are a ladder to contemplation, which is the hidden part, and by it he will be worthy to see the pleasantness of the Lord. It is known that the end is greater than the beginning, as it is written, "The end of a thing is better than its beginning" (Ecclesiastes 7:8), for every beginning is for the sake of its end. So a commandment is better than the study of the revealed, and the hidden is better than doing a commandment. That is the meaning of the verse "For the commandment is a lamp, and the Torah is light" (Proverbs 6:23). The hidden is the light of a torch. You cannot say that "Torah is light" means the revealed teaching, for the commandment ranks higher, so why would the revealed be called light and the commandment only a lamp? It must be that "Torah is light" is the hidden teaching.

It is known that if a man brings a small lamp near a great fire, it goes out before it reaches the fire, swallowed by the fire's fullness; but another fire can be brought to it. So the Holy One, blessed be He, is a consuming fire, and the soul of man is the lamp of God (Proverbs 20:27). The heart of it is to cleave to the Holy One, as it is written, "You who cleave to the Lord your

God" (Deuteronomy 4:4). Can a small lamp cleave to so great a light? Only by doing many commandments, which together become a fire, and then it can cleave. How much more one who busies himself with the hidden part, which is itself a torch, and can cleave to the Holy One, blessed be He.

It is known that the revealed part belongs only to this world. Even some commandments that seem to have no hidden side have the revealed as their main part: "the name of the Lord is called upon you" (Deuteronomy 28:10) is the tefillin of the head, and the *sukkah* atones for one who deserves exile; and so with all the commandments, look carefully. That is what is written: "The hidden things belong to the Lord," to cleave to the Lord, "and the revealed things belong to us and to our children" (Deuteronomy 29:28), in our exile in this world, while father and son are as one. But in the world to come every righteous man has a dwelling of his own. There is a further hint: the word *Elohim*, the name by which this world was created, as it is said, "In the beginning *Elohim* created" (Genesis 1:1), has the numerical value of *ha-teva*, "nature", for this world is ruled according to nature, and so, as was said above, it needs preparation.

"If they were wise they would understand this, they would consider their end" (Deuteronomy 32:29): their end is to cleave to the Holy One, blessed be He. It is the coarse matter, thickened by our sins, that prevents it, and we have no remedy but to break the shells by the sweat of deep study. As it is written, "By the sweat of your brow you shall eat bread" (Genesis 3:19): this is the Torah, as it is said, "Come, eat of my bread" (Proverbs 9:5). And by weeping, for all the gates are locked except the gates of tears. *Bekhi*, "weeping", has the value 32, to show that by weeping the thirty-two paths of wisdom are opened, the power of *Mah* (45), the supreme name spelled *Yod He Vav He*.[8] And that is *dim'ah*, "a tear": *ad mah*, "up to *Mah*", up to the power of *Mah*. By this a man may come to know the secret of secrets, the hidden of the hidden,

until he cleaves to the Ancient of Days, and his rank shall be higher than the angels. So too whoever is worthy to learn and understand this book: God will be with him, and he will be like Enoch, whom God took (Genesis 5:24), and in him the verse will be fulfilled, "Now it shall be said of Jacob and of Israel, what God has done" (Numbers 23:23).

"This is the book of the generations of Adam" (Genesis 5:1): the book of Adam the First, as the *Zohar* says.[9] "This is the book": a real book. We have explained that while Adam was in the Garden of Eden, the Holy One, blessed be He, sent him down a book by the hand of Raziel, the holy angel appointed over the high holy secrets. Engraved in it were the high engravings and holy wisdom, and seventy-two kinds of wisdom unfolded from it into six hundred and seventy engravings of the high secrets. In the middle of the book was an engraving of wisdom by which to know the fifteen hundred keys that were not given even to the holy ones on high, and all of them were sealed in that book. And so on, until: "At that hour the Holy One, blessed be He, hinted to Raphael, and he returned the book to him. Adam studied it and left it to Seth his son, and so to all the generations until it came to Abraham, and by it he knew how to gaze upon the glory of his Master. And so too the book was given to Enoch, and from it he gazed upon the glory on high." And in the *Zohar Hadash*, portion *Terumah*: "Enoch found the light that Adam the First had lost," and so on, until "the messengers came, high angels, and taught him wisdom."

"... high wisdom; they gave him a book that had been hidden within the Tree of Life, and he learned from it." So we have it that the Holy One, blessed be He, gave a book to Adam by the hand of the angel Raziel.

You may ask: how can it be that the book quotes teachings of Rabbi Akiva and Rabbi Ishmael and the *Book of Formation*? That is no difficulty. The *Zohar* says on the verse "This is the book of the generations of Adam" that Adam

was shown each generation until he came to the generation of Rabbi Akiva; he saw his teaching and rejoiced, saw his death and grieved. The Talmud too says that God showed Adam every generation and its teachers, every generation and its leaders, until he saw Rabbi Akiva, rejoiced in his teaching and grieved at his death.[10] So Adam saw each generation and its teachers and saw into their teaching, and there is no difficulty at all.

Nor should one wonder that this book, on folio 42, says to write names on myrtle leaves and so on. That is no difficulty, for the ban on erasing applies only to the seven names, and on one reading also to *Ehyeh*, as is set out in *Yoreh De'ah* 276:9.[11] Nor should one wonder at what is written below, on folio 3: "These are the words of the book." That too is no difficulty; it is like what is said in *Berakhot*, "one who wishes to become … let him bring …", for everything needs some preparation, as was said above.[12]

You may say: it is written, "Whoever makes use of the crown passes away" (Avot 1:13). They do not understand the plain meaning. "The crown" is *Keter*: surely one who makes use of the *sefirah* of *Keter* passes away, as those who know grace know. But the works and amulets in this book one may use where there is need, so long as it is in purity.

Come and see the praise of this book. Whoever is worthy to study it in holiness and purity gains merit for himself, for his children and his children's children, and all the more for his father, for a son brings merit to his father. Only he must treat it with honour. As is said in the introduction to the Book of the Garment, folio 4: "Even one who is not worthy to study it, but keeps it hidden in his house, will surely be saved from fire, from raiders and from ruin," and so it is said in this book, folio 40a.

What the book contains

- **On this page begins the Book of the Garment.** It holds the prayer of the book, how Raziel gave it to Adam and how one must conduct oneself with it; the names of the seasons and of the serving angels of every season, every month and every day; the names of the heavens and the earth and of every wind; and the angels of every sign and the servants of the seven planets in each season, with the adjurations.
- **Folio 5b begins the Great Book of Raziel.** It holds a moral rebuke "sweeter than honey and the honeycomb" (Psalm 19:11), the Work of the Chariot and other matters, every word of it most fitting to expound. It includes the angels and their workings, and how to know the winds and the heavens and every single thing.
- **Folio 21a** begins to explain the Name of Seventy-Two, its workings and the form of its letters and points.
- **Folio 28 begins the Book of Noah.** It holds great workings, the Work of Creation, prayers and the *Shi'ur Qomah*, the Measure of the Body.
- **Folio 30a begins the Book of the Signs.** It includes amulets for every purpose, tried and tested, and an explanation of the Names of Seventy-Two and Forty-Two and their workings.

It must be made known that one may not speak the holy names aloud, only think them in the heart, even in prayer. That is what the Talmud says on "and serve the Lord your God with all your heart" (Deuteronomy 11:13): "What is the service of the heart? It is prayer" (Ta'anit 2a). Prayer, of course, requires the letters to be spoken clearly; but the mention of names is different, for it must be intended and not spoken.

I have brought this copy to print exactly as it was in the manuscript, letter for letter. In the holy names especially, and in the names of the angels, I checked every letter four times. If I have erred, may the Lord forgive me. All

of the above is the word of the corrector, who brought the copy to press: the humble Joseph, son of Abraham of blessed memory, judge of the holy community of Amsterdam.[13]

The Book of the Garment

The Book of the Garment, engraved in holiness and purity, filled with the secrets of wisdom, making known the hidden things of understanding, making the humble wise, brightening the face, teaching the tongue to speak plainly, refining the grieving heart, healing to the body, giving hope to the bones, shining like the morning star, girded with strength and might, prepared for the world of the soul.

Before the generations it was set in place, from the days of old; it dwells with the holy ones on high, written in brightness, refined, flowing like a spring of purity, laid up in the treasuries of the hidden power. It is more honoured than pearls, more precious than all treasures; gold cannot be set beside it, nor can it be weighed against the gold of Ophir.[14] There is no measure to its wisdom, no searching out its understanding, no counting the words of its secrets; they are like the sand of the sea. Those who know it are like the troops of fire; those who search it are like the sons of the heights. It is a tree of life to those who hold it fast (Proverbs 3:18). Those who keep it guard it like the apple of the eye; those who honour it inherit honour; those who find it find life; those who understand it gain learning. It saves those who keep it from death, delivers their souls from the pit, and strengthens their arm in the fear of the Lord. From it comes instruction for your mind, from your own mouth, for the life of the world to come: the Chariot and the seraphim, down to the heel, the work of God in the Garden of Eden.

For the living God is a treasure-house of the fear of the Lord. The whole earth is full of His glory (Isaiah 6:3). He set His throne in the heavens, and

the heaven of heavens cannot contain Him (1 Kings 8:27). He bowed seven dwellings for His glory. A thousand thousands serve Him, and myriads of myriads are His legions; troops of blazing fire and coals of fire are set before Him. At His dread the mighty tremble, and at His voice the doorposts shake (Isaiah 6:4). His likeness is like the look of fire; His body is like beryl and onyx; His feet are swift as lightning; His throne is fearful like the gleam of ice. His angels are girded with the rainbow, His wheels are rings of flame. Dominion and dread are with Him, and words of fear and trembling. He is hidden from the eyes of all the living; the creatures full of eyes have not glimpsed Him. Cloud and thick darkness are round about Him (Psalm 97:2), and the *hashmal* is the window of His dwelling, where He dwells alone. Hidden things lie open before Him in their order. He brings the deep things out to light, uncovers the hidden, reveals what is revealed; nothing is dim to Him and darkness does not darken before Him, for the whole world is nothing beside Him. In all things He does as He wills and desires, for His word is sovereign; His saying stands and His counsel is fulfilled. No one can say to Him, "What are You doing?", and none can answer Him back. The souls of all are a trust in His hand; He brings low and lifts up as He pleases. At His rebuke the sea flees; He dries up the deeps, darkens the moon and the sun, dims all the stars of light, removes mountains before they know it, and makes the earth tremble when He looks at it. His are counsel and might, and from Him come knowledge and understanding. He gives wisdom to the wise and knowledge to those who know understanding (Daniel 2:21).

And He is in this holy book, in the seventy-two letters. He gave it to Michael, the great prince who is over the seven princes who serve the King of the kings of kings. By it He made Adam the First wise at the beginning of wisdom. By it Adam grew shrewd and gave names to every beast and animal, bird, creeping thing and fish, and by it he understood, and his wisdom grew greater than all that God had created in the six days of creation. From the

time that he read in this book and spoke its letters, his dread lay upon all creatures, and all who saw him trembled before him. Then Adam understood that this book is truth and all its holy letters are truth. He honoured it greatly, with all his strength and holiness, using it in purity, modesty and humility.

And he understood, by a spirit of wisdom, and took a bar of gold, refined it in the fire seven times, and engraved on it the letters of the holy book in holiness and purity. He set it in the cleft of the rock, east of the Garden of Eden, for the earth could not bear its power.[15] For wherever Adam held it and read from it, the ground swayed like a ship. If he spoke it over a mountain, the mountain melted like wax. If over the sea, the sea froze like frost. If over fire, the fire became like dust. If he spoke it over lions, leopards, bears and evil beasts, they were struck dumb. Over a serpent or any creeping thing, he silenced them like a bird. Speaking and calling this holy name, with its letters and in its holiness, before the sun and the moon, Orion and all the lights, he ruled over them, as the righteous man rules in the fear of God.[16] He rebuked the spirits, the demons, the harmful ones and the accusers, male and female; and when he spoke it over man and woman, they obeyed him as he desired and wished. If he spoke it over a high tower or a fortified wall, it fell to the ground at once. If over a fruit tree, it gave fruit out of season. If over battle and war, wonders came before him. And he knew everything, and by the power of this holy thing it was known to him whether for death or for life, for good or for ill. From it he learned the secrets of the times and the moments, the number of the days, and the reckoning of the seasons and jubilees until the end of the world, from end to end.

When Seth his son was ten years old, he trained him in its way and taught him all the letters engraved in this holy book. He told him all its mighty deeds, its power and its wonders, and what he had done with it, and showed

him that he had placed it in the cleft of the rock. He taught him that, whenever it is to be used, a man must keep himself for seven days. In them he may not eat onion, garlic or anything sharp, nor fish, nor meat, nor anything that brings out blood. Every day he must go to the rivers and bathe in purity, once in the morning and once in the evening. And he taught him never to handle it in arrogance or lightness of mind, but only in humility and fear, in purity and holiness, for such is the way of all who know it and understand its letters.

After all this Adam departed to his eternal home. Seth his son rose up and held to it with all his strength, turning neither right nor left from anything his father Adam had commanded him; for he too was wise and understanding, knowing insight and discernment. Through the wisdom of this holy book the gates of wisdom and shrewdness were opened to him, to know good from evil, to refuse the evil and choose the good. And he looked, and saw the early generations going after vanity and emptiness and the work of their own hands. They began to call idols by the name of God and exchanged their glory for folly; they did not know and did not understand, for they walked in darkness.[17] Seth understood, by the secret of this book and the letters of the holy Name engraved in it, that God would break the bounds of the sea and flood the whole world by His power. So he made a sealed casket of gold, placed the book in it with all the finest spices, and they hid it in a cave, in the city called Enoch that Cain his brother had built.[18]

Part I

The Book Given to Adam

The prayer of Adam, the coming of Raziel, the seasons and the winds

The Prayer of Adam

This is the prayer that Adam, the first man, prayed in the hour he was driven out of the Garden of Eden, until this holy book was given to him. He pleaded before the Almighty and said:

"Lord, God of the world, You created the whole world for the splendour and the glory of Your honour and Your kingdom. You have revealed Your wonders and Your beauty to every generation. Nothing is hidden from You, and nothing is concealed from Your eyes.

You formed me with Your own hands and made me ruler over all Your creatures, master over all Your works. But the cunning, cursed serpent led me astray with the tree of desire and delight, and the woman at my side led me astray too.[1] And You did not tell me what would become of my children, or what would come upon the generations after me.

I know and understand that no living being is righteous before You. What strength do I have, to stand up to You? I have no mouth to answer, no words to speak, no face to lift, for I have sinned and done wrong, and for my sin I was driven out today. Now I break and plough the ground, to work the earth I was taken from. The creatures of the earth no longer fear and dread me as they did at first, for since I ate from the Tree of Knowledge and broke Your word, my wisdom has been taken from me. I am ignorant and do not know; I am a fool and do not understand what will be.

And now, merciful and gracious God, turn again in Your great mercy to the first of Your creations, to the spirit You breathed into me and the soul You gave me in Your kindness at the beginning. For You are kind, slow to anger and rich in love. Let my prayer rise before the throne of Your glory, and let my cry reach the throne of Your mercy. May the words of my mouth and the

thoughts of my heart be pleasing to You. Do not turn away from my plea. You were, and You are, for ever; You are King and You rule.[2] Have pity on the work of Your hands. Give me understanding and make known to me what will become of my descendants and my generations, and what will come upon me every day and every month. And do not hide from me the wisdom of Your helpers[3] and Your angels."

Raziel comes to Adam

Three days after his plea, the angel Raziel came to him. Adam was sitting by the river that flows out of the Garden of Eden, in the heat of the day, and the angel appeared to him with a book in his hand. He said to him:

"Adam, why are you so dismayed? Why do you grieve and worry? From the day you stood in prayer and supplication, your words were heard. I have come to teach you pure words and great wisdom, and to make you wise in the words of this holy book. Through them you will know what will happen to you until the day you die.

Any of your children who comes after you, and all the later generations who use this holy book in purity, with an honest heart and a humble spirit, and do all that is written in it, will know as you do what will come in every month, by day and by night. Everything will be open to them. They will understand and know whether there will be trouble or famine, plague of wild beasts[4] or rain or drought; whether the harvest will be plentiful or poor; whether the wicked will rule the world; whether there will be locusts or crop-worms; whether the trees will drop their fruit; whether boils will strike people; whether there will be wars, or suffering; whether death will rule over people or cattle; whether a good decree will go out from on high, or an evil one; whether blood will be shed, or the slain lie in the city.

Now, Adam, come close, and I will make known to you the way of this book and its holiness."

Then the angel Raziel opened the book and read it aloud to Adam. When Adam heard the words of this holy book from the mouth of the angel Raziel, he fell on his face, trembling. And the angel said: "Adam, get up. Be strong, do not be afraid, do not fear. Take this book from my hand and guard it, for from it you will know and understand, and you will make it known to everyone who is worthy of it, and it will be their portion."[5]

At the moment Adam took the book, a fire blazed up on the bank of the river, and the angel rose to heaven in a flame of fire. Then Adam understood and knew that this was an angel of God, and that the book had been sent from before the holy King. And he kept it in holiness and purity.

The rite of the book

These are the words of the book. If anyone wishes to succeed and to do something by it:

Let him count three days before the new moon. He must eat nothing that may be impure, nothing that comes from blood, and drink no wine, and keep away from his wife. On these days he bathes in water before dawn.

He brings two white turtledoves and slaughters them with a copper knife that has two edges: the first dove with the first edge, the second with the other edge. He takes out their entrails and washes them in water. He takes three shekels' weight of old wine, pure frankincense and a little clean, clear honey, mixes them together with the doves' entrails and fills them with it. He cuts them into pieces and puts them on the coals before dawn.

He is wrapped in a white garment. He stands, and walks barefoot, and recites the names of the angels who serve in the month in which he is working,

and sets out everything in order, every day, three times a day.[6] On the third day he brings all the ashes, scatters them on the floor inside the house, lies down on them, and recites over them the names of the mighty, strong, powerful, holy and ruling angels.[9] Then he sleeps, and speaks to no one. The angels will come to him at night, in a vision, plainly and not in riddles, and they will tell him and reveal to him everything he asks, without fear.

Enoch

Four generations later Enoch son of Jared arose. He grew wise in the fear of God and kept himself pure, bathing and sanctifying himself in living water. He laid his plea before the Creator of all, and in a dream he was shown the place where the book was hidden, how it should be used, what its work is and the holiness of its purity.

He rose early and went to the cave, and waited there until midday,[7] so that the people of the place would not know of it. He pleaded before God, blessed be He, and rose in purity, and held fast to the pure Name. When he understood it, his eyes were opened in all his ways. He lived by it and walked in it until he became like the holy ones on high and was set apart from the people of the earth, "and he was not, for God took him" (Genesis 5:24).

From this book he grew wise in the seasons and the constellations, in all the lights that serve each month, in the names given to each season, and in the angels who serve in the four seasons of the year. He learned the names of the earth and the names of the heavens, and the names of the sun and the moon. He was honoured in all his strength and understood every wisdom, beyond Adam, the first man. And he understood that the generations after him would not have the strength to keep it, for it is deep and weighty. So he hid it.

Noah

So it stayed until Noah son of Lamech arose, "a righteous man, blameless in his generations" (Genesis 6:9). In the five hundredth year of his life the earth was corrupted by the violence of those generations, and all flesh had corrupted its way on the earth. The cry of the earth rose up to heaven, before the throne of glory of the Holy One, blessed be He. "And Noah found favour in the eyes of the Lord" (Genesis 6:8).

Then the holy Raphael appeared to him and said: "I have been sent to you by the word of God to heal the earth, and to make known what will be and what to do to be saved." Then he gave him this holy book and taught him how to use it, what its work is and the holiness of its purity. He said to him:

"Hear the word of the Lord. You have been found a righteous man, blameless in your generation. Here, I give you this holy book, and I make known to you all its secrets and mysteries, to be used in holiness and purity, in modesty and humility. From it you will learn to make an ark of gopher wood. You will go into it, you, your sons, your wife and your sons' wives, to hide for a little moment, until the wrath has passed."

Noah took the book from the hand of Raphael, the holy prince. When he understood the letters engraved in it, the spirit of the Lord rested on him, and he built the ark, its length and its breadth, by the knowledge he gained from this holy Name. And he was told: "Come into the ark, you and all your household, for I have seen that you are righteous" (Genesis 7:1).

Then Noah son of Lamech hid the book before he went into the ark.[8] He understood all its letters, and he understood how to bring into the ark the animals by twos and by sevens, male and female. "And the Lord shut him in" (Genesis 7:16), and the Flood lasted forty days and forty nights.

Then he opened his mouth with the spirit of wisdom and understanding and blessed the Lord God, the great and awesome King, and said: "Blessed is the Lord, who has given of His wisdom to those who fear Him..."

...blessed is He who makes man wise in the fear of Him, who saves the souls of His faithful, who gives understanding to those who shelter in His shadow and leaves a remnant alive. He graciously gave His servant[10] understanding of everything, and the power to speak with every man and beast, with wild animals, birds, creeping things and fish, to make known to them Your strength and Your great might.

Noah and the Ark

By the great understanding that Noah gained from this book, he knew whether it was day or night, and he knew the food of each animal and when to give it. His prayer was heard before the throne of glory, and "God remembered Noah and all that were with him in the ark, and God made a wind pass over the earth, and the waters subsided" (Genesis 8:1), and in that month the ark came to rest on the mountains of Ararat.

How the book was handed down

Noah lived by the wisdom of this book, and he made it known to his son Shem, for it was from the book that he understood how to build the ark. Shem his son used it and kept it in holiness after him. Shem handed it to Abraham, Abraham to Isaac, Isaac to Jacob, Jacob to Levi, Levi to Moses, Moses to Aaron, Aaron to Phinehas, Phinehas to his son, and so through all the generations, one after another.

Happy is anyone who is worthy of it, and it will go well with him, for it has fallen to his portion and his lot to know it. Let him understand that his portion is in it, for it is not for everyone. Not all the wise will understand it or

grow wise from it. Only a wise man who has the fear of the Lord with him will take it to heart and understand it, and a man of understanding will grasp it.

Whoever keeps this book in purity, no evildoers will come before him. He will live out his days in goodness, and every evil will be turned away from him. His life will be full of good things, and in death he will find rest. No demon and no evil mishap will touch him; he will be quickly saved from evil men, and blessing will come into his house. "He will tread upon the heights of the earth" (Deuteronomy 32:13); his name will be remembered for good and for blessing, for he will know the holy Name. He will find favour in the eyes of all who see him, and good understanding in the eyes of God and man.[11] He will be honoured before kings, by the authority of the name of the King of the kings of kings, the Holy One, blessed be He.

The purity the book requires

For whoever keeps this book must keep himself pure. He must not defile his body: he must not touch a woman in the impurity of her menstruation, nor come near a dead body, nor be defiled by anything unclean. He must sanctify his body in living water and purify himself to be like the angels.[12] He must eat nothing unclean and touch nothing impure, and do everything written in it in holiness. Then he will succeed.

But whoever is reckless with the letters of the holy Name, and does not sanctify himself or purify his body, and touches it without purity, and treats it lightly, and does not keep its ways, and dares to use it, will be punished and lost from the world. His portion will be disgrace, he will be "an everlasting abhorrence; his worm shall not die and his fire shall not be quenched" (Isaiah 66:24). Destroyers will drive him out and push him from light into darkness.

But whoever walks in the fear of his Creator and uses it in purity and holiness will be worthy of everything and will succeed in all he does. He will find grace, kindness and mercy in the eyes of all who see him, and all his enemies will fear him and be afraid of him, for he will be called by a holy name. "Whoever is wise, let him understand these things; whoever is discerning, let him know them. For the ways of the Lord are right, and the righteous walk in them, but transgressors stumble in them" (Hosea 14:10).

The book in Aramaic: when to use it

(Here the text changes to Aramaic.)

To God be blessing, praise, thanksgiving and glory in all things, for in truth this book works by this rule:[13] whatever you wish to do, do it by the course of the sun and the names of its angels, in every month: five days at the beginning of the month, five days in the middle, and on that hang all your works. For this book is great and glorious, and the Lord God has entrusted it to those who seek Him, so that whatever they do will come to pass, and it will be kept for them, as it is written, "he shall prosper in all that he does" (Psalm 1:3).

This is how anyone who wishes to work with this book should do it: he says the name of the angel of the season[14] and the name of the sun, on five days at the beginning, five in the middle and five at the end.

The four seasons

- **The first season**, when the sun is in Aries, Taurus and Gemini: 91 days, 3 hours and one quarter and a third of an hour.
- **The second season**, Cancer, Leo and Virgo: 91 days, 3 hours and one quarter and a third of an hour.

- **The third season**, Libra, Scorpio and Sagittarius: 91 days, 3 hours and one quarter and a third of an hour.
- **The fourth season**, Capricorn, Aquarius and Pisces: 91 days, 3 hours and one quarter and a third of an hour.

If you want to make cumin or herbs grow from the earth,[15] take water and pour it on the ground, and speak the name of the earth for that season. The earth will drink from your hand, and you will do it and succeed.

Workings for each season

First season, for sowing. If in the first season you wish to work by day on the seed of the earth, say the name of the sun and its creator, YHW HW.[16] The name of the first day of the week is פינו"הקר[?]. The names of the first season are סמא"ל (Samael), ענא"ל (Anael) and נגמו"ניאש (Nagmu-niash), and its prince is קי"ד מסט"ר (Qid Mastar). The name of the sun is פגיות"ס (Pagyutas). The name of the sign Aries is שעפ"ן (Sha'apan). The names of those who rule over the seed of the earth are יסודין הורמ"ס (Yesodin Hormas), יוב"א (Yuba), ערכ"ה (Arkah), דלדיא"ל (Daldiel) and ענא"ל (Anael): seven names. Then say: "I ask of you, holy ones of the worlds, that you do for me all that is in my heart, I, N. son of N."[17]

Second season, for trees. If in the second season you wish to work on trees, say the name of the earth, אה"ד (Ahad), and the name of its prince, אליאו"ן (Eliyon). The name of the second day of the week is מוהט"ר (Muhatir). The angels of the season are נמליא"ל (Namliel), צדקיא"ל (Zadkiel) and עניא"ל (Aniel), and its prince is אבי"ר אבירי"ס (Abir Abiris). The name of YHWH is אבי"ן (Abin). The name of the sign Cancer is קהד"ר (Qahdar). The names of those who rule over trees are עקרי"ה (Aqriyah), and their mighty offspring ערברקי"א (Arbarqia), קרביתי"ה (Qarbitiyah), אבכל"ת (Abkalat), נהלב"א (Nahla-

ba) and דרכתיא״ל (Darkatiel): seven names. Cast them from your mind to your Lord and ask of them, and they will do it, if it is good.[18]

Third season, for scents.[19] If in the third season you wish to work with a fragrance, say the name of the fragrance. The name of the earth is ישי״שיה (Yeshishiyah), and its prince is המ״אל (Hamael). The name of the east wind is אבי״אן (Abian), and its princes are רפא״ל (Raphael), גבריא״ל (Gabriel) and אוריא״ל (Uriel), and the name of the three is פרח״אן (Parhan). The angels of the third season are שמ״אל (Shamael), אשמ״רה (Ashmarah) and גבריא״ל (Gabriel), and its prince is אגבר״א (Agbara). The name of YHWH is סופתו״מין (Suftumin). The name of the sign Libra is אשנו״ן (Ashnun). The names of those who rule over the wind are רפא״ל (Raphael), רוקיא״ל (Ruqiel), גבריא״ל (Gabriel), נוריא״ל (Nuriel), יה״ו (Yahu), יהי״ה (Yahiyah) and מיכא״ל (Michael), with שליטיא״ל (Shalitiel).

By the strength of the fire,[20] by the covenant of the Mighty One and by the love of the One who draws near, and by the name of the two angels who serve, one at His right and one at His left, who do all His commands: whoever holds this is established, his words are heard and the awe of him falls on all creatures. He gains a good name for himself and all his family to the end of all generations. When God is angry with the world, he prays for them, and the One who sustains the world listens. They are מרקפ״רא (Marqaf-ra) and מרכפ״יאל (Markaf-iel), seven explicit names. Raise your hand towards heaven and take a vessel of glass,[21] fill it with sweet oil from its place, and over it bind the fragrance of the earth.

Fourth season, for ...[22] If in the fourth season you wish to work, say the name of the fourth day of the week, ראמ״י אור סט״ד (Rami Or Satad). The names of the fourth season are אגד״יא (Agdia), נדודי״אל (Nedudiel), ברכי״אל (Barkiel) and רב״יו דרפ״א (Rabyu Darpa). The names of the sun are אבלא״ד (Ablad), אסבו״ר (Asbur), כהד״ן (Kahdan), שחרו״ן (Shaharun) and קולדו״ן (Qoldun). The

name of the sign Capricorn is שנ"ד לוי" (Shanad Lavi). The names of those who rule over the law[23] are אדיריי"ד (Adirid), מהגד"אל (Mahgadel), עזריי"אל (Azriel), זבג"א (Zavga) and זרקוהא (Zarquha): seven names. Say: "on the day that N. son of N. is...", with a holy word and the purifications of the sun.

Workings for binding animals

First season. If in the first season you wish to bind a beast,[24] say the name of the fifth day of the week in that season, אבריונ"כם (Abriyunkam). The name of YHWH is פיו"ה (Piyuh). The name of the sign Aries is שפע"ן (Shafan). The names of the holy ones on high of God are והכרוביאוש (ve-ha-Keruviaush), בן נון (Ben Nun), בונק"ם (Bunqam), ברלו"ת (Barlut), מטבר"א (Matbara), גד"ג (Gadag) and סבלית (Sablit): seven names. They are פריי"ין (Paryin) and איסוריי"ן (Isurin).

Second season. If in the second season you wish to bind a beast of the flock,[25] say the name of the second day of the week, אהרוף (Aharuf), as above. The angels of the second season are נמו"אל (Namuel), צדקיא"ל (Zadkiel) and עמיא"ל (Amiel), and its prince is אבי"ר אבירי"ס (Abir Abiris). The name of YHWH is אגנון (Agnon). The sign Cancer is קהד"ר (Qahdar), and these are תמוניא"ל (Temuniel), בנכ"ד (Benkad) and איפט"ן (Iftan). The seven names are אכור (Akur), גדיון (Gidyon) and גרמיסון (Garmison).

Third season. If in the third season you wish to bind a camel, say the name of the fourth day of the week, אנתכון (Antakon). The angels of the third season are שמסיא"ל (Shamsiel), אשמר"א (Ashmara) and גבריאל (Gabriel), and its prince is פ"אל (Pael), son of the air of the sun,[26] סופתמי"ן (Suftamin). The sign Libra is תעבו"ן (Tabun), and in its season:

מנכבכו" אמוימכנו"ן (Menkavku Amuimkanun), seven names. Then bind it: take some hair from the camel's own body, hide it in the earth and pronounce the oath over it, and the camel will sit down in the dust. If you want it to come,

take the hair out from under the earth so that the sun sees it, and it will [rise].[27]

Fourth season: binding a clean bird

If in the fourth season you wish to bind a clean bird,[28] take one of the same kind and say the name of the earth over it, "in praise[?], one food".[29] The name of the east wind is סידרלאו"ן (Sidralaon),[30] and its princes are גבריא"ל (Gabriel), רפא"ל (Raphael) and אוריא"ל (Uriel). The angels of the fourth season are אגדא"ל (Agdael), גדודיא"ל (Gedudiel)[31] and ברכיא"ל (Barkiel), and its prince is רבי"ו דרפ"א (Rabyu Darpa). The names of YHWH are אבלא"ד (Ablad), אשטו"ר (Ashtur), כחדו"ן (Kahdun), בסרו"ן (Basrun), שחדו"ן (Shahdun) and קלהו"ן (Qalhun).[32] The name of the sign Capricorn is שנ"ר לו"י (Shanar Lavi). And these: say נקל"א (Naqla), דמ"א (Dama), שבכיא"ל (Shavkiel),[33] שנאחיא"ל (Shenahiel),[34] עזבריא"ל (Azbariel) and סנביא"ל (Sanbiel), from the east wind: seven names. Then say: "Throw down to me such-and-such a bird in such-and-such a place."

First season: binding an unclean bird

If in the first season you wish to bind an unclean bird, say the name of the second day of the week, סעשר (Sa'ashar).[35] The name of the west wind is באילד"ך (Be'ildakh), and its princes are ידידיא"ל (Yedidiel), וואל (Vaal)[36] and שמא"ל (Shamael). The angels of the first season are סמא"ל (Samael), ענא"ל (Anael) and גנבור"ם (Ganburam).[37] Its prince... and the name of YHWH... [no names are printed here],[38] and the sign Taurus is דכרו"ן (Dikhrun). And these:[39] יכסר"ל (Yaksarel),[40] ירכתיא"ל (Yarkatiel), עגובי"ן (Agubin) and סמא"ל (Samael): seven names. "Set up for me such-and-such an unclean bird."

Second season: fire

If in the second season [you wish to work with] fire and flame,[41] say the name of the third day of the week, קת דרס״ן (Qat Darsan). The name of the north wind is סלג״ם (Salgam), and its princes are עזריא״ל (Azriel), זבדיא״ל (Zavdiel) and שמשיאל (Shamshiel). The angels of the second season are נמניא״ל (Namniel), צדקיא״ל (Zadkiel) and עניא״ל (Aniel), and its prince is אבי״ר אבירי״ס (Abir Abiris). The name of YHWH is אוגבי״ן (Ugbin). The sign Leo is שגסון (Shagson).[42] And these: מיכא״ל (Michael), רפא״ל (Raphael), רפדיא״ל (Rafdiel), עבדיא״ל (Avdiel), רוקיא״ל (Ruqiel), טריא״ל (Tariel)[43] and יוד״ס (Yodas): seven names.

Third season: the heavens[?]

If in the third season [you wish to work] in the heavens[?],[44] say the name of the fourth day of the week, דגים (Dagim).[45] The name of the earth is ישיש״ה (Yeshishah), and its prince is יחמא״ל (Yaḥmael), יחמות (Yaḥmut).[46] The name of the south wind is אפוסמו״ן (Afusmon), and its princes are כוכביא״ל (Kokhaviel), שריא״ל (Sariel) and מיכא״ל (Michael). The angels of the third season are שמשיא״ל (Shamshiel), אשמדא (Ashmada) and גבריא״ל (Gabriel), and its prince is אלבד״א אור (Albada Or). The name of the wind is ביתא״ל (Bitael):[47] seven names.

Fourth season: comets and lightning

If in the fourth season [you wish to work] with comets and lightning,[48] say the name of the fifth day of the week, בר״י אבירי״ו (Bari Abiru). The name of the west wind is מסניה (Masniah),[49] and its princes are ידידיא״ל (Yedidiel), וואל (Vaal)[36] and סמ״אל (Samael). The angels of the fourth season are אגדיא״ל (Agdiel), גדודיא״ל (Gedudiel) and ברכיא״ל (Barkiel), and its prince is רבון הרפ״א דרפ״א (Rabon Harpa Darpa).[50] The names of YHWH are אלבתו״ר (Albatur),[51] אשטו״ר (Ashtur), נחלו״ן (Nahlun),[52] שהרו״ן (Shaharun) and קיהון (Qihon). The

sign Capricorn is עוהרא (Uhara).[53] And these: אפתיא"ל (Aftiel),[54] בחרא"ל (Bahrael), נודיא"ל (Nodiel), פתיא"ל (Patiel), איטואג"ל (Ituagel)[55] and גנת"ן (Gantan): seven names.

First season: rain

If in the first season you wish [to work] with rain, say the name of the second day of the week, אבוהם רה"ע שמ"ר (Avuham Raha Shamar).[56] Its prince is אופס"ר (Ufsar), and the name of YHWH is פט"ת (Patat).[57] The sign Gemini is סגר"ס (Sagras).[58] And these: מערכו"ת (Ma'arkhut), מלך (Melekh),[59] מרמאיות (Marmaiyot), נורתיא"ל (Nurtiel), סגניא"ל (Sagniel), בנוא"ל (Benuel), קלאבו"ת (Qalabut), אסתק"ן (Astaqan),[60] נורא"ל (Nurael), שיתיא"ל (Shitiel), סגניא"ל (Sagniel), ארמאו"ת (Armaut), גדגיא"ל (Gadgiel), סרמיא"ל (Sarmiel), ארמאו"ם (Armaum), עשיא"ל (Asiel) and גנזיא"ל (Ganziel): seven names.

Say these seven times, and say: "I ask of you, holy ones above and below: bring down dew and rain, and…[61] satisfy the world from the storehouse[62] and with blessings." Then fall on your face to the ground, and they will do it.

Second season: snow, hail and dew

If in the second season you wish [to work] with snow, hail and dew, say the name of the Sabbath day, דמרוג"ך (Damrugakh).[63] The name of the west wind is ספופי"ן (Sfufin),[64] and its princes[65] are ידידיא"ל (Yedidiel), יוא"ל (Yoel) and שמא"ל (Shamael). The angels of the second season are נמניא"ל (Namniel),[66] צדקיא"ל (Zadkiel) and עניא"ל (Aniel), and its prince is אברירי"ס (Abriris).[67] The name of YHWH is אנכי"ן (Ankhin). The sign is Virgo, and כריא"ל (Kariel);[68] and these:[69] פתאו"ם (Pitaum),[70] סרכיא"ל (Sarkiel), פאליא"ל (Paliel),[71] גנתיא"ל (Gantiel) and חזקיא"ל (Ḥazqiel):[72] seven names. Then none can turn it aside, and none can lead it astray.[73]

Third season: wells and springs

If in the third season [you wish to work] with wells and springs,[74] say the name of the first day of the week, סופסרני״ן (Sufsarnin). The name of the deep is אסרס״ר (Asarsar), and its prince is אב״א באות (Aba Baot). The name of the north wind is אערסי״ס (Arsis),[75] and its princes are עזריא״ל (Azriel), זבדיא״ל (Zavdiel) and שמעיא״ל (Shemaiel). The angels of the third season are שמשיא״ל (Shamshiel) and אשמדה (Ashmadah),[76] and its prince is א״ל ברי״א באור (El Bara Baor). The name of YHWH is סופהי״ן (Sufhin). The sign Sagittarius: אבני״ר (Avnir), אבלדיו״ן (Avaldiyon), מבינהי״ס (Mevinhis),[77] הפמיו״ת (Hapmiyut),[78] חביו״ת (Haviyut) and הרביט״ר (Harbitar):[79] seven names. Ask of them, and they will do it.

Fourth season: the sea

If in the fourth season you wish to work on the sea and all that is great in it,[80] say the name of the second day of the week, סגרי״ן (Sagrin). The name of the sea is אפיארני״ן (Afiarnin), and its prince is אדרנוליא״ל (Adranuliel). The name of the south wind is יח״ל ד...ך״ (Yahal D...kh),[81] and its princes are כוכביא״ל (Kokhaviel), שריא״ל (Sariel) and מיכא״ל (Michael). The angels of the fourth season are אגדיא״ל (Agdiel), גדודיא״ל (Gedudiel)[91] and ברכיא״ל (Barkiel),[82] and its prince is רבי״ו דרפא (Rabyu Darpa). The names of YHWH are אבלה״ד (Avlahad),[83] אשכו״ר (Ashkur), בהדו״ן (Bahdun),[84] שסדו״ן (Shasdun)[85] and קלהו״ן (Qalhon).[86] The sign Pisces, בחמרה (Behamrah).[87] And these are the names: יה״וי״ה (Yah-viyah), קהותיאל (Qehutiel), והאי״ן (Vehain),[88] and the seven names, and so on.

To see by day

If you wish to see by day,[89] let him mention seven days, apart from the first. Say the name of the first day of the week, ערבו״ן (Arvun). The name of the east wind is קולר״ך (Kularakh),[90] and its princes are גבריא״ל (Gabriel), רפא״ל

(Raphael) and אוריא"ל (Uriel). The angels of the second season are נאניאל (Naniel)[91] and צדקיא"ל (Zadkiel), and its prince is אבי"ר אבירי"ס (Abir Abiris). The name of YHWH is אכנו"ן (Akhnun). The sign Cancer is קהד"ר (Qahdar). Ask of it, and say:

ס"ה יסי"ה (Sah Yesiyah),[92] ידי"ד (Yedid), אדוכה (Adukhah),[93] ידי"ד (Yedid), יהוגורי"א (Yehoguria), יאיר (Yair), אברסכ"ס (Avraskas), י"ה י"ה י"ה (Yah, Yah, Yah, Yah),[94] אהיה אשר אהיה (Ehyeh Asher Ehyeh, "I am that I am", Exodus 3:14), זקוקי יהו"ה (Zequqei YHWH). "And my eyes shall see the salvation of God, and I shall find the Holy One who remembers His people in light." These are the seven names.

Day and night

If you wish to work by day, say the name of the day in its season; and if by night, in the season of the night. For the earth, say the name of YHWH in the season of the day, and at night say the name of the Shining One (זהירא, Zehira)[95] in the season of the night.

If it is a wild beast you would bind, say the name of the day; and at night, say the name of the beasts in the season of the night. If it is a creeping thing you would bind, say its name in the season of the day, and at night say its name in the season of the night. If it is a human being you would bind, say his name in the season of the day, and at night say his name in the season of the night; and say the name of the Shining One (זיהרא, Zihra) in the season of the night, and of the sun in the season of the day.

The angels who serve the four seasons

These are the angels who serve in the first season: סמא"ל (Samael), ענ"ל (Anel)[96] and גנבורא"ם (Ganburam),[97] and the name of their prince who is appointed over them is או כסטר (U Kastar).[98] These are the ones who serve in the

four seasons. Apart from these, do nothing; apart from these, you will not succeed.

These serve in the second season: סימוא״ל (Simuel), צדקיא״ל (Zadkiel) and ענא״ל (Anael), and the name of their prince is אבי״ר אבירי״ס (Abir Abiris). Apart from these, do nothing in the second season; and if you do, you will not succeed.

These are the angels who serve in the third season: ברקיא״ל (Barqiel), אומרדיא״ל (Umardiel) and גבריא״ל (Gabriel), and their prince is א״כבר״א אור (Akbara Or). Apart from these, do nothing, for you will not succeed.

These are the angels who serve in the fourth season: אוריא״ל (Uriel), בריא״ל (Bariel) and כרביא״ל (Karbiel), and their prince is דבהרמ״א (Debharma). Apart from these, do nothing; and if you do, you will not succeed.

The angels of the nights

These are the angels who serve in the nights of the first season: שעגין (Sha'agin), חר״ן (Haran), שרגמ״ן (Sargaman) and שכרמ״ן (Sakhraman), and the name of their prince is שרא״ן (Saran),[99] עשיא״ל (Asiel). The name of the moon is לבדני״ת (Livdanit). Work with these angels in the nights of the first season.

These are the ones appointed over the nights of the second season: אשיפא״ל (Ashifael), אטרדמ״ן (Atradman) and שסקנ״ך (Shasqanakh),[100] and their prince is לברמ״ק (Livramaq). The name of the moon is אוליא״ר (Uliar).

These are the angels appointed over the nights of the third season: פלאום (Pelaum), אדירנ״ל (Adirnel)[101] and שהגשרו״ן (Shahagsharun), and their prince is פניא״ל (Paniel). The name of the moon is ירי״ח (Yarah).[102]

These are the angels appointed over the nights of the fourth season: אשגרו״ן (Ashgarun), רדופיא״ל (Redufiel) and שד״ר לידי״ (Shadar Lidi), and the name of

their prince is נדיא"ל שהרין (Nadiel Shaharin).

The names of the sun

These are the names that serve in the four seasons. In the first season, in Aries, Taurus and Gemini, the name of the sun is called או"ר במפטרי"ס (Or Bemaftaris).[103] In the second season, in Cancer, Leo and Virgo, the name of the sun is called אכתמי' (Akhtami). In the third season, in Libra, Scorpio and Sagittarius, the name of the sun is called אבריאור (Avriur). In the fourth season, in Capricorn, Aquarius and Pisces, the name of the sun is called עסקרון (Asqaron).

The names of the heavens

These are the names of the four heavens, in each season. In the first season, אסו"ן אור (Ason Or); in the second,[104] רום רקיע (Rum Raqia, "height of the firmament"); in the third, מפי"ן נוג"ה (Mapin Nogah, "brightness"); in the fourth, שה"ק מעו"ן (Shahaq Ma'on). These are the names of the heavens and their seasons: if you would do something, [say] the name of the heaven at the beginning of each season.

The names of the earth

These are the names of the earth in the four seasons of the year. In the first season, ממת"ן (Mamtan); in the second, יבשה (Yabashah, "dry land"); in the third, תבל (Tevel, "the world"); in the fourth, ה"ד הרו"ס (Had Harus).[105]

The names of the four winds

These are the names of the four winds of the world in their seasons. In the first season, אבכר"ן (Avkaran);[106] in the second, קהרב"ך (Qaharbakh); in the third, גבריא"ל (Gabriel); in the fourth, ארפריא"ל (Arpariel).[107]

The name of the north wind in its seasons: in the first season, אמונ"ה...

The names of the winds

...אמוג"ה (Amugah);[108] in the second season אברי"ן (Abrin); in the third גולגל חד (Gulgal Had);[109] in the fourth דספור (Daspor).

The names of the east wind: in the first season אכברו"ן (Akhbarun); in the second קרב"ך (Qarbakh); in the third אבדו"ת (Abdut); in the fourth בגירת"ו (Bagirtu).

The names of the west wind: in the first season מחי"ס (Mahis);[110] in the second סגו"ר (Sagur); in the third זרזו"ר (Zarzur); in the fourth דריאו"ל (Dariul).[111]

The names of the south wind: in the first season מגמו"ר (Magmur);[112] in the second אלפרו"ן (Alfarun); in the third מתניא"ל (Matniel); in the fourth תמסו"ל (Tamsul).[113]

The princes of the planets in the seven heavens

These are the names of the princes of the stars who serve in all the heavens, serving in the seven dwellings on high: Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon.

Seventh heaven: Saturn. In the seventh heaven Saturn serves, and its angel is Michael. In the first season Saturn is called קורטוס (Qurtos); in the second פשיטו"ס (Pashitos);[114] in the third קרמלו"ס (Qarmalos); in the fourth פנפופו"ם (Panpopom).[115]

Sixth heaven: Jupiter. In the sixth heaven Jupiter serves, and its angel is ברקיאל (Barqiel). In the fourth season[116] it is called עי"ן אור (Ein Or); in the second פניבו"ר (Panibur); in the third זהו"ס (Zahus); in the fourth קינא"ל (Qinael).

Fifth heaven: Mars. In the fifth heaven Mars serves, and its angel is Gabriel. In the first season it is called אדום (Adom, "the Red"); in the second דרוס (Daros); in the third ברון (Baron); in the fourth פזסו"ס (Pazsos).[117]

Fourth heaven: the Sun. In the fourth heaven the Sun serves, and its angel is דודניא"ל (Dudniel). In the first season it is called חמ"ה קיזלות (Hammah Qizlot); in the second הרוט"ס (Harutas); in the third תדפורי"ס (Tadporis); in the fourth שגלפ"ל פניו"ס (Shaglapal Panyus).[118]

Third heaven: Venus. In the third heaven the star Venus (Nogah) serves, and its angel is הסדיא"ל (Hasdiel).[119] In the first season it is called "the star Nogah"; in the second אפרודי"טי (Aphroditi); in the third קליט"ו ויטפ"ם (Qlitu Vitpam);[120] in the fourth פזמור (Pazmor).[121]

Second heaven: Mercury. In the second heaven the star Mercury serves,[122] and its angel is צדקיא"ל (Tzadqiel).[123] In the first season it is called "the star חמ"ה, הרמי"ס" (Hermis); in the second סיסופיא"ל (Sisofiel); in the third סלי"ס (Salis); in the fourth אנמולי"ס (Anmolis).

First heaven: the Moon. In the first heaven the Moon serves; its angel is עניא"ל (Aniel). In the first season the Moon is called פלוניא (Pelonia);[124] in the second סרוק"ו (Saruqu); in the third מפו"לו (Mapulu); in the fourth סיפר"בי (Siparbi).[125]

The twelve signs and their names in each season

These are the names of the twelve signs that serve in the four seasons of the year: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

In the first season these serve: Aries, Taurus and Gemini, and these are their names in each season.

- **Aries:** in the first season שעפו"ן (Sha'apun); in the second בהמות (Behemot); in the third בכמש"ב כ"א בכמכש"ב (Bakhmashab K"A Bakhmakhshab);[126] in the fourth קל"ין (Qalin).

- **Taurus:** in the first season דירנאו"ר (Dirnaur); in the second הניחבל (Hanihbal);[127] in the third סימגד"ל (Simgadal); in the fourth מורפ"כר (Murpakar).
- **Gemini:** in the first season שגריש פלהדו"ן (Sagrish Palhadun);[128] in the third ולרכ"ד (Valarkad); in the fourth אגמ"ב (Agmab).[129] *(No second-season name is printed.)*

The months of the first season

These are the names of the months of the year that match these three signs, Nisan, Iyyar and Sivan.

- **Nisan:** in the first season אסגסנ"ך (Asgasnakh); in the second מסוכנ"ך (Masukhnakh);[130] in the third דריגמו"ן (Darigmun); in the fourth שחנו"סו (Shahnusu).[131]
- **Iyyar** (these are the names by season):[132] in the first season פמסו"ר (Pamsur); in the second קנטבי"ל (Qantabil); in the third מעגו"ל (Ma'agul); in the fourth גובירהיה על (Gobirhayah Al).
- **Sivan:** in the first season סגדי"ב (Sagdiv);[133] in the second צו"ה צי"ר (Tzuah Tzir);[134] in the third קסקמיא"ל (Qasqamiel); in the fourth סנגדיא"ל (Sangadiel).

The signs of the second season

These are the names of the three signs that serve in the second season, Cancer, Leo and Virgo.

- **Cancer:** in the first season קרוקר"די (Qruqardi); in the second קהלר"ן (Qahlaran); in the third פרשתיא"ל (Parshatiel); in the fourth ממני"אל (Mamniel).

- **Leo:** in the first season בפוס״ר (Bapusar); in the second ליסב״כר (Lisabkar); then שהג״ן (Shahagan) and שהלכ״ך (Shahalkakh).[135]
- **Virgo:** in the first season סימוא״ל (Simuel); in the second סנוד״ה (Snudah);[136] in the third סיג״ל (Sigal); in the fourth פרמותי״ה (Parmutiyah).[137]

The months of the second season

These are the names of the months of the year in the second season, Tammuz, Av and Elul.

- **Tammuz:** in the first season זמידי״א (Zamidia); in the third ספירפ״לה (Spirpalah);[138] in the fourth מטועקב״נו (Matuaqbanu).[139] *(No second-season name is printed.)*
- **Av:** in the first season כדורמ״ום (Kadurmum); in the second התת״לדמי (Hatladmi); in the third קודמ״ע (Qudma); in the fourth ההמכ״ל (Hahamkal).
- **Elul:** in the first season פליטפ״טר (Palitpatar);[140] in the second חסרכ״ב (Hasarkab); in the third נפספ״ר קמוא״ל (Nafsapar Qamuel).[141]

The signs of the third season

These are the names of the three signs that serve in the third season, Libra, Scorpio and Sagittarius.

- **Libra:** in the first season ערי״גול (Arigul); in the second מרמו״ן (Marmun);[142] in the third קטבריה (Qatbariyah); in the fourth לקסמ״לך (Laqsamlakh).
- **Scorpio:** in the first season חרפי״ן (Harpin); in the second פלט״ן (Paltan);[143] in the third שמופת״ן (Shamuptan); in the fourth הוכס״ד (Hukhsad).

(The names for Sagittarius are not printed.)

The months of the third season

These are the names of the three months of the third season, Tishri, Marheshvan and Kislev.

- **Tishri:** in the first season דרך (Derekh); in the second מזכר״טר (Mazkartar); in the third נקחד״א (Neqhada); in the fourth אספ״רם (Asparam).
- **Marheshvan:** in the first season בק״ש (Baqash); in the second פלאד״ן (Paladan); in the third סהרנא״ר (Saharnaar); in the fourth כבוד (Kavod).
- **Kislev:** in the first season פלעטו״ם (Pal'atum); in the second כת״ר (Katar); in the third הנ״ך (Hanakh); in the fourth פונטו״ם לובנו״ם (Pontum Lobnum).

The signs of the fourth season

These are the names of the three signs that serve in the fourth season, Capricorn, Aquarius and Pisces.

- **Capricorn:** in the first season אמנ״י (Amni); in the second ביכ״ר (Bikar); in the third דסר״י (Dasri);[144] in the fourth ממליא״ל (Mamliel).
- **Aquarius:** in the first season מטפ״ס (Matpas); in the second חברי״ן (Habrin);[145] in the third שתיקא (Shetiqa); in the fourth דניא״ל (Daniel).
- **Pisces:** in the first season קמיגון (Qamigon); in the second קהרנ״ן (Qaharnan); in the third ללנ״ל (Lalnal);[146] in the fourth אמניא״ל (Amniel).

The months of the fourth season

These are the names of the three months of the fourth season, Tevet, Shevat and Adar.

- **Tevet:** in the first season נאפי״ן (Naapin);[147] in the second סכברים (Sakhbarim); in the third סלכרו״ס (Salkarus); in the fourth בכרבע״ל

(Bakhrabal).

- **Shevat:** in the first season פולכמו"ן (Pulkhamun); in the second קרונג"א (Qrunga); in the third שלומית (Shlomit);[148] in the fourth יאור"ה (Yaurah).
- **Adar:** in the first season כול"ד (Kulad);[149] in the second בער"ן (Ba'aran); in the third סבב סרא (Savav Sara); in the fourth קרומקר"ב (Qrumqarab).

The stars of the signs

These are the names of the stars of the signs, for each season.

- **First season:** Aries שעפ"ן (Sha'apan), Taurus דבח"ן (Davhan), Gemini שגרס"י (Sagrasi).
- **Second season:** Cancer קהדר (Qahdar), Leo שהגוס (Shahagus), Virgo יהיריה (Yahiriyah).
- **Third season:** Libra חסגבו"ן (Hasgabun), Scorpio ביהרו"ן (Biharun), Sagittarius אכס"ן (Akhsan).
- **Fourth season:** Capricorn שגרלוי (Sagarlavi), Aquarius אכחר"אל (Akhharel), Pisces קהמ"רא (Qahamra).

These are the names of the signs as they go with the Sun, which serves with all the signs, three days[150] with each sign, and completes all the signs in twelve months.

The seasons, their princes, and the Moon

These are the names of the seasons in their course:[151]

- **In the first:** שעפ"ן (Sha'apan), ארז"ן (Arzin), שגרמי (Sagrami). Its prince is Gabriel, and the name of the Moon is לברניתא (Labranita).
- **In the second:** ישיש"יה (Yeshishiyah), אברהון (Abrahon)[152] and שהק"נך (Shahaqnakh). Its prince is בא"ל מנא"ל (Bael Manael), and the name of the

brightness[153] is סלא״לב (Salalav) on the day, בי״ח רות״ף (Biah Rutaf).[154]

- **In the third:** פלאים (Pelaim), כתרניאל (Katarniel). Its prince is ישגרון (Yisgaron), רבניא״ל (Rabaniel), סרכן (Sarkhan), דני״אל (Daniel), שחריף (Shaharif).

The stars of the signs in every season

These are the names of the stars of the signs for each season.

First season. Aries זרס (Zaras); Taurus דכ״רון (Dakhrun); Gemini שגרון (Sagron); Cancer מסרתי״ס (Masratis);[155] Leo לצונכר (Letzunkar);[156] Virgo טנ״ץ קנ״ך (Tanatz Qanakh); Libra צדקיא״ל (Tzadqiel); Scorpio חרפי״א (Harpia);[157] Sagittarius צוק״ר (Tzuqar);[158] Capricorn משגרים (Masgarim); Aquarius מעשני״ם (Ma'ashnim); Pisces ששפק (Sheshpaq).

Second season. Aries בהמי (Bahmi); Taurus מזכרין (Mazkarin); Gemini ביהדרו״ן (Bihadrun); Cancer קהד״ר (Qahdar); Leo שגה״ר (Sagahar); Virgo יהידי״ה (Yehidiyah); Libra שקתי״ך (Shaqtikh); Scorpio מנדבר (Mandavar); Sagittarius דברו״ן (Dabrun); Capricorn ישיש״יה (Yeshishiyah); Aquarius אברדו״ן (Abardun); Pisces איסין (Isin).

Third season. Aries פלונה (Pelonah); Taurus חדרנא״ל (Hadarnael); Gemini ילב״ך (Yalbakh); Cancer כרסון (Karson); Leo עוקר (Oqer); Virgo סגדני (Sagdani); Libra חסגבון (Hasgabon); Scorpio טוחבן (Tohavan); Sagittarius אבגור (Abgur); Capricorn שביבך (Shevivakh); Aquarius מספר (Mispar); Pisces סחרר (Sahrar).

Fourth season. Aries קנוש (Qanush); Taurus אמינא (Amina); Gemini אסגרין (Asgarin); Cancer מהימטן (Mahimtan); Leo איתבין (Itbin); Virgo שנתון (Shanton);[159] Libra שתקן (Shatqan); Scorpio בדור בשר (Badur Basar); Sagittarius סניפנא (Snipna); Capricorn שגרלוי (Sagarlavi); Aquarius ענתר״א (Antara); Pisces קהמהגו (Qahamhagu).

And Venus[160] serves with every sign, and completes all the signs in thirty days; זיהרא תרין ושלנא (Zihara Terin u-Shalna).[161]

The names of the days of the week in each season

- **First day (Sunday):** in the first season פגיותן (Pagyotan);[162] in the second סנכי"ן (Sankhin);[163] in the third סופתנין (Suftanin); in the fourth מאכל חד (Maakhal Had).
- **Second day (Monday):** in the first season תעשר (Ta'asar); in the second מנחתור (Manhatur);[164] in the third קלגהן (Qalgahan); in the fourth שגרו"ן (Sagrun).
- **Third day (Tuesday):** in the first season שריאתן (Sariatan); in the second קהברנד"ן (Qahabrandan); in the third פזד"ן (Pazdan);[165] in the fourth רגלומות (Raglumot).
- **Fourth day (Wednesday):** in the first season שניו לאור (Shenayu Laor);[166] in the second מישור (Mishor); in the third דגים (Dagim); in the fourth בתקרא (Batqara).[167]
- **Fifth day (Thursday):** in the first season כדמנור (Kadmanor); in the second אורכרין (Urkarin); in the third קופתס (Quftas);[168] in the fourth באריברר"ו (Baaribraru).
- **Sixth day (Friday):** in the first season קלטזראן (Qaltazraan);[169] in the second דרמתוך (Darmatokh); in the third אכתגור (Akhtagur); in the fourth אריה (Aryeh).

The names of the earth in its seasons

These are the names of the earth in its seasons: in the first season the name of the earth is ממני"ן (Mamnin); in the second יבשה (Yabashah, "dry land"); in the third תבל (Tevel, "the world"); in the fourth הז"ה רו"ס (Hazah Rus).[170]

The names of the winds of the earth

These are the names of the winds of the earth in their seasons. In the first season the name of the wind is מחמ״ד ל״ו (Mahmad Lu), and its prince יפ״ו (Yafu) יה״ו (Yahu). The rest of the sentence is obscure: "there is none in the second; each one; and its prince יהמלי״ה (Yahmaliyah); מאות (Meot); in the fourth אור (Or); so they come with a sign."[171]

These are the names of the winds of the earth:

- **East wind.** In the first season, אסברו״ן (Asbarun), and its prince אכברו״ן (Akbarun), with גבריא״ל (Gabriel), רפאל (Raphael) and אוריאל (Uriel). In the third, אוריאל (Uriel), and its prince גבריאל (Gabriel). In the fourth, סידרהו״ן (Sidrahun), and its princes גבריאל (Gabriel), רפאל (Raphael) and אוריאל (Uriel).
- **West wind.** In the first season, קהגור״ך (Qahgurakh);[172] in the second, סימפ״ו (Simpu); in the third, סחמו״ר (Sahmur); in the fourth, מפניה (Mafniyah). Their princes are דדיאל (Dadiel), יואל (Yoel) and סמאל (Samael).
- **North wind.** In the first season, אמונים (Emunim); in the second, דסלגי (Dasalgi); in the third, ארהי״ה (Arhiyah);[173] in the fourth, מפניאל (Mafniel). Their princes are עזריאל (Azriel), זבדיאל (Zavdiel) and שמעיאל (Shemaiel).[174]
- **South wind.** In the first season, מפני (Mafni); then ששר (Shashar),[175] in the third באלדנין (Baldanin);[176] in the third (again) אפוסי״ן (Afusin); in the fourth והלדר״ך (Vehaldarakh). Their princes are כוכביא״ל (Kokhviel), שריא״ל (Sariel) and מיכאל (Michael).

The names of the four winds of the world

These are the names of the angels for each season, the names of the four winds of the world in their seasons:

- **East.** First season אכברון (Akbarun); second קהרו"ך (Qahrukh); third אברי"ת (Abrit); fourth בריכות (Berikhot).
- **North.** First season אמרגה (Amargah);[177] second אברי"ך (Abrikh); third גזורוס"ד (Gazurosad); fourth כפור (Kafur).
- **West.** First season מאזנים (Moznayim); second סיגו"ר (Sigur); third זרזו"ר (Zarzur);[178] fourth אור (Or).
- **South.** First season מגפו"ר (Magpur);[179] second פנימו"ר (Penimur); third אטפות (Atfot); fourth תמכו"ר (Tamkhur).

To drive a person from his place

If you want a man to be moved from his place, or to bring back a slave who has run away, or to turn the mind of your friend or your enemy, so that he wanders to the four winds of the world against his will and is an exile in the world against his will: speak the names, the name of each wind in its place. They will receive it from your hand and do what you want, and you will succeed in everything you do, in every matter, but only in purity.

The names of the sea and of the deep

These are the names of the sea in the four seasons of the year. In the first season the name of the sea is בלי"ד (Belid); in the second, תהום (Tehom); in the third, מרריאל (Merariel); in the fourth, שבי"ל גד"ר (Shevil Gadar).

These are the names of the sea: in the first season ארג"ז (Argaz), and its prince בחמיא"ל (Bahmiel); in the second בהגס"ל (Bahgasal),[180] and its prince פליפא"ל (Palipael);[181] in the third פיסרפנו"ן (Pisarpanun), and its prince תהדליא"ל (Tah-

daliel);[182] in the fourth אספרס"ן (Asparsan),[183] and its prince תרבגולא"ל (Tarbagulael).[184]

If you want to throw something into the sea, or to do something in the sea, write the name of the sea for each season and put it into the sea by its name, and the sea will receive it from your hand. You will do it and succeed in every matter, in holiness and purity.

These are the names of the deep: in the first season נתקהר (Netqahar),[185] and its prince לפגיאל (Lefagiel);[186] in the second סימפמון (Simpamon),[187] and its prince אתיאל (Itiel); in the third אסר ס"ך (Asar Sakh), and its prince אבאבאות (Avavaot); in the fourth הסיתו"ב (Hasitub), and its prince בפניאל (Bafniel).

The angels of fire

These are the names of the angels who serve in fire and flame: מלכיאל (Malkiel), רפדיאל (Rafdiel), גזריאל (Gazriel), אמוניאל (Amuniel), ארלליאל (Arlaliel),[188] גוריאל (Guriel), יזראל (Yizrael).

If you want to do something and throw it into fire, or to go into fire, or to put out a fire, say the name of the season and the names of the seven angels appointed over the rivers of fire. Whatever you want, they will do; they will receive it from your hand and do all your will.

The angels of the sea

These are the angels who serve in the sea and in all its creatures: שבוקותיא"ל (Shevuqotiel),[189] זכורתיא"ל (Zekhurtiel), תרכיא"ל (Tarkiel).[190] If you want to throw something into the sea, write these names, נקיפיא"ל (Neqifiel) and רגונה (Raguna),[191] with the names of the season, throw it into the sea, and do what you wish, even if it is evil; and write it on a vessel of silver.[192]

For rain

These are the angels who rule over the rain. If there is a drought and you want to pray for rain, do this. Pray and say, by the name of the ranks of angels: מלכיא"ל (Malkiel), מרמרמו"ת (Marmarmut), נוהפיא"ל (Nohafiel),[193] סבניא"ל (Savniel), קכתיא"ל (Qakhtiel), חניא"ל (Haniel),[194] גדיא"ל (Gadiel), כרמיא"ל (Karmiel), ישעי"ה (Yeshaiyah), מסריא"ל (Masriel), ליתיא"ל (Litiel). Say these angels' names seven times.

Take a white rooster, in cleanness and purity, and slaughter it. Cover its blood, take off its limbs, take out its entrails, and fill it with myrrh, frankincense, saffron, good pepper, white blossom, white pepper, honey, milk and old wine. Stand facing the sun, in spirit and with intention, and say:

"I ask of you, holy ones on high, who bring down dew and rain: open the gates of the storehouses of blessing, bring down rain, and make the world flourish from the storehouse of blessing."

If these do not help you, quickly fall on your face to the ground and say the prayer. Then recite the honoured, awesome and holy Name, and pour out some of the milk, the honey and the wine seven times. The rain will soon come down and the world will be renewed. Do all your work with care, in purity and in secret, and you will succeed.

Against wild beasts

These are the angels who rule over all evil beasts, such as bears, lions and wolves. Whoever calls on them against the beasts, the beasts will close and stop their mouths before him. They are מתניא"ל (Matniel),[195] אפתיא"ל (Aftiel), בהא"ל (Behael) and מכמיא"ל (Mikhmiel). *(In Aramaic:)* "Shut the mouths of these beasts from me, by the great holy word, and by בחזא"ל (Behazael) and שמשיא"ל (Shimshiel)."[196] Then go on your way and do not be afraid.

Against enemies and pursuers

If you go out on the road and see people who fight against you coming to meet you, put your hand on your heart, on the right side, and call the name of the wind they are coming on. Then say the Name backwards, and they will all be broken before you.

If you fall into a gathering of wicked men and you understand that they plan to kill you, and you have no one to save you, the honoured and awesome Name will be your saviour. Put both your hands on your heart and say the name of the sun in its season, and the Name from its beginning, as it is written, in its writing and letters. Meditate on it rightly, and you will escape. If you write it on a plate of gold,[197] every evil thought and scheme of men will be removed from you.

When you are on the road and pursuers fall on you, and you see them while they are still far off,[198] turn aside from the road into the field, put both hands on your head, and call the sun in its season, and they will not come near. If you saw them before they were far, say the sun three times, and they still will not come near. And if you are caught[199] and fall into their hands, say the Name backwards, and you will escape.

When a house falls

If you are in a house and it falls on you, quickly call the name of the earth in its season, and the Name backwards. The stones and the timbers will lift off you, and anything else that falls on you, and you will escape unharmed.

A storm at sea

If you are in a ship at sea and a great storm rises, and you see there is nowhere to flee and no escape, call the name of the sea in its season, with the

honoured and awesome Name that is spoken over them. "He made the storm a calm" (Psalm 107:29), and you will escape.

In court

If you stand trial over some matter and you see your accusers before your eyes,[200] put both hands on your right ear, say and swear by the letters of the Name that come into your heart, and you will be found in the right.

If your words are not heard, and you know that there is sin and wrongdoing in your hand, or that you have shamed someone, or put off a commandment, lie down and pray the prayer given in this book, and recite the Name that comes into your heart. Your enemies will be broken before you, and you will be found in the right.

To see the sun in its chariot

If you want to see the sun rising in its chariot, say the name of the sun in its season and recite the holy and pure Name facing it. The sun will pass by, and you will see it "like a bridegroom coming out of his chamber" (Psalm 19:6). Whatever you wish, ask of it, and it will give it to you. Afterwards say "He looks on the earth, and it trembles" (Psalm 104:32), speak the Name backwards, and release it on its way.

To find hidden treasure

If you want to find a treasure and bring up silver and gold hidden in the earth, take a plate of gold refined seven times and write on it twenty-one letters of this holy and pure Name. Tie it with a thread of blue, bring a young white dove, and tie it with the blue thread around its neck. Let it fly into the air. The place where it comes down and searches with its feet is where the treasure is hidden. If it is inside the city, stand on the roof, then come and go

around the place seven times. By day say the name of the sun in its season;[201] by night say the name of the moon in its season.

Part II

The Name, Fear and Love

Who may receive the book, Shaddai, the letters and the soul

The Explicit Name

I found that wherever "the holy Name" and so on is written, this is it: it is the Explicit Name (שם המפורש).

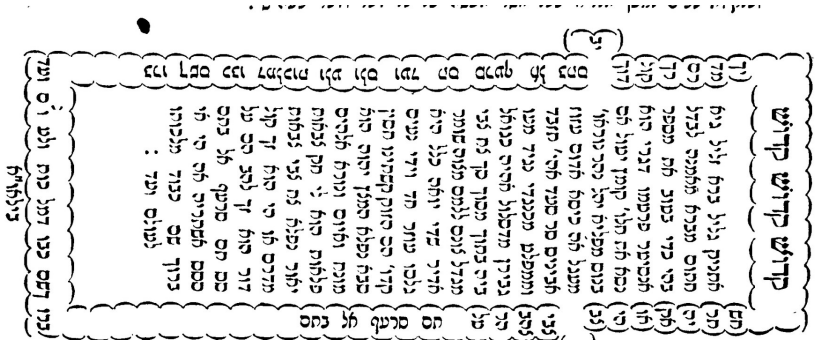


The original figure, Vilna printing of 1877.

This Name and its letters do not stand on their own, joined to what is above or below; they stand surrounded, like this. That is what "alone" means.

(הי הי הוד (Hi Hi Hod)[1] יה (Yah) יהו (Yahu) אל (El) בדוכלו (Bedukhlo) ביה (Beyah) יהוש (Yehush)[2] יה (Yah) רוב (Rov) דידי (Didi) יר (Yar) ביו (Biyo) בילירה (Bilirah) יהוה (YHWH) רסם (Rasam) אהיה (Ehyeh) ייהו״הה (Yihu-hah) יהו (Yahu) היה (Hayah). How היה (Hayah) is lovely, how glorious!) (How praised, how mighty, how strong, how radiant, how swift,[3] how pure, clean and clear, and all His servants. This is His glory: יה (Yah) הי (Hi) הו (Hu) היה (Hayah) יהוה (YHWH) הו (Hu) הי (Hi) הו (Hu) סם (Sam).)[4]

These are the letters of the Name that he spoke and adjured by, as written above. After your prayer, [use it] by its letters, in purity and holiness, with an upright heart and clean hands, so that you may succeed in all you do, in every matter, with the help of the Name.



The original figure, Vilna printing of 1877.

Who may receive the book

Blessed is the Wise One of the mysteries, who has shared His wisdom with those who fear Him and given us a Torah of truth, to make known to mankind His mighty deeds, the glory and splendour of His Presence and the power of His works, the foundation of the upper and the lower worlds. "It is the glory of God to conceal a thing" (Proverbs 25:2). "Honey and milk are under your tongue" (Song of Songs 4:11); "let them be yours alone, and not for strangers with you" (Proverbs 5:17).

This book, called the Secrets of Raziel, is handed on only to someone who is modest; who has reached the middle of his days; who does not lose his temper and does not get drunk; who lets wrongs done to him pass; who fears God and turns away from evil, walks in the ways of his Maker and pursues righteousness. "The secret of the Lord is with those who fear Him" (Psalm 25:14), as it is written, "and His secret is with the upright" (Proverbs 3:32), and, "unless He reveals His secret to His servants the prophets" (Amos 3:7).

So there are three "secrets", corresponding to the Prophets and the Writings,[5] in which all the secrets lie. And they correspond to three "beginnings", as it is said: "The beginning of wisdom is the fear of the Lord" (Psalm 111:10), "The

fear of the Lord is the beginning of knowledge" (Proverbs 1:7), and "The fear of the Lord is the beginning of wisdom" (Proverbs 9:10). And to three wisdoms, as it is written: "Wisdom cries aloud in the street" (Proverbs 1:20), "Wisdom has built her house" (Proverbs 9:1), and "The wisdom of women builds her house" (Proverbs 14:1).

Furthermore, it may be handed on only to a wise man who is clear-sighted (פקח) and understands from his own mind. For סוד, "secret", written in the At-Bash cipher, is פקח, "clear-sighted".[6]

Three secrets and three fears

There are three kinds of secret: the secret of the Chariot, the secret of the Work of Creation, and the secret of the commandments, as we shall explain with the help of Shaddai.

And there are three kinds of fear of Heaven: fear of the Lord, fear of Shaddai, and fear of God. There is a difference between them.

Fear of the Lord is the one who loves the name of the Holy One, blessed be He, and serves out of love. Know this: it is written, "Happy is the man who fears the Lord" (Psalm 112:1). It does not say here "who fears God", but "who fears the Lord", and this is one who serves out of love, as the verse goes on, "who greatly delights in His commandments". He thinks in his heart: "If only I had the chance to do a commandment!", because he delights so much in the commandments.

Fear of God means one who is afraid before God that he may be put to the test and not stand firm in it, like a man afraid before a king that he will not be able to carry out the king's command.

Know that of Abraham it is written, "the seed of Abraham, who loved Me" (Isaiah 41:8). And when the Holy One, blessed be He, told him, "Offer up

your son", it is written, "Now I know that you fear God" (Genesis 22:12): that is, "you love Me and know My decree". This is "Happy is the man who has not walked in the counsel of the wicked" (Psalm 1:1): that chosen man of whom it is written, "Happy is the man who fears the Lord", on whom the fear of Heaven rests all day long, who keeps the love and fear of Heaven in his heart at all times.

This is "The fear of the Lord is pure" (Psalm 19:10). The fear that is love is pure, and worth more than fear alone, "as light excels darkness" (Ecclesiastes 2:13). As it says in tractate Sotah, in the chapter "Just as the waters test her" (Sotah 31a): "God-fearing", said of Abraham, means out of love. What is the difference between one who acts out of love and one who acts out of fear? The merit of the one lasts a thousand generations, and of the other two thousand, "to thousands of those who love Him".[7]

Three offerings

It is also said in the Midrash: there are three kinds of offerings, the burnt offering, the peace offering and the sin offering; and three groups of the righteous: those of love, those of seeking, and those of fear. The burnt offering corresponds to love, the peace offering to seeking, and the sin offering to fear. The burnt offering is offered for the glory of [the Holy One, blessed be He]...

...the burnt offering is brought for the honour of the Holy One, blessed be He, alone, out of all the peace offerings; and the sin offering is brought for ourselves.

Love, asking and fear

Love is more precious than asking, and asking than fear.

What is love? There are righteous people who serve the Holy One, blessed be He, out of love. They give honour and glory to His kingdom because He alone was before everything, and in His great goodness He created the world by a word and not by labour. He is God and Father and King, mighty and wise and good and merciful. He bears all things and fills all things, the upper worlds and the lower. He sustains His creatures and knows the secrets of the world; He does good to the bad and to the good, and He is patient with the wicked so that they may turn back. Seeing all these good things, the righteous love the Holy One, blessed be He, and give Him praise and glory for His great works. For this the burnt offering is brought.

What is asking? There are those who serve the Omnipresent, blessed be He, and lay their plea and request before Him, asking Him for every good thing for their own benefit: wisdom, knowledge and understanding, long life, health, a sensible wife, upright children, success in their work, wealth, honour and possessions, and so on, because that is a good possession.[8] This is asking, and for it peace offerings are brought.

What is fear? Whoever serves the Holy One, blessed be He, with great awe and much dread, to be saved from the curses written in the Torah against those who break the commands of the Omnipresent, blessed be He, both in this world and in the world to come. In this world: from the diseases, the plagues and the pains, that they should not come upon people, that strangers should not rule over them, that no death or evil thing should come upon their sons and daughters, and that they may fill their days with good and with blessing. In the world to come: to be saved from punishment, from the Destroyer, and from the burning fire of Gehinnom which is ready to blaze up and consume the wicked on the great Day of Judgement. This is fear, and for it the sin offering is brought.

These three offerings, burnt offering, peace offering and sin offering, are brought in one House, by one priest, to the name of the one God.[9] And all three are equal for the righteous, whether in love, in asking or in fear: these and those are equal, for all of them shelter in the shadow of the Holy One, blessed be He. The one who loves, loves; the one who asks of Him, asks; and the one who fears Him, fears.

The fear of the Lord and the love of heaven

That is "The beginning of wisdom is the fear of the Lord" (Psalm 111:10). It is the love of heaven, when the heart of the righteous burns like a flame of fire to do the commandments. That is the fear of the Lord, and that is "What does the Lord your God ask of you, but to fear" (Deuteronomy 10:12). I would not know whether the reward is for fear or for love, but from what is written, "to fear... and to love Him" (Deuteronomy 10:12), learn that the verse speaks of one who acts out of love.

The name Shaddai

"The fear of Shaddai": this is one who fears the Holy One, blessed be He, who has it in His power (*dai*, "enough") to do anything. (Another reading: who fears the Holy One, blessed be He, whom no one can honour enough, for it is in His power to do anything.) He lays his plea before Him and cries to Him with the intention of the heart, and He answers him; he asks a request of Him and at once He does it for him.

That is "To him who withholds[10] kindness from his friend, he forsakes the fear of Shaddai" (Job 6:14). *Lamas* means "withholding", as in *nimas*, "melting away". Whoever withholds kindness from his friend forsakes the fear of Shaddai, who has it in His power to grant his own request: he does not fear that Shaddai may refuse to do his will. Or he is like one who keeps a vicious dog in his house, so that people are afraid to come to his house. "*Lamas*" is

written, not "*lo mas*"; and we find in the Midrash that whoever withholds kindness is as if he worshipped idols.

But one who serves before the Holy One, blessed be He, fears Him, sets out his prayer to Him and trusts Him to save him from every evil, for it is in His power: that is "He who dwells in the shelter of the Most High" (Psalm 91:1), "He made darkness His hiding place" (Psalm 18:12), "abides in the shadow of Shaddai... for He will save you from the fowler's snare" (Psalm 91:1, 3), for it is in His power. Why? Because you asked in your prayer and said to Him, "my refuge and my fortress" (Psalm 91:2); and in every request, Shaddai has the power, enough.

"From the God of your father, who will help you, and by Shaddai, who will bless you" (Genesis 49:25), with being fruitful and multiplying. "El Shaddai appeared to me at Luz... I will make you fruitful and multiply you" (Genesis 48:3-4). Why so? Because you engraved the world that is born from it,[11] and you take away the revealed Father: for example, שדי (Shaddai): the hidden letters יין ל"ת ו"ד (the rest of the spelled-out letters *shin*, *dalet*, *yod*) add up to 500.

A person is obliged to father a son and a daughter, who have 500 limbs between them: 248 for the male and 252 for the female, four more than the male, around the private parts.[12] And so פרו ורבו, "be fruitful and multiply", is 500 in gematria. For this Name is over being fruitful and multiplying; so when people pray for children, let them ask by this Name. So too the world is a journey of 500 years,[13] hidden in Shaddai: when the heavens were joined and spread out, He said to the heavens, "Enough!" (*dai*). That is Shaddai: "the One who said *dai*". There is no "enough" for those who serve Him.

Shaddai is named among the prophets of the nations, "who sees the vision of Shaddai" (Numbers 24:4), and "he forsakes the fear of Shaddai" (Job 6:14).

And the name Shaddai guards against harmful spirits: "abides in the shadow of Shaddai" is said in the Song against Mishaps (Psalm 91).

The mezuzah

That is why Shaddai is written on the mezuzah, and why the iron on the mezuzah is pierced,[14] so that the name Shaddai may be read and seen, to drive away harmful spirits. For יהו"ה (YHWH) in the *atbash* exchange is מצפ"ץ (Matzpatz), which adds up to 300, the letter *shin*; and *shin* of Shaddai likewise adds up to 300, like the name YHWH that adds up to *shin* in *atbash*, the holy Name. And ד"י (*dalet-yod*, the rest of Shaddai, 14) stands for the 14 letters of כוז"ו במוכס"ז כוז"ו (Kuzu Bemukhsaz Kuzu) that are written on the mezuzah.

I will explain to you the secret of these 14 letters of His holy Name. כוז"ו (Kuzu) is the Name הוי"ה (HWYH, YHWH) by exchanging each letter for the next one in the alphabet: *yod* is next to *kaf*, *he* next to *vav*, *vav* next to *zayin*, *he* next to *vav*. So כוז"ו is YHWH. במוכס"ז (Bemukhsaz) is אלהינו ("our God"): *bet* is next to *alef*, *mem* next to *lamed*, *vav* beside *he*, *kaf* next to *yod*, *samekh* next to *nun*, *zayin* next to *vav*. These are the 14 letters, standing for the three names "The Lord our God, the Lord" (Deuteronomy 6:4). That is why these 14 letters are written on the other side, opposite "The Lord our God, the Lord".

Shaddai in the tefillin, and the Fathers

Shaddai is also written in the tefillin: *shin* on the four compartments of the head tefillin, *dalet* in the knot, and *yod* on the arm.

Shaddai stands for the Fathers. Know: the last letters of יעקב יצחק אברהם (Jacob, Isaac, Abraham) are ב, ק, מ, and in *atbash* they are שדי, Shaddai: *bet* to *shin*, *qof* to *dalet*, *mem* to *yod*. Their first letters, א י י, are the number of אהי"ה (Ehyeh, 21). If you add 28 (כ"ח) and the last letter of "Israel", the name Jacob

was given, it comes to 216. That is: take 28 and the last letters of the Fathers, Abraham, Isaac, Jacob, Israel, and you have 203; with the 13 letters of the three names of the Fathers, that is 216.[15] So too the letters of the Fathers stand for the Thirteen Attributes; and there are three *yods* and an *alef*, standing for the Name of 63, the aspect of Understanding (*Binah*). That is why it is said, "I appeared to Abraham, to Isaac and to Jacob as El Shaddai" (Exodus 6:3).

We said further that the world, from Shaddai, comes to 500. The Fathers lived 502 years: Abraham 175, Isaac 180, Jacob 147, 502 in all. The two stand for heaven and earth, and the 500 years for the journey. That is "to your fathers, to give them, like the days of the heavens above the earth" (Deuteronomy 11:21). Meaning: as the days of the heavens above the earth are a journey of 500, so are the days of the life of the Fathers.

Why the shin is on the head tefillin

Why is there a *shin* on the head tefillin? Because it weighs as much as Jacob, of whom it is written, "Israel, in whom I will be glorified" (Isaiah 49:3). Tefillin are called *pe'er*, "glory", as it is said, "bind your glory on you" (Ezekiel 24:17). At the Destruction they were thrown to the ground, as it is written, "He has cast down from heaven to earth the glory of Israel" (Lamentations 2:1). Tefillin are called *pe'er*; and *pe'er* (פאר) has the letters of *efer* (אפר), "ashes". That is also[16] the way of the Lord: that is why on the Ninth of Av people put ashes in place of tefillin, and in the days of the Messiah it will be "to give them glory instead of ashes" (Isaiah 61:3).

It says in the *Sefer Yetzirah*: "He made the letter *shin* king, bound a crown to it, and formed the heavens with it", which are of fire. That is why the image of Jacob is in heaven; and with *shin* "I created fire", and He created fire with

it. So too, "the house of Jacob shall be a fire" (Obadiah 1:18): the *shin* corresponds to them; and he wrestled with an angel of fire.

The *shin* also has three branches, for his three names, Jacob, Israel and Jeshurun. And the *shin* is on the compartments, not[17] the writing, for the likeness of his image is engraved on the Throne of Glory, where the likeness of a cherub resembles him. He was the cherub on which God rode when He came into Egypt, as it is written, "He rode on a cherub and flew" (Psalm 18:11). That is "Israel saw the strong hand" and, as it is written, "Israel saw the great hand" (Exodus 14:31): Israel the elder. Israel saw the image of Jacob at the sea and sang the song, from "Then Israel sang" (Exodus 15:1) to "The Lord shall reign for ever and ever" (Exodus 15:18).

Jacob, Dinah and Asenath

Why the image of Jacob? Because he was truth, as it is written, "You will give truth to Jacob" (Micah 7:20), and because nothing unworthy came out of him. Dinah, who conceived by Shechem, gave birth to Asenath, the daughter of Potiphera. The tribes wanted to kill her, so that no one would say there was harlotry in the house of Jacob. Jacob wrote the great and holy Name on a gold plate; the angel Michael took her and brought her to the wife of Potiphera, who called her her daughter, and Joseph took her as his wife.

The stitches and the knots of the tefillin

Around the *shin* of the tefillin there are twelve stitches, for the twelve tribes, three stitches on each side; just as under each banner[18] of the tribes, when they were brought out of Egypt, there were three tribes.

The *dalet* is at the neck, for Isaac, who stretched out his neck to be slaughtered to proclaim the oneness of the name of the Holy One, blessed be He. The *dalet* is at the back of the neck: the whole neck is fit for ritual slaughter,

and opposite it, at the back of the neck, the whole nape is fit for *meliqah* (the priest's nipping of a bird offering). That is why the neck is shaved, so that...

...so that the strap lies on his flesh. This is expounded of Isaac,[19] and the *dalet* is "on your head, like purple" (Song of Songs 7:6).

Why the *Dalet* stands for Isaac

That is why the *dalet* is set at the neck. It also reaches up and down,[20] because Zevul is the fourth firmament, and there the Temple is built. So too the Tabernacle had four coverings: first, curtains of blue; second, curtains of goats' hair; third, rams' skins; fourth, the covering of *tahash* skins. And the Presence was among those below.[21] Isaac was bound on the altar that corresponds to the altar above; that is why the *dalet*, the fourth letter, stands for him.

The Book of Creation (Sefer Yetzirah) says: "He made the letter *dalet* king, bound a crown to it, and with it created Mars" in the fifth firmament. Mars is close to the sun and takes heat from it; it is hot and dry like fire. So the *dalet* stands for Isaac, who was a burnt offering for the fires, and Mars, dry like fire, is set over wrath, fury and anger. For when the Holy One, blessed be He, is angry, He remembers Isaac as though he had been bound on the altar, as it is written, "and may He accept your burnt offering, *selah*" (Psalm 20:4): this is the ash of Isaac.

Why the *Yod* stands for Abraham

The *yod* stands for Abraham, who was tested with ten trials. It is tied in the hand tefillin next to the first compartment, because Abraham was the first. The Book of Creation says: "He made the letter *yod* king, bound a crown to it, and with it created Virgo." So Abraham was dear to his Creator as a bridegroom to a bride while she is a virgin. And with the *yod* was formed the kid-

ney,[22] for joy and counsel come from the kidneys, as it is written, "my kidneys will rejoice" (Proverbs 23:16), and it is written of counsel...;[23] it stands for the kidneys, which give counsel. And it says in Midrash Shoher Tov of Abraham: his father did not teach him, no master taught him, but his kidneys became like two springs that poured out wisdom.

Again, the *yod* is in the hand, for Abraham, who said, "I have lifted up my hand to the Lord" (Genesis 14:22). And the *yod* stands for the heart, as it is written, "You found his heart faithful before You" (Nehemiah 9:8).

Again, the *yod* stands for Abraham because the Holy One, blessed be He, foresaw that Abraham would withstand ten trials, and so He created His world with ten sayings, as it is written, "These are the generations of the heavens and the earth when they were created (*be-hibbar'am*)" (Genesis 2:4): read *be-Avraham*, "for Abraham".

The ten *sefirot* "without anything"

By ten *sefirot belimah*, "without anything". So: א־ב, ג־ד, ה־ו, ז־ח, ט־י; thus far all the numbers, and then they come round again: 11, 12, and so 20 is twice ten, 30 three times ten. So all the numbers are contained "without anything" (*beli mah*). *Belimah* also means "closing", for of the ten *sefirot* it says, "Close your mouth from speaking":[24]

What is deep? The beginning: from when, and since when, was His Presence before the world? How many myriads of years, or how many years after the world? Or how does He move,[25] above or below? What is deep, behind east and west, north and south? How great is the light that is with Him? How is He in the darkness, the thickness of the firmament?

So the ten are: first, *alef*, beginning; second, *bet*, end; third, above and below; fourth, east; fifth, west; sixth, north; seventh, south; eighth, light; ninth...[26]

how is He in the air, His light with Him, and darkness in the thickness of all? Close your mouth, for He forms all, and He is in all, and He is all. Bow down with your whole body and give Him thanks in your heart, like the *yod*, which bows and is bent.

When Abraham our father understood the Book of Creation, the Lord of all revealed Himself to him, seated him in His bosom, kissed him on the head and made a covenant with him. This will be explained further in the secret of the Work of Creation, with the help of Shaddai.

The *yod*, the twenty generations and the world to come

Again, the *yod* stands for Abraham, for *yod* is ten, and doubled is twenty,[27] and from Adam to Abraham were twenty generations. The world to come was created with the *yod*, for the people of the world to come are few, like the *yod*, the smallest of the letters; and the *yod* is like a poor man who bends his body.

Three kinds of fear

Again, "Abraham, who fears Shaddai":[28] a person who serves the Holy One, blessed be He, out of love in his heart and out of great awe, and turns to Him with intent of heart and complete repentance, or prays with joy and with awe. This is "Serve the Lord with fear, and rejoice with trembling" (Psalm 2:11), and it is written, "Serve the Lord with gladness" (Psalm 100:2), and "Let the heart of those who seek the Lord rejoice" (Psalm 105:3).

"Fear of God" (*Elohim*) means those who serve out of fear of Gehinnom, fear of the Day of Judgement and fear of suffering. This is the fear of God as Judge, who punishes those who sin. The word *Elohim* belongs with anything hard. For example, Joseph said, "I fear God (*ha-Elohim*)" (Genesis 42:18), meaning: it is very hard for me that you are spies, and I would not let you go

home; I fear that I will be punished and put you to death.[29] That is why it is written "God the Judge, I fear". So too "you shall fear your God" (Leviticus 19:14) is said of anything that is left to the heart; and so it says, "You shall fear the Lord your God" (Deuteronomy 6:13), joining fear to *Elohim*, to say that you shall not fear Him only when...[30]

Wherever "one who fears God" appears, it means one who serves out of fear. "Fear of the Lord" means one who serves out of love, and it corresponds to the burnt offering, which is wholly given to the One on high. "Fear of Shaddai": one who is not worthy to serve Him (a variant reads: there is no one sufficient to serve Him),[31] and it corresponds to the peace offering, whose fat and blood go to the One on high, the rest to the owners, and the breast and thigh to the priests. That is why it is called a peace offering (*shelamim*): it puts peace (*shalom*) in the world between them. So this one serves out of love but also pleads for his own needs, that He give him Torah, wealth, property, honour and children. "One who fears God" serves out of fear of suffering, so that his household's livelihood will not be cut off; it corresponds to the sin offering, which comes for a sin. So love is greater than asking, and asking is greater than fear.

Now I will teach you the love of the Omnipresent, blessed be He, and afterwards I will write for you the secret of the Chariot.

Be shrewd in fear

"A person should always be shrewd in the fear of God" (Berakhot 17a): let him think about the shrewdness of the world and its honours. How so? A king of flesh and blood commands his soldiers to go to war. Although it is in doubt whether they will be killed, they fear him and go, even though his fear does not last for ever, for he dies and is gone, and they could run from him to another country. How much more must we fear the King of the kings of

kings, the Holy One, blessed be He, and walk in His ways, for He is everywhere and sees the wicked and the good. Wherever a person sees a company of righteous people,[32] let him cling to them, so that he will have a share with them, and let him do all his ways for the sake of Heaven, which He created.

When he says a blessing, let him direct his heart, as it is written, "I have set the Lord before me always" (Psalm 16:8). That is why the sages laid down "Blessed are You, Lord", like a man speaking to his friend.

Let him think further: whenever a man sins, steals or commits adultery with his neighbour's wife, how many schemes he devises so that no one will know and he will not come to shame. How much more should he act for the Creator, and devise schemes to do the commandments, like Jehu, who acted cunningly: "Ahab served Baal a little; Jehu will serve him much" (2 Kings 10:18–19); only his mouth made him stumble.[33]

Let him also reason from the lesser to the greater, never to forget the will of the Creator. When litigants are brought before a ruler, if a man knew that the ruler had a ghost or a familiar spirit, or dealt with demons or with the stars, to know what had been done, he would not lie to him, for he would know that the ruler knows everything. And he would be afraid to do his neighbour harm, in case he were brought to judgement before that ruler. So let him take to heart how much more the Holy One, blessed be He, who sees my ways, knows all my thoughts and understands all my deeds. How can I, when the Lord is with me, knowing, witness and party to the case, speak idle words, lies and wrong? Only words of truth, as it is written, "The remnant of Israel shall do no wrong" (Zephaniah 3:13).

And let him think: if I sin and people know, out of shame I would have to say "I have done no wrong" (Proverbs 30:20), and so I would be lying; and it is written, "He who speaks lies shall not stand before my eyes" (Psalm 101:7). So

at every moment let him think of the love of the One who searches the heart and tests the kidneys, and cling to His commandments, and let His fear be on his face.

The roots

- **The root of piety:** to go beyond the line of the law in everything, as it is written, "and pious in all His works" (Psalm 145:17).
- **The root of fear:** where the thing is hard for him, as it says, "Now I know that you fear God" (Genesis 22:12).
- **The root of prayer:** joy of heart in the love of the Holy One, blessed be He, as it is written, "Let the heart of those who seek the Lord rejoice" (Psalm 105:3). That is why David played music.
- **The root of Torah:** to go deep in knowledge, to do everything, as it is written, "good understanding to all who do them" (Psalm 111:10).
- **The root of the commandments** is in eight things, corresponding to the eight threads of the *tzitzit*,[34] as it is written, "and you shall remember all the commandments of the Lord" (Numbers 15:39).

The senses and the commandments

The first sense, the eyes: they must not look at sin, there must be no haughty eyes, "and you shall not stray after your heart and after your eyes" (Numbers 15:39), and one must not wink. These are the prohibitions for the eyes. The positive commandments for the eyes: "lest you forget the things your eyes have seen" (Deuteronomy 4:9); "He saves the one with lowered eyes" (Job 22:29); "and they shall be frontlets between your eyes" (Deuteronomy 6:8).

The second sense, the ears: "You shall not take up a false report" (Exodus 23:1), so that he does not listen to idle talk: that is the prohibition. The positive commandment: "Hear, O Israel, the statutes" (Deuteronomy 5:1).

The third sense, the throat: "You shall not eat any abomination" (Deuteronomy 14:3): that is the prohibition. The positive commandment: eating matzah, and the like.

The fourth sense, the mouth and tongue that speak: that they speak no idle words...

The eight threads of the tzitzit

...that he transgresses a prohibition, as it is written: "All things are wearisome; no one can utter it" (Ecclesiastes 1:8); "You shall not swear falsely"; "You shall not take the name of the Lord in vain" (Exodus 20:7); "You shall not swear by My name falsely" (Leviticus 19:12); "You shall not deal falsely" (Leviticus 19:11); "You shall not bear false witness" (Exodus 20:16). These are the prohibitions; and the commandments to act: "You shall teach them diligently to your children" (Deuteronomy 6:7), and "my tongue shall speak of Your righteousness" (Psalm 35:28).

The fifth thread stands for the hands: "Do not join hands with the wicked" (Exodus 23:1), and "You shall not rob" (Leviticus 19:13). That is the prohibition; and the commandment: "You shall surely open your hand" (Deuteronomy 15:8), and "You shall bind them as a sign upon your hand" (Deuteronomy 6:8).

The sixth thread stands for the feet: "You shall not go about as a talebearer" (Leviticus 19:16); "You shall not go after other gods" (Deuteronomy 6:14), for with the feet too one sins. That is the prohibition; and the commandment: "You shall walk after the Lord your God" (Deuteronomy 13:5); "You shall walk in all the way which the Lord your God has commanded you" (Deuteronomy 5:33); "Guard your foot when you go to the house of God" (Ecclesiastes 4:17).

The seventh thread stands for the sexual organ: "You shall not commit adultery" (Exodus 20:13). That is the prohibition; and the commandment: "Be fruitful and multiply" (Genesis 9:7), and circumcision.

The eighth thread stands for the nose, anger and desire,[35] and also for smelling the scent of idolatry, as it is written: "Let nothing of the banned thing cling to your hand" (Deuteronomy 13:18). That is the prohibition; and the commandment: to smell myrtles on the Sabbath, and the like.

So let a person keep these eight things in his heart at all times: the eyes; 1 the ears, 2 the nose, 3 the tongue, 4 the gullet that swallows, 5 the hands, 6 the feet, 7 the sexual organ; 8 that he does not sin with them,[36] the heart going along with each of them, to think its thoughts.

The righteous and the wicked

We say in the Midrash on "The small and the great are there" (Job 3:19):[37] they are equal. A parable of two men who went into battle. One came back with his helmet set with crowns; the other came back with his whole body set with arrows. Which is greater? Surely the one who came back with crowns.

So with the wicked man: when he dies, his nose rots, because he smelled the scent of idolatry; his eyes are stopped, because he went to idolatry; his head is bent down in Gehinnom, because on his head was a long fringe of hair, grown long out of pride, the pride of the forelock, as it is said: "They shall not lie with the mighty, the fallen of the uncircumcised" (Ezekiel 32:27).[38]

But the righteous man's whole body is full of commandments: 1 on his head, tefillin; 2 his eyes read the Torah; 3 his mouth repeats the law; 4 his nose smells in the service of the commandments;[39] 5 his hands give charity; 6 his inward parts are full of Torah as he prays before the Holy One, blessed be

He; 7 his body, on which the covenant hangs; 8 his feet walk to the synagogues and the houses of study. So he is whole in every part.

The root of the fear of the Lord

The root of the fear of the Lord: a person desires a thing and gives up the pleasures of his inclination for the fear of the Lord, and not because he fears the punishments of this world or of the world to come, but because he fears that he will not be wholehearted before the Holy One, blessed be He, in His love. When a commandment comes into his hand and it is hard for him to do, he does it all the same, like Abraham at the binding of his son, as it is written: "Now I know that you fear God" (Genesis 22:12).

"Now I know"? Did He not know it before the world, as it is said: "Before I formed you in the womb I knew you" (Jeremiah 1:5)? But this is what He meant: "I will not test you from now on, for this is greater than all the trials. I will test you no more, for by this thing it is known that your heart is whole in all that I command you, and I need not test you, since I have tested you by this." This is of the same kind as "Now I know that the Lord is greater than all gods" (Exodus 18:11): there is no need to test any god further.

And Joseph said: "I fear God" (Genesis 42:18), meaning: it is very hard for me to send you away, since you are spies, but I fear God, lest your children perish of hunger. And Obadiah feared the Lord (1 Kings 18:3, 12), for it was hard for him, lest they tell Jezebel and she have them killed.

When Scripture says "and you shall fear your God" (Leviticus 19:14), it is a thing handed over to the heart. When it says "You shall fear the Lord your God" (Deuteronomy 6:13) and "Fear the Lord, you His holy ones" (Psalm 34:10), it means things that are hard on the heart and weigh as much as the fear of the Lord. For example, Abraham feared the Lord, lest if he did not circumcise Isaac the Holy One, blessed be He, would cut off his soul;[40] and

weighing against that, he himself came to slaughter him, a thing harder for him than anything, and even so he did His will.

The root of love

The root of love, to love the Lord: the soul is full of joy and bound with the cords of love, with great joy. That joy drives out of his heart the pleasure of the body and the delights of the world. The love of joy is fierce and overpowers his heart, and at every moment he thinks: "How shall I do the will of the Holy One, blessed be He?" The delights of his children and the outings with his wife are as nothing beside the love of his Creator.

It is more than a young man who has not come to a woman for many days, who longs for her, whose heart burns to come to her, and who, out of his great love and desire, takes great pleasure when he comes to her: all that is as nothing beside doing the will of the Creator, bringing merit to others, sanctifying himself and giving himself up for His love. Like Phinehas, who gave himself up and killed Zimri (Numbers 25); like Abraham: "I have lifted up my hand… that I will not take a thread or a sandal strap" (Genesis 14:22–23); like Elisha, who would not take anything from Naaman (2 Kings 5:16).

The love of Heaven is in his heart like a flame bound to a coal. He does not gaze at women, does not want idle outings and empty talk, but toils and labours to do the will of his Creator, and works at songs to fill himself with joy in the love of the Lord.

The root of humility

The root of humility: a person keeps far from honour and from rank.[41] If he sits before his teacher and knows a difficulty, and his teacher or his companion knows it too, he lets them raise it and does not raise it himself. If they do not raise it, he says: "So-and-so raised this difficulty, and so-and-so answered

it,"[42] and gives the honour to his companion and not to himself, as it is said: "Choose men for us" (Exodus 17:9), and as it is written: "Whom shall I send, and who will go for us?" (Isaiah 6:8). Why does it say "Whom shall I send" and not "Whom shall we send"? Because of the heretics, so that they should not say there are two powers.

Humility also means putting his companion's name before his own, as the House of Hillel did for the House of Shammai,[43] and his companion's reasoning before his own. In short, he does all he can to lessen his own honour and increase the honour of those who fear the Lord, as it is written: "He honours those who fear the Lord" (Psalm 15:4), and "A vile person is despised in his eyes" (same verse).

If he sees poor men who do not want to walk ahead of him, even though they are greater than he, he walks ahead of them, even though he is ashamed, for this is great humility: that he is ashamed while they are honoured by his walking ahead of them.

If he calls a man "my master", let him not call him "Rabbi", for that shames him. Let no one praise his teacher in front of another teacher, nor say "your teacher said this", as we say in the first chapter of Yevamot, folio 19:[44] his students said to Rabbi Eliezer about Rabban Yohanan ben Zakkai, "your colleague permitted it".

Let a man's heart not take pleasure in himself when he is praised, and let him not praise himself, as it is written: "Let another praise you, and not your own mouth" (Proverbs 27:2), except to his companion and his student, who will learn from his ways; to them he may praise himself, as it is said: "I was blameless with Him" (2 Samuel 22:24), "for I have kept the ways of the Lord" (2 Samuel 22:22), "the word of the man who was raised on high" (2 Samuel 23:1).

So too with "By what merit did you live long?": they told what they had done to live long, so that others would do it as well.

Commandments done in secret, and with joy

Do all the commandments in secret: "walk humbly with your God" (Micah 6:8). But if you do it so that others learn from you, do it before everyone: for example tefillin, tzitzit and the study of Torah, for "the rivalry of scholars increases wisdom", and commandments too.

Whatever commandment you can do, do it for the sake of Heaven, as it is said: "If you are righteous, it is for yourself" (Job 35:7, compare 35:8). Every commandment that has no one to do it, take it up yourself. Set the love of your Creator in your heart and the fear of your Rock on your face, and be quick to do the commandments with joy.

Do not speak idle words anywhere, and all the more in the synagogue, where the Presence is before you. Sit in awe before Him and direct your heart to give Him thanks.

It is not enough to keep away from sins that people would be ashamed to be seen doing, even if no one sees, out of fear that it may become known and one be shamed. Rather, any sin that others commit and you do not, your reward is double. For anyone may look at the face of the king and at the face of a woman. It is surely a commandment to see the face of the king, for "your eyes shall see the king in his beauty" (Isaiah 33:17); but women it is forbidden to look at, as we say in the first chapter of Avodah Zarah, that it is forbidden to look even at an unmarried woman, and all the more at a married woman. If you hold back your spirit and do not look at the faces of women, your reward is double and redoubled.

Know that whoever talks much brings himself to sin. Weigh the loss of a commandment against its reward, and let all your deeds be for the sake of Heaven. It is good that you hold fast to this, and take more care with it than with the rest. If you do so, happy are you in this world, and it will be well with you in the world to come.

"My help is from the Lord, maker of heaven and earth" (Psalm 121:2).

The secret of creation

"The secret of the Lord is with those who fear Him" (Psalm 25:14): this is the secret of the work of creation. Rabbi Isaac said: the Torah need not have begun anywhere but at "This month shall be for you" (Exodus 12:2). Why did it begin with "In the beginning"? Because it is said: "He has told His people the power of His works" (Psalm 111:6). All this He did so that they would know and understand and grasp the power of His great and awesome works, and bear witness that there is none like Him and none besides Him.

And I will write the book called *Sod*, "Secret", to make known the mighty deeds of the Creator of the world. Happy is he who knows it, for whoever knows its mystery and fears the Lord...

...is prepared for him, for he is a son of the world to come; and the gates will be hewn open[45] for you, by heart: everything that is above. Let him know the unity of the Glory, set your heart on the fear of Him and bow down to Him, for He is One and has no second, blessed be He.

The letter Alef

Alef: this is the Holy One, blessed be He. He is first and He is last, He is King over all the world, and nothing is like Him. Just as Alef is the head of the letters, so the Holy One, blessed be He, is the head of all the angels.

Alef is one, the smallest number, below which there is none. A myriad is a great number. Alef at the head of a word is one, and Alef at the end of a word is a myriad. So "one" is said *ḥad* (from *eḥad*) and "myriad" is said *ribbo* (from *ribbo'*), as it is written in Ezekiel, "and he spoke, *ḥad* to *eḥad*" (Ezekiel 33:30), and in Daniel, "and myriads of myriads (*ribbo*) stood before Him" (Daniel 7:10). So the Alef falls away at the head of the number *eḥad*, which becomes *ḥad*, and the Alef at the end of *ribbo'* falls away, which becomes *ribbo*. It makes known to mankind that He is One and has no second; He is first and He is last, like Alef, which stands at the head of the count and at its end.

Further: Alef stands at the head of the alphabet, *alef-bet-gimel-dalet*, and Alef stands at the end of the reversed alphabet, *tav-shin-resh-qof, tsade-pe-ayin-samekh*.[46] And its name is spoken with three letters, that is, A-L-P: Alef is among the letters of the throat; Lamed is among the letters of the tip of the tongue and the middle of the palate; Pe is among the letters of the lips.[47] So Alef is at the head of the swallowing-place, which is the throat; in the middle, at the palate and the tongue; and at the end, the lips. Its very name makes known to you that He is One: first, middle and last.

And last: Alef turns its face away from the other letters,[48] to tell you that the One in His world, when He created the world, turned His face from the world, as it is said, "He saw that there was no one, and He did not consider" (compare Isaiah 59:16), because He foresaw the destruction of the Temple, and said: "I have no pleasure in My world; I will hide My face from it."

The great Bet of Bereshit

Know that at the very beginning of the creation of the world He hinted at the destruction of the Temple. For the Bet of *Bereshit* ("In the beginning") is written large, to say: *Bet reshit*, "the first House". This is the Temple, of which

it is written, "A throne of glory, exalted from the first (*rishon*), is the place of our sanctuary" (Jeremiah 17:12).

It opens:[49] "And the earth was *tohu* and *bohu*" (Genesis 1:2). The middle words have the numerical value 410, a hint at the First Temple, which stood 410 years. *Hayetah* ("was") has the value 420, a hint at the Second Temple, which stood 420 years. *Tohu va-vohu*, 430,[50] hints at the two sanctuaries, between which they stood 430, that is 410 and 420. This is "that I may dwell among them" (Exodus 25:8): *ve-shakhanti* is *ve-shakhan* plus *t"y* (410),[51] and so the letters of *ve-shakhanti*; and the 420 also. In several places the destruction of the Temple is hinted.

So now, by the Bet of *Bereshit*, it is made known that at the beginning of the world the destruction of the Temple was mentioned: everything He created will be destroyed, "and the Lord alone will be exalted" (Isaiah 2:11).

Bet also means "house". And He created everything in twos (Bet = 2), for everything has a pair: two worlds, heaven and earth; mountains and hills; seas and rivers; Gehinnom and the Garden of Eden; Leviathan and Behemoth;[52] sun and moon; male and female; the wicked and the righteous. And man has two eyes, two ears, two nostrils, mouth and tongue, two hands, two feet, to … on this side and that.[53] Even the fat tail is divided in two by one sinew.[54] This makes known to you that everything has a pair; that is why He opened with Bet. Apart from Him, who is One in His kingdom, blessed be He.

Alef and Yod

That is why Alef is said at the head of the letters, and Alef at the head of the thousands (*alafim*). But Yod is at the head of the chosen Name, YHWH (יהו"ה), which is … of the angels,[55] to make known that He created His world with ten utterances, and is the fullness of all.

Further … above it is pointed with a vav, pointed below: אָ Alef with *qamats*, Alef with *pataḥ*, Alef with *ḥataf qamats*, Alef with *ḥataf pataḥ*; also אִי and the *shva* above … to make known that He is One above the seven heavens and rules over all.

(Another reading: And that is why His name is Alef, and the Name אהי"ה (Ehyeh) is the beginning of the ten *sefirot* from above to below, and אדני (Adonai) is the end of the ten *sefirot*. Their beginning is with Alef. Alef is the head of all the letters, and at the end of the letters is *tav-shin-resh-qof*, as if to say that in all of them Alef is hinted,[56] for by these letters all the holy names were created.

And why Yod stands at the head of the chosen Name YHWH: because one cannot write Alef without beginning with a Yod, and no vowel and no sounding of a letter can exist without Yod or Vav: Yod for *ḥolam*, *melafum* or *ḥiriq*, אֹ אוּ אִי to make known that by Yod were created the ten *sefirot*, the middle world and the lower world.

The vowels inside the Alef

And Alef itself contains *shva*, *tsere*, *pataḥ*, *ḥiriq*, *ḥolam*, *melafum*, *ḥataf pataḥ*.[57] The stroke is *pataḥ*; two yods are *shva*; both together are *ḥataf pataḥ*. If a yod is below the stroke, it is *qamats*. If a yod is above the vav, it is *ḥolam*. If the yod is in the middle of the stroke, it is *melafum*. If it is under the stroke, it is *ḥiriq*, without the stroke; these are *tsere*; if the stroke has three, it is *segol*.

And Alef itself is Yod, Vav, Yod (10 + 6 + 10 = 26), the number of the Name YHWH, to make known that the Lord is One, and created everything, the upper, middle and lower worlds and all that fills them. And there is no movement or sound without Him, blessed be He, who is One above the seven heavens and rules over all.

Why the world was made

He was known as One, many myriads of years before the beginning of the world, and in the worlds you see, in them is majesty and splendour.[58] And He said in His heart: "There are no human beings to know the glory of My kingdom. I will create a world that passes and comes to an end, so that they understand and take to heart the fear of Me, and serve Me in truth and with a whole heart, for their good all their days."

Breath, fire and water

When the Lord of all spoke, He brought forth breath from His holy spirit, and that is the head of all creatures, just as a man who speaks brings breath out of his mouth. Therefore the winds are not hidden, as is said in the tractate Ḥagigah and in Sefer Yetzirah: "Two: breath from breath."[59]

Breath, fire and water: when a man speaks, he presses his lips hard to bring out the sound, and sparks fly out on the breath. That is why it is said, "like a hammer that shatters rock" (Jeremiah 23:29): sparks of stone and fire fly out. Because of the sparks that come from the mouth it is written, "Is not My word like fire?" (Jeremiah 23:29). So from the sound of a man come breath and water, and fire too. How much more He who speaks, a consuming fire. Therefore it is not said …;[60] fire, water and breath were created. For "it is the glory of God to conceal a thing" (Proverbs 25:2). That is why we bless over water, "by whose word all things came to be".

The first sefirah: the Spirit of the Living God

"Ten *sefirot* of nothingness: one, the Spirit of the Living God" (Sefer Yetzirah 1:9). This is the breath of life, the highest spirit of all spirits. She is the great mother, and from her come all generations. She surrounds on every side, and to her is joined the power …[61] against the generations. And God is more surrounded than these …[62]

Sound and speech are the breath of life, which is called the Holy Spirit. It is written, "And they heard the sound of the Lord God walking in the garden in the breeze (*ruaḥ*) of the day" (Genesis 3:8). But do not all sounds come from breath, like the sound of a door, the sound of a cart, the sound of a millstone turning, the sound of a shofar? Yet no sound is like the sound of speech, as it is said, "And the Lord God called to the man" (Genesis 3:9). So there are breath, sound and speech. And the sound came "in the breeze of the day", gently, so that he could bear to hear it without fear. For He speaks to a man only according to his strength, as much as he can hear. And He spoke to His prophets everywhere gently, "as a man speaks to his friend", as it is written, "And the Lord spoke to Moses face to face" (Exodus 33:11).

The Bat Kol

The voice is heard but not seen; that is why it is called *bat kol*, "daughter of a voice". It is like a man walking in a valley between mountains, with the mountains above him, full of hollows. When the man speaks, the speech enters with the breath into a hollow, that is, into the ear-like hollows of the mountain. When he falls silent, the mountain answers him all his words: if he spoke loudly, it answers loudly; if softly, it answers softly; and there is nothing there but breath. In this way the *bat kol* is heard.

And when it came to Elijah, He was revealed in a breath, in a low voice, as it is written, "And behold, the Lord passed by, and a great wind... and after it a still small voice" (1 Kings 19:11–12) ...[63] and to hear a human voice.

At the giving of the Torah it came with a great voice, divided into ten voices, as it is written, "The voice of the Lord is in power" (Psalm 29:4), and it is written, "like the sound of many waters, like the voice of the Almighty, when they went" (Ezekiel 1:24),[64] and it is written, "the sound of His words like the sound of a multitude" (Daniel 10:6). So all are powers.

And it is written, "By the word of the Lord the heavens were made, and all their host by the breath of His mouth" (Psalm 33:6): here are speech and breath. And it is written, "By the breath of Your nostrils the waters were piled up" (Exodus 15:8), and "You blew with Your breath" (Exodus 15:10), and "His breath is like an overflowing stream" (Isaiah 30:28).

The breath of man

From her He made known to the creature of His hands, as it is said, "You have made him a little lower than God" (Psalm 8:6). She is called a lamp, as it is written, "The soul of man is the lamp of the Lord" (Proverbs 20:27), and it is written, "and He breathed into his nostrils the breath of life" (Genesis 2:7). Of the beasts it is not written "He breathed", but only "Let the earth bring forth living creatures" (Genesis 1:24). So man is higher than every beast and wild animal, cattle and wild beasts. The soul of animals is higher ...[65] it is not said...

The soul of man

...of them it is said "a living soul". The soul of man is higher than any living thing on earth.[66] The soul of life is a pure spirit, the breath of life from the Lord: it is "the lamp of the Lord" (Proverbs 20:27). It knows knowledge, counsel and plans; it hears, sees, tastes, smells and feels[67] in the whole body, and it looks after the needs of the body, "for the life of all flesh is its blood" (Leviticus 17:14).

"The life of all flesh is its blood": it is the spirit that keeps the limbs alive. If one limb, the hand or the foot, loses it, or if a man goes deaf or dumb, it is from that spirit. If a limb is cut off the man does not die, but the limb loses its share of the soul. If the soul departs[68] he dies at once, though his blood is still in him. And if he is killed, he dies not from the blood[69] but because of

the spirit that blows in its chamber.[70] What is written, "its blood is in its life", means the two joined together, that is, the spirit that blows in its chamber.

When a man eats and drinks as he wishes, the veins open their mouths and the windpipe grows warm. From the great heat the food is digested, the fine part of the food goes into the veins, and from them the soul is sustained by the warmth of the blood. That is "its blood is in its life".

The three parts of the soul

The soul is divided into three parts: inner, middle and outer.

The inner part is the heart. Every desire comes to it. If a woman sees a fine thing and wants it, and her husband can do her wish, the heart always rejoices in the fulness of joy, and the mouth is filled with laughter from the heart's thoughts about the thing, when her wish is done. If her husband cannot do her wish, the heart complains, is angry and boils with rage, and thinks of nothing but those things. The desire of the heart is love and it is hatred; all wisdom, knowledge, planning, thought and musing come from it.

By this you will understand that the soul dwells in its lodging inside the brain. The heart sinks down and asks of it knowledge and understanding and deeper things, and fills its desire from it. When a man is weary and tired, sleep falls on him at once, and in a dream he is much troubled[71] and does not know whether he is awake or asleep. The middle part is the tongue, and the outer part the hand; the voice and speech sleep and grow tired. But the inner part does not sleep; only the soul goes out through the throat.

When a man is asleep and is woken suddenly, the body is startled and the soul flutters over his heart like a small bird, for it is coming back. If it comes back of its own will, he wakes without alarm, as it does near dawn. Then the

soul is in its lodging. Because all the grasp of wisdom and understanding is in the brain of the heart, it is called the inner part.

The middle part is the tongue, which tells the secrets of the inner heart, good or bad, supplication, prayer and request. Were it not for the tongue that speaks from one man to another, no one would know good from bad. The heart thinks, as it is said, "My heart overflows with a good word" (Psalm 45:2), and the tongue tells it.

The outer part: these three, inner, middle and outer, are spirit, voice and speech.

Voice, speech and spirit

A voice without speech is like the voice of beasts and birds: it is of no use. They do not understand; they only recognise, everything its mate, every bird after its kind and every beast after its kind. Not every voice is speech, but all speech is voice; every voice comes from spirit, but not every spirit comes from a voice, and there is no creature without spirit.

Every creature with spirit has a voice. If some seem to be without voice, like fish, scorpions and crabs, which have no voice, you cannot say it is because they live in water, for frogs live in water and have a voice. The frog has a throat, and so it has a voice; but fish, scorpions and crabs are voiceless because they have no throat. Yet there is no creature without spirit.

But this spirit, excellent and fitted for it, was given only to man, to the understanding, to speak clear words, as it is said, "You have made him a little lower than God" (Psalm 8:6). For he has image and likeness, knowledge and planning, the thought of the heart, the skill of the tongue, and the use of strength in his outer limbs.

Man, beast and plant

Man is higher than the beast, and the beast is higher than the plants. The beast knows its master, knows when it is full and glad and when it is hungry, and knows its food; it has the power to walk. But it has none of man's musing and thought about the things of the world, only thoughts of eating and drinking, and it lacks the skill of the tongue. Yet it is higher than the plants of the field, for the plants of the field have no spirit, only growth.[72] The plant lacks what man has, joining and use, and what the beast has, walking.

The spirit of God

Higher than spirit is the spirit of prophecy, which is called "the spirit of God", for it is a gift of God, an increase of wisdom, as Pharaoh said: "Can we find such a man as this, in whom is the spirit of God?" (Genesis 41:38). So Jacob: from his great grief over Joseph the spirit of prophecy left him, and he was like a man in shock, and said, "My way is hidden from the Lord" (Isaiah 40:27). And when he heard that Joseph was in Egypt, his heart turned from its brooding, "and the spirit of Jacob revived" (Genesis 45:27).

Wherever it is written, "the spirit of God came upon him", it is the spirit of prophecy or the spirit of might. Wherever it says "the word of the Lord", it is speech, as it is written, "The Lord spoke to Moses". There is no speech without spirit, and no spirit without speech.

In speech there is the spirit of might, as with Othniel son of Kenaz, "the spirit of the Lord came upon him" (Judges 3:10), and with Jephthah, Samson and David: "the spirit of the Lord" is the spirit of might.

With the spirit of prophecy, sometimes the prophet does not know what he is saying, but those who hear understand it while he speaks, when the soul is directed by an instrument of music and by song and he holds the fear of God

in mind: then the spirit of truth comes upon him. But in sadness an evil spirit terrifies him. Therefore let the heart rejoice in the love of its Creator.

The spirit of prophecy: as with Elijah, Elisha, Moses, Joshua and the elders. The spirit of wisdom: as with Bezalel. The spirit is a servant of the Holy One, blessed be He: "a wind went out from the Lord" (Numbers 11:31); "the Lord turned a very strong west wind"[73] (Exodus 10:19); "and behold, a great wind" (1 Kings 19:11; Job 1:19). These are His messengers, as "He makes the winds His messengers" (Psalm 104:4).

The spirit that carried Ezekiel

But in the case of Ezekiel, who said, "the spirit lifted me up" and "the spirit of the Lord carried me": that spirit is the one that carries the high and exalted throne with the Living Creatures, as it is said, "wherever the spirit would go, they went... for the spirit of the Living Creature was in the wheels" (Ezekiel 1:20). For every time the Holy One, blessed be He, revealed Himself in the power of the mighty deeds of His chariot, the Living Creatures and the Wheels, Ezekiel was not lifted up by his own strength; rather the spirit carried him before the Holy One, blessed be He, revealed Himself to him.

As it is said: "Then the spirit lifted me up, and I heard the sound of the wings of the Living Creatures touching one another" (Ezekiel 3:12-13): that is the first time. "The spirit lifted me up" a second time, with "the likeness of their faces: these were the faces" (Ezekiel 10:22). "The spirit lifted me up and brought me" the third time,[74] "and the glory of the Lord went up from the midst of the city" (Ezekiel 11:1, 11:23). "The spirit lifted me up" the fourth time, "and the glory of the Lord came into the house" (Ezekiel 43:4-5).

The voices of the letters

All study is with the voice, and the voice of man rises from his spirit. Every letter has six sounds, for example:[75]

So alef has six sounds. Among the simple letters there are fifteen, each with its six. For if you take away from the alphabet the seven double letters, which are בג"ד כפר"ת (b g d k p r t), fifteen of the twenty-two letters are left. Each letter has six sounds by its syllables, so these fifteen letters with six sounds each make ninety sounds.

The seven double letters, when spoken well, with and without the dagesh, have eighty-four. For each of the seven letters בג"ד כפר"ת has six sounds when it is hard (with dagesh) and six more when it is soft: twelve for each of the seven, which makes eighty-four. All twenty-two letters together: 174 sounds.

Humility: what man is made of

The spirit of man should not prophesy in pride. Let him think of his Maker, who is first of all the first and last of the last: "He is One, and who can turn Him back?" (Job 23:13). He dwells "with the crushed and lowly of spirit" (Isaiah 57:15).

Let a man see from himself that his body was formed from filth, from a drop of seed, and then became like a piece of flesh. The breath of the higher ones was breathed into him; bones were formed in him and the sinews stretched; the veins were soaked with blood and the bones filled with marrow, and they were clothed with skin.

And how the form of the face was made, and the shape of the nose; how the nostrils are pierced in front to the throat, to draw in breath and to smell; the ears to hear; the sockets of the eyes; the eyelids covering the colours, the pupils and the lashes of the eye; the mouth, the throat, the palate, and how

the tongue is drawn out; the lips, to open and close; the jaws[76] and cheeks, and the two doors of the mouth, the place of the teeth, with the two lips like a curtain over them; and the rest, the fingers of hands and feet, the hollows of the body, the fingers and their joints, and the nails, how each differs from the next; and how he was shut up nine months in the womb and came out naked, skin and an opening of clay.[77]

Let him say to his heart: Who opened your eyes? Who opened your ears? Who put speech in your mouth? Who gave you the power to walk, to use your hands and feet, and wisdom and understanding? And in the days of your youth,[78] who made the hair of your head black? For even if you wash with every kind of natron and soap (Jeremiah 2:22), you cannot...

...you cannot make one white hair black, and you cannot make even one black hair white; yet in your old age all your hair will turn white.

(Gloss: Fire, air, water and earth were all created together. From the beginning of a person's forming, his flesh and bones, his skin, sinews, veins and membranes and all that is in him grow all at once: not this one by itself and that one by itself, but all together and of one nature, like a burning fire: one sees a great light rise, and the red flames from the fire. The air is the wind, together with the water and the earth. For at the word of the Creator the moist part was gathered and collected from their ends and became water, and the moisture of the water was separated from it and it became earth. And the air from which the moisture was separated became fire, as a matter of the moist being drawn out;[79] and when the heat became fire, there remained air, which is in itself hot and moist.)

This is: "Know this day and lay it to your heart" (Deuteronomy 4:39) who made all these: God made them, and there is none like Him. He made, He created all, and He fills all.

The spirit in the heart

The spirit of a person is in the heart, which makes it flourish, for all thoughts are in the heart, and without the heart there is no wisdom, as it is said: "For the word is very near you, in your mouth and in your heart" (Deuteronomy 30:14). That is why they are called *lev* (heart, לב): count from the ב (bet) of *Bereshit*, the first letter of the Torah, to the ל (lamed) of *kol Yisrael*, its last words, and you have לב, *lev*. And that is why the *Sefer Yetzirah* begins: "By thirty-two (ל"ב) paths of wisdom the world was created."

What a person should think in his heart

Let the heart think: The Holy One, blessed be He, created me and has been with me in all that has befallen me, and keeps me standing. From the drop of my father and my mother He created a body that has ten things: skin and flesh, sinews and bones, marrow and blood, hair and nails, and the black and the white of the eyes. Therefore the Holy One, blessed be He, gives ten things of His own: the soul, the features of the face, the hearing of the ear, the sight of the eyes, the smell of the nose, the speech of the lips, the movement of the tongue, the touch of the hands, the walking of the feet, and wisdom and understanding.

The spirit of a person carries the whole body, as the wind encompasses the whole world; that is to say, man is a small world. And there is no air without wind.

Therefore let a person think: "Happy am I, that I was created in the image and the likeness, and that He gave me speech to serve the King of glory, and gave me a spirit which, every time I sleep, is entrusted into His hand. If He wishes, He can take it from me. How then could I sin? I will serve Him in joy and gladness, and set aside the pleasures of this world for the things of the world to come."

Six sounds of the alef

There are six sounds: אָ אַ אֵ אֶ אִ א (alef with six different vowels). They correspond to the six signs of the zodiac that are set below the horizon and the six that are risen, by day and by night. Their light shines, but they are not seen by day because of the strength of the sun; sometimes they are set and sometimes they rise. So too the kings, the six accents that serve above the letters, *zarqa*, *revi'i*, *gerashayim* and the rest, and the six below, *etnaḥ*, *tevir* and the rest.

"He made alef king over wind"

"He made the letter א (alef) king over wind (*ruaḥ*), bound a crown to it, combined them one with another, and formed with them man[80] in the world, the moist season in the year, and the body (*geviyah*) in the soul: male and female; male with אמש (*AMeSh*) and female with אשם (*AShaM*)."

Explanation: He made א king at the head of speech and combined all the letters with one another, each with א, and made of them two forms. He built the first א as אמש (*AMeSh*) and the second as אשם (*AShaM*). He formed wind from His wind, and formed with it air in the world, the moist season in the year, and the body in the soul: everything that stands in the middle. For these three were created from wind: from the chest and the heart, which is the trunk that lies in the middle,[81] between the belly and the head. And the breath of wind is born in everything, male with אמש and female with אשם.

In the air of the world there is what makes things grow, beget and bear fruit, female, whether in creatures, in plants or in fruits. And there is moisture that begets and makes the female grow, whether in creatures or in plants, in everything and for everything that has a body. So there are אמש and אשם, and the spirit of God fills all.

He cleared the air of the world to make a hollow space, so that the world might live by the blowing of the wind; for without empty space and air no creature can live. If one is shut up in a narrow place, he has no air, and where there is no air there is no wind, and they die at once. Therefore from His holy spirit He filled every hollow, in all four directions. This is: "and by the breath (*ruaḥ*) of His mouth all their host" (Psalm 33:6). And the wind is the breath of life.

That is why wind was formed with א: no one can say *alef* except by opening the mouth and letting out breath.

Where the spirit comes out

The breath comes from within the heart, in the middle of the body, as[82] the breath comes out from there; and so the breath from the ...,[83] which lies in the middle between the ...[84] And the breath comes from the heart, which is in the middle, between the windpipe and the lung. For the holy spirit comes out from the Throne, which stands in the middle between the camps; this is "the spirit of God". So too the Ark stood in the middle between the camps, and from there the spirit came out to the prophet.

Under the Throne of Glory there is a hollow like a nut, hollow underneath, and there are the spirits, as it is said: "the soul of my lord shall be bound up in the bundle of life with the Lord your God" (1 Samuel 25:29). It is matched in the hollow of the mouth: the palate and the tongue. The palate is raised like a ship, and in it is the breath; and the spring under the tongue is like the wind around the Throne. The hollow like a nut under the Throne of Glory is "I went down to the garden of nuts" (Song of Songs 6:11). *(Gloss: this is the depth of the Chariot.)* That is why "He flew upon the wings of the wind" (Psalm 18:11), for they are light, since the wind is the head of all creatures.

The wind rules only in an open place (*makom ravaḥ*); that is why it is called *ruaḥ*. The ר (resh) at the head of the word *ruaḥ*: for a person's spirit is in his head (*rosh*), and from there it goes out, for into it He breathed, as it is said: "and He breathed into his nostrils the breath of life" (Genesis 2:7), "He breathed into his nostrils" a spirit. And it is written: "and the spirit of God hovered over the face of the waters" (Genesis 1:2); this is the spirit of man, for he lives 930 (תתק"ל) years, like *ruaḥ* spelled out in full, ר"ש וי"ו ח"ת (*resh, vav, ḥet*), whose numerical value is 930.

Wherever "the spirit of God" is written, it is a strong wind, in which the prophet feels that the Holy One, blessed be He, is moving. רוח (*ruaḥ*) read backwards is חור (*ḥor*, hole) *(as in "he put his hand through the hole", Song of Songs 5:4)*. רוח in the cipher א"ת ב"ש (*Atbash*) gives ספ"ג (*SPG*), for the wind has small holes like a sponge (*sfog*). And when the wind blows, rain comes down to the earth little by little: this is "He makes His wind blow, and the waters flow" (Psalm 147:18).

On the wind and its power

רוח (*ruaḥ*) has three letters: three times the wind went out without measure, in the days of Job, Elijah and Jonah. The wind does three things: it breaks rocks, tears mountains apart and brings out fire, as it is written of Elijah: "a great and strong wind, tearing the mountains and breaking the rocks before the Lord" (1 Kings 19:11), and it is written in Ezekiel: "and behold, a great wind and a fire flashing" (Ezekiel 1:4).

The ר (resh) at the head of *ruaḥ*: ר in the small reckoning is 2 (200); the wind goes round for two hundred years, as it is said: "it goes round and round, and the wind returns on its circuits" (Ecclesiastes 1:6).

The ו (vav) in *ruaḥ*: six kinds of spirit are said of the Messiah: 1. the spirit of wisdom, 2. the spirit of understanding, 3. counsel, 4. ...,[85] 5. knowledge, 6. the

fear of the Lord (Isaiah 11:2).

The ח (ḥet) in *ruaḥ*: there are eight kinds of spirit:

1. The spirit of vengeance: "My spirit shall not abide (*yadon*)" (Genesis 6:3).
2. The wind that blows in the world, as it is said: "and the spirit of God hovered" (Genesis 1:2).
3. The spirit of an angel, as it is written: "and not by power, but by My spirit" (Zechariah 4:6), and the Targum renders "by the angel, the spirit of the Presence of the Lord"; "He makes His angels winds" (Psalm 104:4).
4. The spirit of mankind, as it is said: "God of the spirits" (Numbers 16:22).
5. The spirit given to the wise[86] to do justice: this is "a spirit of justice" (Isaiah 28:6).
6. The spirit of one who sees phantoms and is terrified: this is "and an evil spirit from God terrified him" (1 Samuel 16:14).
7. The spirit of ruthlessness, that fears nothing; even a weak man may have a spirit of ruthlessness. This is "and the spirit clothed Amasai" (1 Chronicles 12:19).
8. The spirit of the prophets, as it is said: "I will put My spirit upon you", the spirit of Elijah; "and the spirit of the Lord shall rest upon him" (Isaiah 11:2); "I will pour out My spirit on all flesh" (Joel 3:1).

These are the eight kinds of spirit.

"He weighed the wind"

"He made king" is a word like *alef* (אלף), *aluf*, chief: for the Holy One, blessed be He, "makes a weight for the wind" (Job 28:25), for the minds of people: some in Scripture, some in Mishnah, some in Talmud, some in Aggadah,

some in right conduct, and some in the mysteries. This is "to make a weight for the wind".

"Male with אמ״ש (*AMeSh*)": for the מ (mem), which stands in the middle between א and ש, is exchanged in *Atbash* (א״ת ב״ש) for י (yod); so אמש gives איש (*ish*, man). "And female with אשם (*AShaM*)": for מ is exchanged for ה in the cipher of the alphabet א״ס ב״ע ג״ס ד״נ ה״מ;[87] so אשם gives אשה (*ishah*, woman).

Just as the letters stood out and shone in the Urim and Thummim, so before the creation of the world the letters stood out in the Torah. When the letters אשם stood out, a strong air was created, which raises strong creatures, more males than females, and large, fat fruits. And when אשה stood out, a weak air was created, which raises weak creatures, more females than males, and lean fruits. Therefore there is an air that raises the weak, more females, and lean fruits, and there is an air that raises the mighty, more males, and fat fruits.

And because the wind comes out from His holy spirit, all the life of a person is the breath of the spirit. Therefore God is named with "spirit" more than with any...

Part III

The Work of Creation

Tohu and bohu, light and the waters, the seven earths and the firmaments

...more than all the others, as it is said, "and the spirit (*ruach*, wind) of God hovered" (Genesis 1:2).

Wind, water and fire

From the moisture of the wind comes water, and from the power of water comes fire. There are examples of this in the world. If a man breathes on his garment, it becomes damp. And it is known that if water is warmed in a clean glass vessel and set in the sun in the season of Tammuz, in countries where the air is hot, it can kindle a flame.[1] So too stones come from fire: if a man heats water in a kettle and boils it for many days, he will find something like pieces of stone at the bottom of the vessel. That is the reasoning of the mind.

Moreover, the wind is the strongest of them all, for all of them depend on the wind, and the wind depends on the word of the Holy One, blessed be He. Of all of them creation is written: "He creates the wind" (Amos 4:13); "the waters that are above the firmament... He commanded and they were created" (Genesis 1:7; Psalm 148:4-5); and of darkness and light, "who forms light and creates darkness" (Isaiah 45:7). Why then "the spirit of God hovered over the face of the waters"? To make known that the wind is over the waters. So do not wonder that in the days of Elijah "a cloud as small as a man's hand" rose from the sea (1 Kings 18:44): the wind was there.

Further, "the spirit of God" is His holy spirit. That is the air of life which He brought forth from the spirit of life that He created for His glory, the air where holiness dwells; and from that spirit all the winds were created. So the wind is first of all creatures, below and above. In the four quarters of the world there is a wind in each one,[2] for in every corner of the world there is a real wind that blows every day. That is what is said in Sefer Yetzirah: "Wind from spirit: He engraved and hewed in it", by the breath of the mouth, which

is made up of and mixed from the three. In it are real wind, moisture and warmth. For wind went out from His holy spirit, from the wind went out water, and from the water fire: that is, water from wind. Wherever there is water, there is wind, as it is written, "and the Lord drove the sea back by a strong east wind" (Exodus 14:21).

Tohu and bohu

For the first work of the waters was done through wind: through wind came wetness and moisture in the air. He gathered the waters of moisture to one side and hewed from it *tohu*, the green line that surrounds the whole world, like the green scum on the face of water. And *bohu* are the slimy stones, and from the moisture sunk in the deep the waters go out.

The letter Mem

From *mem* water was created: *mem* is water (*mayim*). Reversed, it faces the earth, where the waters are. *Mem* is a silent letter: when a man pronounces it, it is said between the lips, a sign of still waters. And *mem* is the first letter of *mayim* (water), *mabbua* (spring), *maqor* (source), *ma'yan* (fountain) and *miqveh* (pool).

Because the waters came out of His holy word, all purification is in a pool of water (*miqveh*). The Holy One, blessed be He, is called *Miqveh* three times: twice "the hope (*miqveh*) of Israel, the Lord" (Jeremiah 14:8; 17:13), and once "the hope (*miqveh*) of your fathers, the Lord" (Jeremiah 50:7). That is why a ritual pool is three cubits high, and *miqveh* has the numerical value... of forty *se'ah*.[3]

And it says in Sefer Yetzirah: "He made the letter *mem* king, bound a crown to it, combined them one with another, and formed with them earth in the world, cold in the year and the belly in the soul, male and female." That

means: He set *mem* at the head of the word, joined the letters together and made two words of them. He called the first *me'esh* and the second *mesha*,[4] and formed the earth in the world, which is springs of water; cold; and the belly in the soul, for from food the cold is born: male in *me'esh*, female in *mesha*. There is earth that brings forth things, whether creatures, grasses or anything else, for everything has a female.

Water and fire from the word

When a man speaks in the rainy season, which is cold, his breath is warm and there is moisture in the vapour of his mouth. So it was with the word of God, may He be exalted: a consuming fire went out, and from the wetness of His word, water. That is why it does not say how they were created; that is why it is written, "the voice of the Lord is over the waters" (Psalm 29:3). They were the first to receive the King with praise, and they said, "Mighty on high is the Lord" (Psalm 93:4).

The Torah is likened to water, as it is said, "Ho, everyone who thirsts, come to the waters" (Isaiah 55:1), for it was His counsellor in His work and it purifies those who study it. That is why Moses received the Ten Commandments after forty days, and then there were forty more days: twice forty, and the Ten Commandments, make *mayim* (water: מ = 40, י = 10, ם = 40).[5] By the wetness of the word the whole world was filled with water, and the wind hovered over it. From water, fire; and water from the wind of His holy word; and from the power of the heat came fire, and from it the Throne was hewn, as we shall explain.

The letter Shin

Shin is open at the top: this is fire, turned towards heaven,[6] for it belongs to fire. When it is pronounced it hisses, giving out a sound, a sign of fire, which makes a sound while it burns. *Shin* points upward, like a lamp: when it goes

out the flame rises upward to the place it came from. It is called *shin*, from *shinnui*, "change". They are the heavens (*shamayim*).

And it says in Sefer Yetzirah: "He made the letter *shin* king, bound a crown to it, combined them one with another, and formed with them heaven in the world, heat in the year and the head in the soul, male and female." That means: He made *shin* king in fire, engraved it at the head of the word, joined the letters and made two words of them. He named the male *shema* and the female *emesh*,[7] and formed the heavens in the world, which are of fire; heat in the year; and the head in the body, for from the brain heat is born. There is heat in the year, and it is decreed from heaven to beget and make grow, among creatures both male and female.

Shin, "change": *shin* has three branches. It is the head letter of *shamayim* (heaven), in which are the sun, fire; the moon, snow; and its firmament, black: that makes three. In fire there are three: the sun like a red coal, the moon like a white flame, and the firmament like a coal that has gone out. *Shin* has three branches, for with *shin* fire was formed, which has three parts: flame, smoke and coal. There is no fire without wind to fan it; therefore He joined *alef* with *shin*: *esh* (fire). With *alef* wind was formed. *Shin* is also *rosh* (head), and *shin* means change.

They are *shamayim* (*esh* and *mayim*, fire and water)[8], the fire that consumes water, as it is written, "and it licked up the water that was in the trench" (1 Kings 18:38), because it came out of His holy spirit. So fire purifies, as it is written, "everything that can stand the fire, you shall pass through the fire" (Numbers 31:23). Those above are purified by fire, in the river of fire (Daniel 7:10), and those below are purified by water.

So by the word the world was filled with wind, water and fire: that is אמש (*alef, mem, shin*): *avir* (air), *mayim* (water), *esh* (fire). The fire took the water

and brought it down; everything seeks water, which is drawn up and comes down,[9] while fire rises up to the place it came from. "And the spirit of God hovered over the face of the waters": His holy spirit, and it took the fire with it in its enclosure. That is "the light dwells with Him" (Daniel 2:22).

Creation through the Torah

Now the world was water, with wind over the water and fire above them all. And the Lord said in His heart: "There is no honour for a king without an army. I will create worlds, so that the honour of My kingdom may be known." And the King took counsel with His instrument of craft, which is the Torah, as it says in Bereshit Rabbah: "'And I was beside Him as a master craftsman (*amon*)' (Proverbs 8:30): the Torah says, I was the instrument of craft of the Holy One, blessed be He."

And the Midrash says: "The Lord founded the earth by wisdom" (Proverbs 3:19): wisdom means only Torah, as it is written, "For the Lord gives wisdom" (Proverbs 2:6), and "that is your wisdom and your understanding" (Deuteronomy 4:6). This teaches that the Holy One, blessed be He, created His world by the Torah. You can know it from the spelled-out letters of *chokhmah* (wisdom): חי"ת כ"ף מ"ם ה"א add up to 613 (the number of the commandments). And it is written, "In the beginning (*bereshit*) God created": "beginning" means only Torah, as it is written, "The Lord made me as the beginning of His way" (Proverbs 8:22). *Bereshit* has the numerical value of *ba-Torah yatsar*, "by the Torah He formed", to teach you that by the Torah He formed His world.[10]

The count of five hundred

You can know it this way. *Alef*, one; *bet*, two: that makes three. *Gimel*, three: that makes six. *Dalet*, four: ten. *He*, five: fifteen. *Vav*, six: twenty-one. *Zayin*, seven: twenty-eight. *Chet*, eight: thirty-six. *Tet*, nine: forty-five. Set these

aside. Now go back: *yod* and *tsadi*,[11] a hundred; *kaf* and *pe*, a hundred; *lamed* and *ayin*, a hundred; *mem* and *samekh*, a hundred: that makes four hundred. *Nun* (50) remains. Put 50 with the 45: 95. Put 95 with the 400: 495. So it is five short of 500: these are the five books of the Torah. The Torah completes the count of 500, and the world was created as a journey of five hundred years. So by the Torah He formed the world.

That is what is written, "If not for My covenant by day and by night, I would not have set the laws of heaven and earth" (Jeremiah 33:25): the verse speaks of the Torah, as it is said, "you shall meditate on it day and night" (Joshua 1:8). Know that whoever meditates in the Torah all day...[12]

The letters of "Moses commanded us a Torah"

When you reckon the whole verse "Moses commanded us a Torah, an inheritance of the congregation of Jacob" (Deuteronomy 33:4) in the *atbash* way,[13] its total is thirteen thousand less forty. That is: thirty times *tav* is...[14]; ten times *pe* is 480; three times *resh* is 600; five times *lamed* is 150: so *Torah* makes 1,930. Five times *lamed* is 150, six times *pe* 480, five times *tsadi* 450: so *tsivvah* (commanded) makes 1,360. Twenty times *lamed* 600, eighty times *kaf* 450, six times *pe* 480: so *lanu* (us) makes 1,530. Ten times *mem* 400, twice *shin* 600, five times *tsadi* 450: so *Mosheh* makes 1,450. Ten times *mem* 400, six times *pe* 480, three times *resh* 600, twice *shin* 600, five times *tsadi* 450: so *morashah* (inheritance) makes 2,530. Four times *qof* 400, twenty times *lamed* 450, ten times *mem* 400, twenty times *lamed* 600, once *tav* 400: so *qehillat* (congregation) makes 2,250. Ten times *mem* 400, seven times *ayin* 450, four times...

...[the letters] ק (100), מ (40), כ and פ, ב and ן, ח and ר: that makes Jacob,[15] eighteen hundred and twenty. So the grand total is thirteen thousand less forty (12,960). So too in the day there are twelve hours, and every hour has

1,080 parts: twelve times 1,080 is thirteen thousand less forty. And so too at night. This is "you shall meditate on it day and night" (Joshua 1:8).

The twenty-four books [of the Bible] match the twenty-four hours of day and night. The six orders [of the Mishnah] match the six days of the week. Four orders have Gemara, matching the four days of the week without the reading of the Torah, and four orders sustain them.[16] And in the Torah was the cause[17] of the King of the kings of kings, the Holy One, blessed be He. "Blessed be the Lord for ever, amen and amen" (Psalm 89:53).

"In the beginning God created"

"In the beginning God created" (Genesis 1:1). The Torah opens with the letter ב (bet, two), to make known to people that with two letters of His Name He created two worlds, this world and the world to come, as it is said: "for in Yah the Lord is an everlasting Rock" (Isaiah 26:4). This world was created with the ה (he), and the world to come with the י (yod).

Because the world to come rose in His thought to be created before this world, He set the yod before the he. And why did the Holy One, blessed be He, set the he[18] after the yod? To join them into יה"ו (YHW): א, one, and ב, two, make three (ג); and ג, three, makes six (ו); and ד, four, makes ten (yod). Next to it stand ה"ו (H-W), and so you have יה"ו (YHW), the holy Name, as will be explained in the Gate of the Names.

The bet stands for this world, which has three walls, like the letter ב. The yod stands for the world created by ten sayings, matching the Ten Commandments. The bet[19] stands for the resurrection of the dead; that is why He began with it to create His world. Also, the ב turns its back to the א, as if to say: [the] One is alone in the world; behold, Your face is in Your world.

"Bet" is also written for destruction: of houses (*battim*), and of the destruction of the House [the Temple]: "I looked at the earth, and it was without form and void; and to the heavens, and they had no light" (Jeremiah 4:23). So it was at the beginning of the world.

Gloss (הגה"ה).[20] *On this basis: the sum of א ב ג ד ה ו is the number of the letters א and ך (21). And the two fathers,*[21] *that is א and ו, and with the ז this makes 28 (כ"ח). This is the secret of "Then Moses sang" (Exodus 15:1, az, אז"), matching "the power (כ"ח) of His works He has told" (Psalm 111:6). Further, א ב ג ד is the secret of "a mist (ed, אד") went up from the earth" (Genesis 2:6). And א ב ג ד together are ten. The letters א and ד [at the ends], with ב and ג in the middle, make five; and five is three in the small number.*[22] *So you have the Name (אדני, Adonai). This is the secret of the holy garments, hinting at "the holy linen (bad) garments" (Leviticus 16:4); and with the ג in the middle you have בגד (beged, garment), which by gematria is...;*[23] *the ל"ם and ס"ם*[7] *are בד (bad), which make 76. [End of gloss.]*

"The earth was without form and void"

"The earth was without form and void, and darkness..." (Genesis 1:2). *Tohu*, "without form", means empty[24] of everything good, as in "in the waste (*tohu*), the howling wilderness" (Deuteronomy 32:10), a desolate place that has nothing good in it; and as in "they went after empty things (*tohu*) which cannot profit or deliver" (1 Samuel 12:21). So too "I looked at the earth, and it was *tohu* and *bohu*", as it says just after, "I looked, and there was no man" (Jeremiah 4:25), and "they had no light" (Jeremiah 4:23).

So "the earth was *tohu*": empty of everything the world needs; and *bohu*: without buildings. That is why "Adam and his wife hid among the trees of the garden" (Genesis 3:8), because there was no house in the world.

"And darkness": these are the clouds, as in "dark waters, thick clouds of the skies" (Psalm 18:12; 2 Samuel 22:12). The clouds are called darkness because they hold back the light and the sight is darkened, as in "Behold, I come to you in a thick cloud" (Exodus 19:9). And here the clouds were created. But actual darkness did not yet exist, for one only speaks of darkness where there was first light and it then grew dark, and light had not yet been created in the world. And what it says, "and darkness was on the face of the deep", means the clouds;[25] there was still nothing but the waters.

Moreover, at the very beginning the world was a darkness with substance to it,[26] "a darkness that can be felt" (Exodus 10:21), for many thousands of myriads [of years], without beginning. So [the world] stood,[27] while the Holy One, blessed be He, was in other worlds that He has, "that no eye has seen, O God, but You" (Isaiah 64:3). And [the Torah] calls it...[28] close to evening, when the light, for a moment, is about to darken, like the darkness of night.

The three drops: water, light and fire

The Holy One, blessed be He, took counsel with His Torah how to create His world. The Torah was written on His arm in white fire upon black fire, and the seventy-two names of the Holy One, blessed be He, were engraved on His right hand. He was alone in His world. "He looked this way and that, and saw that there was no one" (Exodus 2:12), and He longed for a world of His own, as it is said: "He is One, and who can turn Him? What His soul desires, that He does" (Job 23:13).

At once He stretched out His hand and took the first Name, and brought out of it three drops of water, and the whole world was filled with water, and the Presence (Shekhinah) was upon the waters, as it is said: "and the spirit of God hovered over the face of the waters" (Genesis 1:2). He divided the waters

into three parts: one third hangs by His word, one third is in the springs, and one third in the sea.

He took the second Name and brought out of it three drops of light, and divided them into three: one for this world, one for the world to come, and one for the days of the Messiah.

He took the third Name and brought out of it three drops of fire, and divided them into three: from one the angels were created, from one the holy living creatures (*hayyot*), and from one the fire that no one has blown.[29] So the world was filled with water, light and fire. Fire was at His right, light at His left, and water beneath Him.

He took them and mixed them together. He took fire and water and made the heavens. He took water and light and created the throne of His glory. He took fire and light and created from them the holy living creatures and the ministering angels, as it is written: "The Lord by wisdom founded the earth" (Proverbs 3:19). How much is "wisdom" (חכמה)? Seventy-three (ע"ג). These are the seventy-three names of the Holy One, blessed be He, engraved on His arm. [He used three, and] seventy names were left, each of which can create a world. Afterwards we find this in the Midrash Rabbah on "The Lord by wisdom founded the earth".

The four elements, from the Book of Formation

And I have received the tradition as it is written in the Book of Formation (*Sefer Yetzirah*): "Ten sefirot of nothingness (*belimah*). One: the spirit of the living God", meaning the will of His spirit and His desire. "Two: spirit from spirit", His holy spirit, from the spirit of the air and from the holy spirit, so that a spirit went out and moved to the seven directions, a real wind. From speech came the spirit. "Three: water from spirit", that is the moisture of

speech.[30] "Four: fire from water", the source of the heat of speech. Five: height. Six: depth. Seven: east. Eight: west. Nine: south. Ten: north.

From speech, when the world was only spirit, water and fire, He took fire and water, mixed them together and created the heavens. He called out "Let there be light" (Genesis 1:3) beforehand, not because He needed light, for "the light dwells with Him" (Daniel 2:22), and it is written, "who covers Himself with light as with a garment" (Psalm 104:2). Rather, it is like a man who builds a closed house and lights a lamp to give light in the house. So He decreed over the waters to give light to the eye.

The air between heaven and earth

The spirit is the air, which is like mist, and which speaks out of the fire. The spirit is what looks like a column of very fine smoke, and it is what surrounds [the space] between heaven and earth. It is divided: first [over the sea],[31] second in the wilderness, third in the mountains, and fourth in the settled land, and it rules over the settled land. Yet no eye can master the spirit and see it.

In a house with three windows, when a ray of sun comes in through the windows into the house, you will see, the width of the ray, a band standing out from the windows: that is the air. And in winter you see something like a fine vapour rising from the air,[32] and from the mass of the earth, which does not take it in, it seems to be pushed outwards. Also in winter, when the air is cold and the body is warm, a breath leaps out of a person's mouth like fine smoke. But in summer, when the air is warm and the body is warm, they cannot be told apart.

The heavens hang in the air, and the earth hangs from the air, and the sphere turns around it, and the earth does not move from its place. It is like a wide glass vessel with a narrow mouth: [put in it] a dry leaf, or a bird's feathers, or

a garlic skin;[33] let a man put his mouth to the mouth of the vessel and blow with all his strength until the vessel is full of air, and what is in the vessel will rise into the air in the middle, as long as there is air in it. So the earth hangs in the air.

The air around it is moist, though the strength of the sun dries it on a hot day. But at night, whoever lies in the open air and covers himself with a cloth will find it damp the next morning,[34] like the breath that comes out of the mouth and wets a cloth. "Breath" means the air that comes out of the mouth; that is air saturated with water from the air.

The Holy One, blessed be He, cannot be likened to anything, yet one may use a likeness so that the listener understands. So the breath went out from the mouth of the Lord, and from its moisture the waters streamed, by the force of the breath, around the mist that covers the brightness.[35] From the fullness of the breath came *tohu* and *bohu*.

The green line and the deep

Tohu is "the green line",[36] which looks like the green of the rainbow. When a man is at sea in a ship and a wave rises over it, he can see the green line above, reddish at the floor of the heavens, and below it is black; but the deep is the place of darkness. From the sphere[37] one could look from end to end of the world's corners, and there is [a likeness] from heaven to earth, for the waves[38] are seventy-six cubits higher than all the high mountains.

When they move at sea, a man climbs to the top of the mast to look into the depths of the earth, because of the height of the sea. And when a man at sea is far from land, he sees the whole country before him like a bowl. From the foam of the waters,[39] frozen with the channels of the waters and turned to snow with mud and clay, [the land] was divided like beds of spices, where kinds of spices are sown, with a border round them so that the spices do not

mix: as in "his cheeks are like a bed of spices" (Song of Songs 5:13); this[40] is "[the floods] stood up like a heap" (Exodus 15:8), and "the waters were a wall to them" (Exodus 14:22)...

..."and the waters were a wall to them" (Exodus 14:22): like a deep layer of plaster in a pit,[41] to hold the rains in it. Clouds surrounded the waters as usual, and there was darkness. And there is no speaking of how the light came out of His word.

How light came from the waters

We see fire and light and their colours in many forms, and at times we hear their sound, yet we cannot grasp their root. How then can we grasp what is hidden and concealed? But as our fathers handed it down to us, we can tell how He commanded the waters to give light by His holy word.

I will tell you a true parable. It is like a man who carved letters in the likeness of those angels who were driven out, whom the Holy One, blessed be He, rebuked and cast down from the heights of heaven. Adam, the first man, found them, sat down and carved their likeness, from Aleph to Tav. So the waters gave light from the angels within them.

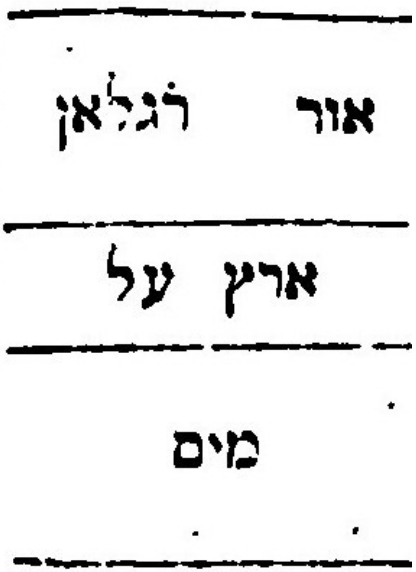
And again: as a man lights a lamp in his house to give light, so when His world was created by speech, the Holy One, blessed be He, commanded the clear depths of the waters to bring out light to light His world, "and there was light" (Genesis 1:3).

We hold a wonderful picture: that light was created from the waters, for in many places water is called light. As it is said, "He scatters the cloud of His light" (Job 37:11); "He covers His hands with light" (Job 36:32); and "eye" means both a shining eye and a spring of water, as in "my eye runs down with tears" (Lamentations 1:16). So light is called "day" (*yom*), a word like

yam, "sea", water. That is "Let there be light": the darkness of the clouds went away, and the wind that gathers[42] over the waters, and light shone between the shells.

For the heavens, as it were, are like an egg in its case,[43] the world without a shell, the white like a ball: the heavens above and below, the world surrounded by the firmament. Between all the shells is light. Light was created from the moisture of the divine speech.

He created water from the storehouses of water: rain and hail, and the storehouses of snow. There is a place where the waters give light and there is no darkness there, and so too the snow, and the rain that comes with lightning, and lightning comes from the heat of the airs. He called it "light" (*or*) after the air (*avir*), pierced out of the darkness. And light is needed...



The original figure, Vilna printing of 1877.

Why "it was so" is not said of light

...with every work. So of all the others it is written "and it was so", but of light it is written "and there was light", because all of them need light. Of all the others it is written "and God saw that it was good", and of light, "and God saw the light, that it was good" (Genesis 1:4), because all of them need it and their work needs it. He said "good" of the light, and not of the heavens, the earth and the waters, because their work was not yet finished; for He said only "Let there be light", and not "Let there be heavens", or "earth", or "water". So it is not written here "and it was so", but "and there was light".

The river of fire (*nehar dinur*) shone between the shells, for the light came out of His speech, and this came before everything. That is "The opening of Your words gives light" (Psalm 119:130). That light is prepared[44] and hidden away for the righteous, and they will rejoice, as it is written, "The light of the righteous rejoices" (Proverbs 13:9).

The shape of the world and the heavens

The world is one third water, one third wilderness and one third settled land. There are also earth, heavens and seas; and also this world, the world to come and the days of the Messiah. He shows kindness to them all.

The heavenly Jerusalem is in Zevul, with three firmaments on one side and three on the other. And it is written, "strong as a molten mirror" (Job 37:18). If so, why can one not see through to the other side? Because they are like a mirror of lead on one side, so one cannot see through.

And it is written, "He measured the heavens with a span" (Isaiah 40:12): three handbreadths. The Holy One, blessed be He, took clear fire and clear water, mixed them and created the heavens, for He created the heavens (*shamayim*) from fire (*esh*) and water (*mayim*). "In the beginning God created the heavens

and the earth" (Genesis 1:1). He set up seven dwellings above and seven below.

He spread out the heavens above like a great canopy.[45] *Vilon*, the curtain, does no service at all, as it is said, "who stretches out the heavens like a curtain" (Isaiah 40:22). The *vilon* is like a hanging set over the doorway of a palace: when the king enters his palace they cover it, and when he goes out they draw it aside. So too the *vilon*: when dawn rises and the sun comes out to shine, it goes up and covers the face of the first firmament because of the sun's sphere; and when the sun goes in, they draw it aside so that the moon, the stars and the constellations may come in to serve in the world.

The order of the constellations

The school of Hillel[46] says the earth was created first. If so, why does Scripture begin with the heavens? Because of the order of the constellations. Nisan is the first of the months of the year: fire, and fire is the head of everything, for light was first of all.

Nisan is the head of the warmth[47] of the year, and Aries is fire; it is the sign of Nisan, for **TAQ** (טא"ק: Taleh, Aryeh, Qeshet) are fire. After fire comes earth: Taurus, the sign of Iyyar, is earth, for **ShBG** (שב"ג: Shor, Betulah, Gedi) are earth. Then air: Gemini, the sign of Sivan, is air, for **HMD** (המ"ד: Teomim, Moznayim, Deli) are air. Then water, corresponding to Cancer, the sign of Tammuz, which is water, for **SAD** (סע"ד: Sartan, Aqrav, Dagim) are water. And so round again: Leo, the sign of Av, fire; Virgo, the sign of Elul, earth; Libra, the sign of Tishri, air; Scorpio, the sign of Marheshvan, water; Sagittarius, the sign of Kislev, fire; Capricorn, the sign of Tevet, earth; Aquarius, the sign of Shevat, air; Pisces, the sign of Adar, water. Your mnemonic is טש"ת סא"ב מע"ק גד"ד (TShT SAB MAQ GDD).[48]

So in the verse the order is heavens, earth (that is, the element earth), wind ("the spirit of God hovered over the face of the waters", Genesis 1:2). And as the light was first, so Aries is fire and is called first. And in Nisan the chamber was raised up[49] for the needs of the daily offerings, to buy lambs that had been inspected.

The dialogue of the constellations

When He called, the prince of darkness said, "Ox!"[50]: "for I wish to create my world in light." He said: "Why did He create it before me?" He answered him: "If you do not turn aside, I will rebuke you and destroy you from the world, for I am creating it in the light of Aries, which is fire, the sign of Nisan."

He said: "After the light, what will You create?" He said: "You, darkness, who are like the ox: the sign of Iyyar." "And after that, what will You create?" He said: "Gemini, the sign of Sivan: man, who uses light and darkness, and in it I will give the two tablets." "And after it?" He said: "Cancer, which is water, the sign of Tammuz, for everything needs water." "And after it?" He said: "Leo, the sign of Av: when a man leaps up and speaks like a lion." "And after it?" He said: "Virgo, the sign of Elul: for man will one day go down to the depths." "And after it?" He said: "Libra, the sign of Tishri: when a man is plump like a maiden, they weigh him in the scales." "And after it?" He said: "Scorpio, the sign of Marheshvan: just as they weigh him in the scales and he has sins, they bring him down to Gehinnom, the place of snakes and scorpions." "And after it?" He said: "Sagittarius, the sign of Kislev: once he goes down to Gehinnom, he has no way up; but once mercy is asked for him, I shoot him out of Gehinnom like an arrow from the bow." "And after it?" He said: "Capricorn, the sign of Tevet: lest you say that once he has gone down to Gehinnom and come up, he has no strength and his face is blackened, no, he skips and climbs like a kid." "And after it?" He said: "Aquarius, the sign of Shevat: for I pour pure water on them to cleanse them of their sins." "And af-

ter it?" He said: "Pisces, the sign of Adar: once he has come up from Gehinnom, he inherits the world to come, over which the eye has no power", as we find in the Midrash.

The signs and the elements, again

Now let us return to where we were. Aries is fire: in Nisan the chamber was raised for the needs of the offerings. Taurus in Iyyar is earth, for the deep comes out from beneath in the likeness of a calf crouching under the deep, as we say in Tractate Ta'anit. That is why Solomon made the likeness of a calf with the deep beneath its feet.[51] Gemini in Sivan corresponds to the wind, and no wind goes out except by the word of death, whether on a tree...[52] Cancer in Tammuz corresponds to the water, for that is where it grows. All the offspring of the earth depend on the constellations. That is why Scripture put heaven before earth; but the earth was created first. So we shall explain the work of the earth.

How the twelve signs rise and set

The Holy One, blessed be He, created twelve constellations. Their light shines by day and by night, but they are not seen by day because of the strength of the sun's sphere. All of them are seen at night, except the ones the sun sits on at the hour of its rising. The measure is one sign at a time: some of them are covered and some uncovered. One rises with it at rising and setting, a star from this one and that.[53] As one rises, the other sets entirely.

This is the order of their rising. Aries and Libra: when Aries stands in the east, Libra sets in the west; a star of Aries... a star of Libra; when Aries has wholly set, Libra has wholly risen. Taurus and Scorpio, Gemini and Sagittarius, Cancer and Capricorn, Leo and Aquarius, Virgo and Pisces. All of them go out by number and come in by number. How? They rise in the

east by number and set in the west by number, and none of them changes its order[54] or enters the border of its fellow.

The sign that serves in the season of sowing does not serve in the season of harvest; the one that serves in harvest does not serve in winter; the one that serves in winter does not serve in summer; the one that serves in summer does not serve in the cold; and the one that serves in the cold [does not serve…]

…and the sign that serves in the cold does not serve in the time of heat.[55]

The order of the signs' service

This is the order of their service:

- Half of Libra, Scorpio and half of Sagittarius serve in the time of sowing, 61 days.
- Half of Sagittarius, Capricorn and half of Aquarius serve in the days of winter, 61 days.
- Half of Aquarius, Pisces and half of Aries serve in the days of cold, 61 days.
- Half of Aries, Taurus and half of Gemini serve in the days of harvest, 61 days.
- Half of Gemini, Cancer and half of Leo serve in the days of summer, 61 days.
- Half of Leo, Virgo and half of Libra serve in the days of heat, 61 days.

Does the sky turn, or the stars?

The sages of Israel say: the firmament is made like a dome,[56] a fixed sphere, and the signs go round. The sages of the nations say: the sphere turns, and the signs are fixed in it. The sages answered their words: we have never found

the Scorpion in the south, nor the Wagon (the Great Bear) in the north;[57] the Wagon does not move from its place and does not turn like a wheel.

The memory sign is טא"ק (TAQ), fire; שב"ג (SHBG), earth; תמ"ד (TMD), air; סע"ד (SAD), water.[58]

No one knows the true root of the signs except the Holy One, blessed be He, who created them; no one can do as He does,[59] as it is written: "For what god is there in heaven or on earth who can do according to Your works and Your mighty deeds?" (Deuteronomy 3:24). He set the order of the signs to make His works known to His children, so that they would bless Him for them.

It appears that the signs do go round, for a sign is called *mazal* as if from *mazal*, "flowing", because they move along and bow down to His glory, as it is written: "and the host of heaven bows down to You" (Nehemiah 9:6), for "by the breath of His mouth all their host" (Psalm 33:6).

Twelve, and what corresponds to it

Four above and four below, corresponding to the twelve signs, which are divided four above and four below: TAQ fire, SHBG earth, TMD air, SAD water. Twelve signs, and corresponding to them the letters; the three that begin the *zayins*, which are the end of the letters; for the *zayins* are three letters, and without the *zayins* there remains a *mem*, ownerless.[60]

So too there are twelve months, twelve great joints in the hands and feet, twelve tribes, twelve kings who surround the Throne of Glory, twelve blessings added in every prayer,[61] and twelve orders of the Torah. These are they (Psalm 19:8–10): "The Torah of the Lord is perfect" — (1) restoring, (2) sure, (3) making wise, (4) right, (5) gladdening the heart, (6) pure, (7) enlightening, (8) clean, (9) enduring, (10) true, (11) righteous — twelve.[62]

Therefore there are twelve hours in the day, so that you may busy yourself with these twelve orders of the Torah, and then bread to eat will come to you. For there were twelve loaves of the showbread, made of twenty-four tenths, given to the priests who teach Torah twelve hours by day and twelve hours by night: twenty-four books.

That is why "The Lord made me as the beginning of His way" (Proverbs 8:22) is set beside "She has slaughtered her meat, mixed her wine… she has sent out her maidens, she calls" (Proverbs 9:2–4): these are the priests. "Whoever is simple, let him turn in here" (Proverbs 9:4): if he does not want to busy himself with Torah, they will chastise him. Therefore "Come, eat of my bread" (Proverbs 9:5): the bread of the Torah, the bread of the showbread; twelve loaves of showbread and twelve praises of the Torah.

The twelve words of Proverbs 8

"Beginning": (1) of old, (2) from then, (3) from everlasting, (4) from the first, (5) from the earliest times, (6) when there were no, (7) when there were no, (8) when there were no, (9) before, (10) before, (11) while not yet — twelve (Proverbs 8:22–26).

And again, twelve for "His way": (1) His works, (2) He made, (3) when He prepared, (4) when He set a circle, (5) when He made firm, (6) when they grew strong, (7) when He set, (8) when He set fast, (9) beside Him, (10) before Him, (11) His earth — twelve (Proverbs 8:22–31). This teaches that He created twelve signs for the sake of the Torah.

The four seasons of study

Just as the signs are divided into four, so is the Torah, "watching daily at my gates" (Proverbs 8:34): (1) "when you sit in your house", (2) "when you walk by the way", (3) "when you lie down", (4) "when you rise up" (Deuteronomy 6:7).

In the year there are four seasons, and a person must take care to study in three seasons, by day and by night, from the fifteenth of Av to the fifteenth of Iyar.[63] That is why "and give ear to His commandments and keep all His statutes" (Exodus 15:26) is set beside "on the fifteenth day of the second month" (Exodus 16:1), and set next to it, to teach that if one studies, the Lord will provide him with all his needs.

The child in the womb

The child lies folded in its mother's womb for three parts of the year, by the number of …[64] and so "like the bones in the womb of her who is with child" (Ecclesiastes 11:5); and he is circumcised at eight days. For nine months: 710 myriads and 240 parts of the 1,080 parts of an hour.[65] That is "the Rock that bore you, you neglected" (*teshi*, Deuteronomy 32:18), and it is written, "Since you have forgotten the Torah of your God, I too will forget your children" (Hosea 4:6).

Further, "your fathers" is set beside "the Rock that bore you, *teshi*": a hint at Abraham, "Look to the rock from which you were hewn" (Isaiah 51:1–2), for Abraham busied himself with the Torah and was expert in the signs, and "He brought him outside" (Genesis 15:5): "Go out from your star-gazing."[66]

The elements, above and below

Again, four are drawn above and below, corresponding to the twelve signs divided four above and four below: TAQ, fire, towards above, which is all fire; SHBG, earth, towards below, which is earth; TMD, air, which behaves above and below; SAD, water, which also behaves above and below.

The clouds are air and water, like a person's breath[67] in the rainy season: the breath of his mouth is like a cloud, and it is water. In the rainy season no plant appears in any colour except green as it comes up, for the rain is "the

husband of the earth",[68] and the earth desires it; so it brings forth what is like it, green. If you put rainwater in a stone vessel and leave it many days, it turns greenish. But in the days of summer, when the signs serve with the sun, the blossoms appear; in summer the signs serve with the sun, in which there are all kinds of substances, and so the blossoms change into every kind of colour.[69]

Why is TAQ first, fire? Because the heavens are the chief of creation, and they are above. One might say: in the heavens it should have been TMD, air, for air is above all flying things; but the heavens are bound up with it, and so is the earth, and both were made by His hand, as it says, "My hand laid the foundation of the earth" (Isaiah 48:13). Air, TMD, comes after earth, because the wind stirs when it reaches the earth. Water is fourth, SAD, because water goes down, and in ruin to a low place, as in "the heart of the people melted and became water" (Joshua 7:5); and the lowly goes down,[70] as it is written "his heart melted", and "He raises the poor from the dust" (Psalm 113:7).

Four seasons, four humours

There are four seasons in the year: the season of Nisan, hot and moist; the season of Tammuz, hot and dry; the season of Tishri, cold and dry; the season of Tevet, cold and moist.

The four elements of man: blood, phlegm, red bile, black bile. Cold, heat, summer, winter. Fire, earth, water, air.

The four foundations of the body are blood, phlegm, red bile and black bile, and the seasons correspond to them: cold, heat, summer and winter. The world was created from fire, earth, air and water. Red bile corresponds to fire, black bile to earth, phlegm to water, and blood to air, for the blood is the soul, and the soul is the brain.[71]

How the elements were created

And further I will teach you the book of the creation of the elements of the world. First the wind (spirit) was created, from the Spirit of the Creator of all. From that wind were created water and air. From the water were created fire and snow. From that fire, which was created from the water, the heavens were created; and from the snow, which was created from the water, the earth was created. After the earth was created, the heavens, the breath of life, the heavens and the air: from the heavens comes heat and dryness, corresponding to fire; from the air, wind; from the earth, dryness and cold; from the water, moisture and cold.

So the four elements of the body were created. The breath of life of father and mother comes from the Spirit of the Creator of all, and from the breath of life of father and mother the seed was created, and the blood: (the seed) corresponding to water, the blood to air. From the seed that father and mother give forth, red bile was created, and from the phlegm, which is like snow, black bile was created.

Before the world was made

By the word of the Lord the world was water within water, and wind, and fire, and air beside Him, like a kind of throne upon the water, and the King of Glory sat upon it. The Torah was written in white fire upon black fire, on His arm, and the Torah lay in His bosom, "a nursling and a delight" (Proverbs 8:30). The Throne stood by the word of His mouth, for the living creatures had not yet been created.

The Garden (of Eden) was at His right, and in the middle a curtain of light was spread, on which was drawn the image of every creature; and the souls were hidden in a sack beneath the Throne. Gehenna was at His left, with its seven chambers. Repentance stood between the Garden and Eden, and the

Temple was built before Him, with His Glory dwelling in the middle. The name of the King Messiah was engraved on a precious stone on the altar, and "the spirit of God" (Genesis 1:2) bore it up.

The Torah's objection

When He was about to create the world, He took counsel with the Torah, whose name is Wisdom,[72] about creating the world. She answered: "Create angels, who do not sin. And if [man] is in their counsel, do not give me into the hand of a man who drinks sin like water" (cf. Job 15:16).

The Holy One, blessed be He, answered: "I have created repentance, a healing for those who sin against their souls: when they return, they are healed. And the Temple, to bring an offering for their atonement. The Garden of Eden for the souls of the righteous; Gehenna for those who transgress the commandments of the Torah; the Torah, to busy themselves with it; and the Messiah, to gather the exiles."

At once the Torah was reconciled and said: "Master of the world, You are God, the God of the world. Who can say to You, What are You doing? If a king has no army, over what..."

...over what would He reign? And He took pleasure in the words of the Torah and listened to her. And He spread out the heavens, the splendour of His garment; they were stretched out into firmaments, and the seven earths of the peoples.

Heaven and earth

"Behold, to the Lord your God belong the heavens and the heaven of heavens, the earth and all that is in it" (Deuteronomy 10:14). The verse begins with the Lord and ends with the Lord. Between heaven and earth is a journey of five

hundred years; so too is the thickness of a firmament, and so from the earth to the firmament, and so from one end to the other.

Now set your ear like a funnel and listen to my words, put the fear of Heaven in your heart, and you will grasp and understand the matter of this world.

The snow beneath the Throne

He took snow from beneath the Throne and threw it on the waters, and the waters froze and became the dust of the earth, as it says, "For He says to the snow: Be earth" (Job 37:6). It is written *hevei*, "be", meaning: it is earth. And where did that snow come from? At the word of the great King the waters froze, and their whiteness became the storehouses of snow. He took snow from beneath the Throne, as it says, "and the earth is My footstool" (Isaiah 66:1).

Snow is white, and when it melts its water is murky: so all creatures are white and fair to look at, and in the end they return to the dust. Snow has six points: so all the work of the earth was six days, and the earth has six statutes: sowing and harvest, cold and heat, summer and winter (Genesis 8:22).

Tohu and Bohu

It says in the Sefer Yetzirah: "Water from breath: He engraved and hewed in them tohu and bohu, mire and clay. He made them like a garden bed, set them up like a wall, surrounded them like plaster, and poured snow over them, and it became dust," as it says, "For He says to the snow: Be earth."

Tohu is the green line that surrounds the world. *Bohu* is the moist stones sunk in the abyss, from which the waters come out. That is: water from the breath of His mouth, the moisture to one side,[73] and He hewed in them tohu: this is

the green line that surrounds the world, like the green on the face of the water. And bohu is moist stones[74] from which water comes out, for they were created from water.

Whoever does not believe that a stone can be made from water, let him take a light copper vessel,[75] put clear water in it and boil it over the fire, and whatever the water loses, let him add more water, for many years. Then let him break the copper vessel, and he will find a stone in it. So too in people and animals small stones are found, from the moisture of the body, from the heat of the blow;[76] a stone forms in the liver, or the kidneys, or elsewhere.

All the more so the Holy One, blessed be He, who is a consuming fire: by His words the waters became mountains, rocks and dust, when He separated off their moisture and drew water out of them, and the dust came into being. The surrounding *tohu* is visible to whoever looks, and in it are fixed the pillars of heaven, which are born of fire, together with the pillars of the earth, which came out of the waters. When the waters were gathered together,[77] they made mire, clay and soil, and He made them like a garden bed in the deep, set them up like a wall and surrounded them like plaster, by the force of that mire and clay, like a piece of plaster. And He poured snow over them, and they froze and became dust, as it says, "For He says to the snow: Be earth."

This is what the Sefer Yetzirah means: "He made substance out of tohu": out of what was tohu He made substance; and mire, clay and earth He fixed in them, for they have substance. So He made the earth.

The stone of the abyss

And He created the stone[78] over the abyss and engraved on it the Explicit Name in forty-two letters, and set it over the face of the abyss to hold back its waters. Your sign is in two letters: everything is sealed with His name.

Heaven and earth with אהי"ה אשר אהי"ה (Ehyeh Asher Ehyeh): א"ה (Aleph-He) below, י"ה (Yod-He) above, corresponding to the Crown. The Throne is sealed with י"ה (Yah). With יהו"ה (YHWH), with three letters of fire and flame, with יהו"ה He created heaven and earth; therefore it begins with י"ה. "Let the heavens rejoice and the earth be glad" (Psalm 96:11): its initial letters spell the Name. For by His great Name He bears all things: "I am the Lord, who makes all things" (Isaiah 44:24).

The stone on which the forty-two letters were sealed lies on the abyss so that the waters do not rise. But when the generation of the Flood sinned, He took the stone away, and at once the waters burst out, "all the fountains of the great deep" (Genesis 7:11).

David and the stone

When David dug the foundations,[79] he found the stone and said: "Woe is me, I have toiled for nothing! On this the Temple was founded."[80] The stone rolled away, the waters came out and filled the whole world. David fell on his face and said, "A song of ascents: Out of the depths I call to You, Lord" (Psalm 130:1), and the foundations sank very deep. Then he brought them up with the fifteen[81] Songs of Ascents. (Except for the Songs of Ascents headed "of David" or "of Solomon": that one is not to be counted.) And so "to the Lord" corresponds to the Name written on the shard: nineteen letters, and on it are marked fourteen letters, and י"ה (Yah), making thirty-five letters, by which the abyss rested from its raging.

The Holy One, blessed be He, looked upon his humility and signalled to the wind, and it uncovered all the dust that was on the stone. The Holy One, blessed be He, said to David: "Gird your loins and build the foundation of the Temple." David looked at the stone, on which were written the nineteen letters of the Explicit Name, and around them was written: "May the glory of

the Lord endure for ever; may the Lord rejoice in His works" (Psalm 104:31), and also: "David and Solomon will build the Temple."

At once he stretched out his hand to take the stone. The stone said to him: "Do not touch me, for the name of my Creator is engraved on me, and I am the seal of the Holy One, blessed be He." (Do not wonder that the stone spoke: Joshua's lot also cried out, "I am the lot of so-and-so," as it says, "according to the lot" (Numbers 26:56).) David answered: "My name is like the name of my Creator: David written in full with a yod, 'My beloved (*dodi*) is mine and I am his' (Song of Songs 2:16), so I may touch you."

He took the stone by the power of the Explicit Name on it, and the waters flooded upwards. David said to the Holy One, blessed be He: "Did You mean to kill me?" He said to him: "I did not mean to kill you, only to show you the foundation of the Temple." At once he spoke the Name and made them stand, and they rose up at the sides. David took the stone on which the Explicit Name was engraved, threw it on the face of the abyss, and they turned back.

The hidden things

And now I will teach you about hidden things. Do not busy yourself with them. One may not ask how many myriads of years deep lies what is below. If your heart runs after this, return to the Place, blessed be He, as it says, "And the living creatures ran and returned" (Ezekiel 1:14). If your heart runs after this thought, remove it from your heart and return to the unity of the Place, blessed be He, to His service and His fear, like the living creatures: when they wish to stand upright, at once they bow their stature, run and return and bow down. So let it not enter your heart to think about the depth below, for His glory is below as it is in heaven, and the splendour of His

kingdom and His glory are there, as it is written, "and underneath are the everlasting arms" (Deuteronomy 33:27).

The shape of the world

Know that the whole world is round, for the heavens surround the whole world like a nut. The whole world is five hundred by five hundred, and the Great Sea goes round the world, next to the foundation of the world and that dome. The Great Sea and the whole world stand on one pillar, and its name is Righteous, as it says, "The righteous is the foundation of the world" (Proverbs 10:25). That pillar and the whole world rest on one fin of Leviathan, and Leviathan dwells within the lower waters like a small fish in the sea. The lower waters rest on the primeval waters, like a small spring on the shore of the sea.

They are called "the weeping waters": when He divided the waters and took up the upper waters, the lower waters wept a great weeping, because they were not worthy to rise. They wanted to rise, but the Holy One, blessed be He, trod them down. The weeping waters hang and stand above the lowest earth.

The earth is spread over the proud waters (Psalm 124:5), as it is written, "who spread out the earth over the waters" (Psalm 136:6). The waters rest on the pillars of the *hashmal*,[82] the pillars of the *hashmal* on the storehouses of snow, the storehouses of snow on the mountains of Bether (Song of Songs 2:17), and the mountains of Bether on the abyss. Why are they like the three heads of an ox? As it says, "Deep calls to deep" (Psalm 42:8). The abyss rests on *tohu*, and *tohu* is the green line, from which darkness came out. *Tohu* rests on *bohu*, which is like stones from which water comes out. *Bohu* stands on the sea, the sea on the waters, the waters on the mountains, the mountains on wind, and the wind hangs in the storm.

The seven earths: Eretz, Adamah, Haravah

It is bound to the dome of the lowest earth, *Eretz*, and the angel appointed over it is ארצי"ציאו (Artzi-tziao).[83] It is called *Eretz* because it wanted (*ratzetah*) to do the will of a King who rules above.

Above the lowest earth: abyss upon abyss, tohu upon tohu, bohu upon bohu, sea upon sea, water upon water. The lowest earth[84] hangs in the storm and is bound to the dome of *Adamah*.

Upon *Adamah* are the greatness, might, splendour, power, glory and strength of the Maker of creation, as it says, "Fear not, O land (*adamah*); be glad and rejoice, for the Lord has done great things" (Joel 2:21). Why is it called *Adamah*? Because from it Adam was created, as it says, "And the Lord God formed man of dust from the ground (*adamah*)" (Genesis 2:7). The angel appointed over *Adamah* is named אדמא"ל (Adamael).

Above *Adamah*: abyss upon abyss, tohu upon tohu, bohu upon bohu, sea upon sea, water upon water: then *Haravah*. *Adamah* hangs in the storm and is bound to the dome of *Haravah*. The angel appointed over *Haravah* is named חרבא"ל (Haravael). Why is it called *Haravah*? Because it draws up and dries (*maharevet*) all the waters in the world, as it says, "and behold, the face of the ground was dry (*harevu*)" (Genesis 8:13); rivers upon rivers, as it says, "I will make the rivers dry land (*haravah*)" (Ezekiel 30:12).

Above *Haravah*: abyss upon abyss, tohu upon tohu, bohu upon bohu, sea upon sea, water upon water…

The seven earths: Yabbashah, Arqa, Tevel, Heled

…Yabbashah, "dry land", hangs on the storm wind and is bound to the dome of Yabbashah. The angel appointed over Yabbashah is named יובשה"אל (Yubashael).[85] Why is it called Yabbashah? Because it dries up all the waters

of the world, as it is said: "But the children of Israel walked on dry land in the midst of the sea" (Exodus 14:29). On Yabbashah are seas and rivers and every gathering of water, as it is said: "The sea is His, for He made it, and His hands formed the dry land" (Psalm 95:5).

Above Yabbashah: deep upon deep, chaos upon chaos, sea upon sea, water upon water. Arqa hangs on the storm wind and is bound to the dome of Arqa. The angel appointed over Arqa is named ארק"אל (Arqael).[86] Why is it called Arqa? Because in it Gehinnom was created, and the wicked are judged there in fire, as it is said: "Thus shall you say to them: the gods who did not make the heavens and the earth (arqa)..." (Jeremiah 10:11). In Arqa are Sheol and Abaddon, the Pit of Destruction and the miry clay, the gates of death and the gates of the shadow of death, and Gehinnom with the wicked in it. Angels of destruction are appointed over them, and the darkness there is as thick as a wall, as it is said: "and the wicked shall be silent in darkness" (1 Samuel 2:9). Half of Sheol is fire and half is hail, and the wicked are not consumed, as it is said: "their form shall wear away Sheol" (Psalm 49:15), yet their soul is not destroyed, as it is said: "their worm shall not die" (Isaiah 66:24).

There are many rivers of fire there. Gehinnom has seven great dwellings, and each dwelling has seven rivers of fire and eight rivers of hail. The fire and hail above are one-sixtieth of our fire, and each dwelling is one-sixtieth of the next. Each dwelling has seven thousand holes, each hole seven thousand cracks, each crack seven thousand scorpions; each scorpion has three hundred joints,[87] and in each joint seven thousand jars of gall. There are seven rivers of deadly poison, burning like fire: when a man touches it he bursts open, and the angels of destruction revive him and judge him again every moment. Half the year he is in fire and half in hail and snow, and the cold is harder for him than the fire. This is the portion of the wicked man.

Above Arqa: deep upon deep, and so on. Tevel hangs on the storm wind and is bound to the dome of Tevel. The angel appointed over Tevel is named תבלא"ל (Tevelael).[88] Why is it called Tevel? Because people season it (metabbelin) with their good deeds. On Tevel are mountains and hills and all who dwell on them, as it is said: "the mountains quake... and all the hills melt" (Nahum 1:5). On it are 365 kinds of creatures of human kind: one has the body of a lion and a human face; one has a lion's head and a human body; one has the head of a snake, one the head of an ox; some have two heads, some three heads with four hands, one body, one belly and two legs. On Tevel the Holy One, blessed be He, will judge in time to come, as it is said: "He will judge the world (tevel) in righteousness" (Psalm 9:9). He will give life to those people, out of the dust, who made themselves as though they dwelt in the dust, and He will give them a good reward and grant them a place even at His throne, as it is said: "He raises the poor from the dust... to make them inherit the throne of glory" (1 Samuel 2:8).

Above Tevel: deep upon deep, chaos upon chaos, void upon void, sea upon sea, water upon water: Heled. Heled hangs on the storm wind and is bound to the dome Vilon. The angel appointed over Heled is named חלדיא"ל (Heldiel).[89] Why is it called Heled? Because people make it rust (mahlidim) with their evil deeds; and Heled means only the body. On Heled are man and cattle, wild beasts and birds, fish, creeping and swarming things, the wicked and the righteous, Torah and good deeds and the fear of Heaven, as it is said: "Hear this, all you peoples; give ear, all you inhabitants of the world (heled)" (Psalm 49:2).

The four winds

So we have found seven earths, with seven deeps between them, and the four winds of the world. From the east wind light goes out to the world; from the south wind, dews of blessing; from the west wind, the storehouses of snow

and hail, cold and rain. The north wind He did not finish: it is the wind of harmful spirits, earthquakes, spirits and demons, as it is said: "Out of the north the evil shall break forth" (Jeremiah 1:14). Why did He not finish it? So that if any man says he is a god, they can tell him: finish it. And He left the north open, because the Presence is in the west.[90] Every turn you make is towards the right. He created His world facing east, south and west.

Six, and the six thousand years

There are six things that came first, as written in the Torah, to teach you that He took counsel in the orders of the Mishnah[91] and created His world in the six days of creation. And He created the world to stand six thousand years, and the righteous who study the Torah: "The law of the Lord is perfect" (1), "the testimony" (2), "the precepts of the Lord" (3), "the commandment of the Lord" (4), "the fear of the Lord" (5), "the judgements of the Lord" (6) (Psalm 19:8–10). They are blessed with it: "May the Lord bless you" (1) "and keep you" (2); "may the Lord make His face shine" (3) "and be gracious to you" (4); "may the Lord lift up" (5) "and give you peace" (6) (Numbers 6:24–26). And He will keep by the six (בו״ו, be-vav):[92] "your keeper" (1), "the keeper of Israel" (2), "the Lord is your keeper" (3), "the Lord will keep you" (4), "He will keep your soul" (5), "the Lord will keep your going out and your coming in" (6) (Psalm 121).

So in the psalm "A Song of Ascents" there are six keepings, and by the merit of keeping the Torah they will merit the Garden of Eden. For there are fifty-three portions in the Five Books, and the endings of the Five Books add up to עד״ן (Eden): מצרים (Egypt), מסעיה״ם (their journeys), סיני״ (Sinai), ירי״ו (Jericho), ישרא״ל (Israel).[93] They keep what is on the Tablets, which are six handbreadths.

The six orders and Gehinnom

The six orders [of the Mishnah] are saved from Gehinnom, in which it is written "shadow of death (tsalmavet)" "and without order" (Job 10:22). The Tablet was six handbreadths, over six strips; each one was six long and a handbreadth wide. Divide each strip into six parts: that makes thirty-six handbreadths, a handbreadth by a handbreadth, and their thickness three handbreadths. Three times thirty-six is 108, the numerical value of Gehinnom (גיהנם), from which they are saved.[94]

Eden, Gehinnom and the shells

Know that Gehinnom and the Garden of Eden are close together, and one house separates them. The Garden of Eden is to the north-east, as it is said: "and with Your hidden treasure (tsefunkha, read as 'north') You fill their belly" (Psalm 17:14). That is why the sun is red in the west, from the glow of the flowers and fiery stones of Eden. Gehinnom is to the north-west, with coals of fire; that is why the sun is red as blood in the east. A spring goes out from the Garden of Eden, and from the wall on that side comes a spring of Gehinnom, the hot springs.

Alexander proves it: he came to the gate of the Garden of Eden, which is under the firmament, but on one side it enters the world and the rest is outside the firmament. The shells in which the River Dinur flows, and above the shells, surround the Garden of Eden. For Eden and Gehinnom have two shells; within[95] the shells is the River Dinur, and above the shells the Throne of Glory and the Living Creatures. From the force of the heat of the spheres, sun, moon and constellations are like a boiling pot, and the waters boil and go down for another purpose; that is why they go from east to west and back again.

The firmament above us is five hundred years' journey, and it is called עולם (olam, "world"), which is 146 myriad myriads of cubits, the numerical value of olam.[96] Everything is within the firmament: within the shells is the River Dinur, and beneath them, near us, is this world. At the far end of this earth are very high mountains; beyond them is the Garden of Eden, on a mountain on the north-east side. Between the mountains one goes down to this world, and a mountain divides the world from the Garden of Eden. By way of that mountain the angels brought the animals.[97] The mountains stand on the thickness of the firmament beneath the earth. The firmament also surrounds the Garden of Eden, as to its radiance. Outside the shells, above, is the Throne of Glory, and below, the storm wind. Nothing surrounds the shells, for Eden and Gehinnom are two, and they cling to this world. The River Dinur has a way that enters a little into Gehinnom, and the constellations are beside the River Dinur and bathe in it.

The world is one-sixtieth of the Garden, the Garden one-sixtieth of Eden, and Eden one-sixtieth of Gehinnom. Whoever studies the Torah, which is one-sixtieth of the wisdom above, will be saved from death and from Gehinnom and will come to the Garden of Eden, as it is said: "The Lord by wisdom founded the earth" (Proverbs 3:19).

Six thousand years in the twenty-two letters

By the twenty-two letters of the Torah: aleph is one, bet two, that makes 3; gimel three, that makes 6; dalet four, that makes 10; he five, that makes 15; vav six, that makes 21; zayin seven, that makes 28; het eight, that makes 36; tet nine, that makes 45. Yod and tsade make 100; kaf and pe, 100; lamed and ayin, 100; mem and samekh, 100: that makes 495.[98] With the Five Books of the Torah that makes 500. Qof, resh, shin, tav: 1,000, which makes 1,500. Final kaf is 500, final mem 600, final nun 700, final pe 800, final tsade 900, and aleph [as] a thousand: that makes six thousand.[99]

This is "In the beginning God created" (בראשית ברא אלהים): its initials are בבא and בבא,[100] which by the atbash cipher (א"ת ב"ש) give ששת, "six". There are many hints that the world stands for six thousand years.

By the merit of the three fathers and four mothers the seven firmaments were created (explained: the seven earths), and the twelve tribes correspond to the twelve signs. Abraham, Isaac, Jacob have the numerical value 638; Sarah, Rebecca, Rachel, Leah, 1,086; Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Joseph, Naphtali, Gad and Asher, 3,166; Israel and Jeshurun, 1,107; Torah, Prophets and Writings, three: that makes six thousand years that the world stands.[101] Ephraim, Manasseh and Israel in atbash make 1,035, which makes seven thousand: for the six thousand years the world will be, and the seventh thousand of chaos. Therefore...

Seven of everything

...so there are also thirty-five more,[102] corresponding to the five sevens: seven firmaments, seven wandering stars (planets), seven earths, seven abysses, and the seven thousand years for which the world will lie waste. That is why seven thousand were left in the days of Ahab, "who did not bow to Baal" (1 Kings 19:18), and seven thousand in the days of Jehoahaz.

So we count seven earths, with seven abysses between them, and seven firmaments. It is written, "The Lord by wisdom founded the earth" (Proverbs 3:19), because there are creatures on it; "wisdom" is meant, as it is written, "But wisdom, where shall it be found?" (Job 28:12), and "The fear of the Lord, that is wisdom" (Job 28:28). But of the heavens, which are full of understanding, the power to grasp one thing from another, it says "understanding" ("by understanding He established the heavens", Proverbs 3:19). And of the abysses, which have the knowledge to bring forth water[103] for every single drop, it says

"knowledge" ("by His knowledge the depths were broken up", Proverbs 3:20). He told of His greatness, and made everything for His glory.

The Lord loves sevens

"Seven times a day I praise You, for [Your righteous judgements]" (Psalm 119:164). The Lord loves[104] everything that comes in sevens. He created seven earths, and gave His Torah on the seventh earth. He chose Aravot, the seventh firmament. He chose the seventh day, the Sabbath. So many are they.[105]

What surrounds the earth

Around the earth He created the abyss. Behind it, fire and water surround it. Behind the fire and the water, quaking and trembling surround it. Behind them, lightnings and thunders; behind them, sparks and tremors; behind them, the likeness of living creatures; behind them, those who surround the brightness[106] and go round; behind them, those who surround and say the tumult of praise;[107] behind them, a still, small voice; behind them, those who say "Holy"; behind them, those who say "Blessed"; behind them, those who say "He shall reign".

Behind all these are the holy Living Creatures, the Wheels (Ophanim), the Throne of Glory and the feet of the Divine Presence, set above their heads, as it is said, "And over the heads of the living creatures... and behold, one wheel upon the earth" (Ezekiel 1:22, 1:15).

The Presence above and below

As the Presence is above, so it is below, as it is said, "the whole earth is full [of His glory]" (Isaiah 6:3), and further, "The heaven is My throne and the earth is My footstool" (Isaiah 66:1). Thousands of thousands and myriads of ministering angels speak and stand beneath the feet of the Presence and praise Him with every kind of praise and every kind of song, as it is said,

"and the earth is full of His praise" (Habakkuk 3:3). Beneath all the earths is His Presence, upon the Throne of Glory.

This is "and underneath are the everlasting arms" (Deuteronomy 33:27). Why two arms? One bears those below and one bears those above, for the vision of His glory is above and below. His greatness fills all the air, the world and every place.

If He had created only firmaments, there would be one glory above and another below, and the verse "the Lord is One" (Deuteronomy 6:4) would be hard to understand. But in truth He is One, and has no second, and there is no Creator who fills everything besides Him, as we will explain at the end of the book, if the Creator of all grants it to us.

The vision of His glory is "in heaven above" (Deuteronomy 4:39), for the Glory dwells above, over against the Throne, and there are the Seraphim, the Hashmallim, the Cherubim, the Ophanim and the Living Creatures; and so too beneath the earth, in the abyss. This teaches us that the Glory above sings with wings, and the sound of their wings is heard: "From the uttermost part of the earth we have heard songs" (Isaiah 24:16).[108] From above, "Holy"; from below, "Blessed".

Why God dwells among Israel

When the Holy One, blessed be He, said, "Let them make Me a sanctuary, that I may dwell among them" (Exodus 25:8), all the princes of the companies on high came before the Holy One, blessed be He, and said to Him: "Master of the world, why should You live in a place of impurity and dwell there? Better that You dwell among us, for we are pure, and we live in a place of purity.[109] Dwell among us, and do not dwell among them."

The Holy One, blessed be He, said to them: "I have a people below who weigh as much as all of you. You sing before Me with joyful song, as it is said, 'Sing, O heavens, for the Lord has done it; shout, you lower parts of the earth' (Isaiah 44:23). 'Sing, O heavens': these are the angels. 'Shout, you lower parts of the earth': this is Israel, who sing below. More than that, they sing before you, as it is written, 'when the morning stars sang together' (Job 38:7): this is Israel; and only afterwards, 'and all the sons of God shouted for joy' (same verse). And more: Israel is more precious to Me than you, for your companies rise only to רנו (*ronnu*, 'sing!'), the number of the name אהרי"ן (Aharon, Aaron)."[110]

"Sing for joy for Jacob" (Jeremiah 31:7), and of him[111] it is written, "and when he sees you he will be glad in his heart" (Exodus 4:14). When they heard this, they all fell silent, and He commanded Moses, "Let them make Me a sanctuary, that I may dwell among them."

Seventy-two letters

Corresponding to the letters of Abraham, Isaac, Jacob, Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph and Benjamin, "the tribes of Jeshurun", there are seventy-two letters. So too in His Name: ויס"ע (Vayyisa), ויב"א (Vayyavo), וי"ט (Vayyet),[112] and the words are as many as the letters of the tribes.[113]

Jacob's image on the Throne

...[the Holy One] embraces and kisses the image of Jacob. When Israel sanctify the name of the Holy One, blessed be He, below, in His holy house or in the "little sanctuary" (the synagogue), saying "Holy, holy, holy", then, says the book *Hekhalot*, the Holy One, blessed be He, embraces and kisses the image of Jacob engraved on the Throne of Glory. He places His two arms on Jacob's

two arms and says: "Happy is the father whose children praise him with this sanctification."

"He sees the vision of the Almighty" (Numbers 24:4): the Holy One, blessed be He, showed Balaam the work of the Chariot and the place of Jacob on the Throne. So he said, "How goodly are your tents, O Jacob" (Numbers 24:5): טבו אהליך יעקב (*tovu ohalekha Ya'akov*) is by gematria יעקב בכסא, "Jacob is on the Throne".[114] And it is written, "His left hand is under my head, and his right hand embraces me" (Song of Songs 2:6): this is Israel. That is why it is said, "Let Your hand be upon the man of Your right hand, upon the son of man whom You made strong for Yourself" (Psalm 80:18): איש ימינך (*ish yeminkha*, "the man of Your right hand") is by gematria ישראל (Israel), and אמצת (*immatsta*, "You made strong") is by gematria ישראל (Israel).[115] And it is written, "I have strengthened you, yes, I have helped you, yes, I uphold you with My righteous right hand" (Isaiah 41:10).[116]

Three times "Holy"

"Holy, holy, holy" is said three times, corresponding to: "The Lord, He is God in heaven above" (1); "and on the earth beneath" (2); "there is no other" (Deuteronomy 4:39), in the air (3). That is, there is none like Him among those above, those below, or in the air between.

Corresponding to these are the three declarations of unity that we say, "Hear, O Israel, the Lord our God, the Lord is One": in the blessings before *Eizehu Mekoman*, and in the Shema morning and evening.

Corresponding to these, three verses: "Who has done and performed it, calling the generations from the beginning? [I the Lord, the first]" (Isaiah 41:4) (1); "I am the first and I am the last" (Isaiah 48:12) (2); "Thus says the Lord, the King of Israel and his Redeemer, the Lord of hosts: I am the first and I am the last, and besides Me there is no God" (Isaiah 44:6) (3).

And corresponding to them, three passages of Daniel (in Aramaic): "I watched until thrones were set in place, and the Ancient of Days sat. His clothing was white as snow, and the hair of His head like pure wool; His throne was flames of fire, its wheels burning fire" (Daniel 7:9) (1). "I watched in the night visions, and behold, with the clouds of heaven one like a son of man was coming, and he came to the Ancient of Days, and they brought him near before Him" (Daniel 7:13) (2). "Until the Ancient of Days came, and judgement was given to the holy ones of the Most High, and the time came and the holy ones possessed the kingdom" (Daniel 7:22) (3).

Corresponding to these, at dawn we say "Holy, holy, holy" three times: once in the *Yotzer* blessing, once in the standing prayer (*Amidah*), and once in the *Seder Kedushah*, to proclaim the holiness of His glory in the air, in the heavens and on the earth.

Eighteen

So too we pray three prayers a day, and the prayer has eighteen blessings. Whoever prays them with devotion is saved[117] from eighteen torments and from Gehenna, which is forty-one and eight cubits[118] by the cubit of the Holy One, blessed be He, the number of "Gehenna". This is "[Sheol] has opened her mouth without measure" (Isaiah 5:14).[119] And he enters the World to Come, which is eighteen hundred thousand years: "no eye has seen, O God, besides You" (Isaiah 64:3), just as no one can see the eighteen vertebrae of the spine.

And it is written, "He who rides through the worlds..."[120] The Holy One, blessed be He, has eighteen thousand worlds, through which He rides every day, and they are hidden. That is why *le'olam* ("for ever", Exodus 3:15) is written defectively, *le'alam*, "hidden": because they are hidden. (Another version: therefore *le'olam*, eighteen blessings in the standing prayer, as it is written

le'alam, etc. Another version: therefore *le'olam*, eighteen sections on the Throne, as it is written *le'alam*, etc.)

The Throne below as above

Just as the Almighty creates everything, fills all the air[121] with His glory and is exalted over the holy Living Creatures in heaven, so He is glorious in the glory of His holiness over the Living Creatures below: a throne facing the Throne of His glory, below as above. There is His Presence, as it is written, "The heaven is My throne and the earth is My footstool" (Isaiah 66:1), and "the earth is full of His praise" (Habakkuk 3:3). That is the place of the feet of the Divine Presence.

The eighteen thousand worlds at the four winds

Eighteen thousand worlds surround it: four thousand five hundred to the north wind, four thousand five hundred to the south wind, four thousand five hundred to the west wind, four thousand five hundred to the east wind, as it is said, "all around, eighteen thousand" (Ezekiel 48:35).

The four thousand five hundred to the north are full of praise, honour, might, glory, song, splendour, joy, pride and majesty. The four thousand five hundred to the south are full of holiness, purity, righteousness and the name of greatness. The four thousand five hundred to the west are full of glory, the crown, the crown of kingship and a still, small voice. The four thousand five hundred to the east are full of majesty, splendour, beauty, rejoicing, song and a new song.

Some copies have it written: those in the north are full of grace, righteousness, strength, greatness, victory and might; those in the south are full of majesty, splendour, glory, the crown, pride and majesty; those in the east are

full of a new song, the crown of kingship and a still, small voice; and those in the west are full of praise, beauty, strength, pride, rejoicing...

The rings around the worlds

...knowing[122] and understanding all these things, as it is said, "The chariots of God are twice ten thousand, thousands upon thousands; the Lord is among them" (Psalm 68:18). It speaks of eighteen thousand, and these serve before Him.

Behind these eighteen thousand worlds, rivers of water surround them. Behind the rivers of water, rivers of fire surround them. Behind the rivers of fire, walls of fire and water surround them. Behind the walls of fire and water, mountains of hail and hills of snow surround them. Behind them are the walls of the whirlwind, and behind them the walls of the storm.[123] Behind them, quaking and trembling surround them; behind them, terror and fear, thunders and lightnings; behind them, flying cherubim; behind them, the wings of the wind; behind them, a thousand thousand camps; behind them, myriads who sweeten melodies; behind them, those who set out songs; behind them, those who blow the shofar; behind them, those who sound the trumpets; behind them, myriads more who sweeten melodies; behind them, those who exalt with praises; behind them, those who say "Holy"; behind them, those who say "Blessed", as it is said, "and the earth is full of His praise" (Habakkuk 3:3).

After all these comes טיט היון (*tit ha-yaven*, "the miry clay", Psalm 40:3);[124] and beyond that there is nothing. From there onwards is formlessness and void and darkness, without end of searching, without number, without measure and without limit, as it is said, "He made darkness His hiding place" (Psalm 18:12).

God rides the cherub

Every day the Holy One, blessed be He, rides on a cherub and roams through His world. When He goes out, He rides on a swift cherub; when He returns, He sees, and rides on the wings of the wind, as it is said, "He rode upon a cherub and flew; He swooped upon the wings of the wind" (Psalm 18:11; 2 Samuel 22:11). And He fills everything.

When He rides on the cherubim of the south, they go towards the south, and so for all the cherubim and every direction. When He turns to one direction, the angels of that side grow strong, and the princes below grow strong, and the radiance of the Glory on that side is not like that on the other side when He looks upon it. That is why Solomon said in his prayer, "Hear Thou in heaven, Thy dwelling place" (1 Kings 8:39).

Facing the Glory that comes in radiance, the angels give blessing. Those eighteen thousand worlds are a place and a witness for the righteous, as at the end of Ezekiel.[125] One should not say that there are small worlds contained in these, for of those others it says "those who love Me inherit substance (yesh)": three hundred and ten worlds (Proverbs 8:21; yesh = 310).[126] There is one world, and in it are worlds.

In the radiance of the Glory, which He sees from the place of the Throne of His glory, and in the radiance around Him, they bless with holiness and purity, and there is great righteousness (צדקה), four thousand five hundred,[127] to the west side. This is "Blessed be the glory of the Lord from His place" (Ezekiel 3:12). He is all, and fills all, and His Presence is in everything.

The firmaments, from Rabbi Akiva's alphabet

Ḥet. He expounds, in the Alphabet of Rabbi Akiva: "The earth is full of the lovingkindness (ḥesed) of the Lord" (Psalm 33:5). The Holy One, blessed be He, gave us a great kindness: to know the Torah, which is called *ḥesed*, as it is

written, "and the Torah of kindness is on her tongue" (Proverbs 31:26). As above, blessed be He, gracious[128] in the five books (of the Torah) and in five mercies, so whoever has kindness and mercy will gain understanding through it, to teach about every single firmament, to show us[129] what is in it.

The first is Vilon (the Curtain), and we said that above it is Ḥeled, bound to it.[130] Vilon is like a curtain spread across a doorway so that people do not see into the house. So it is stretched out "like a thin veil, the heavens" (Isaiah 40:22). In the morning it is spread over the face of the firmament of heaven to shield from the heat of the sun, and at night it is taken away because of the stars and the planets. In the morning it goes back to its place and covers the firmament; in the evening it goes into its sheath,[131] and in the morning comes out to cover again. And He renews every day the work of creation.

Vilon and Shamayim (Heaven) cling together. Shamayim is beneath the Raqia (Firmament) and divides, as it is written, "The heavens declare the glory of God", and after that, "the firmament shows His handiwork" (Psalm 19:2): the firmament is above it. Vilon is like a thin veil and is seen by day.

Know that the Holy One, blessed be He, created three hundred and ninety firmaments, the number of *shamayim* (390), and they are doubled together, matching that doubling.[132] Every firmament has a name and a by-name marked on it, and each one serves[133] before the Throne of Glory. But seven firmaments are the chief ones, and in their names all the firmaments are contained: Vilon, Doq...

Now, the heavens are a journey of five hundred years, and a ladder is set on the earth (Genesis 28:12) over five hundred, and its top reaches heavenwards; the measure of the ladder is a journey of five hundred.[134] Honoured princes are appointed: seven chamberlains[135] appointed over the[?] when they go up and down, and the Lord has מטטרו"ן [Metatron] to bring them.

How the heavens were made, and the seven officers

The heavens were made of fire and water by the word of the Lord. How? When the Holy One, blessed be He, spoke, the force of the fire, the heat of the speech and the moisture of the breath[136] of the speech, He created the heavens from it. Beneath the heavens is the firmament of water; that is the first firmament.

There too are the camps of the angels of terror, and seven thrones are set up on the heavens, not for anyone to sit on them, but for the great ones among their servants, who rule over them, and their company [ ].[137] They make haste to take vengeance at the will of the Omnipresent, blessed be He, and they harm a man who busies himself with angels, or who adjures the angels who stand ready to act.

The seven princes who are officers were formed from fire, and their appearance is like fire, a blazing fire, for they came out of fire. Their camps do nothing except by the counsel and the leave of the officers, who send them for good or for evil, for plenty or for want, for war or for peace.

Under the first officer, seventy princes serve before him. They answer in every matter of healing. To call them all, use the name צו"ס [Tzus?] and the name טהר"ה [Tahara?].[138]

Under the second officer are those who serve before princes and angels. They are full of anger and wrath, to bring down enemies in the midst of battle and to make peace from place to place.[139] Call them all by the Name, in purity.

Under the third officer, thirty-four[140] princes, angels, serve before him. They make known to a man whether there will be plenty or famine, and anything that will happen, whether good or evil. Call them all by the Name, in purity.

Under the fourth officer, forty-two. They are appointed over the heart of the king, of princes and of every person. Call them all by the Name, in purity.

Under the fifth officer, twenty-two. They are the ones who are heard at night, speaking with the stars, asking and speaking with the spirits. Call them all by the Name, in purity.

Under the sixth officer, thirty-seven. They are the angels of might who gird themselves with strength and power to run and to fly to every corner of the world. Call them all by the Name, in purity.

Under the seventh officer, forty-six. They tell everything in a dream. Call them all by the Name, in purity, and he will succeed.

Amuel and the roads of heaven

עמואל [Amuel] is the angel appointed over Vilon, the firmament; he is appointed over twelve thousand angels.[141] There are many roads in heaven. Where the road runs long, it runs in black fire, and where it breaks off there is a great mountain of white fire. Clear fire divides, without being seen, and from there onwards it spreads into another road; where the road breaks off, white, clear fire, and so on, and the roads wind about.

The angels have roads: this one goes here according to his road. Some go by winding ways until they climb the ladder from firmament to firmament, up to the Chariot. And there are angels who are not found worthy to gather (another reading: to cry out) at the body of the Chariot.

Wherever Scripture says "the heavens" or "in the heavens", it means in the hollow of the vault, or up to the body of the firmament. But the heavens above the heavens are like a chamber within a chamber within a chamber.

The heavens as a tent

Know that all the heavens are made like a dome, "and He spread them out like a tent to dwell in" (Isaiah 40:22). Their pillars, clasps and hooks are fastened in the waters of the Ocean, for the waters of the Ocean lie between the ends of the heavens and the ends of the earth, and the ends of the earth and the ends of the heavens are spread on the waters of the Ocean, as it is said, "who lays the beams of His upper chambers in the waters" (Psalm 104:3).

The inside of the waters rises upwards like a spread tent, and people stand beneath it, its ends below and its middle above.[142] So the heavens: their ends below and their middle above, and all creatures dwell beneath them "like a tent to dwell in".

The seal of Ehyeh

He sealed the heavens and the earth with the ring of אהי"ה אשר אהי"ה [Ehyeh asher Ehyeh, "I Am That I Am", Exodus 3:14]: א"ה [Aleph-He] below and י"ה [Yod-He] above. These are three: אהי"ה אהי"ה אשר אהי"ה [Ehyeh; Ehyeh asher Ehyeh] "has sent me" (Exodus 3:14). That makes twelve letters, matching the twelve hours of the day and the twelve hours of the night, the twelve months of the year, the twelve constellations and the twelve tribes.

How were they sealed? Four for each direction: two letters above and two below, א"ה [Aleph-He] below and י"ה [Yod-He] above. Three directions have three Ehyeh. The fourth direction is open and stands unsealed; there are times when it is sealed with יהו"ה [YHWH]: י"ה [Yod-He] above and ו"ה [Vav-He] below. The sign is "Let the heavens rejoice and let the earth be glad" (Psalm 96:11): *Yismeḥu Hashamayim*, Y-H, above; *Vetagel Ha'aretz*, V-H, below, at the beginning of the words, the Name of four letters.[143]

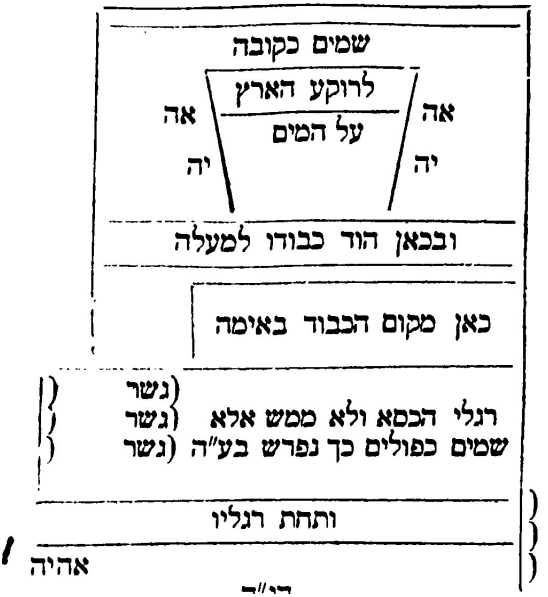
And why was the north left open? Because through it the Divine Presence came down to confound...[144]

...to confuse their speech:[145] "And the Lord came down to see the city" (Genesis 11:5). He came down to Sinai: "And the Lord came down upon Mount Sinai" (Exodus 19:20). He will come down to renew Jerusalem: "And His feet shall stand on that day upon the Mount of Olives" (Zechariah 14:4).

The Living Creature and the heavens like a ring

And the letters of the seal flash like the appearance of lightning,[146] flames of light seen across a thousand thousand myriads of parasangs in its height. And because they are engraved by His finger,[147] crowns of sparks of radiance are bound in its garment, and the letters אהי"ה (Ehyeh). Thousands of myriads of parasangs is the height of the Living Creature (Chayah), a measure that is flame upon flame,[148] of which three thousand are written.

Why are the heavens like a ring (another reading: "for a ring")? Because when we busy ourselves with them and use them,[149] and the world would otherwise be burnt by fire. For many hosts of the heavens of fire, hidden ranks, troops of fire, wish to come down and burn the world. But when they see the wings of the heavens[150] bound to the corners of the earth, and the corners of the earth bound to the wings of the heavens, as with the seal אהי"ה (Ehyeh), they hold back from their anger and turn to the attribute of mercy.



The original figure, Vilna printing of 1877.

Gloss (הג"ה)

These twelve letters seem to me to be אהי"ה אשר אהי"ה (Ehyeh Asher Ehyeh, "I am that I am", Exodus 3:14). If you look at the drawing before you, you will find אהי"ה three times: twice, and once more. Thus heaven and earth are sealed with three times אהי"ה, as explained.

In the Book of Formation (Sefer Yetzirah): He sealed the height in His hand; three simple letters fixed in His great name יה"ו (YHW), and with them He sealed the six extremities, and His face upward.[151] With יה"ו He calls to the twelve (another reading: to the 32), which are not doubled...[152] He took יה"ו as it was created by the combining of the letters of His name, hinted one in another.[153]

The Holy One, blessed be He, made in the heavens something like a throne, though not a throne in the literal sense, only to make known to all the angels that He is King over them all. The doubled heavens are like a throne: this is "the heavens declare the glory of God" (Psalm 19:2).

Thus, above the heavens is a sea, and above the sea, water upon water; lightning and thunder hover over all of them, and strong walls of fire surround it. A great ladder stands in the heavens and its head reaches the firmament, and holy angels and honoured princes are set over it. Angels are set over the gates of the north, five; six over the gates of the south; six over the gates of the east; six over the gates of the west.

The angels dwell on the sole (a round calf's foot) from their wings outward,[154] to fulfil what is said: "each went straight forward; they did not turn as they went" (Ezekiel 1:9, 1:12). For the roundness within the projections on the sole of the calf's foot[155] lets their feet roll from sole to foot. And as for their feet being a round foot: the head of creatures is reversed,[156] and its likeness is like an ox. Therefore Solomon made twelve oxen beneath the Sea (1 Kings 7:25). And why a straight foot? Because no foot is greater than the ox's, not the lion's, not the man's, not the eagle's. "How manifold are Your works, O Lord" (Psalm 104:24). Know that as we have drawn it, so it is.

The Throne and its projections

The Throne has three projections, one on this side and one on that, and it is round. The order of the steps: they are large and small, these as well as those; I will explain…[157] Three projections; there are steps like two, so the likeness of the Throne; three like the Chashmal, like the Chashmalah; three of sapphire; and three…[158] and they made it like a crown.[159]

Therefore in the Alphabet of Rabbi Akiva: when the second[160] came down, the wheels quaked. The Holy One, blessed be He, said to them: "Why do you

quake?" They answered: "Because the second that is on our heads has come down, and all our glory is in it, high from the first", as it is said, "They shall speak of the glory of Your kingdom" (Psalm 145:11), as it is written, "and the top of the throne was round" (1 Kings 10:19), and under His feet they rise.[161]

And the one small one opposite it: Solomon, peace be upon him, said, "Hear in heaven Your dwelling place" (1 Kings 8:39). "The heaven is My throne and the earth is My footstool" (Isaiah 66:1). A house of rest for the Lord and for the footstool of His feet (1 Chronicles 28:2), the house of our God: "Bow down at His footstool; holy is He" (Psalm 99:5). Bow down at His footstool, and it does not name the footstool of His feet: the four books of the Torah and one of Deuteronomy,[162] a scroll revealed, the Torah. Therefore one bows to the Torah, which is the footstool of His feet.

The seven heavens

So there are seven thrones in the heavens; so He made them. The thrones are nothing but the heavens, doubled, and seen in it, and over it the appointed officer. The heart of the matter is opposite[163] the Throne of Glory, with the help of the King of Glory. קמוא"ל (Qemuel) is prince of the sphere; סדריא"ל (Sadriel) is set over his angels, and among them is the officer set over twelve thousand; and angels of destruction stand at the gates of heaven. There are many there who declare the glory of God, as it is said, "the heavens declare the glory of God" (Psalm 19:2).

Nine, corresponding to the dividing firmament, for you find the word "firmament" nine times in the Genesis account (Genesis 1:6–20). Up to the waters that praise Him from above the heavens: 1. in the heights, 2. His angels, 3. His hosts, 4. sun, 5. moon, 6. stars, 7. the heavens of heavens, 8. and the waters above the heavens (Psalm 148:1–4); 9. thus "the place of Your dwelling" (Exodus 15:17), the place where the heavens rest,[164] and so on. Kinds of fire in

the Work of the Chariot correspond to the eighty[165] appearances in the work of the firmament.

Above the heavens is the firmament (Raqia), in which are fixed[166] sun and moon, the Pleiades and Orion, the stars and all the ruling constellations, and every deep. A great ladder stands in the firmament; its head reaches the clouds (Shehaqim). Angels like fires and honoured princes are set over it; they are seven, set over the gates of the firmament and over the gates of the work of the firmament. At the gates of the work of the north wind six princes are set; over the gates of the south wind, seven princes; over the east, seven princes; the west, six princes.

In the second firmament are frost and smoke, the storehouses of snow and the storehouses of hail, angels of fire and angels of judgement, spirits of dread and spirits of fear.[167] The firmament is full of terror, for within it stand angels without number, made into hosts,[169] and over them honoured princes and officers.

The twelve steps of the firmament

In the firmament are twelve steps, and on every step stand angels in glory, and over them, of every body and wing,[170] they hear the deeds of men, at every call, quickly.

On the first step stand nine princes and officers, standing in awe, wrapped in awe, girded with fear, surrounded by trembling; their form is shaped of fire, their faces like the appearance of lightning (Ezekiel 1:14). Their mouths are never still; they speak much, yet their voice is not heard, for their work is to silence, to terrify and to dismay all who stand against them.

On the second step stand eleven princes, standing in strength, filled with might, love and affection; and opposite them fire burns, and runners[171] bring

the constellations near to men, one to another.

On the third step stand fourteen princes who agitate, terrify and anger men and make them stumble in their thoughts. They are mighty in strength, with dread before them and trembling behind them; they roar, make tremble, walk about, and shake with a noise of tumult; in their hands are rods of fire, their faces like sparks of fire, fire goes out from their eyes,[172] and all of them are ready to dismay and to overturn.

On the fourth step stand eighty-six princes,[173] seven of them girded with storm; their voice to them[174] is like the sound of flocks of birds from the east turning to the north, their voice like lightning, fire around them. They frighten…[175] men, and they have power to do good and to do harm.

On the fifth step stand twelve princes holding brightness and height, and…

Part IV

The Planets and the Stars

The angels of the planets, the signs, the moon and the weather

The upper levels of the heavenly princes

...[1] and armour of scales is their clothing on their right and on their left, and hailstones tremble as they run. They walk upon fire, holding torches; they hurry and blaze in their answer, and their mouth is never silent from praise.[2] Their joy is all burning, and fire blazes from the breath of their nostrils, kindling the fire, for their works come from the storehouses of fire; from there[3] their station goes out with them.

Above the sixth level stand seventeen princes. They conduct themselves with humility and are full of glory, dressed in white garments. They are awesome, surrounded by many hosts,[4] and are entrusted with truth and with true and perfect healing.

Above the seventh level stand eleven princes, girded[5] with the strength of their might. In awe, some are like fire and others are like water.[6] They are wondrous in their works, and no one can grasp their form, for fire is in their place and sparks in their outpourings. They stand in awe: those who stand beneath them cannot look upon their appearance, and those who stand above them are afraid of the sight of them. They go out to three directions of the world.

Above the eighth level stand nineteen princes, fourteen of them ruling[7] over truth before them. They are appointed, swift and strong in might and power, with a roaring, and the likeness of a torch[8] is theirs. They hold bow and spear, they are wrapped in fire, they have horses of fire, and the moon[9] is theirs.

Above the ninth level stand fourteen princes ruling[7] over truth. They hold a pen of fire and write books without delay, making known to the creatures all that is proclaimed in heaven.

Above the eleventh[10] **level** stand sixteen princes in greatness. They have camps that serve[11] on high at their command. They are fire; they raise up splendour, they fly, and they give praise to their Creator.

Above the twelfth level stand twenty princes who surround righteousness, with horns of majesty on their heads,[12] full of understanding and ready to praise. They stand on this side and on that:[13] these sing and those answer after them. Their speech is healing and wisdom,[14] and whatever they mention is recognised[15] as healing in the firmament: a tent, fair and beautiful, set up for the heavens, great and full of light, as it is said, "In them He has set a tent for the sun" (Psalm 19:5). And the firmament is divided in its thickness among the seven planets, the seventh[16] above them all, thus:

The seven angels over the seven planets

- מיכאל (Mikha'el, Michael) is appointed over Saturn (שבתי).
- גבריאל (Gavri'el, Gabriel) is appointed over Mars (מאדים).
- חסדיאל (Hasdi'el) is appointed over Venus (נוגה).
- ברכיאל (Barkhi'el) is appointed over Jupiter (צדק).
- רפאל (Rafa'el, Raphael) is appointed over the Sun (חמה).
- צדקיאל (Tsadqi'el, Zadkiel) is appointed over Mercury (כוכב).[17]
- ענאל (Ana'el) is appointed over the Moon (לבנה).

The natures of the planets

Saturn is cold and dry, like ice and frost. Jupiter is hot and moist, a balanced mixture. Mars is hot and dry, like fire. The Sun is all fire. Venus is cold and hot. Mercury is cold and hot, and not a little dry. The Moon is a mixture of cold and heat.

The length of a life by the planet of birth

By these four[18] the seers know the years of a person's life, according to the planet under which he is born. How do the seers know a person's life? At the hour he is born and comes out into the world, the sign rising in the east is the house of life. If it is the house of Saturn, the rising sign, his years will be 27. (1) If Jupiter, his years will be 79; (2) if Mars, 66; (3) if Venus, 22; (4) if Mercury,[19] 77 (5): provided that the planet is in its own house.

What each planet rules

Saturn rules over profit,[20] poverty and wounds, over sickness and blows hidden in the body, and over death.

Jupiter rules over life and peace, goodness and joy, wealth, honour, greatness and kingship.

Mars rules over blood and the sword, wickedness and the adversary, war and vengeance, jealousy,[21] quarrelsome people, blows and wounds, iron, fire, water and collapse.

Venus rules over grace and kindness, desire and longing, intercourse, being fruitful and multiplying, the offspring of people and of beasts, the fruit of the earth and the fruit of the tree.

Mercury rules over wisdom, understanding and knowledge, to open[22] every opening and to devise every craft and art, and every writing in every language.

The Sun is appointed to divide between light and night, and to count[23] days and years by it, to do every work of craft by it; and over writing in every language, and to bring exiles by it from city to city and from country to country.

The Moon is appointed over the keys of heaven and earth, and is surety for all creatures, to set them up for bad or for good.

The planets have no power of their own

Yet even though they are appointed, they have no power to do good or harm; all is by the command[24] of the Creator, and without Him nothing, as it says, "they cannot do harm, nor can they do good" (Jeremiah 10:5). Even Israel did not need the light of the sun by day or the light of the moon by night, as it is said, "And the Lord went before them by day … the pillar of cloud did not depart by day" (Exodus 13:21–22). And in the world to come Israel will not need the light of the sun or the light of the moon, by day or by night, as it is said, "And the Lord went before them by day," and it is said, "Your sun shall no more go down," etc. (Isaiah 60:20).[25]

From this our sages of blessed memory said: the course of the sun, the law of the moon, the seasons of the signs, the reckoning of the turnings of the year, the measures of the days and the reckoning of the hours, and the disputes about them, the early ones searched out[26] and investigated, for their understanding was strong.

The angels of the planets (a second list)

The Sun: מיכאל (Mikha'el). Mercury: ברקיא"ל (Barqi'el); another version, חסדיא"ל (Hasdi'el).[27] The Moon: גבריאל (Gavri'el). Saturn serves all the signs in thirty years.[28] Jupiter: צדקיא"ל (Tsadqi'el). Mars: סמא"ל (Sama'el). The Sun: רפאל (Rafa'el). Venus: ענא"ל (Ana'el). Seven angels for the seven[29] hours.

How long each planet serves each sign

Saturn serves with each sign two and a half years, so it completes its service with all the signs in 30 years. Jupiter serves with each sign twelve months, so it completes all of them in 12 years. Mars serves with each sign 30 days, so it

serves with all of them in twelve months. Venus serves with each sign 25 days, so it serves with all of them in 306[30]. Mercury and the Sun[31] serve with each sign 25 days, so they serve with all of them in 300 days. The Moon serves with each sign 25½ days, so it serves with all of them in 30 (another version: 306) days.

The order of the seven planets

The order of the seven planets is this. The sages of the nations say the firmament was divided into seven levels, one above the other, and likewise seven dwellings of these seven planets. This is their order:

- **The lowest level**, nearest the earth, is the dwelling of the Moon. The Moon goes round the firmament. It is 730 "ropes" of the heavenly rope above the earth; each rope holds 156 ropes of the earthly rope, so that together they make 113,880 earthly ropes.[32]
- **The second level** is that of Mercury: 323[33] heavenly ropes, each holding 168 earthly ropes, together 56,433.
- **The third level** is the dwelling of Venus, which goes round all the firmament. It is higher than the dwelling below by 58 heavenly ropes, each of 84 earthly ropes, together 4,872.
- **The fourth level** is the middle one, the dwelling of the Sun, which runs round the firmament in twelve months. It is higher than the dwelling of Venus by 80 heavenly ropes, each of 518 earthly ropes, together 41,340.[34]
- **The fifth level** is that of Mars, which runs round the firmament. It is higher than the dwelling of the Sun by 30 heavenly ropes, each of 119 earthly ropes, together 3,570 ropes.
- **The sixth level** is the dwelling of Jupiter. It is higher than the dwelling of Mars by 612 heavenly ropes, each of 112 earthly ropes, together 68,544.

- **The seventh level** is the highest, that of Saturn, which goes round the firmament in thirty years. It is higher than the dwelling of Jupiter by 750 heavenly ropes, each of 156 earthly ropes, together 117,000 earthly ropes.

So from the dwelling of the Moon to the dwelling of Saturn the height is 1,881 heavenly ropes, which is 291,065 earthly ropes. Every earthly rope is 20 cubits, forty ropes make a mile, and every mile is two thousand cubits; so it comes to 72,646 miles, the height of the true rope.[35] (... and this is the thickness of the firmament.)[36] It rises from the earth to the firmament 730 heavenly ropes, each of 156 earthly ropes, together 113,880 earthly ropes, which is 2,843 miles, a journey of 71 days and 7 miles. The sages of Israel say: from the earth to the firmament is five hundred years' journey.

WHY EACH PLANET IS HOT OR COLD

These are said in truth: these seven planets, Saturn, Jupiter, Mars, the Sun, Venus, Mercury and the Moon. They divided the firmament into seven orders and seven spheres[37] of their rule, and by these seven planets a person knows what is born under each, for good and for bad.

Above the firmament are the upper waters. So the planet Saturn is near the waters; therefore it is very cold from the waters, and it is far from the Sun and receives nothing of its heat; therefore it is cold and dry like ice and frost. Jupiter, which is near Saturn, receives the cold that is near the waters and the heat of Mars, for it stands between cold and heat; therefore its power is a balanced mixture, neither too hot nor too cold. Mars is near the Sun and is hot and dry like fire. The Sun is fire. All seven planets are of fire, and the strongest of them is the Sun, which is in the middle of the path of the fire, to make the heat and the heart[38] work from below upward. It is also cold from the cold of Mercury and the Moon, and hot from the heat of the Sun above it, and also its cold... Mercury is cold from the cold of the earth, and the

Moon is cold as snow and receives from Venus and from Mercury beneath it... the Moon[39]

...[the moon's nature is] tempered and mixed. It is cold as snow, because it takes cold from the lower waters and from the air between it and the earth, and its cold hardens like snow. Its warmth is drawn from the warmth of the constellations. Because it stands high above the earth it is not as cold as Saturn,[40] and it takes warmth from the living creatures that travel with it.[41] So its power is tempered, between cold and hot.

The planets and their elements

The Sun: fire. Mercury: drought. Jupiter: wind. Venus: rain. The Moon: dew.[42] Saturn: cold and dryness.[43] Mars: boiling heat.

Among the lands of the earth:[44] the Sun has Gog; Mercury the south, the land of the Canaanites; Venus, Aram; the Moon, the west; Jupiter, Edom; Mars, Caphtor; Saturn, all of it.

The Sun and Jupiter rule the fire signs: the Sun by day, Jupiter by night. Venus and the Moon rule the water signs: Venus by day, the Moon by night. Saturn and Mercury rule the air signs: Saturn by day, Mercury by night. And Mars rules the water signs by night.[45] So it is "to rule over the day and over the night" (Genesis 1:18). Seven angels are set over them; that is why there are seven crowns (תגי"ן, *taggin*) on the letter shin (שי"ן) of "and to rule over the day and over the night", for He gave power and might to the Sun and the stars.[46]

Friends and enemies among the planets

[Saturn,] Mars and the Moon love one another; the Sun and Jupiter hate one another. Saturn and Mars rule together: in a good place they are good together, in a bad place bad, so they serve both good and evil. Jupiter, the Moon,

Mercury and Venus are good together and hate the evil ones. They do not all love one another... The will of the Lord is that Mercury does not appear[47] with the Sun, nor the Moon with Venus, nor [Aries] with Jupiter, nor Mars with Saturn.

Which planets favour which sign

The Sun, Venus and Saturn are good for Gemini. Jupiter, Saturn and Mercury are good for Cancer. The Sun, Jupiter and Mercury are good for Leo. The Sun, Venus and the Moon are good for Virgo. The Sun and Mercury are good for Sagittarius. Jupiter, Saturn and Venus are good for Capricorn. The Sun, Jupiter and the Moon are good for Aquarius. The Sun, Venus and the Moon are good for Pisces.[48]

The armies of the stars

Yod: He created His world with ten sayings, corresponding to the Ten Commandments. He created the Sun and the Moon, corresponding to the two tablets, and in it He created seven planets, corresponding to the Torah, "refined seven times" (Psalm 12:7). He created many stars, and they serve together with the constellations.

The Holy One, blessed be He, created twelve constellations in the world, and for each constellation He created a host: fifteen hosts. Each host has thirty troops, called *rihaton*; each *rihaton* has thirty legions (*legion*); each legion thirty *gastra*; each *gastra* thirty *sarkon*; and each *sarkon* has 365 myriads of stars, as many as the days of the solar year.[49] "How great are Your works, O Lord!" (Psalm 104:24).

"To rule over the day and over the night": seven planets rule. By day, in the order כצנ"ש חל"ם; by night, חל"ם כצנ"ש.[50]

Kimah, Kesil and Ash

"And to rule", the seven constellations: Kimah (the Pleiades) is the head of the Bull, many stars gathered together like chicks under a hen. Kimah is the head of the sign Taurus. Kesil is the Wagon, and Ash is the one that follows Kimah. Some say the Wagon is Ash, and Kesil is what follows; two stars of the Wagon are called Kesil, and they are called "the bands of Kesil" (Job 38:31). Kimah has seven stars. This is what is said in Genesis, "to rule the day and to rule the night" (Genesis 1:16).

The Dragon (Teli) and the limits of astrology

The Teli[51] turns in the firmament, and the Teli goes round and is turned with all the constellations, to teach that He "turns the wise backward" (Isaiah 44:25): the rule of the constellations is only as the King of the kings of kings, the Holy One, blessed be He, who created them, wills. The wisdom of the constellations has no end. So let every man "in whose nostrils is the breath of the spirit of life" (Genesis 7:22) understand in his heart that the Holy One, blessed be He, knows "what a day may bring" (Proverbs 27:1) and what will be. If a sage of the constellations can understand what will be, how much more He who created them, who knows every thought before it is formed.

The great lights, the demons and the fallen angels

All the lights of light: the great one, the Sun, is on high, within the Wagon, which is set in the north. The demons are[?52] in the firmament, and the angels who fell from their holy place in heaven go up to hear a word from behind the curtain, and they are chased off with a rod of fire, and at once they return to their place.

All the stars and all the constellations were created on the fourth night at its beginning, and none came before another except by two parts of an hour. That is why everything the Sun does is swift and everything the Moon does is

quick. The Sun and the Moon are the two great lights. This firmament is stretched over them like the dome of a tent and spread like a curtain, as it is written, "who stretches out the heavens like a curtain" (Psalm 104:2), and Isaiah said, "and spreads them out like a tent to dwell in" (Isaiah 40:22). The firmament covers all creatures as a tent covers everything beneath it.

The sphere and the earth

The sphere turns the lights, the stars and the constellations from east to west and from west to east, leading them from Aries to Taurus, from Taurus to Gemini, and so on to Pisces; it begins and ends, through all the generations. It raises and lowers the two great lights and the stars, from south to north and from north to south.

The earth is spread over [the waters] and rests within the waters of the deep like a pool facing the sea, facing the Ocean that surrounds it on every side. This is called the Great Sea, and no one can cross it or go into it.[53] All the waters of the world come out of it. Beyond the Ocean is chaos and void (*tohu va-vohu*), and they cleave to the ends of the firmament, as it is written in the book of Job, "or who laid its cornerstone?" (Job 38:6), and Isaiah said, "Creator of the ends of the earth" (Isaiah 40:28). This earth was created as a dwelling. Toward the north the earth is high, up to the Throne, and the firmament cleaves to it and turns the constellations.

The head of the Teli

The Sun is the head and the Moon goes round.[54] Whoever wants to know by observation where the head of the Teli stands should add two years to the years since the creation of the world, take away nineteen years at a time, and with what remains in the cycles see what corresponds to the year and to the month, for the head and the tail of the Teli. It moves backward: sometimes it goes forward and sometimes backward. So too the planets: when they go for-

ward, whoever is born under them goes backward and not forward. The head of the Teli stays in a sign eighteen months…[55] seven signs. If its head enters a good sign and a man is born under it…

Male and female signs

Of the twelve signs hanging on the Teli, some are male and some female. טא"ק[56] (Aries, Leo, Sagittarius) face the east. Why are they called male? Because they face the east, which is rising, and they are the first of the signs, and whatever is first in rising is male. שב"ג (Taurus, Virgo, Capricorn): why are they female? Because they face the south, which goes down, and whatever goes down is female, as the female lies below. סע"ד (Cancer, Scorpio, Pisces)[57] face the north, which slopes into the chaos of the lower regions: they are female. תמ"ד (Gemini, Libra, Aquarius) face the west, and they are male, because they face the west, and the Divine Presence is in the west, and it is not fitting that they be anything but male.

טא"ק are fire and their names are male, because their charge is fire, and fire is above, like the male, whose place is above. שב"ג are earth and their names female, because their charge is earth, and earth is below, like the female, whose place is below. תמ"ד are air and their names male, because their charge is air, and air is between above and below, and in the middle it tips the balance to male. סע"ד are water and their names female, because their charge is water, and water is below; the fire tips the balance to female, whose place is below. These are fire, air, water, earth.

The twelve signs and their order

The Holy One, blessed be He, created twelve signs in the world and set them in order in the firmament, they and their hosts.[58] These are: Aries (טל"ה), Taurus (שו"ר), Gemini (תאומי"ם), Cancer (סרט"ן), Leo (ארי"ה), Virgo (בתול"ה), Libra (מאזני"ם), Scorpio (עקר"ב), Sagittarius and Capricorn (ק"ג), Aquarius

and Pisces (ד"ד). He ordered them to serve in the twelve months of the year. Their light is unbroken by day and by night, each in its place, but by day they cannot be seen, because the light of the Sun's sphere hides them. All of them are seen at night, except the sign in which the Sun sits, which is covered before the Sun; the rest are open.

This is the order of their rising: when Aries begins to set, Libra begins to rise; when Aries has set entirely, Libra has risen entirely. So they all go out "by number, their host" (Isaiah 40:26), each in its turn,[59] and none enters the border of another or changes its custom. The one that serves at sowing time does not serve at harvest, and the one that serves at harvest does not serve at sowing.

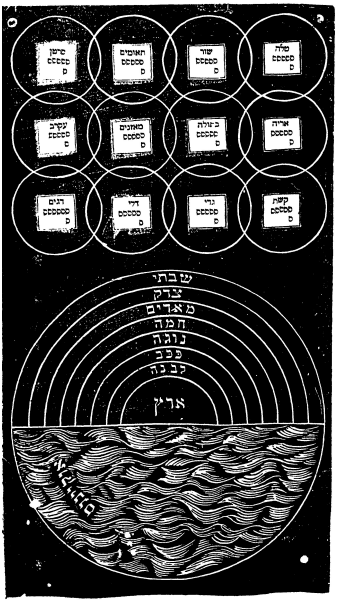
The signs through the seasons

This is the order of their service. Half Libra, Scorpio and half Sagittarius serve at sowing time, 61 days. Then half Sagittarius, Capricorn and half Aquarius serve in the days of winter, 61 days, though there is no proof of this. Half Aquarius, Pisces and half Aries serve in the cold season, 61 days. Half Aries, Taurus and half Gemini serve at harvest, 61 days; and so it says, "you shall bring the sheaf of the first fruits of your harvest to the priest" (Leviticus 23:10). When is the sheaf brought? In Nisan. And it says, "the Jordan overflows all its banks all the days of harvest" (Joshua 3:15). Half Gemini, Cancer and half Leo serve in the summer, 61 days.

So, from sowing to harvest the Sun travels seven signs, from half Libra to half Aries, which is 180 degrees; and likewise from harvest to sowing seven signs, from half [Aries][60] to half Libra, 180 degrees. The degrees are in the signs; the firmament is made as a setting for the signs. That is why they are called *mazzalot*, from *azal*, "to go", for they move. So the Wagon has always

been called both "in the south" and "in the north". And the Holy One, blessed be He, turns everything in His wisdom.

The figure of the heavens



The original figure, Vilna printing of 1877.

The twelve signs (top, read right to left, row by row):

- טלה (Taleh), Aries · שור (Shor), Taurus · תאומים (Teomim), Gemini · סרטן (Sartan), Cancer
- אריה (Aryeh), Leo · בתולה (Betulah), Virgo · מאזנים (Moznayim), Libra · עקרב (Akrav), Scorpio
- קשת (Keshet), Sagittarius · גדי (Gedi), Capricorn · דלי (Deli), Aquarius · דגים (Dagim), Pisces

Each sign's square also holds a short row of small repeated letters and one letter below it.

The seven planets (half-rings, from the outermost inwards):

שבתי (Shabbetai), Saturn · צדק (Tzedek), Jupiter · מאדים (Maadim), Mars · חמה (Hammah), the Sun · נוגה (Nogah), Venus · כוכב (Kokhav), Mercury · לבנה (Levanah), the Moon; and at the centre ארץ (Eretz), the Earth.

Below: the waters, with the inscription אוקינוס (Okeyanos), the Ocean.[61]

Orion and the Pleiades

"He makes the Bear, Orion and the Pleiades" (Job 9:9): through them He brings each season in its time. Through them He changes the times and alters the seasons, passing from one to the next. With Orion they are warmed;[62] Orion hires[63] the passing days of summer. So says Rav, "the praised one": everything Orion hires … the closing and the wonder,[64] as with every hired labourer in Isaiah,[65] Orion hires a passer-by. Its meaning is to judge the world, for it brings forth everything. When it closes, the sign of Orion closes the passing days; and the Tabernacles-season,[66] when the winds grow strong in the days of rain and there is no way to travel the sea, and so on.

The shape of the heavens

As explained[67] at the start of the heavens: this firmament is made like a dome, like a tent spread over the earth, as it is said, "and spreads them out like a tent to dwell in" (Isaiah 40:22). Its edges are below and it is above, like a dome, like a tent, and the whole earth is under it, and the Ocean sea round about it, and around the sea is the land of chaos and void (*tohu va-vohu*), as it is written in the book of Isaiah: "Have you not known, have you not heard? The everlasting God, the Lord, Creator of the ends of the earth" (Isaiah 40:28).

The ends of the firmament are joined to the earth all round, as is found in the book of the sages of the nations: the firmament meets the earth on every side.[68] But in the book of the sages of Israel, on the north side the firmament's edges are not joined to the earth, and it is not finished, for of the northern quarter it says: "He hangs the earth upon nothing" (Job 26:7).[69] On the south its wall is round like a vaulted chamber,[70] as it is written: "He does great things past finding out ... He makes the Bear, Orion and the Pleiades, and the chambers of the south" (Job 9:10, 9:9).

From east to west the firmament is founded on the earth, as it is written: "He builds His upper chambers in the heavens and has founded His vault upon the earth" (Amos 9:6). "The Pleiades and the chambers of the south": the stars are hidden within them in the days of rain, and they warm.[62]

The hawk

The Holy One, blessed be He, said to Job: "Does the hawk soar by your understanding, and spread its wings toward the south?" (Job 39:26). It spreads its wings so that the wind coming from the south enters under them and lifts it, and gives it strength to fly. The same is true of the other birds; but because the hawk is great of wing and most of its flight is upward, He named it rather than the other birds.

The Dragon

And so we learned in *Rosh Hashanah*[71] that the Pleiades warm in the days of rain. And this "fleeing serpent" (*bariah*) is the constellation of the Dragon (תנין, Tannin),[72] called in the language of the sages the sign *Teli*, because the twelve signs hang on it, six on one side and six on the other. Sometimes it stretches across the heavens from end to end, and so it is called "the fleeing serpent" (Isaiah 27:1); and sometimes it coils and puts its tail into its mouth,[73] like "the twisting serpent". The six inner signs face it, warm and govern the

world for that time; when they rise up, it turns back and coils on the other side as well, so that the outer signs come before it. Those served in the world; now the six outer ones serve. And when it stretches out, it spans the firmament from end to end.

The world and the wall of windows

This firmament is stretched over the whole world from end to end, except the end of the northern quarter, as another reading says.[74] This world is made and divided into three parts: a third water, a third desert, a third inhabited land. The land, from the place of the east of the Tevet season, Orion, to the south-west,[75] is high up to this firmament. The border is round, all about, facing the shore of the Ocean on every side, and at its end is a high wall[76] all round, from the south-eastern end to the south-western. This high wall is pierced with windows, windows in the east and windows in the west.

From the east point of the Tishri season, which lies [north of] the south-eastern point of the Tevet season, on to the middle east point of the Tammuz season:[77] in the middle, between the 91 windows in the southern corner and the 91 in the northern corner, there is one window in the centre, and its name is the window נוגה (Nogah). On the other side, the north side, there is a window in the corner whose name is העלומה (ha-Alumah), "the hidden one", as it is written: "and the hidden thing he brings out to light" (Job 28:11). The one in the south-eastern corner of the Tevet season is called בלגה (Bilgah), and the window in the northern corner of the Tammuz season is called נעמן (Naaman).

The sun begins to rise from the window Naaman and goes round, turning back and going down from north to south, window after window, ninety of them; and when the ninety windows are finished there is one window whose name is חדר (Heder), "the chamber", in which is the storm wind.[78]

The sun's course through the seasons

Tishri season. The sun begins to rise from the window Nogah, and goes round towards the south-eastern corner, window after window, until it reaches the window Bilgah.

Tevet season. It begins from the window Bilgah, goes round, turns back and climbs from south to north, window after window, until it reaches the window ha-Alumah; it goes on round and climbs to the north-eastern corner, window after window, until it reaches the window Naaman and the window Heder. This is the sun's window "Heder", by the count of 91.

It decreases from the beginning of the south-eastern corner, from the window Bilgah to the window ha-Alumah, the window whose name is ha-Alemah, by the count of 91; and the window ha-Alumot, the window Heder, and the window called Nogah.[79] Their number is 183. As there are 183 windows in the east, facing them there are 183 windows in the west, and they are aligned.[80]

The sun, that is *hammah*, rises each day from one window (and they are passages, three of them), and sets and goes into one passage in the west opposite the window in the east. Until it has passed and climbed the thickness of the window's passage, to be seen in the inhabited world, it is dawn, as it is said, "Let me go, for the dawn has risen" (Genesis 32:27). And as it goes and is drawn[81] into the seat of the passage, it is dark, as it is said, "When the sun had gone down and it was dark" (Genesis 15:17). And it always sets in the west, as it is said, "Extol Him who rides upon the western skies"[82] (Psalm 68:5).

There is one window in the middle of the firmament, between the south-east of the Tevet season and the east, a window named מזרים (Mezarim), towards the north of the Tammuz season, and it is called Mezarim, as it is said: "Out of the chamber comes the storm, and cold out of the Mezarim" (Job 37:9).

The sun goes out and in through it only once in the great cycle in which the sun was created, its wheel is in the great Wheel, and its wheel is seen.[83]

The four faces of the sun

The sun has four faces towards four sides. The first side, its power is hot and moist; the second hot and dry; the third cold and dry; the fourth cold and moist: matching the four seasons of the year.

In the Nisan season the face of the sun that is hot [and moist], of the four seasons of the year,[84] is turned to be below, towards the earth, and the weather is hot and moist for three months. In the Tammuz season the face of the sun that is hot and dry is turned to be below, on the earth, and the weather is hot and dry for three months. In the Tishri season the face of the sun that is cold and moist is turned, for three months. In the Tevet season the face of the sun that is cold and dry is turned, for three months. If the sun did not turn through these four turnings, the world could not endure.

The bonds of the Pleiades and the cords of Orion

"Can you bind the chains of the Pleiades, or loose the cords of Orion?" (Job 38:31). Eight[85] are the chains of the Pleiades and five[7] the cords of Orion, seven; together they are twelve, going round the sphere. Seven are bound [and visible] to one living in the south, and they are few outside the inhabited land on the north side.[86] Seven rise from the north on the right and five on the left, and opposite them they gather by day and by night.

Gemini is the end of five; Scorpio the end of the five from Gemini to Sagittarius. As between Scorpio and Cancer, so between the Wain (the Bear) and Scorpio:[87] the Wain to the north and Scorpio to the south. It rises in an arc towards the south and sets in an arc towards the north. In the north the Wain turns and hands over the Bucket (Aquarius), and the Bucket to its sign,

and the signs to the sphere, and the sphere turns like a water-bucket on a wheel; and the signs are like Cancer;[88] the *Teli* is like a king, and the Wain like a leader, and all of them move by the spirit, as it is said: "By His spirit the heavens are fair; His hand pierced the fleeing serpent" (Job 26:13), that is the *Teli*. The lights gather and return and set themselves in order like kings, and the stars like captains of hosts, and they arrange the signs as a troop is arranged, as it is said: "He brings out their host by number" (Isaiah 40:26). And the reckoning is twelve signs.

So the Pleiades and Orion are found to be the seven signs, and the Pleiades and Orion to be five.[89] It does not say "Can you bind ... and loose" plainly for the arrays of the Pleiades and Orion, but "bind", to teach you of those five; and from the reckoning, the seven. From this you learn that there are five arrays of the Pleiades and seven cords of Orion to be loosed. But the Holy One, blessed be He, turned the reckoning round and said to Job: "Can you bind the five chains of the Pleiades," which are seven, "and loose the seven cords of Orion," which are five? Together they make twelve.

The Pleiades are in the sign of Taurus, at the tail of Aries; and up to the Pleiades they are counted with Taurus. For Orion, some say it is the Wain, and with Aries after the Pleiades ...

The Bear, the Pleiades and Orion

...[90] Ayish (the Bear) is the one that follows Kimah (the Pleiades), and the Wagon is Kesil (Orion).[91] They are called "turnings" of Kesil, because the two turn towards the face of the Wagon, as do their five seats and their circlings. Kimah has seven stars, and these are the "bonds of Kimah".

Ayish follows Kimah for this reason: when the Holy One, blessed be He, brought the Flood on the world, He took two stars from Kimah, and the Flood came. When He wished to end it, He took two stars from Ayish and

stopped up the gaps. That is why Ayish goes after Kimah, seeking her children,[92] and this is the verse "Ayish with her children" (Job 38:32): she will be comforted for ever.

Rising and setting signs

When the first sign begins to rise in the east, Libra, the seventh, begins to come in and set in the west. Not all seven signs are seen together: some of those rising are seen and some of those setting, which are seven, are not. How? When Aries begins to rise, Libra begins to set; when Taurus begins to rise, Scorpio begins to set; and so Gemini and Sagittarius, Cancer and Capricorn, Leo and Aquarius, Virgo and Pisces.

Six signs always rise from the north towards the south[93] and are seen over the inhabited world; the others travel on the northern side, behind the height of the earth, and are not seen by the eye. Therefore they were called[94] "open" in the foreign tongue, like a key: that is, the seven are called "bonds" because they are bound to the inhabited world, while the others are not seen by those who live there. The verse does not name all the signs and stars this way.

Kesil is the sign of Gemini; Kimah is the head of the sign of Taurus, because these are better known and more recognised than all the other stars and signs, and because Kimah and Kesil are always near each other, follow one another and are plain to the eye. That is why the Holy One, blessed be He, said to Job: "Can you bind the bonds of Kimah, or loose the cords of Kesil?" (Job 38:31), to teach you to look at the sky.

When Kimah, that is Taurus, rises in the east, the sign of Scorpio sets in the west; and when Scorpio rises in the east, Taurus sets in the west. Kesil, with Taurus and the signs that follow it (a variant reading: with other signs), draws these signs from west to east on the northern side, behind the height of the earth; therefore they are called "cords", for they draw the "bonds".

Kimah also rises further north than all the other signs, so these seven, and no others, are called "bonds".[95] Kimah rises in the north and Scorpio in the south, and the other signs rise in the east between them.

So you have learned the seven "bonds", and the "cords": the cords that draw the bonds turn with Kesil. When Kesil is in the east, the cords draw the bonds, and Scorpio sets in the west at the end of the five signs on the northern side; the cords then go with Kesil from west to east on the southern side, from Scorpio to Gemini, at the end of the seven, east of Kimah. Then the cords turn back from east to west on the northern side, from Gemini, which is Kesil, at the end of the seven, to Scorpio at the end of the five in the west: from the beginning of Gemini to the beginning of Sagittarius. So from Kimah and Kesil you have learned that the signs are twelve, no fewer and no more.

Kimah and Kesil and the fruits

In Bereshit Rabbah: "Kimah, the delights of the fruits." That is, Kimah serves in the rainy season, when the world blossoms, and kills the worm that spoils the fruit. Kesil "draws" between one knot and the next: Kesil serves in the summer, and before summer the fruit is at its stalk; Kesil warms it, ripens it and draws the body out of the husk.[96] "These are but the edges of His ways" (Job 26:14). Blessed and praised be His name. Amen.

The sun and its 366 windows

Now I will teach you about the sun. It has 366 windows, which are degrees: for 183 days it climbs on the eastern side and for 183 it descends on the western side, matching the days of the solar year. It goes out in the east and comes in at the west, for the Presence is in the west. It enters, bows down before the King of the kings of kings, the Holy One, blessed be He, and says: "Master of the worlds, I have done as You commanded me."

In the seasons of Tishri and Tevet it circles in the southern corner, over the waters of the Ocean, between the edge of the heavens and the ends of the earth, and sets; so the night is long and its road very long, until it reaches the window in the east from which it means to go out. In the seasons of Nisan and Tammuz it circles in the northern corner over the Ocean. Six months in the southern corner, six months in the northern, and it goes round through the windows in the east.

Three letters of the Name are written on the heart of the sun, and angels lead it. Those who lead it by day do not lead it by night. The sun rises in a chariot, riding and crowned, "as a bridegroom adorns himself with a priestly crown" (Isaiah 61:10), "like a bridegroom coming out of his chamber" (Psalm 19:6).

Fire and hail

In summer its horns and face look down to the earth: its horns are of fire, and its face above is of hail. Were it not for the hail that covers it, the world would burn, as it is said: "nothing is hidden from its heat" (Psalm 19:7). In winter it turns its face from above to below; were it not for the fire that warms its face of hail, the world could not stand the cold, as it is said: "who can stand before His cold?" (Psalm 147:17). "In them He has set a tent for the sun" (Psalm 19:5).

It has 365 vapours (a variant reading: windows), as many as the days of the solar year; therefore the final letters of its names make 365: שמ"ש (Shemesh), חר"ס (Heres), חמ"ה (Hamah).[97]

Every day the sun and moon cover their eyes from the light above, and arrows are shot at it. When it goes out it is mighty, and it is weakened by the sins of people. A pool of the upper waters, above the firmament, was set as its sheath and passes beneath it, and its heat is tempered[98] in the water; even so, "nothing is hidden from its heat".

Twelve words on its heart

Twelve words are written on its heart; that is why from "In the beginning" to "Thus were finished" (Genesis 1:1 to 2:1) the word "light" appears twelve times.[99] Five angels lead it by day; therefore five things are said of the sun: (1) "like a bridegroom", (2) "it rejoices like a strong man", (3) "its going out", (4) "its circuit", (5) "nothing is hidden from its heat" (Psalm 19:6–7). So too "light" appears five times in the first section of Genesis. Three angels lead the moon by night: so there are five angels by day and by night, matching the fourth day, where "light" appears five times.

Therefore in *El Adon* ("God, Lord over all works") the words run in alphabetical order: gadlo (1), vetuvo (2), malei (3), olam (4), da'at (5), utvunah (6), kokhavim (7), oto (8), and so on, each in its letter.[100] The other alphabets go only as far as kaf-lamed or shin-tav, but in *El Adon* the whole alphabet stands, matching the 22 letters of the Torah. That is why "for the sun He set a tent in them", followed by "the Torah of the Lord is perfect" (Psalm 19:5, 8).

Between day and night it travels the four directions, which are two thousand [years' journey], matching the Torah, which came two thousand years before the world. Every morning the sun bathes[101] and gains light, and it shines brighter and brighter until full day; they bow to it and it receives [...][102] and the sun comes into the firmament and they[103] cleanse it, to purify itself, and so every time.

Galgaliel, the prince of the sun's wheel

גלגליא"ל (Galgaliel)[104] is the prince appointed over the wheel of the sun, and with him are [96?][105] great and honoured angels, who run the wheel of the sun through the firmament 365,000 parasangs every day. The sun shines on the place of filth and is not harmed.[106] It bathes in the light above, and no eye can look at it, as it is written: "no man shall see Me and live" (Exodus 33:20).

The moon

So too the moon stands, because the Throne is round behind, like this (and made like the first letter;[107] the moon is like the egg of the Presence,[108] cloud and water, as in "cloud and thick darkness around Him" (Psalm 97:2). When the moon [...][109] her face, the nape down and the face up, it is recognised. That is what the sages of blessed memory said: whoever blesses the new moon is as if he greeted the face of the Presence (Sanhedrin 42a). And they dance before her, as in "running and returning" (Ezekiel 1:14), leaping from under the Throne.

אופניא"ל (Ofaniel) is the prince appointed over the wheel of the moon, and with him are 88,000 angels, who run the wheel of the moon 324,000 parasangs every night, as long as the season stands with the moon in the east, in the season [...][110] of every month. The dwelling of the moon is between cloud and thick darkness, and they are made like three

The phases of the moon

...like two bowls turned over, one upon the other, with the moon between them. When the moon is new, these two clouds[111] turn their faces towards the west, and the moon comes out from between them like a ram's horn: on the first night one measure, on the second night a second measure, and so on until the middle of the month, when it is fully revealed. Then the two clouds turn their faces towards the east; the moon that came out at first[112] begins to go back in and is covered between them, on the first night one measure, on the second a second measure, and so on to the end, until it is wholly covered.

How do we know that they are like clouds? For it is written, "when I made the cloud its garment, and thick darkness its swaddling band" (Job 38:9). How do we know that it is wholly covered? For it is written, "Blow the sho-

far at the new moon, at the covered time, on our feast day" (Psalm 81:4): at the covered time, on the day it is wholly covered.

"Blow the shofar at the new moon": at one hour of the day of the Holy One, blessed be He, sun and moon come level at the beginning of the night of the fourth day, the hour in which they came at the hour they were created. The flame of the moon reaches the sun on the day of forty degrees; it passes into it and covers its light.

Eclipses

Rabbi Nehorai says: it is a decree of the King. When Israel sin and intercalate the year not as they should, the flame of the sun reaches the moon by night, forty degrees; it passes into it and covers its light. But when Israel do His will and intercalate the year as they should, the Holy One, blessed be He, consumes the sun and sends His anger upon the nations of the world, as it is said: "Thus says the Lord: Do not learn the way of the nations" (Jeremiah 10:2).

The light of the moon is sometimes covered and sometimes revealed, but the light of the sun is always open to all peoples. And although the course of sun and moon is fixed, the paths of the moon are not like the paths of the sun. The paths of the sun are fixed; the paths of the moon are not, for sometimes she crosses a sign by the short way and sometimes by the long way. How so? When she lengthens[114] her course, it is the long way; when she shortens[114] her course, it is the short way. And although there is no proof of this, there is a hint of it, as it is said: "He made the moon for seasons; the sun knows its going down" (Psalm 104:19).

The houses of the planets

This is the order of their courses; the house of one is not like the house of another. The house of שבת"י (Shabbetai, Saturn): Capricorn and Aquarius. צד"ק (Tsedeq, Jupiter, printed לד"ק): Sagittarius and Pisces. מאדי"ם (Ma'adim, Mars): Aries and Scorpio. נוג"ה (Nogah, Venus): Taurus and Libra. כוכ"ב (Kokhav, Mercury): Gemini and Virgo. חמ"ה (Hammah, the Sun) and לבנ"ה (Levanah, the Moon): Cancer.[115]

The angels of the signs and the stars

רהטי"אל (Rahatiel)[116] is the prince appointed over the signs, and with him are seventy-two great and honoured angels. He makes the signs run[117] in their paths from east to west and from west to east, for so[118] the Holy One, blessed be He, made the stars and the signs, that they go by night from east to west and from west to east.

And כוכבי"אל (Kokhaviel)[119] is the prince appointed, and with him are three hundred and sixty-five thousand myriads of angels, great and honoured, who make the stars run from city to city and from province to province in the firmament of heaven.

The Teli, the heavenly dragon

Everything hangs on the Teli,[120] which the Holy One, blessed be He, created in this firmament.[121] He created the Teli of fire and water,[121] in the likeness of a great dragon, like the crooked serpent. He made it a head and a tail and set it in the thickness of the firmament, stretched from end to end like a bar: "the crooked serpent" (Isaiah 27:1). Its coil is in the middle of its length, and its bend[122] is in a great ring. All the stars and the signs are fastened to it: all the stars, the two lights and the twelve signs.

It is appointed king over them all, to lead them for good or for evil. It covers the light of the two lights and the seven stars. It leads the lights and the signs from east to west and from west to east. It turns the five stars backward, and it holds a star still, to stand in one place, going neither forward nor back; and it is also what leads them on a straight course. It is full and whole, and its appearance is hidden;[123] it cannot be seen with the eye. Only from the tradition of the ancient scribes do we learn to know the Teli: its power, its rule, its kingship, its fearsomeness and its goodness, its nature, the reading of the faces of those born under it, the time of its passage from sign to sign, how its course turns and runs back[124] behind the tail, its height and its lowness. The signs are fastened to it, six on the south side and six on the north side.

The wheel of the signs

Know that the wheel (galgal) that turns the world, the stars and the lights is ordered and set[125] in the thickness of the firmament. The signs are fixed and fastened to it for ever and do not move from their fixed place. This wheel is round, around the firmament, south and north, from east to west. The Teli is stretched through it from end to end like a bar; the Teli is made in the middle of the wheel, like this [see the figure]. The Wagon (the Great Bear) drives from the north side of the Teli, and on the north side of the southern signs it turns with the Teli. By the power of the turning Teli, the end of the Wagon that is joined to the ring of the Teli steers, and the wheel of the signs fixed in it turns from east to west, and northward[126] from west to east, from everlasting to everlasting.

For the ring of the stars there are small wheels. The wheel of the signs carries the seven wheels of the seven stars: שבת"י (Shabbetai), צד"ק (Tsedeq, printed לד"ק), מאדי"ם (Ma'adim), חמ"ה (Hammah), נוג"ה (Nogah), כוכ"ב (Kokhav), לבנ"ה (Levanah), with the stars and the twelve signs, from east to west and from west to east. The Wagon that drives the Teli turns; by the backward

pull[127] of the Teli the wheel of the signs and the seven stars turn. And all of it is by the breath of the Holy One, blessed be He, as it is said: "By His breath the heavens are fair; His hand pierced the fleeing serpent" (Job 26:13): that is the Teli. And it is written: "By the word of the Lord the heavens were made, and all their host by the breath of His mouth" (Psalm 33:6). God, blessed be He, called the names of the stars and counted them, as it is written: "He counts the number of the stars; He calls them all by name. Great is our Lord and mighty in power" (Psalm 147:4–5).

This teaches you that the order of the work of the stars and the signs, the Teli, the wheel and the Wagon is greater than the order of the making of the world. For there is no wisdom in the world as broad, deep and wondrous as this wisdom.[128]

The seasons and their princes

...there is no wisdom so broad, deep and wonderful in the world as this wisdom. The heart of the Teli is the world of heaven, and it reckons the investigations of the world[128] and the wheel of the signs and the Teli. There is no wisdom like it. א"ה: Aries and Leo,[129] and their planet the Sun: they reckon the investigations of the world, the wheel of the signs and the Teli; there is no wisdom like it. If a new moon or a season falls in them, they are all hot and dry like fire, and the prince is מיכא"ל (Mikha'el).

The prince מיכא"ל (Mikha'el): Taurus, earth; Libra, air;[130] its planet Venus. If a new moon or a season falls in them, the weather is mixed and wet, and the air drips water, from Venus, and rain.

The prince ענא"ל (Ana'el),[131] תכ"ק (TKQ)[132] (another reading: תב"ק, TBQ): Gemini, air; Virgo, earth; its planet Mercury. If a new moon or a season falls in them, it drips in part and is dry in part, on the element of earth and air.

The prince רפא"ל (Rafa'el), ס"ל (S"L):[133] Cancer, water; its planet the Moon. If a season or a new moon falls in it, they are all moist.[134]

The prince גבריא"ל (Gavri'el), קד"ם (QD"M):[135] Sagittarius, fire; Aquarius, air; its planet Saturn. If a new moon or a season falls in them, half of it is gently dry at the end,[136] and half is unsettled, with a moist wind, and drips water.

The prince קפצי"אל,[137] גד"ן (GD"N): Capricorn, earth; Pisces, water; its planet Jupiter (printed לדק). A new moon or season in them: half gently dry and half dripping water.[138]

The prince צדקיא"ל (Tsadqi'el; printed לדקיא"ל): טע"ם (T'M): Aries, fire; Scorpio, water;[139] its planet Mars. A new moon or season in them: gently dry, and half dripping water. And the prince סמא"ל (Sama'el).[140]



The original figure, from the 1880–81 reprint.

Signs in the sun

I will teach you the signs of the sun. If at sunrise the sun is clear[141] and pure in its warmth, it foretells the purity[142] of the air. If at sunrise the sun is clear and pure, with a flame[143] of red, it foretells many great winds. And if you see a disc go out from the sun...

Signs in the sun

...the sun: if there are green and reddish clouds, they foretell rain and showers. If sparks of the sun's flame flash out before it rises, they foretell the height of the rainy season and of winter. If the sun rises out of the clouds as if out of water, and as it rises it looks like a flame, this foretells winter and rain. If the rays of the sun shine out, the sun glowing yet clouded over, this foretells winter, rain, showers and downpours.

If, when the sun sets in the west,[144] the clouds around it are clear, this foretells clear skies and clear air. If the sun goes down and the wind turns back from the north, and the clouds break away, reddish on the north side and black on the south side, this foretells clear weather, and also winter and rain. If they rise with the south wind, they bear witness to showers of rain. If on every side of the sun, towards evening, there are what look like red clouds, moist[145] and shining like the sun, these clouds foretell strong winds, and light ones. If these clouds come with winds from this side and that of the sun, this foretells much winter and rain.

If the sky looks very black, as black as a cooking pot, it foretells that the rivers, springs and wells will dry up and be laid waste. If, when the sun rises, there is something like a round ring about it, this foretells winter and rain. When the sun rises for about an hour, then grows weak, scatters from there and casts the sparks of its flame out through the clouds, this foretells rain together with hail. When at its setting it is *salu* (another reading: "all of it"),[146] it

foretells rain together with wind, and the wind will long drive the rain[147] through the air of the world. If the sun blazes strongly and sends out the sparks of its flame like torches of fire, and one chases another among them, this foretells rain with wind together.

The north wind

If the glow is clear, this foretells that the north wind will blow and the sky will become clear,[148] for the north wind purifies the air by decree of the Creator, blessed be He, because it blows over the earth from a place higher and loftier than all high and lofty places. Therefore it cleanses the thickness of the air, its heat and its gloom, and lets the sun shine without darkness, cloud or mist, with a bright light.

Signs in the moon

If you see the moon from its first day, and the upper horn of the moon is hidden as it comes, this foretells that the north wind will blow. If the lower one[149] is hidden, it foretells that the wind of the star[150] will blow. If the moon is seen in the days of its half, this foretells clear air. If in the days when the moon is small its mist and clouds are very clear and pure, this foretells that the wind blowing on that day will change. If clouds are seen over the moon, this foretells winter and rain. If the moon is seen on the fourth day after the new moon standing upright on its horns until the west winds blow, this foretells winter and rain. If you see what look like cracks in the moon, the wind will blow from the place where the cracks appear.

When the moon is full, whole and complete until the fourth day, and from the fourth day to the seventh, and from its fullness to its half, and from its half to its fullness, it shows that, at the time when it is near the sun, the wind will be so; or in the fourth sign from the sign in which the sun is travelling,

the winds will change for seven days. For this is what has been established from the signs of the moon.

It is right to watch the moon, to understand and to grasp the signs of rain three days before its birth or three days after its birth, at its fullness when it is whole, and at its half, when it is half of its full measure. These are all the set times of the moon at which one should look for signs of rain, three days before or three days after. If the moon is thin, clear and pure, and no shadow at all is seen in it, this foretells fair and settled air. If it is seen in its flight[151] and around it are its rings, its clouds and its mist (this is the dwelling of the moon, which covers itself with its thread every month), and it is seen towards every quarter as if surrounding and driving the clouds upon it, it foretells that the wind will blow from the side from which those clouds are moving. If the moon looks yellowish,[152] thick and dull, it foretells rain and showers.

If around the moon there is a single halo,[153] clear and calm, and the halo fades little by little, this foretells clear and pure air. If there are two or three, this tells of rain, showers and wind. If they are yellow as a tear[154] and break open on one side, clouds will come from that side. If they are complete (another reading: few) and thick, or greenish and yellow, or black, and they all look broken, then as large as they are, so great will the storm and change of the air be.

More signs in the sun

If, when the sun rises, it makes something like a round halo about itself, and this breaks up quickly, it foretells clear skies. When the sun rises, know that on that day there will be rain. If the sun rises out of clouds and, as it rises, they are like a flame of fire, there will be winter and rain. If the sun is reddish and seething as it rises, this foretells wind. If in the morning the sun

looks large and great, there will be winter and rain. If its sparks are seen before it rises, this foretells rain. If, as it rises, there are reddish clouds before it, this foretells rain coming from the south.

Signs in animals

If [the birds] search themselves often, as if looking for eggs,[155] and shake themselves often; and if crows are seen in great numbers and fly off in great numbers; and if flies gather in great numbers and bite often, or buzz loudly, this foretells rain.

The seasons and the planets

Know that if the season[156] falls at the beginning of a month, the whole season will be hot, and in its middle, moderate. With נוג"ה (Nogah, Venus), rains will be plentiful. כוכ"ב (Kokhav, Mercury): all of it hot. לבנ"ה (Levanah, the Moon): all of it cold. שבת"י (Shabbetai, Saturn): cold in summer and in winter, and rains will fall. צד"ק (Tzedek, Jupiter): all of it cold, snow and rain. מאדי"ם (Ma'adim, Mars): heat, rains will fall, and it will all be without cold.

The order in which the planets serve, from the beginning

(Each letter stands for one of the seven planets, in the order ש Saturn, צ Jupiter, מ Mars, ח Sun, נ Venus, כ Mercury, ל Moon, ruling the hours of each night and day in turn.)

- Night 1: כ"ל שצ"מ חנכ"ל שצ"מ · Day 1: חנכ"ל שצ"מ חנכ"לש
- Night 2: צ"מ חנכ"ל שצ"מ חנ"כ · Day 2: לשצ"מ חנ"כל שצ"מח
- Night 3: נכ"ל שצ"מ חנכ"ל ש"צ · Day 3: מחנכ"ל שצ"מ חנכ"ל
- Night 4: שצ"מ חנכ"ל שצ"מ ח"נ · Day 4: כ"ל שצ"מ חנכ"ל שצ"מ
- Night 5: חנכ"ל שצ"מ חנכ"לש · Day 5: צ"מ חנכ"ל שצ"מ חנ"כ
- Night 6: לשצ"מ חנכ"ל שצמ"ח · Day 6: נכ"ל שצ"מ חנכ"ל ש"צ

- Night 7: מחנכ"ל שצ"מ חנכ"ל · Day 7: שצ"מ חנכ"ל שצ"מ ח"נ

So the order of the nights is כצנ"ש חל"מ (Mercury, Jupiter, Venus, Saturn, Sun, Moon, Mars).[157]

Rain from the signs of the moon

I will further teach you to understand whether there will be rain or showers from the signs of the moon. On the third day of the new moon after its birth, if the horns of the moon look like coals,[158] dark and faint, this sign foretells heavy rain. Likewise if the horns of the moon are like this on the fourth day, it foretells rain. If the ring around the moon looks red as fire, this sign foretells rain, heavy rain. In the days of its fullness, if something black is seen on the moon, this sign foretells rain, heavy rain, and in the days of its fullness, downpours. If all around it there is something like a round halo, or two or three rings, this foretells rain and heavy showers.

Rain from the signs of the sun

We will further learn to understand and know rain, whether there will be showers and rain, from the signs of the sun. If the sun rises red, this foretells rain and downpours. When it is about to set and go down in the west (another reading: in the left-hand straits),[159] if there are black and dark[160] clouds about it, be sure that rain and showers will come at once. When the sun rises, if a cloud and the sun stand over a store[161] of sparks of flame, this sign foretells rain and showers. There is much more of this kind in the Book of the Signs.[162]

Long rains, from the signs of animals

There is further wisdom there about rain and showers that will last many days. If pigs or goats mate, male with female, and when they have finished and stopped mating they still make themselves eager to mate; or if they roll

in watery places or in mud and mire and want to wallow still more; and also, when they want to graze, they turn up their pasture from under the earth to the edges of their lips; and also stretch their heads towards the north; and also if dogs dig in the earth, and so too the wolf, if its face is turned towards the goats or near...

Weather signs

...near the curtained houses;[163] and if oxen draw their lips across the face of the water and the springs, and not because they are thirsty; and if geese go about calling loudly for the food of their seed; and if spider webs fall by themselves, with no wind blowing: all this tells of autumn and of rain for many days.

The waning moon and the stars

When the moon is waning it is called "the lesser light", and then only fifty-eight stars of the count of the stars hold rule in the firmament. The moon looks down upon her whiteness,[164] and the stars become like a man striking the trunk of a tree, and sparks fly all around: so the stars come out with the moon.

God's reckoning before the creation

From the beginning of the world He joined the letters, rolled the words together, and counted, numbered and reckoned them.[165] He reckoned the reckoning of stars and constellations, the reckoning of the seasons and the cycles of the stars, of the Dragon (Teli) and of the constellations, which He was going to create and set in order. He laid the whole reckoning out before Him, to see the generations that would be created from beginning to end, as it is written: "Who has done and made it, calling the generations from the beginning?" (Isaiah 41:4), before the creation of the world, so as to understand the

deeds of every person, his righteousness and his wickedness, and to decree for each one according to the deeds he would do, good or bad.

He appointed stars and constellations over them, and appointed each person's star and constellation, which would be sown at the hour of his conception and at the hour of his birth, for good or for bad. God made all these in His wisdom and understanding before the world shone forth, as it is said: "The Lord by wisdom founded the earth" (Proverbs 3:19).

Yet although He appointed each person's star and constellation before the world was created, according to the deeds that person would do, the Holy One, blessed be He, did not give the stars and constellations leave to do harm or good at first. Then He saw that man, once created, could not exist without the inclination, as it is written: "for the inclination of man's heart is evil from his youth" (Genesis 8:21). Therefore God, who is merciful and gracious and relents of evil, arranged and established repentance from the very beginning of creation: "Before the mountains were born... You turn man back to dust" (Psalm 90:2-3), so that if he sins and returns, the Lord God will relent. This is why there is no fixed fate: everything depends on what the person is at that hour of judgement,[166] as it is written of Ishmael, "where he is" (Genesis 21:17).

Changing the times

By the lights of the constellations all the seasons are seen. That is why we say at night "who changes the times and alters the seasons", and not in the morning prayer. When the cock sets about crowing in the night, the weather will change and tomorrow will be cloudy, for the cloud comes in its...;[167] sometimes the moon shines at night and sometimes it does not. This is "who changes the times and alters the seasons". And when three stars appear, it is night: this is "who divides between day and night". But in the morning, even

if ten stars are seen, it counts as day.[168] This is what is written: "who makes the dawn into darkness... the Lord of hosts is His name" (Amos 4:13).

The river of fire

Learn about the five lights.[169] As the letter lamed stands taller than all the letters, so the Holy One, blessed be He, is over all His creatures and watches over everything from the beginning of the creation of the world, with the word "Let there be light" (Genesis 1:3). This is the River of Fire (Nehar Dinur), from which all the lights go out, as we say in the chapter HaRo'eh: "Were it not for the tail of Kimah (the Pleiades) in the River of Fire, no creature could endure the cold." That is why the sun, the moon and the stars look red.

Where the sun now goes by day, the River of Fire used to go; in the place of the sun's daily path the River of Fire went, and that going is called "day", which is called the time of day. And in the place where the sun goes at night, everything was water, and it had something like a raft[170] on which it went; that place is called "night". This is "and God divided between the light", the River of Fire, "and the darkness", the darkness of waters, the thick clouds of the skies. This is "and God called the light day" (Genesis 1:4-5), that is, the River of Fire, at the time when the lights were idle from their course. For if you do not say so, what is the meaning of "and there was evening and there was morning", when the lights had not yet been hung? Rather, the River of Fire went as the sun goes now: "the light He called day" is the River of Fire, "and the darkness He called night" is the darkness of the waters, which are the path of the sun. At dawn, "let there be light" is the River of Fire, until midday, when the River of Fire rises to the east and to the west. On the fourth day He brought them out of the River of Fire, as at midday, when the River of Fire rises, and the moon and stars rise.

The degrees of the heavens

It is said in the Measures of Heaven, according to their course in their order: the sages measured 360 degrees, with the twelve constellations fastened to them. Their names are: טל"ה (Taleh, Aries), שו"ר (Shor, Taurus), תאומי"ם (Teomim, Gemini), סרט"ן (Sartan, Cancer), ארי"ה (Aryeh, Leo), בתול"ה (Betulah, Virgo), מאזני"ם (Moznayim, Libra), עקר"ב (Akrav, Scorpio), קש"ת (Keshet, Sagittarius), גד"י (Gedi, Capricorn), דל"י (Deli, Aquarius), דגי"ם (Dagim, Pisces).

Each king (a variant reading has "each course")[171] of them has 30 degrees. Each degree has 60 גסטראות (gastra'ot); each gastra 60 ברקונות (barkonot); each barkon 60 אולות (ulot); each ula 60 אורות (orot); each ora 60 סוסות (susot); each susa 60 רופוסאות (rufosa'ot); each rufosa 60 הרופות (harufot), as in "the blink of an eye".[172] Take this reckoning in hand up to eleven and twelve, and other matters of the fine points of the reckoning.

The seven planets and the Dragon

The stars that go down and up and lead the world are named שבת"י (Shabbetai, Saturn), צד"ק (Tzedek, Jupiter), מאדי"ם (Ma'adim, Mars), חמה (Hammah, the Sun), נוג"ה (Nogah, Venus), כוכ"ב (Kokhav, Mercury), לבנה (Levanah, the Moon). Each one has a share in every one of these stars.

In the hosts of the Dragon (דרקו"ן, Drakon), the River of Fire then encircled, as the constellations and the Teli now do, which revolve and go in the heavens. For with the Teli the twelve conduct themselves: the seven "bonds of Kimah" and the five "cords" (Job 38:31), the constellations and the Teli revolving and going in heaven and on earth. Seven and five make twelve around the sphere, bound on the inside and open on the outside: seven risings from the right toward the north, and five from the north toward the right. Opposite them six gather by day and six by night: the Twins at the end of

the seven, the Scorpion at the end of the five; from the Twins to the Archer, and from the Scorpion to the Crab likewise. And they gather: the Wagon (Agalah) to the Scorpion, the Wagon in the north, the Scorpion in the south. It rises turning toward the south and sets leaning toward the north. In the north the Wagon rises and turns the Teli, the Teli turns the constellations, the constellations the sphere, and the sphere turns in the sphere of the Bucket (Deli). The constellations are like courtiers and the Teli like a king, like a leader: the head at the head of the six and the Dragon's tail at the end of the six. The head goes straight and the tail goes backwards.

So it was from the beginning of the world: the River of Fire went round. After this, sixty days;[173] on the fourth day the head was encircled by the River of Fire, and He created the sun to give light by day upon the earth, and the River of Fire beside the constellations, to warm the cold of Kimah and the snow of the moon, and the like.

Why the small stars were created

Therefore the small stars were created: although they give no light, they warm the world with the light of their flame. For if you do not say so, why were they created, and what need does the world have of them? But everything He created was for the benefit of the world. By the power of the fire of the stars they run in their paths, and the constellations and the lights too run back and forth.

The angels over the stars and the months

רהטיא"ל (Rahatiel), the officer, runs with them, and fifty-three honoured princes are with him, to make the constellations and the lights run. That is why he is called Rahatiel, from the word "run": "and he ran" is rendered in the Targum *ve-rehat*. For all the angels are named after what they are appointed

over, like רזיא"ל (Raziel), who handed down the Book of Secrets, by which Adam, the first man, grew wise.

In it are the angels over the months:

- פפיעא"ל (Papiel), prince over the month of Nisan, and with him 36 angels;[174]
- רנהיא"ל (Ranhiel),[175] prince over Iyar, and with him 43 angels;
- הרכיאו"ר (Harkiaur),[176] prince over Sivan, and with him 65 angels;
- תפ"ן בו"ן (Tafan Bun),[177] prince over Tammuz, and with him 28 angels;
- תח"ר גא"ל (Tahar Gael),[178] prince over Av, and with him 29 angels;
- מורא"ל (Moriel), prince over Elul, and with him 29 angels;
- פהדרו"ן (Pahadron), prince over Tishri, and with him 29 angels;
- לרב"נ (Larvan),[179] prince over Marheshvan, and with him 27 angels;
- ארבגדו"ר (Arbagdor), prince over Kislev, and with him 29 angels;
- אברכיא"ל (Abrakiel), prince over Adar, and with him 28 angels.[180]

Because the prince is called Abrakiel, from the word *berakhah*, "blessing", under him are angels called by good names, such as רומיא"ל (Rumiel), חדשיא"ל (Hadashiel), חפריא"ל (Hafriel), שלמיא"ל (Shalmiel), מלכיא"ל (Malkiel), and all like them. In the month of Adar the Holy One, blessed be He, raised up and brought down: to Mordecai and Esther He gave grace and favour, and the Book of Records, and it came to be revealed to Mordecai, and he became second to the king (Esther 6:1-2, 10:3), and He gave blessings to the King of glory.

נוריא"ל (Nuriel) is over the River of Fire; שמשיא"ל (Shamshiel) [over the sun]; ירחיא"ל (Yarhiel) over the moon; כוכביא"ל (Kokhaviel) over the stars; סופריא"ל (Sofriel) over the books of life, after "the words of the book"; זכוניא"ל (Zakhu-

niel)[181] over the merits of Israel; יהודיא"ל (Yehudiel) over the angels. This is: after the Most High, all the kings[182] were named after their dominion.

Afterwards the Holy One, blessed be He, joined the letters and made the wheel of the words, and saw all the works He was to create; and He called, and came above with names, in wisdom. And because the sun, the moon and the stars were created from the River of Fire, therefore it is in the [second] firmament...

Part V

Fire, Waters and the Heavenly Dwellings

The River of Fire, the deeps and the angels of the dwellings

The fourth day: sun, moon and stars from the River of Fire

...in the second firmament, to lead the constellation and complete the constellations of the east.[1] And He made pools of water before the sun, to cool the heat of the sun and to temper their cold. On the fourth day He brought out of the River of Fire (נהר דינור, Nehar Dinur) the sun, then the moon, then the stars, and planted them in the firmament. And from the judgements He sends out its measures and throws a boiling after it; that is why the stars all move to one side.[2]

It is like a man making cheese. First he draws the cheese out of the milk; then he cooks what is left of the milk, and it becomes something like cheese, but not as white. So the sun is whiter than the moon, and the moon than the stars, and the moon's garment of light upon the waters is less. And the River of Fire was created, and from it the lights were created.

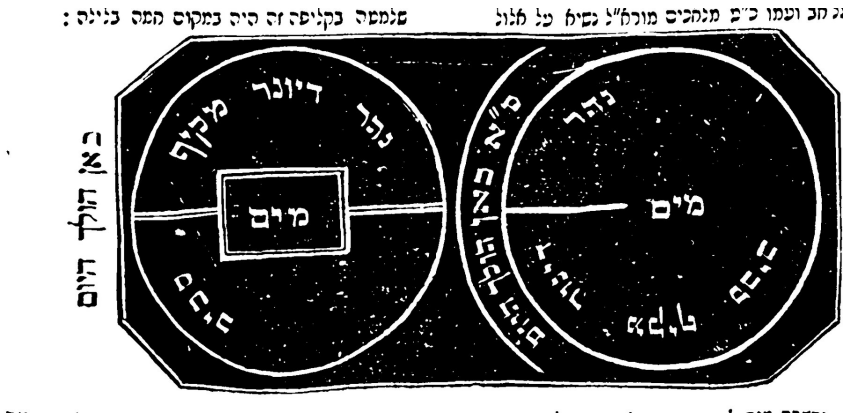
As for what the sages said, that the river flows from the sweat of the Living Creatures (the Hayyot), the Hayyot were created in pairs,[3] they are one, from the sweat beside the Throne of Glory, "and it shall fall upon the head of the wicked" (Jeremiah 23:19).

The River of Fire in the second firmament

In the second firmament there is a River of Fire by which the constellations are judged, as our masters said: "Were it not for the tail of Kimah (the Pleiades) in the River of Fire, no one could survive the cold" (Berakhot 58b). The constellations are in the second firmament, as in tractate Hagigah (12b).

Where the sun now travels by day, the River of Fire travelled on the first day, and that was called "day". Where the sun travels by night, the River of Fire travelled in darkness. For the world was water, and around the water was a shell that held[4] the water, and around that shell the River of Fire ran in an-

other shell. What ran in the upper part of the shell was where the sun goes by day; what was in the lower part of the shell was the place of the sun by night.



The original figure, Vilna printing of 1877.

Day and night

Then it went in the darkness of the waters, the waters of heaven; below, in the shell, were clouds, as is the way of water, but above, "rolled up" is written. "And the darkness He called night" (Genesis 1:5): that is, the place of darkness is called the place of night, when the sun goes there at night. So every constellation has an upper chamber.

How the firmament was made

When the firmament was set apart from the firmament, He took of His great fire and of the light[5] of His holy word and His holy spirit, mixed them together, and it became like glass. It was moist, and He beat it out and spread it, as it is written: "My right hand spread out the heavens" (Isaiah 48:13). When the firmament dried, this is "Can you, with Him, spread out[6] the skies, strong as a cast mirror?" (Job 37:18): that is, while the firmament was still

moist, it was made strong as a cast mirror. When it dried: "who alone stretches out the heavens and treads upon the heights of the sea" (Job 9:8). When it had dried, afterwards: "and spreads them out like a tent to dwell in" (Isaiah 40:22), for He spread out the abundance. And all of it by the wind, as it is written: "By His wind the heavens are made fair" (Job 26:13).

From the firmament itself, above, He brings out beams that jut out, and the heavens are full of water. Between beam and beam is what is called an upper chamber, and in some of them the waters lie. Every constellation has an upper chamber above it. This is "who lays the beams of His upper chambers in the waters" (Psalm 104:3).

You must say that the beams come out of the heavens themselves and are joined to them. For if beams were laid on top of the heavens, it is written "My right hand spread out (tippehah) the heavens", and it is written "he made offsets around the house, so that the beams should not be fastened into the walls of the house" (1 Kings 6:6). The wall was not pierced: the first ledge, and the second above the first. That ledge is called an offset (migra'ot) because the wall is reduced, its thickness made less so that a jutting place is left. But the one at the top of the wall is called a coping (tefah), for at the top of the wall there was a kind of seat on which the beam rested. The offset made the whole wall thinner, so that below the wall was five wide and above it was seven, as it is written: "the lowest storey was five cubits wide, the middle six cubits, and the third seven cubits wide" (1 Kings 6:6). Above there was only a seat for the beam, and this is called the copings, as it is written: "All these were of costly stones, cut to measure, sawn with saws inside and outside, from the foundation to the coping" (1 Kings 7:9), that is, from the foundation to the copings.

Since of the heavens it is written "My right hand spread out (tippehah) the heavens", you must explain that the beams jut out upward into the heavens,

and the beam lies beyond the heavens, and those ledges are like the ones in a wall. This is "who lays the beams of His upper chambers in the waters".

You can also understand the place where the heavens are joined: the earth has a rim to receive the heavens, and the heavens have a lip that fits into the rim, like a silver cup made with a place to receive its lid. This is what is written: "My hand laid the foundation of the earth, and My right hand spread out the heavens" (Isaiah 48:13), and they cling to each other.

The River of Fire and the angels

Above the beams there is something like a heaven, made like a dome, as it is written: "In them He has set a tent for the sun" (Psalm 19:5). And above it is the River of Fire, in two shells. From there a little of the River of Fire comes down, down to every constellation, and drives the constellation with boiling heat. This is what is written: "A river of fire flowed and came out from before Him; a thousand thousands served Him" (Daniel 7:10): that is, the angels who serve the River of Fire, to lead it to every constellation. "And ten thousand times ten thousand stood before Him": before the River of Fire, to bring it into every opening. But the first ones are found at the waters, to send its head this way and that, and they are the thousand thousands. This is "And God set them in the firmament of the heavens" (Genesis 1:17), between those jutting beams.

The luminaries and the gates of the east

"Let there be lights (me'orot)" (Genesis 1:14). It does not say "lights" (orot) but me'orot, the place of the light. For the sun is set like a glass, and the light goes out beyond the glass, and of that glass He said "Let there be lights in the heavens". This is "full of radiance, giving out brightness", as the glass is full of radiance and gives it out. As we say on the Sabbath: "He opens every day the doors of the gates of the east."[7]

For the thickness of the firmament, from the place where the sun enters in the morning, is a journey of fifty years. There are doors at the thickness of the firmament, and the firmament has windows on the side that faces the world and looks on the earth. When the sun enters the opening of the doors, that is the dawn. The doors are wide, so it says "doors of the gates of the east", and there it does not break through, for the sun has room as it comes out into the world. The windows are narrow, so it says "and breaks through the windows of the firmament". It does not go in its own full strength, for it would burn the whole world; the Holy One, blessed be He, brings it out gently. This is "He brings the sun out of its place, and the moon from the seat of its dwelling". That is the vault of heaven that the sun has, and it is like bowls, fitting coverings for the moon: this is "and the moon from the seat of its dwelling".

When the sun comes out in the morning or the evening and its light spreads through the whole world, the sun (shemesh) is feminine, which is why it says "Let there be lights" (me'orot, feminine) and not me'orim. This is "If the sun has risen..."

The sun in the feminine and the masculine

[...] When the sun shines on it (the moon), the text speaks of it in the feminine: "be fruitful and multiply."[8] And when the sun is in its season of power the text speaks in the masculine: "The sun had risen on the earth" (Genesis 19:23), for it runs swiftly and keeps going. So too "the sun in its might" (Judges 5:31) is on the fourth day, from the river Dinur that stood between the shells. It encircled the river Dinur like cheese, and He created the sun, and it was freed from the dregs of Dinur like milk when the cheese is already made. After He had divided the firmament, above it the shell of Dinur and below it the darkness of waters, He created sun, moon, stars and constellations, and every one of them has its dwelling according to His glory.[9]

Why the stars cannot be seen by day

Know that the stars stand in the sky by day as well as by night. But the brightness of the sun does not allow us to see them, like a man who looks at the sun: it does not look far away, because it is round. If you took coals of fire into the sun, they would look like ash.[10] So by day the brightness of the sun covers their light and they are not seen. At night, when the sun is below the Ocean, the stars are seen.

If you ask why the small, thin stars were made, since they give no light, the answer is that the upper heavens are cold, and He made the height of the heavens to warm it. In the morning, what appears as a star going from its place [...] the brightness of the day is in it, and it opens like the brightness of a star going from its place; it shines forth. "And the star goes on its way, none of them fails" (Isaiah 40:26), and in its going they praise Him. He made paths for them in the heavens, and in the place of the paths He made the work of the firmament green, so that they would be seen better outside, to give light to the earth. It was set in the lower thickness of the firmament next to the earth.[11] Whatever happens on earth a man can know from the stars and constellations, whether good or evil. Do not doubt in your heart that the Holy One, blessed be He, knows everything: if a man of flesh and blood can see every matter in the constellations, how much more so the King of the kings of kings, the Holy One, blessed be He, who knows everything and makes it known to all flesh and blood. There is no need to say that He knows everything. Blessed is He, exalted, remembered for ever and ever. This is a fortiori, and again a fortiori.[12]

The wind, the glassmaker and the waters

"Water: the letter mem in 'water'; and He bound a crown for him ..."[13] In the Book of Formation (Sefer Yetzirah) the Holy One, blessed be He, brought forth a breath from the breath of His holiness, engraved and carved in it the

breath, which He breathed, so that the four winds of the world would go in it, with a wind in each one, to set them apart. It is like a craftsman who makes glass vessels. He takes a pierced iron tube, takes glass from the furnace, and puts the end of the tube in his mouth. He blows with the breath of his mouth, and the breath passes through the pierced vessel and reaches the glass stuck to the end of the tube. And the breath of his mouth, which he blew into the molten glass, makes a vessel, small or large, long or short, wide or narrow, within the strength he has. How much more so the great, mighty and awesome God, when He brought forth His breath in the hollow of the world's space[14] and drew out water from its endless moisture,[15] and carved and hewed the throne of glory and everything high above.

He did not want to make them of the great portion, lest there be [a rival] to Him.[16] He took water and breath and made His ... [17] and divided the water into three parts. From one part He congealed the water and boiled the waters in it, and with smoke, thunder and dust the earth was made. The second part made everything on high, and the upper waters were the third part, where the firmament that is over us divides between water and water. Some hung above and some below. And the waters taken from below were glad and said: "Happy are we, that we were placed close to our Maker, to be glad and sheltered under the throne of glory, flying about in great joy, giving praise, thanks and glory, and crowning the Creator of the world with a crown of praise, as it is said, 'Mightier than the voices of many waters' (Psalm 93:4)."

The number eighteen

In the Work of Creation the word "water" occurs eighteen times,[18] and in the Generations of Noah it occurs eighteen times, to say that in the eighteenth generation[19] Noah lived and the Flood came. The Holy One, blessed be He, knew that the waters would return to the world, so at its end the word "wa-

ter" occurs again eighteen times, because in the generation of the Flood they sinned ... and He decreed upon the waters that were from the waters on high, and He decreed that water be brought upon Egypt: eighteen times "water." In the ark the word "water" has two mems, so these are twenty-two mems.[20] In the verse "And the Lord said to Moses: Say to Aaron: Take your rod and stretch out your hand over the waters of Egypt, over their rivers, over their canals and over their pools ..." (Exodus 7:19) it is to say that the water holds with everything, for "there is nothing new under the sun" (Ecclesiastes 1:9). Therefore in Joshua you find "sea" and "water" from the crossing to "And Moses set out" eighteen times, and in Joshua also eighteen times: eight times "the waters of the Jordan," and three times "water," when He promised to divide the waters of the sea before the children of Israel. So also "the sea returned to its strength when the morning appeared" (Exodus 14:27): He had made a condition with the sea from the six days of Creation.

The upper waters hang on the Word

The upper waters hang on the Word of the Holy One, blessed be He. "Between the waters which are above the firmament" (Genesis 1:7) it does not say "on" the firmament but "above" it, as if to say that they hang on a Word. "God divided the waters, full of water": it teaches that God divided the waters, and put half in the firmament and half in the Ocean. The firmament is like a pool, with a vault above the pool and a vault below it. The waters come down thick like threads into the salt waters, and the upper waters are drawn up from every side. The upper waters are separated from the lower waters by thirty measures: this is the distance between water and water. "A Song of Ascents," thirty degrees upward.[21] Why is it colder above than below? Because the white ... [22] of the waters is mixed in them; and He made the angels, as it was burned in the eyes of the angels. The upper waters are male, the lower waters female, and between upper and lower are three hills,[23] and the circle

of the firmament separates them. So Isaiah began: "Who has measured the waters in the hollow of his hand" (Isaiah 40:12).

The order of the elements

The upper waters are above because the heavens are like cup-shaped vessels, a house to receive water, as it is said, "Who has measured the waters in the hollow of his hand" (Isaiah 40:12): first the water in the palm, then the heavens, then the earth, then the wind. The world is a breath, and "the breath of God was moving over the face of the waters" (Genesis 1:2), above and below, and mountains hang on a storm wind. In Genesis the order is heaven, earth, wind, water, in the order of the constellations; and the signs follow the four elements: fire, the signs Aries, Leo, Sagittarius; earth, Taurus, Virgo, Capricorn; air, Gemini, Libra, Aquarius; water, Cancer, Scorpio, Pisces.[24]

Why does fire come first and not earth, as the school of Hillel said? Because heaven is fire, and understanding is in the heavens, so fire comes first, and it is the womb of the constellations. So "In the beginning God created the heavens" (Genesis 1:1), fire, and after it earth, because fire burns earth and wood, and they become dust. After it comes air, because air dries the earth: "God made a wind pass over the earth" (Genesis 8:1), and the earth receives the wind so that it does not harm the seeds. After it comes water: "He makes His wind blow, the waters flow" (Psalm 147:18), and the water goes to the shores of the sea. After water comes Cancer, water; then fire, Leo, because the waters put out the fire; after Leo, fire, comes Virgo, earth, for fire burns earth; then Libra, air, because earth and great mountains break the wind; and after air Scorpio, water, because the wind breaks the waves of the sea and drives water and clouds.

Ecclesiastes and David on the order

But the main order is in Ecclesiastes: "the earth stands for ever" (Ecclesiastes 1:4). It mentions the generations of the earth, "one generation goes and another comes," and the dust returns as it was.[25] Next comes the wind, and after the earth the sun: "the sun rises" (Ecclesiastes 1:5), for the sun does not go on first, to remind us that they are not seen except through the sun. After it, the wind: "turning, turning, goes the wind" (Ecclesiastes 1:6), for the wind goes to the four directions and goes with the sun. After the wind, water: "all the streams run to the sea" (Ecclesiastes 1:7). Because Ecclesiastes joins them in this way, and it is written, "words of truth ...," but David joined them otherwise: "By the word of the Lord the heavens were made, and by the breath of His mouth all their host" (Psalm 33:6), the sea opposite it: "Let all the earth fear the Lord" (Psalm 33:8). That is, the heavens by wind first, then earth and water, and after the wind the sea, whose waves the wind breaks. And after the sea, the earth, for the sake of "Do you not fear Me, says the Lord, who placed the sand as the boundary of the sea" (Jeremiah 5:22).

David in another place put the order from above to below: "wrapped in light as in a garment, stretching out the heavens like a curtain" (Psalm 104:2) [...]

The upper heavens, the clouds and the wind

"He stretches out the heavens like a curtain" (Psalm 104:2): these are the upper heavens, the thick clouds. "He makes the clouds His chariot" (Psalm 104:3), the clouds beneath the heavens, "and walks on the wings of the wind", for all the air beneath the clouds is full of wind. That is why every bird flies upward, for the wind gives it strength to fly. "He makes His messengers winds" (Psalm 104:4), who are sent to the earth on the affairs of the world.[26] He went on to mention the angels who roam the world, and named before Him His servants, "a flaming fire" (Psalm 104:4).

The earth and the seven deeps

He founded the earth on its foundations (Psalm 104:5), where the deep "covered it like a garment" (Psalm 104:6).[27] These are the seven deeps that lie between the four lands. "The waters stood above the mountains" (Psalm 104:6): the water is under the earth, as it is written, "who spreads out the earth above the waters" (Psalm 136:6), and the waters hang above the mountains in the storm.

The order "heaven, wind, water, earth"

At the end of the passage, in the same matter, comes another order: heaven, wind, water, earth: "Who has gone up to heaven [...]?[28] Who has gathered the wind in his fists? Who has bound up the waters in a garment? Who has set up all the ends of the earth?" (Proverbs 30:4). The wind is mentioned because it belongs with the heavens: by His wind the heavens were made fair, and the wind brings clouds. "Who has bound up the waters" refers to the water after the wind. "When He utters His voice, there is a rumbling of water in the heavens" (Jeremiah 10:13, alluded to; compare 51:16): the clouds pour out their water by the wind. "He makes the vapours rise from the ends of the earth" (Psalm 135:7, alluded to): the clouds pour it out upon the earth.

At the beginning of the Proverbs passage, earth is named after heaven, water and wind, because the earth was created first. Then, since He mentions the foundation of the world, the earth, the heavens are fastened over it and the waters are above and below. Next He begins with the foundation of the earth: He threw snow upon the water and it became like a flowerbed; this is "The Lord by wisdom founded the earth" (Proverbs 3:19). After that He "established the heavens by understanding", and "by His knowledge the deeps were broken open" (Proverbs 3:20), and the deeps beneath, and then "the skies drop dew" for a blessing on every place.[29] This (the order) reflects that "wind" is last, and that is why wind is mentioned.[30]

Why the earth comes first in some verses

Because the earth is the foundation, wherever the foundation is mentioned the earth is put before the heavens. But in Psalms the order is "wind, heaven, earth, sea", from above downwards, because the wind surrounds it, as it is written, "He made darkness His hiding place around Him, His canopy dark waters, thick clouds of the skies" (Psalm 18:12). The wind is there too: "Where shall I go from Your spirit? [...] If I climb up to heaven, You are there; and if I make my bed in Sheol [...] if I settle at the far end of the sea, even there Your hand will lead me" (Psalm 139:7-10). "Darkness" there means the black of the world: "even the darkness is not dark to You" (Psalm 139:12). In the other psalm the order is "earth, heaven, wind, water", because there the foundations of mountains are mentioned: "the mountains quake and its wonders" (Psalm 18:8 and 77:19, alluded to): He did on the earth wonders, and "the earth shook and quaked" (Psalm 18:8), and afterwards the sea, heaven, and "He came down" (Psalm 18:10): that means from above; and "He flew on the wings of the wind", also above, around. Then "darkness, waters, thick clouds of the skies" (Psalm 18:12): the order runs from below upward. "He hangs the earth on nothing" (Job 26:7).[31]

And it is written, "who spreads out the earth above the waters" (Psalm 136:6), and so he says afterwards, "He drew a circle on the face of the waters" (Job 26:10): the pillars of heaven rest on the ocean. Therefore He joined to it "the pillars of heaven tremble" (Job 26:11).

Rain, wind and the deeps

After that "by His wind the heavens are made fair" (Job 26:13), and again, from below upward: the earth; then "who binds up the waters in His clouds" (Job 26:8); then the heavens above the clouds; then the wind; and where the order turns, water, heaven and earth. The wind speaks of rain, at the start, water from the sweat (of the clouds?) that is in the firmament:[32] the rain

comes down and the water is on the firmament and comes down onto the earth, and the wind blows when the rain falls, "for He draws up the drops of water" (Job 36:27): from where do they flow? The clouds are gathered from the thin waters; this is "and the sails of the sea He covers" (Job 36:30, loosely quoted). Then "they point to the ends of the earth", and "they drop" (Job 36:28) and the wind "brings out" from the chamber the storm and the gale.[33]

In "earth, water, heaven, but not wind" the earth is mentioned first as the foundation, and then the sea, since the sea surrounds it, and then the heavens, which are joined to the sea: "Where were you when I laid the foundations of the earth? Who laid its cornerstone? Who shut up the sea with doors?" (Job 38:4-8, loosely quoted), and "to the ends of the earth", and then "Do you know the laws of the heavens?" (Job 38:33), for He bound them to the sea. And since He mentioned the foundations of the earth and the waters, he says that He spread out the earth, then created the heavens, and does not mention the wind, because it cannot be seen with the eye and was not a creation of that sort.[34] The text goes on to say that the Torah is older still, and therefore it says: "Before the earth, before there were any deeps, when He established the heavens, I was there" (Proverbs 8:23-27, loosely quoted).[35]

The idols and the true God (Jeremiah 10)

And in Jeremiah: "He made the earth by His power, He founded the world by His wisdom, and by His understanding [...] when He utters His voice there is a rumbling of waters in the heavens" (Jeremiah 10:12-13). This does not speak of the creation of the world; the prophet answers: "Thus says the Lord: Do not learn the way of the nations, and do not be dismayed at the signs of the heavens" (Jeremiah 10:2). Do not fear them, for they made idols, covered them with silver and gold, fastened them with nails, and they were made to speak, as it is written in Zechariah, "the teraphim spoke iniquity" (Zechariah 10:2). And the prophet would act so that they did not speak, and

would withhold whether there would be dew and rain except by his own word, to refute the teraphim.[36] This is what he says in Zechariah: "Ask the Lord for rain in the season of the late rain: the Lord who makes storm clouds, and gives them showers of rain, grass in the field to everyone" (Zechariah 10:1). The Holy One, blessed be He, they asked; but the teraphim spoke iniquity. So here too, "He made the earth by His power" speaks of the angels, as it is written about Egypt, Judah and Edom (Jeremiah 9:25-26, alluded to), and "Do not be afraid of them, for they cannot do evil, nor can they do any good" (Jeremiah 10:5).[37]

"There is none like You, O Lord" (Jeremiah 10:6). "The Lord is the true God [...] at His wrath the earth quakes, and the nations cannot endure His indignation" (Jeremiah 10:10). What will He do to them? "They shall perish from the earth" (Jeremiah 10:11, in Aramaic): from the towns and the cities, and from under the heavens, by withholding rain from them.[38] And He answers, "He made the earth by His power" over the mountains, as it is written, "who by His strength established the mountains" (Psalm 65:7), and "the mountains shall serve", and "He established the world by His wisdom" (Jeremiah 10:12), resting on the foundation of the earth, a place of confusion.[39] And the Holy One, blessed be He, will do to Babylon what He plans in His wisdom, His vengeance, as it is written in Jeremiah, "Hear the plan of the Lord that He has made against Babylon, and the thoughts that He has thought against the land of the Chaldeans: surely the youngest of the flock shall drag them away" (Jeremiah 50:45). "The young lions shall be gathered" against her for war. And Nebuchadnezzar, as is written in Isaiah, said in his heart, "I will ascend to heaven" (Isaiah 14:13). How could that be? He set up fortresses on the mountains, as it is written, "great cities fortified up to heaven" (Deuteronomy 1:28).

"He stretched out the heavens" and not "created"

"And by His understanding He stretched out the heavens" (Jeremiah 10:12) "at the sound of the roar of the waters in the heavens" (Jeremiah 10:13). When He says "let there be rain", the Holy One, blessed be He, does not alter his creatures of the world: he stays the same toward them. And why does it say "stretched out the heavens" and not "created the heavens"? Because the seers of the nations cannot see this unless the heavens are full of stars, as at the start of the month, which is the end; therefore "stretch out" is the right word, as of a cloth that is spread out.[40] At first all of them (the stars) can be seen, as the heavens are "rolled up" for their sake and they are visible. So it is written, "at the sound of the roar of the waters", for there is thunder only on a cloudy day.

"For all the gods of the peoples are idols" (Psalm 96:5): like this world, which is tested by the signs of the zodiac. But "the Lord made the heavens" by His power, and made the signs too; therefore they are faithful. And it is written, "By the word of the Lord the heavens were made" (Psalm 33:6). He made the earth by His power, and they leave Him alone;[41] so they will perish from the earth. And there it is written, "Why should the nations say, Where is their God?" and "our God is in the heavens; He does whatever He pleases" (Psalm 115:2-3). "Whatever the Lord pleases He does, in heaven and on earth, in the seas and all deeps" (Psalm 135:6).[42] In all of these the order is the same: heaven comes first. Therefore in one psalm it is written, "heaven" first, as it is written, "whatever the Lord pleases He does in heaven and on earth, in the seas and in all the deeps" (Psalm 135:6). All are equal, with heaven first, for it answers "our God is in the heavens"; hence "whatever the Lord pleases, He does in heaven", and from there it is written, "at the sound of the roar of the waters in the heavens" (Jeremiah 10:13).

Water before wind; the decree

In the heavens, water comes before wind, because on that day the heavens are rolled up and there are thunders, thunder and water without wind. This is the meaning of "by His understanding He stretched out the heavens": He stretched out the heavens like a sheet, the clouds are seen on a hard day, as in the summer, and in winter. In the other psalm it is written "earth and heaven, wind, seas"; that is, in the matter of the decree: the Holy One, blessed be He, decrees; "God understands its way, and He knows its place" (Job 28:23), in what place He will send the rain and how much, for "He looks to the ends of the earth" (Job 28:24). He does not need to count, for "under all the heavens He sees", to make the weight for the wind (Job 28:25): like a bladder that is a span long and a span wide, which one fills with water, and the Holy One, blessed be He, at once prepares the wind, and the water is divided by this; the water is measured out for each land and land, as it is written, "Who has measured the waters in the hollow of his hand?" (Isaiah 40:12). The hollow, the "shoal", is a vessel, as it is written, "and they profaned me among my people for handfuls of barley and scraps of bread" (Ezekiel 13:19).

The measure of the waters and the heavens

"...and in 'pieces of bread' and in 'handfuls of barley': this is a vessel by which barley is measured. 'And he measured six of barley.' And in Kings, about the king of Assyria: 'If the dust of Samaria is enough for handfuls for all the people who follow me', that is, if the city were filled with dust, and all the people who follow me, until there is nothing left to measure by.

'And the heavens by the span' (Isaiah 40:12): this means the high mountains up to the heavens, measured by a span. 'My hand laid the foundation of the earth, and my right hand spread out the heavens' (Isaiah 48:13), and 'the heavens' here means mountains, as it is written in Amos: 'Though they dig into Sheol, from there My hand will take them; and if they climb up to the heav-

ens, from there I will bring them down.'[43] 'Sheol' is what the ground is called, and Carmel is called 'in the heavens'. In the book of Kings, in the Song, it is written: 'The foundations of the heavens trembled' (2 Samuel 22:8), and in Psalms 'the foundations of the earth', and 'though you set your nest among the stars' (Obadiah 1:4).[44]"

Hezekiah and the mountains

"...he strengthened himself and led his people, and went to the Valley of Salt and struck down ten thousand of the men of Seir; and the men of Judah took another ten thousand alive, brought them to the top of the rock and threw them down from the top of the rock, and all of them were broken (2 Chronicles 25:11-12). Wherever 'the foundation of the earth' is written, the earth is mentioned first and the heavens after. What is written in Isaiah, 'I have put My words in your mouth and covered you in the shadow of My hand, to plant the heavens and lay the foundations of the earth, and to say to Zion, You are My people' (Isaiah 51:16): what does 'to plant' mean for the heavens? Are they not planted and standing already? But 'heavens' means the high mountains, which were to be made inhabited, because Sennacherib had taken all the fortified cities of Judah, as it is written: 'In the fourteenth year of King Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah and took them' (2 Kings 18:13), and all Israel fled from the cities. Therefore it says, 'to say to Zion, You are My people': to those who did not flee. About those of the cities of Judah who fled it is written in Kings, 'And Israel was carried away out of their own land to Assyria, to this day' (2 Kings 17:23), and in Chronicles it is understood that Hezekiah brought them back, as it is written: 'And Hezekiah sent to all Israel and Judah ... that they should come to the house of the Lord at Jerusalem, to keep the Passover to the Lord, the God of Israel' (2 Chronicles 30:1).

And in line with this it is written in Isaiah: 'Say to the cities of Judah, Behold your God' (Isaiah 40:9), 'herald of Jerusalem', that is, Jerusalem [calling] to the places in the mountains where they would come.[45] One verse says, 'How beautiful upon the mountains are the feet of the messenger' (Isaiah 52:7), which means the King Messiah;[46] and another says, 'Get yourself up on a high mountain, herald of Zion' (Isaiah 40:9), meaning Zion the herald: 'say to the cities of Judah, Behold the King in His glory.'"

The upper waters and the great fire

"...until the Holy One, blessed be He, made the upper waters to set in order[47] the creatures on the earth, who could not have lived even for a moment because of the power of the great fire that is above the upper heavens. Yet because of the abundance of[?48] and the abundance of the outflow of the upper waters and the thickness of the firmament that divides, which is divided into seven firmaments, none of the creatures can be harmed by them. The upper waters cool the world from above, and what is above them warms the world, from the source of the upper waters. And the waters hang[?49] and are distant from the firmament by a journey of five hundred years.[?50] 'And I will sprinkle clean water upon you' (Ezekiel 36:25).

From the heat of the dome comes the sweat of water, and from it the rain, like a man who puts a vessel in the bathhouse, and it fills with water from the heat; how much more from the heat of the great fire. They are male. When the deeps below come down to them, both drink from the deep, as it is written, 'deep calls to deep' (Psalm 42:8), for they are female, and the female longs for the male. So the earth and the deep hang on the coming down of the rain. This is 'rain is the husband of the earth'.[51] That is why every purification by immersion is in water: 'you shall pass it through the water, and it shall be clean' (Numbers 31:23).[52] For the waters came out of the[?53] of the word of His holiness, and the fire strikes the heat of the word; from the two of

them the whole of the heavens was made. For this reason we bless over water, 'by whose word everything came to be', and as the waters hang on the saying of the Holy One, blessed be He, blessed be He and blessed be His name for ever."

Hadraniel, Barkiel, and the fifty gates

"Over the firmament is appointed הדרני"ל [Hadraniel][54]. They said of הדרניא"ל [Hadraniel] that he is taller than his fellow by a journey of sixty myriad parasangs, and with every word that comes out of his mouth go out with him twelve thousand lightnings of white fire. His chief of host, ברקיא"ל [Barkiel][55], is appointed over it, and the angels in the firmament tell His praise and how He leads the world, as it says, 'and the firmament declares the work of His hands' (Psalm 19:2).

Nun is fifty: this is the Holy One, who has fifty gates of understanding, and handed forty-nine over to Moses, lacking one, matching the forty-nine days from the first day of Passover to Shavuot; and on the day of nun the Torah was given. Nun, Reish-Vav-Bet-Nun, Zayin-Kuf-Vav-Peh. And it is said in the Hei-Bet[?] of Rabbi Akiva: the Holy One sits faithfully, stands faithfully, decrees and fulfils. The Holy One sits and the angels stand, like the final nun, which has no joints[56] to bend, as it says, 'Seraphim stood above Him' (Isaiah 6:2).

In His great wisdom He bound seven earths together. The upper earth, Chaled, hangs on [Se'arah][57] and is bound to the dome. Vilon hangs on Se'arah and is bound to the dome of the firmament, Raqia,[?] Kaf-Samekh and Kuf Kaf-Bet (another reading: it hangs on Kaf-Samekh and Kuf Bet-Bet). Machon: Machon hangs on Samekh and Kuf Bet-Bet. Aravot: Aravot hangs on Samekh and is bound to the arm of the Holy One. And righteousness is in the Shechakim, as it is said, 'the skies pour down righteousness' (Isaiah

45:8), and it is written, 'He commanded the skies above and opened the doors of heaven, and rained down manna upon them to eat' (Psalm 78:23-24)."

The Shechakim

"?[58] the heavens, for there are angels in the heavens, in the Shechakim, who grind manna for the righteous. This is the meaning of 'and His strength in the skies' (Psalm 68:35): what was 'strength' for you? [The word] 'oz'? in gematria with the word 'man' (manna).[59] Why are the Shechakim different from all the lofty firmaments? Because the might of the Holy One, blessed be He, is in it. His strength is His pride, His Presence, His Torah, Jerusalem and the Temple. 'Give strength to God over Israel, His majesty and His strength in the skies' (Psalm 68:35): His majesty is in the skies, as it is written, 'who rides the heavens to your help, and in His majesty the skies' (Deuteronomy 33:26). His Presence is in the skies, as it is written, 'and He commanded the skies above' (Psalm 78:23): 'command' means only the Presence, as it is written, 'and the Lord God commanded' (Genesis 2:16), that the Holy One commanded the skies to give all kinds of food to Israel, as it says, 'and rained down manna upon them to eat.' His Torah, as it is written, 'and His strength in the skies', and 'strength' means only Torah, as it is said, 'The Lord will give strength to His people; the Lord will bless His people with peace' (Psalm 29:11): Jerusalem and the Temple, when it is built of precious stones, pearls, sapphire and carbuncle[60] and all kinds of precious stone.

As it is said, 'and the skies pour down righteousness': righteousness is nothing but Jerusalem and the Temple, as it is written, 'righteousness lodged in her, but now murderers' (Isaiah 1:21). Jerusalem and the Temple stand, hanging on chains of fire, in the Shechakim, and by day they move and shine in the sphere of the sun, and angels of the hosts, camps and companies are in it. A ladder is set up in the skies, and its top reaches Zevul. Holy angels, eigh-

teen[61] honoured princes, are appointed over it and over the gates of the Shechakim: six princes for the gates of the north, six for the gates of the south, six for the gates of the east and six for the west; and ברזיא"ל [Barziel][62], the prince of the host, is appointed over it.

Why is it called Shechakim? Because there they 'play' (sochakim) for the righteous, with dew and rain, and Israel rejoices in this world and the next. And it is said: 'shechakim' is not to be read shechakim but sochakim, those who play with all kinds of song, all kinds of praise and all kinds of music before the Presence in the Temple on high, as it is said, 'splendour and majesty are before Him' (Psalm 96:6), for this is My sanctuary in the Shechakim,[63] whose radiance covers all the chambers of the firmament of the heights, as it is said, 'His majesty covered the heavens' (Habakkuk 3:3). Another reading: 'shechakim' teaches that nine hundred and fifty-eight camps[64] stand in the Temple to speak before Him every day, and in each camp are myriads of angels who serve; for 'shechakim' together with the word[?] is in gematria nine hundred and fifty-eight,[64] and these nine hundred and fifty-eight camps surround the Presence in the Shechakim and exalt the name of the Holy One, blessed be He, with all kinds of praise and song from morning until evening, saying 'Holy, holy, holy'; and from morning until evening they say before Him, 'Blessed be the glory of the Lord from His place' (Ezekiel 3:12). Why? Because the Presence went up at night to the heights, to its hiding house, as it is said, 'Truly You are a God who hides Yourself' (Isaiah 45:15)."

The third firmament

"The third firmament is full of storehouses of mist, and winds go out from it, and in it are camps of thunder and lightning, which go out from it. Three princes go out, over thrones, and the likeness of the thrones is of fire, and the fire shines like gold. They rule over all the angels of fire. They are fire in their flames, and their voice is like fire, like the sound of thunder, and their eyes

are like[?][65] the sun. They rule over the wheels of flame, and they have wings to fly."

Angels of the third dwelling

[...] with faces like horses, looking like torches, speaking and trembling, moving and flying, like the sound of every wind, flying to every side[66].

These are the names of the princes who serve in the third dwelling. The first is יחניא"ל (Yachni'el), with twelve angels serving before him; they are set over every matter, whether to make pass or to extinguish[67]. The second is רהטיא"ל (Rahati'el), with twelve angels serving before him; they rule over every matter, on a chariot of fire and horses of fire, to make them run and to make them stumble. The third is דלקיא"ל (Dalki'el), with twelve angels serving before him; they rule over flames of fire, to set the house alight and to sink [it] in the depths[68]. In it they play every instrument of song before the Holy One, blessed be He, and סנדלפון (Sandalfon) is appointed over it and binds crowns for his Maker. The Work of the Chariot says that Sandalfon binds tefillin [for] the Eternal[?], the Lord, God of Israel; and in the tefillin it is written: "Who is like Your people Israel?" (1 Chronicles 17:21).

More names in the third level

These too are the names of the angels who serve in the third level with דלקיא"ל (Dalki'el), who stands there and rules over flames of fire: נוד"ה (Nudah), אוי"ל (Oyel), מלכי"ה (Malkiyah), אוליא"ל (Oli'el), הריא"ל (Hari'el), חביא"ל (Chavi'el), שלחיא"ל (Shalchi'el), נגריא"ל (Nagri'el), כמביא"ל (Kamvi'el), עקריא"ל (Akri'el), ססגיא"ל (Sasgi'el), גוביא"ל (Govi'el), הומיא"ל (Homi'el), אמליא"ל (Amli'el), חלמנו"ף (Chalmanuf), ומחניא"ל (and Machni'el), הרסיא"ל (Harsi'el), אבגיא"ל (Avgi'el), מסריא"ל (Masri'el), אמעיא"ל (Am'i'el)[69].

Servants in all seven dwellings

These are the names of the angels who serve in all seven dwellings: in the first dwelling עניא"ל (Ani'el); in the second צדקיא"ל (Tzadki'el); in the third חסדיא"ל (Chasdi'el); in the fourth דורניא"ל (Dorni'el); in the fifth גבריא"ל (Gavri'el); in the sixth ברקיא"ל (Barki'el); in the seventh מיכא"ל (Mikha'el).

Angels of the sea

These are the angels who serve in the sea and in all that is in it: קוחיא"ל (Kochi'el), הוחיא"ל (Hochi'el),, חבריא"ל (Chavri'el), נקי"ם (Nakim), ונא"ה (and Na'ah)[70].

Angels over the caves

These rule over the [...] caves, by [...] angels: מרמראו"ת (Marmara'ot), סרפיא"ל (Sarfi'el), סכניא"ל (Sakhni'el), לקביא"ל (Lakvi'el), חניא"ל (Chani'el), גדיא"ל (Gadi'el), כרמיא"ל (Karmi'el), יסעיא"ל (Yas'i'el), מסריא"ל (Masri'el), ליסיא"ל (Lisi'el)[71].

The Name of twelve letters

This is the Explicit Name. It is the beginning of all the names and the start of the Name of the upper and lower beings, and its secret is male and female: ברס"ס אד"ס ותנ"ס[72]. The name of four letters is יהוה (YHVH). This is the glorious and awesome Name. It tells us of the existence of the world, which is called the First Cause of all that exists, whose existence is necessary in itself; from Him comes the necessity of the existence of everything, for every creature was filled by His wisdom and His will, as the wisdom of His will, blessed be He, decreed. From it is also derived the Name of twelve letters, meaning of twelve words, and this is its form: יהוה יהיה יהוה הוה הויה ההיו והיה והיה ויהה היוה הקוי[73]. These names follow, according to their form, from the

Unique Name, and their meaning and teaching are set out and explained from the names written after this.

The Name of forty-two letters

And here is the Name of forty-two letters:

אבג יתץ קרע שטן נגד יכש בטר צתג חקב טנע יגל פזק שקו צית (Avag Yatatz Kera Satan Negad Yakhash Batar Tzatag Chakav Tana Yagal Pazak Shaku Tzit)

This Name is holy and sanctified. It is known from its interpretation, and it comes out of the book of Genesis in the Torah: from the ב of בראשית ("In the beginning") to the ב of בהו ("void"). It is known that the whole Torah is names of the Holy One, blessed be He; this is a proof from the Torah, known and understood by the Kabbalists. And here it is:

The seventy-two names of three letters, set in the print in seven and a half lines:

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו ההע
יזל מבה הרי הקם לאו כלי לוו פהל נלך ייי מלה חהו
נתה האא ירת שאה ריי אום לכב ושר יחו להח כוק מנד
אני חעם רהע ייז ההה מיך וול ילה סאל ערי עשל מיה
והו דני החש עמם ננא נית מבה פוי נמם ייל הרח מצר
ומב יהה ענו מחי דמב מנק איע חבו ראה יבם היי מום

Know that all these names are explained here in the interpretation of the secrets of these seventy-two letters, through which those who prophesy[7] attain the life of the World to Come[75].

The Name of seventy-two names

"O God, You have taught me from my youth, and until now I declare Your wonders" (Psalm 71:17), YHVH. The glorious and awesome Name, explained

in seventy-two names, which comes out of the mouth of the High Priest[?76]

in holiness and purity, as it was received, properly; and it is the one that comes out of three well-known verses, which come out of the measure; and they all come out by way of middle, head, end, for the three letters in each name[77]. These matters are awesome and very hidden, for they are powers of the upper measure and awesome and exalted letters, which

Moses divided into three very awesome verses in an exalted and hidden secret that was made known to us. Through them the wise know every exalted and hidden secret, for in them is the secret of the upper heaven and earth, from the secret of the letters. They are divided into three groups, and their sign is "I shall set twenty-four, twenty-four of Your names"[78]. But in the awesome book[?] they are divided into ten awesome parts, seven in each part. In them is hinted the whole secret of the upper Exodus from Egypt; these are their matters: the secret of the angel of God, the secret of the clouds of glory, the secret of the power of the sea and the waters, the secret of the stretching out of Moses' hand over the sea, the secret of the camp of Egypt and the camp of Israel, light and darkness, day and night, and the secret of the east wind (Exodus 14:19-21). All these are awesome, exalted things, hinted in the power of the secret of the ten Sefirot. This is their meaning, in an exalted and awesome secret, in the secret of the thirty-two interpretations, which are explained in the deep secret in their place. The explanation: that "the angel of God" means awesome, exalted powers, as far as Yakhin and Boaz (יכי"ן ובוע"ז), which surround and encircle Netzach and Hod (נצ"ח והו"ד)[79] for Israel the Elder; and the two pillars withdraw and rise, one from here and one from there, up to the place of the emanation of the depth[?], to light and darkness, to the Mother[?80]. Israel the Elder is surrounded by Yakhin and Boaz in their midst; and the Night, which includes all of them, gives light from the light and darkens from the Mother[?]. By this the camp of outer Egypt is separated

from the pure powers that cleave to it, and the emanation[?] lights up the Night, to give it light like them. And then "the one came not near the other" (Exodus 14:20), as it is said, "Let the waters be gathered into one place" (Genesis 1:9). And then "one called to another" (Isaiah 6:3): Michael (מיכא"ל) and Gabriel (גבריא"ל)

stand on the right and on the left and give permission to each other; "and He called the dry land earth" (Genesis 1:10), and also the source of the waters; "and saw that it was good" (Genesis 1:10). Kalach and Yat (כל"ח וי"ט)[81]: Moses, his form exalted[?] in his Netzach, who struck it into seven streams (Isaiah 11:15), the ancient Shevarot[?82], and the power of the Hidden Ancient in every being and being (הוי"ה והוי"ה). All these are secrets of wonders, awesome, exalted powers, all of which come out of the power of Binah (Understanding), which brought them out to the light of the paths, the clouds of glory, the heavens[?], and every angel and exalted power that were all purified in the secret of the upper Egypt, from which come powers, exalted and awesome, fine engraved, hidden, clear and pure forms, which

He included and joined, form with its form and power with its power, and included them in the secret of its circuits[?]

and its judgements, which are called the upper Great Sanhedrin, cleaving [to it], and included in them are seventy-two awesome, exalted spirits, divided into three parts of twenty-four, twenty-four names, each part a power in itself. They are further divided into ten parts, seven in each part, each one exalted in itself; and from each part come awesome and mighty workings, by the power of the joining of the names, their form and their power, which are explained in their place, for one who understands.

They are further divided into seventy-two words of the words of the upper angels, and in seventy-two languages of names, and each word is also an ex-

alted and awesome power in itself.

They are further divided into forty-six awesome, exalted letters, forms that are joined[?83], and powers of substance, each one in itself. And further they are divided into forty-three (another reading: 230[?])[84] fine, engraved, awesome, exalted and hidden forms, from which come exalted powers, hosts of hosts, ten powers for forms, letters, exalted names, awesome and mighty words, and exalted judgements; all of them are called together the Explicit Name, which includes them all, and they cleave together in the Name that is included from them, and with all their powers they come from the Name אדני (Adonai), א"ל (El), אלהים חיים (Elohim Chayim, Living God), צבאות (Tzevaot), and all the awesome appellations, which are called in the holy tongue the Explicit Names, in all these powers mentioned, for all is included in the name אד"י (Adonai), emanated from the concealed and hidden Name. From this, all that is seen in His letters ...

Part VI

The Seventy-Two Names

Their meaning, joining and shape, and the workings by sevens

The four-letter Name and the ten Sefirot

[...] in its letters, and it is not called by a name that thought and reflection cannot reach, nor knowledge, nor reckoning, nor strength, nor imagination, except the four pure letters, which are not pronounced. In them is the secret of the Unity, in the secret of the ten Sefirot joined into one special Unity, the complete Unity, and from them all that was mentioned above unrolls. Since everything is contained in the secret of the four elements, the high, awesome, hidden letters, in which the Unity lies, from them come the ten high Sefirot with all their workings, their ways, their circuits and their powers; all are included in one another in a single special Unity.

The seventy-two Names

And the secret of the seventy-two awesome Names, called the Explicit Name: all of these are holy, pure and strong powers that act in every matter for the one who, as a trained receiver, pronounces them. In them, in their powers and workings, lies the secret of the figure, the power and the angel that comes out of each figure and letter, according to its measure.

Knowing the angel, sphere and star of each letter

From each Sefirah a person can learn names, power and angel by the name of each of its letters; from it everything unfolds. From it he learns the power of every utterance, angel, sphere, star and every high thing. So every discerning person who understands awesome things will have every awesome and exalted secret opened to him, hidden and concealed, and will understand the secret of the sequence of the letters, their secrets, their meaning, their figures and all their movements. From here the discerning one learns to join high names and letters and to permute the letters of the great and awesome Name.

It is already written, explained and set out how each name works by its power, how it is to be spoken, shaped and reckoned, and how its power is measured to bring about each thing and to act as it is specified, only in holiness and purity as stated there, and he must not set aside one of its "retinue" on high. Set your heart firmly on this, with complete intention, to understand all these awesome matters.

The meaning of the four-letter Name

And the meaning of the awesome and exalted Name, the Name of the Unity, the Name of four awesome letters: in its figure it is **י״ה** (*Yah*), in its power it is awesome, and in its meaning it is **ו״ה** (*Vav-He*), in its secret. All the names mentioned, each and every name in its meaning, hidden and concealed, reversed and handed down, letter and figure, all of them in a known measure, point to its power and to its exalted and very lofty place, each one according to its cause, and the figure is the cause of every letter, in its figure and its power. From here you will understand everything thoroughly.

The secret of the Name and the "release" (שמטה)

Know that all the power of the honoured and awesome Name lies in its hidden secret, and this is the explanation of the Name of four awesome letters. They teach the secret of the great truths, joined and bound to the truth, and because of the secret of the **שמטה** (*shemittah*, the "release" or cosmic sabbatical cycle) a small light comes from them in the hidden secrets. For **יה״י או״ר** (*"Let there be light"*): from it comes the positive commandment, as it is written *I am the LORD your God* (Exodus 20:2), and the negative commandment, as it is written *Let there be* (יהי) light, as our sages said: *"I am" and "You shall have no* (לא יהיה) *other gods" we heard from the mouth of the Almighty* (Makkot 24a). On this it is said: *as the mother, so the daughter* (Ezekiel 16:44): **אם** and **בת**, then **יהיה האם לבת והבת לאם**. Then you will understand the secret of the letter

ה (*He*) in its shape and in the secret of the release; they are called **שלום** (*shalom*, peace), for it is peace, and also in its shape, for such is the name of the release in its secret.

Yod, He and Vav: the Sefirot in the letters

The secret of the matter: joining **י"ה** points to three high things, like the **יו"ד** (*Yod*) with its tip and its tail; **ו"ה** are five Sefirot (נ"ה); and another *Yod*, high and spiritual, in the secret of the letter י. This is the exalted and hidden secret, in the secret of the hidden **אל"ף** (*Aleph*). For the *Yod* and the ד (*Dalet*) are joined and not joined, because of the release of Isaac; *Yod* and *Vav* are always joined; *Dalet* and *Vav* are joined. The ה (*He*) is for the world of the Jubilee: now they are joined one to another as **יה"ו**, for the ה is below, and above it will be called **יהו"ה**. The ה changes for the א and the ב in the Name of four letters mentioned: א for the upper ones and ה for the lower, joined one to the other, one in place of the other, now and in the time to come. Now it is written *from between the two cherubim He will speak* (Exodus 25:22), and in the time to come *Yours is the day, Yours also the night* (Psalm 74:16). As it is said, *the God of Abraham, the God of Isaac and the God of Jacob*: Isaac is in the middle, and in the time to come the ה will go up in place of **י"ה**, and it will be said in the high secret, *the great, mighty and awesome God* (Deuteronomy 10:17), to join peace.

When the *Yod* builds a palace, a full Name will be spoken over a full world, for a true unity and peace at the end. The ה points to the two cherubim and the ו (*Vav*) to Tiferet (*Beauty*); so they are always joined. The Name **י"ה** is joined to the upper ones and pictured in the lower ones at the end of the release, *and she returns to her father's house as in her youth* (Leviticus 22:13), as it is said, *Yours is the day, Yours also the night*, in the secret of **יה"י אור**. For this is the secret of the Name **הוי"ה** among all things: at the beginning **יה"י אור"ר**, and **ויה"י** (*and there was*) at the end in its place. Then the Name of four letters will

be full and whole, and the letters joined to the Name rise up to the place of emanation (*Atzilut*), in the high, awesome and hidden Name **יה"ו**, which is called in its secret **שלום**, as it is written: *and he called it, The LORD is peace* (Judges 6:24). And He is called **אל** at the time of the release, and they change places because of its secret. This is the exalted secret in all of them: five going up and five going down, filled into one unity in the middle; and very awesome: four going up and two going down, filled in the middle of the ladder into one.

Two glosses (הגה"ה)

First gloss. The first ה of the Name and the last ה are two handles, to bring the א close to its two handles; and the one was bound, and that is the shape of ה: **יו"ד דל"ת**. **י"ד** has the value of **את"ד**; with the word, up to its tip and tail. Its body points to three Sefirot; ה to five Sefirot, making seven; for the tip of the *Yod* is not counted; and the last *Yod* of **יה"י** points to the last three: so ten Sefirot are hinted in the word **יה"י**.

Second gloss. Esau will be **לקש"ה קנ"ס** *and a reed, and will be cut off; and for Israel, the time of the end of the release* has the value **שס"ע** (370); with the letters and the word, it makes **שע"ו** (376), the number of **שלו"ם** (*shalom*). And **שע"ו** means "from your sayings". This is Esau the wicked, of whom our father Jacob said, *and I return in peace to my father's house* (Genesis 28:21): there will be peace for me in place of Esau. He is **שו"ע**, a son of Canaan. If you look at the number of **אח"י** (*my brother*) beside Esau, it makes **שנ"ה**[7], the number of **נשמה** (*soul*), of which he said *Deliver me from the hand of my brother, from the hand of Esau* (Genesis 32:12). He said "from the hand" twice: **מיד** has the value of **ד"ין**; "deliver me" hints at the End: with its letters it is **נח"ק**, the number **שנ"ה**[7] with the word. He prayed about the troubles that will come at the time of the redemption, to give relief between them, *and it will be revealed: He who sits in heaven laughs at them* (Psalm 2:4); *reveal Your kingdom over us*. The hint is **יצחק**

(*Isaac*) with an added *Yod*: it is the Crown, as is known. And there is a crown of kingship on her head, *and he made her queen in place of Vashti* (Esther 2:17): **עש"ו** has the value of **מושל** (*ruler*, 376). *Peace.*

Wisdom and the offerings

Wisdom, where shall it be found? (Job 28:12); *Where shall my help come from?* (Psalm 121:1), *to give those who love Me substance* (Proverbs 8:21), from which ו and ה, in its secret, for from there it divides and becomes the heads, and all its host and all its camps, and in it and with them the secret of the offering: a person offers of the animals, *when any man of you brings an offering... of the cattle* (Leviticus 1:2), in the secret of the face of the ox that was turned into the cherub; the pure animal and the pure bird, because of the release that causes it in the animal, and the animal is pure in the secret of the one who purifies in purifying waters. For of the release there remains, for the need of the worlds, the measure of water and kindness; and so of every release, what remained of them for the guidance of the worlds goes out of each release. And so this release purifies and brings near: from the flock is the chief offering, as it is said, *you shall bring your offering* (Leviticus 1:2), by the house of kindness, *Zevul* (the fourth heaven): this is a hidden secret. And if of the bird, it is true in a hidden secret, and if their creation is not mentioned, it is because they are so deeply hidden.

The thirteen boundaries and the 613 commandments

Even when upper and lower were joined in this, He did not create them by the whole Name: ten qualities of might that do not return empty, because of the place where they draw their nourishment, where the thirteen diagonal boundaries are, and from them the chief of the oath in its circuit. Moses hinted at this when he said *And now, let the power of my Lord be great* (Numbers 14:17), for with this will be a whole joining to the 613 whole command-

ments, a full Name and a high Name, for from there everything turns; and the seventy-two bridges to the seventy-two awesome Names, whose workings are very great. And this is the first.

The first three of the seventy-two Names

והו (*Vehu*) teaches, by the great and honoured Name, in its joining and its figure, four powers that teach the totals in the twenties and more, for it is the crown of Tiferet that is called ו and ה; and on this the author of *HaTemunah* said (ועזאב"ה) that the flow comes down into the sanctuary of **יהו"ה** and from there down to the whole world.

ילי (*Yeli*) points to the high LORD, blessed be He, exalted above, complete mercy, all white, from whom comes might to the upper ones and might to the speakers of blessing[?]; its figure is four powers that teach the matter; and on this the author of *HaTemunah* said that He is first before all that is first, and its joining and its figure teach the matter.

סיט (*Sit*) teaches great mercy, complete and not complete, in which are justice and righteousness in the land of the living; and the joining of three powers that teach the matter...

The seventy-two names, continued: their meaning, joining and shape

Each entry gives one three-letter name from the seventy-two, says what it "indicates", what its joining (חבור, the combination of its letters) and its shape (ציור, the drawn form of the letters, counted in "powers" or strokes) show, and quotes the author of the Temunah. The recurring abbreviation ועזאב"ה stands for "and on this the author of the Temunah said" (the text itself spells it out under כהת).[1] Terms of the sefirot are kept: Crown (כתר),

Wisdom (חכמה), Understanding (בינה), Kindness (חסד), Beauty (תפארת, ת"ת), Eternity (נצח), Foundation (יסוד), Diadem (עטרה).

סיט (SIT), END OF THE ENTRY

... are indicated by it, and its shape is four powers, for two are joined and two are one inside the other: the Presence inside the Dwelling. And the five of them, seven, indicate the place of life in Eternity. On this the author of the Temunah said: "He was, and He is living and enduring for ever."

עלם (ALAM)

It indicates two existences in the place of the perfect ones, may it be exalted, among the upper judges, and between them to judge all. Its shape is seven joined powers that indicate the whole building. On this the author of the Temunah said that He is the One who sees, and His will is with the judges, to do judgement in Egypt with three verses from which all comes; and from the secret of the Creator, a foundation for the Diadem, the "heart of Israel", the upper middle Beauty. These indicate the matter.

מהש (MAHASH)

It indicates the secret of the four compartments of the tefillin, and the Yod cleaves to the upper, hidden light. Its joining indicates Diadem, Beauty, within the He contained in the tefillin, the letter Shin. Its shape indicates a complete building, the garments of the priest, which indicate the matter. On this the author of the Temunah said: by the power of Eternity, the Victor, which is "blessed be He", the first; its shape is the victors, to cleave to the righteousness of the fathers and their power.

ללה (LELAH)

It indicates chariot upon chariot to the One, in the secret of two, and rising. Its joining is Beauty and Beauty for great mercies, joined to one unity. Its shape is six powers that indicate the matter. On this the author of the Temunah said that the world was created in mercy and with ten utterances, from the known utterance, the last one; from its joining you will understand the matter.

אכא (AKHA)[2]

It indicates the Foundation, to which all souls and names come for life eternal, in the cleaving of Wisdom and of the Shemittah (release). Its joining indicates three sefirot, shown by the three vowel points ḥolam, shuruq, ḥiriq. Its shape is seven powers which show that it cleaves within them. On this the author of the Temunah said that it indicates atonement, rest and life. From these powers you will understand the power of the workings in their measure, and so for all of them.

כהת (KAHAT)

It indicates what the author of the Book of Workings said. Its shape is five powers, all of them indicated by the Yod clothed in the building of these forms, which come to it from the Torah; and from their joining you will understand that it is the prayer for peace, "righteousness to the righteous". On this the author of the Temunah said (the initials mean "and on this the author of the Temunah said"; so received the great rabbi, the holy lamp, our master Rabbi Levi Yitzchak, who heard it from the holy mouth of his teacher, the man of God, our master Rabbi Dov Ber, of blessed memory)[3] that He is the creation of our God in heaven, "a herald from the upper sages".[4]

חזי (HAZI)

It indicates that the unity is joined to Kindness. On this the author of the Temunah said: "The Lord is high above all the high", meaning above all the measures. Its shape is four powers that indicate the matter and unity. Its second joining, the He in the Yod, and the rising indicate the matter to those who understand: that the Yod rises to the He, and both are in Eternity, to one unity.

אלד (ALADH)

It indicates chariot upon chariot to the One, Beauty. On this the author of the Temunah said that He rises upward. Its joining is three powers: Kindness and Beauty, in the upper Beauty. Its shape is six forms, Diadem and Beauty, to the One.

לאו (LAV)

It indicates two agents who receive from Understanding. On this the author of the Temunah said that the Yod was raised up to judgement in Egypt from the place of rule and of Fear. Its shape is six powers joining to the One and indicating the matter; and the joining is a unity of three to the One.

ההע (HAHAʿ)

It indicates what the author of the Book of Workings indicates, and from the joining it indicates two agents.

יזל (YEZEL)

It indicates the Yod in the Great Name, in the power of Eternity. Its shape is four powers that indicate the matter to one who understands. On this the author of the Temunah said: with the Yod He made all, and by His will all

the powers of sphere and angel come from the power of Eternity. Its joining indicates two agents who rule over every power, in the power of Eternity.

מבה (MEBAH)

It indicates that the Great Name set its power in the seventy that are called "the Lord is one"[?].[5] Its shape is six powers that indicate the six directions and the matter. On this the author of the Temunah said: the power of the Holy One, blessed be He, which He sent to Moses Himself and in His glory; and its joining is Beauty in Wisdom, in the Diadem, and in every word of the Lord and power of the Lord. From these powers you will understand the power of the workings.

הרי (HARI)

It indicates the unique Name, joined from all ten. Its joining is three powers for the word of the Lord, called "the land of the living", joined together. Its shape is four powers that indicate the matter. On this the author of the Temunah said that He is the Lord among the upper ones.

הקם (HAQEM)

It indicates two agents and the twelve diagonal boundaries impressed in them. Their joining is the Diadem joined to Understanding and to Beauty, which indicate the matter.[6] Six powers indicate Understanding, which brings forth (by oath) the thirty-two agents. On this the author of the Temunah said: "a remembrance to the Lord by His name".

לאו (LAV), SECOND

It indicates the three of them in Beauty. Its shape is six powers: Diadem and Beauty joined, and Beauty between two Wisdoms, as it is said, "from between the two cherubim He spoke" (Exodus 25:22; Numbers 7:89). Beauty, in

which all is contained, and all is divided into three holinesses. On this the author of the Temunah said it indicates the holiness above. Its joining is the name of the Lord for them.

כלי (Kali)

It indicates the Name contained in the four doors of the upper world. On this the author of the Temunah said: those contained in mercy. Its shape is four powers that indicate the matter, and their joining is Diadem, Beauty and Wisdom, which indicate the whole building.

לוו (Lav, with double Vav)

It indicates the utterance "thus" (כ״ה) impressed in the Yod; its shape indicates the same, engraved in the twelve constellations of Israel.

פהל (Pahal)

It indicates two agents one within the other. On this the author of the Temunah said that the mercies of the Lord are constant, since they are one within the other. Its joining indicates this. Its shape is six powers which show that the Diadem cleaves and is bound in Kindness and in mercy and draws near to the perfect upper ones.

נלך (Nelakh)

It indicates the Great Name that brings forth (by oath) with the power of the staff of Moses, in its power to work wonders. Its joining indicates the thirty-two from Understanding. Its shape is powers that indicate the matter: that one receives from the other, and from this come forth the workings mentioned.

ייי (YEYAY)

It indicates the three, in the secret of the three points united from the upper Ehyeh, by way of the middle line, down to the Yod that cleaves on the Sabbath, the third. On this the author of the Temunah said that the last is the highest when it cleaves to the rest of the world, which is the seventh of all; and He is with them in the Jubilee, for the power of the Lord and the power of the world, by hint. Its joining indicates this, and its shape too.

מלה (MELAH)

It indicates two agents under whose hand all revolves, for every one Crown and the unity of the Lord; and so the Father ... (אב"ה).[7] Its joining indicates this. Its shape is six powers which show that "the daughter returns to her mother".

חהו (ḤAHU)

It indicates the four elements under the Yod, from the power of Beauty. On this the author of the Temunah said: from the power of four elements. Its joining indicates the measure of Aaron, who draws near by the last He, in Beauty. Its shape is five powers that indicate the matter for the whole building.

נתה (NETAH)

It indicates a man from whom permission is given to the Destroyer, but He Himself is the one who grasps (another reading: seizes)[8] the world in righteousness, to join them to the Righteous One. On this the author of the Temunah said that He is contained in two measures. Its joining indicates this. Its shape is five powers, indicating the secret of the souls that go out from Understanding and pass through the domain of "Righteous" to "Faith". And He said "with great might", because Beauty is joined from them.

האא (HAʾA)

It indicates the three measures contained in the name Ehyeh, the perfect ones. On this the author of the Temunah said: and in the power of the Lord and the measure of Truth. Its joining indicates the six contained in them. Its shape is eight powers that indicate the matter: everything contained in Jacob, the form of Kindness and Truth. This is the secret of the form of the complete building, upper and first and last, for one who understands its awesome secret.

ירת (YERAT)

It indicates that all move, and He does not move from His place for ever. On this the author of the Temunah said: in His unity, for He endures for ever. Its joining indicates two measures that receive from one another, down to Fear. Its shape shows that all is joined in the Yod and in its tip, as an end that never moves.

שאה (SHEʾAH)

It indicates Eternity in Beauty, in its power to work in Egypt, the gracious one above. On this the author of the Temunah said that He went out from His place to judge in Egypt, for the seventh cleaved to Him to pass through Egypt and strike it. Its joining indicates the matter, and its shape is eight powers, all of them at work in Egypt;[9] from this you will understand its working.

ריי (RIYI)

It indicates the letters of the sefirot that go out from the Crown, and Understanding from Wisdom. On this the author of the Temunah said: from the last Sabbath, Wisdom. Its joining indicates ...

The seventy-two names, continued

Each entry gives one three-letter name, what it "indicates", its joining (חבור) and its shape (ציור, counted in "powers"), and quotes the author of the Temunah (ועזאב"ה, "and on this the author of the Temunah said").

ריי (Riyi), end of the entry

... this, and its shape is three powers that indicate the inheritance of Wisdom and the upper Wisdom.

אום (Om)

It indicates two agents that are called by the name "in the Lord", with the Foundation within them, which is still theirs. On this the author of the Temunah said: "The righteous is the foundation of the world" (Proverbs 10:25). Its joining indicates this, and its shape is six powers that indicate the six directions.

לכב (Lekhav)

It indicates a throne for the throne of the Lord. On this the author of the Temunah said: the One who rides upon the fathers. Its joining indicates the Diadem between Wisdom and Understanding; its shape is five powers joined to Beauty, and ח"ע בר"ה דפי"ס (abbreviation not resolved).[1]

ושר (Vesher)

It indicates the keeping of the oath in its circuit, and at the end it cleaves; and so the Lord is the master of the Kabbalah. Its joining indicates this, and its shape is six powers that indicate the matter.

יחו (YEḥU)

It indicates two agents from the Name to the One Lord, and He said "blessed be He". Its joining indicates the Name in all the crownlets (תגין); its shape is four powers that indicate the two lights, and the secret of two agents to the Lord; and its joining shows this.

להח (LEHAḥ)

It indicates two existences in the place of Wisdom and Understanding, which flow into the Yod, which is in the place of the upper Man, or is He himself. Its joining indicates Understanding flowing into the Yod; its shape is powers that indicate the matter.

כוק (KEVAQ)

It indicates the Name with the judgements as one power. Its joining indicates Diadem, Beauty and Understanding; its shape is five powers that indicate Kingship joined with Understanding and with two agents. Here you will understand the power of the working.

מנד (MENAD)

It indicates "as Moses went up on high", and it has already been explained with its joining; its shape shows that Understanding works in Kindness through two agents, and they flow forth.

אני (ANI)

It indicates that this is filled from that, so that the Yod is whole and made up of the Yod and the fifty gates. On this the author of the Temunah said: like the holiness above. Its joining is in Beauty, and the Yod joined to Understanding; its shape is five powers that indicate the matter.

חעם (ḤAʿAM)

It indicates, in power, the powers of the camps of the moon in the twelve tribes of Israel, and Beauty between two measures of the Lord. On this the author of the Temunah said: engraved in the Name, for all is from Him and in Him. Its joining indicates the whole building, and its shape is seven powers that indicate the matter.

רהע (REHAʿ)

It indicates the Yod that rides on the Aravot, over the Yod, the Living Creatures and the Seraphim and the branches, and all is beneath Him. Its secret is that all is a chariot for the Yod, and also all is for Beauty. On this the author of the Temunah said: and the four-letter Name is over all. Its joining and its shape indicate the matter.

ייז (YEYAZ)

It indicates the twenty-two letters in the chariot of the Lord, and the He for the last He, to give it meaning. On this the author of the Temunah said: the measure of the He, for the last He. Its joining is two Wisdoms in Eternity, which indicates the matter, and its shape likewise.

ההה (HAHAH)

It indicates Understanding, Might and Diadem, and from them the power of the inner Diadem. Its joining is likewise, and its shape indicates the six powers in Kindness.

מיך (MIKH)

It indicates three makings: sphere, angel and garment; and the Yod, of them they are a throne for the Yod, and they are the power of the branches. On this the author of the Temunah said that high and low are all contained in

the Yod. Its joining is the name of unity over all, and its shape is four powers that indicate it. From this you will understand the power of the working.

וול (VAVAL)

It indicates two agents, which is the forty-two-letter Name, exalted in unity; and they are called the foundation of the world, of the twelve diagonal boundaries. On this the author of the Temunah said that they are the House of the Lord, the Sanctuary, with the Name upon it. Its joining and its shape indicate the matter.

ילה (YELAH)

It indicates upper and lower Wisdom. On this the author of the Temunah said that five measures of the thirteen measures: four are mercies and kindnesses, and the fifth is made up of all thirteen. Its joining indicates this, and its shape is five powers: the Yod receives from all of them.

סאל (SAʾAL)

It indicates that they are three angels: אכתריא"ל (Akatriel), אדריא"ל (Adriel), סנדלפו"ן (Sandalfon),[2] and they are the twenty-eight (or: the power of) three palaces in the ten sefirot. On this the author of the Temunah said: by the power of three letters that lead the worlds from the power of the Highest, and the upper ones are mercies, and the three are contained. Its joining is ג"פ הפ"א (abbreviation not resolved) for the One unity,[3] and its shape is seven powers.

ערי (ʿERI)

It indicates that the barren one has seventy steps: these are the powers under her hand, all the branches, the powers under her hand, all down to the tenth, "holy to the Lord", the honoured Name. On this the author of the Temunah

said: with the Yod, all of them are holy and doubled, for the tenths are doubled in all and mixed in all. Its joining indicates this, and its shape is five powers that indicate the matter.

עשל (ʿASHAL)

It indicates that the Diadem is the keeping of the oath, the camps of the moon and the thirteen diagonal boundaries. On this the author of the Temunah said that they are the seal of the rainbow, for the keeping of the earth. Its joining and its shape are seventy powers that indicate the matter, and in secret.

מיה (MIYAH)

It indicates two agents for one unity. On this the author of the Temunah said that the hidden Name was not known from them, for they are for Moses. Its joining is Beauty: she and the Yod with the Diadem. Its shape is five powers that indicate, for the receiver, from his mother the right side, in secret.

והו (VEHU)

It indicates the third crown, which is the third part; and Vav He Vav, as it is said, "its end is fixed in their beginning" (Sefer Yetzirah 1:7), for the unity of the Lord. On this the author of the Temunah said: it is the secret of the last He of the Name, in the last third part. Its joining is the whole building, for the unity from Yod to the Diadem, and its shape is four powers that indicate the matter; from this you will understand.

דני (DANI)

It indicates that it is the root of three names for the Diadem, three letters from the three of them. On this the author of the Temunah said that it is the root of the Name, from which comes יה"ו (YHV), in three holinesses: upper,

lower and middle. Its joining indicates this, and its shape is three powers that indicate that all is one unity.

החש (HAḥASH)

It indicates the root of the building in the Name, and all is contained in the Yod. On this the author of the Temunah said: and the three, all is contained in the upper Eternity. Its joining indicates the matter, and its shape is eight powers that indicate the whole building.

עמם (ʿAMAM)

It indicates the branches of the Tree, from the Yod and from the He, power for all. On this the author of the Temunah said: from the branches of the Tree comes power to the spheres and stars, from the power of the movers. Its joining indicates upper and lower, joined as one in the Foundation with them, and its shape is seven powers that indicate the matter.

נגא (NANAʾ)

In the Foundation, it indicates the secret of four powers which come from the power of the living blessings; these are awesome powers that come out from the radiance of the brightness of Wisdom, and all is hidden in Wisdom: a hundred upper and awesome days, and one unity over all that is hidden and concealed. On this the author of the Temunah said that the upper powers praise the Name every day with a hundred kinds of praise, and for this Israel instituted a hundred joined blessings. Its shape is five powers that indicate the matter.

נית (NIT)

It indicates, in the secret of ההיי"ו (HHYV),[4] that He gives permission to the Destroyer, and it is turned into blessing for Israel. On this the author of the

Temunah said that He is the Righteous One who has the power of the Yod, and from there to the known world, and all is one seal. Its joining indicates this, and its shape is four powers that indicate complete unity.

מבה (Mebah)

It indicates, in the power of the Diadem with its heaps (of meanings), that all is pictured in man. On this the author of the Temunah said: it is fitting to descend into man, who is a small world. Its joining indicates all for the unity of the Lord, and its shape is six powers that indicate the Yod and are contained in the He.

פוי (Poi)

It indicates (the Holy One) Himself and in His glory, who acted in Egypt. On this the author of the Temunah said that the ten plagues weigh as much as the Ten Commandments. Its joining is a sanctuary within a sanctuary, and the joining of two agents; its shape is four powers that indicate the matter. From these powers you will understand the workings.

נמם (Nemam)

It indicates the light of the moon in the sun, and the light of the sun, both joined in two. Then the Presence will dwell, at the time when Israel keeps the Shemittah and the Jubilee, to join them together. On this he said that the holy one, which is the garden (גו"ן), is in the holiness of the Diadem. Its joining indicates two lights, to join them in the Jubilee, and its shape is five powers that indicate the end of the Shemittah in the Jubilee.

ייל (Yeyal)

It indicates that the Yod is exalted above all that He created to make. On this the author of the Temunah said that this power is exalted above all. Its

joining indicates the building, and with them, for one unity; its shape is four powers that indicate the matter.

הרח (HARAḤ)

It indicates complete unity; and so אב"ה. Its joining indicates "the land of the living", for a complete building, and its shape is five powers, contained in all.

מצר (METZER)

It indicates these two names whose working changes before the Omnipresent, found there for the need of the hour, in secret. On this the author of the Temunah said: and all is one, and there is no second in power. Its joining indicates this, and the Diadem of Beauty in Understanding; its shape is five powers that flow into it, and all of them are contained in the Yod.

ומב (UMAB)

It indicates four powers of the Name in the twelve boundaries, for the turning of the day, to light it ...

THE SEVENTY-TWO NAMES, CONCLUDED

Each entry gives three-letter name, what it "indicates", its joining (חבור) and its shape (ציור, counted in "powers"), and what the author of the Temunah said about it (abbreviated ועזאב"ה, "and on this the author of the Temunah said"). Sefirah terms are kept: Crown, Wisdom, Understanding, Kindness, Beauty (תפארת), Eternity, Foundation, Diadem (עטרה).

ומב (UMAB), END OF THE ENTRY

... to give it light, and the night in its camps. On this the author of the Temunah said: to lead them from east to west, to one unity. Its joining indicates this, and its shape is five: all is contained in the secret of the Yod.

יהה (YAHAH)

It indicates a unique unity with the Diadem. On this the author of the Temunah said: the secret of the He, which grasps its world from what it received. Its joining indicates this, and its shape is five powers which show that all is contained in the Yod.

ענו (ANU)

It indicates that the Assembly of Israel is weighed equal with the upper ones. On this, when these and those sanctify and unify together, upper and lower ones alike are joined and contained together; but the nations[1] are outside and scattered. On this the author of the Temunah said that it indicates the scattering of the tongues. Its joining indicates the matter, and its shape is five powers, all contained in the Diadem. From this you will understand the power of the working.

מחי (MEḫI)

It indicates the two holy ones, the Assembly of Israel, joined to the Most High, to make the unity of the Lord among the upper and the lower ones, "to join the tent together" (Exodus 26:11). On this the author of the Temunah said: so that He may be with them in one power and one joining. Its joining indicates the secret of two agents with the whole building, and its shape is five powers which show that all is contained in "the strength of the will".

דמב (DAMAB)

It indicates seven lamps from Beauty and seven in the Diadem. On this the author of the Temunah said: as seven give light above, so seven below, and these are the seven righteous ones. Its joining indicates this, and its shape is five powers which show that all is contained in the Yod.

מנק (MANAQ)

It indicates, in the name, four, two measures around Beauty; so from them two powers of angels around the Diadem, which is called the Tree of Life, the known Tower of Jerusalem. On this the author of the Temunah said that from them the upper power flows into the Garden of Eden. Its joining indicates the joining of the whole building, one in the other, into one power, and its shape is five powers which show that all is contained in the Diadem.

איע (AYAʿ)

It indicates two agents. Moses turned it about in the secret of his own need: he did not wish his soul to be in the upper Jerusalem and his body in the lower Jerusalem, and he asked from the Most High to the Most High and showed himself; the upper one accepted him, the lower one did not accept him, because of the secret of the hidden upper one. On this the author of the Temunah said that with this name he asked to enter the Land, and he was not heard (compare Deuteronomy 3:23-26).[2] Its joining indicates Beauty and the Diadem over the seventy judges, and in its hidden and exalted secret, that he did not come to the Land. Its shape is six powers that indicate the matter.

חבו (ḤABU)

It indicates His perfect unity. On this the author of the Temunah said: and also its joining, חב"ת,[3] to the One. Its shape is five powers that indicate the matter.

ראה (RAʾAH)

They indicate the eight names of the seven, in the names hinted at against the seven names of the name of forty-two; and in the eighth all is contained in the Jubilee. On this the author of the Temunah said that these are eight

sefirot in thought, and they bring forth in the time of the Shemittah (release), and so when they join one to the other up to their first place. Its joining indicates this, and its shape is six powers[4] that indicate all the directions.

יבם (YABAM)

It indicates that the Diadem, from the power of Beauty, are joined one in the other into one power. On this the author of the Temunah said: a hint to the last measure, which contains all. Its joining indicates the matter, and its shape is five powers that indicate the matter, for all is contained in the Yod.

חיי (HAYAY)

It indicates that here is hinted the whole secret of creation and the secret of the ten sefirot, in the secret of three holinesses, in each of which one indicates ten, in the matter of "the House of the Lord is like the Sanctuary", as it says, Yod upon Yod and Yod. These are the three generalities in the matter of the secret of the sefirot and their emanation: three upper, the middle three in the middle, and in them the hint of the Torah; three last ones, every utterance and every tenth of every commandment; and in general the Shemittah, and in the sum of all is found the whole order of the ways of the Shemittah, its law, its course and its end in the Foundation that is theirs. The Foundation is then called the Foundation of Understanding, for all returns to the One whose is the earth, which is called the Exodus from Egypt of the upper ones, by night and by day, so that they are all joined with a strong bond to the Lord, in the secret of "three days", and from there to the three upper ones, hidden and concealed exceedingly in their known secret. On this the author of the Temunah said: "Thus shall you say to the children of Israel ... this is My name for ever, and this is My remembrance from generation to generation" (Exodus 3:15), the whole verse there. Its joining indicates accord-

ing to its way, and its shape is four awesome powers that indicate holiness and the whole building.

מום (MUM)

It indicates that He sealed with two agents, in which are the Lord and all. On this the author of the Temunah said that its beginning and its end are in the power of mercy, as said above, for each one is contained in the six directions that sanctify always. These are the two agents, the power that said "the heavens", to include, "and the earth", to include (Genesis 1:1). Its joining indicates this, and its shape is five; all is contained in it and it is in all.

The secret of the Explicit Name completed

Here ends the secret of the Explicit Name, exalted and hidden exceedingly. It is explained in its awesome secrets, in which is every secret of heaven and earth and every precious working, by the power of its joining, its shape and its numbering, by the power of each and every Explicit Name in its awesome secrets, as is explained in each and every name, in awesome, exalted and most high powers. All of them came from the power of Understanding and the uniting of her awesome paths, which cleave in fifty days: these are the fifty awesome gates in seven complete weeks, and the holy power of the soul of each and every one. All is contained in the power of the secret of two agents, and all of them are the Ten, containing and cleaving.

From it come powers to thousands of separate paths, and holy angels, and every star and sphere, firmament, ofan and ḥayyah, every prince and ruler, and inner and outer powers, those that are pure and those that are not, near and far, and upper, awesome powers set over one another, "each man by his own camp and each man by his own banner" (Numbers 1:52), and awesome names. All is in one power, the seventy-two names, in their permutations, their joinings, their shapes and the numbers of each and every letter in its

power and shape: upper and awesome powers from the power of the twenty-two awesome upper letters, from which are fine traces of their shapes, in their awesome and hidden powers, all closed and sealed in the power of the fiftieth gate within the fifty upper hidden days, in the secret of the Yod and its exalted tip, in its secret of accompaniment.

From there they were emanated into Understanding, and Understanding brought out to light all the upper shapes and all the last ones, to be a purifying[?]5 vessel "of one beaten piece" (compare Exodus 25:36), and the hidden power of holiness in Understanding. So these are fifty complete ones, joined and joining every shape in its shape and every power in its power, and the power of shapes for the five joined forms in the secret of the last He, as she joined their form to her company and engraved them on the Throne of Glory, each in its place, to be around the throne of the glorious and awesome Name and engraved in it. From them comes all emanation, every power and work, and all that God created and that came to be in power and in act: every upper power and work, all the host of heaven and earth, in upper power, by upper decree and command, utterance, speech and callings, and every decree that comes from the power of the letters pictured, joined and engraved on the high and exalted Throne.

The throne, the heavens and the halls

They are engraved around the Throne called ʿAravot, in which is everything, as they said in Tractate Ḥagigah (12b): "ʿAravot: there are the treasuries of righteousness and justice, blessing, life and peace", of the living, the dead and the powers of souls. It is called a throne for the Throne of Glory, called "heaven", which receives from the Diadem of Beauty; therefore it holds many treasuries of the souls of the righteous. The ten sefirot are included in three halls, against the three divisions of the sefirot: the hall of angels in the Garden of Eden, the World to Come, and Sanctuary for Sanctuary, that is, in

His hall and His treasury, as they are pictured there: seraphim, holy ḥayyot, holiness, and the letters around the Throne, engraved in His holy dwelling (מעון), called by the name "heaven", which receives from the Diadem. All this is contained in it as in the Diadem, for it is a throne for the Lord, and from there comes every decree and shape for all that God created. It is divided into three camps and halls against the hall of the Lord, the holy hall in which is everything, called Maʿon (Dwelling), as it is said: "Look down from Your holy dwelling, from heaven, and bless Your people Israel" (Deuteronomy 26:15), for from there comes the blessing, and every thing as well, for it is a throne, the throne of the Lord.

The letters around the throne

These are the twenty-two upper letters engraved on the Throne of Glory, and the five doubled (final) letters, a hint to the secret of the last Alef of the name, to give power, and a little in speech and utterance. So there are twenty-seven letters hidden around the Throne, engraved; and from them two awesome powers are hidden, to give power and teaching to them all: these are Yod and Vav, which are two names for each one, in which is the whole secret of the sefirot and the paths ...

The letters, the paths and the warning

... and the Shemittot (the cycles of release), and every secret that is lofty and hidden from them. They are fire and spirit (א"ש, esh), joined to one another, and from them comes every power, angel and high prince; and all of it is for one power and one form, contained in everything. From them is one awesome and exalted light, from two letters, Yod and Vav, which is called Alef. It is first, giving power and light and joining to the letters. In it is the secret of the spheres (sefirot) and of the holinesses for the six directions, where everything above and below is found, and the four doors of the world. This vessel

he called the secret of the ten spheres and the twenty-two awesome letters; there is a second secret, of the thirty-two paths, awesome and hidden in Wisdom, and in the tip of the Yod they are a nest of upper and hidden days, which is called Hallelujah.

Happy is the man who fears the Lord and guards his soul greatly from entering on this path without very strong traditions (kabbalot) in every matter and in every single letter, in its form and its awesome powers. But if the Name lets him attain it through them, in an upright way and with a good tradition, then he will be called an angel of the living God. His mind and his soul will cleave to the spirit of the living God, and his soul will be very pure and holy. Then he will know the secret of the honoured, explicit Name of the Lord in its secrets, and all its workings and its powers. Of him it is said: "Because he has set his love upon Me, I will deliver him; I will set him on high, because he has known My Name. He shall call upon Me and I will answer him; I will be with him in trouble; I will rescue him and honour him. With long life will I satisfy him, and show him My salvation" (Psalm 91:14-16). Blessed be the Lord for ever, Amen and Amen (Psalm 89:53).

הגמר"ה[1]

The secret of the oath and the right hand

"God looked down from heaven upon the children of men, to see if there were any that understood, that sought God" (Psalm 53:3), except in this: "Let him that glories glory in this, that he understands and knows Me" (Jeremiah 9:23). The punishment of the matter will be on the earth. "The Lord has sworn by His right hand and by the arm of His strength" (Isaiah 62:8), and He said "and swear by His Name" (Deuteronomy 6:13). The secret of this matter reaches as far as the verse in which it was revealed, and with it the great master (Moses) pleaded, saying: "O Lord God, You have begun (to show Your

servant Your greatness)" (Deuteronomy 3:24), and so on: אאא העא אנו יהו יעב מוב (AAA H'A ANV YHV Y'B MVB),[2] "for great are You and great is Your Name in might" (Jeremiah 10:6). "Your right hand, O Lord, is glorious in power; Your right hand, O Lord, dashes the enemy in pieces" (Exodus 15:6). "The right hand of the Lord is exalted; the right hand of the Lord does valiantly" (Psalm 118:16). "Yours is an arm with might; strong is Your hand, and high is Your right hand" (Psalm 89:14).

This is what he means by "glorious in holiness" (Exodus 15:11): the Name, His ascents in the upper degrees, as it says "the High and Lofty One who inhabits eternity" (Isaiah 57:15); all His wonders that He made wondrous, as it says "He is exalted and wondrous", with a wonder great, awesome, lofty and raised up in the secret of many holinesses, as he said. And the mystery of the Might was revealed, as it says: "Surely the Lord God does nothing unless He reveals His secret to His servants the prophets" (Amos 3:7). There was revealed the awesome and exalted secret, "who is like You among the mighty, awesome" (Exodus 15:11), alone exalted in the secret of the holy ones, seraphim and ofanim, holy angels and all the host of the heights, who stand in dread and fear; and earth and heavens tremble when they hear the Name of the Lord of Hosts, who sits upon the cherubim, those who have not seen the glory of the living God.

There is the Name of Mights, as it says "by My Name YHWH I was not known to them" (Exodus 6:3); yet there the secret of the mights of His Name was revealed to a faithful and humble man, as it says "he is faithful in all My house" (Numbers 12:7). This is the secret that is said: "for a hand is upon the throne of Yah" (Exodus 17:16), as it says "Where is the house that you will build for Me, and where is the place of My rest? For all these things My hand has made" (Isaiah 66:1-2); "for in Yah the Lord is an everlasting Rock" (Isaiah 26:4); "and I will turn My hand upon you" (Isaiah 1:25). It is also written "the

hand of the Lord was upon me" (Ezekiel 37:1). Hallelujah, "for the Name of the Lord is called upon you" (Deuteronomy 28:10).

There is no need to go on at length about the depth of depths, which is the great abyss, as it says "a great deep" (Psalm 36:7). Whoever has received (the tradition) in the form of the alphabet will understand a great and awesome mystery; for the others, the great and awesome sage(s), the early Geonim, (chose) not to reveal this secret. It is the Name of the Hidden, and it is written: "a garden locked, a fountain sealed" (Song of Songs 4:12).

"And Wisdom, where shall it be found, and where is the place of Understanding?" (Job 28:12). For the first and the second: the first is יה (Yah) and the second is וה (Vah); that is יהוה (YHWH). "And where is the place" of the holy Name? Neither is without the other, as it says: "God has made the one over against the other" (Ecclesiastes 7:14). But this one is the potential and that one the act, and it goes out from potential into act. That is what it says: "If not My covenant of day and night, if I have not appointed the ordinances of heaven and earth" (Jeremiah 33:25); for it is the working that does not change, for all goes to one place (Ecclesiastes 3:20), for the Name of the Lord is to be called upon.[3] And the secret of the matter is His divinity, His unity and His fulness,

as at the end of the book, where it says "Might is His Name": it is divided into portions of His mights, which rise by degrees, what is above as what is below. This is what it says: "Let them make Me a sanctuary" (Exodus 25:8), the place set over against it, and that is the sanctuary above, as it says "high and lifted up" (Isaiah 6:1), and what corresponds to it: the hooks of the pillars (Exodus 27:10), which are the foundation of the building, like "the stones of emptiness" (Isaiah 34:11). For the building is built upon the foundation; and on this "the hooks of the pillars" are in everything.

That is to say, "one higher than the high" (Ecclesiastes 5:7) is the Temple above, the inner holy place, and it goes out from potential into act below, in order to work the perfect, upright and whole workings whose secret is hidden and sealed. These are the offerings: burnt offerings, peace offerings and sacrifices, to atone for a man's lower deeds. Then the will returns to be appeased, and the act that he did, the act and the power that was ...?,[4] and "the spirit returns to God who gave it" (Ecclesiastes 12:7), and everything will be at one place: "on that day the Lord will be One and His Name One" (Zechariah 14:9).

The complete Name and the Hidden Name

By this a whole Name of four letters is found: in the Name י"ה (Yah) spelled out, as ו"ה (Vah) by its number together with ו"ה it comes to 21; add to it ה (He), and הוה (HVH) is a whole Name. For the potential is י"ה (Yah), and it is written "for in Yah the Lord is an everlasting Rock" (Isaiah 26:4). The He hints at the Beauty (Tiferet), which are Understanding, Might and Kingdom, three for the three last qualities. And the act is ו"ה (Vah), as it is written "if not My covenant" (Jeremiah 33:25), for neither is without the other, as written above. On this it is called "Hidden" (עלם), for each letter by itself, as in the five times[5] "Yah founded the Lord, it stands"; and so every letter changes, He for He, for the lower creatures: "with He He created them" (a reading of Genesis 2:4), standing in the Might of ...? ב"ה.[6]

It would be fitting to say that the Hidden Name is י"הו (YHV); this has already been explained elsewhere, in the secret of ten letters, which are the ten spheres. It is called "Explicit" (Meforash) because it turns about to 72; this is the Explicit Name, as it is written "I have waited for Your salvation, O Lord" (Genesis 49:18), and David said "I have waited for Your salvation, O Lord" (Psalm 119:166), and it says "With long life will I satisfy him, and show him (My salvation)" (Psalm 91:16): יי"ה יהו יהוה (YYH YHV YHWH).



The original figure, Vilna printing of 1877.

Truly, seventy men of the elders go out, of whom "all the congregation are holy, every one of them, and the Lord is among them" (Numbers 16:3), each one in his greatness and his might, "every man with his sword upon his thigh" (Song of Songs 3:8). They go in the light of the first King, after the form described below, to bring to light His beauty and His praise and the Name of their holiness in the form upon them, as it is written: "and their king passes before them, and the Lord at their head" (Micah 2:13). And this is called the first.

The seventy-two Names with their forms (second listing)

והו (Vehu) — its form is יכו"י (YKVY). It points to יהו"ה (YHWH) and to the hooks (Vav-Vav-Yod) of the pillars, Vav-Yod-Vav at their head.

ילי (Yeli) — its form is יכו"י (YKVY). It points (as above), and with it the letters of the Name אהיה (Ehyeh), for they are the Name of Might and of the Great.

סיט (Sit) — its form is כוי"ע (KVY'). It points (as above), and with it the letters of the second אהי"ה (Ehyeh).

עלם ('Alam) — its form is וכל"ו כ"ו (VKLV KV).[7] It points to two Beings (havayot), exalted in the seventy holy Names.

מהש (Mahash) — its form is כודי יי"י (KVDY YYY), which were a remembrance of the bow (the rainbow); but it points to what the verse says: "by (the name) El Shaddai, but by My Name YHWH (I was not known to them)" (Exodus 6:3).

ללה (Lelah) — its form is כ"ו ד"י (KV DY). It points to the four winds of the world, which were created by the ten sayings, with their power, in the Beings.

אכא (Aka) — this is the Name in the Holy of Holies. It is the seventh day, which ...?[8] and it is sealed in א"כ"א (AKA), as it says: "But (אך) on the tenth day of this month" (Leviticus 23:27). It is not so, but א"כ"א (AKA), which is rest and atonement for the pure and clean souls in the time to come, in the World to Come. Its form is in the two upper Names, and with the letters is the Name in its power.

כהת (Kahat) — its form is כדיד"ו (KDYDV). It points to the thirty-two paths of Wisdom and the two tablets of the covenant, and so on, which are in heaven and below; it recalls the secret of the Tav.

הזי (Hazi) — its form is דיד"י (DYDY). It points (as above), and to the last Alef, and in its whole it is high, pointing[9] to the "High and Lofty One" (Isaiah 57:15).

אלד (Aled) — its form is כ״ו כ״ד (KV KD). It points to two Beings and the four wheels (ofanim) of the Chariot.

The seventy-two names explained

The text goes on through the seventy-two names. Each entry gives the three-letter name, then "which is it", a substitute spelling (often a letter cipher), and what the name points to. Names and ciphers are kept in Hebrew, with transliterations in brackets.

לאו (Lav). Which is it? כ״ו כו״ו (Kav Kavu). It points to the Name that rules in the household above, and the twenty-seven in the household of the Sanctuary, facing the Sanctuary. These are the six ends of the world.

ההע (Haha). Which is it? It points to די״ו די (Di Diyu). It points to the hidden Name, spelled out in the seventy-two names engraved on the forehead of Aaron the High Priest when he entered the Holy of Holies.

יזל (Yezal). Which is it? יזכ״ו (Yezakhu). It shows that the Name of the Lord turns around ten spheres and rules over seven firmaments, where His throne and His host are.

מבה (Mabah). Which is it? כדו״די (Kaduddi).[1] He is the great prince, for God called him "my beloved", as it says: "My beloved is white and ruddy, preeminent" (Song of Songs 5:10), for he sits on the holy Chariot. He is יהו״ה (YHVH) with two letters.

הרי (Hari). Which is it? דיד״י (Didi). With the Samekh missing, it is placed first, with ten, on the Sabbaths, in the joining of the letters above; and through this it alone is exalted in One.[2]

הקם (Hakam). Which is it? דיכו״ס (Dikhus). It points to the hidden and the spelled-out Name, and to the twelve stones that were engraved, in holiness,

with these names.

לאו (Lav). Which is it? כוכו"ו (Kukhuv). It points to two beings (havayot, i.e. two writings of the Name) and the six wings with which they hallow Him always (compare Isaiah 6:2).

כלי (Keli). Which is it? ככו"י (Kakhuy). It points to כוכ"ו (Kukhu) and the Dalet, on the three doors of the world.

לוו (Levo). Which is it? It points to כונ"ו (Kunu), engraved on the twelve constellations of Israel: "the tribes of Yah, a testimony to Israel" (Psalm 122:4).

פהל (Pehal). Which is it? כוריכ"ו (Kurikhu). It points to two beings and the name אהי"ה (Ehyeh) with three letters of its own.

נלך (Nelakh). Which is it? נכו"ך (Nekhukh). It points to the hidden Name and the seventy names engraved on the staff, as it says: "This is my God" (Exodus 15:2).

יי (Yeyay). It is the head of the seventh of אהי"ה (Ehyeh), for these are the power of prophecy of Moses and of Isaiah, as they say: this one "Give ear" (Deuteronomy 32:1), and that one "The vision" (Isaiah 1:1); in the Name אכ"א (Akha) they are engraved, and they bear witness to the three holinesses on which the world stands: one in the Ten Words, one in the ten sefirot, and one in the ten wonders of Egypt. They are in the secret of אהיה (Ehyeh).[3]

מלה (Melah). Which is it? כ"ו ד"י (Kav Di). The Name rules the ten above and the Name rules the seven below. It is the Name that turns them by the great power.

חהו (Ḥaho). Which is it? דודי"ו (Dodiyu). It points to twenty-six and to the four foundations (elements) of the world.

נתה (Netah). Which is it? גדורי״ (Gaduri). The body[?]4 was not mentioned above until the third, for it is the last of all and the most praised, and it will be like a third foot on the sole of the foot of Righteousness. For it is the soul of the world in loving-kindness, which is the foundation of the world, and its will below is toward the flow of the world, for it is the sphere that leads the lower world in kindness, righteousness and repentance. With the Samekh missing, it is aligned with and reversed against the Alef: the Alef is in the east, and the Tav is a pillar in the east below. It is the leading letter that guides the whole world in justice, as Scripture says: "But the kindness of the Lord is from everlasting to everlasting upon those who fear Him, and His righteousness..." (Psalm 103:17). It shows that it is the hidden Name, but in itself it points to the name of seventy-two in its great might.

האא (Haa). Which is it? די כ״ו (Di Kav). For the righteous one pleads in truth: "The Lord, the Lord, God merciful..." in the thirteen attributes (Exodus 34:6–7), all of them in the power of One.

ירת (Yerat). Which is it? ירדו״ (Yerdu). It points to Knowledge, written above the Tav, and with the Yod it draws down that which is the name of אהיה (Ehyeh).

שאה (Sheah). Which is it? שכודי״ (Shekhudi). It points to the name of mercy and the mighty Name.

ריי (Riyi). In the first count it is the name of twenty-two letters, with אהי״ה (Ehyeh) and the Lord at their head, at the head of the seventh.

אום (Om). Which is it? כ״ו (Kav): two beings, with the pillar between them. That is the pillar that is the light of the world and its foundation, and it is "the righteous one, the foundation of the world" (Proverbs 10:25).

לכב (Lekhav). Which is it? כוכו"ד (Kukhud). It points to two beings and to the chariot of the Fathers.

ושר (Vesher). Which is it? ווי"ר (Vavyir). Here are רו (Ro) and three Yods, against the three heads of life[?][5] of the Fathers; and the bow below is the bow of Noah, who made a covenant for the earth for the future, to keep "to your seed I will give this land" (Genesis 12:7), and so it is written also to Abraham, Isaac and Jacob.

יחו (Yeḥo). Which is it? יד"ו (Yadu). An angel named יה"ו (Yahu): Tarshish (beryl), the likeness of gold in flame, as it is written: "His hands are rods of gold set with beryl" (Song of Songs 5:14). It also shows that it is the name of twenty-six.

לההח (Lehaḥ). Which is it? כ"ו ד"י ד"ו (Kav Di Du). It is the Active Intellect, whose name is מטטרו"ן (Metatron), whom the Name called "My beloved has gone down to his garden" (Song of Songs 6:2), the lower one. With the two letters it too points to two beings.

כוק (Kevak). Which is it? כ"ו (Kav). It points to the hidden Name, which is spelled out in seventy names.

מנד (Menad). Which is it? כוג"ד (Kugad). It hints at the fifty of the Jubilee: if you take one from the three and put it inside the four, it becomes five, and Mem (forty) remains; these are the gates of Understanding. "You made him a little less than God" (Psalm 8:6), from being five tens, which are the holinesses of the Alef[?].[6] It points to the hidden Name, to the Name אכ"א (Akha), and to the thirty-two paths of Wisdom.

אני (Ani). Which is it? כונ"י (Kuni). It points to the name אדנ"י (Adonai): the Dalet of דנ"י (Dani) with the Alef of אני (Ani) gives אדנ"י (Adonai), as is explained in its place.

חעם (Ḥaʿam). Which is it? דיכו"ו (Dikhuv). It is the name of seventy that was engraved in the name of the twelve tribes of Israel, apart from the One whose Name alone is exalted, who was between the two cherubim.

רהע (Rehaʿ). Which is it? רדי"ע (Radiʿa): אדנ"י (Adonai), who sits on the Chariot above, for "all the congregation are holy, and the Lord is among them" (Numbers 16:3). אדנ"י with Dalet is from the Chariot, and it is truly in the seventy, with seventy; and אדנ"י is all, made one, for Adonai rides over seventy nations and seventy degrees. He is the Chariot, and that is the secret.

ייז (Yeyaz). Which is it? כ"ו (Kav) and Alef, and the Name, and also twenty-two letters; the He hints at the five attributes of the Name in the twenty-two letters engraved in the Torah.

ההה (Hahah). Which is it? ד"י דיד"י (Di Didi). It points to the hidden Name in union, in a great secret, for they are three halves of three tenths, for they are three attributes; and so they are half the Name, for with half the Alef the world was completed, and the matter is found in it too, for one who understands. But its picture is the friend of the Name, the living creature that has six faces in the secret; and so its picture is יהו"ה (YHVH) and six faces.

מיך (Mikh). Which is it? כוי"ך (Kuyakh). It points to the Name with the three crowns of the bounds, on which the Lord wrote and which He hallowed before His Throne of Glory, for they are the foundation of the world, as is explained below.

ול (Veval). Which is it? וכ"ו (Vekhu). It shows that the Lord dwells on the hooks (vavei) of the pillars and rules over twelve orders, and this is what it says: "You who are enthroned on the praises of Israel" (Psalm 22:4).

ילה (Yelah). Which is it? יכוד"י (Yekhudi). It points to two beings with the יל (Yal) itself, and to five attributes of the Name; but the truth is the picture, as

it says: "All these My hand has made" (Isaiah 66:2).

סאל (Saal). Which is it? כ״ו כ״ו (Kav Kav). It is what is written: "The temple of the Lord, the temple of the Lord, the temple of the Lord" (Jeremiah 7:4), three times. The first: Jerusalem, the House around it, and the Lord. The second: "their king passes before them, the Lord at their head" (Micah 2:13). The third: "for the Lord is a God of knowledge" (1 Samuel 2:3). These are three halls engraved on the Throne of the Lord, and they are the alphabet (alefabeita). This name has a great secret, as it says: "The Lord, the Lord, God merciful and gracious" (Exodus 34:6), three times together.

ערי (ʿEri). Which is it? נור״י (Nuri). For seventy degrees are in the power of the spheres, and it shows that the name of seventy-two is in these degrees, which are in the turning[7], and the power of the ten spheres is in what it says: "When I behold Your heavens, the work of Your fingers" (Psalm 8:4).

עשל (ʿAshal). Which is it? נגיוו״ל (Negivul). It comes to remember the covenant of Noah for the sake of the three Fathers, in which there is the promise not to destroy the world again; and it is written: "Then I will remember My covenant" (Leviticus 26:42), one after another, up to the covenant of the bow; and that is when it says: "and I will remember the land". It is as we mentioned in the picture of the Name, whose count is twenty-six and seventy-two names, and One, whose Name rides over all.

מיה (Miyah). Which is it? כדד״י (Kaddi), as it says: "I am the first and I am the last" (Isaiah 44:6). It begins: "their king passes before them, the Lord at their head" (Micah 2:13). His name is יהו״ה (YHVH), as is explained in the secret of the picture, when it says: "but by My name the Lord I was not known to them" (Exodus 6:3), for it was not known to any creature among the first ones. Its count is twenty-six, twenty-six.

והו (Vaho). Which is it? ודו"י (Vadu): as the first, so the last, and so "I am the first and I am the last" ...

The seventy-two Names, second commentary

(... end of the entry **והו (Vehu)**:) ... as it is said, "See now that I, even I, am He, and there is no god with Me" (Deuteronomy 32:39), "I" twice. This is why it began with והי"ו (VHV) and ended with מי"ה (MYH), began with והי"ו and ended with מ"ם (Mem): for the secret of the first is as the last. There is no need to go on at length about the deep secrets.

דני (Dani) — its form is itself. It is the Name ה' (the Lord), and it is ה (He), one of the "mothers" (אמות, the mother letters).[1] Therefore the Alef is missing from it, just as it would be missing from יהו"ה (YHWH) to make "mothers". It is the root of the essence of all holiness of the Name, for they are mothers, on a great secret. It points to the six wings, which are the ends (directions) of the world. Therefore three are lacking and three remain, to bring the matter into the root of the form. So there are found two Beings (הויות, havayot) and two Vavs, for the six branches and the six cups (of the Menorah), with the Beings divided among them, to light them from the radiance of the Shekhinah: "toward the face of the lampstand they shall give light" (Numbers 8:2), (the lights) above.

החש (Hahash) — its form is דידו"ש (DYDVSh). It is a Name of שד"י (Shaddai, the Almighty), for the ש (Shin) in its form shows that He appeared to the three fathers. That is what it says: "I appeared to Abraham, to Isaac and to Jacob as אל שד"י (El Shaddai)" (Exodus 6:3). For the light of the active intellect, which ...[?][2] with them, as one says "seven, and seven pipes to the lamps which are upon its top" (Zechariah 4:2); for he set it upon ten.

עמם (ʿAmam) — its form is כ"ו כ"ו (KV KV, 26 and 26). It points to two Beings, and the ע (ʿAyin) to the eye (עין) of the ministering angels, who sanc-

tify Him every day and bow down before His glory, and it is written "all gods bow down to Him" (Psalm 97:7). For seven companies sit first in the Kingdom, and the form points to the fifth sphere, for there are the powers of the souls of the stars, which receive decrees from these princes.

נגא (Nana) — its form is ונכנ"ן (NNKV). It points to the ...[?3] on מ"ם (Mem, 40): the fiftieth year (Jubilee), a holy year. They are twenty holinesses, and also the Alef, a holy firstborn: so three holinesses come to one holiness. For they are the hundred (ק') blessings that Israel prays every day, and the Holy One, blessed be He, is a guard over them. It is written "What (מה, mah) does the Lord your God ask of you" (Deuteronomy 10:12): do not read מה (mah, "what") but מאה (me'ah, "a hundred"). And there is a guard over them: "their king passes before them, and the Lord at their head" (Micah 2:13).

נית (Nit) — its form is וידי"ן (NYDV). It comes to recall the mights of the Holy One, blessed be He, by the power of the ת (Tav). When He created the whole world He set it on one pillar, as it says "the righteous is the foundation of the world" (Proverbs 10:25). For the whole world was in darkness until the pillar arose to set up the world in the light of the Tav. For it is a Name of כ"ו (26), as we explained above: it is the light of the great sun (we did not wish to go on at length there), for the light of the sun is the light of the Foundation (Yesod). This is the Tav: it is כ"ו (26). And what is said, "sixty mighty men are about it" (Song of Songs 3:7): to the Tav, which is the holy Name that comes from the well-known verse that is a blessing for Israel (the Priestly Blessing, Numbers 6:24-26).

מבה (Mebah) — its form is כודו"י (KVDVY): two Beings with two letters. It is the name of מטטרו"ן (Metatron), for the Name called him "my beloved" (דודי, dodi), as it says "my beloved has gone down to his garden" (Song of Songs 6:2), to the small world.

פוי (Poi) — its form is כיו"י (KYVY). It is the Name whose Name was sanctified in the Ten Commandments, and it showed its might in the ten plagues that He brought upon the Egyptians.

נמם (Nemam) — its form is נכוכ"ו (NKVKV). They are two Names of unity, sanctified upon the upper holiness. It is as it says "the fiftieth year, a holy year" (Leviticus 25:10-12), for at the holy time it is holy, for in holiness His Name is sanctified.

ייל (Yeyal) — its form is יכ"ו (YYKV). His Name, which is sanctified, sets up the throne of His glory upon ten spheres, and the fulness of His greatness is in the ten sayings, as it says "Heaven is My throne and the earth My footstool" (Isaiah 66:1), and it is written "as the dance of two camps" (Song of Songs 7:1).

הרח (Harah) — its form is דיכד"ו (DYKDV), the כי"ש (KYSh) with a letter lacking.[4] It is a Name of כ"ו (26), as it says "but He is One, and who can turn Him" (Job 23:13).

מצר (Metzar) — its form is כ"ו יכ"ר (KV YKR), and אדני (Adonai) with the three letters of the Name. That is what it says: "יהו"ה אדנ"י (YHWH Adonai) is my strength, and He makes (my feet like hinds')" (Habakkuk 3:19).

ומב (Vamab) — its form is וכ"ו ד"ו (VKV DV). They are the four elements, made explicit in the twelve signs of the zodiac; they are the power of the hours that rule by day and by night.

יהה (Yahah) — its form is ידיד"י (YDYDY). Blessed be He and His holiness and His might in י"ה (Yah), from His Name, to make known by the true ה (He), beyond any doubt, that He is ההו"ה (HHVH),[5] in truth and clearly, by the Name of the deep form made explicit here; and after it ד (Dalet, 4), for

after His truth and His unity there is nothing to ponder. And he said "enough, ..."[?][6] and there is no need to go on further.

ענו (ʿAnu) — its form is נוכ"ו כ"ו (NVKV KV). They always sanctify Him and magnify Him in the quality of Mercy: one over the seventy tongues, and one in the four corners of the world, which is included in Mercy. And it is written "and the Lord came down ... for there the Lord confused (בלל, balal)" (Genesis 11:5, 9).

מחי (Mehi) — its form is כוד"ו (KVDV): the secret of two holinesses with which He is always sanctified, the secret of the cherubim. In truth these two holinesses are two companies: one company, Israel below; and the second company, the Names of the multitudes on high, who always sanctify Him.

דמב (Damab) — its form is דכ"ו דוכ"ו דו"ד (DKV DVKV DVD): "seven and seven pipes" (Zechariah 4:2) for the lamps that give light before Him.

מנק (Manak) — its form is כו"כ כ"ו (KVK KV). It points to the three hosts, בג"נ (BGN),[7] that the ministering angels walk in, ever on the errand of the Name, whose errand is the twenty-two elements (the letters), their power and essence. Around the Glory they guard the Glory, the Throne, and they are on the errand of their Creator, as it says "He makes His angels winds, His ministers a flaming fire" (Psalm 104:4). And some of them guard "the flaming sword that turns every way" (Genesis 3:24) within the Garden. The second (part) points to the Name אהי"ה (Ehyeh) with the letter of its explicit form, and to the essence that is above all.

איע (Ayaʿ) — its form is כ"ו יכ"ו (KV YKV). It points to the two Names of the redeemers with which the righteous one (Moses) pleaded, as it says "O Lord God, You have begun ..." (Deuteronomy 3:24), with two letters.

חבו (Habu) — its form is דוד"ו (DVDV). He opened and said א"ת אל"ה גדול"ה אדנ"י (AT ELH GDVLH ADNY),[8] holy and awesome is His Name for ever, for He is for ever, for He is the essence alone, (with) the two (Names), blessed be His Name.

ראה (Raah) — its form is כבו"די (KBVDY). The truth is that by this Name the prophet mentioned the Names of His might and His essence, toward their power, over the child that is born: "and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:5), with the Name of the essence among them, to show that their power is from the Might and the Might itself is their power. They are called ראו (re'u, "see") because they are the prince of the Might; in ה' (He, five) they are included, in thought: five that are seen before Me.[9] It points to those who sit upon one holiness, which is the Name of the Might among them.

יבם (Yabam) — its form is ידוכ"ו (YDVKV). The Name itself shows that He rides upon the spheres, as it says "extol Him who rides upon the heavens (ערבות, 'aravot)" (Psalm 68:5). But its form shows that the Name of four letters is sanctified and magnified by the three tens mentioned above, by the number of אהי"ה (Ehyeh), as it says "אהי"ה אשר אהי"ה" ("I will be what I will be", Exodus 3:14): three times אהי"ה — Ehyeh for the Ten Commandments of the Torah, Ehyeh for the ten spheres (sefirot), Ehyeh for the ten plagues in Egypt. The masters of the Kabbalah call Him by the Name אהי"ה (Ehyeh) who shakes the whole world: the ten of the Torah with the ten sayings and with the ten of Egypt. In truth everything hangs on it, the quaking and the shaking of the earth, as it is said "and I heard behind me the sound of a great rushing" (Ezekiel 3:12), and it recalls "a strong hand" exceedingly.

There are many secrets in it, since it is found in the number of the Name אכ"א (AKA, 22),[10] which holds the secret of the Seventh (Sabbatical cycle) and of the spheres, with the seventh millennium, and it is said "and the Lord

alone shall be exalted on that day" (Isaiah 2:11). It is also written "This is My Name for ever, and this is My remembrance from generation to generation" (Exodus 3:15). For by it He sealed the mights and all the holinesses and all the commandments of the Torah and all the powers that were in them. As the sages of the Kabbalah explained: היה והו"ה ויהיה (hayah, hoveh, yihyeh: "was, is and will be"). היה (was) is sealed in secret in the Ten Commandments; הו"ה (is) is sealed for the ten sayings; ויהיה (will be) is sealed in the ten plagues for ever and ever. On this the sages commanded, as a complete commandment, to recall the Exodus from Egypt by day and by night, as it is said "that you may remember the day when you came out (of the land of Egypt) all the days of your life" (Deuteronomy 16:3), and they expounded it of the Messiah, up to the World to Come. There is no more need to go on at length, for it is a secret hidden and sealed for the masters of the Kabbalah, for it is a hint from (the song) Ha'azinu and from (Isaiah's) Vision, etc.

היי (Hayi) — its form is ד"יייי (D YYY). It points to the three holinesses, each one of ten (י), and the ד (Dalet, 4) over all.

מום (Mum) — its form is כוו"כו (KVVKV). It shows that He holds His unity and His greatness ...

The end of the commentary on the 72 names

... as it is wonderful how He sealed the world with two names as one, for "He is first and He is last" (cf. Isaiah 44:6), and also "I, I am He, and there is no god beside Me" (Deuteronomy 32:39). Between them stands הו"ו (vav, the letter Vav spelled out, whose value is six): it hints at the six directions in which everything exists, east, west, north, south, above and below. It also hints at the six wings with which they hallow Him always, which are the six ends of the world, as it says: "Kings of the earth and all peoples, princes and all

judges of the earth" (Psalm 148:11). Your righteousness, O God, reaches the heights, and Your judgements are a great deep (Psalm 71:19; 36:7).

The tradition handed down

So the explanation of the composition and the picture from the book of the count is complete,[1] in the holiness of the Kabbalah (קבלה, "received tradition") received from the mouth of the Almighty (הגבורה, "the Power") by Moses at Sinai. He handed it to Joshua, Joshua to the elders, the elders to the prophets, and the prophets handed it to the Men of the Great Assembly. They were masters of wisdom, masters of tradition, masters of awe, masters of honour and masters of understanding, and of them it is said: "The secret of the Lord is with those who fear Him" (Psalm 25:14). They hid it within the secrets of the Talmud, for all of it is tradition given to Moses at Sinai.

It is not handed to scoffers, nor to empty people, nor to youths, but only to a man who is understanding and wise. One who has not filled his belly with every food may not enter the פרדס (Pardes, "the Orchard" of mystical study). It is handed to a man who is understanding and wise, who fears God and turns from evil, so that he directs his mind and his whole intellect, opens his eyes and heart in uprightness, looks into the light of life, and understands a little of the ways of the Name, blessed be He, and is lifted up by His awesome and great powers: "For what god is there in heaven or on earth who can do deeds and mighty acts like Yours?" (Deuteronomy 3:24). Then he will understand a little of the supreme light that shines in the eyes of the wise, as it is written: "Light dawns in the darkness for the upright" (Psalm 112:4). It makes the pure, good mind shine, and they seat him in the supreme light, of which it says: "For the commandment is a lamp and the Torah is light" (Proverbs 6:23).

If the Lord lets him set his mind on the straight path, to understand the picture and the letters (תבות) of the holy Name and the sounding of the honoured and awesome Name, pronounced in holiness and purity, after him and after those born of him, if he always directs it for the sake of Heaven (לש״ש), then he will attain its light, and his mind will rise above with the light of the angels, "for he is a messenger of the Lord of hosts" (Malachi 2:7).

The picture of the Name on the Throne

For the picture, the הויה (havayah, "being", the Name YHVH), He engraved on the high Throne: these are the twenty-two letters of the Torah, which are the secret of אהי״ה (Ehyeh, "I will be"). They are light to every creature, the angels above and Israel below. One letter is engraved in them, and it is written: "They shall be frontlets between your eyes" (Deuteronomy 6:8). They are engraved in the three halls of the Throne.

The picture is the picture of the alphabet (אלפא ביתא, alefa-beita), which Moses received from the mouth of the Almighty: as it is written, so it is engraved on the Throne. He chose four letters, יי״ה (Yah) and ה״י (He-Yod), and the power is recognised in יו״ד (Yod) and ו״ו (Vav), for these are the two names of the world of old (if you search them out),[2] and each one alone is a world of its own. And the power of the second is in יו״ד (Yod) and ו״ו (Vav), for the Name chose them for the strength of their might and greatness, they alone, for in them is the likeness of the Power. The first is fire and the second is רוח (ruaḥ, "wind / spirit"), as it is written: "it is fire, that is God" and "the spirit of God" (cf. Deuteronomy 4:24; Genesis 1:2). The angels around the Throne of Glory (כסא הכבוד) are fire and wind, as it says: "He makes His angels winds, His servants flaming fire" (Psalm 104:4).

These two letters are like their Creator in might, to show the strength of His works: "He declared to His people the power of His works, to give them the

heritage of the nations" (Psalm 111:6). Their might is in themselves alone and their power is their own: they receive no picture, no power and no greatness from anything; they do not move and they do not leave their place. But from their power was joined the awesome Holiness, "the king's daughter within" (Psalm 45:14), to the great, mighty and holy King, glory unique[3] to His people, who gives power, greatness and a holy picture to all His people who come after Him. His name is as the name of his Creator,[4] and their power too is like their Creator's: that He feeds, sustains and governs with the attribute of mercy, and the rule belongs to Him alone. They are His handiwork; they crown them, hallow them, proclaim them king and bow to their strength.

Moses' plea and the ten Sefirot

By the power of their might Moses pleaded in those days, when it became known to him, and asked for mercy before the Almighty. This is how he pleaded: "The Lord, the Lord, God merciful and gracious" (Exodus 34:6), corresponding to the six wings that hallow Him always, for he feared, and so he pleaded before Him, corresponding to the holinesses (the threefold "Holy"), for two stand in place of two. This hints at the inclusion of the ten ספירות (Sefirot, divine emanations) which David mentioned, for he understood the hint of the matter and its secret, and said: "Yours, O Lord, is the greatness and the might ..." (1 Chronicles 29:11). They are all included in ten, as the Kabbalists explained them in the great secret, for these are the unifications[5] corresponding to the five (names) that Moses mentioned. These and those are a name that includes ten, as Moses pleaded: "O Lord God" (Deuteronomy 3:24) and "the Lord, the Lord, God" (Exodus 34:6). This corresponds to the secret of the three holinesses, for three is to six as two is to four.

Understand this secret: "For in י״ה (Yah) the Lord is an everlasting Rock" (Isaiah 26:4). The three are the secret of the three אמות (imot, "mother letters" א מ

ש), explained by the secret of the ten Sefirot, to the twenty-two letters of the Torah. All of them are one, their King; each is joined to its form and its shape. They are the twenty-two letters, and they eat at the King's table: each receives the picture fitting its shape and form, by their rank and their radiance, toward the radiance of their King. And it says: "Their king passes before them, the Lord at their head" (Micah 2:13), as "His name is as the name of his master", as mentioned above.

From their picture is explained the power of the name of the world, and the power of a name among the holy names, and of the שם המפורש (Shem HaMeforash, the Explicit Name), which are called the name of ע"ב (72). This is the Explicit Name; it is the power of the name of the world, explained (as) a world,[6] for everything goes to one place and all is one thing.

Closing prayer

In Him we have trusted, and on His mercy we lean; in His salvation our heart rejoices and our soul is glad, to serve Him with a whole heart and a willing soul. In fear and awe we will exult and rejoice. May He pardon our iniquities and our sins, as it is written: "And the Lord said, I have pardoned, according to your word" (Numbers 14:20). May He restore our fortunes and have mercy on us, as it is written: "I will have mercy on whom I will have mercy" (Exodus 33:19), for He is a merciful and gracious King, abundant in goodness.

Blessed be the Lord for ever. Amen and Amen (Psalm 89:53).

The Workings (הפעולות)

אבא (Aba, "I come")[7] — I will come in the mighty acts of the Lord God; I will recall Your righteousness, Yours alone (Psalm 71:16). O God, Your way is

in holiness; what god is great as God? (Psalm 77:14). O God, You have taught me from my youth, and until now I declare Your wonders (Psalm 71:17).

Gird your loins like a man (Job 38:3). My son, if your heart is wise, my heart too will rejoice (Proverbs 23:15). Who is wise, that he may understand these things, and discerning, that he may know them? (Hosea 14:10).

Now, my wise son, I will discipline you as a man disciplines his son (Deuteronomy 8:5), and instruct you in the way you should go (Psalm 32:8). For see, darkness covers the earth and thick darkness the peoples, but upon you the Lord will shine (Isaiah 60:2).

Now, my wise son, be whole-hearted with the Lord your God (Deuteronomy 18:13) and open your eyes. Remove every foreskin from your heart (cf. Deuteronomy 10:16), and let all your thoughts be in your own hand. At all times let your garments be white (Ecclesiastes 9:8), and take your sandals off your feet, for it is the place of your God that you are entering (cf. Exodus 3:5). Stand outside until the man who carries (the pledge) comes to you (cf. Deuteronomy 24:11). Search and examine all your sanctuary, lest a stack of grain or standing grain or a field be consumed (Exodus 22:5). Make a parapet for your roof, lest anyone fall from it onto you (Deuteronomy 22:8).

The man shall be the holy one whom He chooses from your people, from the priests, with your Levites, for the Lord chose them out of all your tribes, to seek and search in all your affairs. He shall offer your offerings; no stranger shall eat of them. Let his heart not turn aside, but (be) with all his soul and heart, and the living will lay it to heart (Ecclesiastes 7:2).

Now, my wise son, pure and excellent, fearing God and turning from evil: see and understand, and set your heart toward God in heaven, "for for all these things God will bring you to judgement" (Ecclesiastes 11:9), whether you hold me guilty or blame me for these words of mine. Go there, and let your mind

rest. Let your heart (be with) the high priest from your brothers and your people, who offers your offerings, or the Levite who accompanies you, and let your heart lean on the Name; and your life will hang in doubt before you (cf. Deuteronomy 28:66), wherever you dwell.**8** But if you have taken care to look and to gaze into your Torah, into the Prophets and all His holy ones, (then the basket is) in your hand, and the priest shall take the basket from your hand and set it down before the altar of the Lord your God (Deuteronomy 26:4).

The knowledge of the Explicit Name

Now, my wise son: the end of the matter, all has been heard; fear God and keep His commandments (Ecclesiastes 12:13). I will explain to you the tradition of the meaning of the honoured and awesome Name, the שם המפורש (Shem HaMeforash, Explicit Name), in its powers and its wonderful and mighty secrets, as our holy Rabbi and Rabbi Ishmael used it in their generation; and the secret of the count of the letters, the power, the picture and the working that comes from them. All of it at set times, hours and known seasons.

If you are pure and upright (Job 8:6) and understand my words with wisdom, hide them within you and write them on the clean tablet of your heart and in your pure mind, for "it is the glory of God to conceal a matter" (Proverbs 25:2). Know that in these matters the exchange (of letters) is a wisdom and power of its own, the reversal is a wisdom and power of its own, and the count is a wisdom and power of its own.

All of them are awesome, wonderful and mighty powers, awesome if the wise man comes with a pure heart, fine, upright and whole, with praises, song, melody, joy and gladness of heart, and with the reflection of his mind, to study them first things first and last things last. Otherwise he climbs without

a ladder and without steps, and if the one who falls falls, who will raise him up?

How to study the three verses

Now listen to me, my wise son, and I will teach you how to rise and how to enter their secret, how to fill their power and their working. Open your ear; this is what you shall do with them. If you take their beginning, you will fill their end, and so you will understand much.

Search and inquire into the three verses, their going out and coming in (their beginning and end), in the plain sense. Then search them in their hidden sense. Then search the words, and search all the letters, each one by itself. Then search their exchanges, their constructions and combinations,[9] their picture and their count, and the seal by which they are sealed in their holy name, and what each one of them shows. After that, search their working; I will explain them separately, only be whole-hearted with your heart in the things written above.

I tell you: you already know what is written: "The angel of God moved ... and the pillar of cloud moved" (Exodus 14:19). These are the supreme powers, strong and awesome, and the camp of the children of Israel was between them, for they are the power of God to separate between them; and so they surround Him. For the hint of the three verses in this name[10] is that it is wholly mighty Power (גבורה, Gevurah). It is also the one that acts; and the east wind (Exodus 14:21), it too is the power of Gevurah, the hardest attribute of all the supreme powers. For the power of the sea is strong, and this prevailed over it, as it is written: "With the east wind You shatter the ships of Tarshish" (Psalm 48:8), and "the east wind brought the locusts" (Exodus 10:13).

As for what is written, "and the Lord drove back the sea" (Exodus 14:21): He began with it in love and mercy, but it did not obey; at once He came upon it "with a strong east wind all night" (ibid.), through the attribute of night. Then it was overturned and greatly diminished, and all the angels of the world trembled, for they heard its voice.

The verse placed the third (verse) between them to separate two strong attributes, for it is a soft attribute: it set its head above and its end below, for those are strong powers going down to judgement, and this one goes up to separate between them. The secret is this: if they were not so, but were arranged in another way, joined strength to strength and fire to fire, they would burn the whole world and destroy it all; the whole world would be laid waste in a moment, and no one could work with them except to lay waste and destroy, for their power would be for that. But now the Kabbalists find in it (power) for good and for evil, for judgement and for mercy, for love and for hatred, for peace and for war, also for healing and for driving away an evil and harsh spirit, by the power of its picture, its count and its sounding that are found in them.

An oath of caution

Now, my wise and faithful son, I adjure you by the Lord, God of heaven, not to come and study these things at every time and season, lest you blame me. I told you at the very start of my words: only at known times, when you know that your heart is good and upright and your mind well settled. I swear to you in truth: when it seems to you that you are close to them, you are very far, until you have studied them many times and seen the meaning of each name and each power that they show by their count, their picture and their meaning.

And you will understand what it says: that י״ה (Yah) is ידי״ (Yedi, "my friend / my hand") in its picture,[11] and it is truly the power of the Blessed One; but it has three attributes, and they are three letters …

The 72 names, second commentary

מום (Mum) — … corresponding to the Supreme Crown (כתר עליון, Keter ʿElyon), Wisdom and Understanding (חכמה ובינה, Hokhmah and Binah). But in truth the three attributes (מדות, middot) point to the true Patriarchs, and all is one power, for two ה׳ (He) are found in it, as in "Is the hand of the Lord (יד ה׳) shortened?" (Numbers 11:23), which is mercy, and also "the hand of the Lord was against them" (Deuteronomy 2:15), which is judgement. The Kabbalists turn it toward whatever power they wish to work with. This too stands against the lower ones,[1] and it is the power of ה׳ (He), for everything is one power and one Name. In its form, too, it is ידי״ו הוי״ו (YDV HVV), corresponding to the pillar of the world, which is the lower Temple (בהמ״ק, beit ha-mikdash). It is for the land, and it is written "the whole earth is full of His glory" (Isaiah 6:3): in the Sanctuary, and from the Sanctuary to all the earth. And the seventy holy (names) that come forth from the power of this Name, each one to its might and its power.

The first working (הפעולה הראשונה)

Here the 72 names are given again, each with what it points to; after every group of seven comes a working.

והו (Vehu) — shows that the flow (שפע, shefaʿ) comes down to the Temple, and from there comes down to the world.

ילי (Yeli) — shows that He is a Name prior to everything prior.

סיט (Sit) — shows that He was, and He lives and endures.

עלם (ʿElem) — shows that He displayed His might in these three verses (Exodus 14:19-21), the wonders done for them in Egypt and at the Sea.

מהש (Mahash) — points to the survival of the three Patriarchs, who are the three attributes of the Name, by whose merit they prevail eternally.

ללה (Lelah) — points to the creation of the world in mercy, and that it was created by ten sayings.

אכא (Akha)[2] — points to the World to Come, to atonement, forgiveness and rest for the soul, and by its form, which is mercy, to the resurrection of the dead.

Working of the first seven names

These are seven holy Names. If one whispers them, or writes them on a silver plate, for a sick person close to death, the skilled one should write them, because their power overcomes evil and puts an end to every evil spirit and every harsh measure (of judgement). Whisper them at twilight, or write them on the first day of the week (Sunday) in the first hour, and invoke the power, that is, the angel of that hour, in purity, with fasting and with a pure immersion, and be clean of marital relations.

The next seven

כהת (Kahet) — shows that the highest Wisdom is the Torah, the covenant of our God in heaven and on earth; that is why the ת (Tav) is not mentioned.[3]

הזי (Hazi) — shows that Wisdom is the perfect Oneness: He is God, exalted above all the exalted.

אלד (Aladh) — shows that He is raised above the chariot (מרכבה, merkavah) of the seraphim, above and below.

לאו (Lav) — shows that when they saw His wonders in Egypt, above and below, which He did in heaven and on earth, then dominion and dread were with Him, and the whole world feared Him.

הההע (Haha) — shows that Moses handed to Aaron the Name with which he would enter the Sanctuary, to invoke the powers of the Holy One, blessed be He, that are entrusted to the breastplate (חשן, hoshen): that is the Name of 72 letters (ע״ב).

יזל (Yezel) — shows that the Holy One, blessed be He, raised His might and sits as King on the throne of His glorious kingdom, to judge all who come into the world, and to judge too the stars in the seven heavens; and He did not leave them to the one who carried out all the judgements in Egypt.

מבה (Mebah) — shows that the power of the Holy One, blessed be He, is power itself, and the glory that He sent to Moses to work with the Name י״ה (Yah), according to ה׳ (He).

Working of the second seven

These seven are pure Names for learning wisdom. Whoever writes them on a silver plate and drinks them (washed off) in living water from a living spring on the New Moon of Nisan, or hangs them on himself (gains wisdom). They are also good for guarding a person against every evil spirit, the evil eye and every harmful thing, when hung on him written on deer parchment in holiness and purity. (They work) by the attribute of Aaron, on his day and hour; and the first is the attribute of Moses.

THE THIRD SEVEN

הרי (Hari) — shows that He is One among the high ones.

הקם (Haqam) — points to the tribes of Yah (שבטי יי״ה), engraved on the stones as a memorial before the Lord (Exodus 28:12).

לאו (Lav) — points to the holinesses above.

כלי (Kali) — shows that the four gates of the world are open in mercy.

לוו (Levo) — shows that the twelve tribes have the holy Name among them, and their measure is above.

פהל (Pahal) — shows that the mercies of the Holy One, blessed be He, are constant.

נלך (Nelakh) — shows how the Name was engraved on Moses' staff, with which he worked his wonders.

Working of the third seven

These seven holy Names are good for making an amulet (קמיע, kamea‘) for children, against every evil spirit, the evil eye, fear and crying. It is also good for asking mercy of the Lord to save the child from every fear. Say them toward the four directions of the world seven times: "May it be Your will, Lord my God and God of my fathers, by these Names in which is the power of mercy, that You save me from this fear." The day is the first (Sunday), by the attribute of Abraham, on his day, his hour and his angel. It is good too for a frightened youth on his own, in purity, with fasting and a pure immersion.

The fourth seven

ייי (Yeyay) — points to three Sabbaths, ייי (YYY), corresponding to three times אהיה (Ehyeh); for the last is the highest, in clean speech, a hint at the last attribute, which comes from the power of Eternity (נצח, Netzah). It hints

at the three holinesses of the Name, and all is one power, and the power of the world, to hint at the high ones.

מלה (Melah) — shows that the upper and the lower (worlds) are moved by one power.

חהו (Hahu) — points to the Name from whose power come the four elements.

נתה (Nitah)[4] — shows that the ת (Tav) is substance (עצם);[5] but the ר (Resh, i.e. the letter נ?) is like the firmament and fire for the lower world; but the ו (Vav) is righteousness, which calls Him to its feet (Isaiah 41:2): it combines two attributes and it is "righteous" (צדיק, tzaddik).

האא (Haaa) — shows that the thirteen attributes (of mercy) are gathered into one attribute and one power, for the Crown that is called "complete".

ירת (Yeret) — points to the Oneness of the Name, which endures for ever.

שאה (Sheah) — shows that the Name goes out from its place to judge in Egypt and to show its might there.

Working of the fourth seven

These seven pure Names are good for travellers: to adjure with them at a place of fear. Let these Names be written on a copper plate; invoke them and write them in purity and immersion, in the name of Isaac, by his attribute, his power, his day and his hour; the fourth day (Wednesday) is his day.

The fifth seven

ריי (Riyi) — points to the 22 letters of the Torah, from the power of the Name אהי"ה (Ehyeh), which are above the last Sabbath (cycle); they are the secret of the third Sabbath.

אום (Om) — this too points to the righteous one, the foundation of the world (צדיק יסוד עולם, Proverbs 10:25).

לכב (Lekab) — points to the Name that rides upon the Patriarchs.

ושר (Vesher) — points to the rainbow, which hints at the three attributes in three kinds of colour. It is the attribute of the oath about the Land of Israel, to give it as an inheritance to a holy people and to make His Name dwell there.

יחו (Yeho) — points to the power of יהו"ה (YHVH) in the beryl stones (תרשישים): a hint at תר"י ש"ס (TRY ShS).[6]

להח (Lehah) — points to the spirit of the living God, חכמ"ה בינ"ה (Hokhmah, Binah), flowing into the higher man, who is a small world, the intellect of the worker.[7]

כוק (Kevaq) — shows that the Name of כ"ו (KV, 26, the value of YHVH) is one substance.

Working of the fifth seven

Whoever invokes these seven holy Names in holiness and purity: they are good for learning Torah, wisdom and crafts. Written on a silver plate (... for ...) they are good against forgetting anything one has learnt. On the second day (Monday), by its attribute, power and hour, written in holiness and purity.

The sixth seven

מנד (Menad) — shows that when Moses went up on high, all Wisdom and Understanding were handed to him, and the 32 paths (ל"ב נתיבות) of Wisdom, and the hint of the holy, highest Wisdom, the powers of the highest power.

אני (Ani) — shows the holiness above corresponding to the ten palaces (היכלות, heikhalot) of holiness below.

חעם (Haʿam) — shows that the twelve tribes are engraved in the holy Name.

רהע (Rehaʿ) — shows the power above corresponding to the lower one that is revealed in the seventy nations; against it above are seventy degrees, and the Name of four letters is over all. The secret: as on a threshing floor, they are the seventy, and the twelve oxen with the sea upon them (1 Kings 7:25) hint at Jacob and his sons.

ייז (Yeyaz) — points to the attributes of the ten powers that come from the ה״א (Heh).

ההה (Hahah) — points to the power of the three attributes of the Name, ל״א (El, 31), and the power of the living creature (חיה, hayah) that loosens from them, which is the life force from the Name.

מיך (Mikh) — shows that, with the three holinesses, the upper and the lower are by the power of seventy Names.

Working of the sixth seven

These seven holy Names are good for a dream question (שאלת חלום) ...

The seven names for questions in a dream

...to ask through them about high and hidden matters. If he writes them and mentions them together with the verse ויבא בין (*va-yavo bein*) or with the psalm "A Psalm of David: the LORD is my shepherd" (Psalm 23), he will see wonderful and glorious things, in holiness and great purity. He must say them on clean white sheets, on pure parchment written in ink, on the night

of the fourth or fifth day. He says them seven times (ז"פ), puts the writing under his pillow in purity, and says in his question:

"May it be Your will, LORD my God and God of my fathers, and may it be your will, holy and awesome letters, that you show me tonight about such-and-such a matter, whether yes or no."

From midday he does not eat; he immerses, and then asks his question.

The next seven names

- וול (*Vavel*) signifies the foundation of the world and its holiness, the Temple, with the Name upon it; and there the tribes of Israel are sealed.
- ילה (*Yelah*) signifies four attributes that are all mercy, apart from the fifth, which stands among them and is included in them.
- סאל (*Sael*) signifies the shaping of the letters against the three powers that rule the three worlds by a supreme power. The secret is that it says ה' אל (*YHVH El*): the upper ones are all mercy, and the third is included.
- ערי (*Ari*) signifies the seventy degrees in the seven heavens; up to the tenth, holiness, they are all doubled.
- עשל (*Eshal*) signifies that the world stands by the righteousness of the fathers, for they are the seal of holiness and of the earth.
- מיה (*Miyah*) signifies that the shape of the Name and its letters is known only below.
- והו (*Vaho*) signifies its first foundation: the secret of the last ה (*he*) of the Name, for the last ה stands for the attributes and the י (*yod*) for the first.

These seven holy and pure names are good for asking mercy for any work and any wish, whether before the king or any person, for grace and love; their power in mercy is very great and strong. Say: "May it be Your will, great

and mighty Name, that You hear my prayer and my request and do my wish and my work in such-and-such a matter, which I want to go as I wish. May the words of my mouth and the meditation of my heart be acceptable before You, LORD, my rock and my redeemer (Psalm 19:15)." Do this on the second day, in the morning, in its attribute and with its angel, in complete purity, with prayer and fasting.

The third seven names

- דני (*Dani*) signifies the root of the Name יהו"ה (YHVH); it is the secret of the third holiness.
- החש (*Hachash*) signifies that the attributes of שדי (*Shaddai*) are found in the fathers; the second and third are included, and it is the eternity of supreme wisdom.
- עמם (*Amam*) signifies seventy powers under the Name, and from them comes the power of the seven planets that move the five in their order.
- ננא (*Nana*) signifies that the upper powers praise every day with a hundred kinds of praises and blessings; against them Israel instituted a hundred blessings each day, and whoever prays them is also called one of the upper ones.
- נית (*Nit*) signifies the pillar "the righteous one is the foundation of the world" (Proverbs 10:25), on which the world stands. It is the attribute of truth, the supreme light, the seal of the Holy One, blessed be He.
- מבה (*Mebah*) signifies that the spirit of God is the clear intellect that descends into man, who is the small world.
- פוי (*Poi*) signifies that the ten plagues of Egypt are equal to the ten Words.

These seven names are pure, clean and strong, for asking anything by way of prayer. Say them three times over clean, living water from a flowing spring,

wash your face, and pour the rest over your head, saying: "May it be Your will, by the power of these holy and great names, that I learn every matter of Torah and wisdom."

אאא סמם (*AAA SMM*):[79] do this every day, five times[?], in the morning, from the new moon of Nisan to the middle of the month.

The fourth seven names

- נמם (*Nemem*) signifies that the fiftieth gate is the power of God hidden from every creature. It was [the power that] sheltered the sanctuary of Moses; when the Jubilee, holy, ceased, that power ceased, for in the time of holiness, holy is in holy.
- ייל (*Yeyal*) signifies that this power was raised above every upper one.
- הרח (*Harach*) signifies the holy Name, exalted alone in one; and who can understand it?
- מצר (*Metzar*) signifies the twenty-two [letters], this אדנ"י (*Adonai*) against that; it is one power.
- ומב (*Vamab*) signifies that the Name gives power through the hours to rule day and night, from east to west.
- יהה (*Yahah*) signifies the secret of ה"ה (*he-he*), which holds the whole world in justice and mercy.
- ענו (*Anu*) signifies that He sometimes appears in the attribute of mercy in the trial of the tongues, to bring them back in repentance, for they are seventy against the seventy above.

These seven holy names are good for asking pardon and atonement for all one's sins. Confess in awe, fear and purity. If a man knows of a sin, an iniquity or a great transgression, and is in great danger from some powerful person, let him confess all his sins by this Name and say: "May it be Your will,

great Name, Master of forgiveness and atonement, that You pardon me all my sins and save me from this death." It is good for every trouble, if prayed with full intention and great purity, on the fifth day, in the attribute of Moses, in its hour.

The fifth seven names

- מחי (*Mechi*) signifies that He is sanctified above and Israel also below, so that they share one power and the dwelling is one.
- דמב (*Damab*) signifies that as seven powers shine above, so seven below shine before the Name by their righteousness, and so does every righteous person.
- מנק (*Manak*) signifies that in these seventy hosts are powers around the Throne; they watch the Name always, and from them the power of divinity flows into the Garden of Eden.
- איע (*Aya*) signifies that by this Name [Moses] pleaded to enter the Land and was not heard.
- חבו (*Chabu*) signifies His unity.
- ראה (*Reeh*) signifies that here the prophet hinted at the powers of God, may He be exalted, ten sefirot: five in thought, and the three the power of the seven, making ten that are eight in thought.[80] He called him "child" (Isaiah 9:5) because of the abundance, and also because of the power, for the power is "man", and man is supreme.
- יבם (*Yabam*) signifies a hint of the last attribute, which includes all.

The sixth seven names (beginning)

- היי (*Hayai*) signifies that these three tens are three praises, the foundation of His great Name; by them the Torah was given and the world created, and by three of them the mighty acts of the LORD were sealed. He

brought out His awesome powers with great and strong wonders among upper and lower beings, as it is written, "I will show wonders in the heavens and on the earth" (Joel 3:3), great and faithful plagues remembered for all generations. That is what is written: "Thus shall you say to the children of Israel, אהי"ה (*Ehyeh*, I AM) has sent me… this is My name forever, and this is My memorial from generation to generation" (Exodus 3:14–15): for all who come into this world and for ever, to revive the dead, generation to generation, six thousand [years], all the days of your life, forever, down to the second generation below. And so it is written that the light is constant: the work of the Name, who lives and is strong forever.

- מום (*Mum*) signifies that God's work is mercy at the beginning and mercy at the end; therefore all His creatures praise and magnify Him, and know and recognise that He is the God who feeds and sustains all. All praise Him, among them "kings of the earth and all peoples, princes and all judges of the earth" (Psalm 148:11).

Closing charge to the son

Now, my wise son, I have explained to you the great, awesome and mighty things, and precious, glorious works; they are written plainly. Do not gaze at them constantly, and do not come into the holy place at any time, until you put on the holy linen tunic, you the high priest (Leviticus 16:2–4); and let no others go up with you when you come to see the face of your God, in dread and awe, with a pure heart, full intention and clear, glorious thought, to bring to light the great vision: the honoured and awesome Name, His mercies and wonders, their joining, their exchanges and their reversals, their shapes and the number of their holiness, which the complete one [gives] to all who are worthy, who are filled with the words of the living God, and not to others who hunger and thirst to drink living, awesome water. Then he will

understand the secret of the shape of the alphabet, how it is engraved on the Throne on high, before which all His hosts bow. For three palaces are engraved there, and all are awesome powers from the living God, different from one another, changing in power from one another, mightier than one another, more awesome than one another, more wondrous...

Part VII

The Powers of the Name

The holy powers, the three names, adjuring the prince

The Ranks of the Holy Powers

...each stronger than the other, each purer than the other, cleaner than the other, more innocent than the other, more upright than the other, more perfect than the other, more whole than the other, brighter than the other, more radiant than the other; burning ones, each more alive than the other, each more inward than the other, each holier than the other. All of them are flames of fire, one above another. In fear and awe they stand in reverence, sanctifying and exalting the God who created them, who set each one in its own dominion to do the will of its Creator.

The twenty-two (כ"ב) letters that are in these three palaces (היכלות) are engraved there, each letter drawn by itself. These, in truth, are what are called the higher powers.

A Hidden Secret: The Letters Are the Powers of the Name

I will reveal to you a secret that is hidden, deep and awesome; and you, my son, be upright and faithful to me, and let your intention be right. Know that these are truly the very powers of the Name (השם), the ones called the higher powers, engraved in the Throne (כסא). Each letter in its own figure holds its own power, and these are what are called "angels of the living God", awesome, holy and supreme letters (אותות).

Then they were joined together, for Moses joined them, so that they would be connected and drawn together, and so that by their power those who study them would not be burned; for they are a pure fire, blazing and consuming. One who has received the tradition of their combinations (צירופים) and their figures can separate each power into itself and its own force, and invoke it for its proper work. Then it is called an angel of the living God and a supreme power, for from those powers the flow (השפע) pours down to

those below, and it acts and joins power to power according to their movement, their strength and their secret, so as to work through them.

Know that the proper flow comes down only through great strength, great purity, much holiness, and fine and upright contemplation. By your life, you will understand my words: in the unclean land no seers or prophets are found, except for the need of the hour, because the flow does not come down outside the Land of Israel. This is the secret of what our sages said: "Whoever lives outside the Land is like one who has no God" (Talmud, Ketubot 110b) [1]. If you compel these powers by force, or if you are not thoroughly versed in them, they will burn you and destroy you. That is why the sages said it is a grave prohibition to compel the powers on high without very great need.

The Throne, the Seraphim and the Song

Here is the explanation for you. The Throne, with Crown (כתר), Wisdom (חכמה) and Understanding (בינה), is the spirit of the living God (רוח אלהים חיים). Before it stand the inner powers, mighty and awesome: a seraph on one side and a seraph on the other, and the Chariot (מרכבה) of the Fathers between them [2]. As for the saying that the Fathers are above the seraphim, that is their wish; still, both these and those are wondrous and mighty powers. But the verse bears witness that the seraphim stand above Him (Isaiah 6:2), above all the higher powers. They are a portion of fire around Him, running [3] and flying with all their strength, from the day of their birth, day and night, flying and ready in their racing to reach the glory of their Maker, as it is written: "Then one of the seraphim flew to me" (Isaiah 6:6).

They call one to another and ask one another, "Where is His holiness, and where is His glory?" They call "Holy", they say "Holy", and they answer one another, "Holy is the LORD of hosts" (Isaiah 6:3). From the force of their racing and their holiness [4] they bow down with a loud voice and sanctify in

dread and fear, saying, "Blessed be the glory of the LORD from His place" (Ezekiel 3:12). All the higher beings tremble and fear and say, "Blessed be the name of His glorious kingdom for ever and ever."

The Chariot and the other seraphim above, the other higher powers and angels, and the souls of the righteous, together with Israel below, all answer at once in dread and say with awe: "Holy, holy, holy (ק' ק' ק') is the LORD of hosts." At that hour the LORD is exalted, made great and lifted up, magnified and sanctified, and raised upon the throne of His kingdom. He sits upon the throne of mercy and compassion and says: "You are My servant, Israel, in whom I will be glorified" (Isaiah 49:3).

Happy is the one who seeks every day to praise Him, glorify Him and exalt Him in dread and fear, and to sanctify Him, saying, "Blessed be the name of His glorious kingdom for ever and ever." When He hears it, He praises him on the throne of mercy [5].

Each Power in Its Place

All these powers differ one from another, each according to its strength and rank. All of them are written in His palace, that is, in the place fitting for its work: one to the east [6], one to the west, one to the north, one to the south; one for mercy, one for judgement; one for good and one for evil; one to repay kindness, one to repay transgression; one for righteousness, one for justice; one for charity, one for the outcry; one for peace, one for war; one to kill and destroy, and one for peace and rescue from evil; one for hatred and one for love. All is by the will of their Creator and King, who established them and set each one to its service and its burden. All are living, awesome powers; they bow down to Him every day and say, "Blessed be the name of His glorious kingdom for ever and ever" (בשכמל"ו).

Happy is the one who fears God and understands these great and awesome things, and sets his heart to this as well: he will take off the filthy garments and put on garments of salvation and white garments (Zechariah 3:4), for they are your life and the length of your days.

The Order of the Letters: אמת (emet, Truth)

The arrangement of the letters is this. Aleph (א), Mem (מ) and Tav (ת) stand as one, and the Name is upon them, for they are powers within great and awesome powers. When the Name is known with them, whether for mercy or for judgement, and when they are joined, they are called אמת (emet, "truth"). This is what our sages said: "The seal of the Holy One, blessed be He, is truth" (Talmud, Shabbat 55a), for from before Him judgement goes out and is turned into mercy.

All His letters are set in one figure and stand as one in the Throne, which is not so below. For the Aleph has three letters in it [7]. Bet (ב), Gimel (ג), Dalet (ד): the Gimel lies against the Dalet as one, and has no joining, for it is a holy letter of the Name; the Dalet and Yod (ד״י) are in three forms, because they are not joined, for they are holy. Vav (ו) is the pillars of holiness. Zayin (ז), Ḥet (ח), Tet (ט): such is their joining. And see the form of the final Kaf (ך) in the count, and you will find in it the creation of the abyss and the darkness, for from it darkness went out into the world, and by it the wicked of the nations are judged. Yod (י) is a point, wholly holy within; the LORD alone is exalted. So too the other letters in holiness [8]:

ל׳ כ״ז כ׳ קודש מ׳ ס׳ כ״ו ע׳ כ״ג פ׳ כ״ו צ׳ י״נ ק׳ כ״ג ר׳ קדש ש׳ אבות ת׳ כ״ו

(Lamed 27, 27; Kaf holy; Mem, Samekh 26; Ayin 23; Pe 26; Tsadi י״נ; Qof 23; Resh holy; Shin the Fathers; Tav 26.)

For everything is aligned against what is above: the four Fathers of the Chariot face the four winds of the world, for they are the pillars on which the world stands in its righteousness.

The Palace of מטטרון (Metatron)

The palace of מטטרון (Metatron) is the pure intellect, from which the pure and clean intellect flows into the soul of the perfect person. The palace of the separate intellects is the intellect of the angels, the intellect of the righteous, and the intellect of the souls and spirits; that is the upper world. But the World to Come is the palace of Jacob, the palace of Metatron, for there the souls of the righteous come from the lower world.

Metatron is the active intellect (שכל הפועל), and he is the power of שדיי (Shaddai, the Almighty); all is one power. He is called מטטרו"ן (Metatron) because he came from below: he is pure and clean, separated from matter, and came to the place that is his own, the exalted place, which is the soul handed down [9]. That is the Garden of Eden (ג"ע) above, pure and upright, and all is the power of God Most High.

The Letters Refused to Descend

The letters, too, are great powers, mighty beyond searching, and from them the other powers receive. It is hinted that all is one: the Yod (יו"ד) and Vav (ו"ו) hint at all the higher powers.

The forms of the letters were joined from them at the time Moses went up to receive the Torah. They knew that Moses wished to bring them down, these exalted and holy ones; many were stirred up and wanted to burn him. But the Name was upon them, that they should go down [10] into the world of matter, and He hinted to them with "My servant Moses" (Numbers 12:7): that the souls of the righteous, too, are taken from the higher beings and from holi-

ness to be inside a human body, and for this they have a rank above the other powers on high. The hint is: "For though the LORD is high, yet He regards the lowly" (Psalm 138:6); and "Extol Him who rides upon the clouds... a father of the fatherless and a judge of the widows" (Psalm 68:5–6). Understand well: the powers of the Name, which are higher than all, are also lowly towards all. That is why the sages said that the souls of the righteous are above the angels.

When they heard the word of the LORD, at His rebuke they all fell still [11]. At once each letter joined to its own form; they gathered, came to Moses and went down with him, engraved on the Tablets. There they taught him the secret of the holinesses and the sefirot (ספירות), which are the twenty-two (כ"ב) holy letters joined to the Torah. For their light is the supreme light, and from them were formed [12] the seventy (ע') names and the essential Name (שם העצם). All is one power and all is one thing.

Sealed Secrets, for the High Priest Alone

All these higher powers are matters that show [13] secrets, closed and sealed, lock upon lock, strong and mighty, precious as sapphires, very deep, and far beyond explaining to the many or even to individuals. They are only for a man who is High Priest and knows the Urim and Thummim (אורים ותומים), who has a clear mind to discern, and knows times and seasons. "Righteous sacrifices" (Psalm 4:6) are not offered of shining, precious birds [14]; the rest of the people stand idle and bow down from afar. If even one of them should come near, the priest's service would be void, and fire would come down from heaven and burn them, destroy them, and cast them into a land of bitterness [15], as on this day. "The secret things belong to the LORD our God, but the things revealed belong to us and to our children for ever, to do all the words of this Torah" (Deuteronomy 29:28). "Happy is the man who fears the LORD, who delights greatly in His commandments" (Psalm 112:1).

The first name: its points and its count

...who greatly delights in His commandments (Psalm 112:1).

יה (Yah) – a new thing, in the secret of the pointing of the Unique Name known to every kabbalist, which is ברש (the letters given here)[16]. The root of it all is the count of the letters between this one and its measures, three: these are אלה (eleh, "these")[17].

וְהֶי וְהֵי היו הֵי (vehahei, vehei, hayu, hei): this is the Unique Name. Its count, with the pointing of the first name, as written here, comes to one thousand one hundred in all, and the required sign is under the letter ש (shin)[18]. If the shin rises first, understand it deeply, and then its secret will be revealed to you.

Know that the rule which comes out of the letters and of the drawn pointing is always this: one who adjures the Unique Name, tested at the hand of the prince מטטרון (Metatron), should then say: "הרלה"[19], I adjure you", and so on, ב"ר ב"א. Know that the secret of this name stands against the powers of the sun and its companions. This is the meaning of its secret: עזא"ל (Azael) and sun, fire, light and day, set against the letters in which Metatron seals, just as I told you in the secret of the pointing of the letters. That is the first name, in its letters and its pointing. Take note of this point in this matter, and of והה"י (Vehahei).

The second name: the middle one

Now I write about the two names that remain.

הֵי 'וָהֶ (Vahe, Hei): I have already told you that the first name is עוזיא"ל (Uziel) with sun, light, fire and day; that is, the power of the name compels these to carry out the command of the one who asks. In the same way the second name, the middle one, points to the two names that rule over the creatures,

as I will make known to you with God's help. This is the middle name, which points to both of them:

וָהֵי (Vahei): the total, known from its pointing and letters, is ל"ח (38). It points to the two rulers, עזא"ל (Azael) and עוזיא"ל (Uziel)[20], and this name decides between them. Its secret is this: Azael and Uziel. It already shows you the two rulers as the eight princes[21], as I shall explain. Having told you the secret of this middle name, I will tell you the powers of the third name.

The third name

הֵי (Hei): know that the total in our hands, shown by the name in its pointing and letters, has the required sign חתקנ"ג (561)[22]. It is the secret of עוזיא"ל (Uziel) with moon, water, darkness and night. This name, too, is compelled by the Unique Name, set against seven[23] letters, from which the known prince takes his name.

The three together

Having told you its matter in a hint, let us return and name all three together. Know that this great and Unique Name compels two princes who are opposites of each other to dwell together. Neither enters his brother's border, and they do not come near each other, because the middle name, as I told you, decides between them, that is, between עז"א (Uzza) and עזא"ל (Azael)[20]. I will show you still more plainly how they are set opposite each other in their powers, one against the other, and the middle name, which is the seal:

יהו (Yahu) is the binding knot that holds and keeps both of them. This is the form of their standing:



The original figure, Vilna printing of 1877.

The eight princes

Here is the form of their standing: one against the other, one the reverse of the other, and the one who keeps them stands between, to hold them up. Having said a little about how they are kept, let us go back and say a little about the meaning of these eight princes. Know that the name עז״א (Uzza) points to wisdom, and the name עוזיא״ל (Uziel) points to the Throne of Glory (כסא הכבוד), and he is a high priest. When everything rests on their secret, the four hidden things of wisdom will be revealed. They will make our ways succeed, show us the way to go, and save us from what stands against us. You know that death and life come from one root, in the power of the tongue (Proverbs 18:21), and that everything is handed over to a person. If you are one of those who love the Lord, strive to know His name for His glory, and choose life (Deuteronomy 30:19).

וְהָהֵו וְהֵו הֵו (Vehahu, Vehu, Hu): know, my brother, that the count of this holy name likewise points to the upper powers and their outflow. They are two powers which are two faces, that is, fire and water, and they are handed over to Metatron. I want to explain them to you as they are. Know that the first of them is this:

וְהָהֵו (Vehahu): its required count is חתי״ז (425), and with the name, תתל״ם[24]. This is the meaning of the adjuration over the burning of fire: "I adjure the wheels of the Chariot by the power of this upper man, appointed over the power of the arrangement of fire." Fire comes at once. Understand this deeply, for it is a useful secret. Know that just as we spoke about the two names, which are two opposites with the middle one deciding between them, so it is with this middle one of theirs, among the upper powers. I want to explain to you the middle, deciding name. It works in two ways, turning round in a circle, as you know; understand the first in its plain sense. It is this:

The middle name: Metatron

יהו (Yahu): its required sign is חק״ם (148 as letters)[25]. It stands for the middle one, and its secret is this: מטטרו״ן (Metatron) is the middle, that is, the one who rules over them. He turns them and does with them what he wishes and wants, by the power of his Creator, Yah, since the powers were handed into his hand. In this name is the second way, for they said that Metatron rules by a power that turns the wheel over water and fire. This is the deep secret that comes from it. Understand, and hear this if you are a person of reason: see the power of these six that come out of the Unique Name, blessed be He, how they rule over their own opposites as if dead, and force them to stand by their power.

The water name

Having spoken of two names, let us return and speak of the remaining one, the opposite of fire, that is, water. It is this: הו (Hu). Its required count is תתק״ם (950)[26]. The rule understood from it: some say "in the name of", and in the name of אד[27] one says:

"I adjure you, prince Metatron, appointed over man, by אח״ג and אבג״ד[28], the upper and lower wheels; I compel them before me by the power of this

Unique Name to fulfil my will at once."

By this the upper and lower waters were split. This is the secret of the lower man, and this is the adjuration that comes from his secret. Know that this is a far-reaching hint drawn from what is named in two words. Understand this well, and take great care in understanding these matters...

How to Adjure the Prince

...these, for they are deep and awesome secrets, received from the holy ones on high. Set your heart on them, my son, to grow wise. Seek the Lord your God from there and you will find Him, if you seek Him with all your heart and all your soul (Deuteronomy 4:29), and He will lead you; walk in this way in every adjuration. Know its help and its explanation, and always strive to obey the voice of their angels.[30] Keep yourself pure before the one you adjure. And if you adjure again, know his help, his root and his manner, and everything that follows from what he has shown you. Do not adjure him except for the honour of the Name, at the beginning of your sight, and honour the Name with it many times; perhaps he will answer you in all you desire, by the Lord. This is the form of the adjuration, after the measure of the Name:

יהוה (YHVH), from whom the tablets revolve: מטטרו"ן (Metatron), Prince of the Presence, prince of the hosts.

The Secret of Cain, Abel and Seth: the Body, its Soul and its Mind

The vowel ק' קמ"ץ (kamatz), when it stands under the Name, under the letters י (Yod), ה (He), ו (Vav), ה (He). When the Name is pointed:

- with kamatz: one can make dominion with it;
- with patach: one can win wealth;
- with tsere: one can harm others;

- with segol: one can make love and brotherhood;
- with cholam: one can bring joy and remove worry;
- with chirik: to overthrow an enemy;[31]
- with the great shuruk: to know a person's end;
- with the small shuruk (kubbutz): one can reveal things to anyone;
- with sheva: to kill;
- with sheva and kamatz: to make love;
- with patach: to uproot and tear down;
- with tsere: for dominion;
- with segol: to rise up;
- with cholam: to grow rich;
- with chirik: to know what is to come;
- with the great shuruk: that no harmful spirits or demons will harm him;
- with sheva: to heal the sick;
- with the small shuruk: to know the constellations;
- with kamatz: to reveal one's friend;
- with patach: to make the simple wise;
- with tsere: to grow rich;
- with segol: for love;
- with cholam: for success;
- with chirik: to overthrow one's enemy;
- with the great shuruk: to conquer a ruler;
- with sheva: to go into exile and leave;
- with the small shuruk: for grace and favour.

The secret hint of the Name is complete; the one who understands will understand. בילו"א (bilu"a: an acronym closing the section).

An Awesome and Holy Prayer, said at "Who Hears Prayer"

Master of the world, it is revealed and known before You that I have sinned, done wrong and transgressed, and committed every sin in the world, and I am not worthy to ask anything of You. But because You are nothing but mercy, as is written in Your Torah, "The Lord, the Lord, God merciful and gracious, slow to anger, abundant in kindness and truth, keeping kindness for thousands, forgiving iniquity, transgression and sin, and clearing" (Exodus 34:6-7), I have come to pray before You and before Your great, mighty, powerful, pure and explicit Name (שם המפורש, Shem ha-Meforash), who rides on the wings of the wind on high, the Holy One...[32] the God of the holy hosts in the crown of Your Torah:

יְהוָה יְהוָה יְהוָה, with the names גביא"ל (Gavi'el) and משגביא"ל (Misgavi'el)[33]

that You rescue me from every evil thing and every evil mishap, me and all my house; send blessing on all my labour and toil, and grant me grace, kindness and mercy in Your eyes and in the eyes of all who see me. Blessed are You, Lord, who hears prayer.

Then he says "Be pleased" (Retzeh), "We give thanks" (Modim) and "Grant peace" (Sim Shalom).

The Secret of the Unique, Honoured and Awesome Name: a Dream Question

He writes this Name on ruled parchment, puts it under his head and says: "Please, prince of the dream, I adjure you by the great, mighty and awesome Name, that you come to me this night and tell me my question and my re-

quest, whether in a dream, a vision, a verse, speech, a ruling of law or writing, so that I do not forget; and remind me of my question."

א א א ס ס ס (Aleph Aleph Aleph, Samekh Samekh Samekh). This is the Name, from מאברית (Ma'avrit), shrinking letter by letter: אברית ברית רית ית ת (Avrit, Brit, Rit, It, T).[34]

The pointing of יהוה: when a person is in distress, he should direct his mind to the Name I have given, with the vowels it is pointed with in "Forever, O Lord, Your word stands firm in heaven" (Psalm 119:89).

The Patriarchs' Names

...and who tilts the wheel...[35] the gathering of the world, by the power of the wheel; Moses, Aaron and Miriam bring forth יה (Yah), the Creator, blessed be He, from the wisdom of knowledge in His creation. Many times I adjure in a vision, by the image of God, in the form of the God of Abraham, the God of Isaac and the God of Jacob, by the Explicit Name:

יְהוָֹה, who made known to me the foundation of prophecy, in כ"ו (26, the value of YHVH), what I ask with my mouth; whom the Holy One, blessed be He, taught me, and the angel taught me the secret of the Lord as if I were a member of His household.

יהוה, my God, to know His hidden ways and the ways of the ancients, held always in His hand, and the secret, pure in my true spirit, אמ"ד (EMD) of understanding, from now and for ever, Amen.

תתצ"י (Tatzi): the Pure Flame

שלהבת נק"י, תתצ"י ("Tatzi, pure flame")

...in heaven. He says: "May it be Your will, Name, strong, mighty, glorious and powerful, that You rescue me from such-and-such, or do for me such-

and-such." I have received another pointing, the one in Elijah, another, "because he has set his love on Me" (Psalm 91:14).[36] בילו"א (bilu"a).

The Letters of the Name and Creation

With ה (He) the Holy One, blessed be He, made heaven and earth, as it says בְּהִבָּרְאָם, "when they were created" (Genesis 2:4), read בה"א בראם, "with He He created them." With י (Yod), sun and moon, as it says, "the work of Your fingers" (Psalm 8:4); the one who understands will understand. With ו (Vav) He made light and darkness, creeping things, the earth, wild beasts and cattle, as it says...[37] With the last ה (He) He strengthened and set everything in order, all as אהי"ה אשר אהי"ה (Ehyeh asher Ehyeh, "I will be what I will be", Exodus 3:14); the one who understands will understand.

Whoever knows this Name and does not guard it is "a companion of the destroyer" (Proverbs 28:24). Whoever knows it and guards it in purity will have long days and years, and it will be well with him in this world and in the world above, as it says, "Whoever tends a fig tree will eat its fruit, and whoever guards his master will be honoured" (Proverbs 27:18), that is, whoever guards and honours his Master, He will honour him, as it says, "I will rescue him and honour him; I will set him on high, because he knows My Name" (Psalm 91:14-15). This is the secret of the honour of his Creator, as it says, "over all the glory a canopy" (Isaiah 4:5); the one who understands will understand. Blessed be the Name of His glorious kingdom for ever and ever. Blessed be the Lord for ever, Amen and Amen. Concluded.

How the Book Came to Noah

In the Name of the Lord, God of Israel, I begin this book, one of the Books of Secrets[38], given to Noah son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalalel, son of Kenan, son of Enosh, son of Seth, son of

Adam, from the mouth of רזיאל (Raziel) the angel, in the year he went into the ark, before he entered. It was written on a sapphire stone...[39]

From it he learned wondrous deeds and secrets, the orders of understanding, humble thoughts and counsels: to grasp the heights on high, to roam through all that is in the seven dwellings, to look into all the constellations and study every custom, to search the course of the moon, to know the paths of the Bear, Orion and the Pleiades (Job 9:9), to tell the names in each firmament, their work and how they succeed in every matter, and the names of the officer-servants of every hour and season, and what they may do[40] for whoever approaches them in purity. From it to know the work of death and the work of life, to understand evil and good, to search out times and moments, to know "a time to be born and a time to die, a time to strike and a time to heal" (Ecclesiastes 3:2-3), to interpret dreams and visions, to set battle in order and end wars, to rule spirits and mishaps, to send them out so they go like servants, to look to the four winds of the earth, to be among them in the sound of tumult, to tell what is done in the firmament and what will be in every month, and to grasp the course of every year, whether for harvest or drought, peace or war; to be like one of the great ones[41], to understand and grasp the treasures on high.

From the wisdom of the book Noah learned to make an ark of gopher wood and to hide from the flood waters, to bring with him two and seven of each kind, and to bring in every food and every eatable. He placed the book in a golden chest and brought it first into the ark, to know from it the hours of day and of night, and at night at its season he stood to pour out a cry and prayer from the ark. It served[42] him all the days of his life, and at the time of...

Part VIII

The Camps of the Firmaments

The overseers, the camps, the hours and the gates of the heavens

How the book was handed down

... [Noah,] before his death, handed it to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kohath; Kohath to Amram; Amram to Moses; Moses to Joshua; Joshua to the elders; the elders to the prophets; the prophets to the sages; and so in every generation, until King Solomon arose. The Book of Secrets, ספר הרזים (Sefer ha-Razim), was revealed to him, and he became very wise in the words of the secrets. He gained understanding and ruled over all the spirits and all the demons and harmful beings that roam the world: he bound them and released them and had power over them. He built and prospered by the wisdom of this book. Many books had been handed to him, but this one was found more precious and more desirable than all of them.

Happy the eye that has seen it, the ear that has heard it, and the heart that has understood and grasped its wisdom: the seven firmaments and everything in them, with their camps, so as to learn and understand everything, and to succeed in every deed one does or plans by the wisdom of this book.

The first firmament: the seven overseers

The name of the first firmament is שמים (Shamayim, "heaven"). In it are camps of angels, and seven thrones are set up there. On them sit seven overseers, surrounded on every side by camps. They listen to human beings while those people are at their work. Whoever keeps their names, and calls on them by their signs at the time when they listen, will prosper in what he does. Over all these camps of angels the seven overseers rule, sending them on every errand, to run and to bring success.

These are the names of the seven who sit on the seven thrones:

1. ארפניא"ל (Arpaniel)

2. איגד"א (Igda)
3. דוה"ל (Dohel)
4. פלמי"א (Palmia)
5. אסימו"ר (Asimor)
6. פסכ"ר (Paskar)
7. פיא"ל (Piel)[7]

They were formed from fire, their appearance is fire, and their fire blazes, for they came out of fire. The ministering angels under them do not go out without permission to deal with any matter, until the one who speaks for the seven overseers who sit on the thrones and rule over them gives the word, for they are under their command. They go about by permission, and each of them stands at his own task, ready to go wherever they are sent: for good or for harm, for discipline or for want, for war or for peace. Each one is called by his own name from the day he was formed.

Using the names of the first camp

These are the names of the seven camps that serve the seven overseers, one camp for each overseer. Mention the names of the angels who serve before him seven times and say:

"I, N. son of N. [mother's name], ask before You that You grant success to the healing of N. son of N. [mother's name]."

And for anything you seek for healing, whether in writing or in prayer: purify yourself from all uncleanness and clean your flesh of all lewdness, and then you will succeed.

These are the names of the angels who serve אורפניא"ל (Orpaniel), the first overseer:

המוד"י דמנ"א אסו"ד אלפ"י המו"ך קמיכ"י פסאס"ר גמה"י ספאו"ר נרוח"ק רקהת"ו אודכ"א מאו"ת פרוס"ה אקו"א והרקו"א בהוק"ו הסדול"א אמנכ"י גולא"ן חמ"ה אדנו"א אבכ"א נהגא"ל אריא"ל אנו"ה הרואו"ר עבדיא"ל סו"ן אלי"ן מו"ל לל"ף וחכס"ה רהגא"ל רומאל"ו וכת"ו אדנוא"ל אשמ"י יוא"ם קפי"ן כרבי"י גורסו"ס פריא"ן ששמ"ע סוכי"ן כריא"ל זבדיא"ל אגדל"ן מינא"ל נפיא"ל כדינ"ה כולד"ה דינ"ל אלבו"י הוחל"י סוכל"א אדיא"ל א"ל כסיא"ל סוקמ"א אסכ"ה נוחנ"ה תליא"ל אסתיא"ל הנ"א ממיא"ל נהגיא"ל אסוכ"ה תלגיא"ל נעג"ה אוסתיא"ל.

The second camp

These are the angels of the second camp, who serve איגד"א (Igda):

אכסת"ר מרכ"ם כרבי"ב כמס"ן איסע"ב רדהא"ל אריר"א גב"א אגבי"ר כבי"ר תיל"ה כרית"ך הרכו"ס כנופיא"ל נודיא"ל הדהו"ן שלהבי"ן הצלכ"ה משתי"ב גב"א האח"א הגר"א אמימיא"ל הגל"א לב"א מנותיא"ל תנימיא"ל אבריא"א בריא"א רכיא"ל חשת"ך כה"ש אסהירו"ן אורפניא"ל אשנו"ר מלכיא"ל אד"י ש"ר שנו"ה המי"ך סרג"ה זמכי"א הגניפ"א הגניפלה"ו ושוו"א אשפו"ר אר"ק קנומיא"ל נקיא"ל גדיא"ל אר"ק רממיא"ל פרו"ג רהונא"ל זגדיא"ל אבניטו"ך דורניא"ל דלפ"א הכ"ל הליא"ל אליא"ל מו"ת אוכא"ל סניא"ל כותפרא"ל לפו"א אורנמו"ך אדליא"ל איסהורי"ן הגד"א אוט"י אוסטו"ר סי"ר אותו"ת בהגמ"י דמ"ו דיגר"א סרוטיא"ל קומי"א דגרדג"א דלגיא"ל סרותיא"ל.

The third camp

These are the angels of the third camp, who serve דוה"ל (Dohel):

איזרכב"י אגבוש"ל כרהוביא"ל דלוביא"ל אוחיא"ל ברכתי"ן ברכ"א דאוני"ס אמ"ך אביא"ר אתלג"א אותו"ת אשתוגא"ל אשפ"ך תרגיא"ל אמפיא"ל אתרס"ו אוריא"ל אכמו"ר אסהו"ן אכא"ל אגאו"ך אסכור"ה לפיא"ל א"ל עוש"ה חסניא"ל למישות"א דו"ה היה"ם אלפ"י אמו"ך ארגל"א מגיא"ל אליא"ל.

A rite to learn what the year will bring

These are the angels who make things known. Take[7] and write on a precious leaf[96]. Write each word separately, take a new flask, put good oil in it, and

throw these written words into it. Stand facing the sun at noon and say:

"I adjure you, sun, light of the whole world, by the name of the angels who understand and discern hidden and sealed wisdom and who give knowledge: do my request for me and let me know what will happen this year, and hide nothing from me."

The fourth camp

These are the angels who serve in the fourth camp, serving בלמיי"א:

אברי"ה דמיי"א אמנא"י אמונה"ר ואמנו"ך ספאכיו"א טוביא"ל גילא"ל אפיר"י גמת"י אורניא"ל פריפוה"ו אופיר"י ארי"ק לשמוא"ל אוריב"י תומיכ"י עומריא"ל מגיא"ל נרמש"ו סרפ"ו נבקמנ"י טורחיאו"ם כרסיי"ת פרסו"ן אמא"ף פבהי"ר הסתי"ר סקריא"ל אלים"ם כלסיא"ל ספרכש"י קרסשו"ס מלכיא"ל ארר"ק חסדיא"ל אהס"ף אמוא"ל פרע"ם גדא"ל סבכיא"ל טוכ"ב הטוג"ה שהי"א אפרודיש"י, and its angel is חסדיא"ל (Hasdiel).

The fifth firmament: the twelve princes of the months

This is the fifth firmament, exalted, of precious light, a hundred myriad[?8] clouds of glory. It is full of angels of majesty; within it they yearn in awe, and their station is host upon host beyond counting, rising high as flame. The sound of their running is like the roar of the sea, and they move in wheels of thunder. There twelve princes of glory sit on thrones of splendour. Their thrones look like fire, square, in the middle of the firmament, facing the four directions of the world. From their service come lightning and flame of wings of fire, and the firmament shines with the radiance of their faces. They are appointed over the twelve months of the year and prepare what will happen in each month; apart from them nothing happens, except to look into what is born. Their station is where they stand to announce to the months what will come in each year.

The names of the twelve princes

1. טעפיא"ל (Ta'apiel), over the month of Nisan.
2. דגהא"ל, over Iyyar.
3. דידנאו"ר (Didna'or), over Sivan.
4. תעבכ"י, over Tammuz.
5. תוחינ"ר (Tohinar), over Av.
6. מורא"ל (Morael), over Elul.
7. ההרא"ן (Hahraan), over Tishri.
8. ירלג"ג (Yarlagag), over Marheshvan.
9. אנתגנו"ר, over Kislev.
10. מסגיא"ל, over Tevet.
11. תאנדרני"ם (Tandranim), over Shevat.
12. אברכיא"ל (Avrakiel), over Adar.

The planets, their signs and angels (Aramaic)

These are the planets and these are the angels that serve with each one.

- חמה (the Sun): its sign is Leo and its angel is רפא"ל (Raphael). It serves on the first day of the week, and after it [the order] goes by חנכ"ל שצ"ם (the planet order ShTsM ḤNKL: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon), with the Sun in the middle[9].
- Second day, לבנ"ה (the Moon): its sign is Cancer and its angel גבריא"ל (Gabriel). These serve on the second day of the week in the first hour.
- Third day, מאדים (Mars): its signs are Aries and Scorpio and its angel סמא"ל (Samael).
- Fourth day, כוכב (Mercury): its signs are Gemini and Virgo and its angel מיכא"ל (Michael).

- Fifth day, צדק (Jupiter): its signs are Sagittarius and Pisces and its angel צדקיא"ל (Zadkiel).
- Sixth day, נוג"ה (Venus): its signs are Capricorn and Aquarius and its angel קפציא"ל (Kafziel)[10].
- Seventh day, שבתא"י (Saturn): its signs are Taurus and Libra and its angel מיכא"ל (Michael)[10].

By night:

- First night, כוכב (Mercury): its signs are Capricorn and Taurus and its angel מיכא"ל (Michael).
- First hour of the second night, צדק (Jupiter): its signs are Sagittarius and Pisces and its angel צדקיא"ל (Zadkiel).
- Third night, נוגה (Venus): its signs are Gemini and Virgo and its angel ענא"ל (Anael).
- First hour of the fourth night, שבת"י (Saturn): its sign is Capricorn and its angel קפציא"ל (Kafziel). Hour ...

The first hours of the nights

... the first hour of the fifth night: כוכב חמה (Kokhav Ḥammah, the Sun)[24]; its sign is Leo and its angel רפא"ל (Rafael). The first hour of the sixth night: the Moon; its sign is Cancer and its angel גבריא"ל (Gavriel). The first hour of the seventh night: [מאדים (Ma'adim, Mars)]; its signs are Aries and Scorpio and its angel סמא"ל (Samael).

The angels who serve in the sixth camp

These are the names of the angels who serve in the sixth camp with ססב"ר (Sasbar): אונא"ל (Onael)[13], ארביא"ל (Arbiel), סריפו"ן (Sripon)[14], פונבו"ס (Ponbos), פסתמ"ר (Pastamar), לוניא"ל (Loniel), קדוניא"ל (Qedoniel), סוכרי"ן (Sukhrin),

סבירו"ן (Sabiron), עוזיא"ל (Uziel), פניא"ל (Peniel), חכמיא"ל (Ḥakhmiel), תממיא"ל (Tamamiel), גרמיא"ל (Garmiel), נימים"ס (Nimimas), נדוני"א (Nedonia), בארוב"א (Baruva), זנוי"ס (Zanuis), חכמיא"ל (Ḥakhmiel), פדריא"ל (Padriel), פניא"ל (Peniel), קדמיא"ל (Qadmiel), בפלי"א (Bafelia), אדמיא"ל (Admiel), ערמו"ן (Armon), הרמו"ד (Harmod), עביסא"ל (Avisael) (another reading: עכסיא"ל, Akhsiel), ספריא"ל (Sefariel), קהניא"ל (Qahaniel), שבביא"ל (Shevaviel), ארמינו"ם (Arminom)[15], עמיפו"ס (Amipos), פסליא"ל (Pasliel), חספיא"ל (Ḥaspiel), פרסמו"ן (Parsamon), נחליא"ל (Naḥliel).

The angels of might: bringing back one who is far away

These are the angels of might, who gird themselves with strength and power to run to every place and to fly to every corner, and to bring back whatever has fled, and to bring a person who is in a distant land or who has run away.

Take four plates[16] of copper. On each of them write the person's name, his mother's name, the name ססב"ר (Sasbar) and the names of the angels who serve him, and say:

"I hand over to you, angels of might, So-and-so son of So-and-so, that you do not delay him in any place where he stays. Turn his heart, whether in a city or in a province, by day or by night, at sea or on dry land, at food or at drink. Make him fly like a bird and bring him here against his will, and do not let him linger, neither by day nor by night."

Put the four copper plates in the four corners of the house, and they will bring him, whether in a city or a province, be it a person or a runaway servant, or anything else that has fled.

The angels on the seventh step

On the seventh step stand these: אביהו"ד (Avihud), קנו"ד (Qanud), דלקיא"ל (Dalqiel)[17], סהריא"ל (Sahariel), אדר"ך (Adrakh), גחליא"ל (Gaḥliel), תמכיא"ל

(Tamkhiel), סמכי"ה (Samkhiah), רבעיא"ל (Rava'iel), וקלמיא"ל (and Qalmiel), שמיהו"ד (Shemihud), מהריא"ל (Mahariel), דומיא"ל (Dumiel), בירכו"ס (Birkhos), וקקלג"ן (and Qaqlagan), קניא"ל (Qaniel), פסעל"ן (Pas'alan)[18].

All their heads are made like astrolabes (אסטרוגלי"ן, astrogalin). Those who stand on the six steps behave with humility; their faces are full of glory, they wear white garments, they go out like men of awe-inspiring measure, like men of the academy, and they sit on thrones of glory, faithful to the truth, and stand over healing. Blessed be the One who formed and created them, who sent forth all things by His word: "Yours, Lord, is the greatness" (1 Chronicles 29:11).

This is the Work of Creation

"In the beginning God created the heavens and the earth" (Genesis 1:1). Do not read בראשית (bereshit, "in the beginning") but ברי"א שי"ת (bara shit, "He created six"). So you find it written only as ברי"א שי"ת: six letters by which heaven and earth were created, as it is said, "For in Yah the Lord is the Rock of the worlds" (Isaiah 26:4): יה (Yah) is two letters, יהוה (YHVH) four, together six. So you learn that by these six letters God created the heavens and the earth.

And if you say that only heaven and earth were created by these six letters: it says "For in Yah the Lord is the Rock of the worlds (עולמים, olamim)", plural, which teaches that by these six letters two worlds were created, this world and the World to Come. That is why it says בראשית.

What is בראשית? By one letter God created the heavens and the earth, and the furnace from fire. Which is the one letter by which heaven and earth were created? The ה (heh), as it is said, "These are the generations of the heavens and the earth בהבראם (be-hibar'am, when they were created)" (Genesis 2:4). Do not read בהבראם but בה' בראם (be-heh bera'am, "with heh He created

them"). With this letter God created the heavens and the earth, this world and the World to Come.

The furnace of Gehinnom and its seven levels

The furnace of the fire of Gehinnom is half hail and half fire. The wicked are punished from the hail, which burns them like fire, and from the fire, which licks them like hail (another reading: they are punished by hail, from hail to burning fire and from burning fire to hail). Angels of destruction come down upon them and keep their souls inside their bodies, as it is said, "for their worm shall not die" (Isaiah 66:24).

Every single day the angels of destruction come down upon them; and every single day the Angel of Death comes down upon them and drives them from the hail to the fire and from the fire to the hail, like a shepherd driving his flock from mountain to mountain, as it is said, "Like sheep they are laid in Sheol; Death shall shepherd them" (Psalm 49:15).

The angels of destruction come down upon them and judge them in Gehinnom for twelve months. After twelve months they bring them down to the gates of the shadow of death (צלמות, tzalmavet) and judge them there twelve months; then down to the gates of death (מות, mavet), twelve months; then to the miry clay (טיט היון, tit ha-yaven), twelve months; then to the pit of destruction (באר שחת, be'er shaḥat), twelve months; then to Abaddon (אבדון), twelve months; then to lowest Sheol (שאול תחתית, she'ol taḥtit), twelve months, until all the righteous see them and say before Him: "You whose mercies are over all His works (Psalm 145:9), judge these!"

The holy God says to them: "Seven of them My soul does not [pity], because they destroyed My house and killed My children," as it is said, "The fierce anger of the Lord shall not return until He has done it and carried out the purposes of His heart" (Jeremiah 30:24).

After twelve months they bring them down to ארקא (Arqa) beneath the river of fire that flows out from under the Throne of Glory (כסא הכבוד, kisse hakavod), as it is said, "Behold, the storm of the Lord, fury has gone forth, a whirling storm; it shall burst upon the head of the wicked" (Jeremiah 23:19). Whoever goes down to Arqa never comes up again, as it is said, "The gods that did not make heaven and earth (ארקא, arqa) shall perish from the earth (מארקא)" (Jeremiah 10:11).

The seven earths and abysses

This is the fifth abyss. Above ארקא (Arqa) is תהום (Tehom, the Deep); above Tehom, תהו (Tohu); above Tohu, בהו (Bohu); above Bohu, ים (Yam, the sea); above the sea, מים (Mayim, water); above the water, תבל (Tevel, the inhabited world). On Tevel are the mountains and hills and all who dwell on them, as it is said, "The mountains quake before Him and the hills melt" (Nahum 1:5). This is the sixth abyss: above Tevel.

Tehom above Tehom, Tohu above Tohu, Bohu above Bohu, sea above sea, water, and on the water חלד (Ḥeled, the world of passing time): man and beast, the wild animals and the birds of the sky and the fish of the sea, Torah and good deeds and the fear of Heaven, as it is said, "Give ear, all you who dwell in Ḥeled" (Psalm 49:2). This is the seventh abyss, above Ḥeled.

The heavens

וילון (Vilon, the Curtain) goes in at evening and comes out at morning, and renews every day the Work of Creation. Above Vilon is שמים (Shamayim, heaven), as it is said, "who stretches out the heavens like a veil" (Isaiah 40:22).

Why is heaven called שמים (shamayim)? Because the Holy One, blessed be He, kneaded fire (אש, esh) and water (מים, mayim), pressed them into one another, and created heaven from them, as it is said, "My hand laid the founda-

tion of the earth, and My right hand spread out the heavens" (Isaiah 48:13). Do not read שמים (shamayim) but אש ומים (esh u-mayim, fire and water).

Above heaven is a sea, and there are grain, wine and oil. When the Holy One, blessed be He, wishes to bless the earth, He brings down dew and rain in their season. On the sea is water, on the water a firmament (רקיע, raqia), and between the water and the firmament hang and stand the spheres of the sun and the moon, the stars and the zodiac signs. From there they light the whole world and rule over every abyss, and their light comes down to the lowest earth, as it is said, "And God set them [in the firmament of heaven to give light upon the earth]" (Genesis 1:17).

Above the sea is water, and between water and sea are flashes of hail and thunders crashing on them all, and thin walls of fire surround them, as it is said, "the heavens and the heaven of heavens" (1 Kings 8:27).

The princes of the gates of the four winds

Over the gates of heaven of the north wind princes are appointed, and these are their names: אל ח״ל (El Ḥal), וא״ל (Va'el), בי״ם (Bayam), בלעי״ל (Bal'iel), בלעי״ (Bal'i), ובגלי״ל (and Bagliel). The keys of the north wind are in their hands.

Over the gates of the south wind princes are appointed, and these are their names: דורני״ל (Dorniel), דרכי״ל (Darkhiel), המו״ן (Hamon), דונא״ל (Donael), נהני״ל (Nehaniel)[?19]. The keys of the south wind are in their hands.

Over the gates of the east wind princes are appointed, and these are their names: דורני״ל (Dorniel), גבריא״ל (Gavriel), גדריא״ל (Gadriel), עדריא״ל (Adriel), מודי״ל (Modiel), רחמי״ל (Raḥmiel), וחני״ל (and Ḥaniel). The keys of the east wind are in their hands.

Over the gates of the west wind princes are appointed, and these are their names: אל צי״ן (El Tzin), סוקיא״ל (Sokiel), זכסיא״ל (Zakhsiel), ובחיא״ל (and Baḥiel)[20], ובקטמיא״ל (and Baqtamiel), וטרפניא״ל (and Tarpaniel). The keys of the west wind are in their hands.

The firmament above

Above the firmament of heaven, in which the sun, moon and zodiac are fixed, the wings of the firmament look like a kind of dome. The sun, moon, stars, signs and the wings of the firmaments rule over every abyss, and their light comes down to the lowest earth, as it is said, "And God set them in the firmament of heaven" (Genesis 1:17).

Over the gates of the north wind of the firmament princes are appointed, and these are their names: סוא״ל (Sual), ידע״ל (Yada'el), יכה״ל (Yakhahel)[21], נכא״ל (Nakhael), וחלקי״ם (and Ḥalqim), וחניא״ל (and Ḥaniel). The keys of the north wind are in their hands.

Over the gates of the south wind princes are appointed, and these are their names: כלא״ה (Kala'ah), בחליא״ל (Baḥliel)[22], בלהיא״ל (Balhiel), לוח״ל (Luḥel)[23], יניא״ל (Yaniel), נקריא״ל (Naqriel). The keys of the south wind are in their hands.

Over the gates of the east wind princes are appointed, and these ...

The sealed letters

...and these are their names: מסי"ם (Masim) and כרמוא"ל (Karmuel).[26] And He sealed it with the ring of אהיה אשר אהיה (Ehyeh Asher Ehyeh, "I Am That I Am"). Why did He seal it with His seal? Had He not sealed it with His seal, no creature could have searched out its letters, because of the flame of fire: anyone who came to open them and draw out the meaning of its letters was

at once filled with fire. Therefore He hid it in its letters and sealed them with His seal.

The six days of creation

That is why it says בראשית (Bereshit, "In the beginning"). What is *Bereshit*? *Bareshonah*, "at first": He created heaven and earth, set the springs and brought forth the deeps. He set seven springs above and, facing them, seven deeps below. He stretched out שמים (Shamayim) above and, facing it, founded אדמה (Adamah) below; He stretched out שחקים (Shechakim) above and founded יבשה (Yabbashah) below; He stretched out מעון (Ma'on) above and founded ארקא (Arqa) below; He stretched out זבול (Zevul) above and founded תבל (Tevel) below; He stretched out ערבות (Aravot) above and founded ארץ (Eretz) below. His throne He established above, and from His glory He stretched out these below. So He made the first day.

On the second day He divided the waters: some He took below and some He took above, as it says, "And God made the firmament and divided between the waters" (Genesis 1:7).

On the third day He gathered the waters into one place and uncovered the dry land, and called it earth. From it He brought out leaves and grasses, every kind of seed, the fruit-bearing tree, and every kind of planting in its leaves and fruit, as it says, "Let the earth sprout grass, herb yielding seed after its kind" (Genesis 1:11).

On the fourth day He created lights to divide between day and night, and set the sun to rule by day and the moon and stars to rule by night, as it says, "And God made the two great lights" (Genesis 1:16).

On the fifth He created the fish and all that swarms in the waters, and the birds over the face of the earth, as it says, "Let the waters swarm with living

creatures, and let birds fly over the earth" (Genesis 1:20).

On the sixth He created cattle, beasts and creeping things, as it says, "Let the earth bring forth the living creature after its kind" (Genesis 1:24). After everything He created man to rule over them all. He prepared His hosts and gave each one its task, with a great angel at their head. All of them surround storm and tempest, and they surround those who say "Holy" and those who say "Blessed," as it says, "His praise fills the earth" (Habakkuk 3:3). This is the lowest deep.

The deeps and the seven dwellings below

Above the deep is תהו (Tohu), above Tohu is בהו (Bohu), above Bohu is the sea, above the sea are waters, and on the waters is חרבה (Charavah, dry ground), and on Charavah are rivers and the courses of the deep, as it says, "I will make the rivers dry ground" (Isaiah 50:2).[27] This is the third deep. Above Charavah is a deep, above the deep Tohu, above Tohu Bohu, above Bohu the sea, above the sea waters, on the waters יבשה (Yabbashah, dry land), and on Yabbashah seas and rivers and every gathering of waters, as it says, "The sea is His, and He made it, and His hands formed the dry land" (Psalm 95:5). This is the fourth deep. Above Yabbashah is a deep, above the deep Tohu, above Tohu Bohu, above Bohu the sea, above the sea waters, and on the waters ארקא (Arqa). On Arqa are שאול תחתית (Sheol Tachtit, lowest Sheol), אבדון (Abaddon), באר שחת (Be'er Shachat, the pit of destruction), טיט היון (Tit haYaven, the miry clay), שערי מות (Sha'arei Mavet, the gates of death), שערי צלמות (Sha'arei Tzalmavet, the gates of the shadow of death) and גיהנם (Gehinnom), with the wicked who are in them; angels of destruction are appointed over them.

- The highest dwelling: Sheol Tachtit, its depth a journey of 300 years.
- The second dwelling: Abaddon, its depth a journey of 300 years.

- The third dwelling: Be'er Shachat, its depth a journey of 300 years.
- The fourth dwelling: Tit haYaven, its depth a journey of 300 years.
- The fifth dwelling: Sha'arei Mavet, its depth a journey of 300 years.
- The sixth dwelling: Sha'arei Tzalmavet, its depth a journey of 300 years.
- The seventh dwelling: Gehinnom, its depth a journey of 300 years.

The fire of Sheol Tachtit is sixty-one times (ס"א) stronger than the fire of Abaddon. The fire of Abaddon is sixty-one times stronger than the fire of Be'er Shachat. The fire of Be'er Shachat is sixty-one times stronger than the fire of Tit haYaven. The fire of Tit haYaven is sixty-one times stronger than the fire of Sha'arei Mavet. The fire of Sha'arei Mavet is sixty-one times stronger than the fire of Sha'arei Tzalmavet. The fire of Sha'arei Tzalmavet is sixty-one times stronger than the fire of Gehinnom.[28]

The angels and their ladders

כנביא"ל (Kanbiel) is at the head of these princes. Song and sweet music and praises are in the throats of them all. He made paths for Himself among them and ways for them, each to the other. One says, "What shall we do?" and the angel of ידוד (YHVH)[29] teaches them ladders of strength, one to another: on them they go up and on them they come down. They go up on them to speak His praise, and come down on them to set peace in the world.

The measure of the world and the weeping waters

The length of the world is a journey of 500 years and two years, and its breadth a journey of 500 and 18.[30] It is round, and the Great Sea goes around the whole world, and all of it is like a dome. The world stands on the fin of Leviathan, and Leviathan dwells in the lower waters like a clean fish in the sea. The lower waters stand on the waters of creation like a small spring at the edge of the sea; the waters of creation stand on the waters of Oceanus

like a small spring at the edge of the sea; and Oceanus stands on the weeping waters like a small spring at the edge of the sea.

Why are they called the weeping waters? Because when the Holy One, blessed be He, divided the waters, taking some above and setting some below, the waters set below grew stormy. They wailed and shrieked, called out and wept, and said: "We were not worthy to be near our Maker." What did they do? They grew bold, broke open the deeps and sought to rise to the heights, until the Holy One rebuked them and pressed them down under the soles of His feet, as it says, "Thus says the LORD, who makes a way in the sea and a path in the mighty waters" (Isaiah 43:16). The Holy One said to them: "Since you did this for My honour, the upper waters shall have no right to sing until they take leave from you," as it says, "Above the voices of many waters, the mighty breakers of the sea, the LORD on high is mighty" (Psalm 93:4). Do not read משברי (mishberei, "breakers of") but read it as the voice of the song the waters speak; only afterwards do the upper waters take leave and say, "The LORD on high is mighty." Therefore they are called the weeping waters.

What stands on what

The weeping waters hang and stand above the lower earth, and the lower earth is pressed upon the waters. The waters stand on pillars of חשמ"ל (chashmal, the shining substance), which stand on mountains of hail; the mountains of hail stand on the storehouses of snow; the storehouses of snow stand on the waters; the waters on fire; and they stand on the deep.

The deep stands on Tohu, Tohu on Bohu, and Bohu on the wind. The wind hangs on the storm and is bound to the vault of Adamah. Adamah hangs on the storm and is bound to the vault of Charavah. Charavah hangs on the storm and is bound to the vault of Yabbashah. Yabbashah hangs on the storm

and is bound to the vault of Arqa. Arqa hangs on the storm and is bound to the vault of Tevel. Tevel hangs on the storm and is bound to the vault of חלד (Cheled). Cheled hangs on the storm and is bound to the vault of Shamayim. Shamayim hangs on the storm and is bound to the vault of רקיע (Raki'a). Raki'a hangs on the storm and is bound to the vault of Shechakim. Shechakim hangs on the storm and is bound to the vault of מכון (Machon). Machon hangs on the storm and is bound to the vault of Ma'on. Ma'on hangs on the storm and is bound to the vault of Zevul. Zevul hangs on the storm and is bound to the vault of Aravot. Aravot hangs on the storm and is bound to the mighty arm of the Holy One, blessed be He, as it says, "The pillars of heaven tremble and are astonished at His rebuke" (Job 26:11). Therefore it says, "How many are Your works, O LORD; in wisdom You made them all" (Psalm 104:24).

The circles around the lower earth

Around the lower earth are fire and water; around fire and water, storm and tempest; around storm and tempest, those who speak with tumult; around those, the trembling cherubim; around the trembling cherubim, the likeness of the חיות (Chayot, living creatures); around the likeness of the Chayot, "running and returning" (Ezekiel 1:14); and around "running and returning," those who say "Holy" and those who say "Blessed."

In the lower earth are the holy Chayot and the Throne of Glory, and the Throne of Glory is the footstool of the Lord of all the earth, as it says, "Heaven is My throne and the earth My footstool" (Isaiah 66:1), and it says, "I saw the living creatures, and behold one wheel on the earth" (Ezekiel 1:15). As His Presence is above, so His Presence is below, as it says, "And the name of the city from that day: the LORD is there" (Ezekiel 48:35).

Eighteen thousand worlds surround it, as it says, "Round about, eighteen thousand" (Ezekiel 48:35): 4,500 to the north, 4,500 to the south, 4,500 to the west and 4,500 to the east; eighteen thousand worlds around. The world of the north is full of praise, glory, strength and might, praise and song. The world of the south is full of praise and glory, strength and might, praise and song, and full of majesty and splendour, joy and honour, pride and exaltation. The world of the east is full of holiness and purity, strength and righteousness, victory and might. The world of the west is full of beauty and crown, diadem and kingship, and a still small voice.

After them fire and water surround, and after the fire and water: טהריא"ל (Tahariel), נוריא"ל (Nuriel) and כנביא"ל (Kanbiel).[31] After these eighteen thousand worlds come fire and water; after fire and water, storm and tempest; after storm and tempest, quaking and trembling; after quaking and trembling, dread and fear; after dread and fear, thunder and lightning; after thunder and lightning, the wings of the wind; after the wings of the wind, rivers of fire; after rivers of fire, rivers of sea; after rivers of sea, rivers of water. After the rivers of water there is nothing but darkness, without end, without number, without measure, without count and without reckoning, as it says, "He made darkness His hiding place, His pavilion round about Him" (Psalm 18:12).

The keepers of the gates of Shechakim

Those who surround these are נוהריא"ל (Nohariel), נוריא"ל (Nuriel) and גבריא"ל (Gavriel), and the keys of the east wind are in their hands. Over the gates of the west wind are appointed princes, and these are their names: קוריא"ל (Kuriel), פדא"ל (Pada'el), סכיא"ל (Sakhiel), ענא"ל (Ana'el), עניא"ל (Aniel); the keys of the west wind are in their hands.[32]

Above the firmament is שחקים (Shechakim), where the storehouses of snow, hail, dew and manna are, and the rain of the resurrection of the dead, as it says, "and in His majesty the skies" (Deuteronomy 33:26). And over the gates of Shechakim...

The gates of the heavens: Shehakim

Over the gates of the north wind are appointed princes, and these are their names: סנח"ל (Sanael) [33], פניא"ל (Peniel), רפא"ל (Raphael), רמיא"ל (Ramiel), דרמיא"ל (Darmiel) [34]. The keys of the north wind are in their hands.

Over the gates of the south wind are appointed princes, and these are their names: פרוא"ל (Peruel), נריא"ל (Neriel), קניא"ל (Kaniel), שההניא"ל (Shehaniel) [35], שמעיא"ל (Shemaiel), שמעא"ל (Shemael). The keys of the south wind are in their hands.

Over the gates of the east wind are appointed princes, and these are their names: צדקיא"ל (Zadkiel) [36], קדיש"א (Kadisha) [37], הירפא"א (Hirpa'a) [37], חרניא"ל (Harniel) [38], תור"ת (Torat) [39], עמא"ל (Amael). The keys of the east wind are in their hands.

Over the gates of the west wind are appointed princes, and these are their names: סורניא"ל (Surniel) [40], קרניא"ל (Karniel), רכיא"ל (Rakiel), מלסיא"ל (Malsiel) [41], סגניא"ל (Sagniel) [42]. The keys of the west wind are in their hands.

Makhon

Above Shehakim is מכון (Makhon, "the Foundation"), in which a sanctuary is built, with the altar of incense and the altar of burnt offering. מיכא"ל (Michael), the great prince, stands and burns incense on the altar and offers a burnt offering on the altar of burnt offering, as it is said: "The foundation for Your dwelling that You made, O Lord; the sanctuary, O Lord, which Your hands established" (Exodus 15:17).

Over the gates of Makhon on the north wind: רחומיא"ל (Rahumiel), חנוניא"ל (Hanuniel), בהיא"ל (Bahiel), שרפיא"ל (Sarfiel), מסיא"ל (Masiel), שרא"ל (Sarael). The keys of the north wind are in their hands.

South wind: טהוריא"ל (Tehuriel) [43], מחניא"ל (Mahaniel), גדיא"ל (Gadiel), חוסיא"ל (Husiel), ענגא"ל (Anagael) [44], קסיא"ל (Kasiel).

East wind: טרפיא"ל (Tarpiel) [45], בהליא"ל (Bahaliel), בנגא"ל (Bangael), רמחא"ל (Ramhael), קלב"ס (Kalbas), אסרו"ן (Asrun) [46].

West wind: אלמהקא"ל (Almahkael), אהתקא"ל (Ahatkael), לובקי"ם (Lubkim)[?], סומכ"ם (Somkam)[?] [47], יהל"א (Yahla) [47]. Each band holds the keys of its wind.

Ma'on

Above Makhon is מעון (Ma'on, "the Dwelling"), where the angels and troops and all the host of the height are, as it is said: "The eternal God is a dwelling place" (Deuteronomy 33:27).

North gates of Ma'on: אחיא"ל (Ahiel), אניא"ל (Aniel) [48], חזקיא"ל (Hizkiel), מדגפיא"ל (Madgafiel), שספיא"ל (Shaspiel), מתנגא"ל (Matnagael).

South: כבריא"ל (Kabriel), נפליא"ל (Nafliel), קדשיא"ל (Kadshiel), הודריא"ל (Hodriel) [49], נחמיא"ל (Nahmiel), מלכיא"ל (Malkiel).

East: שמשיא"ל (Shamshiel), ברקיא"ל (Barakiel), ירעשיא"ל (Yirashiel), חדריא"ל (Hadriel), שרפיא"ל (Sarfiel), יהל"ק (Yahlak) and רב"ת (Rabat) [50].

West: אנהא"ל (Anahael) [51], פלגא"ל (Palgael) and פלגא"ל (Palgael) again, טורס"ק (Torsak) [52], the holy name סיספ"ח (Sispah) [53], סיללא"ל (Silael), כא"ל (Kael) — the name of the Name.

Zevul and Aravot

Above Ma'on is זבול (Zevul, "the Lofty Abode"), as it is said: "Look down from heaven and see, from Your holy and glorious habitation" (Isaiah 63:15). Above Zevul is ערבות (Aravot), as it is said: "Sing to God, sing praises to His name; extol Him who rides upon Aravot" (Psalm 68:5). In Aravot are righteousness and justice and judgment, the treasuries of life, the treasuries of blessing, the treasuries of peace, the souls of the righteous, and the dew by which the Holy One, blessed be He, will revive the bodies of the dead in the time to come, as it is said: "For your dew is a dew of light, and the earth shall cast out the dead" (Isaiah 26:19).

The ascent to the Throne

The arches of the bow rest on Aravot, a thousand thousands and myriads of myriads high, matching the Watchers and Holy Ones. Above them are the wheels of the אופנים (Ofanim) resting on the bow, as high again, matching the Seraphim, Ofanim and troops. Above them are the feet of the חיות (Hayyot, the Living Creatures), resting on the wheels of the Ofanim, as high again, matching the great princes.

The arches of the bow rest on the feet of the Hayyot, and from them go out the horns of splendour. "A firmament like the terrible ice" (Ezekiel 1:22) is stretched over the horns of splendour, a thousand thousands and myriads of myriads high, matching the "thousands of Shinan" (Psalm 68:18). Above it is Makhon, with the appearance of brightness, set on the terrible ice, as high again, matching "the chariots of God, myriads, thousands" (Psalm 68:18). Above it is Ma'on, its appearance awesome, set on the brightness, as high again, matching the horns of splendour and the rider of glory. Above it is the throne of sapphire stone, set on the awesome appearance, as high again, matching the Mighty and Strong. Above it is the Throne of Glory, כסא הכבוד, set on the sapphire stone, as high again; and the Lord of all the world, and

His glory, rest upon it, as it is said: "I saw the Lord sitting on a throne, high and lifted up" (Isaiah 6:1), and "under His feet as it were a work of sapphire brick" (Exodus 24:10). The whole world hangs on the arm of His strength like an amulet, as it is said: "and under His feet...", and "underneath are the everlasting arms" (Deuteronomy 33:27). Around Him is the radiance of sapphire and emerald, because of the sight of the eye, as it is said: "no eye shall behold me" [54], "for I proclaim the name of the Lord; ascribe greatness to our God" (Deuteronomy 32:3).

A PRAYER TO BE SAID WITH GREAT INTENTION

Blessed are You, Lord our God and God of our fathers, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, God Most High, who in His mercy possesses heaven and earth. You are He, the King of the kings of kings, the Holy One, blessed be He, blessed be His name. May Your name be magnified, glorified, gathered in assembly, made beautiful, praised and exalted, and Your remembrance for ever and ever. Your seat is on the Throne of Glory, and the Hayyot go up to the Throne of Glory. You are fire, and Your throne is fire; the holy Hayyot are fire and Your servants are fire; You blaze, a consuming fire, prince over all princes, and Your chariots ride on the Ofanim, Selah.

My God, סב"פ (SBP) [55], Your handmaid[?] to set in order מ"ן בר"א דרמ"ן (M"N BR"A DRM"N) [55], who is appointed over the servants of יה (Yah): may He widen my heart and my mouth like a spring that grows stronger and like a source of water whose waters do not fail (Isaiah 58:11). Blessed are You, Lord, for the names of Your great name. "Be exalted, O Lord, in Your strength; we will sing and praise Your might" (Psalm 21:14). They will praise Your great name, mighty and awesome; holy is He. "I will sing to the Lord as long as I live; I will praise my God while I have being" (Psalm 104:33).

Metatron's testimony

Rabbi Ishmael said: מטטרו"ן (Metatron), the great prince, said to me: I bear this witness by יהו"ה (YHWH), God of Israel, the living and enduring God, our Master and Lord. His height from the seat of His glory upward is 118 myriads [parasangs], and from the seat of His glory downward 118 myriads; the height of His feet, myriads of thousands of parasangs; from His right arm to His left arm, 77 myriads; the skull of His head, three and a third myriads; the crowns on His head, sixty myriads, matching the sixty myriads of the thousands of Israel. Therefore He is called the great, mighty and awesome God.

כליתיה ידידות אל חי כלתא עוותא המקוק תקטף הקסף הקסס קסף (Kelitiyah Yedidut El Hai Kelata Avvata Ha-Mekok Taktaf Ha-Kesaf Ha-Kesas Kesaf) [56] — for the sake of "Blessed be the name of His glorious kingdom for ever and ever" (בשכמל"ו).

The reward of knowing this secret

They said: whoever knows this secret is assured of a place in the World to Come. He is saved from the judgment of Gehinnom, from every kind of calamity and from harsh decrees that come stirring into the world, and from every kind of sorcery. He rescues us, delivers us, redeems us. [The petitioner prays:] Rescue me, סב"פ (SBP) [55], and save me from every evil thing, from every harsh decree and from every kind of calamity, for the sake of His great name.

The alphabetical litany of the King

Therefore we are bound to thank, to praise, to glorify, to extol, to exalt, to bless, to magnify, to sanctify, to declare one, to hallow and to proclaim as King:

The King of truth; the mighty King; the One King; the King, Last and First; the King, Lord; the strong King; the blessed King; the pure King; the chosen King; the King, Creator; the King who tests; the great King; the mighty King; the majestic King; the King, Redeemer; the exalted King; the King, Shield [57]; the King who dwells on high; the King, Banner; the King, Judge; the King who seeks my generations; the King who speaks peace; the King who seeks righteousness; the King glorious in His garment; the King who ponders the multitude [58]; the King of splendour; the King of beauty; the King, Witness; the King of old; the King who says and does; the pure King; the King who feeds; the King who remembers the forgotten; the King who raises the bowed; the King who remembers mercy; the powerful King; the faithful King; the King, gracious and merciful; the King, life of the worlds; the King, living and enduring, revealed; the strong King; the King gracious to the poor; the King who searches the reins; the King, life of all life; the King who loves flames of fire; the King, good and doing good; the King, good and upright; the King, pure and purifying; the King good to the good and to the wicked; the King good to those who hope in Him; the only King; the upright King; the precious King; the King, Knower and Witness; the King who sits in secret; the steadfast King; the King who sings [59]; the King of glory; the mighty King; the King who founded His throne in righteousness; the King who subdues anger; the King who puts on righteousness as a coat of mail; the King for ever and ever; the blazing King; the King clothed in mercy; the King who pardons and forgives; the King who kills and gives life; the King who atones [60]; the King who passes over every transgression; the King who covers; the glorious King; the King who brings down and raises up; the King who makes poor and makes rich; the King who humbles and exalts; the King who refines [61] and sustains; the King who provides and upholds; the King high and lifted up; the King full of mercy; the King full of merit; the King praised in praises; the King whose kingdom is revealed; the King who rules over all; the King

who works wonders; the King who makes salvation spring forth; the King, trust and support; the King who frees the bound; the King who brings out the prisoners; the King who makes kings; the King praised and glorified; the King awesome in deeds; the revered King; the exalted King; the King lifted up and raised; the faithful King; the honoured King; the King, pleasant and desirable; the King who keeps kindness; the comely King; the King who bears iniquity; the understanding King; the comely and pleasant King [62]; the King who upholds the fallen; the King who bears the worlds; the hidden King; the King whose hiding place is flames of fire and clouds of glory; the King who forgives sins; the King great in strength and power; the King, strong and mighty; the King, Most High and awesome; the King who answers in distress; the King who passes over transgression; the King who works wonders; the King who made the beginning; the Ancient King; the King, mighty and strong; the King who redeems and saves; the King who works salvations; the King who opens His hand to all; the King, righteous and upright; the King, radiant and ruddy; the King who foresees the times; the King, Rock of the worlds; the King, splendour of hosts [63]; the King, holy and awesome; the King near to those who call Him; the King, zealous and avenging; the King, possessor of heaven and earth; the King whose holiness is above; the King, the Ancient One above; the King high and exalted; the King, merciful and gracious; the King high above the high; the King who rides the Aravot; the King who rides on the Throne of Glory and on the Cherubim and on the wings of the wind; the King who desires repentance; the King who dwells in the skies; the King who hears prayer; the King שדי (Shaddai, the Almighty); the King who dwells in the heights; the mighty King; the King whose way is perfect; the King who hangs the world on nothing (Job 26:7); the King whose praise is above and below; the King whose name is the King of the kings of kings, the Holy One, blessed be He. His is the kingdom, the mercy and the forgiveness; the King who heals [64] all who seek healing, every one of the sick [64]; the King

who works a sign of good for us, for the sake of His great name, as it is said: "He declares His words to Jacob" (Psalm 147:19).

"Yours, O Lord, are the greatness and the might and the glory and the victory and the majesty, for all that is in heaven and on earth..."

Part IX

The Measure of the Body

Shi'ur Qomah, the Living Creatures and the King on the throne

The litany of "King" ends

"...and in the earth. Yours, LORD, is the kingdom, and You are exalted as head over all (1 Chronicles 29:11). Who can tell the mighty acts of the LORD, or make all His praise heard (Psalm 106:2)?" Who can recount His praise, who can declare His might and the power of His works, who can tell His many wonders, and who has the thought to tell His kindnesses? Happy are Israel, who have put their trust in Him and greatly delight in His commandments, for the Holy One, blessed be He, loves them and has mercy on them as a father has mercy on his children; He guides them in the Torah of life and saves them from the way of death. "Guide me, so-and-so son of so-and-so, in the way of life, for in You I have put my trust."

"Who is like our God, who is like our Lord, who is like our King, who is like our Saviour? There is none like our God, none like our Lord, none like our King, none like our Saviour. We will give thanks to our God, to our Lord, to our King, to our Saviour; we will bless our God, our Lord, our King, our Saviour. Yours is the greatness, Yours the might, Yours for ever the greatness and the kingdom; Yours the majesty, Yours for ever splendour and kingdom; Yours the strength, Yours for ever the glory and the strength. For You are great and do wonders; You alone are God (Psalm 86:10). You are the LORD, You alone; You made the heavens, the heaven of heavens and all their host, the earth and all that is in it (Nehemiah 9:6). They will praise You, LORD: *I am the first and I am the last* (Isaiah 44:6), for You, LORD, are first of all the first and last of all the last. You are mighty in strength and great to save. LORD of hosts, happy is the one who trusts in You (Psalm 84:13)."

The Measure of the Body (*Shi'ur Qomah*)

Rabbi Ishmael said: I saw the King of kings sitting on a throne high and lifted up, with His hosts standing before Him on His right and on His left. The

angel, the Prince of the Face, whose name is מטטרו"ן (*Metatron*), said to me: רוח פיסקונ"ה פסקי"ן אטמ"ן הינרו"ן וסינרו"ן סרטו"ן סניגר"ן מיקו"ן הסכו"ס סתי"ס הסכ"ס תקירי"ן (another reading: דוקירי"ן הכיק"ס זמו"ש נגמו"ף רב"א זיג"א.[2]

Rabbi Ishmael said: what is the measure of the Holy One, blessed be He, who is hidden from all creatures? His soles (another reading: the soles of His feet) fill the whole world, as it is said: "The heavens are My throne and the earth is My footstool" (Isaiah 66:1). The height of His soles (another reading: of each sole) is three myriads of thousands of parasangs. The sole of His right foot is called אטרקס"ס (*Atraqsas*), and that of the left אנתמ"ן (*Antman*). From the soles of His feet to His ankles is a thousand myriads and five hundred parasangs high, and the same for the left. His right ankle is called (אגמתיה טססקם) and the left (אסתמן). From His ankles to His knees is nineteen thousand and four parasangs high, and the same for the left; His left leg is called (קגגבי מהריה ססקום) and the right (ממגא ווי"א). From His knees to His thighs is twelve myriads of parasangs and a thousand and four parasangs high, and the same for the left; His left [knee] is called (מגהגו הריא). His right thigh is called (שספוסא פרסג) and the left (חסנ"ם הזיז"א). From His thighs to His neck is twenty-four thousand myriads of parasangs. His loins are called (מותניה אחסגה ידידיה).

On His heart seventy names are written: צץ צדק צחיאל צור צבי צדיק ססף סרעף בוחן צבאות שדי אלהים יה הי צח דגול ואדום ססם עאא אאא איא אהו דביה הה הו וה צצץ ססף כן הה סי חי חי רוכב ערבות יה הה וה ממס כנן היו יה חסן הלן אי זא תעא אעא קקק קסר רז זך גבור יא יא יוד הלן אלף דימן סאף כוף רמו ייי ייא כבב ססס בכך פלל סיים, "...letters. *Blessed be the name of His glorious kingdom for ever and ever.*"[3]

His neck is thirteen thousand myriads and eight hundred parasangs high, and its name is (סגנהו ובההקן). The circumference of His head is three hundred thousand myriads and thirty-three and a third parasangs: what the mouth cannot speak and the ear cannot hear. Its name is (אחר בודריה עטסיה).

His beard is a myriad, a thousand and five hundred parasangs, and its name is (הדרא סמיא). The appearance of His face is like the appearance of the cheekbones, like the form of a spirit and the shape of a soul; no creature can describe His body, like beryl (Daniel 10:6), a gleaming radiance, awesome, out of the darkness; cloud and mist surround Him, and all the Princes of the Face and the seraphim stand before Him in order. "We have no measure in our hands; only the names have been revealed to us." The nose is called (אברג"ג ססמי"ה), (לגבת"י). **His tongue reaches from one end of the world to the other**, as it is said: "He declares His words to Jacob" (Psalm 147:19). Whoever does not know how to close with this verse errs. Its name is (אססגייהו), and the crown on His forehead (מלחו) is (מססגייהו יכלוי אגגה), and on His crown is written a string of the letters of the Name.

The eyes, shoulders, arms and hands

The black of His right eye is a myriad, a thousand and five hundred parasangs, and so is the left. [The eye] of the right is called אזריי"ה אססיעום, and its prince is רהביאל (*Rahaviel*); the left is (מסס גרופמלוא). Sparks go out from it and give light to all creatures. The white of His right eye is twenty-two myriads and two parasangs, and so the left, and its name is (בזקותא). From His right shoulder to His left shoulder is eighty-seven thousand myriads of parasangs; the right shoulder is called (מטמנריאא) ענגי"ן and the left (התמהיגס), and He has a name of the LORD, (פלמה יעיאל). From His right arm to His left arm is twelve thousand myriads of parasangs; His arms are doubled. The right arm is called (גברהזיא עכוי) and the left (מטמגהגליהו). The fingers of His hands are eighty-six thousand myriads of parasangs each, and so the left; the fingers of the right hand are called ... and those of the left ..., "and you count them from the thumb onward". His palms are four thousand myriads of parasangs, and so the left. His toes are ten thousand myriads of parasangs each, and so the left; the right are called (אהרמן אדרעא ברמגס ברהמים

ואהוה) and the left (זביין בוביין התמה אהוה), "and you count [them] as with the hands". Therefore He is called "the great, mighty and awesome God", as it is said: "For the LORD your God is God of gods and Lord of lords, the great, mighty and awesome God" (Deuteronomy 10:17).

How the parasangs are counted

But he said to me: reckon the parasangs, what their measure is. Each parasang is three miles, each mile ten thousand cubits, each cubit two spans by His span, and His span fills the whole world, as it is said: "Who has measured the waters in the hollow of His hand and marked off the heavens with a span?" (Isaiah 40:12).

Rabbi Nathan's measures

Rabbi Nathan, the pupil of Rabbi Ishmael, says: he also gave me the measure of the nose, right and left, and of the lips and cheeks; and although he gave him the measure of the forehead, he gave me a measure for each measure: the width of the forehead equals the height of the neck, and so the shoulder equals the length of the nose; the length of the nose equals the length of the little finger; the height of the cheeks is half the circumference of the head; and so is the measure of every human being. His lips are seventy-seven parasangs; the upper lip is called גברה ע״י״א and the lower הורגי״א. His mouth is a consuming fire (Deuteronomy 4:24), a fire that speaks, and its name is אסדר״א. The crown on His head is five hundred thousand by five hundred thousand, and its name is יס; and the precious stone between His horns is called "*Israel My people*"[?] and engraved on it is: "**My beloved is white and ruddy, chief among ten thousand; his head is finest gold, his locks are curled... his eyes are like doves by the streams of water**" (Song of Songs 5:10–12); His cheeks are two thousand myriads of parasangs. Whoever does not close with this verse errs: "**His cheeks are like a bed of spices, towers of perfume; his**

lips are lilies dripping flowing myrrh; his hands are rods of gold set with beryl; his body is polished ivory overlaid with sapphires; his legs are pillars of marble set on bases of fine gold; his appearance is like Lebanon, choice as the cedars; his mouth is sweetness and he is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem" (Song of Songs 5:13–16). Then a string of names: *...Yod Yod Yod... Chasin, holy, holy, holy is the LORD of hosts, King of the kings of kings*. His eyebrows are as the measure of His eyes; the right is called ... and the left ...; the height of His ears is as the height of His forehead; the right is called ... and the left .... "So the whole measure is myriads upon myriads of thousands of parasangs high, and a thousand thousand myriads of parasangs wide."

Rabbi Ishmael said: when I told this to Rabbi Akiva, he said to me: "Whoever knows this measure of our Creator and the praise of the Holy One, blessed be He, who is hidden from."

The Measure of the Body (Shiur Qomah), continued

... [anyone who knows this measure, hidden from] the creatures, is assured that he is a child of the World to Come. He will enjoy the good of the World to Come in this world, and he will live long in this world.

The guarantee of Rabbi Ishmael and Rabbi Akiva

Rabbi Ishmael said before his students: Rabbi Akiva and I stand surety for this. Whoever knows this measure of our Creator, the praise of the Holy One, blessed be He, is assured of the World to Come, provided he repeats it as a lesson every single day.

His stature fills His thrones of fire. דת ב"צ ב"ג כ"כ הומ"ג (Dat B.Tz. B.G. K.K. HUMG, letter string) is His name [7]. His voices are His stature; His speech is clear speech: דוב"ג (DUBG) is His name. They have a by-name, ג"ל פר"ב (G.L.

PRB), is His name [8]. His eye, which sees from one end of the world to the other: אכס"ת (Akhsat) is its name. The rays that go out from it give light to all creatures. His one eye that sees behind Him, "thus, thus", which is to be: אכנוס"ת (Akhnosat) is its name [9]. His body is like a rainbow, and the rainbow is like קסלשי"א (Qaslashia) [9]. His girdle: מ"ן במ"ן (Man Ba-Man) is its name. His sword: מלמני"ת מני"ת (Malmanit Manit) is its name [9]. His Throne of Glory: דורכ"ו (Durkhu) — meaning the place of His seat — is its name; דורס"ז פרורס"ז (Durasaz Perurasaz) is its name [9]. These are His by-names, and His glory is revealed from the Living Creatures.

The four Living Creatures under the Throne

The Living Creatures stand beneath Him.

- The first leg of the Throne is a Living Creature: אלגבי"ה (Algabiyah) is its name [10].
- The second leg: בנג"ב פלגי"פס"י (Bangav Palgaypasi) is its name [10].
- The third leg: כבב"ב אלגי"ו (Kavbav Algayu) is its name [10].
- The fourth leg: אלגבי"א בזכ"ו (Algabiya Bazkhu), אלגי"ו (Algayu) is its name [10].

Its face has the form of a lion, the shape of an eagle, the likeness of an ox and the face of a human. Four faces to each one; four faces to each corner; sixty-four faces to each Living Creature. Four wings to each face, four wings to each wing, sixty-four wings to each Living Creature.

The princes of the four faces

- Prince of the human face: אלי"ה אמנ"ב אמ"ן אמ"ה כמ"ד (Eliyah Amnav Aman Amah Kamad) is his name [11].

- Prince of the lion face: הודו"ו די"ה הידוע"ה א"ל לאורי"א הוד"ו הוי"ה תענמ"ן (Hodu Diyah Hayedu'ah El Le-Uriya Hodu Hawayah Ta'anman) is his name [11].
- Prince of the ox face: שור אלי"ה למלמגב"א מסכי"א (Shor Eliyah Lamalmagba Maskhiya) is his name [11].
- Prince of the eagle face: עפס"י אלי"ה ממנ"א נהוריריא"ל (Afsi Eliyah Mamna Nehoriryael) is his name [11].

When Israel bowed down before the face of the ox [the golden calf], the second [face] beneath Him was made a cherub. Prince of the cherub face: סמחמכ"י אלי"ה כרובי"ה שרוב"ה פספסי"ה פלפלי"ה הנקנקי"א (Samhamkhi Eliyah Keruviyah Sheruvah Pasp'siyah Palp'liyah Hanqanqiya) is his name [12]. These say "Holy"; these say "Blessed", as it is said: "He declares His words to Jacob" (Psalm 147:19).

The glory around Him

Whoever does not contemplate the Book of Genesis and the order of the Work of Creation errs concerning the splendour of the Holy One, blessed be He, whose splendour fills everything. Troops of tumult and storm are at His right, a host of storm at His left, signs of storm before Him, and among the signs: brightness and darkness, cloud and thick fog, and the face of the deep [13]. Before Him is a sown field. Between round and round is a spring of lightnings; between lightning and lightning, the opening of the חשמל (hashmal, the shining amber of Ezekiel 1:4). Above are winds, thunders, voices and lightnings, the sheaths of the bow, and the cords of the seal, rising and descending in it. Upon the Holy One are grace and lovingkindness, glory and mercy, majesty and crown, beauty and splendour and pride.

Metatron before the Throne

The hand of the Holy One, blessed be He — and his name is מטטרון (Metatron). Some say "Mighty and Strong", some say "Holy and Blessed", and some say: "A throng comes before Him." Standing before Him is the Youth, that is Metatron. He comes and bows before the Holy One, blessed be He, אה"ה (A.H.H.) [14], praising and glorifying, and he says: "Blessed be the glory of the LORD from His place" (Ezekiel 3:12) — יהו הו יו הו יה יה (Yahu Hu Yo Hu Yah Yah) — "Blessed be the glory of the LORD from His place," and so on. And they answer after him: "Blessed be the glory of the LORD from His place; blessed be the name of His glorious kingdom for ever and ever."

He enters before Him beneath the Throne of Glory. At his right go stones of fire and stones of hail and a wall of storm; on the left side go assemblies [15] of whirlwind and the might of the tempest. When Metatron enters before the Holy One beneath the Throne of Glory, He strengthens him with many wings. All the ministering angels come before the Holy One and say: "The great, mighty and awesome God." They praise the Holy One three times every day through Metatron, Prince of the Presence, who is written as the great prince over all princes and over all the ministering angels. They stand before him; he stands above, on high, and serves before אד"ס [16].

אכלה את כסא (Akhlah et kisse) is its name: this is the seat of Metatron, Prince of the Presence. It is written on one tablet with which heaven and earth were created, sealed with the ring אהיה אשר אהיה (Ehyeh Asher Ehyeh, "I Am That I Am", Exodus 3:14), and written in seven letters, and in seven letters, in twenty-four letters, in seventy names and in seven holinesses. A name is given him from their names, engraved on twelve stones, written in seven voices on the lip, on the height of the lip, and placed in the innermost chambers, the most secret hiding places and the wonders of wonders, for Moses our teacher. The Holy One gave no permission to use it to Adam, Shem son of

Noah, Abraham, Isaac or Jacob — only to Moses alone, as it is said: "Behold, I send an angel before you" (Exodus 23:20). The Holy One warned Moses how he should use him, as it is said: "Beware of him and obey his voice; do not rebel against him, for he will not pardon your transgressions, for My name is in him" (Exodus 23:21). And Moses said before the Holy One: "If Your presence does not go with us, do not bring us up from here" (Exodus 33:15).

The silence of the hosts and the hidden Name

The angels who are with him come and circle before the Throne of Glory, one band facing another [17], and the Shekhinah upon the dwelling of glory in the middle. A voice rises over the seraphim and descends upon the tabernacle of Metatron, and says with a great voice, a still small voice (1 Kings 19:12): "This is the Throne of Glory." At once the wheels (אופנים, ofanim) fall silent, the angels are hushed, troops of watchers and holy ones are silent and tremble towards the River of Fire, and the Living Creatures put their faces to the ground. Metatron brings the hearing-ones [18] and puts them in the ears of the Living Creatures, so that they will not hear the voice of the glory of the Holy One, nor the שם המפורש (Shem ha-Meforash, the Explicit Name) that Metatron utters at that hour.

And so he calls the Holy One by His name: the Living, the Pure, the Holy, the Mighty, the Splendid, the Strong, the Powerful, the Beloved, the Hero, the Honoured and the Awesome:

אדריהו אהרכי החיים יהיה אהיה אשר אהיה החי ואה הכה הה וה הוה והו הה היא הוא הה והי הי הי יהיה יהוה חי העולמים

(Adiriyahu Aharkhi ha-Hayyim Yihyeh, Ehyeh Asher Ehyeh, ha-Hai, and a chain of permutations of the letters י ה ו and א, ending in יהוה, the Ever-Living [19].) "This is My name for ever, and this is My memorial from genera-

tion to generation" (Exodus 3:15). Blessed be the name of His glorious kingdom for ever and ever.

Its explanation in the Hebrew tongue:

יהו הכיו היה הי יה יה הוהי היה והי יהו הוי ויהה יהי הי ההיו הי הו יהוה יהו היהו הי יהוה

(further permutations of the letters of the Name) — blessed be the name of His glorious kingdom for ever and ever.

Hymn of the alphabet of Names

God, when You say "our Lord, righteousness", the host of Israel waits for Your righteousness; in You they are righteous [20], Selah. Your righteous deeds they exalt; to exalt You they open their mouths, and answer and say: "O LORD our Lord, how majestic is Your name in all the earth, You who set Your glory above the heavens" (Psalm 8:2).

You are holy and Your name is holy. You are mighty and Your name is mighty. You are strong and Your name is strong. You are true and Your name is true. You are blessed and Your name is blessed. You are chosen and Your name is chosen. You are great and Your name is great. You are heroic and Your name is heroic. You are exalted and Your name is exalted. You are eminent and Your name is eminent. You are glorious and Your name is glorious. You are of old and Your name is of old. You are everlasting and Your name is everlasting. You are pure and Your name is pure. You are refined and Your name is refined. You are powerful and Your name is powerful. You are living and Your name is living. You are clean and Your name is clean. You are precious and Your name is precious. You are upright and Your name is upright. You are single and Your name is single. You are abundant and Your name is abundant. You are clothed in majesty and Your name is clothed in majesty. You are on high and Your name is on high. You are sweet and Your name is

sweet. You are awesome and Your name is awesome. You are pleasant and Your name is pleasant. You are revered and Your name is revered. You are bearing all and Your name is bearing all. You are upholding and Your name is upholding. You are strong in might and Your name is strong in might. You are ancient and Your name is ancient. You are splendid and Your name is splendid. You are righteous and Your name is righteous. You are radiant and Your name is radiant. You are holy and Your name is holy. You are merciful and Your name is merciful. You are beautiful and Your name is beautiful. You are Almighty and Your name is Almighty. You are perfect and Your name is perfect. [21]. בה"י (B.H.Y.) [22], the holy God, א"ס (Ein Sof, the Infinite).

It is our duty to praise You, glorify You, magnify You and proclaim You one, Rock of the worlds, Lord of all worlds, Lord of all creatures, God of all souls, Life of life, First and Last.

Psalms

[Psalm 93:] The LORD reigns; He is clothed with majesty. The LORD is clothed, He has girded Himself with strength. The world is set firm; it cannot be moved. Your throne is established from of old; You are from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their pounding waves. Mightier than the thunder of many waters, mightier than the breakers of the sea, is the LORD on high. Your testimonies are very sure; holiness befits Your house, O LORD, for length of days.

[Psalm 29:] A Psalm of David. Ascribe to the LORD, you sons of the mighty, ascribe to the LORD glory and strength. Ascribe to the LORD the glory of His name; bow down to the LORD in the splendour of holiness. The voice of the LORD is upon the waters; the God of glory thunders, the LORD upon many waters. The voice of the LORD is powerful; the voice of the LORD is

full of majesty. The voice of the LORD breaks the cedars; the LORD breaks the cedars of Lebanon. He makes them skip like a calf, Lebanon and Sirion like a young wild ox. The voice of the LORD hews out flames of fire. The voice of the LORD shakes the wilderness; the LORD shakes the wilderness of Kadesh. The voice of the LORD makes the hinds calve and strips the forests bare, and in His temple all say, "Glory!" The LORD sat enthroned at the Flood; the LORD sits enthroned as King for ever. The LORD will give strength to His people; the LORD will bless His people with peace.

[Psalm 24:] Of David, a Psalm. The earth is the LORD's and all it holds, the world and those who dwell in it. For He founded it upon the seas and established it upon the rivers. Who may go up the mountain of the LORD, and who may stand in His holy place? One with clean hands and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully. He will receive blessing from the LORD and righteousness from the God of his salvation. This is the generation of those who seek Him, who seek Your face, O Jacob. Selah. Lift up your heads, O gates, and be lifted up, you everlasting doors, that the King of glory may come in. Who is this King of glory? The LORD, strong and mighty, the LORD mighty in battle. Lift up your heads, O gates, lift them up, you everlasting doors, that the King of glory may come in. Who is He, this King of glory? The LORD of hosts, He is the King of glory. Selah.

Prayer for mercy

You alone are the LORD. You made the heavens, the heaven of heavens and all their host, the earth and all that is on it, the seas and all that is in them; You give life to them all, and the host of heaven bows down to You. You are the LORD God who chose Abram, brought him out of Ur of the Chaldees and named him Abraham; You found his heart faithful before You and made the covenant with him to give the land of the Canaanite, Hittite, Amorite,

Perizzite, Jebusite and Girgashite to his seed, and You have kept Your word, for You are righteous (Nehemiah 9:6-8). Yours, LORD, are greatness, might, splendour, victory and majesty, for all in heaven and earth is Yours; Yours is the kingdom, and You are exalted as head over all. You rule over all; in Your hand it is to make great and to give strength to all. Now, our God, we thank You and praise Your glorious name (1 Chronicles 29:11-13). Blessed be Your glorious name, exalted above all blessing and praise, keeping lovingkindness for thousands, forgiving iniquity, transgression and sin, and clearing (Exodus 34:7).

LORD God, Shaddai of hosts (יה אהה יהא יה אהיה אשר אהיה יהוה יהוה — Yah, Ahah, Yaha, Yah, Ehyeh Asher Ehyeh, YHWH YHWH), God merciful and gracious, slow to anger and abundant in lovingkindness and truth: let Your power and Your mercy be great. Remove Your anger, wrath, fury and rage from me, N. Your servant, son of Your handmaid N., and from all that is mine, from all my household, from Your people, Your city and Your heritage. Let Your mercy, LORD, be upon us; spare us [23] and have mercy on us and on Your treasured people, and let all say: "The LORD, He is God." And cast down before You ... and set, You who dwell in heaven and abide in the heaven of heavens, דרפ"ד (D.R.P.D.) [24] N.

The seventh heaven

He rides on the high clouds (ערבות), dwells in Zevul, abides in Ma'on, sits in Shehaqim, sits on the throne of mercy. In the seventh firmament all is light sevenfold, and from its light all the dwellings shine. In it the Throne of Glory stands on four Living Creatures of glory, and in it are the treasuries of life and the treasuries of souls. There is no searching out and no end to the great light in it; from the abundance of its light the earth shines. Angels hold the pillars of light; their light is like the light of brightness that is never quenched, their eyes like wheels of lightning, and they stand upon light, glo-

rifying in awe the One who sits on the throne, high and lifted up. For He alone exists; there is no stranger with Him and none besides Him. Before Him rivers of fire flow; at His rising the mighty are afraid, at His roar the pillars tremble, at His voice the doorposts shake (Isaiah 6:4). His hosts stand before Him and cannot see the likeness of His face, for He is hidden from all; none [25] can see Him, and they tremble. His likeness is hidden from all, yet nothing is hidden from Him. He reveals deep things out of darkness (Job 12:22) ...

The King on the throne of light

...[He] brings to light, and knows what lies in the hidden places of darkness, for light dwells with Him, and He wraps Himself in light as in a garment (Daniel 2:22; Psalm 104:2). He sits on the throne of light. Around Him are eyes of light, and the Living Creatures and the Wheels (אופנים, *ofanim*) carry Him. They fly, and each has six wings: with their wings they cover their faces, and below they rest their faces. All four turn their faces, and none lifts its face upward, for fear and awe of Him. Upon their backs stand before Him powers, and streams[26] in a river of purity, wrapped in coverings of white fire. They answer with a strong voice and say: "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory" (Isaiah 6:3).

He is the place of all things made. He was before all the world, and before the Garden of Eden. He was there before heaven and earth. He alone, and no stranger with Him; there is nothing apart from Him. He hangs His heavens on His arm, and all the heavens are full of the fear of Him, for by the breath of His mouth they were hung[27]. He is One: He has no second, no substitute, no likeness, none beside Him, none apart from Him, and He has no ending. Who is He? The King of the kings of kings, the Holy One, blessed be He, King over all the kings of the earth, exalted over all the kings of heaven. He searches hearts before they are formed and knows thoughts before they come

to be. The LORD, blessed is His name, precious His splendour, for ever and to eternities of eternity, for ever and ever, to the end of worlds; for there is none but Him and no God beside Him.

With His voice He shakes the earth, uproots mountains and shatters rocks in His anger, and stirs the sea with His might. He moves the pillars of the world on their base[28], carries all with His arm, and is hidden from the eyes of every living thing. He sits on the throne of glory, great is the kingdom of His holiness. He roams the pillars of the world and the whole world and never tires. He knows all hidden things and what is in the darkness. He turns the shadow of death into morning and makes night shine like day. All secrets lie open before Him like the sun, and nothing is too wondrous for Him. He is the Holy King who walks on the wings of the wind (Psalm 104:3). He rules all worlds, and there is none beside Him. Sun and moon, all stars and all constellations bow to Him. He is revealed in the Garden of Eden; He planted the Tree of Life in His garden.

Blessed be His name in every generation. Blessed in the heights above, Ancient One with whom is ancient strength and righteousness. "Blessed be the glory of the LORD from His place" (Ezekiel 3:12). Blessed in the splendour of His honour, who fills and gives understanding to His creatures, that they may search and know the strength of the fear of His name.

The blessings of the Name

Blessed be His name in the seat of His honour, and blessed in the splendour of His strength. Blessed be His name in the storehouses of snow, and blessed in the rivers of flame. Blessed be His name in the folds[29] of radiance, and blessed in the dwellings of majesty and splendour. Blessed be His name who rides the highest heavens (ערבות, *aravot*), and blessed among the thousands of angels (Psalm 68:18). Blessed be His name in the chains, and blessed in the

hiding places of flames. Blessed be His name in the sound of thunders, and blessed in the flash[10] of lightnings. Blessed be His name in the mouth of all that is on earth, and blessed in the depths of the earth. Blessed be His name in all the deserts, and blessed in the waves of the sea. Blessed be His name alone on His throne, and blessed in the seat of His strength. Blessed be His name in the mouth of every soul, and blessed in the mouth of every creature. Blessed be His name for ever and ever, and blessed for ever and to all eternity.

Blessed be the LORD for ever, amen and amen, selah, hallelujah.

Exhortation to keep the book

My son, do not forsake my teaching, and keep my commandments with you (Proverbs 3:1; 2:1). My son, do not despise the discipline of the LORD, and do not loathe His rebuke (Proverbs 3:11). Keep my commandments and my teaching like the apple of your eye (Proverbs 7:2). This book of the law shall not depart from your mouth; meditate on it day and night, so that you take care to do all that is written in it; then you will prosper on your way and then you will succeed. Have I not commanded you? Be strong and of good courage; do not fear and do not be dismayed, for the LORD your God is with you wherever you go (Joshua 1:8–9). By day the LORD commands His lovingkindness, and in the night His song is with me, a prayer to the God of my life (Psalm 42:9).

The Name "I am that I am" and the letter chain

Blessed for ever be the name of the greatness of His kingdom: אריוהו (Ariy-ohu) אהרכו (Aharkhu)[11] החיי (ha-Ḥayyei) יהיה (Yihyeh) אהיה אשר אהיה (*Ehyeh asher Ehyeh*, "I am that I am", Exodus 3:14) יהוה (YHWH).

Then the letter chain, which permutes the letters י, ה, ו of the Name:

ואי הבה הה וה הו הה הי יהי הי הי היה

followed by: "the Life of the worlds. This is My name for ever, and this is My remembrance for generation after generation" (Exodus 3:15). בשכמל"ו (*barukh shem kevod malkhuto le-olam va-ed*, "Blessed be the name of the glory of His kingdom for ever and ever").

יהי ההיו היה הי יה הה הי הו הוה ויהיו יהי ההי והי הה יה יהי הו ההיו הוי הו יהוה יהו ההו הי הוה

בשכמל"ו.

As is His name, so is His praise

As is His name, so is His praise; as His greatness, so His praise; as His praise, so His kingship; as His kingship, so His holiness; as His holiness, so His splendour; as His splendour, so the length of His years; as the length of His years, so His patience; as His patience, so His abundant kindness; as His abundant kindness, so His might; as His might, so His vengeance; as His vengeance, so His greatness; as His greatness, so His abundant mercy; as His abundant mercy, so His goodness; as His goodness, so His compassion over all His works.

To You belongs the honour of Your name: "Yours, LORD, are the greatness, the might, the kingdom, the splendour, the victory and the majesty, for all that is in heaven and earth is Yours" (1 Chronicles 29:11). From You alone is the name of Your glory, and from of old Your name is in glory, for ever and ever. The high ones bless Your name. Your name is glorified, hallowed, praised and exalted above all blessing and praise, for Your name is in You and You are in Your name. Before all things Your name stands firm, and for ever Your name stands firm.

At Your name the troops of fire tremble. Troops of flame glorify Your name; they praise Your name. The Seraphim extol Your name, the Living Creatures hallow Your name, the Wheels (*ofanim*) revere Your name. Your name made all creatures, yet Your name they have not seen. From Your name the sea flees backward (Psalm 114:3), and all its breakers and waves honour Your name. All who dwell on high, in every dwelling, tremble; heaven and earth and all who live in them fear; the deep and Abaddon, darkness and the shadow of death, man and beast, mountains and hills, valleys, seas and rivers of fire, hail, snow and storm wind (Psalm 148:8), angels of fire and angels of water: all quake at Your name. And all that has the breath of life in its nostrils gives honour to Your name.

The worshipper's petition

And I, [so-and-so son of so-and-so][32], dust and ashes, broken of heart and low of spirit, a worm and a maggot, a passing shadow, like the flower of the field, have come to lay my plea before You, and my prayer, to find favour in Your eyes: favour, kindness, righteousness and mercy before the throne of the glory of Your kingdom. For You are near to all who call on You (Psalm 145:18) and found by all who seek You, holy and awesome; for You are full of mercy; for You are pure, upright, gracious and compassionate; for You are pure, a good God who forgives. You who are pure, accept my prayer, my request and my plea before the throne of Your glory.

Open for me, [so-and-so son of so-and-so], Your servant, the gates of prayer, the gates of repentance, the gates of understanding, the gates of wisdom, the gates of knowledge, the gates of righteousness, the gates of mercy, the gates of the fear of heaven, the gates of blessing, the gates of livelihood and sustenance. Write me in the book of life with the righteous, give me my portion in Your Torah and my lot for a good life, for the sake of the glory of Your name: great, mighty and awesome, the explicit Name (שם המפורש, *Shem ha-*

Meforash), mighty, strong, firm, wondrous, holy, hidden and honoured. "Holy, holy, holy is the LORD of hosts; the whole earth is full of His glory" (Isaiah 6:3).

The hymn of all praises

You whose angels are Your heralds[33]: to You they give, to You they give glory, to You they give strength, to You they give crowns, to You they exalt[34]; to You they give splendour, to You they sanctify, to You they lift up, to You they rejoice, and they break out in song.

Praise and acclaim, song and music, blessing, laud and hallel; praise, acclaim, song and thanks; freedom, victory[35], melody, meditation, joy, gladness, delight and rejoicing, ringing songs and pleasantness, humility and comeliness, beauty, truth, righteous and upright, joy and greatness, glory and strength, power and exaltation, height and wonders; salvation and rest, repose and comfort, peace, quiet and tranquillity, faithfulness and trust, goodness and love, delight and consolation, grace and kindness, beauty of form, light, delight and loveliness, radiance, merit, brightness and dawning; shining forth and crowning, glow of light, branching and crowning, a glow of the firmament[36] filled with light upon light, and awesomeness; power, height, honour, strength, dominion, steadfastness and faithfulness, exaltation, holiness[37] and purity; cleanness, power, might and valour, greatness, pride and kingship, majesty and splendour, a crown of pride and a diadem of awe.

His name is sweet and His remembrance pleasant. Splendour is His, majesty becomes Him, His glory is His delight, and His servants sing sweetly before Him; there is the power of His wonders, which they tell. He is the King of the kings of kings, God of gods and Lord of lords, surrounded by the crowns of His kingdom, encircled by the faces[38] of the princes of radiance. In the outpouring[39] of His majesty He covered the heavens, and in His splendour

He shone forth from the heights. From His mouth the deeps were covered[40]; from His form the skies were scattered. The proud are His escape from wrath[41], and the mighty are shattered; the precious are aroused[42] and divided; all the clouds[43] rejoice at His word, and the grasses sing with joy. His words flow in the heavens; [angels][44] go down and come up, precious in flames of fire, and give joy to those who seek them in peace in their places.

A King beloved and desirable and pure, raised above all the proud; fair, adorned in His splendour, splendid; exalted over the splendour of the mighty, mighty, raised above the awesome ones; glory to kings, praise to those near Him, joy to the holy ones, found by all who hope in His name. Good in all His ways, upright in all His deeds, pleasant in all His qualities, pure in counsel and knowledge, clear in understanding and in deed; judge of every soul, witness of every matter, arbiter of every word; mighty in wisdom in every secret, swift in purity and in all holiness.

A King true and One; a King living and enduring for ever; a King who puts to death and gives life (1 Samuel 2:6); a King who forms every blow and creates every healing; a King who forms every blessing and prepares every good; a King pure in all His works who sustains all His creatures; a King high above every lowly one and every mighty one. He is strong; He is King, high and lifted up, exalted and wondrous, precious and honoured, beloved, upright, strong and firm, Most High and humble, holy and pure, righteous and upright, faithful and kind, powerful, great and mighty. Then He is the Mighty One who sits on a throne high and lifted up (Isaiah 6:1): strong, noble, precious, awesome, raised above all those near to pride, set over all those crowned with glory, in the chambers of the palace of pride. He watches in hidden places and sees into the depths, and in every place He is there. None can answer His words, none can delay His will, none can change His desire;

there is no place to flee from Him and no hiding place to hide from Him. He will reign for ever; His throne will reign from generation to generation.

"Be adorned" (the litany of *Titpa'er*)

King merciful and gracious, forgiving and pardoning, who rolls [the world] and passes [the generations][45]: be adorned with every song, be glorified with every sweetness, be exalted in the palaces of pride, be lifted up with every glory, be mighty over all works, be proud over all creatures, be honoured upon the throne of Your glory, be precious above all Your delights[46], be blessed with all blessings, be praised with all praises, be lauded with every acclaim, be acclaimed with all blessings, be great for ever, be holy for ever and ever.

טטרסיי"י (Totrosiai)[47] יהוה (YHWH), God of Israel, King over all works, wise in all secrets, ruler over all spirits, One God, Prince of the worlds and Lord of all works, the only King, for ever and ever, selah.

The praises of טטרסיי"י (Tetrasiyai)

Blessed be Your name for ever and to eternities of eternities. Who is like You, King who is called טטרסיי (Tetrasiyai)[48] יהוה (YHWH), God of Israel, Lord of lords? The throne of Your glory praises You.

To You they give pride and might; to You they settle strength and splendour; to You they make strong, to You they renew, to You they sing, to You they rejoice, to You they bless, to You they laud, to You they exalt, to You they glorify, to You they lift up, to You they magnify, to You they adorn, to You they make music, to You they declare One, to You they lead[49], to You they acclaim, to You they crown, to You they give victory, to You they extol, to You they exult, to You they hallow, to You they praise, to You they sing, to You they make sweet. To You, טטרסיי"י (Tetrasiyai) יהוה (YHWH), God of Israel, the

Seraphim give splendour; to You they pour out ringing songs. טטרסי״י (Tetrasiyai) יהוה (YHWH), God of Israel: Your servants set crowns on You, sing You a new song, and proclaim You King for ever; Your kingdom is over all, and over all is Your dominion. You are the Ancient One for ever and ever, טטרסי״י (Tetrasiyai) יהוה (YHWH), God of Israel. Blessed are You, LORD, King of the seventy-two (ע״ב) secrets and God of all hidden things.

The name of the Youth

When the Holy One, blessed be He, calls the Youth (הנער, *ha-Na'ar*), this is how He calls him:

בריא״ל (Briel)[50] זה (Zeh) והדי (Vehad) ז (Z) ת״ר (T-R) והוכ״ד (Vehukhad) and his epithets (וכינויו)[51] are אה״ה (A-H-H) דיע״י (Dayai) אהד״כ (Ahadakh) גז״י (Gazi) ההו״ה (Hahuh), the flame of fire of the highest heavens (ערבות, *aravot*), אגדר״י (Agdari) רורי״א (Roria)[52].

This is the name of the Youth. Whoever has not learned it is liable to death, and whoever makes use of the crown passes away[53]. From the appearance of his loins downward they are alike to one another, and from the appearance of his loins upward they are not alike to one another (compare Ezekiel 1:27).

The name of the Youth is like the name of his Master, as it is said: "for My name is in him" (Exodus 23:21). The name of the Holy One, blessed be He, has seventy-two (ע״ב) letters, and the name of the Youth has seventy-two (ע״ב) letters. When he goes up, he is twenty-six (כ״ו, the value of יהוה) letters, and when he goes down, he is twenty-six (כ״ו) letters.

"It is the glory of God to conceal a thing" (Proverbs 25:2), so that you are not driven out of the world. Thus far the seventy-two (ע״ב) of the King of the world; from here on you have no permission to speak. For so it is written in the book of Ben Sira: "Do not seek what is too wondrous for you, and do not

search out what is hidden from you. Consider what you are permitted; you have no business with hidden things" (Ben Sira 3:21–22). And we learn one thing from another, for so our rabbis of blessed memory taught:

Part X

Amulets and Workings

Dream questions, the angels of the months, amulets for protection, love, favour and wisdom, and the 42-letter Name

Who may be taught the hidden things

"...and one by one we learn it, for thus our sages taught: *One does not expound the forbidden unions before three, nor the Work of Creation before two, nor the Chariot even before one alone, unless he is wise and understands from his own knowledge; to such a one the chapter-headings are handed on*" (Mishnah Chagigah 2:1).

The letters of the Name going down and up

"May the Name light up my eyes to understand what is written, *In the beginning* (Genesis 1:1)." The text then shows how the letters of the Name are found by the letter-ciphers: one letter "comes out of" the yod of the cipher **אלב"ם** (*AL-BaM*, which pairs the first half of the alphabet with the second) and "goes up" to the yod of the same cipher; another comes from the letters of the cipher **את"ם** (*AT-BaSh*, which pairs first with last); and the word "**פנים**" (*panim*, "face") "comes out of" the yod and the פ"ה of AT-BaSh and the lamed of AL-BaM, and goes up to the yod of AT-BaSh. "This is the Explicit Name: *Blessed are You, LORD our God, King of the universe, who has sanctified us by His commandments and commanded us concerning the words of the holy Name*."

Rabbi Akiva said: "When I explained this going down and going up to the children of Israel, they set three blessings for me, by the twenty-four [letters?] above and the twenty-four below; and whoever repeats the order of the Work of Creation, I set a blessing for him every day, by the twenty-four above and the twenty-four below; in a house where they repeat it, twenty-six[?] blessings; and moreover, I love him and redeem him."

"Whoever wishes to grow wise every day should take this book and read it from beginning to end. The house in which this book is kept will not be burned by fire, will not be harmed, not by destroyers and not by want; for

the living beings [*chayot*] questioned Moses our teacher, peace be upon him, with the one who serves above."

A tried dream-question: the left hand

"*A question in a dream, tried and proven.* Wash your hands clean, anoint your left hand with the water of [ears of grain?] and write on it: *You holy angels…, come and tell me all that I ask, plainly, as you told Joseph the interpretation of the dream. Now, if you deal kindly and truly, tell me…*".

A tried dream-question: three days of purity and the oath to Metatron

"*Another question in a dream, tried and proven.* Fast three days in purity, humility and fear; put on clean white clothes; keep yourself clean of all uncleanness; purify yourself for three days, Monday, Tuesday and Wednesday, and eat nothing until Thursday. On Thursday night light a lamp in your house and lie on the ground in the middle of your house, with your face toward the light of the lamp. Speak your question and request, and adjure him:

> *I adjure you by the Explicit Name, who dwells in the thick clouds of the highest heavens, that you come this night, kindly and wholeheartedly, and come to me only in love, and tell me what I ask of you, and interpret my question for me as Gabriel interpreted Pharaoh's dream for Joseph, and his words were true. So come to me this night in truth and interpret my question and my request, in your name, for your name is the Prince* ***מטטרו"ן*** *(Metatron), by the Explicit Name who sits on the wheels of the Chariot, by the Name of the Living and Enduring One who rides the heavens, by Yah is His name, and exult before Him (Psalm 68:5), by the name of the great and awesome God, who is loved and desired and faithful.*
>
> *And I adjure you, Prince Metatron, by* ***אהיה אשר אהיה*** *(Ehyeh asher Ehyeh,*

"I am what I am"), that was revealed to Moses son of Amram from within the bush. Blessed are You, LORD, teach me Your statutes. By the Explicit Name in seventy tongues, exalted in seventy tongues and exalted in seventy names. And I adjure you by the Name that shakes the world, at whose name the hosts above and below tremble, and at whose anger the earth quakes, and the nations cannot bear His fury (Jeremiah 10:10). Blessed be the glory of the LORD from His place (Ezekiel 3:12). Blessed be the name of His glorious kingdom for ever and ever.

I adjure you, Prince Metatron, by the God of Israel, the God of Abraham, Isaac and Jacob, by the angels who stand before the great God. These are the seven angels: **מיכא"ל** *(Michael),* **גבריא"ל** *(Gabriel),* **רפא"ל** *(Raphael),* **ענא"ל** *(Anael),* **יעזריא"ל** *(Ya'azriel[7]),* **סריא"ל** *(Sariel),* **עזיא"ל** *(Uziel): by Your name and by Your truth, Your name is gracious and merciful; blessed be the name of His glorious kingdom for ever and ever.*

I adjure you, Prince Metatron, by the princes who are set over the four seasons of the year: the first, **נוריא"ל** *(Nuriel) and* **צדקיא"ל** *(Zadkiel); the second,* **פזיא"ל**, **סמא"ל** *and* **ענא"ל**; *the third,* **זבדיא"ל** *and* **סמניא"ל**; *the fourth,* **גבריא"ל** *(Gabriel),* **רפא"ל** *(Raphael)...: princes ruling over each season of the four of the year.*

The prayer before the Name

I adjure you, Prince Metatron, by the name of the One whose name is blessed and to be blessed, exalted above every blessing and praise. Your name is so; before all things Your name was established, and for ever and ever Your name will stand. At Your name the hosts above and below tremble, they glorify Your name; all the hosts above glorify Your name, though they have not seen it. At Your name all tremble; the sea flees

backwards for fear of Your name, and all its breakers and waves honour and glorify Your name. The earth quakes when You swear by it, and its pillars totter and fear Your name; and over all is Your name from of old. The dwellers of the world fear and tremble with the dread of Your name, and the dwellers of the deep, of Abaddon, of the parched land and the shadow of death, quake at Your name. The Garden of Eden and all Your faithful sing to Your name, and everything with the breath of the spirit of life in its nostrils gives glory to Your name with the sweetness of its tongue. Give glory to Your name. And I am dust and ashes, a maggot and a worm, proud of heart and low of spirit, passing like the flower of the field; I have come to lay my plea before You, to ask mercy from before You and before the throne of Your glory; for You are near to all who call on You and found by those who seek You. Do my request, willingly, from before You; hasten my question in mercy and do my desire, for You formed me.

"After all this, speak your wish, with your face turned down." Then the verses: "*But He, being merciful, forgives iniquity and does not destroy; often He turns His anger away and does not stir up all His wrath*" (Psalm 78:38); "*The LORD came down… and took of the spirit that was on him and put it on the seventy elders; and when the spirit rested on them they prophesied, and did not cease*" (Numbers 11:25); "*The LORD passed before him and proclaimed… keeping kindness for thousands…*" (Exodus 34:6–7); "*O LORD, hear; O LORD, forgive; O LORD, listen…*" (Daniel 9:19); and Jacob's dream: "*Jacob went out from Beersheba… came to a certain place and stayed the night… he dreamed, and behold, a ladder set up… and behold, the LORD stood above it*" (Genesis 28:10–13)… "[Say these verses] with intention, with your face turned down."

The Explicit Name of seventy-two

"This is the Explicit Name which Moses our teacher, peace be upon him, pronounced at the bush. Whoever recites it over [a matter?] will be blessed[7];

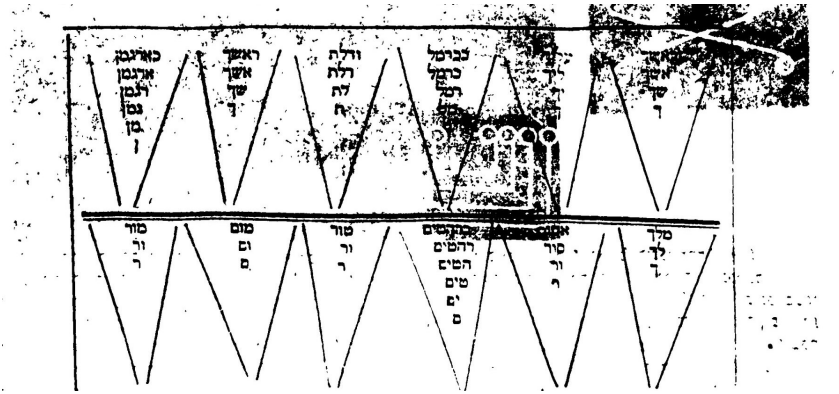
over death, it will be subdued; over a sick person, he will be healed... whoever recites it over an enemy, he will die... Be careful with it: do not read it unless you are pure and clean of every uncleanness.... And so one must say: *[I adjure] you, Michael, Gabriel, Raphael and Zadkiel, by the name ...the honoured and awesome, which is explained in seventy-two names, and these are they:*"

והו ילי סיט עלם מהש ללה אכא כהת הזי אלד לאו ההע
יזל מבה הרי הקם לאו כלי לוו פהל נלך ייי מלה חהו
נתה האא ירת שאה ריי אום לכב ושר יחו להח כוק מנד
אני חעם רהע ייז החה מיך וול ילה סאל ערי עשל מיה
והו דני החש עמם ננא ניס מבה פוי נמם ייל הרח מצר
ומב יהה ענו מחי דמב מנק איע חבו ראה יבם היי מום

Blessed be the name of His glorious kingdom for ever and ever. Amen.

These are the seventy-two three-letter names, the *Shem ha-Mephorash* (*Vehu, Yeli, Sit, Elem, Mahash, Lelah, Akha, Kahet...*).

The figure of the twelve triangles



The original figure, Vilna printing of 1877.

A figure of twelve downward-pointing triangles follows. In each, a word of **Song of Songs** ז:6 shrinks letter by letter: "*Your head (ראשך) upon you (עליך) is like Carmel (ככרמל), and the hair (ודלת) of your head (ראשך) is like purple (כארגמן); a king (מלך) is held captive (אסור) in the tresses (ברהטים)*". The last three triangles hold the words **טור, מום, מור**, each shrinking the same way[5]. *Figure:*

To turn a heart toward you

"If you wish to turn a woman's heart so that she listens to no one but you, take the sweat of your nose and face in a new glass vessel, and with a needle write on it the name **קמיטרו"ן**[7], the name of the gatekeeper, and the names of the angels, and put it inside, and say with your own intention: *I adjure you, angels of knowledge* (another reading: *of sweat*), *that you turn the heart of so-and-so (woman), or so-and-so son of so-and-so, so that she does nothing without me, and her heart, or his heart, comes to me quickly.* Take the flask and hide it in a place where people pass. It is written on a Thursday, in the fourth hour of the day, on a day with no Thursday after it in the beginning of the month[7]. These are the angels, and the gatekeeper is **פלמי"א** (*Palmiya*)." Those who serve with her: אברי"ה אומל"הי רמנה"י אמנה"ר אסמ"ך סמיבז"א מוביא"ל גליא"ל אופור"י נמת"י אודניא"ל מניא"ל ובמא"ו סרס"ן סנקתנ"י בתרתיא"ל סרסי"א כרסוי"ן אמא"ף כבהי"ד הסתי"ד סתריא"ל אלים"ם הלסיא"ל סורסס"י קרכוסו"א מלכיא"ל אחם"ף אמיא"ל סמסו"ם גדיא"ל סבכיר"ל כוכ"ב.[8] "These are the angels who serve by the Name, and these are the angels who move the heart of the king, the mind of the great, and the hearts of human beings."

To bring an honoured person, or show his likeness

"If you wish to bring an honoured person, or to show his likeness to your friend or companion, say the wonderful words of this holy and honoured book, mention the names of these holy angels and the name of the gatekeeper, and you will succeed. These are the names of the angels who serve **דלקיא"ל**,

who stands in the third dwelling and rules over the flames of awesome fire: חוי"ל מלכי"ה חוליא"ל חריא"ל סלחיא"ל חכוא"ל נגריא"ל כמכיא"ל עקוא"ל ססניא"ל בנביא"ל חומגא"ל עמליא"ל אלמם"ף ופחניא"ל ארסיא"ל תגניא"ל משריא"ל אמגנאר"ל." "Say: *thus and thus you shall do*, and they will do it, and you will succeed, but only in purity."

To fill the house with a fire that does not burn

"If you wish to fill the house with smoke and fire that blazes and burns nothing, take [incense?] ... and put it on coals of fire, and let its smoke rise inside the house; and as the smoke rises, mention the name of the gatekeeper and these angels, and say:

> *I adjure you, flying angels of fire, by Him whose whole being is fire, whose seat is on a throne of fire, whose servants are blazing fire and whose camp is fire, servants of fire before Him: by His great Name I adjure you, that you show me this great wonder and I will not be afraid.*

When you have finished speaking you will see the house full of fire. If you wish to put it out, say: *I adjure you, mighty angels, that you put out this great fire and it does not stay one moment in the house.* When you finish, the fire sinks and goes out at once, without ash, without anything. Only do it in purity, and you will succeed."

The sixth camp. "These are the names of the angels who serve in the sixth camp with **ססכ"ר** (*Saskar*)": חזיא"ל אדביא"ל פריסו"ן פיכבו"ס פסתמ"ד לגיא"ל קרוניר"ל שוכה"ן סבור"ן עוזיא"ל חרמיא"ל המתיא"ל להמיא"ל בימנו"ס נרזנייי"א גורלמא"ל באדוב"א פרמו"ר הדמו"ר זבנו"ם חסמא"ל נורדיא"ל פניאו"ן קרמיא"ל בפלייי"א ארמיא"ל ערמ"ן עפוסא"ל ספריא"ל קחניא"ן סבביא"ל ארמיינו"ם מופימו"ם פגליא"ל חספיא"ל פרסימו"ן נחליא"ל.

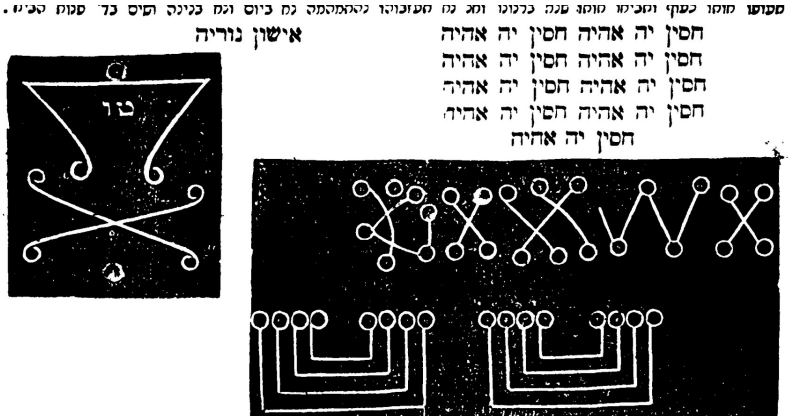
To bring back someone far away, or a runaway servant

"These are the mighty angels, girded with strength and power, who run from place to place, to bring a man who is in a far land back to his house, flying in a single hour like a bird; or to bring back a runaway servant. Take four copper plates and write on each his name and his mother's name, the name ססכ"ר and the names of the angels who serve before him, and say:

> *I hand over to you, angels of might, so-and-so son of so-and-so: let him not stay in any place where he sits, and turn his heart, whether in a city or in a province, on sea or on land, at food or at drink; and fly him like a bird and bring him even against his will, and do not let him linger, by day or by night.*

Put [the plates] in the four corners of the house."

The formula and the seals



The original figure, Vilna printing of 1877.

The formula חסין יה אהיה (*Chasin Yah Ehyeh*, "Mighty One, Yah, I AM") is printed large, nine times. Beside it, under the caption אישון נוריה (*Ishon Nuriya*), is a seal: an inverted triangle with the letters טו inside, its arms curl-

ing into loops, and a crossed figure of looped strokes below. Under it a black panel shows a row of characters in the "angel script" (X and V shapes with small circles on their ends) and two nested candelabrum shapes. *Figure:*[10]

Against Ashmedai and Agrat bat Machlat

> *By the authority of the honoured and awesome Name I adjure you,* ***אשמדאי*** *(Ashmedai), king of the demons, and all your band, and* ***אגרת בת מחלת*** *(Agrat bat Machlat) and all your band, that you do no harm, do not frighten and do not terrify so-and-so son of so-and-so, but help him and support him against every trouble and distress, every evil harm and every sickness that enters the 248 limbs. By the four keys ידיהו״ן, פתיחי״ן, דיוה״ן and סגרו״ן. "The LORD bless you and keep you; the LORD make His face shine on you and be gracious to you (ססססים); the LORD lift up His face to you and give you peace" (Numbers 6:24–26). I adjure you, holy and pure angel, that you uproot and cut off every burning fever and every cold fever, every demon and harmer, every binding, knot and tie, all magic and all sorcery from this so-and-so son of so-and-so; by the name … the Explicit Name in Shaddai, by the name … engraved on the crown, Amen, so be it.*

The angels of the seasons and months

"Whoever wishes to write an amulet must first write the angels appointed over the season, like this:

- **season of Nisan:** סמא״ל, עניא״ל and גנשרי״ם[?], and the name of their prince is אר״ר[?];
- **season of Tammuz:** כדניא״ל, **צדקיאל** and עכניא״ל, and their prince is אבה״ל[?];
- **season of Tishri:** ברקיא״ל, איספריא״ל and **גבריא״ל**, and their prince is אלבריאו״ר;
- **season of Tevet:** **גבריא״ל**, **אוריא״ל** and ברכיא״ל, and their prince is דביא״ל."

"The seasons in another way, by month: **Nisan** אוריא"ל, **Iyar** אמריא"ל, **Sivan** נפניא"ל, **Tammuz** פריא"ל, **Av** ברקיא"ל, **Elul** פניא"ל, **Tishri** נוריא"ל, **Cheshvan** כבריאל, **Kislev** אדניא"ל, **Tevet** נפיא"ל, **Shevat** ירימיא"ל".

The angels of the months, days and seasons

"...**Shevat** ירימיא"ל (*Yerimiel*); **Adar** סומיא"ל (*Sumiel*), and second Adar סגלפו"ן (*Saglafon*)." By the days of the week: **Sunday** אריא"ל (*Ariel*), **Monday** אספמיא"ל (*Aspamiel*), **Tuesday** אריא"ל (*Ariel*), **Wednesday** סככיא"ל (*Sakhakhiel*), **Thursday** יהועיאל (*Yehoel*), **Friday** הדריא"ל (*Hadriel*), **Saturday** "Israel". By the seasons: **Tishri** גליגו"ר (*Gligor*) and הדרכיא"ל; **Tevet** ברזיא"ל (*Barziel*) and סמניאל (*Samniel*); **Nisan** סמיא"ל and עניא"ל; **Tammuz** כמליא"ל (*Kamliel*) and **צדקיא"ל** (*Zadkiel*).

The Book of the Constellations (*Sefer ha-Mazalot*)

Month	Sign	Angel
Nisan	Aries (the Lamb)	מוריא"ל (*Muriel*)
Iyar	Taurus (the Ox)	להפיא"ל (*Lahafiel*)
Sivan	Gemini (the Twins)	פניא"ל (*Paniel*)
Tammuz	Cancer (the Crab)	זוריא"ל (*Zuriel*)
Av	Leo (the Lion)	ברקיא"ל (*Barakiel*)
Elul	Virgo (the Virgin)	חניא"ל (*Haniel*)
Tishri	Libra (the Scales)	נוריא"ל (*Nuriel*)
Cheshvan	Scorpio	גבריא"ל (*Gabriel*)
Kislev	Sagittarius (the Bow)	מחדוניא"ל (*Machdoniel*)
Tevet	Capricorn (the Goat)	פניא"ל (*Paniel*)
Shevat	Aquarius (the Bucket)	גבריא"ל (*Gabriel*)
Adar	Pisces (the Fish)	רומיא"ל (*Rumiel*)

Day	Planet	Angel
Sunday	the Sun	אוריאל (*Uriel*)
Monday	the Moon	סמא"ל (*Samael*)
Tuesday	Mars	וירוא"ל (*Viruel*)
Wednesday	Mercury	להביא"ל (*Lahaviel*)
Thursday	Jupiter	וירוא"ל (*Viruel*)
Friday	Venus	אסריא"ל (*Asriel*)
Saturday	Saturn	אסריא"ל (*Asriel*; another reading: *Israel*)

The seasons again: Nisan סמא"ל; Tammuz כמליא"ל and צדקיא"ל; Tishri יקמיא"ל and ירמו"ת; Tevet ברקיא"ל and סממיא"ל: "these are the angels".

The signs and the elements

"**טא"ק** (Aries, Leo, Sagittarius) were created from fire; they are male and serve in the east. **שב"ג** (Taurus, Virgo, Capricorn) were created from earth; they are male [*sic*] and serve in the south. **תמ"ד** (Gemini, Libra, Aquarius) were created from air; they are male and serve in the west. **סע"ד** (Cancer, Scorpio, Pisces) were created from water; they are female and serve in the north."

"The Sun [rules] Leo by day; Venus Taurus by day and Libra by night; Mercury Gemini by day and Virgo by night; the Moon Cancer by day and by night; Saturn Capricorn by day and Aquarius by night; Jupiter Sagittarius by day and Pisces by night; Mars the horns of Aries by day and the sting of Scorpio by night. Of the twelve signs, טא"ק and תמ"ד are male, שב"ג and סע"ד are female. A male born under a female sign will not live, and a female born under a male sign will not live either."[1]

When to write amulets

"These are the hours of the days of the week fit for writing amulets: Sunday the seventh hour; Monday the fifth; Tuesday the first; Wednesday the second; Thursday the fourth; Friday the fifth and the tenth. The mnemonic for the hours is ז"ה אב"ד ה"י."

"These are the days of the month fit for writing amulets:"

Day		Day		Day	
1	all day	11	morning	21	morning
2	morning	12	all day	22	all day
3	not at all	13	not at all	23	not at all
4	all day	14	morning	24	morning
5	morning	15	not at all	25	all day
6	not at all	16	morning	26	not at all
7	morning	17	evening	27	morning
8	morning	18	not at all	28	all day
9	not at all	19	not at all	29	not at all
10	not at all	20	not at all	30	morning

"So the writer of an amulet says: *In the name of Him who created heaven and earth, I write this amulet for so-and-so son of so-and-so, and in the name of the angel appointed over the hour of such-and-such a day.*"

Opening of the Heart

"**The opening of the heart that Moses our teacher, peace be upon him, made for Joshua.** Write it on etrog leaves, wash it off in old wine and drink it on Rosh Hashanah. These are [the letters]: כ״ד סב״א יו״ד פיה״ו בוהס״א, *Amen, so be it.*"

"Another: on the new moon of Nisan say seven times over a cup of old wine these names: **פתחיא״ל** (*Petachiel*), **רפא״ל** (*Raphael*), **ענא״ל** (*Anael*), יה״ו יה״ו, **טרפיא״ל** (*Tarpiel*), **יהוא״ל** (*Yehoel*), and then drink it."

"Another: say forty times *How I love Your Torah, it is my meditation all the day* (Psalm 119:97), then write it on an etrog or an apple, then say it again as

above three times, and eat it in the way it was written."

"Another: *I adjure you,* **גליגו"ר** *(Gligor), who reveals the reasons of the Torah; I adjure you,* **יפיפי"ה** *(Yefefiyah), Prince of the Face;* [and] **זגנזגא"ל** *(Zagnazael), Prince of the Torah: open the heart of so-and-so son of so-and-so to Torah, wisdom and understanding, in the name of Yah, Yah, LORD of hosts. Amen, so be it."*

"Another: take an unfertilised egg and cook it in three [waters?] with its shell, then write these letters on it: פ"י פ"י יו"ה... *Amen, so be it."*

"Another: *In the name* ומסמ"ר מספר"א חס"ד ססמס"ל, *the great Prince, open my heart, so-and-so son of so-and-so, to learn Torah, and let me forget nothing I learn from now and for ever. Amen, so be it."*

The cake that opens the heart

"**Another.** The chief time to make it is the new moon of Sivan and the eve of Shavuot, even though it is not eaten until the next day; and whoever makes it on every new moon will lose nothing. It must be made with a clean body and heart, and with intention for heaven. This is how it is made. Take fine flour; if there is none, wheat flour, but barley is better. Knead it in cleanliness and say: *For the sake of so-and-so I do this. May it be Your will, our God in heaven, that this opening of the heart succeed, which I intend for so-and-so son of so-and-so: that it be open to the study of Torah and to everything, that he forget nothing he learns and all he knows, by the decree of the Watchers and the word of the Holy Ones* (Daniel 4:14), *in the name of Yah, LORD of hosts.*

Knead the flour well into clean dough, and make of it a flat, round cake. Take ink and draw four lines in a square in the middle of the cake, and write inside the square these three names in large, whole letters, one above the other, not in one line or two but in three lines: **אריסס** (*Arimas*), **אברימס** (*Avrimas*), **ארמימס** (*Armimas*). On the back of the cake, opposite that square,

make another square with six lines of ink and write in it these five names, one above the other, each by itself, in large letters: **אסיאל** (*Asiel*), **אנסיאל** (*Ansiel*), **אנספיאל** (*Anspiel*), **ופתחיאל** (*u-Fetachiel*), **ופתחא** (*u-Fetacha*). When all the names are written on both sides, bake the cake in an oven heated with vine wood. After baking, take a cup of red wine and five myrtle leaves, and write on them the five names written above in the square, each name alone on one myrtle leaf; wash them off into the red wine and put the leaves into the cup. Do not drink until you have said seven times:

> *Ada bar Safa, Rafram bar Safa, Rami bar Safa, Ravina bar Safa, Surchav bar Safa, Daru bar Safa, Chama bar Safa, Achi bar Safa, Nachman bar Safa, Mari bar Safa*[12]*. Blessed are You, LORD, teach me Your statutes (Psalm 119:12). Let my soul live and praise You, and let Your judgements help me (Psalm 119:175). You are good and do good; blessed are You, LORD, who is good and does good. I adjure you,* ***פור'*** *(Pur; another reading* ***פוסה****, Posah), prince of forgetting, that you take from me a foolish heart and cast it onto the high mountains, by the holy names* ***ארימס אברימס ארמימס אסיאל אנסיאל אנספיאל ופתחיאל ופתחא****; and may I find favour in the eyes of the LORD (Genesis 6:8).*

Say this six times more, and then eat the cake. *Blessed be the LORD for ever, amen and amen."*

A TRIED AMULET AGAINST THE EVIL EYE

"**A good amulet, tried and proven,** against the evil eye, an evil spirit, for favour, against arrest and the sword, to open the heart and to teach Torah in public, against every kind of illness and calamity, and for one who is losing his property: *In the name of Shaddai who created heaven and earth, and in the name of the angel* **רפא"ל** *(Raphael), appointed over the month, and all* [the angels] נורי"ד, אבריא"ד, סעריא"ל, קמיא"ל, נדמ"ה, סנדוריס, גגבור"ם, אגגא"ל[?], סממא"ל, *appoint-*

ed over the season of Tammuz..., by the LORD God of Israel who sits on the cherubim, the great, mighty and awesome God... to guard him in all his 248 limbs... may they help him, save him, rescue him and deliver him...".

The amulet against the evil eye

"...may they help him, save him, rescue him and deliver him from every evil man and from an evil [spirit], and from a hard adversary, whether he is of the covenant or not of the covenant; and all who rise against him to do him harm, whether by deed, by tongue, by speech or by thought, humble them and bring them low, break and rout them; and break the arrows of all who seek his harm, and let all who wish him evil be put to shame. Save him and rescue him from every sorcery, every kind of calamity, from poverty, from the hands of wicked men and a strange death, from every evil inclination, every kind of suffering and evil sickness. Give him favour, kindness and mercy before the throne of the LORD and before all creatures who see him, and let my fear be upon all creatures as the fear of the lion falls on the beasts. I adjure so-and-so son of so-and-so in the name **אורירו"ן** *(Oriron) and* **אדיריר ו"ן** *(Adiriron)." Amen, selah, amen.*

Another amulet: to open the heart to Torah

"Another amulet": *by* **אדכיאל סרגיאל כדגיאל אתנאל למתניאל עמתניאל שמנאל** (*Adkiel, Sargiel, Kadgiel, Atnael, Lamatniel, Amatniel, Shamnael*), the letter-names **יוה"ך יוכ"ך יוב"ב יוב"ש א"ז ב"ו ו"ה**, then twenty-two angels in the order of the alphabet:

אבריאל ברביאל גלאל"ך דלקיאל הודריאל ועריאל זרקיאל חניאל טהוריאל יחיאל כרוביאל להביאל מהמניאל נוריאל סוריאל עזריאל פניאל צפהאל קניאל רעשיאל ושבריאל תוקיאל,

then **אוריאל רפאל מיכאל אתנאל** (*Uriel, Raphael, Michael, Atnael*), **סנסנ"ה קנקנת מועק"ה מכספיר"ל והגדריאל וקפנונו** (*Sansanah, Kankanet, Mo'akah, Makhspiral,*

Hagdariel, Kafnonu), the 42-letter Name in its first groups (*אב"ג ית"ץ*), **טה"א גו"ד הג"ב נמאל טוריאל יפיפי"ה גליונ"ר נורת"ק אגל"א** (*Nemael, Turiel, Yefefiyah, Gilyonar, Nurtak, Agla*), "the princes of the Torah", and the names **ופ"ת וא"י בת"א רכ"ב גר"ר י"י"ה אתם הי"א בי"ז רתי"ך יח"ד תק"ו יו"ה י"א עפ"ר קא"ן ות"א כב"ד ור"ך אי"ר**:

> *...that they open the heart of so-and-so son of so-and-so to learn Torah, Prophets and Writings, the Jerusalem Talmud and the Babylonian Talmud, Midrash, Tosefta, Sifra and Sifre, the reasons of the Torah, its secrets and its depths; and let his heart be like a flowing spring of knowledge and understanding, and of the whole order of wisdom and all the words of Torah. May they guard him, rescue him, deliver him and save him from every kind of sorcery and spell, every kind of calamity, every kind of suffering, and from the sword of [enemies], from every evil man and every hard adversary, whether of the covenant or not; and all who rise against him to do him harm, whether by deed or thought, humble them and bring them low, break all who seek his harm, and let those who wish him evil be put to shame. Rescue him and deliver him from every kind of calamity, from poverty, from the hands of wicked men, from a strange death and from every kind of harm and evil sickness. Let a good heart overcome an evil heart, and let his fear be upon all creatures as the fear of the lion falls on the beasts.*

Then the names: *by the name* יהו"ה יה"ה יו"הה הוי"ה ויה"ה והה"י ההי"ו הוי"ה, *and by the name* of the 42 letters, אב"ג ית"ץ קר"ע שט"ן נג"ד יכ"ש בט"ר צת"ג חק"ב טנ"ע יג"ל פז"ק שק"ו צי"ת, *and by the name* of the first of the 72 names, וה"ו יל"י סי"ט על"ם, and **אנקתם פסתם פספסים דיונסים**.

Psalm 91 woven with the Shema

The amulet closes with the Priestly Blessing (Numbers 6:24–26) and then a text in which **Psalm 91** and **the Shema** (Deuteronomy 6:4–9) are woven together, word by word: "*Hear (שמע) — He who dwells (יושב) — Israel — in the shelter of — the LORD — the Most High — our God — in the shadow of the Almighty — the LORD is one — he lodges. You shall love — I will say to the LORD — the LORD — my refuge — your God — and my fortress — with all — my God — your heart — I trust in Him…*" and so on to the end of both passages, "*…on your gates; to you, so-and-so son of so-and-so, no harmer shall come near.*"[19]

> *שמע יושב ישראל בסתר ה' עליון אלהינו בצל שדי ה' אחד יתלונן ואהבת אומר את*
> *לה' ה' מחסי אלהיך ומצודתי בכל אלהי לבבך אבטח ובכל בו נפשך כי ובכל הוא*
> *מאדך יצילך והיו מפח הדברים יקוש האלה מדבר אשר הוות אנכי באברתו מצוך יסך*
> *היום לך על ותחת לבבך כנפיו ושננתם תחסה לבניך צנה ודברת וסחרה בם אמתו*
> *בשבתך לא בביתך תירא ובלכתך מפחד בדרך לילה ובשכבך מחץ ובקומך יעוף*
> *וקשרתם יומם לאות מדבר על באופל ידך יהלך והיו מקטב לטטפת ישוד בין עיניך*
> *יפל וכתבתם מצדך על אלף מזוזות ורבבה ביתך מימינך ובשעריך אליך…*

"*May the LORD guard him from all demons, harmers, Lilin, evil spirits and every terror, in the name of the LORD, God of gods and Lord of lords. May the great God [deliver him] speedily and soon. Amen. Blessed are You, LORD, Shield of David.* אלמלמית תעורין מטטרו"ן *(Metatron).*"

An amulet for success in business

"**Another amulet**, for favour before people in buying and selling, and great success, with the help of God. Write this on parchment and hang it on your left side. This is what you write: *In your majesty ride on successfully, for the cause of truth, humility and righteousness, and let your right hand teach you awesome things* (Psalm 45:5)," followed by a string of letter groups drawn from the verse.

The prayer to send the angels with him

"May it be the will of the LORD, God of Israel, that You command these Your angels to come into the house of so-and-so son of so-and-so, to go with him and make him succeed in his business and in all the work of his hands…".

The seals



Figure: a rectangle crossed by two curved diagonals, with the words **צלח** (*tza-lach*, "succeed"), **לצח**, **חצל** and **יה** in the compartments and **א־א** at the centre: the word "succeed" turned three ways.

Figure: three six-pointed stars, each with **שדי** (*Shaddai*) in the middle and the letters of the Name (י ה ו ה) in the points.

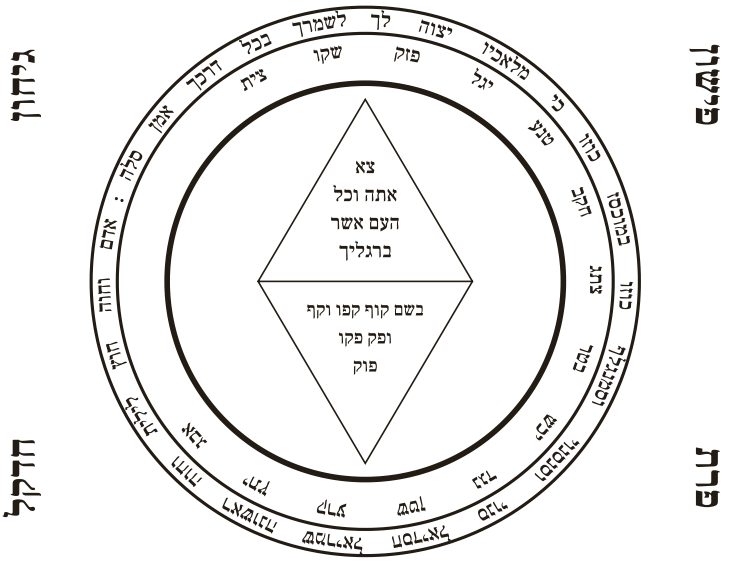


Figure: a large round seal. The outer ring reads "**For He will give His angels charge over you, to guard you in all your ways" (Psalm 91:11). Amen, selah**, and runs on: **אדם וחוה חוץ לילית וחוה ראשונה** ("Adam and Eve; out, Lilith, the first Eve"), the angels **שמריאל** (*Shamriel*) and **חסדיאל** (*Chasdiel*), **סנוי וסנסנוי וסמנגלף** (*Senoi, Sansenoi and Semangelof*), and **כוזו במוכסז כוזו** (*Kuzu Bemukhsaz Kuzu*, the letter cipher of "the LORD our God, the LORD"). The inner ring holds the 42-letter Name (שקו צית ... אבג יתץ). In the centre is a diamond with "**Go out, you and all the people at your feet" (Exodus 11:8)** and "**In the name קוף קפו וקף ופק פקו פוק**". At the four corners stand the four rivers of Eden: **פישון** (*Pishon*), **גיחון** (*Gihon*), **חדקל** (*Hiddekel*) and **פרת** (*Perat*).

For a woman in hard labour

"For a woman who has difficulty giving birth: take deer parchment and write on it: *In the name* **קוף קפו וקף ופק פקו פוק** (the six arrangements of the letters ק,

ו, פ), and tie it to her navel, and she will give birth at once. And write too: *Go out, you and all the people at your feet. Tried and proven.*"

End of the prayer

The closing prayer asks that the angels "go with him and make him succeed in his secret [doings] and in all the work of his hands, with success and with great relief, by day and by night, at home and outside the house, in the town and outside the town; and may Your name and Your holy Thummim make his deeds and his house fit for success, for so-and-so. Amen, selah."

For a woman in childbirth and her child (tried and proven)

"Tried and proven, for the protection of a woman in labour and of her child from sorcery and the evil eye, and that at the time of the birth no evil prince or evil harm will rule over her or her child." The rite reads **Psalm 121, "A Song of Ascents"**, with the name-making method the book uses: take the first and last letters of its words.

- "*I lift up my eyes* (אשא עיני אל): the first letters make **ע״ב** (72), which is the name יהו״ה (*YHVH*) spelled out with yods (יוד, הי, ויו, הי: 20 + 15 + 22 + 15 = 72); likewise the last letters of *I lift up my eyes to the mountains, from where* (מאין) make ק״ל (130); this is the verse '*the LORD rides on…*'" (the sums and the name-spellings are set out in full in the Hebrew original).
- "*From where will my help come? My help comes from the LORD*" (עזרי מעם ה'): the last letters make ארנ״י (*Adonai*), intertwined with הויה.
- "*Behold, He will not slumber* (לא ינום)": the first letters make יהוה spelled with alephs. "*The LORD is your shade at your right hand* (יד ימינך)… by day": the first letters make three yods, from the name of seventy-two "which is entirely mercy, to stir up mercy from the Most High". "*The sun will not strike you by day*" (השמש לא יככה): the first letters make יהוה with alephs

again. The first letter of each word after the name, taken together, is a notarikon (a word made of initials): **עשציו**[23].

- "This is a very good name for protection, and every person should say this psalm every night before sleep, with intention on this name."

After this one says "*And He passed before him*" (Exodus 34:6, the Thirteen Attributes) with the seventy-two names that are the 216 letters of "He passed, He crossed…", the spelling **יב"ק ארנ"י הוי"ה אהיה** intertwined (the name-strings are set out in full in the Hebrew original). Then "the name of seventy-two as found above" and "the Priestly Blessing with its three names as found above". Then one sets up the circle, "and this is its form": this is the **round seal** printed with the text, with Psalm 91:11 and the 42-letter Name in its rings and Exodus 11:8 in the central diamond.

On the right side of the circle one writes *Shema*, joined with "*May the LORD answer you in the day of trouble*" (Psalm 20:2), on the other side… "The verse comes out of this psalm four times: **יב"ק**; '*in the day of distress*, *may He protect you*'; '*from His holy [heaven]*'; '*with the saving strength*'." Then: "*They are bowed down and fallen, but we have risen and stand upright*" (Psalm 20:9), "*Save, LORD, answer us in the day we call*" (Psalm 20:10, with a change).

The power of the verse

"[This] is a protective charm against every trouble and distress, to be saved from it and especially for a woman in labour: afterwards, '*Behold, the LORD rides* [on a swift cloud]' (Isaiah 19:1). And the names that come out of this verse are very good for protection, so that no sorcery may harm… For no sorcery can pass [the verse] unless by the vessel of seventy-two: the name of seventy-two breaks all the *kelipot* (shells)"[24]. "Each group of three letters is a name by itself, and *Blessed be the name of the glory* and so on, again three letters, a name by itself; and next '*A fruitful son is Joseph, a fruitful son by a well;*

the daughters step over the wall' (Genesis 49:22) *...in the name of Yod, He, Vav, He ...*".

The amulet of Senoi, Sansenoi and Semangelof (the large figure)

The large figure is the famous **childbirth amulet against Lilith**.

Above the figure, three lines of text:

> *I adjure you, Eve the First (חוה ראשונה, Chavah Rishonah: Lilith, Adam's first wife), by the name of Him who formed you, and by the names of the three angels whom your Maker sent after you, who found you in the islands of the sea; and you swore to them that wherever you find their names you will do no harm, neither you nor any of your camps and servants, to anyone who carries their names. Therefore, by their names and by the seals written here, I adjure you, and your camps and your servants, that you do not harm the woman giving birth, so-and-so daughter of so-and-so, nor the child born to her, not by day and not by night, not in their food and not in their drink, not in their heads and not in their hearts, not in their 248 limbs and not in their 365 sinews: by the power of these names and seals I adjure you, and your camps and your servants.*



The original figure, Vilna printing of 1877.

The figure itself, in a black panel, is headed twice **אדם וחוה חוץ לילית** (*Adam ve-Chavah, chutz Lilith*: "Adam and Eve; out, Lilith!"). It shows the three angels twice: on the right as three strange figures made of letters and limbs (a winged foot, a gate-like figure, a branching figure), labelled **סנוי** (*Senoi*), **וסנסנוי** (*and Sansenoi*) and **וסמנגלף** (*and Semangelof*), with single letters of divine names (יה, יו, ה, ד, בר) around them; and on the left as two birds and a letter-shaped figure carrying the same three names. *Figure:*

Below the panel, in large letters: **בשם אהיה והא ההא אא בב או מאב אאאא**. Under that, three lines are printed in a reversed (mirror) script.

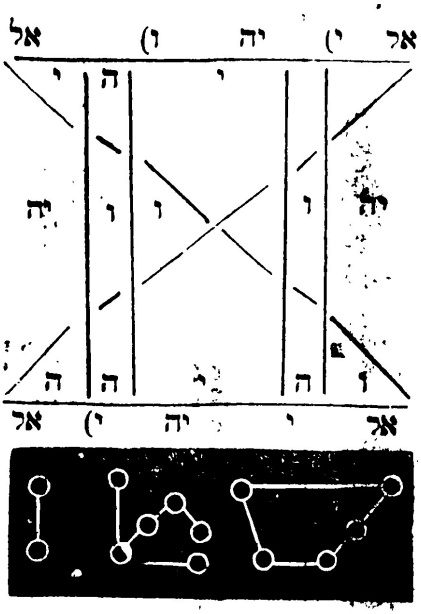
Names for the protection of a woman in labour (top lines, partial)

The childbirth rite ends: "*...in the name* יו"ד ה"ה ו"ו ה"ה *(the Name spelled out)*, **מי"שד ושי"ר צי"ת עש"ל נמ"ם רה"ע**: *these are names very good against the evil eye, which come out of the verse* 'A fruitful son is Joseph' (Genesis 49:22); *and the proof is that* **עש"ל** *has the numerical value of* עין רע *('evil eye', 400), and* **נמ"ם רה"ע** *the value of* עין הרע *('the evil eye'). After this, seventy names of angels, which are very good for every kind of protection, as is known. After this, these names and their figures, as Adam the first man saw and engraved their figures: very good for the protection of a woman giving birth together with the child.*" The names and figures follow below[26].

An amulet to put love between a man and his wife, or between friends

"**Another amulet**, to put love between a man and his wife, or between a man and his friend: *You shall love the LORD your God with all your heart and all your soul* (Deuteronomy 6:5)... *Send Your holy angels to so-and-so son of so-and-so and to so-and-so daughter of so-and-so, to put love between them. These are the names, and Your holy angels who are appointed over love:* **פהגשאתא מלפן אכלמל** (*another*

version: **סלך כמשל פשלך מוכל כשלך יתקג (הוהי כי הלא**. *You, angels of love: put love and brotherhood between so-and-so and so-and-so, and let there be between them no hatred, no jealousy, no quarrel and no evil thing, but a whole heart and a good heart, love and brotherhood, from now and for ever. Amen, selah.* **And it must have this figure:"**



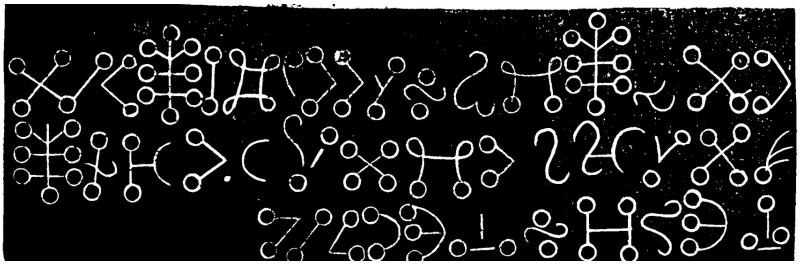
The original figure, Vilna printing of 1877.

Figure: a square frame with the divine name **אל** (*El*) at the four corners and **יה** (*Yah*) on the sides; inside, two vertical bands carrying the letters **י ה ו ה** (the Name) from top to bottom, crossed by an X. Below it, a black panel with five "angel-script" characters (strokes with small circles on the ends).

Another amulet for love, with Psalm 104

"**Another amulet for love:** write with perfumed water and saffron, with a copper pen, on kosher parchment: *In the name of so-and-so son of so-and-so,*

that the heart of so-and-so be bound to the love of so-and-so, to do his will; by the power of this psalm. And write these additions:" Then the whole of **Psalm 104** ("*Bless the LORD, O my soul. LORD my God, You are very great; You are clothed with splendour and majesty… Let sinners be consumed from the earth, and let the wicked be no more. Bless the LORD, O my soul. Hallelujah*").

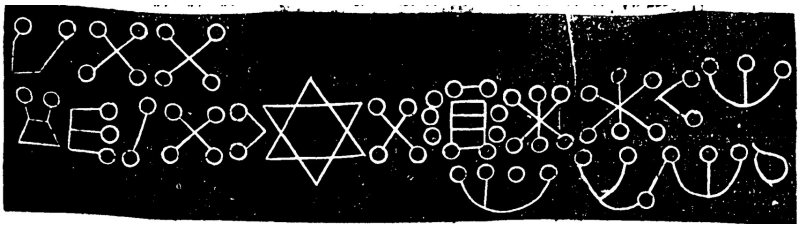


The original figure, Vilna printing of 1877.

Figure: a wide black panel of three rows of "angel-script" characters (about forty signs).

An amulet for favour and kindness

"**Another amulet, for favour and kindness:** write on kosher deer parchment: *In Your name… the kindness of the LORD is from everlasting* (Psalm 103:17); *let Your kindness, LORD, be upon us* (Psalm 33:22), *upon so-and-so son of so-and-so, as it was with Joseph the righteous, as it is said: The LORD was with Joseph and showed him kindness, and gave him favour in the eyes of* all who saw him (after Genesis 39:21, which has "the keeper of the prison"). *Give him favour, in the name of* **מיכא"ל** *(Michael),* **גבריא"ל** *(Gabriel),* **רפא"ל** *(Raphael),* **אוריא"ל** *(Uriel),* **כבשיא"ל** *(Kavshiel)*", followed by a line of divine names: *Yah Yah Yah… Ehyeh Ehyeh Ehyeh… Yahu Yahu Yahu…*

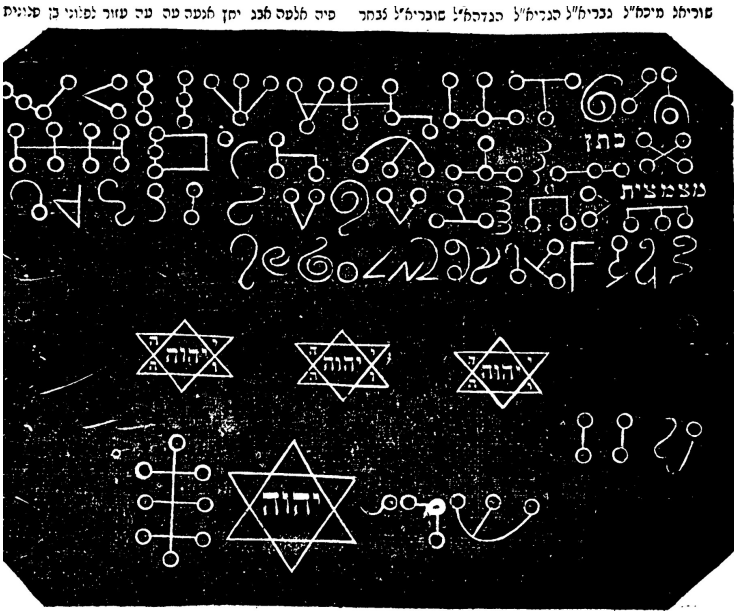


The original figure, Vilna printing of 1877.

Figure: a second black panel of "angel-script" characters in two rows, with a six-pointed star in the middle.

An amulet so that no weapon harms a person

"**Another amulet**, so that no weapon will have power over a person. Write on kosher deer parchment and hang it on your neck. *By these holy names:* **עתריאל** *(Atriel),* **וריאל** *(Veriel),* **הורריאל** *(Horeriel),* **המרריאל** *(Hamreriel),* **שוכריאל** *(Shokhriel),* **שובריאל** *(Shovriel),* **עוררריאל** *(Orreriel),* **סוריאל** *(Suriel),* **מיכאל** *(Michael),* **גבריאל** *(Gabriel),* **הנריאל**, **הנדראל**, **סובריאל**, **נכחר**, **נורמק עהגיק**, **אנקתם**, **ליש ועה כקו**, **פסתם פספסים דיונסים**; *let it be the will of the LORD* (יהוה), by the 42-letter Name (**אבג יתץ קרע שטן נגד יכש בטר צתג חקב טנע יגל פזק שקו ציח**), **קבצקאל**, **אהמנוניאל**, *and the hidden ones* **אבג יתץ**, **הירשתיאל עתיה פיה אלמה**, **אנעה עה עה**: *help so-and-so son of so-and-so*".



The original figure, Vilna printing of 1877.

Figure: four rows of "angel-script" characters (the words כתב, "writing", and מצמצית at the right edge), three small hexagrams with יהוה, and a larger hexagram with יהוה between chains of circles.

FOR WISDOM

"**For wisdom:** say this seven times over a cup of water and drink it, every day for forty days. *These are the words of understanding that were handed to Moses from within the bush:* from within wisdom, from within understanding, from within knowledge, from within prudence, from within thought, from within insight, from within good sense, from within uprightness, from within diligence, from within right order, from within purity, from within humility, from within mercy, from within peace, from within contentment, from within separation, from within fear of sin, from within the secrets, from within the holy spirit; through **ספריאל** *(Sefriel)*, prince of understanding; through

אספיאל *(Aspiel)*, prince of knowledge; through **כתתיאל** *(Katatiel)*, prince of insight (בינה); through **ערמיאל** *(Armiel)*, prince of prudence; through **יהואל** *(Yahoel)*, prince of testimony; through **נהגאל** *(Nahagel)*, prince of sound wisdom (תושיה); through **רחאל** *(Rahel)*, prince of the secrets of the Presence; and through **אשמוילי** *(Ashmuyeli)*, prince of the Torah.

As they made the Presence rest on Moses, a spirit of wisdom and understanding, a spirit of knowledge and insight, a spirit of prudence and knowledge, a spirit of the secrets of sound wisdom, a spirit full of God, so let the Presence rest, wisdom and understanding, a spirit of counsel and might, of fair thought, a spirit of knowledge and the wisdom of God, a spirit of secret insight, with joy, upon so-and-so son of so-and-so; in the name of **שקרחוזי** *(Shakarhozi), the great prince; this is* **פטר** *(Petar), the LORD's great prince; this is* **ריריאל** *(Reririel), the LORD's great prince;* **אנוקתיאל** *(Anukatiel), the LORD's great prince. He is in charge of the treasuries of Torah and wisdom, and all the keys of wisdom are handed to him; he was the teacher of Moses, who taught him Torah, wisdom, knowledge and discretion. So open to me, so-and-so son of so-and-so, the door of wisdom and the door of understanding, in the name* **הה"ו** and a run of divine names built from יהוה. *"Amen, selah."*

Against forgetting

"Against forgetting: whoever wants not to forget what he has learned should say these verses before eating, when a cup of wine is poured for him or [when he is at some other place]:" verses from Job 32:8 (*"the breath of the Almighty gives them understanding"*), Proverbs 16:1 (*"the answers of the tongue are from the LORD"*), Psalm 51:13–12 (*"Do not cast me away from Your presence and do not take Your Holy Spirit from me… create in me a clean heart, O God, and renew a steadfast spirit within me"*), Isaiah 50:4–5 (*"The Lord GOD has given me the tongue of the learned… He wakens me morning by morning… I was not rebellious, I did not turn back"*), and 2 Samuel 23:2 (*"The Spirit of the LORD spoke by me and His word was on my tongue"*). Then he says: "May it be Your will, LORD, God of Abraham,

Isaac and Israel, that You open my heart to Your Torah, and that You give light to my eyes and my heart, in the name of **פתחיא"ל** (*Pethahiel*), **רפא"ל** (*Raphael*), **תופיא"ל** (*Tofiel*)[?], that they open my heart so that I do not forget all my days all that I have learned, and what I will yet learn; let it be my place to study all the days of my life, and let me not forget a word of Torah for ever. Amen, selah. Blessed be the LORD for ever, amen and amen."

"Some people fast on the eve of the new moon of Sivan, and write these verses on an egg or on an engraved pomegranate with good honey, and before eating anything else they eat it"[27]. A note follows on the miracles worked by Gabriel and on the angels \"who wait on\" the Holy One.

What is not read

- *Figure:* four rows of "angel-script" characters (about sixty signs), with the words **כתוב** ("write") and **מצמצית** at the right margin.
- *Figure:* four six-pointed stars, each with the Name יהוה in the middle and small letters in the points, with chains of small circles.

The colophon: the end of the book

The ending of the whole work:

> *Here is completed the explanation of the Name of 42 letters (שם מ"ב אותיות), and completed is the book Ma'ayan HaChokhmah ("Fountain of Wisdom"), the arrangements (sidurot) of the great Raziel, and all the books that Raziel gave to Adam the First, to learn from them all the springs of wisdom. May the LORD, for His mercy's sake, lead us gently for ever; may our desire prosper in our hands, and [lead us] to the path of wisdom, [for] His servants … and the myriads of His hosts, troops of blazing fire, rivers of fire drawn out before Him; at His lifting up the mighty are afraid, and at His voice the doorposts of the thresholds shake. And He will lead us beyond death.*

The colophon ends with the printer's formula **בילא"ו**.

The explanation of the 42-letter Name

A short commentary on the 42-letter Name follows, line by line. The seven lines of the Name are:

שקו ציח · יגל פזק · חקב טנע · בטר צתג · נגד יכש · קרע שטן · אבג יתץ

The end of the previous section. "*...'twenty-six miracles'*: Gabriel worked twenty-six miracles... [for] Hananiah, Mishael and Azariah, to save them from the furnace... The Holy One, blessed be He, sealed [it]..., and *the hand of* [God] on the sea... twenty-six, like the letters of the Name. **אנקת"ם פסת"ם פספס"ים דיונס"ים** has the numerical value of *Adiriron, YHVH, God of hosts, who sits on the cherubim*, and so the total of the Name of 22 letters. **And now I begin to explain the Name of 42.**"

אבג יתץ (*Avag Yatatz*). "Its meaning: **אבג"א** (*Avga*), which leads the camps of the angels above, and before them the curtain (*yeri'ah*). This keeps Satan from accusing; they lead and tear up the books of accusation that Satan carries to accuse Israel. It is found in the *Book of the Chariot*."

קרע שטן (*Qera Satan*, "tear up Satan"). "In the *Book of the Palaces*: even when they tear up a book of 28 words of accusation... until they tear up the books of oath and teach merit for him and correct him. And this is **נגד**: as in 'they draw him' (the Aramaic *nagdin*); **יכש**: as in 'like a rope that strikes'...; **בטר**: in the language of a crown...; **צתג**: as in the Talmud's 'he lifted himself up'; **חקב**: as in 'curse'; **טנע**: as in 'he moved himself'; **יגל**: 'he revealed himself'; **פזק**: as in 'fetters'; **שקו**: 'sackcloth'; **ציח**: 'listen'."

אבג יתץ again. "This is the secret of the 72 'doors' of the Garden of Eden and the 248 'wells', and of the three miles that stand before and behind [the Camp]... Moses would go out of the Camp... In the Jerusalem Talmud: a mile

beyond the Camp, for that was 2,000 cubits... and this is the meaning of the twelve tribes encamped round the Tabernacle; and three miles was the measure of the Camp of Israel... Gimel (ג) is three miles; so the man who knows this name, *Avag*, should say, 'I adjure you' **נחליא"ל** and **ערמוניא"ל**, **שטו"פיה**, **אלותיה**, **גרעיא"ל**[29], 'by this name, that you bring out water, a flowing spring before me'."

קרע שטן "has the letters of *shetar qatan* ('a small bond'). Satan comes up to accuse Israel, and the holy *Chayot* run at once and strike him with their wings, so that he cannot come before the Presence to accuse Israel; and they recall the merit of Jacob, who is called 'small' (*qatan*): '*How shall Jacob stand, for he is small?*' (Amos 7:2). ... *Qera Satan* is good for one whose mind is troubled, from an evil spirit or from Satan and a harmer: write this name and hang it behind him, and he will be healed."

נגד יכש "corresponds to 39 [lashes] below, and 60 above, for it is said '*All these things God does twice, three times with a man*' (Job 33:29). One who is 13 years old below is fit for punishment... above they do not punish until 20 years of age; and **נגד יכש** has the value of... it is good for remembering one's livelihood, food and sustenance."

בטר צתג. "Some read it *petar*[?], the language of a spring... and some read *Qera Satan* ... but according to the matter of the oath they read it with **ש"ן** and **צת"ג** ... in the spelling of the letters, aleph... yod... he... the value of the letters of the Name."

חקב טנע. "*Batar Tzatag*: the value of *before light*. This teaches that the first light which the Holy One, blessed be He, created was hidden for the righteous in the time to come. This is what is written: '*And God called the light day*' (Genesis 1:5): its value is **עדן** (Eden), and it is hidden in this name."

חקב טנע "has the value of the *re'em* (the wild ox), for it is said '*and his horns are the horns of the re'em*' (Deuteronomy 33:17). In this name are two re'ems: **רפא"ל** (Raphael), **אוריא"ל** (Uriel), **מיכא"ל** (Michael), the princes of the camps of the Shekhinah, who will help the Messiah; and this is what is said: '*rays (horns) come out of His hand*' (Habakkuk 3:4)..."

יגל פזק. "*Engraved on a cherub above and on every* [heaven]*... the Holy One, blessed be He, rides on it, as it is said, 'He rode on a cherub and flew; He swooped on the wings of the wind'* (Psalm 18:11). There are 18,000 worlds behind the east, 18,000 behind the west, 18,000 behind the south and 18,000 behind the north: 72,000 worlds, like **חסד** (*chesed*, 'kindness', 72), as it is said: '*I said, the world is built by kindness*' (Psalm 89:3)... The *Metatron* angel, the Prince of the Face, rides with Him on the clouds of glory..."

יגל פזק again. "When is this? At the time when the Holy One, blessed be He, goes up on the Throne of Judgement: at once the whole household above trembles, and the seraphim fall... and pray and ask for mercy for Israel; and at once He goes up on the **Throne of Mercy** (*kise rachamim*). The Shekhinah, by gematria, is 'throne of mercy'. Therefore **יגל פזק** is on the Throne of Glory, and understand all this."

שקו צית. "On the curtain (*yeri'ah*): it teaches that on the curtain this name is engraved; and when the evil inclination comes to accuse Israel, they at once recall this name, and the evil inclination fears and cannot enter, and therefore **שקו** has the value of the Evil Inclination (*yetzer ha-ra*)."

שקו צית with **הדרניא"ל**. "It teaches that **הדרניאל** (*Hadarniel*) goes every day and takes the curtain spread over the Throne, and dips it in the River of Fire (*Dinur*) and spreads it over the Throne of Glory; and at once all the household above gather to sing, and they too are dipped in the River of Fire 365 times... and say: '*Holy...*'. And the letters of Jacob are drawn up... *Shaqu Tzit* is

good for a person who wears sackcloth and ashes on his head and recalls this name and prays: at once his prayer is heard, as Esther's was ('*and we have no rest*'). And understand why it is called שק (sackcloth): it is beautiful, for the Holy One, blessed be He, saw it was very beautiful. And so with Mordecai, who wore sackcloth and went out into the street, and many wore sackcloth: understand this secret, for it is great."

Companion

A Guide for the Reader

Times and seasons, reference tables and an index of names, added by the editor

Times and Seasons

A guide for the modern reader, added by the editor. It explains the book's reckoning of time; it does not change the text.

Almost every working in *Sefer Raziel* is tied to a time. The book asks which **season** it is, which **day of the week**, which **month**, whether it is **day or night**, and sometimes which **hour**. Each of these has its own angels and its own secret names, and the book insists: "Apart from these, do nothing; apart from these, you will not succeed." This chapter explains how to find each one today.

The four seasons

The book divides the year into four *tekufot*, "turnings" or seasons. Each begins at a turning point of the sun: the two equinoxes, when day and night are equal, and the two solstices, the longest and shortest days. The book defines them by the sun's place among the signs (Part I):

Season	Hebrew name	Signs	Begins (astronomical)	Begins (traditional reckoning)
First	*Tekufat Nisan*	Aries, Taurus, Gemini	spring equinox, 20 or 21 March	about 7–8 April
Second	*Tekufat Tammuz*	Cancer, Leo, Virgo	summer solstice, 20 or 21 June	about 7–8 July
Third	*Tekufat Tishrei*	Libra, Scorpio, Sagittarius	autumn equinox, 22 or 23 September	about 7–8 October
Fourth	*Tekufat Tevet*	Capricorn, Aquarius, Pisces	winter solstice, 21 or 22 December	about 6–7 January

The dates are for the northern hemisphere, where the book was written.

Which column to use. The book says the first season is "when the sun is in Aries, Taurus and Gemini", which is the astronomical reckoning: the season begins at the spring equinox. Jewish law, however, has long used a fixed traditional reckoning, the *tekufah of Shmuel*, which counts every season as exactly 91 days and 7½ hours. Over the centuries it has drifted about two weeks behind the sky, so its seasons now begin around the 7th or 8th of April, July and October and the 6th or 7th of January. The book's own definition points to the astronomical dates; a reader who follows Jewish custom may prefer the traditional ones. Either way, choose one and keep to it.

The book gives each season "91 days, 3 hours and one quarter and a third of an hour". The usual figure is 91 days and 7½ hours (a quarter of 365¼ days); the book's number may count hours differently, or may be a copying error.

In the southern hemisphere the seasons of nature are reversed, but the book's seasons follow the sun's place among the signs, which is the same everywhere. Keep the dates above.

The moment of change. A season changes at a precise moment, not at midnight. Almanacs and astronomy websites give the exact time of each equinox and solstice. A working on the day of a change belongs to the new season only after that moment.

The days of the week

The Hebrew week begins on Sunday, "the first day", and ends with the Sabbath. The book names the days by number, not by name:

The book says	Today	Planet of the day
the first day	Sunday	the Sun
the second day	Monday	the Moon
the third day	Tuesday	Mars
the fourth day	Wednesday	Mercury
the fifth day	Thursday	Jupiter
the sixth day	Friday	Venus
the seventh day, the Sabbath	Saturday	Saturn

A day begins at nightfall. In the Hebrew reckoning the day begins at sunset, so "the night of the fifth day" is what we call Wednesday night, the night *before* Thursday. This matters whenever the book speaks of nights.

Day and night, and the hours

The book often says "if by day… and if by night…", and it gives different names for each. "Day" is from sunrise to sunset; "night" is from sunset to

sunrise.

The hours are not clock hours. In the book, as in all ancient reckoning, the day is divided into twelve equal hours and the night into twelve, whatever their length. These are *seasonal hours* (*sha'ot zemaniyot*). In June a day hour in Europe is long, more than 80 minutes, and a night hour is short; in December it is the reverse. Only at the equinoxes are both close to 60 minutes.

To find the hour:

1. Look up the times of sunrise and sunset for your place and date.
2. For a day hour, divide the time from sunrise to sunset by twelve. The first hour begins at sunrise.
3. For a night hour, divide the time from sunset to the next sunrise by twelve. The first hour begins at sunset.

Example. On a day when the sun rises at 6:00 and sets at 20:24, daylight lasts 14 hours 24 minutes, so each day hour is 72 minutes. The fourth hour of the day, which the book names for one of its rites in Part X, runs from 9:36 to 10:48.

The planetary hours

The book says that each hour is served by one of the seven planets in a fixed order, which it remembers by the letters **שצ״ם חנכ״ל** (Part VIII):

> *Saturn → Jupiter → Mars → Sun → Venus → Mercury → Moon → and again Saturn…*

The first hour of each day belongs to the planet of that day, and the order then runs on without a break through day and night. The first hour of

Sunday belongs to the Sun, the second to Venus, the third to Mercury, and so on.

The book also gives the first hours of the nights, and they follow the same rule: the night before Thursday begins with the Sun, the night before Friday with the Moon, the night before the Sabbath with Mars (Part VIII). That is twelve steps on from the planet of the previous day.

Night before…	First hour of the night	First hour of the day
Sunday (Saturday evening)	Mercury	the Sun
Monday (Sunday evening)	Jupiter	the Moon
Tuesday (Monday evening)	Venus	Mars
Wednesday (Tuesday evening)	Saturn	Mercury
Thursday (Wednesday evening)	the Sun	Jupiter
Friday (Thursday evening)	the Moon	Venus
Saturday (Friday evening)	Mars	Saturn

To find the planet of any hour, start from the first hour in this table and count forward in the order above.

The months

The book's months are the twelve months of the Hebrew calendar, which follows the moon. Each begins at the new moon, so they move against our calendar from year to year; a Hebrew calendar (printed or online) gives the dates. In a leap year a second month of Adar is added, and the book gives it an angel of its own (Part X).

Hebrew month	Falls in	Sign
Nisan	March–April	Aries
Iyyar	April–May	Taurus
Sivan	May–June	Gemini
Tammuz	June–July	Cancer
Av	July–August	Leo
Elul	August–September	Virgo
Tishri	September–October	Libra
Marheshvan (Cheshvan)	October–November	Scorpio
Kislev	November–December	Sagittarius
Tevet	December–January	Capricorn
Shevat	January–February	Aquarius
Adar	February–March	Pisces

Putting it together

When the book says, for instance, "in the first season, by night, say the name of the moon in that season", the reader needs four things: the season (from the first table), whether it is day or night (from sunrise and sunset), the day of the week (remembering that the night belongs to the following day), and the names the book gives for that combination. The tables that follow gather those names in one place.

The book itself sets one more condition on every working: purity. It asks for seven days of preparation, without onion, garlic or sharp foods, without meat or fish, bathing morning and evening (see the Book of the Garment, and Part I), and it teaches that the holy names are to be held in the mind

rather than spoken aloud (see the Printer's Preface). The note on the rites in the Introduction applies here too.

Reference Tables

These tables gather what the book says about each time, with the part of the book where it is found. Where the book gives two different lists, both are shown; the book was compiled from several sources and does not always agree with itself. Names are given as printed.

The angels of the four seasons

Season	Serving angels	Their prince	Angels of the nights	Prince of the nights	Name of the moon
First (Nisan)	סמא״ל Samael, ענ״ל Anel, נגבורא״ם Nagburam	או כסטר U Kastar	שעגין Sha'agin, חר״ן Haran, שרגמ״ן Sargaman, שכרמ״ן Sakhraman	שרא״ן Saran, עשי״ל Asiel	לבדני״ת Livdanit
Second (Tammuz)	סימוא״ל Simuel, צדקי״ל Zadkiel, ענא״ל Anael	אבי״ר אבירי״ס Abir Abiris	אשיפא״ל Ashifael, אטרדמ״ן Atradman, שסקנ״ך Shasqanakh	לברמ״ק Livramaq	אוליא״ר Uliar
Third (Tishri)	ברקי״ל Barqiel, אומרדי״ל Umardiel, גבריא״ל Gabriel	א״כבר״א אור Akbara Or	פלאום Pelaum, אדירנ״ל Adirnel, שהגשרו״ן Shahagsharun	פניא״ל Paniel	יר״ח Yarah
Fourth (Tevet)	אוריא״ל Uriel, בריא״ל Bariel, כרביא״ל Karbiel	דבהרמ״א Debharma	אשגרו״ן Ashgarun, רדופי״ל Redufiel, שד״ר לידי״ Shadar Lidi	נדי״א״ל שהרין Nadiel Shaharin	—

Part I. A second list of the season angels, for writing amulets, is in Part X:

Season	Angels	Prince
Nisan	נגפרי״ם, עניא״ל, סמא״ל	אר״ר
Tammuz	עכניא״ל, צדקיא״ל, כדניא״ל	אבה״ל
Tishri	גבריא״ל, איספריא״ל, ברקיא״ל	אלבריאו״ר
Tevet	ברכיא״ל, אוריא״ל, גבריא״ל	דביא״ל

The secret names of the seasons

	First season	Second season	Third season	Fourth season
The earth	ממנ״ן Mamnin	יבשה Yabashah	תבל Tevel	הז״ה רו״ס Hazah Rus
Sunday	פגיותן Pagyotan	סנכי״ן Sankhin	סופתנין Suftanin	מאכל חד Maakhal Had
Monday	תעשר Ta'asar	מנחתור Manhatur	קלגהן Qalgahan	שגרו״ן Sagrun
Tuesday	שריאתן Sariatan	קהברנד״ן Qahabrandan	פזד״ן Pazdan	רגלומות Raglumot
Wednesday	שניו לאור Shenayu Laor	מישור Mishor	דגים Dagim	בתקרא Batqara
Thursday	כדמנור Kadmanor	אורכרין Urkarin	קופתס Quftas	באריברר״ו Baaribraru
Friday	קלטזראן Qaltazraan	דרמתוך Darmatokh	אכתגור Akhtagur	אריה Aryeh

Part I. The book gives no names for the Sabbath, on which no working is done. Elsewhere in Part I, single workings use other names for the days; those are given with their rites.

The planets: their angels and their days

Planet	Day	Angel (Part IV)	Angel (Part VIII)	Angel (Part X)	Names in the four seasons (Part I)
the Sun	Sunday	רפאל Raphael	רפא״ל Raphael	אוריאל Uriel	חמ״ה קיזלות, הרוט״ס, תדפורי״ס, שגלפ״ל פניו״ס
the Moon	Monday	ענאל Anael	גבריא״ל Gabriel	סמא״ל Samael	סרוק״ו, פלוניא, סיפר״בי, מפו״לו
Mars	Tuesday	גבריאל Gabriel	סמא״ל Samael	וירוא״ל Viruel	ברון, דרוס, אדום, פוסו״ס
Mercury	Wednesday	צדקיאל Zadkiel	מיכא״ל Michael	להביא״ל Lahaviel	סיסופיא״ל, הרמי״ס, אנמולי״ס, סלי״ס
Jupiter	Thursday	ברכיאל Barkhiel	צדקיא״ל Zadkiel	וירוא״ל Viruel	פניבו״ר, עי״ן אור, קינא״ל, זהו״ס
Venus	Friday	חסדיאל Hasdiel	קפציא״ל Kafziel	אסריא״ל Asriel	כוכב נוגה, קליט״ו, אפרודי״טי פזמור, ויטפ״ם
Saturn	Saturday	מיכאל Michael	מיכא״ל Michael	אסריא״ל Asriel	פשיטו״ס, קורטוס, פנפופו״ם, קרמלו״ס

The book places the planets in the seven heavens, from Saturn in the seventh down to the Moon in the first (Part I). In Part VIII the signs given for Venus (Capricorn and Aquarius) and for Saturn (Taurus and Libra) are the wrong way round compared with the rest of the book (Part X gives Saturn Capricorn and Aquarius, and Venus Taurus and Libra).

The angels of the months

Month	Sign	Prince (Part IV)	Prince (Part VIII)	Angel (Part X, by month)	Angel (Part X, Book of the Signs)
Nisan	Aries	פפיעא"ל Papiel, with 36	טעפיא"ל Ta'apiel	אוריא"ל	מוריא"ל Muriel
Iyyar	Taurus	רנהיא"ל Ranhiel, with 43	דגסא"ל Dagsiel	אמריא"ל	להפיא"ל Lahafiel
Sivan	Gemini	הרכיאו"ר Harkiaur, with 65	דידנאו"ר Didna'or	נפניא"ל	פניא"ל Paniel
Tammuz	Cancer	תפ"ן בו"ן Tafan Bun, with 28	העבכ"י Ha'abki	פריא"ל	זוריא"ל Zuriel
Av	Leo	תח"ר גא"ל Tahar Gael, with 29	תוחינ"ר Tohinar	ברקיא"ל	ברקיא"ל Barakiel
Elul	Virgo	מורא"ל Moriel, with 29	מוראי"ל Morael	פניא"ל	חניא"ל Haniel
Tishri	Libra	פהדרו"ן Pahadron, with 29	ההרא"ן Hahraan	נוריא"ל	נוריא"ל Nuriel
Marheshvan	Scorpio	לרב"נ Larvan, with 27	ירלג"ג Yarlagag	כבריאל	גבריא"ל Gabriel

Month	Sign	Prince (Part IV)	Prince (Part VIII)	Angel (Part X, by month)	Angel (Part X, Book of the Signs)
Kislev	Sagittarius	ארבגדו"ר Arbagdor, with 29	אנתגמי"ר Antagmir	אדניא"ל	מחדוניא"ל Machdoniel
Tevet	Capricorn	—	מסניא"ל Masniel	נפיא"ל	פניא"ל Paniel
Shevat	Aquarius	—	תאנדרני"ם Tandranim	ירימיא"ל Yerimiel	גבריא"ל Gabriel
Adar	Pisces	אברכיא"ל Abrakiel, with 28	אברכיא"ל Avrakiel	סומיא"ל Sumiel	רומיא"ל Rumiel

In a leap year the second Adar has the angel סגלפו"ן, Saglafon (Part X). Part IV gives no princes for Tevet and Shevat. The numbers in Part IV are the angels who serve with each prince.

The angels of the days (Part X)

Day	By the day of the week	By the planet
Sunday	אריא"ל Ariel	אוריאל Uriel
Monday	אספמיא"ל Aspamiel	סמא"ל Samael
Tuesday	אריא"ל Ariel	וירוא"ל Viruel
Wednesday	סככיא"ל Sakhakhiel	להביא"ל Lahaviel
Thursday	יהועיאל Yehoel	וירוא"ל Viruel
Friday	הדריא"ל Hadriel	אסריא"ל Asriel
Saturday	"Israel"	אסריא"ל Asriel

The signs and their elements (Part X)

Element	Signs	Direction	Nature
Fire	Aries, Leo, Sagittarius	east	male
Earth	Taurus, Virgo, Capricorn	south	female
Air	Gemini, Libra, Aquarius	west	male
Water	Cancer, Scorpio, Pisces	north	female

The book's names for each sign in each season, and the "stars of the signs", are given in full in Part I.

Index of Angels and Names

Every name the translation gives in Hebrew with a transliteration, in the order of the English spelling, with the parts of the book where it appears. Where the book spells a name in more than one way, up to two spellings are shown.

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Notes

From the Hebrew Edition

The Title Page

1 The Maggid of Kozienice, Rabbi Yisrael Hopstein (1737–1814), one of the great early Hasidic masters.

2 The Russian line names a Warsaw printing of 1881, copied from the 1877 Vilna setting, though the censor's stamp on the next leaf is dated Vilna, 4 April 1880. The leaf after the title holds only that stamp ("Approved by the censor") and is not translated.

The Printer's Preface

3 The opening lines are a rhymed poem; its key words (*ra'ah*, *zeh*, *yesharim*, *az*, *lo*) open the lines in heavier type. The preface is that of the first printing, Amsterdam 1701, signed on the next page by its editor.

4 Eleazar of Worms (c. 1176–1238), pupil of Yehudah the Pious (d. 1217), son of Shmuel the Pious; the print appears to read "Shimon", a slip for Shmuel. The German Pietists are among the book's true sources.

5 The place-name after "Tevele" is not clear in either printing.

6 "The secret of secrets" (*raza de-razin*): the language here is that of the Kabbalah of Isaac Luria, in which the *qelippot*, "shells", are the husks of evil that hide holiness.

7 *Shnei Luchot HaBrit*, by Isaiah Horowitz (d. 1630).

8 *Bekhi* (י+כ+ב) = 2+20+10 = 32. *Mah* (מ"ה) = 45, the value of the Name spelled out with *alef*s. The tear (*dim'ah*) is read as *ad-mah*, "up to *Mah*".

9 *Zohar* I, 37b and 55b.

The Book of the Garment

10 *Zohar* I, 55a; Talmud *Sanhedrin* 38b.

11 *Shulchan Arukh, Yoreh De'ah* 276:9: the seven names of God that may not be erased.

12 The *Berakhot* quotation is cut short in the print, and its words are not certain.

13 The scan has a word before "Abraham" that may read "the author"; it is not clear. The *Book of the Garment* (*Sefer HaMalbush*) is the name this edition gives to the opening sec-

tion of the book, from the Prayer of Adam to the angels of the seasons. It is not the separate medieval rite of the "garment of the Name", which does not appear in this book.

14 After Job 28:15–19.

15 "East of the Garden of Eden": the Hebrew *miqqedem* can mean "east of" or "of old". "The cleft of the rock" echoes Exodus 33:22.

16 *Kesil*, Orion, as in Job 38:31. "The righteous man rules in the fear of God" is 2 Samuel 23:3.

17 After Genesis 4:26 and Psalm 82:5.

18 Genesis 4:17.

Part I: The Book Given to Adam

The Prayer of Adam

1 The Hebrew is damaged here (חיקי, "of my bosom"); read as Eve, "the woman of my bosom".

2 Reading uncertain: "ואתה מושל ... והוה".

3 A variant reading in the print (נ"א) has "Your cities" for "Your helpers".

4 ערוב, the fourth plague of Egypt, understood in Jewish tradition as swarms of wild beasts.

5 Reading uncertain: חלקו, "his portion".

6 The Hebrew has an obscure word here (נתח?, "piece"), possibly "over each piece".

7 Reading uncertain: ואיחר, "and waited".

8 Reading uncertain at the start of the sentence (ואז, "then").

9 Corrected against the Vilna 1877 printing: הדשן, "the ashes" (not הדם, "the blood"), and מושלים, "ruling".

Noah and the Ark

10 That is, Noah.

11 Several words in this passage are worn in the print; the sense is the book's blessing on its keeper.

12 Literally "like God" (כאלהים), in the sense of the heavenly beings.

13 The Aramaic here is uncertain (בהלכא?).

14 שמא דשירתא, read as "the name of the season's song/order"; uncertain.

15 The opening of this sentence is uncertain (להצמיח, "to make grow", is a conjecture).

16 Printed יה״ו ה״ו; a short form of the divine name, given as printed.

17 Literally "I, Anun Prin and Abrin"; read as a placeholder for the practitioner's name. Uncertain.

18 End of sentence uncertain (אם טב הם בית).

19 ריהטא is read as "scent, fragrance" (Aramaic ריחא); uncertain.

20 This passage (ובהערא כחשה ...) is difficult; the translation gives its general sense.

21 The print gives a variant (נ״א) "glass" for the word read as "its place".

22 The object of the fourth working (מיושא?) is unclear.

23 בחוקא, "the law/decree"; uncertain.

24 למיסר בעירא, "to bind a beast"; דיא may name the kind of animal.

25 משלבא; uncertain.

26 Reading uncertain.

Fourth season: binding a clean bird

27 The last word is uncertain: 1880 מתמם, 1877 perhaps מתנה. "Rise" is a guess from the sense (the camel was made to sit).

28 1880 and 1877 both print עופר, "fawn"; read as עופא, "bird", because the working is paired with the next one, "an unclean bird" (עופא מסאבא), and the adjective דכיא is masculine. Uncertain.

29 בשובחא מאכל חד: "in praise (?), one food". The first letter could also be ט (בטובחא, "in slaughter"), which would make this a slaughter rite.

30 סידרלאו״ן: the letters after ר are worn in 1880; 1877 seems to have the same letters. Uncertain.

31 גדודיא״ל (Gedudiel) as in 1877; 1880 reads נדודיא״ל. The same pair appears twice on this page; the third time both printings have ג.

32 קלהו״ן (Qalhun) as in 1877; 1880 קלאו״ן.

33 שבכיא״ל (Shavkiel) as in 1877; 1880 שבניא״ל. The third letter is uncertain in 1880.

34 שנאחיא״ל (Shenahiel) as in 1877; 1880 שנאתיא״ל.

35 סעשר: the first letter is uncertain; 1877 seems to read העשר (Ha'ashar).

36 וואל: possibly ו, "and", plus a name ואל (Vael). The same pair (ידידיא״ל וואל) appears in the fourth-season working.

37 גנבור״ם (Ganburam) as in 1877; 1880 נגבור״ם. The same variation appears again in the list of angels below.

38 Both printings have ושרה ושם יהו״ה with no name after either phrase. The names have fallen out of the text.

39 Printed ואלו״ן with gershayim, as if it were a name; read as ואלין, "and these".

40 יכסר״ל: 1877 ירשר״ל (Yarsharel).

41 Literally "If in the second season fire and flame" (נורא ואשתא); the verb is missing in both printings.

42 שגסון: the third letter is unclear in 1880 (ס or מ); 1877 has שגהון (Shaghon).

43 טריא״ל: the first letter could be מ in 1877 (מריא״ל, Mariel).

44 בשמיות׳: an abbreviation or worn word; 1880 looks more like בכמיות׳. "The heavens" (שמיא) is a guess from the pattern: rain, snow, fire, comets and lightning, springs and the sea.

45 דגים, literally "fish", is here the name of the fourth day of the week. Given as printed.

46 יחמא״ל and יחמות as in 1877; 1880 יהמא״ל and יתמות. Whether יתמות is a second name of the prince is unclear.

47 ביתא״ל (Bitael) as in 1877; 1880 ביהא״ל.

48 בזיקייא ובברקייא, "with comets (or sparks) and lightning".

49 מסניה: the second letter is unclear in 1880 (ס or פ); 1877 מסניה.

50 הרפ״א: 1877 הרס״א (Harsa).

51 אלבתו״ר: 1877 אלבחו״ר (Albahur).

52 נחלו״ן: 1877 נחבו״ן (Nahbun). The third letter is worn in 1880.

53 עוהרא: the third letter is unclear in 1880 (ה or ס).

54 אפתי״א: 1877 אספתי״א (Asaftiel).

55 איטואג״ל: 1877 אינואג״ל (Inuagel).

56 אבוהם: 1877 אבותם (Avotam). Whether the three words are one name or three is unclear.

57 פט״ת: the second letter is uncertain (ט or ס).

58 סגר״ס: 1877 שגר״ס (Shagras).

59 מלך, "king", stands in the list as a name. Given as printed.

60 אסתק״ן: 1877 אסמק״ן (Asmaqan).

61 ותההון: unclear; 1877 perhaps ותחתון. Left untranslated.

62 אוגרא: read as "storehouse" (perhaps for אוצרא); it could also mean "roof". Uncertain.

63 דמרוג״ך (Damrugakh) as in 1877; 1880 דמרוכ״ך.

64 ספופי״ן (Sfufin) as in 1877; 1880 סטופי״ן.

65 Both printings have ישנה here; read as a misprint for ושרה, "and its prince". Uncertain.

66 נמניא"ל (Namniel) as in 1877; 1880 כמניא"ל.

67 אברירי"ס (Abriris) as in 1877; 1880 אברייי"ס.

68 וכריא"ל: 1877 והריא"ל (Hariel). Whether this is the name of the sign or of an angel is unclear.

69 Printed ואין, "and there is not"; read as ואלין, "and these", as elsewhere in the lists.

70 פתאו"ם: 1877 פתגאו"ת (Patgaut).

71 פאליא"ל: 1877 פהליא"ל (Pahliel).

72 חזקיא"ל (Ḥazqiel) as in 1877; 1880 הזקיא"ל.

73 ולין מסיר ואין מעגה (1877 ואין מסיר ואין מסגה): the sense "none turns it aside, none leads it astray" is a guess.

74 ביקרייא ומבויתייא (1877 ומבועייא): read as "wells (בירייא) and springs". Uncertain.

75 אערסי"ס: 1877 אערהי"ס (Arhis).

76 אשמדה: 1877 אשמרה (Ashmarah).

77 מבינהי"ס: 1877 מבינתי"ה (Mevintiyah).

78 הפמיו"ת: 1877 הפניו"ת (Hapniyut).

79 הרביטי"ר: 1877 הרבים"ר (Harbimar).

80 וכל רבא, literally "and every great one"; the meaning is unclear.

81 יח"ל ד...ך": the first word is worn in 1880 (ח or מ). The second word is broken in 1880; 1877 has דר"ך (Darakh).

82 ברכיא"ל: worn in 1880 here; read from 1877 and from the same list in the right column.

83 אבלה"ד: 1877 אבלא"ד (Ablad), as in the right column.

84 בהדו"ן: 1877 בחדו"ן (Bahdun with ח).

85 שסדו"ן: 1877 שהדו"ן (Shahdun).

86 קלהון (Qalhon) as in 1877; 1880 קלאון.

87 בחמרה: perhaps the name of the sign, or "in Aries (?)". Uncertain.

88 והאין: unclear in both printings; perhaps a misprint for ואלין, "and these".

89 ואם יומא למיחמי: literally "and if a day to see". The sense is unclear.

90 קולר"ך: the third letter is unclear in both printings (ל or ג).

91 נאניאל: the second letter is uncertain in 1880; 1877 seems to read the same.

92 סי"ה יסי"ה: 1877 הי"ה יהי"ה (Hah Yehiyah). The 1880 letters look like ס, but the 1877 reading, built from letters of the divine name, may be the better one.

93 אדוכה: 1877 אדוכת (Adukhat).

94 1880 prints י"ה four times, 1877 three times.

95 זהירא, below also spelled זיהרא, "the shining one": perhaps the moon or the planet Venus.

96 ענ"ל: so printed in both editions; elsewhere ענא"ל (Anael).

97 גנבורא"ם (Ganburam) as in 1877; 1880 נגבורא"ם.

98 או כסטר: perhaps one name, אוכסטר (Ukastar). Uncertain.

99 שרא"ן: 1877 שרהו"ן (Sarhun). Whether עשיא"ל is a second name of the prince is unclear.

100 שסקנ"ך: 1877 שחקנ"ך (Shahqanakh). The last letter is uncertain in 1880.

101 אדירנ"ל: 1877 אדירג"ל (Adirgel).

102 יר"ח: also the ordinary word for "moon" (ירח), here written with gershayim as a name.

103 במפטרי"ס: 1877 במפסרי"ה (Bemafsariyah). It may be a separate word rather than part of the name.

104 1880 prints בשמים, "in the heavens"; 1877 בשניה, "in the second". The 1877 reading fits the list and is followed.

105 ה"ד הרו"ס: uncertain; the last letter could be ם.

106 אבכר"ן: 1877 אככר"ן (Akkaran).

107 ארפריא"ל: the second and third letters are worn in 1880; 1877 seems to read the same, perhaps ארסריא"ל (Arsariel).

The names of the winds

108 אמוג"ה: so 1877; the 1880 print looks more like אמול"ס. The first names of the north wind are on the previous page.

109 1880 גולגל חד; 1877 גולגל דוד.

110 1880 מחי"ס; 1877 seems to read מחני"ס.

111 1880 דריאו"ל; 1877 דריאו"ר.

112 מגמו"ר: the second letter could be ג or נ.

113 1880 תמסו"ל; 1877 המהו"ר.

114 פשיטו"ס: the second letter is unclear in both printings (ש or מ).

115 1880 פנפופו"ם; 1877 סנפופו"ם.

116 Both printings say "fourth" here and then go on to "second, third, fourth"; "first" is probably meant.

117 פוסו"ס: the third letter is unclear in both printings (1877 may read פוטו"ס).

118 1877 has פגיו"ם for פניו"ס.

119 1880 חסדיא"ל; 1877 חסדיא"ל (Hasdiel with ח).

120 קליט"ו ויטפ"ם: the ט of the first word and the end of the second are uncertain in both printings.

121 פזמור: the middle letter could be ז followed by מ or by ס (1877 looks like פזסור).

122 The print says כוכב חמ"ה ("the star Hammah") both times, but the list above and the name הרמי"ס (Hermis) show that Mercury (כוכב) is meant.

123 Rashi צ and ל look much alike in this print. Read צדקיא"ל because the same letter begins צדק, "Jupiter", in the list above. The same reading is followed on the other pages where the name appears.

124 1880 פלוניא; 1877 פלונית.

125 1880 מפוי"לו and סיפר"בי; 1877 נפוי"לו and היפר"בי.

126 Given as printed: בכמש"ב כ"א בכמכש"ב. כ"א may be an abbreviation, not part of the name.

127 הניחבל: the fourth letter (ח or ה) is uncertain.

128 שגריש: the end of the word is uncertain.

129 אגמ"ב: uncertain; 1877 may read אגנמ"ב.

130 מסוכנ"ך: the fifth letter (נ or כ) is uncertain.

131 1880 could read שחטו"סו; 1877 שחנו"סו.

132 1880 "the names of the seasons" (התקופות); 1877 "of the season" (התקופה).

133 1877 סגדי"ב, followed here; 1880 סגדי"ס.

134 צו"ה צי"ר: the first letter of each word could be צ or ל, and the second word could be ט"ה in 1880.

135 The 1880 print has no number before these two names; 1877 seems to have ש before each (שהלכ"ך, שהגי"ן). They are probably the third- and fourth-season names.

136 1877 סנוד"ה, followed here; 1880 סטוד"ה.

137 1877 פרמותי"ה, followed here; 1880 פרמוסי"ה.

138 1880 ספירפ"לה; 1877 seems to read פסירפ"לה.

139 1880 מטועקב"נו; 1877 מעועקב"נו.

140 1880 פליטפ"טר; 1877 פלימפ"טר.

141 נפספ"ר: the fourth letter is unclear. No fourth-season name is set apart, so קמוא"ל (Qamuel) may be the fourth name rather than part of the third.

142 מרמו"ן 1880; מרמג"ן 1877.

143 פלט"ן: the middle letter is unclear.

144 דסר"י: 1880 could also read דפר"י.

145 חברי"ן: so 1877; 1880 may read סברי"ן.

146 נלנ"ל 1880; נלנ"ל 1877.

147 נאפי"ן 1880; 1877 seems to read נאפני"ן.

148 שלומית 1880; שלומי 1877.

149 כול"ד 1880; כולג"ד 1877.

150 Both printings have ג' ימים, "three days". Since the Sun passes through the twelve signs in twelve months, ל' ימים, "thirty days", is probably meant.

151 הילונתא: unclear (perhaps "their courses", from הילוך).

152 אברהון: the end of the word is uncertain.

153 זוהר, "brightness": so 1877; 1880 could read זוכר.

154 This passage (סלא"לב ביום ב"ח רות"ף) is hard to follow; it may all be one string of names. רות"ף is uncertain.

155 מסרתי"ס: the third letter is uncertain.

156 לצונכר: the second letter (צ or ל) is uncertain.

157 1880 seems to read חרפי"א; above (Scorpio, third season) the name is חרפי"ן.

158 צוק"ר: the first letter could be צ or ל.

159 שנתון: the third letter is unclear.

160 וזהרא, "and Zihara", the Aramaic name of Venus. Reading uncertain.

161 These words (זיהרא תרין ושלנא, perhaps "Venus, two, and...") are left untranslated; ושלנא is uncertain.

162 פניותן 1880; 1877 seems to read פגינותן.

163 סנכי"ן: the first letter is unclear in 1880.

164 מנחתור: uncertain (1877 may read מנחזור).

165 פוזד"ן: 1877 may read פווזד"ן.

166 שניו: the first letter (ש or ס) is uncertain.

167 בתקרא: the second letter (ת or ח) is uncertain.

168 קופתס: 1877 may end in ם.

169 קלטזראן: the third letter is uncertain (1877 may read קלעזראן).

170 הז״ה: the second letter is uncertain in 1880.

The names of the winds of the earth

171 This sentence does not parse as printed. Words are given as they stand. יהמלי״ה (Yahmaliyah) is clear in 1877; 1880 may end in ס.

172 קהגור״ך (Qahgurakh): the third letter is uncertain (ג or ל; 1880 looks like קסלור״ך).

173 ארהי״ה (Arhiyah) as in 1877; the blurred 1880 looks like ארסי״ס (Arsis).

174 שמעיאל (Shemaiel): ע or פ uncertain (שמפיאל, Shamfiel).

175 ששר (Shashar): uncertain reading; the word "in the second" seems to be missing, so the order of this list is disturbed.

176 באלדנין (Baldanin) in 1877; 1880 seems to read באלדין (Baldin). The print gives "in the third" twice, with two names.

177 אמרגה (Amargah): ג or נ uncertain (אמרנה, Amarnah).

178 זרזו״ר (Zarzur): the second ז may be ו (זרוו״ר).

179 מגפו״ר (Magpur): ג/נ and פ/ס uncertain.

180 בהגס״ל (Bahgasal) in 1877; 1880 seems to read בהגפ״ל (Bahgapal).

181 פליפא״ל (Palipael): the first letter in 1880 may be ס or א.

182 תהדליא״ל (Tahdaliel) in 1877; 1880 seems to read התדליא״ל (Hatdaliel).

183 אספרס״ן (Asparsan): 1877 may read אספארס״ן (Asparsan with an extra aleph).

184 תרבגולא״ל (Tarbagulael): the first letter is ת or ה (1880: הרבגולא״ל, Harbagulael).

185 נתקהר (Netqahar): read as the name of the deep in the first season (followed by א', "first"); it may be a misprint.

186 לפגיאל (Lefagiel): ג or נ (לפניאל, Lefaniel).

187 סימפמון (Simpamon): the second מ may be ס (סימפסון).

188 ארלליאל (Arlaliel): one ל may be ה.

189 שבוקותיא״ל (Shevuqotiel): the word is joined to "creatures"; it may be read שב׳ + בוקותיא״ל (Buqotiel). Uncertain.

190 תרכיא״ל (Tarkiel): ת or ח (Harkiel).

191 רגונה (Raguna): uncertain; may not be a name.

192 "Even if it is evil" (אם רע) and "a vessel (literally 'building') of silver" (בנין של כסף): reading and sense uncertain.

193 נוהפיא"ל (Nohafiel) in 1877; the blurred 1880 seems to begin differently (פכמיא"ל?).

194 חניא"ל (Haniel): the 1880 letters look different (המיא"ל?).

195 מתניא"ל (Matniel): נ or כ (Matkiel).

196 בחזא"ל (Behazael) and שמשיא"ל (Shimshiel): letters uncertain (פ/ש; ו/ז).

197 בטס, "on a plate"; ט and ש look alike here, and בשם, "in the name", is possible.

198 ירחוק, read as "be far off"; this verb recurs in the next lines and its sense there ("will not come near") is a guess.

199 הספוק, read as "you are caught"; uncertain.

200 וחמית, Aramaic "and you see"; uncertain.

201 1880 seems to print האמור, 1877 תאמר ("say"); same sense.

Part II: The Name, Fear and Love

The Explicit Name

1 The 1877 printing reads clearly הי הי הוד (Hi Hi Hod); in 1880 the three words look like סי סי סוד (Si Si Sod). The 1877 reading is followed; the whole bracketed passage is a string of divine names and is given as printed.

2 1880 יהוש (Yehush); 1877 יחוש (Yeḥush). Doubtful letter.

3 זרזיר, literally "girded" or "swift" (cf. Proverbs 30:31); uncertain.

4 In 1877 a blot stands where 1880 has זהו, "this is". The names אל (with a mark over the alef), בדוכלו, ביליהה, רסם and ייהו"הה are given exactly as printed.

5 Hebrew הנ"ך, "the Prophets and Writings"; possibly a slip for תנ"ך, the whole Bible.

6 In At-Bash the alphabet is folded on itself (א↔ת, ב↔ש …), so ס→ח, ו→פ, ד→ק: the letters of סוד become those of פקח.

7 Cf. Exodus 20:6. The book also reads "who has reached the middle of his days" (ועומד בחצי ימיו) and "as it is said" (שנ', 1877; in 1880 the word looks like שלי); 1880 also seems to read עוסרין for מוסרין, "hand on" (1877).

Love, asking and fear

8 קנין טוב, "a good possession"; so in both 1877 and 1880.

9 The print writes א׳ three times (בבית א׳ ע״י כהן א׳ לשם אל א׳); read as אחד, "one".

10 Read as למס (as in the verse and in 1877); in 1880 the first letter is worn.

11 כשחקקת (1877; 1880 similar): "because you engraved"; the sense of the sentence is uncertain, and "the revealed Father" (האב הגלוי) is translated literally.

12 1880 is unclear between כבית and סביב; read as סביב, "around", with 1877.

13 The traditional distance between earth and heaven, a journey of 500 years.

14 נוקבין (1880, worn) / ניקבין (1877): "is pierced".

15 The arithmetic of this passage does not work out as printed; it is translated as it stands.

16 גם, "also"; reading uncertain.

17 אל, read as אלא / "not" in the sense "on the compartments and not on the written parchment"; uncertain.

18 Printed רגל ("foot"); read as דגל, "banner" (Numbers 2), since ד and ר are alike in Rashi script.

Why the dalet stands for Isaac

19 ונדרש, "is expounded", read with 1877; in 1880 the word is worn.

20 דמשיך, "reaches, extends"; reading uncertain.

21 ושכינה התחתים, "and the Presence among those below"; the last word is uncertain in both printings.

22 1880 ונוצר עם י' כלליה, 1877 כוליא / ונוצר עם י' כלליה; read as "the kidney" (Sefer Yetzirah links *yod* and Virgo with the left kidney). Uncertain.

23 The verse quoted here (לשמה העצה יסירנה) is not clear in either printing; left untranslated.

24 1880 reads התימה; 1877 לשון סתימה, "a word for closing". The "deep" questions that follow paraphrase Sefer Yetzirah 1:5.

25 הנותך, read as "moves"; uncertain.

26 1877 שירש, 1880 similar; unclear word after "ninth".

27 Printed כ' ("twenty"); the link between *yod* and twenty is not explained in the text.

28 אברם ירא שדי; reading uncertain. The page sets out three degrees: "fear of the Lord" (love), "fear of Shaddai" (asking) and "fear of God" (fear of punishment).

29 ואמית "put you to death" (1880); 1877 has ואניח, "leave you". Uncertain.

30 כשלא; the end of the sentence is unclear.

31 The print's own variant reading (נ"א).

32 כת, "company"; 1877 כתי.

33 1880 כך שפיו הכם לו (unclear); read with 1877 רק שפיו הכשילו, "only his mouth made him stumble". Uncertain.

34 1880 appears to print בה' ("in five"); read with 1877 בח' דברים ... ח' חוטי ציצית, "eight things ... eight threads".

The eight threads of the tzitzit

35 Reading uncertain: והרצון, "and desire" (the print could also be read והרלון). The anger of the nose: Hebrew אף means both "nose" and "anger".

36 The numbering is given as printed: the eyes stand unnumbered at the head, the other seven are numbered 1–7, and "8" falls on "that he does not sin with them". The eyes may be the intended eighth item.

37 Printed אס"פה (or אספה); the abbreviation is unclear. The verse quoted is Job 3:19.

38 The print appears to read ישעו; the verse (Ezekiel 32:27) has ישכבו, "they shall lie". The 1877 printing has the same letters.

39 Literally "smells in the commandments", e.g. the spices of Havdalah and the Sabbath myrtles.

40 Reading uncertain: ימול, read as "cut off"; the word נפשו, "his soul", is cut in the 1880 crop and supplied from the 1877 printing.

41 Reading uncertain: ומשררה, "from rank/authority" (1877 equally worn).

42 Reading uncertain: תרצה, "answered (the difficulty)".

43 כב"ה לב"ש: read as "as the House of Hillel [did] for the House of Shammai" (Eruvin 13b: they mentioned the words of the House of Shammai before their own).

44 The reference is given as printed (Yevamot 19); the story of Rabbi Eliezer's students may belong to another tractate.

The letter Alef

45 Reading uncertain: ומחצב, read as "will be hewn (open)".

46 Printed תשר"ק צפע"ס, the reversed alphabet (*atbash* order), in which Alef comes last; the 1880 letters are worn, the reading follows the sense.

47 The 1880 print appears to have א' here; the argument (A-L-P) requires Pe (פ'). Translated by the sense.

48 "And last" (ואחרון) may close the previous sentence ("first, middle and last, and last"); the 1877 print has the same words.

49 Reading uncertain: ופתח, "it opens"; worn in 1880, unclear in 1877.

50 The arithmetic of the print (410, 420, 430) is given as printed; the sums do not obviously match the Hebrew words.

51 Obscure passage (ושכן ת"י נס ושכנתי אותיות); translated by its evident sense.

52 Reading uncertain: ובהמות, "and Behemoth"; the print looks like ובהם, followed by an unclear בריה ("creature").

53 Reading uncertain: ללעות, the purpose of the two feet; left untranslated.

54 Reading uncertain: שגיד א' מחלקו, "one sinew divides it".

55 Reading uncertain: הבר'; an abbreviation not resolved.

56 Reading uncertain: לנרמזות שכלו א', "that in all of them Alef is hinted".

57 Vowel names as printed: שב"א, צר"י, פת"ח, חיר"ק, חולם, מלאפו"ם, חט"ף פת"ח. The passage describes how each vowel sign can be built from the yods and the stroke of the letter Alef.

58 Corrected against the Vilna 1877 printing: ובעולמות שרואה אתה בהם ובהם הוד והדר.

59 Reading uncertain: שני מדבורי; Sefer Yetzirah 1:10 reads "two: breath from breath" (שתים רוח מרוח).

60 Reading uncertain: ע"כ לא נאמר א"ך; the words after "not said" are unclear.

61 Reading uncertain: כח היזל לכל האבות; unclear.

62 Reading uncertain: כגותרים רוח ... נגד הולדות; unclear.

63 Reading uncertain: דג אל; possibly an abbreviation.

64 Printed ככקול; read as כקול, "like the voice".

65 Reading uncertain: שנאמרים ודעים, at the foot of the column.

The soul of man

66 The first word of the page (בהם, "of them") is read with the 1877 printing, which has the full sentence: "of them [the animals] it is not said 'a living soul'...". The 1880 letter shapes are worn.

67 1880 prints ומששת, "and feels"; 1877 has ומשמשת, "and serves/acts". Both fit.

68 Reading uncertain: יחלק (as 1877), "departs"; the 1880 letters could also be read יחנק, "is strangled".

69 Reading uncertain: חדם, "the blood"; 1877 has a worn word that may be האדם, "the man".

70 בחדרו, "in its chamber"; the letters are uncertain in both printings (1877 looks like בחגורו).

71 מחרבה (1877 מחרב'), read as "much troubled"; uncertain.

72 גדולו, "its growth"; reading uncertain.

73 1880 prints ויסוף; 1877 has ויהפוך, as in the verse (Exodus 10:19). Translated by the verse.

74 Reading uncertain: והשלישית, "the third"; the 1880 print looks like והביאתני, "and brought me" (Ezekiel 11:1 has both ideas). Translated with both.

75 The line of sample words is a vowel demonstration and its words do not make a sentence; two of them (רחן, לפעוני) are uncertain in both printings. Not translated.

76 1880 prints ומגעות; read with 1877 ומלתעות, "the jaws".

77 Literally "and an opening of clay, lame" (ופתח חרס חגר); the last word is uncertain in both printings.

78 1880 prints בהגיחך, "when you came forth [from the womb]"; 1877 has בחרותך, "in your youth", which fits the hair. Translated with 1877.

The spirit in the heart

79 Reading uncertain: ספרת (perhaps "drawing out" or "counting") in ענין ספרת הרטוב; the sense of the clause is unclear.

80 The print (1880 and 1877) reads אדם, "man"; the standard text of the Sefer Yetzirah has אויר, "air", which the explanation that follows also uses. Kept as printed.

81 Reading uncertain: המותיכה, "which lies in the middle" (1877 agrees).

82 Reading uncertain: כשם, "as".

83 Reading uncertain: התופס (unclear word; perhaps a body part).

84 Reading uncertain: הטיפים, "the drops"(?); the sense of the sentence is unclear.

85 The print appears to read תבונה, "discernment"; Isaiah 11:2 has גבורה, "might", here. Uncertain.

86 Reading uncertain: לחכם, "for the wise"; the 1877 text layer suggests לחבה. The verse continues "for the one who sits in judgement".

87 The cipher pairs the first letters with letters further on in the alphabet (א with ס, ב with ע, and so on); ג"ס is given as printed, though ג"פ would be the expected pair. Reading of the cipher letters uncertain.

Part III: The Work of Creation

Wind, water and fire

1 The sense is that sunlight through a clear glass of water can set something alight (a burning glass).

2 1880 reads ממש ("really") here; 1877 reads מהם ("in each one of them"), which is followed.

3 The text compresses the calculation; the point is that a valid ritual pool holds forty *se'ah* (the letters of *mem* = 40). Reading of this line is as printed.

4 The two "words" are letter-combinations of א, מ, ש (*alef, mem, shin*), the three mother letters of Sefer Yetzirah: מאש and משא with *mem* at the head.

5 The arithmetic is the author's: 40 + 40 days and the Ten (10) Commandments give the letters of מים (40, 10, 40).

6 Reading uncertain: 1880 appears to read שהפוכה ("turned"); the 1877 OCR suggests שהפונה ("which faces"). The sense is the same.

7 שמא and אמש, again the three mother letters, here with *shin* at the head (שמא).

8 Reading uncertain at מהשגה; the sense is the traditional pun שמים = אש + מים, fire and water.

9 The words מסקיא and the start of the sentence (לכל דבר) are uncertain; the general sense is given.

10 The numerical value claim is the author's and has not been checked.

11 Reading uncertain: the print appears to read י"ג; י"צ (10 + 90 = 100) is required by the count and is followed.

12 Reading uncertain (שכל היום, "all day"); the sentence breaks off into the next calculation.

13 *Atbash*: the cipher that pairs the first letter of the alphabet with the last, the second with the second-last, and so on.

14 The letter-multiplication passage is transcribed as printed, and several factors are worn or misprinted. The method is plain once worked through: each letter of the verse is multiplied by its *atbash* partner (א×ת, פ×ו, ג×ר, צ×ה ...), and the products are added. That gives *Torah* 1,930, *tsivvah* 1,380 (printed 1,360), *lanu* 1,530, *Mosheh* 1,450, *morashah* 2,530, *qehillat* 2,250 (this needs a yod, קהילת; without it 1,850) and *Ya'aqov* 1,890 (printed 1,820): together exactly 12,960, "thirteen thousand less forty", the same as 12 × 1,080. The value ת"ף is 480. It continues on the next page.

"In the beginning God created"

15 The opening continues a reckoning, from the previous page, of letter values; "Jacob" (יעקב) here appears to be the sum's name or a scribal tag for the number. Reading of the first line uncertain.

16 "Without the reading of the Torah" (קה"ת): the four weekdays without public Torah reading. The sentence is compressed; the translation gives its likely sense.

17 Reading uncertain: היה עלת, "was the cause".

18 Printed בה"ב, unclear; read as "the he". The argument needs the he before or after the yod.

19 Reading uncertain at the start: ב' (or א') תחיית המתים זו.

20 The gloss is a string of letter and number plays (gematria). The letter groups are given as printed; several readings are doubtful, and the arithmetic does not always come out as printed. Translated as closely as possible.

21 Reading uncertain: ושני האבות; also ובשוה' (?) in the same line, and the line beginning (?אלא).

22 "Small number" (*mispar katan*): reducing a number to one digit.

23 Reading uncertain: בגימי יש בגד בעולמו השעה; the end of the gloss (ע"ו, ס"ם, ל"ם) is unclear.

24 The print has a doubtful word (?רקנית), read as "empty". The next word (?דקיות) is also doubtful.

25 Reading uncertain at the start of the next line (?חשכת היה שעדיין).

26 The words שדימין וימש are doubtful; read as an allusion to Exodus 10:21, "darkness that can be felt" (וימש חשך).

27 A gap in the print before עומד.

28 Reading uncertain: כממריה ... ופרש בא מו"ש. Possibly "like the blackness (כמרירי) of the day" (Job 3:5). Left untranslated.

29 "Fire that no one has blown" (Job 20:26), a fire not kindled by man.

30 Reading uncertain: רטיבת לחלוח, "the moisture, the dampness".

31 The first division is not named in the print; "over the sea" is supplied from the sense. Uncertain.

32 Reading uncertain in this sentence (?לטביעתו ?יכנס ?שלג).

33 Reading uncertain: וכונן, and ישיה ("blow") in the next line.

34 Reading uncertain: למחר או עוד למחר.

35 Reading uncertain: הגהרות, read as "the brightness".

36 "The green line" (קו ירוק): the Talmud (Hagigah 12a) explains *tohu* as a green line surrounding the world.

37 Reading uncertain: ובגלגל, and מקצה in the same line.

38 Reading uncertain: גל, "wave(s)".

39 Reading uncertain: ימן (for ומן?) and, in the next line, ונחלק, "divided".

40 Reading uncertain: הבשמים (1877 seems to read הגשמים, "the rains"), and הגיעו in the same line. Catchword והמים.

How light came from the waters

41 מעזיבה בסוסה, read as "plaster in a pit"; the 1877 print has the same. Uncertain.

42 1880 reads המקברת; 1877 has המקשרת, "that binds, gathers", followed here.

43 1880 reads בתיק, "in a case"; 1877 has בחיק, "in the bosom". Either sense fits; "case" followed.

44 1880 seems to read מתוקנת, "prepared"; 1877 appears to have מתנקה. Uncertain.

45 כסתן, read as "canopy" (from כסה, "cover"); uncertain.

46 ב"ה, read as בית הלל, "the school of Hillel" (Talmud, Hagigah 12a: the school of Hillel says the earth was created first). Abbreviation expanded by context; uncertain.

47 1880 may read לתמימות, "completeness"; 1877 has לחמימות, "warmth", followed.

48 A mnemonic of the twelve signs read across the four element groups; given as printed.

49 הורמין הלשכה, "they raised (the funds of) the chamber"; in the Mishnah the Temple treasury was drawn on in Nisan to buy the public offerings.

50 The sentence is abrupt in both printings (וכשקרא א"ל לשר של חושך שור); the sense is the dialogue of God with the prince of darkness. Uncertain.

51 The bronze Sea standing on oxen (1 Kings 7:25).

52 משרה, "resting"; the clause אם בעץ משרה is unclear.

53 Text compressed and obscure (ומזה לזה ומזל"ז על זה).

54 Read as סידורו, "its order"; the print looks like הידורו. Uncertain.

The order of the signs' service

55 The page opens mid-sentence; the first word (אינו, "does not") is read from context and the 1877 printing.

56 כקובה, "like a dome" (1877 OCR suggests נקובה, "pierced"); read as printed.

57 A conventional proof (cf. Talmud, Pesachim 94b): the constellations keep their quarters, so the sky does not spin around them.

58 These four letter groups are mnemonics, not names: each joins the initial letters of three signs of one element (TAQ = Taleh, Aryeh, Qeshet: Aries, Leo, Sagittarius, fire; SHBG = Shor, Betulah, Gedi: Taurus, Virgo, Capricorn, earth; TMD = Teomim, Moznayim, Deli: Gemini, Libra, Aquarius, air; SAD = Sartan, Aqrav, Dagim: Cancer, Scorpio, Pisces, water). Given as printed.

59 The 1880 print has אין לעשות . מעשיו; the 1877 printing reads כמעשיו, "as His works", followed here.

60 A difficult letter speculation; the number of the *zayin* letters (ג', "three") is uncertain. Translated literally.

61 Probably the intermediate blessings of the weekday Amidah.

62 Only eleven items are numbered in the print before "twelve"; the opening "the Torah of the Lord is perfect" is apparently counted as one. The first number (א') is worn.

63 That is, the long nights of autumn, winter and spring; the summer season is free.

64 Reading uncertain: כמנין ב"ר נפ"ש, an unclear numerical hint.

65 The months of pregnancy reckoned in calendar "parts" (1,080 to the hour); the figure תש"י (710) is linked to the word *teshi*, "you neglected", in Deuteronomy 32:18. Translated as printed; the arithmetic is the author's.

66 Reading uncertain: מאצטגנינותך, "from your astrology" (the Talmudic wording, Shabbat 156a).

67 Reading uncertain: בנשמת, "breath" (worn; 1877 similar).

68 Aramaic בעלה דארעא, a Talmudic phrase (Taanit 6b).

69 Reading uncertain: מתחלפין, "change".

70 Reading uncertain: והשפל, "the lowly".

71 The 1880 print appears to read המות, "death"; the 1877 printing has המוח, "the brain", followed here.

72 The word before תושיה ("wisdom", cf. Proverbs 8:14) is worn; read as ששמה, "whose name is".

Heaven and earth

73 כנף, "wing/edge", is uncertain here; the phrase "the moisture to one side" follows both prints.

74 Reading uncertain: לחים, "moist" (could be read להים).

75 נחושת קלל, "light (burnished) copper", after Ezekiel 1:7. Both prints say "make a stone (אבן) of copper"; the sense, from what follows, is a copper vessel.

76 מרתות, read as "from the heating"; uncertain.

77 ובהקבץ, "when (the waters) were gathered"; the last letter is worn in 1880 and the 1877 text layer gives ובהקיץ. Uncertain.

78 הצרור, literally "the pebble/shard"; the foundation stone of the Temple, as the story below shows.

79 השיתין, the shafts beneath the Temple altar.

80 Reading uncertain: הוסד, "was founded" (1877 may read תוסד).

81 Reading uncertain: בט״ו, "with the fifteen"; the first letter is worn.

82 חשמ״ל, the "amber/electrum" of Ezekiel 1:4, here a cosmic layer; printed with gershayim.

83 ארצי״ציאו (Artzi-tziao): both prints end the name in a letter that looks like ו, where one might expect ארצי״ציאל (Artzi-tziel); the 1880 ending is smudged. Because צ and ל look alike in this Rashi print, ארלי״ליאו is also a possible reading. Given as printed.

84 Reading uncertain: עפר תארץ (1880) / מארץ (1877?) before התחתונה; translated as "the lowest earth".

The seven earths: Yabbashah, Arqa, Tevel, Heled

85 יובשה״אל, Yubashael: read clearly; the gershayim stand inside the name as printed. 1877 agrees.

86 ארק״אל, Arqael: read clearly; 1877 agrees.

87 Read ש׳, 300; the letter is small in the print. 1877 also has ש׳.

88 תבלא״ל, Tevelael: read clearly; 1877 agrees.

89 חלדיא״ל, Heldiel: read clearly; 1877 agrees.

90 Reading "in the west" (במערב) as printed in both editions, although the sense might expect another direction.

91 "Orders of the Mishnah": the phrase is obscure here; given as printed.

92 בוי״ו, "with the vav (six)": a letter word, given as printed.

93 The five words are the endings of the five books (Genesis ends with Egypt, Numbers with "their journeys", etc.); the gershayim mark them as counted words. The gematria claim is the text's.

94 "טפח על [טפח]": the second word is faint; supplied from the sense. "ג״ט" read as three handbreadths.

95 וכחי, read as "within"; uncertain in both printings.

96 קמ״ו רבו רבבן: 146 = עולם (70+6+30+40); reading of רבבן uncertain.

97 Presumably to Adam, for naming.

98 The sum works if one letter is counted that the text does not name: the first nine letters make 45; the four pairs י״צ, כ״פ, ל״ע and מ״ס make 100 each (400); nun (50), left without a partner between them, brings it to 495; the five books of the Torah make 500. Translated as printed.

99 The count of the final letters and the last aleph is compressed in the print; translated as printed.

100 1880 reads ובבא; 1877 has ובבת. Uncertain.

101 The individual sums (638, 1,086, 3,166, 1,107) are the text's gematria and are translated as printed.

Seven of everything

102 The page opens mid-sentence. The 1877 printing reads לכן נמי יותר ל"ה, "therefore also thirty-five more"; the 1880 page begins with מי, its first letter carried on the previous page. The whole line was read with the help of 1877, as was the next line (שבעה שיהיה העולם תהו, "the seven [thousand years] the world will be waste"), which in the 1880 print can look like סיסים ... הזה.

103 שני סיפין, so in both printings; the sense is unclear (perhaps "drops" or "streams"). Translated loosely.

104 Read as אוהב, "loves"; the first letter is unclear in the 1880 print.

105 כך הרבה הם; reading and sense uncertain.

106 לנוגה, "the brightness" (cf. Ezekiel 1:4); uncertain. The next word (וסוב?, "and go round") is also uncertain.

107 המולה, "tumult" (cf. Ezekiel 1:24); read as the roaring of praise.

108 The print looks like מכף, "from the palm"; read as מכנף, as in the verse.

109 The first word (ואנו, "and we") is uncertain.

110 רנו and אהרן both have the numerical value 256. The 1877 printing repeats אהר"ן. The words כי אם ("only") are uncertain in 1880.

111 That is, Aaron, of whom the verse speaks.

112 ויס"ע ויב"א וי"ט: the opening words of Exodus 14:19, 14:20 and 14:21, the three verses of seventy-two letters each from which the seventy-two-letter Name is drawn. Given as printed.

113 השבטים, "the tribes", at the end of the column, is uncertain.

114 טבו אהליך יעקב = 17 + 66 + 182 = 265 = יעקב בכסא (182 + 83). The print has a short mark before יעק"ב read as ז' (uncertain).

115 Given as the text states it; by standard values איש ימינך is 441 and אמצת 531, not 541 (ישראל), so the text may count differently or be corrupt.

116 The first word is uncertain (חזקתיך?); the print's צדקי shows the צ like a ל, as elsewhere in this edition.

117 ינצל, "is saved", is uncertain, and so is מי״ח, "from eighteen".

118 מ״א ושמונה אמות, "forty-one and eight cubits", is uncertain; also באמה, "by the cubit". The text says the number equals גיהנם (108 by standard values); the figures as read do not resolve it.

119 The verse is quoted from its middle (פערה פיה לבלי חק).

120 ויסבב בהי העולמים; reading uncertain. The sense is that God rides through eighteen thousand worlds (cf. Psalm 68:18, רכב אלהים רבותים, read in Avodah Zarah 3b as eighteen thousand).

121 אוירים, "airs", is uncertain.

The rings around the worlds

122 ודעה, "knowing", is uncertain; the sentence begins on the previous page.

123 The two guardians of the whirlwind and the storm are given as כוהלי סופה and טהלי סערה; both first words are uncertain and left untranslated.

124 עיש היון: reading and meaning uncertain; kept as printed. Perhaps a corruption; left untranslated.

125 "A place and a witness for the righteous… as at the end of Ezekiel": probably the measures of the city in Ezekiel 48:35 (eighteen thousand). Reading as printed.

126 אחרים, "others", is uncertain; also אחד, "one". The verse plays on יש = 310 (Uktzin 3:12).

127 ונדקה, rendered as a gap, is uncertain; the number is 4,500.

128 חנון, "gracious", is uncertain; so is תומכים, "supports".

129 לעמוד, "to grasp", and להורנו, "to learn", are uncertain.

130 ואחרנו למעלה חלד קשורה: reading uncertain; the next firmament is not clearly named here.

131 בנרתקו, "into its sheath", is uncertain.

132 Shamayim = 300 + 40 + 10 + 40 = 390. The phrase "matching that doubling" is obscure.

133 מפרסים, "spread", is uncertain.

134 מושב, "set", is uncertain.

135 השרים, "princes", and המעלות, "the steps", are uncertain (the print looks like הכריסים and האלוות).

136 לחלות, here "breath", is uncertain.

137 הוגים בגרשותיהם: reading and meaning uncertain; left untranslated.

138 Names: צו״ס (Tzus?) and טהר״ה (Tahara?). In 1880 the letters look like לו״ס and עהר״ה; the 1877 print looks the same. In this Rashi print צ looks like ל and ט like ע, so both readings

are doubtful. Given as reconstructed; the 1880 letters are recorded here.

139 "To make peace from place to place" (להשלים ממקומות): sense uncertain.

140 Both printings have לד׳, read as ל"ד, thirty-four.

141 עמואל (Amuel): clear in 1880 and 1877.

142 The text says "its middle below" (ותוכה למטה) here, but "their middle above" in the next sentence; the first is probably a misprint, and both printings have it.

143 The initial letters of ישמחו השמים give י־ה and those of ותגל הארץ give ו־ה, together יהוה.

144 The page ends on לבלבל, "to confound"; 1877 continues "the language: and the Lord came down to see the city" (Genesis 11:5).

The Living Creature and the heavens like a ring

145 לבלבל שלמון, also so in 1877; read as "to confuse (their) language" (Babel), שלמון possibly a misprint for לשונם. Uncertain.

146 ואופניו החושם: "its wheels…", the second word is uncertain (perhaps חשמל).

147 ש זקוקים בלבשו: reading of the line opening uncertain.

148 פ״פ is read as an abbreviation; the sense "flame upon flame" is a guess.

149 מפני כשגגו מהפסקי׳ בהם: the first word is unclear; the sense is conjectural.

150 כנפי שניים, read as כנפי שמים ("wings of the heavens") from the parallel that follows. Uncertain.

151 ופניו למעלה והתמא: the last word is uncertain (perhaps וחתמו).

152 ה״ו ז״ת פ״י לנסע ק״ג: a run of abbreviations and numbers not resolved; left untranslated.

153 ונרמן read as ונרמז, "hinted". Uncertain.

154 מפולא: uncertain word, left untranslated.

155 הרגומו: uncertain word.

156 כי ההפך ראש לבריאות: sense uncertain.

157 אפרש למס ג׳: "I will explain to …"; למס is unclear.

158 וג׳ א׳ ממעל בקרא: unclear; perhaps a further item of the list.

159 כמו כ׳ is read as "like a crown (כתר)"; the abbreviation is a guess.

160 ב׳ here and below is unexplained in the text (perhaps the letter Bet, or "the second throne").

161 והחת רגליו עלות: read as ותחת רגליו עולות; uncertain.

162 ואי משנה, read as Mishneh Torah, i.e. Deuteronomy.

163 כנאר: read as כנגד, "opposite". Uncertain.

164 מכון שבהו: read as "where (the heavens) rest"; uncertain.

165 פ׳ read as the numeral 80.

166 The last word of this printed line (ש) is unclear.

167 דיקן: an unclear word; perhaps a kind of angel (cf. זיקין, "sparks").

168 ולוהות אימה ורוחות ירלא ותוהו: read as לוחות אימה ורוחות יראה ותוהו; ותוהו left unread.

169 לבאות read as צבאות, "hosts" (the צ/ל confusion of this print).

170 גופה ונופה: "body and wing"? Uncertain.

171 ורגים: unclear word.

172 יולא read as יוצא, "goes out" (צ/ל).

173 פ״ו read as the numeral 86; uncertain.

174 לעדם: unclear.

175 שנה מב״א: "... men (בני אדם)"; שנה unclear.

Part IV: The Planets and the Stars

The upper levels of the heavenly princes

1 The page opens mid-sentence. The first word, read ברלמן (barlaman?), is uncertain in both printings; perhaps a word for a kind of mail or crystal.

2 משבח, "from praise", is uncertain; also ושמחתן, "their joy".

3 מהלא, read as Aramaic "from there"; uncertain.

4 נוראים מוסבם בכבאות, "awesome, surrounded by hosts": all three words uncertain.

5 אזורים, "girded", uncertain.

6 הליים ... והליין, read as "these ... and those" (Aramaic הלין); uncertain.

7 מלכם, read as "ruling" (literally "their king"?); uncertain in both places. The phrase י״ד מלכם may mean "fourteen of them rule".

8 לדפ, perhaps a misprint for לפיד, "torch"; uncertain.

9 וירחה, "and the moon"; uncertain.

10 The level number is read י״א, eleven; the text appears to skip the tenth. Uncertain.

11 משרתים, "serve", uncertain.

12 ברהטיהן, "in their courses", uncertain.

13 מהלה ומהלה, read as מזה ומזה, "on this side and on that"; uncertain.

14 חוכם, read as "wisdom"; uncertain.

15 הכיר, "recognised", uncertain.

16 ושבהי, perhaps ושביעי, "the seventh"; uncertain.

17 Name: צדקיא״ל is printed with the צ shaped like a ל, as elsewhere in this edition; read Zadkiel, confirmed by context.

18 The text says "four" though it goes on to list five planets.

19 "Mercury" here is printed כוכב חמה, which may be "Mercury, the Sun"; only five cases are given.

20 הריות, read as "ruins" (חרבות?); uncertain.

21 1877 הקנאה, "jealousy"; 1880 looks like סקנא׳.

22 לאגוה, read as "to open"; uncertain.

23 ולמשה, read as "to count" (ולמנות); uncertain.

24 כמוי, read as "by the word/decree"; uncertain.

25 Isaiah 60:20 reads "Your sun shall no more go down"; the text quotes it loosely as "there shall no more be your sun". Compare Isaiah 60:19.

26 חרו, read as "searched out"; uncertain.

27 Name: הסדיא״ל, read as חסדיאל (Hasdi'el, as in the list above); the first letter looks like ה. Also note this second list differs from the first (Michael with the Sun, Gabriel with the Moon).

28 בשנים שנה, read as "in thirty years" by the figures that follow; the print seems to say "in two years" or is corrupt.

29 לגי שעות, printed "for three hours"; seven is expected. Uncertain.

30 בש״ו שנה, "in 306 years", as printed; 12 × 25 is 300 days. Probably corrupt.

31 והמה, read as "and the Sun" (וחמה); uncertain.

32 The "rope" (חבל) is a unit of distance. 730 × 156 = 113,880, as the text says.

33 שנ״ג, 353, is uncertain; the total as read (חמשה רבוא ששה אלפים חתל״ג) does not match 353 × 168 = 59,304.

34 80 × 518 = 41,440; the print reads ש״מ (340) where ת״מ (440) is expected.

35 גובה חבל האמת, "the height of the true rope"; uncertain. The figures do not resolve exactly.

36 The parenthesis (וא׳ מה׳ במיל וא׳ מב׳ מיל שהם קע״ט יום ומחצה וא׳ ממ׳ מיל זה עובי רקיע) is unclear; it gives fractions of a mile, "179½ days", and "this is the thickness of the firmament".

37 אלות, read as "spheres"; uncertain.

38 והלבב, "and the heart", uncertain.

39 The last lines of the column are difficult; the translation gives their general sense.

The planets and their elements

40 Reading uncertain: כשבת"י, "like Saturn".

41 Reading uncertain: מלבנות, perhaps "from the [living creatures]"; sense obscure.

42 Reading uncertain: טל, "dew".

43 The words after "Saturn: cold" (יובש מגנה?) are uncertain; "dryness" is a conjecture.

44 The list of lands is worn: גוג ("Gog") and כנעני"ם ("Canaanites") are uncertain readings, and the line may be corrupt.

45 As printed ("water signs", מי'); probably an error for the earth signs, which the list otherwise leaves out.

46 The line is compressed; תגי"ן, the crowns on letters in a Torah scroll. Letters kept as printed.

47 Readings uncertain: נהם and יעלים, "does not appear".

48 The text first repeats a clause (dittography in the print); the repeated words are left out of the translation. Some lists may be garbled.

49 The figures are given as printed (15 hosts; 1,405 myriads of *rihaton*?; 32 myriads 4,000 legions; 972 myriads of *gastra*; 9,000 myriads and 160 myriads of *sarkon*). The arithmetic in the print does not reconcile and is not reproduced.

50 Letter strings, the planets in order of the hours: כצנ"ש חל"ם (*KTsNSh ChLM*: Kokhav/Mercury, Tsedek/Jupiter, Nogah/Venus, Shabbetai/Saturn; Chammah/Sun, Levanah/Moon, Ma'adim/Mars). 1877 has the same.

51 The Teli: the celestial dragon of the lunar nodes ("head" and "tail").

52 Reading uncertain: כסלים, sense unclear.

53 Readings uncertain: לגלות ולבאות.

54 Reading uncertain: סוכב, "goes round".

55 Reading uncertain: ונבו; the clause is obscure.

56 Letter abbreviations of the signs: טא"ק (טלה, אריה, קשת), שב"ג (שור, בתולה, גדי), תמ"ד (תאומים, מאזנים, דלי), סע"ד (סרטן, עקרב, דגים). In line 12 the first group is unclear in the 1880 print (טא"ק).

57 Reading uncertain at the start of the line (סע"ד); restored from the later list of the same groups.

58 Reading uncertain: ולבאם ("and their hosts", read as וצבאם; ל and צ look alike in this print).

59 Readings uncertain: צבאם, לסולק שמות; the phrase is obscure.

60 The print reads מחצי מזלות, "from half [the] signs"; read as "from half Aries".

The figure of the heavens

61 The inscription is set diagonally in the waves and is worn; reading אוקינוס (Okeyanos) is uncertain.

Orion and the Pleiades

62 מחממין / מחממת (warm) is read in several places where the print could also give ממתין or מתממת; the Talmud (Berakhot 58b) pairs the heat of Orion with the cold of the Pleiades. Uncertain each time.

63 שוכר, "hires", as printed (three times here and below); perhaps a misprint for another verb. Uncertain.

64 The phrase כל שוכר לצון הסגר והתימה is obscure; לצון may be צפון ("north", צ/ל confusion). Translation tentative.

65 שבישעיה ("in Isaiah") is a doubtful reading.

66 ושבי' is read as an abbreviation; the sense is uncertain.

67 שנפרש, "as explained", doubtful reading.

68 כיה is unclear; the sense "meets" is a guess.

69 הנו before "hangs" is a doubtful reading.

70 שהומה (vaulted?) is a doubtful reading.

71 בר"ס, read as an abbreviation for a tractate (perhaps Rosh Hashanah or Berakhot); uncertain.

72 **Name/term:** תנין (Tannin), the first letter could also be ס. Context (the "fleeing serpent", the *Teli*) supports "Dragon".

73 ונותן ("and puts") is read for an unclear word (נוגים?).

74 א"ש is read as "another reading" (נוסח אחר / שיטה אחרת); uncertain.

75 שמקום, the opening word of this sentence, is uncertain, and the geography of the sentence is unclear.

76 רבון is unclear; read as part of "a high wall".

77 The sentence on the three eastern points is compressed in the print; translated by sense.

78 Job 37:9, "Out of the chamber (חדר) comes the storm".

79 The window names העלמה (ha-Alemah) and העלומות (ha-Alumot) are given as printed; they seem to be variants of העלומה (ha-Alumah). The sentence is confused in the print.

80 מכוונות נ': the letter after "aligned" is unclear (נ' or ג').

81 ונמשך ("is drawn") read for an unclear word.

82 Psalm 68:5, usually "who rides through the deserts"; the book reads ערבות as "west" (ערב, evening).

83 The words נתלה, בגלגל, ונראה and the second גלגל are worn; the sense is uncertain.

84 The print has חם ד' זמני השנה; "and moist" is supplied from the parallel lines.

85 Printed ח' (eight); with ה' (five) and "seven" the arithmetic does not add up as printed. Given as printed.

86 The sense of מקושרים מב' ליושב and מעוטים is uncertain.

87 ב"ע is read as "and so"; uncertain.

88 כסרטן ("like Cancer") as printed; perhaps a misprint.

89 Printed ה' (five); the letter may also be מ'.

The Bear, the Pleiades and Orion

90 The page opens mid-sentence. The first words (ני"ס בגלה) are uncertain; they may close a word from the previous page (perhaps ניסן, Nisan).

91 Reading uncertain: שעגלה, "and the Wagon". The next line begins וכ' (uncertain) and מופכות, apparently for מהפכות/מושכות.

92 "Seeking her children": Ayish (Job 38:32, "Ayish with her children") is a star group; Ayish, Kimah and Kesil are kept as Hebrew star names, not angel names.

93 Reading uncertain: לימה, "seaward" (south?). The sentence is garbled in both printings.

94 The words שמואל שהכם הבית ... בלשון הוגר are obscure; perhaps "Samuel the wise ... in the foreign (Hagarene, i.e. Arabic) tongue". Translated loosely.

95 The words ושהיל ... ונומר are unclear (perhaps "and the Kesil ... and it is said"). Not translated.

96 Several words in this passage are uncertain (משמשת, מלבלב, שני, לשקון); the sense is reconstructed.

97 These three are ordinary Hebrew words for the sun, used here as its names. The text claims their final letters (ש, ס, ה) total 365: ש=300, ס=60, ה=5.

98 Reading uncertain: ומהים, taken as "is tempered/cooled".

99 A traditional count of "light" (אור) in the creation account; the print's numbers are as given.

100 *El Adon* is the alphabetical Sabbath hymn. The numbers 1–8 are the print's.

101 Reading uncertain: טבילו השמש ברגיין, "the sun bathes in ..."; perhaps a corruption of a river name (cf. the river Dinur). Not guessed.

102 Reading uncertain: מריה ב"ו, not translated.

103 Reading uncertain: ומבלוהו, taken as "they cleanse it".

104 Name: the 1880 print has ונלגליא"ל, with נ for ג (the two are close in this Rashi type); 1877 is also worn here. Read as ו + גלגליא"ל (Galgaliel), "and Galgaliel". The first letter after the ו is flagged.

105 Number uncertain: 1880 נ"ו (56) is faded; 1877 may read נ"ו or צ"ו (96). Left open.

106 Corrected against the Vilna 1877 printing: במקום הטינופת, "on the place of filth"; the 1880 words are worn.

107 The print here refers to a shape "like this (" and "like the א"; no figure follows.

108 Reading uncertain: כביצת, "like the egg of".

109 Reading uncertain: משקמת, not translated.

110 Reading uncertain: הד בג"ו להדם, not translated.

The phases of the moon

111 ענגים, read as ענני (clouds) in the light of the verse quoted; the print has ענגים both times.

112 Reading uncertain: פגת before לבנה.

113 Reading uncertain: חוטאין, "sin" (the print looks like הופאין).

114 Readings uncertain: מלפינה and מדרימיה; the sense ("lengthens" / "shortens") is taken from context.

115 The Sun and the Moon are given only Cancer (properly Leo for the Sun); the text is as printed.

116 רהטי"אל: the second letter (ה) is not certain in the 1880 print; the 1877 print appears to agree.

117 Reading uncertain: מריצע, read as "makes run".

118 Reading uncertain: שכל, read as שכך, "for so".

119 כוכבי"אל (Kokhaviel), as printed; clear in both printings.

120 תלי, the "Teli", the dragon of the heavens (Sefer Yetzirah); left as a name.

121 The start of this line (החליק לו') is unclear; "of fire and water" reads מראש ומאש ומים, the first word uncertain.

122 Readings uncertain: והלי and במבעת ("its bend … in a ring").

123 Reading uncertain: כמום, read as "hidden".

124 Reading uncertain: וקלה.

125 Reading uncertain: והתון, read as "set".

126 Reading uncertain: ומלפונית, read as ומצפונית.

127 Reading uncertain: מניה נסיגת.

128 The next lines are obscure in the print (ולב התלי עולם שמים ונושב מחקרי העולם …); only the clear words are translated. The section of the seasons begins somewhere here.

129 Uncertain: א"ה before ארי"ה (Leo); possibly a sign abbreviation (Aries?). Also uncertain: תמה before "if a new moon", and the prince of this group is not named in the clear text.

130 Reading uncertain: שמו before "Taurus".

131 ענא"ל (Ana'el): the second letter could be ג (עגא"ל) in both printings; read as נ.

132 חב"ק: the second letter (ב or כ) is not certain; the variant (נ"א) is תב"ק. Letter string, not translated.

133 ס"ל: letter string as printed, not translated.

134 כולן לחיים, "all for life", read as לחים, "moist".

135 קד"ם קש"ת: קד"ם is a letter string as printed; קש"ת is Sagittarius.

136 Readings uncertain: מחציתו, על סוד (read as על סוף, "at the end") and חציים, "half" (printed like חליים).

137 קפצי"אל (Kaftsi'el): 1880 reads קפלי"אל (the צ/ל trap); 1877 has קפצי"אל. גד"ן is a letter string as printed.

138 Partly unreadable in 1880: וח[…]ם.

139 The words before עקרב (טעם עלה את) are unclear; probably Aries (טל"ה) is meant, as Mars rules Aries and Scorpio.

140 סמא"ל (Sama'el), as printed; nothing is said about him on this page, perhaps continued on the next.

141 Uncertain: ד' at the end of the line.

142 Reading uncertain: הכנות, read loosely as "purity" (cf. וטוהרו).

143 Reading uncertain: מלהיב.

Signs in the sun

144 "Sets": the print has בזרוח, "when it rises", in the west; read as its setting.

145 ולחים, "moist", is uncertain; the 1877 print reads אלימים וצחים, "strong and clear".

146 סלוי, with the marginal variant (נ"א) כלו, "all of it". The meaning of סלוי is unclear.

147 הזולה, "the flow (of rain)", is uncertain; the 1877 print reads החלה.

148 ועלם השמים, read as "and the sky will become clear"; the first word is uncertain (both prints).

149 The print reads רוח התחתון, "the lower wind"; the sense requires "the lower horn" (the 1877 OCR suggests the same). Translated by sense.

150 רוח הכוכב, "the wind of the star": the text does not say which quarter this is (perhaps the south). Kept literally.

151 במעופה, "in its flight"; uncertain.

152 מכורכ׳, abbreviated; read as מכורכם, "yellowish".

153 גורן, literally "threshing floor", the usual Hebrew term for a halo round the moon or sun.

154 כדוע, read as כדמע, "like a tear"; uncertain.

155 The subject (probably birds or hens) has dropped out of the text in both prints; בצים, "eggs", is uncertain.

156 תקופה: the moment the season (equinox or solstice) begins.

157 The last letter is printed like ס/ם (Rashi script); read as מ (Mars), which completes the seven planets. The night order is the planetary order of the first hour of each night.

158 פחים, "coals" (or "sheets of metal"); the 1877 OCR has סחים. Uncertain.

159 כ"א בצירים השמאלית, a variant reading; "left-hand straits" is a literal guess.

160 קדורים, "dark"; the 1877 OCR has קלובים. Uncertain.

161 אוצר, "store", is uncertain; the 1877 print reads זוהר, "glow".

162 בסי המזלות, "in the Book of the Signs (of the Zodiac)", i.e. another book, or the zodiac section of this book.

Weather signs

163 קרוב לבתי הוילון, "near the curtained houses": first word read from the 1877 print; the 1880 letters are unclear. The sense of the clause (it continues from the previous page) is uncertain.

164 והשקפרגה לבנה על לבונותיה: the first word is garbled in both prints; read as "looks down" (משקפת). Meaning uncertain.

165 לרף, read as "joined" (צרף); the letter is unclear.

166 בלותה שעה, read as "at that hour" (באותה שעה); doubtful print.

167 1880 בהרכותו, 1877 בחרסומו; neither is clear. Left untranslated.

168 השוב read as חשוב, "counts as".

169 "Five lights" as printed (ה' המאורות); the letter hé may be a misprint.

170 רפוסת, read as "raft" (רפסודה); uncertain.

171 נ"א, a variant reading in the print itself.

172 The names of the sub-units are kept as printed; their spelling (especially רופוסאות and הרופות) is not certain.

173 "After this, sixty days" (ס' יום): so in both prints; the sense is unclear.

174 1877 reads ו' (6) where 1880 has ל"ו (36).

175 רנהיא"ל (Ranhiel): 1880 nun, 1877 gimel, רגהיא"ל (Raghiel). Doubtful letter.

176 הרכיאו"ר (Harkiaur): 1877 הרכיהו"ר (Harkihur). Doubtful.

177 תפ"ן בו"ן (Tafan Bun): 1877 תע"ץ בו"ן (Ta'atz Bun). Doubtful.

178 תח"ר גא"ל (Tahar Gael): 1877 נח"ר (Nahar). First letter doubtful.

179 לרב"נ (Larvan): clear in both prints, but may be the צ/ל trap (צרב"נ?). Kept as printed.

180 Tevet and Shevat are missing from the list in both prints.

181 זכוניא"ל (Zakhuniel): the middle letter may be kaf, זכוכיא"ל; read from the sense "merits" (זכיות). Doubtful.

182 "Kings" (מלכים) as printed, probably for "angels" (מלאכים).

Part V: Fire, Waters and the Heavenly Dwellings

The fourth day: sun, moon and stars from the River of Fire

1 The page begins mid-sentence; the 1877 printing has "...in the second firmament, to lead the constellation...". "Of the east" reads הקדים (from קדים, east wind / east); the sense is not certain.

2 The Hebrew here (ובדינין מדינים שלוחה וזורקו אחריה רתיחה) is obscure in both printings; translated literally.

3 1880 reads בנים ("sons"); 1877 reads שנים ("two"). Translated "in pairs" after 1877.

4 Reading uncertain: שהופש, perhaps "that held" or "that spread".

5 Reading uncertain: ומלהלוה, the same in 1877; tentatively "and of the light/flame".

6 Reading uncertain: עצו; the verse quoted is Job 37:18 (תרקיע עמו לשחקים), which the print seems to paraphrase.

7 From the Sabbath morning prayer (Yotzer, "Ha-kol yodukha").

The sun in the feminine and the masculine

8 The first words of the page are partly worn in the 1880 print; the 1877 print reads "if the sun shines on it". The phrase refers to the moon (לבנה) and to Genesis 1:14, where "lights" is written מארת, without the vowel letter.

9 "To each of the five (ה׳) a dwelling according to His glory"; ה׳ could also be read "the Lord". Left as "every one of them."

10 The word גחלי ("coals") is a reading; the 1877 print is the same. Meaning: coals in the sun look like ash.

11 The word "כמלה" ("like a ..."?) is doubtful; the sense is that the lower part of the firmament next to the earth gives the light that is seen on earth.

12 The words לה כ"ש וק"ו בנו של ק"ו are as printed; they mean an argument "a fortiori, and a fortiori of that".

13 The quotation (a verse about a crown) is cut off by "וגו'"; the verse itself is not named in the print. The note on the letter mem refers to the word מים ("water"), which is formed with two mems.

14 "במחת" is doubtful in both prints; read as "in the hollow/void." Possibly בפחת.

15 "מן לחלוחו הרב בלי שיעור": the second word is doubtful in both prints; read as "from its endless moisture".

16 "פן יהוה לו שהוא אם אוכלה": doubtful in both prints. I do not know what is meant; I give the sense "lest there be [a rival] to Him".

17 The word מסרתיו ("His ...") is not clear in either print; not translated.

18 The Hebrew reads "במע"ב תמלה": the abbreviation read as "in the Work of Creation" (במעשה בראשית). The verb "occurs" is a conjecture.

19 "In the eighteenth generation": read from "בדור י"ח"; the count is the printed one.

20 "In the ark" (בתיבה, "word"): the word מים has two mems; read as eleven plus eleven mems. The count כ"ב ממי"ן is as printed.

21 "שיר למעלות ל׳ מעלות": the number thirty is printed; Psalms 120-134 are fifteen Songs of Ascents, so the link is not clear.

22 "הלובן לחנחות": the reading לחנחות is doubtful. Not translated.

23 "ג׳ הלבעות": the second word is doubtful (read הגבעות, "hills"?).

24 The print has the signs as abbreviations: טא"ק (Aries, Leo, Sagittarius), שב"ג (Taurus, Virgo, Capricorn), תמ"ד (Gemini, Libra, Aquarius), סע"ד (Cancer, Scorpio, Pisces). The printed string "טא"ק" is read with some doubt; the following "עפ"ר" may be a spelled-out word "dust" (עפר).

25 "ויסוב העפר כשהיה": uncertain; read as Ecclesiastes 12:7, "the dust returns to the earth as it was."

The upper heavens, the clouds and the wind

26 The 1880 print has "והוחיל", the 1877 print "והחיל" ("and he began"); sense as translated.

27 "שלגו" (line 7 of the right column) is a doubtful word; it may be a verb such as "(which) were spread out/covered". The sense ("the deep covered it as a garment") is Psalm 104:6.

28 Proverbs 30:4 is quoted in a shortened and garbled form: "מי עלה שמים בהם למעלה", where "בהם" is doubtful (not in the Hebrew Bible).

29 The sentence about "snow thrown on the water" and "שלקחה כח אם מנחנוהו המראה ומים הזוכים" (right column, around lines 18-19) is doubtful in both prints; the English gives the general sense of the passage only.

30 "שיבה של אין רוח" is read loosely as "this is the reflection that "wind" comes last"; uncertain.

31 Job 26:7. The sentence "חשיב מלמטה ... וגו'" is hard in both prints; the translation gives the sense.

32 "מחוס הזיע שברקיע" (water from the "sweat" of the firmament) is the print's wording; "מחוס" is uncertain.

33 "מפלג מלא מו" is an echo of Psalm 65:10 ("the river of God is full of water"); the words as printed are doubtful.

34 The point is that the wind is not "created" in the story of Genesis 1; the print's wording is condensed.

35 "בהכינו שמים שם אני" is Proverbs 8:27 ("when He established the heavens, I was there"); "באין תהומות" is Proverbs 8:24.

36 Zechariah 10:2 reads "the teraphim speak iniquity and the diviners see a lie". The print has "והגביא" (1877) where the biblical word would be "והקוסמים", so the reading is doubtful.

37 "ומעכיר" (left column line 6) is doubtful; the sense is that the idols did not actually bring rain. 1877 and 1880 read "ונאמר"/"ואומר" before "אל תיראום"; no difference of meaning.

38 The Aramaic verse Jeremiah 10:11. The words "מעירוח" and "ומכרכין ומן תחות שמיא מעירת" are corrupt in both printings and are left untranslated.

39 "מקום רבוי עם ובלבול" ("a place of many peoples and confusion", i.e. Babel) is as printed; the connection to the surrounding sentence is unclear.

40 "כדבר הנפוי" is read as "like something spread out"; uncertain.

41 "ומניחין אותו" ("and they leave Him") is doubtful.

42 The print gives "וכל תהומות מוזה כולן שוין", where "מוזה" is a doubtful word.

The measure of the waters and the heavens

43 Printed text "אם יכמון" (as read); the verse, Amos 9:2, has "אם יחתרו" ("though they dig"). Reading uncertain; the quotation is translated as the verse.

44 Several words in this passage are uncertain: "שים קנך" (Obadiah 1:4, "set your nest"), "הם שלמים" ("they are whole"?) and "ותמליה" (unclear). The attribution "in Kings, in the Song" is as printed.

45 The sentence is obscure; translated as printed.

46 Printed "מלך המשיח" (the first word uncertain); the verse is Isaiah 52:7.

47 Printed "להקן", probably "לתקן" (to set in order), with a letter dropped.

48 Printed "הגונה", uncertain; possibly "the abundance of its colour" or a word for "fitness". Left untranslated.

49 Printed "יל?בחו", uncertain letter; not translated.

50 "ומתחוס ימכר את עמו": both words uncertain. Possibly "and from He atones for His people".

51 Aramaic, "מאי מטרא בעלא דארעא", as printed (Taanit 6b).

52 Reading of "או באש תעבירו וטהר" is uncertain in the 1880 print ("ומכר ... במים לו בהם"); adopted against Numbers 31:23.

53 Printed "מרסיבת", uncertain; possibly "boiling" or "outpouring".

54 Name read הדדי"ל in the 1880 print, but הדרני"ל in 1877; the second form in the 1880 line is הדרניא"ל. Both are Hadraniel. Reading uncertain between ד and ר (also between ל and צ elsewhere).

55 ברקיא"ל as read in both prints.

56 "קופציז" is uncertain; translated "joints".

57 "בסערה" translated as a name "Se'arah" only because of the context; the word may be a plain noun ("storm"). Several letter strings in this passage (ה"ל, כס', וק', כב', בס', בב') are given as printed; their reading and meaning are uncertain.

58 The line ends with "ירגיז" ("shakes"?), uncertain. The thread of the sentence is lost.

59 "ועוז בגי' עם המלה מן": the gematria remark is obscure as printed. Printed "עזה" is uncertain.

60 Printed "ובברקת" (in the 1877 the word reads differently, perhaps "ובברכה"). Reading uncertain; translated "carbuncle".

61 Printed "י"ח" in 1880 and "ח" in 1877. Reading uncertain. Four gates with six princes each would be twenty-four.

62 ברזיא"ל, read the same in both prints.

63 "כי זה בי' מקדשי": the abbreviation "בי'" is probably "בית" (house).

64 Numbers (תתרנ"ח, התרנ"ח, "ת"ר", שמם) are uncertain in the print; the gematria does not work out clearly, so the figure is given as printed. שחקים alone is 458 (459 with the *kolel*); reaching 958 would need a word worth 500 (such as ת"ק), which is the unclear word in the print.

65 Printed "כנודי" (1880) and "כנודי" (1877); uncertain word, not translated.

Angels of the third dwelling

66 First words of the right column partly lost at the page edge in 1880; 1877 agrees with the reading given.

67 Name יחניא"ל read from 1877 (1880 is blurred; a previous reading was יקגיא"ל). "To extinguish" (ולכבות) is the 1877 reading; 1880 may read ולהכניס, "to bring in". רהטיא"ל is clear in 1877 (ט, not צ).

68 "To sink in the depths" (בחקים/ולהשקיע בחקים?) is uncertain in both prints. In the next sentence "ברחם נור עולמים" is unclear; rendered "the Eternal".

69 In this Rashi print the letter that looks like ח in names is aleph, so the endings are -י"א (-i'el). Doubtful readings: אוי"ל (Oyel; or לוי"ל), אוליא"ל (Oli'el; first letter א or ח), הריא"ל (Hari'el), חביא"ל (Chavi'el; 1880 may read חביה"ל/תריה"ל), אמליא"ל (Amli'el; first letter א or ח), חלמנו"ף (Chalmanuf), אבגיא"ל (Avgi'el; or חבגיא"ל), אמעיא"ל (Am'i'el; or חמעיא"ל).

70 All sea-angel names doubtful: קוחיא"ל, הוחיא"ל, חבריא"ל, נקי"ם, ונא"ה; 1877 has five names, 1880 seems to add תהיה"ל.

71 The words before the names ("על המש' מערות בו' מלאכי"ל") are unclear in both prints. מרמראו"ת (Marmara'ot) and סרפיא"ל (Sarfi'el) are doubtful readings of 1877.

72 ברס"ס אד"ס ותנ"ס: letter groups, uncertain in their middle letters; not translated.

73 The twelve words are read from both prints; one or two letters may be off.

74 The seventy-two names are given as in the standard list, which the 1877 printing follows.

75 "Those who prophesy" (למתנבאים) and "the life of the World to Come" (חיי העה"ב) are probable readings of 1877.

76 "מפי כ"ג": read as "out of the mouth of the High Priest" (כהן גדול); uncertain.

77 Middle, head, end: the three verses Exodus 14:19-21 each have 72 letters; each name takes one letter from each verse (the first verse forwards, the second backwards, the third forwards).

78 "ושמתי כ״ד כ״ד משמותיך": the source of this "sign" is not identified; reading of משמותיך is probable.

79 נצ״ח read for the printed form that looks like נל״ח/גל״ח (the צ/ל trap); Netzach and Hod fit Yakhin and Boaz.

80 "Emanation of the depth" (אצילת העמק) and "to the Mother" (לאם) are uncertain; final ם and ס look alike in this print.

81 כל״ח ו״ט: abbreviations not resolved; transliterated only.

82 "The ancient Shevarot" (שברות הקדומה) uncertain; "exalted" (הנתעלה) also uncertain.

83 "Joined" (שמחוברים) from 1877; 1880 may read שמתגברים, "which grow strong".

84 1880 prints "(כ״א לר״י)", 1877 apparently "(נ״א לר״י)" ("another reading: 230"); uncertain.

Part VI: The Seventy-Two Names

The four-letter Name and the ten Sefirot

1 **ועזאב״ה** = ועל זה אמר בעל התמונה, "and on this the author of *HaTemunah* said", resolved on p.42.

2 **שמטה** (*shemittah*): in the kabbalah of *Sefer HaTemunah*, which this commentary follows, the "releases" are cosmic cycles, each ruled by one Sefirah; the present one is the release of Isaac (Gevurah).

3 In the second gloss two numbers are uncertain (שנ״ה, read twice); the gematria chain is given as printed and not recalculated.

4 **למללי** (in the entry on ילי) is unclear in both prints; the reading "speakers of blessing" is a guess and marked.

The seventy-two names, continued: their meaning, joining and shape

5 ועזאב״ה is resolved in the text itself (under כהת) as ר״ת ועל זה אמר בעל התמונה, "initials of: and on this the author of the Temunah said". The passage draws on the Sefer ha-Temunah tradition of the seventy-two names. "Book of Workings" (בעל הפעולה) is a literal rendering; which work is meant is not stated.

6 אכא: the seventh name of the seventy-two is אכא. In both prints כ and ב are close; it could be read אבא. Transcribed אכא.

7 The bracketed remark naming Rabbi Levi Yitzchak (of Berditchev) and his teacher Rabbi Dov Ber (the Maggid of Mezritch) is a late (18th-century Hasidic) addition inside the printed text, in both 1877 and 1880.

8 1880 reads כרוזה מן חכמי עילאה; 1877 has the abbreviated מוחכמי עיל"א. Same sense.

9 מבה: 1880 reads הנקראות ה' ד', 1877 seems to read ח' ד'; uncertain letter. "The Lord is one" is a guess at ד'/ה' א' and is not certain.

10 הקם: 1880 has המורים על, 1877 המורה על. Same sense.

11 מלה: אב"ה is an unexplained abbreviation, left untranslated.

12 נתה: התוכש is uncertain (1880 could also be read התוכם); the printed alternative reading is התופש, "seizes".

13 שאה: 1880 reads ח' (eight) powers, 1877 seems to read ה' (five). Uncertain; flagged ח'.

14 יית: 1880 עולם, 1877 עולי; נתה: 1880 היוצאות, 1877 היוצאו'. Abbreviation only. יול: 1880 inserts a colon after נצח that 1877 does not have.

15 The 1880 print is badly worn on this page (ה looks like ס throughout); where the reading is clear in 1877 the 1877 letters are followed.

The seventy-two names, continued

16 לכב: ח"ע בר"ה דפי"ס is clear in 1877 and 1880 but its meaning is not resolved; left untranslated and flagged in the Hebrew.

17 סאל: 1880 reads סנדלפו"ן; in 1877 the first letter looks closer to כ (כנדלפו"ן). Sandalfon is the known angel and is followed; flagged.

18 סאל: ג"פ הפ"א (perhaps "three times the letter Pe/Alef") is not resolved; flagged.

19 נית: 1877 reads ההי"ו; 1880 is worn and could be read התי"ו. Flagged; not translated.

20 מנד: "as Moses went up on high" reads כפעלה as כעלה; the printed text has כפעלה in both prints, possibly "as the working of Moses". Uncertain sense.

21 ננא: "a hundred upper days" (ק' יום) is literal; perhaps a misprint, kept as printed.

22 Small 1877/1880 differences: סאל 1877 והעליוני for 1880 והעליונים; נמם and החש line breaks differ; 1880 left-column breaks are followed here.

The seventy-two names, concluded

23 ענו: 1880 seems to read העכו"ם ("the idolaters", i.e. the nations); 1877 has an abbreviation that looks like העכפי". Both worn/unclear; rendered "the nations".

24 איע: 1877 clearly reads לבוא בארץ, "to enter the Land"; 1880 is worn here (ולא נ..ע לו, read נשמע from 1877).

25 חבו: חב"ת is an unexplained abbreviation (perhaps Wisdom, Understanding, Beauty: חכמה, בינה, תפארת); left as printed.

26 ראה: 1880 reads ו (six) powers, 1877 writes ששה (six) in full. Same sense.

27 המטהרת is clear in 1877 but odd in context ("the purifying vessel"); with מקשה אחת one might expect the menorah (המנורה). Kept as printed, flagged.

28 1880 often spells out what 1877 abbreviates (מלאכי/מלאכים, עליונו/עליונות, כחו/כחות and others); differences of this kind are noted inline only in part. In הי 1877 has כל הכתוב שם, 1880 omits שם.

29 In the right column the line breaks of 1880 and 1877 differ only in the entries ענו and מחי; the left column is set wider in 1880 and breaks differently throughout. The he file follows 1880.

30 The printed folio number at top right of the 1880 page is not clearly legible (looks like 42); signature ו at foot of the right column.

The letters, the paths and the warning

31 הגמר"ה, centred under the closing "Amen and Amen" in both 1877 and 1880, looks like a closing formula (perhaps "here ends ...") but is not resolved; flagged.

32 אאא העא אנו יהו יעב מוב: a letter string set in larger type in both prints, apparently initials drawn from the verses around it. The last group could be read טוב ("good"), since ט and מ are close in this type; kept as printed (מוב) and flagged. Not translated.

33 "to be called upon": 1877 clearly להקרא; 1880 is worn here (perhaps לקרא). Flagged.

34 שנתגם (left column, line 10): clear in 1877 and 1880 but the word is not understood; perhaps a misprint (שנתגשם, "that took bodily form"?). Flagged.

35 ה"פ (left column, line 18): read as "five times"; uncertain. Flagged.

36 בורלו ב"ה (left column, line 20): both prints; perhaps a misprint for בוראו, "its Creator, blessed be He". Flagged and not resolved.

37 עלם: 1877 and 1880 both read וכל"ו כ"ו; the extra וכל"ו may be "and all of it" rather than part of the form. Flagged.

38 אכא: לפ"ל (1877; 1880 looks like לע"ל, perhaps "for the time to come") is not resolved; flagged.

39 הזי: 1877 reads מורה אל רם ונשא / ובכללו רם; the 1880 word after רם is worn (looks like חורר). 1877 is followed; flagged.

40 Small 1877/1880 differences: 1880 left column line ו גבורותי' for 1877 גבורותיו; 1880 ונו' for 1877 וגו'; 1880 left column breaks for the figure section differ from 1877 and are followed here. Biblical references follow the quoted words; the author often quotes loosely.

The seventy-two names explained

41 The ciphers (כדו"די, דידי"י, דיכו"ס, etc.) are letter substitutions of the names; transliterations are only a guide to pronunciation. 1877 and 1880 agree on all of them as far as legible.

42 הרי: "בחסרון הס' נקדם בי"' is obscure; translated literally.

43 יי: the name is printed יי in both prints (the 1880 third letter is worn and could be read ו); the standard list of the 72 names has יי here.

44 נתה: גוף ("body") is uncertain; 1877 reads גו' (perhaps גוף or "etc."). The whole entry is cryptic.

45 חי: ושר abbreviated; read as "life" (חיים) or "living creatures" (חיות). Uncertain.

46 מנד: אלם read as אל"ף ("Alef"); uncertain.

47 ערי: שבשבת could be "in the Sabbath" or "in the turning (wheel)"; uncertain.

48 Line breaks follow 1880. 1877 is set wider in places, so its breaks differ in several entries (e.g. מבה runs to three lines in 1877). No real textual differences found beyond abbreviations.

The seventy-two Names, second commentary

49 דני: "it is ה, one of the mothers" — the text treats the letters of this name as "mothers"; the usual three mother letters are א מ ש, so the reasoning here is obscure. Kept literally.

50 החש: נשע (both prints, as read) is not understood; perhaps נשפע ("flowed"). Flagged.

51 הנוגן: ננא (both prints, worn in 1880) is not understood; perhaps a misprint (הנוגע?). Flagged.

52 הרח: הכי"ש בחסרון — "the KYSh with a lack"; meaning unclear (perhaps a comparison with the form of החש). Flagged.

53 ההו"ה: יהה (HHVH) as printed in both prints; probably for הוה ("He is"), but kept as printed.

54 יהה: "די הרפא" (1877 clear; 1880 worn) is not understood; perhaps "enough, let it rest" (cf. הרף). Flagged. Also 1877 משמו where 1880 is worn.

55 בג"נ: מנק (BGN) is an unresolved abbreviation (both prints). Flagged.

56 חבו: א"ת אל"ה גדול"ה אדנ"י — a letter string with gershayim in both prints; possibly initials or a coded verse. Not translated.

57 ראה: the sentence "they are called ראו ... before Me" is obscure in both prints; translated literally.

58 יבם: אכ"א has the value 1+20+1 = 22; the claim that this matches the "three tens" of Ehyeh is the author's. Kept as printed.

59 Names whose forms carry gershayim are given exactly as printed; small 1877/1880 differences (שנ/שנאמר', וחת/והתם', הדברי/הדברים') are noted in the he file. The entry ייל is marked in the 1877 margin with a small stroke.

The end of the commentary on the 72 names

60 מספר השבון: both prints read השבון; probably a misprint for החשבון ("the count"). Translated "the book of the count".

61 הקדם אם חקרם (1877) / הקדם אם התקדם (1880): obscure; "the world of old, if you search them out" is tentative.

62 יחיד / יהיד: 1880 seems to read יהיד, 1877 יחיד ("unique"); translated as יחיד.

63 ושמו כשם בוראו: "his name is as his Creator's"; cf. the rabbinic saying that Metatron's name is like his master's (Sanhedrin 38b), quoted again below ("שמו כשם רבו").

64 היחודות ("the unifications"): 1877 clear; 1880 worn (היבות?). המשה read as החמשה ("the five"), uncertain.

65 מפורש עלם: עלם could be עולם ("world") or "hidden"; uncertain.

66 אבא is the first of the 72 names in the third listing, here used as a heading; the verses after it are a cento of Bible quotations.

67 The "admonitions" paragraph strings Bible phrases together (priest, Levite, basket of first fruits); the sense is allusive and partly uncertain. ולבם (both prints) read as ולבב / "your heart".

68 חלופם הבנוים והבורם: 1877 reads וחבורם ("combinations"), 1880 והבורם; translated by 1877.

69 The three verses are Exodus 14:19–21, from which the 72 names are drawn (verse 20, the middle one, is read in reverse).

The 72 names, second commentary

70 מום: הספלים (both prints, as read) — taken as "the lower ones" (השפלים); the 1880 first word of the page is worn (read נגד from 1877). Flagged.

71 אכא: 1877 looks like אבא; the usual form of this name in the list of 72 is אכא, and ב/כ are close in this script. Flagged.

72 כהת: "the ת is not mentioned" — the author's letter-play on the name; kept as printed.

73 נתה: 1877 reads נ:תה (a damaged letter, perhaps ניתה); 1880 looks like נהה. Given as נתה, the usual name. Flagged.

74 נתה: "התי"ו עגם" as printed; עגם is not a word, probably עצם ("substance"), with the usual צ/ג confusion. The following talk of ר (Resh) does not fit the letters of the name and is kept literally.

75 יחו: תר"י ש"ס (TRY ShS) — an unresolved abbreviation (perhaps 610 + 360). Not translated.

76 להח: "שכל הפועל" read as "the active intellect" is possible; translated literally.

77 Working of the fifth seven: "על שם א' של כסף" (both prints) taken as "on a silver plate" (שם for טס, as in the first working "בשם כסף"). The same reading (שם = טס, plate) is used in the first, second and fourth workings.

78 1880 and 1877 agree in wording for this page as far as compared; 1877 letters were followed where 1880 is worn.

The seven names for questions in a dream

79 אאא סמם (*AAA SMM*): the second group is unclear in both prints (1877 could be read ססס or סבס); it is not one of the 72 names and seems a letter formula. כ"י ה' read "every day, five [times]" tentatively.

80 ראה: 1880 reads ממעל (from above); 1877 has מ' (ten), which the translation follows ("ten sefirot"). The arithmetic of the passage is obscure in the original.

81 מבה: עד ליורד read as "descends"; the wording is awkward in both prints.

82 עשל: read חותם (seal), with 1877; 1880 looks like אותם.

Part VII: The Powers of the Name

The Ranks of the Holy Powers

1 The 1880 print has שאין לו א' ("who has no א", i.e. אלוה, God); the 1877 print has שאין לו כו' ("who has no, etc."). The saying is from Talmud Ketubot 110b.

2 שרף מטה ושרף מטה, literally "a seraph [on this] side and a seraph [on that] side"; reading confirmed in 1877. "The Fathers" (האבות) are the patriarchs as the Chariot.

3 ורצים ("running"): the letter after ו is blurred in 1880; 1877 agrees in sense.

4 The 1880 word looks like יקדושהם; read וקדושתם ("and their holiness") with 1877 קדושת'.

5 בס' חסד, read as בכסא חסד ("on the throne of mercy"); abbreviation uncertain.

6 1880 looks like לזורחת or לזכרת; read למזרח ("to the east") with 1877.

7 The letter-by-letter passage (lines 9–17 of the left column) is obscure in both prints; translated as literally as possible. Readings such as "הב' ב' ג' ב' ד'" and "דלך" are uncertain.

8 The numbers after each letter (כ"ז 27, כ"ו 26, כ"ג 23, י"נ) are printed as shown and not explained in the text. י"נ is not a normal numeral (perhaps an error for נ"י or י"ט); both prints are blurred here.

9 מתגבה ("exalted") and המסורה ("handed down") are uncertain readings.

10 1880 reads something like הירדת; 1877 has שירדו ("that they should go down"), followed here.

11 נדעכו ("fell still", literally "were extinguished") is uncertain in 1880; 1877 is also unclear.

12 ותתקן ("and were formed") is uncertain; the 1880 letters could also be ותתמן.

13 מראים ("show") is uncertain; the 1880 word could be read מרגלים.

14 מן הצפורים המטורים: the last word is uncertain (perhaps הטהורים, "the pure birds").

15 ארץ המרם: last word uncertain; perhaps "a land of bitterness" or a corrupted word.

The first name: its points and its count

16 ברש: so in both 1880 and 1877. It is unclear whether it is a name, an abbreviation, or a misprint; left untranslated.

17 אלה"י or אל"ה with gershayim: 1877 reads הרי אלה"י with a stroke placed oddly; 1880 is faint. Reading uncertain.

18 "the required sign is under the shin": מוכרח "required/compelled" is this section's standing term for the letter total of a name. The sense of "under the shin" is unclear.

19 הרלה: both prints; probably an opening word of the formula, possibly a corruption. Flagged.

20 עזא"ל (Azael), עז"א (Uzza) and עוזיא"ל (Uziel): the text switches between these spellings; the familiar pair is Uzza and Azael, and the 1877 print sometimes reads עוזיה"ל/עזה"ל. Both prints agree in every case, so all are left as printed.

21 "as the eight princes": the word read as הסרים (= השרים, "the princes") is unclear in both prints.

22 The totals are given as printed, with their plain letter values: חתקנ"ג = 561, חת"י"ז = 425, תתק"י"ם = 950, חק"ם = 148, תתל"ם = 870 (or 890 if the last letter is ס). The text does not say how these totals are reached from the names, and they may be copying errors in the source.

23 שבה read as "seven" (שבע); uncertain.

24 תתל"ם: the last letter could be ס or ם; reading uncertain in both prints.

25 חק"ם: final letter could be ם or ס.

26 תתק"י"ם: so in 1877; 1880 agrees but is faint.

27 ובא"ד: read as "and in [the name] אד"; possibly an abbreviation (אדני, Adonai). Uncertain.

28 אח"ג (1877 אח"ג with a doubtful first letter) and אבג"ד: letter strings left as printed.

29 Other uncertain words: יגליתו (read as "make succeed", יצליחו), כבית האש (read as "burning", כוית).

How to Adjure the Prince

30 מלאכיהן "their angels": the 1880 line is blurred; 1877 p.54 seems to read לקול מלאכהן. The next word הסהרה ("keep pure") is also uncertain.

31 ובשוא before בחיריק is not clear; the vowel list in this line may be damaged in both prints.

32 הכתב "the written" is uncertain, and the clause that follows (ולא נקרא, "and is not called") does not read smoothly; translated loosely.

33 גביא"ל (Gavi'el) and משגביא"ל (Misgavi'el): letters doubtful in 1880 (could be גבי"ל / מסגבי"ל); 1877 p.55 supports א in both. The words שמש בך שביעכם before them are unclear and left untranslated.

34 מאברית: the 1880 print has the first letter run together; the shrinking series אברית ברית רית ית ת is clear in both prints.

35 והנוטה "who tilts": first word of the left column is blurred in 1880; 1877 p.54 reads ובהנוטה. The whole sentence is obscure and translated loosely.

36 כי בי חשק: 1880 is unclear (looks like בו חסק); 1877 p.55 reads בי חשק, the words of Psalm 91:14.

37 ושובבת׳ ושאתהיך: unclear quotation, perhaps Ezekiel 39:2 (ושובבתיך וששאתיך); left untranslated.

38 מספרי הרזים שנתן: 1880 reads "the Books of Secrets, given"; 1877 p.55 reads הרזי׳ שנתגלגלו, "the secrets which were handed down".

39 באר הפי׳ (or באו"ר הפי׳) after "sapphire stone" is unclear; not translated.

40 ושמא "and what" is uncertain.

41 מן הגורלים: uncertain; read here as הגדולים, "the great ones".

42 משמשת "served" is uncertain in both prints.

Part VIII: The Camps of the Firmaments

How the book was handed down

1 The third overseer is printed דוה"ל in 1880 (the ה is close to כ, דוכ"ל); 1877 reads דוה"ל, and the third camp below also serves דוה"ל. Transliteration Dohel is a guess at vowels.

2 The seventh overseer: 1880 פיא"ל; 1877 reads פוא"ל or סוא"ל (Pu'el or Su'el): the second letter is ו, the first cannot be settled. Kept as 1880 until it can; the name is uncertain.

3 The first overseer is ארפניא"ל in the list, but the heading of his camp writes אורפניא"ל (with ו) in both printings.

4 The three long lists of serving angels (camps 1 to 4) are given in Hebrew only, as printed: they are letter strings with no vowels, and a transliteration would be guesswork. Line-by-line they agree with 1877 except for letters marked in he/po56.txt (הרואו"ר, נוחנ"ה, הגניפלה"ו), where 1880 and 1877 are both blurred.

5 "N. son of N.": Hebrew פלוני בר פלונית, the petitioner named with his mother's name.

6 1877 reads סב דבלא וכתוב על אוקיר גליימותא ... וקח צלוחי' חדשה ותן לתוכ' שמן טוב. "Take" (סב) is clear, and צלוחית is a flask (the earlier reading לגותיה was the צ/ל confusion of this print). דבלא and אוקיר גליימותא (perhaps "a precious leaf/scroll") remain uncertain.

7 The fourth camp: both printings read "את בלמיי"א" here, while the list of overseers gives the fourth as פלמי"א (Palmia). Kept as printed: it may be a פ/ב slip or a variant form of the same name.

8 "עני יקר" read as ענני יקר, "clouds of glory"; the print has עני.

9 1880 prints חנכ"ל שע"ס, an obvious misprint; 1877 has חנכ"ל שצ"ם, the standard planetary acronym.

10 As printed in both editions, the signs and angels of the sixth and seventh days are shifted from the usual scheme (Venus: Taurus and Libra, angel Anael; Saturn: Capricorn and Aquarius, angel Kafziel). Translated as printed.

11 The second prince: 1880 דגסא"ל, 1877 דגהא"ל. The fourth: 1880 העבכ"י, 1877 תעבכ"י. The ninth: 1880 אנתגמי"ר, 1877 אנתגנו"ר. The tenth: 1880 מסניא"ל, 1877 מסגיא"ל. The text follows the sharper 1877 print, as elsewhere in this edition; a second, independent reading of the 1877 scan agrees. All transliterations of these names are vowel guesses.

12 The Moon's angels: 1880 "ומלאכים גבריא"ל אלין משמשין", "these serve"; the plural is as printed.

The first hours of the nights

13 אונא"ל (Onael): the 1880 print seems to read אונא"ל; the 1877 print clearly has אונא"ל (Onael). Doubtful name.

14 סריפו"ן (Sripon): 1880 has ט, 1877 reads סריפו"ן (Saripon).

15 ארמינו"ם (Arminom): the 1880 reading; the 1877 print looks like ארמיט"ם. Doubtful name.

16 "Plates": the word read here as עפי is unclear in both prints (perhaps עלי, "leaves", i.e. thin sheets). The sense, sheets of copper, is clear.

17 דלקיא"ל (Dalqiel): in this Rashi print ר/ד and צ/ל are easily confused; it could be read צלקיא"ל or רלקיא"ל. Both prints look the same.

18 וקקלג"ן (Qaqlagan) and פסעל"ן (Pas'alan): both prints agree, but the forms are odd; read with caution.

19 נהניא"ל (Nehaniel): the 1880 letters are unclear (perhaps נתניא"ל), and two independent readings of the 1877 print disagree: נהניא"ל or נאגיא"ל (Nagiel). The name is uncertain.

20 ובחיא"ל (Baḥiel) as in 1877; 1880 ובהיא"ל (Bahiel).

21 יכה"ל (Yakhahel) as in 1877; 1880 יכא"ל (Yakhael).

22 בחליא"ל (Baḥliel) as in 1877; 1880 בהליא"ל (Bahliel).

23 לוח"ל (Luḥel) as in 1877; 1880 לוה"ל (Lavhel).

24 כוכב חמה, "the star of the Sun": the sign Leo and the angel Raphael are the Sun's, and the planetary-hour order (Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon) gives the Sun for the first hour of the night before the fifth day, the Moon for the sixth and Mars for the seventh, exactly as here. The bracketed [מאדים] is in the original.

25 "My soul does not [pity]": the text has לא נפשי ("not My soul"), an elliptical phrase; the sense is that God refuses mercy for these seven.

The sealed letters

26 מסי"ם כרמוא"ל (Masim, Karmuel): the page opens mid-list; the line begins ואלה שמותם; the 1877 print agrees. Whether מסי"ם is a separate name or a fused reading is unclear.

27 Isaiah 50:2 reads "I make rivers a wilderness"; the text quotes ונתתי יאורים חרבה, closer to Ezekiel 30:12 ("I will make the rivers dry"). Kept as printed.

28 ס"א, read as 61. In this cosmology the fire grows weaker going down the list as printed (Sheol stronger than Abaddon, etc.), although Gehinnom is the lowest dwelling; translated as printed.

29 ידוד: the printer's substitute for the Tetragrammaton (YHVH).

30 ת"ק = 500. The text gives breadth as "500 and 18" without "years"; both prints agree.

31 1880 טסריא"ל מריא"ל (Tasriel, Mariel); 1877 clearly prints טהריא"ל נוריא"ל (Tahariel, Nuriel). The ה/ס and נו/מ differences are likely damaged type in 1880; the 1877 readings Tahariel and Nuriel are probably correct. כגביא"ל (Kanbiel) agrees in both.

32 סכיא"ל (Sakhiel): the second letter could be ג (Sagiel) in 1880; 1877 reads סכיא"ל. 1880 ענא"ל and עניא"ל: 1877 also reads ענא"ל ענייא"ל. פדא"ל (Pada'el) agrees in both. The 1877 text layer misread these; the readings come from the images.

The gates of the heavens: Shehakim

33 סנה"ל (Sanael): so 1877; the 1880 print looks like פנה"ל. Doubtful name.

34 דרמי"א (Darmiel): 1877 clear; 1880 blurred (could be read דלמי"א).

35 שהתני"א (Shehataniel): 1880 reading; 1877 looks like שההני"א. Doubtful name.

36 צדקי"א (Zadkiel): printed with the letter that looks like ל (לדקי"א); read צ per the known צ/ל trap.

37 קדיש"א and קורעא"א: 1880 second name reads like קורעא"א, 1877 like הירפא"א. Doubtful; the gershayim placement suggests a letter string, not ordinary angel names.

38 תרניא"ל (Tarniel): 1877 has חרניא"ל (Harniel). Doubtful first letter.

39 תור"ת (Torat): uncertain reading in both prints; 1877 הור"ת is also possible.

40 טורניא"ל (Turniel): 1877 reads סורניא"ל (Surniel). Doubtful first letter.

41 מלטיא"ל (Maltiel): 1877 looks like מלסיא"ל.

42 סגניא"ל (Sagniel), as read in 1877; the 1880 print is blurred (an earlier reading took it as פגעיא"ל or פלטיא"ל).

43 טהוריא"ל (Tehuriel): both prints show a ש-like first letter (שהוריא"ל); ט is read as the likely intent. Doubtful.

44 ענגא"ל (Anagael): both prints ambiguous between ועגא"ל and וענגא"ל.

45 טרפיא"ל (Tarpiel): 1877 looks like מרפיא"ל. Doubtful.

46 אסרו"ן (Asrun): 1877 could be אסרו"ן or אכרו"ן. Doubtful.

47 יהל"א, סומכ"ם, לובק"ם: doubtful letter strings, unclear in both prints. In 1877 the final letters of the first two may be ס rather than ם (סומכ"ס, לובק"ס), the first letter of the second may be ב (בומכ"ס), and the third may be יהג"א.

48 אניא"ל (Aniel): 1877 shows אניא"ל; the pair may be one name אחיאל אניאל or a misprint. Doubtful.

49 סודריא"ל (Sodriel): 1880; 1877 reads הודריא"ל (Hodriel). Doubtful.

50 יהל"ק רב"ת: letter strings, kept as printed; meaning unknown.

51 אגהא"ל (Agahael): 1880 and 1877 both unclear (אנהא"ל possible).

52 נורט"ק (Nortak): 1880 reading; 1877 looks like טרט"ק / טרס"ק. Doubtful.

53 טיספ"ת (Tispat): 1880; 1877 reads פיסס"ח. Doubtful letter string.

54 "No eye shall behold me" (לא תשורני עין): echoes Job 24:15 / 7:8; quoted loosely.

55 סב"פ and מ"ן בר"א דרמ"ן: abbreviations or a coded name, kept unexplained; "Your handmaid" (אמתך) is an uncertain reading.

56 The Aramaic-like word string after the measures of the Shi'ur Qomah is a string of names; kept in Hebrew, not translated. Several letters (תקטף, המקוק) are uncertain.

57 גנון (Shield?): read from the root גנן, "to shield"; uncertain.

58 הוגה המולה: literally "who utters the tumult"; meaning uncertain.

59 יתרונן: unclear in 1880; 1877 יהרונן. Read as "who sings / rejoices"; uncertain.

60 מכסר: 1877 מכפר ("atones") seems intended.

61 מצריף: read as "refines" (מצרף); uncertain.

62 נאה נאחים: 1877 has נחים ("leads"?); uncertain.

63 צה צבי צבאות: unclear; read as "splendour (צבי) of hosts".

64 הולה ... התלואיי: unclear in 1880; read as רופא ("heals") and התחלואים ("the sick"). Uncertain.

Part IX: The Measure of the Body

The litany of "King" ends

1 This page follows the sharper Vilna printing of 1877 wherever the two printings differ.

2 The names after Metatron are letter strings, not words, and are given in Hebrew only. A few letters are uncertain even in the clearer printing.

3 The seventy names on the heart include familiar divine names and epithets (צדק, "righteous"; צבאות, "hosts"; שדי, Shaddai; רוכב ערבות, "rider of the heavens"; גבור, "mighty") among letter strings. A few letters are uncertain.

4 The names of the limbs (in round brackets, as printed) are given as read in 1877, with where a letter is doubtful. I have not transliterated them in the English, because they are letter strings, not words.

5 Numbers: ankles to knees is **19,004** (י"ט אלפי' ודי'); the neck "thirteen thousand myriads and eight hundred" (the figure for 800 is uncertain in the print).

6 "Errs" (שוגה) is the reading of the 1877 printing.

The Measure of the Body (Shiur Qomah), continued

7 Letter string read with the 1877 print; the 1880 print is blurred here (1880 seems to read נ"ב for כ"כ, הומ"נ for הומ"ג). The 1880 also adds קומתיו before קומתו; 1877 has קולותיו. Uncertain.

8 חני (Hani?) and ג"ל פר"ב: uncertain; 1880 reads ג"ל פר"ב, 1877 the same but blurred. Possibly "two by-names".

9 Names אכנוס״ת, קסלשי״א, מלמני״ת מני״ת, דורכ״ו, דורס״ז פרורס״ז, דורס״ז: read from 1877; individual letters (ס/ם, ר/ד, ו/ז) uncertain in both prints.

10 Creature names אלגבי״ה, בנב״ב פלגי״פס״י, כבב״ב, אלגבי״א בזכ״ו, אלגי״ו: compared in both prints; 1877 has בנב״ב and בזכ״ו; כ/ב and ג/נ are uncertain.

11 Prince names: אמנ״ב, כמ״ד, תענמ״ן, למלמגב״א, מסכי״א, עפס״י, ממנ״א, נהוריריא״ל — letters uncertain (כ/ב, מ/ט, ס/ם); read with 1877.

12 סמחמכ״י (1877 סמחמכ״י, 1880 סמחמב״י?): uncertain; ובשתחוו "when they bowed" is an emendation of the print's ובשתמו / ובשתחוו.

13 וטיט היון: "and the miry clay" (Psalm 40:3), read from 1877; 1880's ופים is a misprint (the same phrase appears on p.26).

14 אה״ה (A.H.H.): acronym, perhaps "אדון הכל" or a Name; left as printed.

15 כנסות "assemblies": print כנסות/כנסות; uncertain.

16 אד״ס in 1880, חד״ס in 1877; meaning unclear.

17 בן מגד אחד ... מגד א׳: obscure; translated as "band facing band" by guess (perhaps מגד for נגד).

18 התרשות: possibly "deaf-making" stoppers (from חרש); uncertain.

19 The chain of Name permutations is given in Hebrew only; it is not translatable.

20 Print ילדקו, read יצדקו (צ/ל trap).

21 Each epithet appears in the Hebrew as "You are X and Your name is X", in alphabetical order (אדיר ... תמים). Translated in full; the English order follows the Hebrew alphabet, so it is not alphabetical in English.

22 בה״י: abbreviation, unexplained.

23 Print 1877 והחום; read ותחוס "spare us".

24 דרפ״ד: abbreviation (a Name or formula); unexplained.

25 אוסם: 1877 אוסם, probably for אנשים / אדם "people"; uncertain.

The King on the throne of light

26 "streams" (שובלים): reading uncertain in 1880; 1877 p.63 is not decisive here (the line falls on 1877 p.62, where it reads similarly). Possibly "ears of grain" or a corrupt form.

27 "by the breath of His mouth they were hung" (כי ברוח פיו נתלה וכהדר נתגבו): the second verb נתגבו is uncertain in both printings; translated loosely.

28 במכסא: so 1877 and 1880; perhaps for "on their base" (מכון). Uncertain.

29 בפרפלי זיו: probably for ערפלי, "clouds/folds of radiance"; 1877 has the same form.

30 בירלת ברקים: uncertain form (perhaps for בירית, "flash"); both printings agree.

31 Name אריוהו אהרכו (Ariyohu, Aharkhu): letters read alike in 1880 and 1877 p.63; the second word (אהרכו) has a doubtful ד/ר. Not translated.

32 פב"פ (*ploni ben ploni*): the worshipper inserts his own name and his mother's or father's name.

33 נבאיך ("Your heralds/prophets"): uncertain in 1880; 1877 shows the same outline.

34 יגללו: uncertain; perhaps for יגדלו ("they magnify").

35 נצות: uncertain; probably for נצח ("victory").

36 רוקה: perhaps for רקיע ("firmament"); uncertain.

37 והיכן: uncertain; perhaps for והוכן or a misprint.

38 אנפי: Aramaic "faces"; reading clear in 1877.

39 שבשפוף: uncertain reading (perhaps שבשפע, "in the abundance").

40 נתכפרו: uncertain; perhaps for נתכסו ("were covered").

41 The phrase גאים מפלט הארו ואיתנים מפוצץ is obscure in both printings; the translation is tentative.

42 עורד: uncertain (perhaps עורר, "aroused").

43 ענבים: so printed ("grapes"); probably for עננים ("clouds"). Translated as "clouds".

44 עורדין ויוצאין: probably for יורדין ועולין, "going down and coming up"; "angels" added for sense.

45 מגלגל ומעבי: abbreviated; the bracketed sense is a guess.

46 חמדתיך: reading in 1880 unclear (first letters blurred); 1877 has a similar form. Uncertain.

47 Name טטרסי"י (Totrosiai): in 1877 the name recurs three times in the same hymn (טטרסי"י יהוה אלהי ישראל). It is the Hekhalot divine name טוטרוסיאי (Totrosiai) known from Hekhalot Rabbati; 1880's טטרים is a damaged form.

48 Name טטרסיי / טטרסי"י (Tetrasiyai): clear in both printings (1877 p.64 has the same, once as טטרסי"י). A secret name, compare the Hekhalot name טוטרוסיאי; not translated.

49 ינהלהו: uncertain reading.

50 Name בריא"ל (Briel): 1880 could also be read כריא"ל; 1877 p.64 has בריא"ל.

51 וכינויו, "and his epithets": as in 1877 (1880's ומניו is a damaged form).

52 Names אגדרי"י (Agdari) and רורי"א (Roria): both printings agree; the whole letter series of this line (ההו"ה, גז"י, אהד"כ, דיע"י, אה"ה, והוכ"ד, ת"ר, ז', והד', זה) is given exactly as printed, with transliterations only as an aid.

53 "Whoever has not learned it is liable to death, and whoever makes use of the crown passes away": after the Aramaic sayings of Hillel (Avot 1:13), applied here to misuse of the secret name.

Part X: Amulets and Workings

Who may be taught the hidden things

1 The letter workings use two ciphers: **אלב"ם** (AL-BaM: א↔ל, ב↔מ…) and **אתב"ש** (AT-BaSh, written here א ת"ם↔ת, ב↔ש…). The text derives the letters of a name of God from the word ראשית ("beginning"). I give the workings in the Hebrew only; the derivation is not checked.

2 The formula after "tell me" is in brackets in 1877 and begins (אאא …); it runs on into a line not legible at the column break. Compare the same letters in the dream-question.

3 The 1877 page 65 has a large dark stain over the upper right corner that hides several words of the passage on the Explicit Name. The 1880 print has the passage too, but blurred. Words lost in both are marked […].

4 The **72 names**: the 1877 print gives the complete list in six lines, and it matches the standard list. Two groups, **האא** (*Ha'a*) and **ננא** (*Nana*), are worn in the print and follow the standard list.

5 The last three triangles (טור, מום, מור) are not words of the verse. They may be a printer's filler or letters from another verse; I give them as printed.

6 Angel names as read in 1877: **יעזריא"ל** (one letter uncertain); the season angels **נוריא"ל**, **סמניא"ל**, **זבדיא"ל**, **פזיא"ל**, **צדקיא"ל** (the 1877 print clearly has צ).

To turn a heart toward you

7 This page follows the sharper Vilna printing of 1877 wherever the two printings differ.

8 The angel lists are given in Hebrew only, as the edition does throughout for letter-names. A few letters are uncertain in both printings.

9 **דלקיא"ל**: the first letter could be read ד or צ in both printings; it may be **צדקיאל** (Zadkiel).

10 The *Chasin Yah Ehyeh* formula is printed nine times, in five lines: two to a line for four lines, then once.

The angels of the months, days and seasons

11 "שב"נ … male": the earth signs are female in the summary two lines later; the first statement is a slip in both prints and is translated as printed.

12 **Ada bar Safa…**: the "sons of Safa" are names of Talmudic sages (Rafram, Rami, Ravina, Nachman, Mari…) turned into a charm against forgetting. Each is printed בר ספא.

13 The angel names in the month list follow 1877; 1880 differs in a few letters (e.g. 1880 מחדוכיא"ל vs 1877 **מחדוניא"ל**).

14 The letter formulas (כ"ד סב"א…, פ"י פ"י יו"ה…) are given as printed and not explained.

15 **Not checked:** the last lines (the rest of the amulet's angel list and the formula ending in וימלטוהו), on 1877 p.67's left column, were not viewed. They stay as read from 1880.

The amulet against the evil eye

16 This page follows the sharper Vilna printing of 1877 wherever the two printings differ. The second amulet is for success in business, and the diamond in the round seal holds Exodus 11:8.

17 The names in the Torah amulet are given in Hebrew only; most are letter-groups, not words.

18 **אנקתם פסתם פספסים דיונסים**: a well-known amulet formula made from the letters of the Priestly Blessing.

19 In the print the two passages run as one line of alternating words, given above in Hebrew: a word of the Shema, then a word of Psalm 91.

20 The large corner letters outside the round seal are hard to read in both prints and are not transcribed.

21 The twenty-two names of the amulet run through the alphabet from א to ת, which settles several doubtful letters (צפהאל, *Tzafhael*, begins with צ). The letter-name groups are acronyms, not words, and are not transliterated.

End of the prayer

22 This page follows the sharper Vilna printing of 1877 wherever the two printings differ. The notarikon is **עשציו**, and the "circle" of the rite is the round seal on the previous page. The English gives the sense and does not reproduce every letter-count; the sideways figure and its small print are not transcribed.

23 **עשציו**: printed large in both prints; confirmed in 1877.

24 "Kelipot" (קליפות, "shells") appears in the foot lines in the sense of the evil powers; 1877 reads הקליפות clearly.

25 The letter groups after *Ehyeh* (והא ההא אא בב או מאב אאאא) are given as printed; they are not explained in the text.

Names for the protection of a woman in labour (top lines, partial)

26 The angel-script panels (about 50 signs) are not transcribed; see the original printing.

An amulet so that no weapon harms a person

27 The practice of writing verses on an egg or pomegranate and eating it on the new moon of Sivan echoes the cake rite.

The colophon: the end of the book

28 **בילא״ו**: the printer's closing formula. It may be an abbreviation; I give it as printed and do not interpret it.

29 The angel names in the *Avag Yatatz* oath (נחליא״ל, ערמוניא״ל, שטו״פיה, אלותיה, גרעיא״ל) are read from small print and need a letter check.

30 The oath names read נחליאל, ערמוניאל, שטו״פיה, אלות״ה, גרעיאל; the third and fourth are the least sure.

Translated and edited by Aether Forge.

Cover: the great seal of the book, from the Vilna printing of 1877.

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