

# THIS IS THE BOOK OF THE GREAT REZIAL

## PART 1

Blessed are the wise by the mysteries coming from the wisdom. Of reverence, the Torah is given to teach the truth to human beings. Of the strength and glory, honor the Skekinethov. The power of the highest and lowest works is the foundation of the glory of Elohim. The secret word is as milk and honey upon the tongue. Let it be to you alone. The teachings are not foreign to you. This book proclaims the secret of Rezial, but only to the humble. Stand in the middle of the day, without provocation and without reward. Learn the tributes of the reverence of Elohim. Turn away from evil and journey on the path to pursue righteousness. The secret is reverence of the Lord. The worthy go directly to the secret. It is written, only reveal the secret of El to serve the prophets.

There are three secrets corresponding to the Torah of the prophets. All secrets correspond to these three. The first commandment is the first wisdom, reverence of the Lord.<sup>1</sup> It is written, reverence of the Lord is the first knowledge. The beginning wisdom is reverence of the Lord, corresponding to three wisdoms.

It is written, of the outer wisdom, rejoice and build the house of wisdom with the secret of the foundation. Be wise by opening the heart to the secret.

There are three kinds of secrets. The secret of the Merkabah [chariot]<sup>2</sup>, the secret of Berashith [in the beginning, or Genesis],<sup>3</sup> and the secret of the commandments [the laws of God].<sup>4</sup> These are made clear by the help of Shaddai.

There are three kinds of reverence of heaven. They are reverence of the Lord, reverence of Shaddai, and reverence of Elohim. It is made clear that reverence of the Lord is to love the name of God and serve in love. It is written, man is happy to revere the Lord. It is not written here of reverence of Elohim, but only of reverence of the Lord.

It is written in the commandments to serve in love. Desire to regard in the heart and keep the commandments. In the commandments, it is said of the reverence of Elohim, revere Elohim, lest [you come] into the hands of temptation. Man is not to serve in temptation, of reverence before the king, not rising up by the name.

It is decreed, as it is written, Abraham was beloved. God spoke to him to lead his son. It is written, you know to revere Elohim. You know of love. Know it is decreed, man is happy not to journey by counsel of wickedness. It is written herein, man is happy to revere the Lord. Show reverence to the heavens all the day. Regard love in the heart. The reverence of the heavens is in the heart at all times, reverence of the purity of the Lord. Those giving reverence are loved by the Lord. There is much value in living in purity. Bathe in the glory of the light of Elohim. Go from darkness into light, divided from those led astray. As the light shines down upon the sea, that is the reverence of Elohim who spoke to Abraham. From love, understanding was created by the love and reverence. A thousand generations come after from the love.

<sup>1</sup> This is often interpreted as the beginning of wisdom is the fear of God." The term "Yirath" may be translated as "fear," but it may also be interpreted as "reverence." Many scholars disagree, but I firmly believe that "reverence" is appropriate. In support of this conclusion, I refer to the *Oxford Companion to the Bible*, Metzger and Googan, eds. (New York: Oxford University Press, 1993), p. 225, where it is stated: "The fear of God involves worshipping the Lord with deep respect and devotion. It is a religious expression, and as such implies obedience, love and trust."

<sup>2</sup> The term Merkabah is used to describe the mysteries of the Hekhaloth, or the seven heavenly halls of the palace of God. One would travel through them upon a chariot.

<sup>3</sup> Berashith is the name of the first book of the Old Testament, as well as the first word of the book.

<sup>4</sup> Most people are familiar with the tale of the Ten Commandments, which were handed down to Moses on Mount Sinai after the liberation of the Jews from the land of Egypt. However, in the Old Testament (Exodus 20:2-23:19), there are over sixty commandments that were proclaimed by God to Moses. Also, see *Oxford Companion to the Bible*, page 736.

It is written in the Midrash of three kinds of offerings. They are the burnt offering [A'avolah], the peace offering [Shelomim, or "thank offering"], and the sin offering [Chetath].<sup>5</sup>

There are three classes of righteousness. They are love, petition, and reverence. The burnt offering corresponds to love. The peace offering corresponds to petition. The sin offering corresponds to reverence. The burnt offering is a sacrifice to the glory of God alone. The peace offering and sin offering are for the sake of the living body. Proclaim love from the petition and petition from the reverence. From love, you serve God in righteousness. Give glory and honor to the kingdoms alone before all things. In goodness, the Lord created the universe by the word, not by labor. The God [Haloveh] and father and king is strong and wise, good and compassionate. You tolerate all things, filling all the highest and lowest, sustaining in the high places and bringing forth all creatures. You reveal the mysteries of the universe, the knowledge of good and evil. You tolerate wickedness for the sake of the restoration. Behold, all goodness to the righteous who love God. Give praise and laud over the greatest works.

The burnt offering is sacrifice. By petition, serve in the holy place, blessed is it. Fall in supplication and petition. Petition for every measure of goodness for the sake of the benefit of the body. This is the foundation of wisdom, understanding of knowledge. From this, bring light in the days. Heal the woman unable to conceive and make sons upright in the heart. You succeed in works of wealth and glory and treasures, all to the good. Petition the Lord above, thus sacrifice the peace offering.

Give reverence and serve God in great fear.<sup>6</sup> Be delivered from curses written in the Torah. The punishment comes forth from the holy place, blessed is it. Its measure is longer than the Earth and wider than the sea.<sup>7</sup> Receive salvation from affliction, injury, and suffering. Do not writhe in pain. Do not be ruled over by foreign lands. Do not bring death or speak evil. Fill the days in goodness and blessings in the world. Deliver from misfortune and affliction and destruction from the walls of fire in Gihenam. The wicked prepare to burn in flames on the day of the great judgment [Yom Hadin Hagedol]. By reverence of the Lord, rise up by sacrifice of the sin offering. Make three sacrifices: the burnt offering, the peace offering, and the sin offering.

Of sacrifices in the first house [Beth Achad] through the first priest [Kahen Achad] in the name of the one God [El Achad], three limes in righteousness: by love, by petition, and by reverence. Complete them and be protected by God, protecting and loving you from petition and reverence.

The beginning wisdom is reverence of the Lord and love of heaven. The heart of the righteous burns as flames of fire. Keep the commandments in reverence of the Lord. This the Lord Elohim requires, not making reward for reverence and love. It is written of reverence and love, the Shem Hamephorash was created from love. Of the written word, this is the reverence of Shaddai. Revere God by keeping every commandment. (Reverence of God is not in itself glory, but keeping every commandment.)

Fall down in supplication and cry out to El. Establish the heart and grant the petition at once. Reject wickedness and condemn the wicked. Forsake reverence of Shaddai. Know to withhold mercy for sins. Forsake the petition, not revering the name of Shaddai, and not making desire or evil grow in the heart. In the middle of the house, the humble show reverence and gather in the house. It is written in the Midrash, withhold the mercy from those forsaking reverence of Shaddai. Stand and serve before God. Show reverence in prayer and receive tranquility therein. Deliver from all evil. Dwell in the secret place of the most high, hidden in the darkness of the shadow of Shaddai. Deliver from the mouth of the trap [the opening of the snare].

Petition in prayer. Speak, protect from traps. In every petition to Shaddai, be blessed by God the father [El Abiek]. By support of El Shaddai, be fruitful and multiply [Pherov Vorebov]. El Shaddai sees and turns away. Behold, be fruitful and multiply. Wherefore be silent, and bring forth from the secret place that the father reveals to you. Establish Shaddai, of sixty, four hundred, thirty and the above [Hebrew: I' AaOLH, or ten burnt offerings] is five hundred.<sup>8</sup>

<sup>5</sup> There are five kinds of offerings described in the Old Testament (Leviticus 1:1-5:14): the burnt offering, the grain offering, the offering of well-being, the sin offering, and the offering with restitution.

<sup>6</sup> The context of this passage warrants the use of the term "fear."

<sup>7</sup> This reference describes the dimensions of heaven. See Job 11:9.

<sup>8</sup> The letters S' Th' L' are used here to represent the Gematria.

The man Job begets sons and daughters. There are five hundred of them.<sup>9</sup> Five hundred strong ones [Aberiem], 248 sons and 252 daughters. There are four more daughters than sons. Thus be fruitful and multiply (Hebrew: PRO ORBO).<sup>10</sup> By Gematria, the letters Tau Qoph are the name over be fruitful and multiply.<sup>11</sup>

Therefore, establish to petition the name. Thus, the course of the universe is five hundred years. It is treasured by Shaddai as the measure of heaven. Speak of heaven. According to Shaddai, there is not enough to serve. Remember Shaddai by the prophet of the nations seeing Shaddai. Behold the reverence of Shaddai. Be aided by the name Shaddai, protected from the evil spirits [Hamezieqien]. By protection of Shaddai, lodge and speak prayers of supplication. Therefore the name is written upon the Mezuzah.<sup>12</sup> Penetrate the iron over the Mezuzah. Proclaim and remember the name Shaddai to protect from the evil spirits, that is (Hebrew: IHOH BATH BSh MTz'FTz Sh'). Of the letter Shin of Shaddai, Shin is above [or "300 burnt offerings"] in the name of (Hebrew: IHOH). Of Shin above, (Hebrew: BATH BSh ShM HQDSh GDI) corresponds to (Hebrew: ID KOZO BMOK"SZ KOZO) written in the Mezuzah.<sup>14</sup>

Reveal the secret of the fourteen signs of the holy name. (Hebrew: KOZO HOIH) in reverse Aleph Beth. Thus Yod upholds Kaph, Kaph upholds Vau, Vau upholds Zayin, and Heh upholds Vau. Thus, (Hebrew: KOZO).

(Hebrew: BMOK"SZ ALHINO). Beth upholds Aleph, Mem upholds Lamed, Vau upholds Heh, Kaph upholds Yod, Teth upholds Nun, Zayin upholds Vau. Here are fourteen signs corresponding to the three names (Hebrew: H' ALHINO). Therefore, write fourteen letters for the sake of the two corresponding to (Hebrew: H' AL-HINO). Write Shaddai with Shin Daleth Yod.

The first Daleth corresponds to the back [or neck]. The Yod of Shaddai corresponds to the fathers, Jacob, Isaac, and Abraham. The final written words are (Hebrew: BATH BSh ShDI).<sup>15</sup> Beth, Shin, Qoph, Daleth, Mem, and Yod.<sup>16</sup> The beginning Yod Yod Aleph is the number of (Hebrew: AHIH),<sup>17</sup> When adding the numbers Resh, Tau, Vau, Samekh, Tau,<sup>18</sup> Israel proclaims Jacob to be Resh, Yod, Vau in number.<sup>19</sup> That is to say, take Resh, Tau, Vau, Samekh, Tau, from the fathers, Abraham, Isaac, Jacob, Israel, here is 203.<sup>20</sup> Combine thirteen letters from the three names of the fathers, and here is 210. Thus the signs of the fathers correspond to thirteen tributes.

There are three praises. Of the Aleph before the name are 63 aspects [Bechineth].<sup>21</sup> Therefore, see the God [El] of Abraham, God of Isaac, and God of Jacob, by El Shaddai. Also the secret of Shaddai is revealed by calculating Tau Qoph. The life of the fathers is 502 years. Abraham lived 175 years. Isaac lived 180 years. Jacob lived 147 years. Together, the years total 502.

Beth [with a value of 2] corresponds to heaven and Earth. In the course of 505 years, the fathers gather to them as the days of the heavens above the Earth. Make clear as the days of the heavens above the Earth. The course is 500 years as the lives of the fathers.

The letter Shin is in the house of prayer. First consider the correspondence to Jacob, that is written Israel.<sup>23</sup> Thus, praise in prayer.

<sup>9</sup> In the Book of Job of the Old Testament, it is noted that Job had seven sons and three daughters (Job 1:2). This name may also be Joab, who was a general in King David's army. There are a few stories of Joab involving children. In the Midrash, one tale depicts Joab slaying 500 warriors in Kinsali, the Amalekite capital.

<sup>10</sup> The Gematria of the letters of this phrase is 500.

<sup>11</sup> Tau is 400; Qoph is 100.

<sup>12</sup> The Mezuzah is a talisman attached to the doorpost. It contains a prayer written on a small scroll. Also, see Trachtenberg, *Jewish Magic and Superstition*, p. 145.

<sup>13</sup> BATH may be translated as "come forth" or "in you." BSh may be translated as "shame," but is likely interpreted as "by Shin." MTZ"PTz is a name. The Gematria value is 300.

<sup>14</sup> The name KOZO is considered the antithesis of YHVH, or "Tetragrammaton.\*" The numerical value of KOZO is 39. Also, see Joshua Trachtenberg's *Jewish Magic and Superstition*, p. 92.

<sup>15</sup> The Gematria of these letters is 1019.

<sup>16</sup> The Gematria of these letters is 456.

<sup>17</sup> The Gematria of Yod Yod Aleph is 21. This is the same value as the letters Aleph Heh Yod Heh.

<sup>18</sup> The Gematria of these letters is 1066,

<sup>19</sup> The Gematria of these letters is 216.

<sup>20</sup> These are the Gematria values of the names of the fathers: Abraham is 248; Isaac is 218; Jacob is 182. Also, the name Israel has a value of 531.

<sup>21</sup> In the text, it appears to read S"G (which is 63), however the lettering is a bit smudged.

<sup>22</sup> The numerical value of these two letters is 500.

<sup>23</sup> See Genesis 32-35, where Jacob's name was changed to Israel.

Proclaim the praise, speaking: Praised is the ruler above, and the chosen cast down to Earth. It is written, be cast out from heaven to Earth, the beauty of Israel. Prayers proclaim the glory. By prayer with the letters of glory, stay upon the path of the Lord. Therefore, by the nine fathers [Thesha'ah Bab], give the crown [Apher] in the place of prayer.<sup>24</sup> Of the days of the Messiah, give praise below the crown.

It is written in the *Book of Formation*, the letter Shin reigns.<sup>25</sup> Bind to the crown and bind therein the heavens. Therefore, fire resembles Jacob in heaven. By the letter Shin, create fire, and see fire therein. Thus, in the house of Jacob is fire corresponding to the letter Shin, as Jacob wrestled the angel of fire.

Also, the letter Shin has three branches, corresponding to the three names of Jacob, Israel, and Jeschuron [a periphrastic name of Israel]. The letter Shin is over the noble houses [BethiemAtzel].

It is written, the image engraved in the throne of glory resembles the image of a flying cherub. Come forth to Egypt. It is written, fly over as the cherub takes flight. Revere Israel by the hand of the strength. It is written to revere Israel, by the hand of the great grandfather [Seva]. Israel resembles Jacob over the sea. Sing the hymn unto Israel. The Lord reigns forever and ever. Therefore, resemble Jacob, according to the written truth. Give the truth to Jacob. According to this, do not go forth unto carved images [Phesolet]. The daughter, Dinah, was troubled by Shechem<sup>26</sup> and the maiden Aseneth,<sup>27</sup> daughter of Potipherah.<sup>28</sup> The tribes multiply to put forth the law.<sup>29</sup> Do not speak of idolatry. In the house of Jacob, written by Jacob, is the great name [Shem Ha-gadol] and the holy tzietz.<sup>30</sup> Take Mikal to become the wife of Potipherah.<sup>31</sup> Proclaim Joseph to take the daughter.

Around the Shin, twelve prayers divide, corresponding to the twelve tribes. The three divide and three tribes spread out as they go forth from Egypt.

The letter Daleth corresponds to the back [or neck], corresponding to Isaac. Straighten the back to unite the name of God. Daleth is the flesh of the back. All the flesh of the back corresponds to the back of the neck. Of all the flesh of the back of the neck, wring the neck. Therefore, shave the back, Place the strap upon the flesh. Inquire of Isaac. The letter Daleth is over the head in purple [argeman, a purple or reddish-purple]. Therefore, the letter Daleth corresponds to the neck.

Also, draw above and below, dwelling in the fourth firmament, the name in the Holy Temple [Beth Hamikadesh], thus the holy tabernacle [Meshikan] of four coverings. The first covering is sky-blue [Thekalet],<sup>32</sup> The second veil is of goat skin. The third is of ram's leather. The fourth covering is of Egyptian leather [Tachashim, seal, dugong, or badger skin].

In the lowest dwelling, Isaac is sacrificed upon the back of the altar of degrees [Mezabech Shel Ha'aleh], therefore corresponding to Daleth. It is written in the *Book of Formation*, reign with Daleth. Bind it tight and create Mars in the fifth firmament.<sup>33</sup> Close 10 the Sun, it receives the heat of the Sun to be dry as fire. Therefore, Daleth corresponds to Isaac, the rising of the Sun. Mars is dry as fire and appointed over heat, and over anger and wrath. Therefore, when God is angry, remember Isaac, as he is honored. It is written, remove the ashes from the burnt offerings.

<sup>24</sup> Apher actually translates "gray," "ash," or "meadow." It is probably a transposition for Phar.

<sup>25</sup> See passage 3:9 of the *SepherYetzirah*. This is presented on page 155 of Aryeh Kaplan's translation (*Sepher Yetzirah* (York Beach, ME: Samuel Weiser, 1990)).

<sup>26</sup> Dinah was the daughter of Jacob and Leah. Shechem was the name of a province, and the man for whom the province was named, who had raped Leah. Leah and her brothers then took severe revenge upon him. See Genesis 34:1-34:30.

<sup>27</sup> Aseneth was the wife of Joseph, son of Jacob and Rachel. The most famous bible story concerning Joseph is the tale of the coat of many colors (see Genesis 37:3-37:36), which results in his own brothers selling him into slavery in Egypt. He earned the good graces of the Pharaoh by his prophecies. The Pharaoh gave Joseph the name Zaphenath-paneah, as well as the hand of Aseneth in marriage. She bore him two sons, Manasseh and Ephraim.

<sup>28</sup> Potipherah was the father-in-law of Joseph, and a priest of On.

<sup>29</sup> "The twelve tribes of Israel are descended from the twelve sons of Jacob: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher.

<sup>30</sup> The tzietz is a shining plate or talisman worn on the forehead of the rabbi.

<sup>31</sup> Mikal was the daughter of Saul and wife of David. According to *The Oxford Companion to the Bible* (p. 546), the wife of Potipherah, Zuleika, attempted to seduce Joseph.

<sup>32</sup> This refers to a colored dye obtained from a mussel (helix janthina), termed cerulean purple. However, the term may also mean sky-blue, light blue, or azure.

<sup>33</sup> See *SepherYetzirah*, 4:9-4:10.

The Yod of Isaac corresponds to Abraham tested by ten trials.<sup>34</sup> Give in prayer near the side of the first house over the first name Abraham. It is written in the *Book of Formation*, the letter Yod reigns. Bind to the crown and create therein Virgo.<sup>35</sup> Abraham takes his beloved bride [Sarah] as virgin and form with the letter Yod. The perfection of the Lord [Kalelieh] is separated. Rise over by counsel from the perfection [Kalivoth] .<sup>36</sup> It is written, rise up to the perfection. It is written in contrast to the counsel, take instruction and correspond to perfection. Give counsel and speak to close friends. The father Abraham did not learn much from the book, but learned perfection is as two fountains or springs of wisdom.

Also, the letter Yod corresponds to Abraham lifting the hand of the Lord God. The Yod corresponds to the heart. It is written, the faithful reach out with the heart.

Also, the Yod corresponds to Abraham, as according to it, God foresees Abraham serves by ten trials. Create the universe by ten commandments. It is written of the history of the heavens and the earth, the name Abram became Abraham.<sup>37</sup>

The ten numbers are nothing. Thus one and two, three and four, five and six, seven and eight, nine and ten. Then all calculations repeat. Begin eleven, twelve, and so on. Then twenty is two times the letter Yod. Thirty is three times the letter Yod, and so on. Thus all calculations are perfection. Nothing is concealed by language. By ten numbers, speak and close the mouth to speak profoundly.

At first, the Shekinah precedes the universe by myriad myriads years, or as many years afterward. The glory of the universe is above or below, deep and profound. It is in the east and west, north and south. How great is the light. In darkness, obscure the firmament. Here is the letter Yod. At first is the letter Aleph. At the end is the letter Beth. Gimel is above. Daleth is below. Heh is to the east. Vau is to the west. Zayin is to the north. Cheth is to the south. The light of the letter Teth reveals light in the air. Darkness obscures all things. All is formed. It is in all and it is all. Bow down by all. Rise up and give thanksgiving in the heart. As the letter Yod bows down, the ancestors of Abraham go forth. Understand by the *Book of Formation*. Reveal over the Lord [Adon]. Place it in the bosom and kiss the head. Make a covenant.

Also, much more is revealed in the secret work of Berashith with help of Shaddai.

Also, the letter Yod corresponds to Abraham as Yod upholds Kaph. From Adam until Abraham is twenty generations. The universe was created by Yod. Bring forth small things, as Yod is diminutive. Yod is as a humble man, bowing down and rising up.

Also, make clear the reverence of Shaddai. Man serves God with love in the heart. Great is the reverence and devotion. Establish the heart. Keep the commandments. Rejoice in supplication to serve the creator of the universe. By rejoicing and reverence, serve the Lord in reverence and tremble in exaltation. It is written, serve the Lord by rejoicing. The heart rejoices to petition the Lord.

Revere Elohim and serve in fear of Gihenam and the day of judgment, of the suffering and torment. That is the reverence of Elohim. Judge and deliver retribution, as angered by the sins of man. Of every word, it is difficult to speak, Elohim, I do revere you and speak with great difficulty, very loudly at your feet. I shall not fall to rest, but journey to the house and revere you, lest I be punished. It is written, Elohim, judge me by reverence.

I revere Elohiel, speaking every word devoted in my heart. It is spoken, by the Lord Elohiel, revere and uphold the reverence of Elohim, not to fall from grace. In every place, revere Elohim and serve from the reverence.

Behold the reverence of the Lord. Serve in love, corresponding to the burnt offering. Be sustained in exaltation by the reverence of Shaddai, for not to revere is not to serve the Lord (That is not to serve).

Corresponding to the peace offering, fat [Cheleb] and blood is consumed [or burned]. The remainder is to the Lords [Leba'aliem]. The desire of the high priest [Kihenim] is the peace offering, bringing peace in the world. Serve from love and supplication, and strengthen the body. Give to him the Torah, of wealth and treasures and glory and understanding, revere Elohim. Serving in reverence is the foundation. Of the house of man [Aneshi Bethov], do not deprive support corresponding to the sin offering going over sins. There is great love from the petition and supplication from the reverence.

<sup>34</sup> see Genesis 22.

<sup>35</sup> See Sepher Yetzirah, 5:8.

<sup>36</sup> This term usually translates to "the inward, secret parts." This usually denotes the secret workings and affections of the soul. In this context, it probably means simply "perfection."

<sup>37</sup> See Genesis 17:5.

At this time, become wise and prosper. Of the love of the blessed, after, write the secret of the Merkabah. Let man be wise by reverence forever. Consider the wisdom of the world. By the glory, form the king of flesh and blood. Command the armies and go to battle to smite the enemies in the name of the Lord. Give reverence before going into battle. If there is not reverence enemies lay waste, prevailing over the land in every dwelling.

The king of all kings, God, exalts in reverence before going on all paths. The Lord is everywhere and in every place. He observes the good and wicked in every place. The worthy revere the Lord in righteousness. Unite the nations in order that the nation [not] be divided. Work for the sake of the heavens. Every path is created from the blessings. Establish the heart. It is written, satisfy the Lord. He is eternal, therefore established.

Blessed is the Lord. Command man to bind and calculate every season. Of the man who is a sinner or thief or adulterer of women, bind to consider much. Of the wisdom, this man is not to know and not to come near, disgraced in every dwelling created by the wisdom of the Creator.

Consider the wisdom that created the commandments, making reward for the love. Serve the Lord a little and serve much. Also, man considers forever not to forsake the wish of the Creator.

Bring the Lord of judgment [Ba'al Hadin] before the magistrates [Shellton]. Reveal that the magistrates rule over the necromancer [Ba'al Avob] and magician [Yida'avoni], or engage in demoniacal works [Ma'asheh Shedim] or works by the knowledge of the signs of the zodiac.<sup>38</sup> Do not be false or deceitful, as it is revealed the magistrates know all. Also, fear the works binding with an evil spell [Lechebierora'ath], lest [you] come forth to be judged before the magistrates.

God gives life to man in the heart. By the path of reverence, reveal all thoughts and understanding of all works. Lord over people and know to summon the Lord of judgment. Speak the words to end deceit. Rise up that the words may be true. It is written, those not pure will not rise up to know of the universe.

It is made known when shame is necessary. Speak, I will not do acts of iniquity, nor deceive by speaking or writing words, not to establish before the eyes. Thus, in every hour and minute, consider the love and search the heart. Examine the perfection. Keep the commandments and show reverence over the lifetime.

Of the root of benevolent acts [Chesiedoth, may refer to Has-sidism] measured previously, be judged by every word you write, of favor over all works.

Of the root of reverence, the words are difficult. Know you revere Elohim and perfection.

Of the root of supplication, rejoice in the heart in love of God. Rejoice in the heart from the petition of the Lord. Therefore, be loved and protected.

Of the root of the Torah, the most profound knowledge of the works of all words, it is written, all made by the Lord is good.

The root of the commandments is eight words, corresponding to the eight threads of the Tzitzith.<sup>39</sup> Write and remember all the commandments of the Lord.

The first thread corresponds to the eyes. Do not see without raising up the eyes. Do not brim with tears. After, the eyes do not close. Speak by the power of eyes, lest [you] forget the words seen. Cast down the eyes to salvation. Also, the Totephith is between the eyes.<sup>40</sup>

The second thread corresponds to the ears. Do not be deceived by hearing lies, nor hear the ending of words. Israel hears the decrees.

The third thread corresponds to the throat. Do not swallow all abominations. Make to eat matzoh and similar things.<sup>41</sup>

The fourth thread corresponds to the mouth. Let the tongue not speak words. Of all words written, [do] not labor to make the oath, [do] not deceive by words or speaking the name, [do] not make the oath and speak falsehoods. Also, the teeth are not white in the mouth, or the tongue articulate.

<sup>38</sup> Ba'al Avob is the Lord of Necromancy, The term "necromancer" may be defined as one who calls up spirits to learn of the future. Yida'avoni means "wizard" or "soothsayer." Ma'asheh Shedim are works of demons or works of violence destruction.

<sup>39</sup> A fringed garment or shawl, draped around the shoulders of one praying in a Jewish temple.

<sup>40</sup> An ornament worn by the Rabbi upon the forehead.

<sup>41</sup> Unleavened bread. The custom of eating matzoh on Passover originates from the days, of Moses. When the Jews were being liberated from Egypt, they did not have enough time to allow their bread to rise, therefore they baked unleavened bread.

The fifth thread corresponds to the hands. Do not lay the hand in sin and do not steal. Open the door with the hand. Bind the signs by the means of it.

The sixth thread corresponds to the feet. Do not walk about after strange Gods [Elohim Acheri], not stumble and fall. Walk after the Lord Elohim. Journey by all paths, as commanded by the Lord Elohim. Watch the feet as you walk to the house of Elohim.

The seventh thread corresponds to the skin [Ha'aroh].<sup>42</sup> Do not commit adultery. Be fruitful and multiply. Respect circumcision [Hamilah].

The eighth thread corresponds to the nose. Let it not be irritated or excited by the sweet scent of idolatry, nor desire the oblation. Smell the myrtle on the Sabbath, and similar things.

Man is to remember these eight things for all time. Let them be in the heart. Eyes first, ears second, throat third, mouth fourth, hands fifth, feet sixth, and skin seventh. Do not sin by them. The heart is with each. Consider thoughts of every one.

It is written in the Midrash, the congregation [Asepeh] diminishes and grows. Behold them equally over the years. Cast down to the battles. The first rise up and make the offering, fixing the crowns [or ornaments]. The first rise up, fixing the crowns. Reveal what is great. Speak, to ascend by the crowns. Of the wicked, smite the sinners rotting before smelling the scent of idolatry. The eyes close before the journey and the head turns away from the Lord in Gihenam.

The first threads of the Tzitzith are the strands of the greatest length and suitable to adorn. Of the first strand, speak not to deliver the strong ones [Geborim] to vanquish the uncircumcised [A'arelim]. The body is righteous to fulfill the commandments.

First, beginning in prayer. Second, the proclamations of the Torah. Third, opening the heart. Fourth, the nose smells the Fifth, the hands give righteousness. Sixth, consecration of the Torah and supplication before God. Seventh, the covenant of the body is suspended therein. Eight, the feet walk to the synagogue [Beth Kenesioth] and the house of study [Beth Midrashoth, another name for synagogue]. Therefore complete perfection.

The root of the reverence of the Lord is to forsake the pleasures of lust by the path of the reverence of the Lord. Do not revere the Lord for the sake of salvation of the universe, or being eternal. You just revere, lest not to be perfect before God in love.

As the commandments come into the hands, you labor over the works. Make as Abraham by sacrificing the son. It is written, at this time, know you revere Elohim. At this time, it is made known. Is it not so that before the secrets of the universe were revealed, the knowledge was not yet concealed in the belly [womb]? Speak, you are not tempted. Henceforth not to be tempted by all temptations. Also, the letter reveals by the word. The heart is perfect by all commandments, as it is not necessary to be tempted. At this time, know the Lord is great. All to Elohim.

Also, by the name Aloah, Joseph spoke: Elohim, I show reverence to you. It is difficult to rise up and go forth to you by the feet. Indeed Elohim. I revere you. My sons endure in famine and the wrath of El. You, the Lord, are revered. It is difficult to rise up, lest reveal not to dwell and be slayed. However, he spoke of reverence of Elohim with devotion in the heart. He spoke to the Lord, I honor you in reverence. You, the Lord, by the holy words. The weight is upon the heart. Consider before the reverence of the Lord. I revere you, the Lord. Surely, take up your son Isaac in the name of God. Take up Nephesh and consider the power [A'atzem]. Come to bind, as a word. It is difficult to rise up, through that beyond desire.

The root of love is to cherish the Lord. The Nephesh is filled with love. You rejoice by passing over the pleasures of the body. Reign over the pleasures of the universe. Love is rejoicing in strength. Strengthen the heart. Consider always how to create de-sire of God. Bring forth pleasure, walking as women before the love of the Creator. More in youth and passing of the days, many women do not come before El. From desire of the Lord El, the heart burns to rise up to the Lord. From much love and desire, rise up to the Lord. Of the lightning of the early rain [Ivoreh Kachetz, or arrows of the archer], benefit much from all without making desire of the Creator. The body is kept in purity and holiness by the love.

<sup>42</sup> This may also mean "bare skin" or "nakedness." It is obvious from the context here that this refers to male genitalia. matzoh.

Phineas betrayed the body and slayed Zimri.<sup>43</sup>

As Abraham, place the hand to the highest when below. Until the shoe latchet [Sherok Na'al], Elishah did not desire to receive from Na'aman, and loved the heavens in the heart as flames.<sup>44</sup>

Bind the divisions, not seeing women there and not from the word cast forth. End the words. Toil and labor, making favor of the Creator. Delight by praises to fulfill desire. Rejoice to cherish the Lord.

The root of humility is to go away from the glory and be praised when returning before the Rabbi. It is revealed, gather the friends of the Rabbi to sleep. Know when to rest. Lie down after hard labors. Know when not to toil. Speak thus of labor and desire. Give glory to the friend, but do not speak of young women.

It is written, of you who send forth to journey, speak to send forth. Do not speak to send forth before the heretics [Mieniem], not speaking by the authority in the place. They are also humble. Go before the name of the friend, the house of praise [Beth Chelel] to the house of heaven [Beth Shemiya]. The friend senses [or experiences] and stops speaking. All are able to diminish the glory. Great is the glory to revere the name.

It is written, honor the Lord with the reverence in the eyes to condemn. When seeing humility, there is no desire to go before God. Great is he. Go before Shemethbiyesh (Hebrew: ShMThBI-ISH). Be humble before the great Shemethbiyesh. From honoring them, go before the Lord.

When proclaiming, man learns of El, Rabbi Shemethbiyesh proclaims. Do not praise man much before and much after, and not speaking much. Speak thus, as it is written. Speak to him to learn of Rabbi Eleazer over Rabbi Jochanan Ben Zeketzi.<sup>45</sup>

The friend is permitted. El beholds the heart of man himself. When you praise, do not praise the body. It is written, praise the enemy [Zer, or stranger], and not the mouth, but only of the friend. Learn to teach. From the teacher, be able to praise the body. Speak of the perfection of Ahieh. Watch the path of the Lord. Declare the strength to rise up to the high place [Bemah],<sup>46</sup> Lengthen the days and show them the high place. Also, lengthen their days.

Keep all the commandments in secret. In secret, go with Elohim. When keeping them, know how to work before all, such as in prayers, and by the Tzitzith. Of envious writers [Sopheriem], increase the wisdom and the commandments. All are able to make commandments for the sake of the heavens.

Speak of the righteous, you are righteousness by every commandment. Do not be occupied by other matters. Place the love of the Creator in the heart. Reverence is necessary before him. Be skillful making the commandments. Rejoice before El and speak the final words.

In every place and in the synagogue [Beth Hakeneseth, house of gathering or assembly], stand in awe before the Shekinah. Establish the heart only to him. Do not withhold passage, as there is disgrace before making the covenant. He is angered when man is not seen to revere, lest [you] make it known to human beings to be disgraced.

All passes forth, that which brothers [Shachiyem] make. Do not make labor double [or multiply]. Every man toils before the king and before woman. The Creator of the commandments sees before the king. By splendor, the king finds favor in the eyes; however, women are forbidden to see. Speak, it is forbidden for the wife of man to see even the face of the Lord. When preventing sickness [Dothek],<sup>47</sup> do not see before the women. The labor doubles.

Know all the increased words are brought into the hands of the sinner. Consider the suffering of the loss of commandments corresponding to labor. Let all works be for the sake of the heavens. It is good to possess more from them of the brilliance. When you make them, be happy in the world. Good things come to you forever.

<sup>43</sup> Phineas was the son of Eleazer and grandson of Aaron. Also, another Phineas was the son of the high priest Eli, see Samuel I 1:3. The time frame here appears to be appropriate. Phineas was said to be a "scoundrel" and an "idolater" (Samuel I 2:12). See Kings I 16:9.

<sup>44</sup> Elishah was a prophet and the companion and successor of Elijah. See Kings I and II. Na'aman was the Syrian commander of King Aram's army. See Kings II 5:1-

<sup>45</sup> According to Kaplan, in the introduction of his translation of the Sepher Yetzirah, Rabbi Yochanan ben Zakkai lived in the years 47 B.C.E.-73 B.C.E. (p. xvi).

<sup>46</sup> This generally describes a hill or high place, usually dedicated to religious worship

<sup>47</sup> A term meaning sickness, usually referring to a woman's menses.



They come from the assistance of the Lord, who created the heavens and Earth.

The secret is reverence of the Lord. Of the secret work of Be-rashith, Isaac speaks, it is not necessary to begin the Torah, but only restore this to you. Begin by Berashith. Because of that, speak of the power of works revealed to people. All was created in order to know and understand and make wise by the greatest and most wondrous works.

Bear witness there is none as, and there is none other than. I write the book to proclaim the secrets and reveal the strength of the creator of the universe. Man is happy to learn the secrets. Revere the Lord. Shelter him, dividing the universe. Come and write over the mouth of the gates of all that is above. Know of the unity of God. Of the glory, give the heart over to reverence. Bow down to him. He is one and there are not two of him. Blessed is he.

Aleph is as God. It is first and last. He is king over all the universe. There is no other unto him. In as much as the Aleph is first of the letters, God is first of all the Malachim. The Aleph is first. The calculation is small. There is none less than. Thus a myriad calculations.

Aleph is the first letter of the word Achad [one] and Aleph is the last letter of the word Rebova [myriad]. Speak of one Achad [Achad Chad] and a myriad Rebova [Rebova Rebov].

It is written by Ezekial, the first word is El Achad. By Daniel, it is written of a myriad myriads [Rebov Rebovon] before existence. The Aleph fell, as it is the first to designate one. Speak Achad Rebova [one myriad]. The Aleph fell, as it is at the end of Rebova. Speak Rebov. Human beings know it is first. There are none second to it. It is first and it is last.

Aleph is the beginning of calculations and the end of calculations. Also, Aleph begins the alphabet, as Aleph, Beth, Gimel, Daleth. Aleph is at the end, as Aleph, Tau, Shin, Resh, Qoph, Tzadik, Peh, Ayin, Samek. It is proclaimed by three letters, Aleph Lamed Peh.

Aleph is the letter of the larynx. Lamed is the letter of the top of the tongue, in the center of the palate.<sup>48</sup> Peh is the letter of the lips.

Aleph begins in the throat. Of the larynx and the tongue, it is in center of the palate. By the tongue and the lips, to speak. Let it be known that Achad is first [Rashon], middle [Amtza'a], and last [Acheron]. The last Aleph is turned away [or opposite] from the rest of the letters. The Achad is in the universe. Create the universe turned away from the universe. Speak and revere the power [Avon].

Do not understand, as foreseen by the destruction [Cherben] of the Beth. Speak, do not permit destruction in the world. Hide the face from it. Know that, in the beginning, to create the universe. Indicate the destruction of the Beth. The Beth of Berashith is the great Beth Rashith [First Beth, or first temple] of the Holy Temple [Beth Makadesh], written therein upon the heavens of the first place of the most holy.

Through the gate of Earth, falling [Hiethah] to chaos [Tohu Vobohu] by the written word [Thibeth] in the middle. By Gematria, Tau Yod, indicating the first house [Beth Rashon], serves 410 years to fall.<sup>49</sup> By Gematria, Tau Koph [420] indicates the second house [Beth Sheni], serving 420 years in chaos. Tau Lamed [430] indicates two temples, both serving for 430 years: That is to say, Tau Yod, Tau Koph (Hebrew: ShKNThI) is in the middle of (Hebrew: ShKIN).<sup>50</sup> Here is Tau Yod also in the letters (Hebrew: ShKNThI).

Also, Tau Koph is in many places, indicating the destruction of the Beth. In time, make known Beth Rashith in the beginning of the universe. Remember the destruction of the Beth to destroy all that is created. The Lord alone is sublime.

All created by Beth are in pairs. Two worlds, heaven and Earth. Mountains and hills, seas and rivers. Gihenam and the Garden of Eden. Leviathan and Nechesh Beriech. The Sun and the Moon. Man and woman. Wickedness and righteousness. Man has two eyes, two ears, two nostrils, mouth and tongue, two hands, two feet and sides, so on and so forth.

The Lord El distinguishes Beth, revealing one division. Make known to all, there is a pair. Therefore, opened by the outer Beth, he is one in the kingdom. Blessed is he.

<sup>48</sup> The palate is considered the seat of taste, which may be taken as a metaphor for the seat of perception.

<sup>49</sup> Tau Yod, by Gematria, is 410.

<sup>50</sup> This a discussion of Hebrew suffixes.

According to Shem (Hebrew: Sh"m), Aleph is the first of the letters. Aleph begins the name (Hebrew: ADNI); however Yod begins the chosen name (Hebrew: YHVH). It is recognized. Aleph Vau Melaphom makes known the universe was created by the ten commandments and filled all.

Also, recognize Aleph Vau. Above is the punctuation point of Vau. The punctuation point is below Aleph.<sup>51</sup> Thus, Aleph, Ka-matz,<sup>52</sup> Patah,<sup>53</sup> Aleph, Hatef,<sup>54</sup> Kamatz, Aleph, Hatef, Patah Aleph, Vau.<sup>55</sup>

Of the seven above, recognize Aleph Vau. Reveal it is united above the seven firmaments. He is the ruler of all (and therefore, the name of Aleph). The name Ahieh is the beginning of the ten sephiroth, above to below. Adonai is the end of the ten sephiroth, beginning by Aleph. Aleph is first of all letters and end of letters, before Tau Shin Resh Peh. Complete to see every one by these letters.

Recognize all the most holy names. Yod begins the chosen name (Hebrew: YHVH). You are not able to write Aleph without the first Yod and also all the vowels.<sup>56</sup> Recognize the letter. It is not able to exist without Yod Vau, that Yod, Cholem [a Hebrew vowel corresponding to the Latin "O"] or Melaphom or Chiroq [a Hebrew vowel indicating the sounds "ee" and "i," as in "slip" or "sleep"].<sup>57</sup>

Reveal by Yod, create ten sephiroth, the universe in the middle, and the universe at the bottom—of Aleph itself, Sheva, Tzeri, Pethach, Chiroq, Cholem, Melaphom, Cheteph, Pethach (Hebrew: QO), Petach, Sheni, Yod, Sheva, Hatef, Patah (Hebrew: QO). When the Yod is below Kametz with Yod above. Of Vau, Cholem with the middle Yod (Hebrew: QO), Melaphom, as when above the line, Chiroq without the line, Sheva or Tzeri with the line. Of three letters (Hebrew: SGL). Aleph by itself, Yod Vau Yod.

It is written of the name (Hebrew: HOIH). Reveal the Lord is one and created all the universe, the highest, middle, and lowest, filling all. There is not a vowel placed or the covenant [Hebreh] without him. Blessed is he. He is one above the seven firmaments and he rules over all.

Consider the one God [El Achad] for many myriad myriads [Reba Rebeben] years. In the beginning of the universe and in the worlds [A'avolemoth], you see by them and by them, the splendor and glory. Speak in the heart. Human beings are not to consider the glory of the kingdom. Create the universe, that it is to pass. Complete the understanding of El in the heart in reverence. Serve in truth with the perfect heart, and goodness to them all the days.

The Lord [Adon] spoke, all come forth from the Ruoch of the holy spirit [Ruoch Kadesh]. It is the first of all the covenants of man. From the word, Ruoch comes forth from the mouth. Therefore, spirits are not shut up by the worthy in silence.

The tractates on fasting [Tha'anieth, or self-humiliation] are in the *Book of Formation*.<sup>58</sup> Here are words of the Ruoch of fire and water.<sup>59</sup> From the word, man presses the lips. By force, the voice goes forth. Sparks go forth by the Ruoch. Therefore it is spoken, as a hammer smashing rocks. Sparks go forth from stones. Fire comes from the power of the sparks coming from the mouth. Therefore, it is written, is it not so the power of the word is as fire? Here is power from the voice of man, the Ruoch of water, the heat of the fire in every dwelling. From the word, fire consumes fire. Therefore, speak of how to create fire and water. The Ruoch is the glory of Elohim, the secret word. From blessings over the days, all exist by words.

<sup>51</sup> Portrayed by an Aleph with a dot beneath it.

<sup>52</sup> A Hebrew sublinear vowel in the form of a small mark or dot beneath the letter to indicate the sound of "a," as in "father" (long kamatz), or "o" as in "short" (short kamatz).

<sup>53</sup> A Hebrew vowel to indicate the sound of "u," as in "but."

<sup>54</sup> A short vowel mark to indicate the sound of a, e or o.

<sup>55</sup> The Aleph has a dot beneath it.

<sup>56</sup> The letter aleph is actually four yods in the form of an X.

<sup>57</sup> Hebrew: AO—the vau has a dot at the top; AI—the aleph has a dot below it; AO—the vau has a dot at the middle.

<sup>58</sup> There is no text concerning fasting or self-humiliation in the modern English translations of *Sepher Yetzirah*. Tha'anieth is probably an error. See *Sepher Yetzirah*, 1:14.

<sup>59</sup> See *Sepher Yetzirah*, 1:14