

# The Path of the Names

Writings by Abraham ben Samuel Abulafia

Edited by David Meltzer



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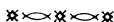
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## INTRODUCTION

Some measure of the completeness with which the mystical passion took hold of Abulafia's spirit is revealed in his serious attempt to convert Pope Nicholas III to Judiasm. His family was one of the most distinguished in Spanish Jewry—it is still in existence in Palestine and elsewhere—and his incredible activities aroused the curiosity and animosity of his contemporaries. Especially did he leave his impress on the Kabbalah, creating a whole school of disciples. Abulafia developed a system which had much in common with Indian Yoga. "His teachings can be put into effect by practically everyone who tries," writes Professor Scholem, the greatest living authority on Kabbalah. "That is probably one of the reasons why the kabbalists refrained from publishing them." He represented himself as the Messiah both to Christians and Jews. As a result of his own spiritual experiences and researches, he gave a new interpretation to the function of the Messiah, which he declared himself prepared to fulfil; but, as the following confessions indicate, it seems to have comprised the propagation of a method of individual spiritual regeneration rather than of political salvation. Abulafia's account has been combined with that of an anonymous disciple who reflects the immense influence of the master.



It has been my purpose in all that I have written to reach that which I shall reveal to you herein. I was born at Saragossa in the Kingdom of Spain, where I dwelt until I was weaned, with my mother, brothers and sisters. I grew up on the Ebro, which is the river passing between Saragossa and Tudela; and I began to study Scriptures with commentaries and grammar

with my father and teacher of blessed memory. In addition I learned a little Mishna and a little Talmud with him; for most of what I learnt comes from him. But when I was eighteen years old he died.

I remained in Spain for two more years after the death of my father. Then when I was twenty years old, the spirit of the Lord roused me and set me on the move; and I went forth from there to the Land of Israel by land and sea; for it was my purpose to go to the River Sambatyon.\* But I could go no further than Acre. So I departed by reason of the strife that increased between the Moslems and the Crusaders, and I returned through the Kingdom of Greece where I was married.

Then the spirit of the Lord roused me and I took my wife with me and set my face to reach my people. My desire was to learn Torah; and when I was in the city of Capua, five days' journey from Rome, I found a worthy man, wise, understanding, a philosopher and experienced physician. His name was Rabbi Hillel of blessed memory; and I made companionship with him, learning from him something of the science of philosophy. Straightway it became exceedingly sweet to me and I endeavored to achieve the knowledge of it with all my strength. I devoted myself to it by day and night; and my desire was not satisfied until I had studied Maimonides' *Guide to the Perplexed* many times. I also taught it in many places; to four students in Capua, but they took to bad courses, for they were young fellows without knowledge. At another place there were ten and not one of them succeeded. At Azriepo there were four, who also did not succeed; for views are very different among men, and all the more so as regards the

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\* A mystical river that plays an important role in Jewish legendry. In an autobiographical letter, Eldad the Danite, a picturesque globe-trotter who flourished in the ninth century, writes, "Now the breadth of the Sambatyon River is two hundred cubits; the waters are glut with large and small stones and the noise they make sounds like a great storm and during the night the sound of it is heard a day's journey away. The river runs and the stones and sand rumble during the six weekdays, but it rests on the seventh day and is quiet until the close of the Sabbath."

depths of wisdom and the secrets of the Torah. I found not a single one among them who was worthy of being given even the chapter headings of the actual truth.

In Rome I taught the two elders, Rabbi Zedekiah and Rabbi Isaiah, my friends of blessed memory. They succeeded therein somewhat but passed away, for they were very old. In Barcelona there were two. One was old and went by the name of Rabbi Kalonymos of blessed memory, a great man; and the other was an intelligent and understanding and very worthy youth of good family, whose name was Rabbi Judah, known as Solomon, who succeeded therein very greatly. At Burgos there were two, a rabbi and a student. The rabbi's name was Moses Sianpo of blessed memory, a great, wise and worthy man; that of the student was Rabbi Shem Tob, also a fine and good lad, but his youth made him unsuitable for the study, so that neither he nor his master learnt more from me than a few external traditions.

At Celi there were two, one of them Rabbi Samuel, the prophet, who received certain kabbalistic traditions from me, and the other Rabbi Joseph Gikitila (one of the leading kabbalists of the thirteenth century), who undoubtedly succeeded to a remarkable degree in what he learnt from me, and who added from his own knowledge and power; and the Lord was with him. And in this town, to be sure, where I am today, namely Messina, I found six men and I was the seventh. From me they learnt for a very short while, and each of them received from me as much as he could absorb, whether little or much. But they all parted from me with the exception of the first; and he is the first cause of all that each of his companions learnt from me. His name is Rabbi Saadiah bar Isaac Sinalmafi of blessed memory; he was followed by Rabbi Abraham ben Shalon, who was followed by his son Jacob, and he in turn by his friend Isaac, who was also followed by a friend of theirs. Three of them were of three grades of initiation, and three of lower grades of initiation. The name of the seventh was Rabbi Natronai, the Frenchman, of blessed memory, and the grades of initiation and revealed knowledge vanished at once, and he diverted it from them. The reasons for this were in the nature of their wills and temperaments; then there were some that

were accidental and some that were inevitable.

Now when I was thirty-one years old, the Lord awakened me from my sleep in the city of Barcelona. I studied *The Book of Creation* (one of the earliest kabbalist or possibly pre-kabbalist works in Hebrew literature) with its commentaries; and the hand of the Lord was on me and I wrote a book that was wiser yet than those, and books of strange prophecies. My spirit became quick within me, and the spirit of the Lord reached my mouth and the Holy Spirit worked through me so that I manifested many dread and awful sights with signs and wonders. And on account of them jealous sprites gathered around me and I saw imaginary things and errors; and my ideas were confused because I found no man of my kind to teach me the way to go. Therefore I did grope like a blind man at noon for fifteen years, with Satan at my right hand to lead me astray; and I became crazed at the things my eyes saw, fifteen years ere the Lord, vouchsafed to me knowledge and counsel.

From the year 1281 to 1285 the Lord was with me to deliver me from all troubles. At the beginning of the year 1285 the Lord brought me into the Holy Temple (i.e., I became fully acquainted with the whole of mystic lore) and that was the time when I completed this book which I wrote here at Messina for my precious, honorable, wise and understanding pupil, who longs to know the incorruptible Torah, namely Saadia, who is the first-mentioned of my seven disciples. I wrote the book because I do see that he loves me greatly and in order that it may serve as a memorial of what he learnt with me.

For forgetfulness is always present, and also I know that if he possesses the book, it will be useful to his companions aforementioned, for their understanding; likewise for those resembling them as concerns the greater part of what is written therein. And I know that were it not for the matter of false visions, the aforementioned would not have departed from me; and the false visions which were the cause of their departure were for me myself divine trials to make me aware of my qualities and to try me, in order at last to give light to the eyes of my heart.

For on account of them I guarded my mouth and tongue

and restrained them from speech and my heart from purposeless thought. I returned unto the All-Present, who is worthy of such return; and I kept the covenant made, and I recognized and grasped what had been too much for me before this time. Therefore I praise the name of my God and the God of my fathers, who did not forsake His loving kindness and truth at any time, in whose mercies I trust. He set in my heart by His grace that which is too wondrous for me.

For it came into my mind, when I saw the happenings that were coming about in the world, to bring back the heart of the fathers to the sons, and the hearts of the sons to the fathers (i.e., to act as the Messiah).

There is no doubt that among the Christians there are certain sages who know this secret. They spoke to me in secret and revealed to me that this was their opinion without any doubt. Thereupon I reckoned them likewise among the pious of the nations of the world. And there is no point in paying attention to the fools of any nation; for the doctrine is given only to those who know.

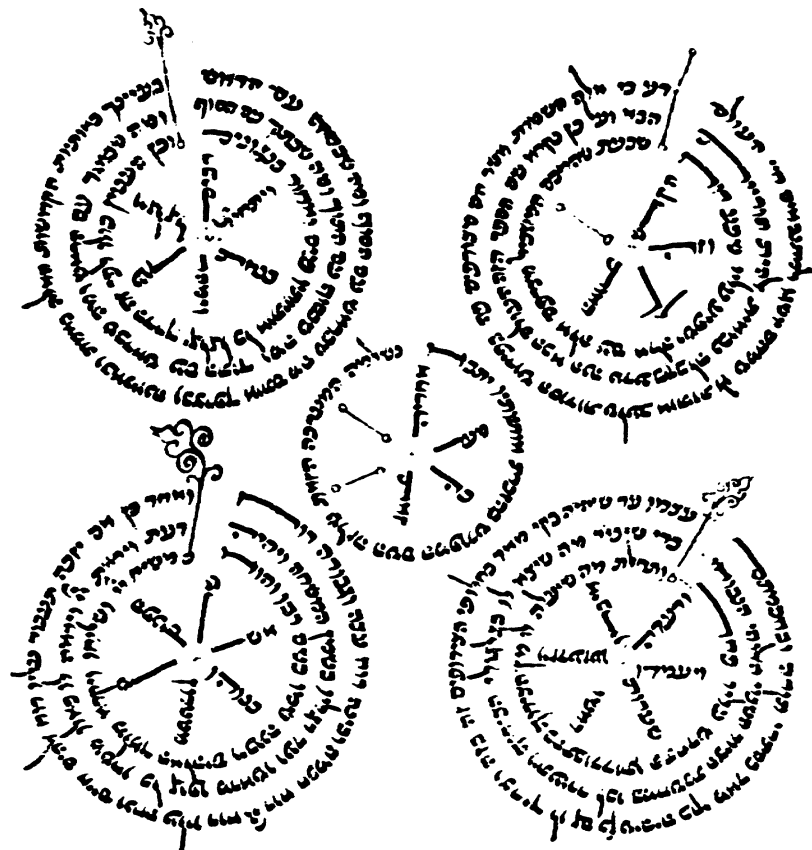
At thirty-nine, after having studied diligently the secrets of the Kabbalah for nine years, I wrote my first real prophetic book, which I entitled *The Book of the Righteous*. The year—5039 since the Creation, the place—Patras, Greece. A year later, under very trying circumstances, I came to write *The Book of Testimony*. I had been inspired by the Lord to go to Rome and there to convert Pope Nicholas III to Judaism. On the way I passed through Trani where I was beset by a band of ruffians who had been incited by malevolent Jews, and only through the intervention of God did I manage to escape them. Next I passed through Capua where I stayed long enough to compose *The Book of Life*. Finally, in the month of Ab, ten years after having left Barcelona, I arrived in Rome.

My plans were to look up the Pope the day before Rosh Hashana, 1280. The Pontiff, however, who was then in Suriano, a day's distance from Rome, upon being informed of my coming, arranged for a stake to be erected near the inner gate of the town so as to be spared the inconvenience of an audience with me. When I heard of these solicitous preparations in my behalf, I retired to a lonely chamber where I

beheld the most wondrous visions. It was then that I composed *The Book of Testimony*, a sacred confirmation of my constant alacrity to give my life for God's commandments, and of His promptitude in rescuing me from my enemies. I proceeded to Suriano. But just as I was passing through the outer gate a herald came running toward me and announced that the Pope had died suddenly during the preceding night. Returning to Rome two days later, I was seized by some Franciscan friars and imprisoned for twenty-eight days, being finally released on the first day of Heshvan.

Such have been the glorious miracles that the Lord has wrought with me and his faithful servants.

I.



From: SHA'EREI ZEDEK [*Gates of Justice*]

Written by an anonymous disciple of Abulafia, c.1295

I, so and so, one of the lowliest, have probed my heart for ways of grace to bring about spiritual expansion and I have found three ways of progress to spiritualization: the <sup>①</sup>vulgar, <sup>②</sup>the philosophic, and the <sup>③</sup>Kabbalistic way. The vulgar way is that which, so I learned, is practiced by Moslem ascetics. They employ all manner of devices to shut out from their soul all 'natural forms', every image of the familiar, natural world. Then, they say, when a spiritual form, an image from the spiritual world, enters their soul, it is isolated in their imagination and intensifies the imagination to such a degree that they can determine beforehand that which is to happen to us. Upon inquiry, I learned that they summon the Name, AL-LAH, as it is in the language of Ishmael. I investigated further and I found that, when they pronounce these letters, they direct their thought completely away from every possible 'natural form', and the very letters ALLAH and their diverse powers work upon them. They are carried off into a trance without realizing how, since no Kabbalah has been transmitted to them. This removal of all natural forms and images from the soul is called with them *Effacement*.

The second way is the philosophic, and the student will experience extreme difficulty in attempting to drive it from his soul because of the great sweetness it holds for the human reason and the completeness with which that reason knows to

embrace it. It consists in this: That the student forms a notion of some science, mathematics for instance, and then proceeds by analogy to some natural science and then goes on to theology. He then continues further to circle round this centre of his, because of the sweetness of that which arises in him as he progresses in these studies. The sweetness of this so delights him that he finds neither gate nor door to enable him to pass beyond the notions which have already been established in him. At best, he can perhaps enjoy a (contemplative) spinning out of his thoughts and to this he will abandon himself, retiring into seclusion in order that no one may disturb his thought until it proceeds a little beyond the purely philosophic and turns as the flaming sword which turned every way. The true cause of all this is also to be found in his contemplation of the letters through which, as intermediaries, he ascertains things. The subject which impressed itself on his human reason dominates him and his power seems to him great in all the sciences, seeing that this is natural to him (i.e. thus to ascertain them). He contends that given things are revealed to him by way of prophecy, although he does not realize the true cause, but rather thinks that this occurred to him merely because of the extension and enlargement of his human reason . . . But in reality it is the letters ascertained through thought and imagination, which influence him through their motion and which concentrate his thought on difficult themes, although he is not aware of this.

But if you put the difficult question to me: "Why do we nowadays pronounce letters and move them and try to produce effects with them without however noticing any effect being produced by them?"—the answer lies, as I am going to demonstrate with the help of *Shaddai*, in the third way of inducing spiritualization. And I, the humble so and so, am going to tell you what I experienced in this matter.

Know, friends, that from the beginning I felt a desire to study Torah and learned a little of it and of the rest of the Scrip-

ture. But I found no one to guide me in the study of the Talmud, not so much because of the lack of teachers, but rather because of my longing for my home, and my love for father and mother. At last, however, God gave me strength to search for the Torah, and I went out and sought and found, and for several years I stayed abroad studying Talmud. But the flame of the Torah kept glowing within me, though without my realizing it.

I returned to my native land and God brought me together with a Jewish philosopher with whom I studied some of Maimonides' *Guide to the Perplexed* and this only added to my desire. I acquired a little of the science of logic and a little of natural science, and this was very sweet to me for, as you know, "nature attracts nature". And God is my witness: If I had not previously acquired strength of faith by what little I had learned of the Torah and the Talmud, the impulse to keep many of the religious commands would have left me, although the fire of pure intention was ablaze in my heart. But what this teacher communicated to me in the way of philosophy (on the meaning of the commandments) did not suffice me, until the Lord had me meet a godly man, a kabbalist who taught me the general outlines of the Kabbalah. Nevertheless, in consequences of my smattering of natural science, the way of Kabbalah seemed all but impossible to me. It was then that my teacher said to me: "My son, why do you deny something you have not tried? Much rather would it befit you to make a trial of it. If you then should find that it is nothing to you—and if you are not perfect enough to find fault with yourself—then you may say that there is nothing to it." But, in order to make things sweet to me until my reason might accept them and I might penetrate into them with eagerness, he used always to make me grasp in a natural way everything in which he instructed me. I reasoned thus within myself: There can only be gain here and no loss. I shall see; if I find something in all of this, that is sheer gain; and if not, that which I have already had will still be mine. So I gave



in and he taught me the method of permutations and combinations of letters and the mysticism of numbers and the other 'Paths of the book *Yetzirah*.' In each path he had me wander for two weeks until each form had been engraven in my heart, and so he led me on for four months or so and then ordered me to 'efface' everything.

He used to tell me: 'My son, it is not the intention that you come to a stop with some finite or given form, even though it be of the highest order. Much rather is this the 'Path of the Names': The less understandable they are, the higher their order, until you arrive at the activity of a force which is longer in your control, but rather your reason and your thought is in control.' I replied: "If that be so (that all mental and sense images must be effaced), why then do you, Sir, compose books in which the methods of the natural scientists are coupled with instruction in the holy Names?" And he produced books for me made up of (combinations of) letters and names and mystic numbers (*Gematrioth*), of which nobody will ever be able to understand anything for they are not composed in a way meant to be understood.

He said to me: "This is the (undefiled) 'Path of the Names'."

And indeed, I would see none of it as my reason did not accept it.

He said: "It was very stupid of me to have shown them to you."

In short, after two months had elapsed and my thought had disengaged itself (from everything material) and I had become aware of strange phenomena occurring within me, I set myself the task at night of combining letters with one another and of pondering over them in philosophical meditation, a little different from the way I do now, and so I continued for three nights without telling him. The third night, after midnight, I nodded off a little, quill in hand and paper on my knees. Then I noticed that the candle was about to go out. I rose to put it right, as oftentimes happens to a person awake. Then I saw that

the light continued. I was greatly astonished, as though, after close examination, I saw that it issued from myself. I said: "I do not believe it." I walked to and fro all through the house and, behold, the light is with me all the while. I said: "This is truly a great sign and a new phenomenon when I have perceived."

The next morning I communicated it to my teacher and I brought him the sheets which I had covered with combinations of letters.

He congratulated me and said: "My son, if you would devote yourself to combining Holy Names, still greater things would happen to you. And now, my son, admit that you are unable to bear not combining. Give half to this and half to that, that is, do combinations half of the night, and permutations half of the night."

I practiced this method for about a week. During the second week the power of meditation became so strong in me that I could not manage to write down the combinations of letters (which automatically spurted out of my pen), and if there had been ten people present they would not have been able to write down so many combinations as came to me during the influx. When I came to the night in which this power was conferred on me, and midnight—when this power especially expands and gains strength whereas the body weakens—had passed, I set out to take up the Great Name of God, consisting of seventy-two names, permuting and combining it. But when I had done this for a little while, behold, the letters took on in my eyes the shape of great mountains, strong trembling seized me and I could summon no strength, my hair stood on end, and it was as if I were not in this world. At once I fell down, for I no longer felt the least strength in any of my limbs. And behold, something resembling speech emerged from my heart and came to my lips and forced them to move. I thought—perhaps this is, God forbid, a spirit of madness that has entered into me? But behold, I saw it uttering wisdom. I said: "This is indeed the spirit of wisdom." After a little while my natural strength

returned to me. I rose very much impaired and still did not believe myself. Once more I took up the Name to do with it as before and, behold, it had exactly the same effect on me. Nevertheless I did not believe until I had tried it four or five times.

When I got up in the morning I told my teacher about it and brought him the sheets which I had covered with combinations of letters.

He said to me: "And who was it that allowed you to touch the Name? Did I not tell you to permute only letters?" He spoke on: "What happened to you, represents indeed a high stage among the prophetic degrees." He wanted to free me of it for he saw that my face had changed.

But I said to him: "In heaven's name, can you perhaps impart to me some power to enable me to bear this force emerging from my heart and to receive influx from it?" For I wanted to draw this force towards me and receive influx from it, for it much resembles a spring filling a great basin with water. If man (not being properly prepared for it) should open the dam, he would be drowned in its waters and his soul would desert him.

He said to me: "My son, it is the Lord who must bestow such power upon you for such power is not within man's control."

That Sabbath night also the power was active in me in the same way. When, after two sleepless nights, I had passed day and night in meditating on the permutations or on the principles essential to a recognition of this true reality and to the annihilation of all extraneous thought—then I had two signs by which I knew that I was in the right receptive mood. The one sign was the intensification of natural thought on very profound objects of knowledge, a debility of the body and strengthening of the soul until I sat there, my self all soul. The second sign was that imagination grew strong within me and it seemed as though my forehead were going to burst. Then I knew that I was ready to receive the Name. I also that Sabbath

night ventured at the great ineffable Name of God (the name JHWH). But immediately that I touched it, it weakened me and a voice issued from me saying: "Thou shalt surely die and not live! Who brought thee to touch the Great Name?" And behold, immediately I fell prone and implored the Lord God saying: "Lord of the universe! I entered into this place only for the sake of heaven, as Thy glory knowest. What is my sin and what my transgression? I entered only to know Thee, for has not David already commanded Solomon: Know thy God of thy father and serve Him; and has not our master Moses, peace be upon him, revealed this to us in the Torah saying: Show me now Thy way, that I may know Thee, that I may find there grace in Thy sight?" And behold, I was still speaking and oil like the oil of anointment anointed me from head to foot and very great joy seized me which for its spirituality and the sweetness of its rapture I cannot describe.

All this happened to your servant in his beginnings. And I do not, God forbid, relate this account from boastfulness in order to be thought great in the eyes of the mob, for I know full well that greatness with the mob is deficiency and inferiority with those searching for the true rank which differs from it in genus and in species as light from darkness.

Now, if some of our own philosophizers, sons of our people who feel themselves attracted towards the naturalistic way of knowledge and whose intellectual power in regard to the mysteries of the Torah is very weak, read this, they will laugh at me and say: See how he tries to attract our reason with windy talk and tales, with fanciful imaginations, which have muddled his mind and which he takes at their face value because of his weak mental hold on natural science. Should, however, Kabbalists see this, such as have some grasp of this subject or even better such as have had things divulged to them in experiences of their own, they will rejoice and my words will win their favor. But their difficulty will be that I have disclosed all of this in detail. Nevertheless, God is my witness that my intention is in

*majorem dei gloriam* and I would wish that every single one of your holy nation were even more excellent herein and pure than I. Perhaps it would then be possible to reveal things of which I do not as yet know . . . As for me, I cannot bear not to give generously to others what God has bestowed on me. But since for this science there is no naturalistic evidence, its premises being as spiritual as are its inferences, I was forced to tell this story of the experience that befell me. Indeed, there is no proof, namely, my own evidence of the spiritual results of my own experiences in the science of letters according to *The Book of Creation*. I did not, to be sure, experience the corporeal (magic) effects (of such practices); and even granting the possibility of such a form of experience, I for my part want none of it, for it is an inferior form, especially when measured by the perfection which the soul can attain spiritually. Indeed, it seems to me that he who attempts to secure these (magic) effects desecrates God's name, and it is this that our teachers hint at when they say: Since license prevailed, the name of God has been taught only to the most reticent priests.

The third is the Kabbalistic way. It consists of an amalgamation in the soul of man of the principles of mathematical and of natural science after he has first studied the literal meanings of the Torah and of the faith, in order thus through keen dialectics to train his mind and not in the manner of a simpleton to believe in everything. Of all this he stands in need only because he is held captive by the world of nature. For it is not seemly that a rational being held captive in prison should not search out every means, a hole or a small fissure, of escape. If today we had a prophet who showed us a mechanism for sharpening the natural reason and for discovering there subtle forms by which to divest ourselves of corporeality, we should not need all these natural sciences in addition to our Kabbalah which is derived from the basic principles or heads of chapters of the book *Yetzirah* concerning letters (and their combinations) . . . For the prophet would impart to us the secrets of the combinations

of consonants and of the combination of vowels between them, the paths by which the secret and active powers emanate, and the reason that this emanation is sometimes hindered from above . . . All this he would convey to us directly where as now we are forced to take circuitous routes and to move about restrainedly and go out and come in on the chance that God may confront us. For as a matter of fact every attainment in this science of Kabbalah looked at from this point of view is only a chance, even though, for us, it be the very essence of our being.

This Kabbalistic way, or method, consists, first of all, in the cleansing of the body itself, for the bodily is symbolic of the spiritual. Next in the order of ascent is the cleansing of your bodily disposition and your spiritual propensities, especially that of anger, or your concern for anything whatsoever except the Name itself, be it even the care for your only beloved son; this is the secret of the Scripture that 'God tried Abraham.' A further step in the order of ascent is the cleansing of one's soul from all other sciences which one has studied. The reason for this is that being naturalistic and limited, they contaminate the soul, and obstruct the passage through it of the divine forms. These forms are extremely subtle; and though even a minor form is something innately great in comparison with the naturalistic and the rational, it is nevertheless an unclean, thick veil in comparison with the subtlety of the spirit. On this account seclusion in a separate house is prescribed, and if this be a house in which no (outside) noise can be heard, the better.

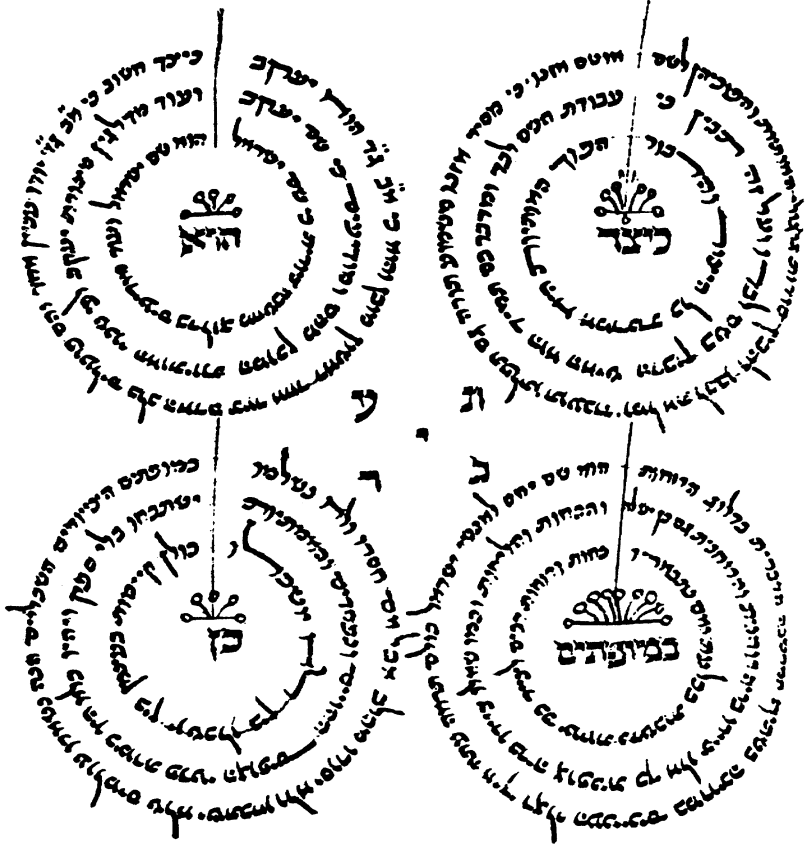
At the beginning it is advisable to decorate the house with fresh greens in order to cheer the vegetable soul which a man possesses side by side with his animal soul. Next, one should pray and sing psalms in a pleasant, melodious voice, and (read) the Torah with fervor, in order to cheer the animal soul which a man possesses side by side with his rational soul. Next, one directs his imagination to intelligible things and to understanding how one thing proceeds from another. Next, one proceeds to the moving of letters which (in their combinations) are

unintelligible, thus to detach the soul (from the senses) and to cleanse it of all the forms formerly within it. In the same way one proceeds with the improvement of his (bodily) matter by meat and drink, and improves it (the body) by degrees. Next, one reaches the stage of 'skipping' as the Scripture says, "and his banner over me was love." It consists of one's meditating, after all operations with the letters are over, on the essence of one's thought, and of abstracting from it every word, be it connected with a notion or not. In the performance of this 'skipping' one must put the consonants which one is combining into a swift motion. The motion heats the thinking and so increases joy and desire, that craving for food and sleep or anything else is annihilated. In abstracting words from thought during contemplation, you force yourself so that you pass beyond the control of your natural mind and if you desire *not* think, you cannot carry out your desire. You then guide your thinking step by step, first by means of script and language and then by means of imagination. When, however, you pass beyond the control of your thinking, another exercise becomes necessary which consists in drawing thought gradually forth—during contemplation—from its source until through sheer force that stage is reached where you do not speak nor can you speak. And if sufficient strength remains to force oneself even further and draw it out still farther, then that which is within will manifest itself without, and through the power of sheer imagination will take on the form of a polished mirror. And this is "the flame of the circling sword", the rear revolving and becoming the fore. Whereupon one sees that his innermost being is something outside of himself. Such was the way of the Urim and Tummim, the priest's oracle of the Torah, in which, too, at first the letters shine from inside and the message they convey is not an immediate one nor arranged in order, but results only from the right combination of letters. For a form, detached from its essence, is defective until it clothe itself in a form which can be conceived by imagination, and in this

imaginable form the letters enter into a complete, orderly and understandable combination. And it seems to me that it is this form which the Kabbalists call "clothing", *malbush*.

—translated by G. Scholem

II.



## *THE QUESTION OF PROPHECY*

Prophecy is an intellectual matter involving the love of God, our God, the One: and it is known therefore that the lovers of prophecy are lovers of his blessed Name, and they are also blessed and beloved before the Name, and there is no doubt as to their being called wise men and prophets. Now behold and understand this: that the lovers, the loving children of prophecy, are themselves beloved: and this quality alone is the work of the blessed Name. And behold and understand that everyone who knows the Name of the blessed One possesses a holy spirit which effects him with goodness and quickens and moves and urges him with saintly abundance to search out knowledge of the blessed Name in order to sanctify and pronounce it all over the world. And know and understand that those who prophecy with knowledge of the blessed Name are in love with the Name; and now, my son, if you have in your heart the question: When will I too ascend to this high rung — for there are many who hold me back (my weak temperment restrains me, and there is no device by which to change it, restraining, as it does, the poverty which demands the pursuit of food, clothing, repairs of the home and other necessities; — and exile restrains me, as when a man is sold as a slave and is oppressed with hard work at mortar and bricks, etc.) — I swear this to you, my son: All these restraints attract themselves to the rigid and evil inclinations in you, who fight over and seduce you so that you die without knowledge or wisdom, certainly therefore without knowledge of the Name, and foul yourself up with mortar and brick until they block your share in

the hereafter. But if you have God with you, you will truly know that wisdom is the soul's food, and if you lack it the soul will die a strange death, cut off because of a deep evil within her; while if there is true wisdom, you shall fully live — for it is said that she is your life and the length of your days. So that when you think there is no bread (for it is the body's food) and the body will die, think of this wisdom: behold and understand that when a man is hungry it is not proper that he say, I will not eat until they bring me exotic delicacies. It is proper that he rejoice in whatever is set before him to remove his hunger, which is death's reason. And if he happens to receive many delicacies he ought to satisfy himself moderately. Likewise you, my son, ought to be disposed towards the true wisdom: starving and thirsting for her, the law is that you will satisfy your hunger and quench your thirst when you find her, in order to save your soul from hell below. For the one who multiplies and the one who subtracts are the same, the only difference being in the direction of the heart — turned to the heavens. And raising his heart with wisdom, he will climb everyday as high as he can through circles of wise men and holy books, but he shall refrain from saying: My heart is aimed at God and all I do is for the sake of God, without being concerned that his actions first of all will bring him to the hands of wisdom, who loves the blessed Name; for such a man does not know that learning leads to action, and not the opposite; he does not understand that action is easy, even for the young, more so for the man of wisdom and learning; for they contain in them the wisdom of God, difficult even for the very old and certainly for those of false imaginings, who believe their works are received from God simply because they say so, or because they had a vision; for there is no god-work in the world outside the wisdom of the work itself, and only then is it accepted before the blessed Name, and not like a studied law.

And behold and understand whom our wise men (blessed be their memory) suggested when they said the heathens possess

no strength; for even though we see all their efforts and actions as strong, their doing without knowing is nothing.

You will see that the end of the words of our wise men is the works of their fathers, and this is the good deed of the learned man. And know, my son, that he who denies himself this and refrains from knowing the works of God with wisdom that follows the law (if not all of it, at least part) is being restrained by the evil inclination that deadens life; and God will bring it to trial for not having chosen life. And when you fix this image in your heart there will be nothing to deter you from seeking that wisdom, since you will know that the aforementioned sought to keep good food from your body, and without it you would not have suffered so but would have shouted to the Holy One and his people to feed you, would have run from city to city and if flying were possible you would have flown — all this in search of the food from every corner of the world; all this to maintain a body drawn by desire after the six cardinal points that uphold the soul; and if the blessed Name would only help in this vision of the mind's reception and belief and continuance after Him with all one's might, O know that nothing could motivate you otherwise (not poverty, exile, or even prison) in your search after wisdom and sense and knowledge, king of the six directions. And who is the grubby vulgar fool who would stick by death when he perceived its essence, its descent into a deep pit? It is all because most don't know the difference between life and death and lacking knowledge they turn life into death and run from life, choosing the momentary life and busying themselves with great doings, and they work very hard at killing themselves before their time, in order to leave an inheritance to their sons or even their enemies back in this lowly life that a moment rolls over, themselves mindlessly a part of it. Know, my son, it is for these reasons they forget eternal life, sleeping away until they reach the darkness they chose. And at that moment the Prophet cried, saying: Woe to the ones who call evil goodness and

goodness evil, and put dark for light and light for dark, taste bitter for sweet and sweet for bitter!

You, my son, if wise and loving the Name with all your heart, must put your mind to the root you were drawn from, and learn that you were taken from the honored throne, influxed by the enlightened mind, created from the image of God and His likeness, found wrapped in the abundance of the truth of His existence, did not in short come from nothing; and so come back to me for He will save you, Holy Israel by Name, the saint who adores you. Now listen to these words, my son, and wear them at your throat and write them on the tablet of your heart. Trust in the Name and not in the man, for the man who secures himself by way of man is cursed, and this is what you must study day and night in the Torah of God, the Torah of Moses, man of God in the wisdom of God. You must read the books of the prophets with good sense, and sing the written word and its knowledge, and immerse yourself in the sayings of the wise men (may their memory be blessed) in clean and mindful study, and look into the company of the kabbalists with Godly wisdom and you will find the desired things through them, find that all are shouting about wisdom's lack and the want of true actions and the diminution of sense; for there is no wisdom, knowledge, speech or act in all the Torah, the prophets, the scriptures and sayings of the wise men (blessed be their memory) that is not within the kabbalists. And as you plunge on, let your heart afterward pay attention to the knowledge of the honored and faithful Name, which shall be blessed, and carve it deep into your heart so that it cannot be erased; for with it our rabbis (may their memory be blessed) have said: The Holy Names will not be erased for they all point to the image of God, and how may the artist erase the ineradicable image? Neither mouth the Names without purpose but respect and bless them, believing they are angles of the blessed Name sent to raise you, higher and higher, above all the nations of the world; so that all will see the sign of God

upon you and will fear you. This is the strong foundation I give into your hands, to know and carve into your heart the Holy Names and the whole Torah and all the scriptures and prophetics filled with Names and fearful things, connecting one with the other, imaging them, trying them, testing them, purifying them and believing they are the writings of the king delivered to you for your own good all the length of your days, as you carry on with them, dealing clearly and lucidly, cleansing yourself of all sins, crimes, guilts and mean acts — in preparation for the time when you are raised to the level of love and are beloved above and below, and commence to combine the first Name, YOD HE VAV HE, and observe its infinite connections and combinations uplifting and whirling like a cycling wheel, this way and that, like a scroll; so that you may not rest until you behold the He strengthens through much motion and confusion in your imagination amid the whirling of your ideas; and even when you stop you will return to Him, asking for the wisdom that you cannot forsake because of the beginnings and ends of the alphabet and the gematria and notarikon and the combinations of the letters and their changes and rhythms and the recognitions of their different shapes and the knowledge of their names and the understanding of their meaning and the fashioning out of the letter ALEPH many words and from the many words, One: they are the truths of the Kabbalah of the prophets which, through their knowledge, raised your cry to God, Who will answer; for you will be attached to his company.

And now, my son, the secret of God to the ones who fear Him and his covenant: He who fears God and His total covenant will be told His covenant, and it will be kept from the others, for honor is not befitting fools.

—*Translated from the German by Jack Hirschman*





*SELECTIONS FROM HAYE OLAM HA-BA (The Book of Eternal Life, or The Book of The Life of the Afterlife)*

1.

Behold it is known in the godly and prophetic Kabbalah that at the time a wise man combines these letters with those, he will effect a plenitude of saintly spirit. And this should be a sign to you when you look into these holy letters with truth and belief and combine them, the beginning with the end, the end with the beginning, the middle with the beginning, the end with the middle, the middle with the end, and then all together. You will whirl the letters front and back and create many melodies. One should begin comfortably, and then, hurrying, train himself so that he becomes very accomplished in the art, familiar with all the changes and combinations. It is also necessary that he be skilled in the secrets of the Torah and the wisdom of the Torah in order to recognize what is to be received during the cycling of the combinations — which will awaken the heart to thoughts of godly and prophetic images.

The combinations will, in the seeker's seclusion, renew fear and trembling, his hair will stand on end and his limbs shake. Afterward, if he is lucky, there will pass over him the spirit of the living God, bringing wisdom, understanding, good counsel, strength, knowledge and fear of the Lord, who will rest upon him. This will occur as though his body had been anointed from head to toe with oil and ointment. And he will be messiah to God, his very messenger, and will be called the Angel of God. And his name shall be like the name of his

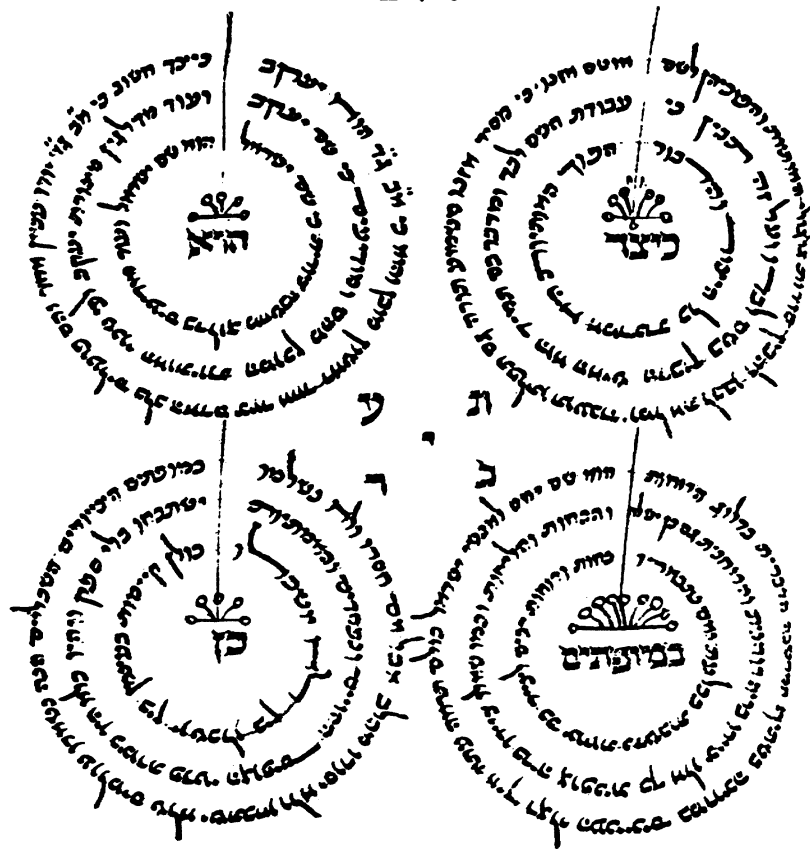
teacher, Shaddai, who shall name him Mattat, Minister of the Interior. (Note: Metatron by gematria is Shaddai.)



And after the letters take their form in the shapes of the angels of service, who know the work of the Son, they, the Levis, who possess the shapes of God, will be born with the voice of joy and happiness. And they will teach by voice the idea of the new path to the future, renewing the Torah prophecy of the hidden and unknown secret. And they are commanded by the prophet to write fables and riddles and to act in strange ways before the eyes of those who persist like animals to oppose truth — the same whom Isaiah went naked and barefoot before. Likewise they will be commended to the truly stupid who cry that the prophet is nothing but a madman of the spirit. And even if you say that the meaning of the naked and barefoot prophet is parable beheld and not a factual happening, as it is written, the foolish ones will persist in believing themselves wise, believing that what they think is what they see. They will always rail at the genuine wise man — who affirms it is *all* a parable — calling him heretic for not believing the lies they believe, but rather: that the *kavvana* of God was not in His words, and the *kavvana* of the prophet pre-empted from all that was written, exemplar to things thought. And all this because wisdom is a secret signature deep within. The fools will be blind before the *kavvana* of the wise man and all he does, understanding nothing of the true intention of his works. And the next thing for them to do is be still.



#### IV.



The Book of the Letter was written by the post-Kabbalist Abraham Abulafia, son of Shemuel Abulafia, in the latter part of the 13<sup>th</sup> century. The Hebrew text was first published in Vienna, in the latter part of the 19<sup>th</sup> century by Aaron Jellinek. The literal translation into English was made by Bruria Finkel in the winter of 1967, in Los Angeles, California. The literal's were checked by Schloime Tussman in the winter of 1968. I completed the poetical rendering in the winter of 1969, in Venice, California, in both calligraphic and typescript forms. The edition is dedicated to my son, DAVID.

Yitzchak Hirschman  
March 21, 1969

I.

I blessed the mouth of YDVD  
from the day of his Name  
to this day and moreover  
sanctify myself in his Name  
and holiness and living truth

I swore in the past by that Name  
and will in Him  
in the 7th year of his kingdom  
messiah Adoni who  
transforms my name  
as stubble into straw

Yahni called me Gradelya  
son of Shebaldalya  
via my renewed name  
blessed by his renewing Name  
sainted forever by being sealed

I pierced the hearts denying him  
with my sword and his Name  
was bayonet tongue killing them  
as it will bring death to his enemies  
in just trials

Changed my evil path to the straight  
by force of the honored and terrible Name  
watching over those in the land knowing him

Prophecied in the Name  
the square and the triangle  
when I was in the tiny attic  
in the house in the south  
called Joseph's Hand

Remembered the Name YDVD Our God  
interpreted in my name  
unique in the heart  
I split it into two equal halves

Half is *veyat*  
half *veyatu* —  
these from that  
those from this  
and all emblazoned on a banner

The letters *Tayiv*  
are one half the Name  
and the other *Tayev*  
and I fashion by them  
this mobilization of stone  
this victory over Satan

Yov drips in my bleeding  
Legato came to his end  
came Tilo from Gato  
then Getalo king of devils  
with his mad son

The heads of every congregation  
weakened from the day the Torah was given  
and now there are no rulers among his tribes

Demons came to their end  
hairy ones were cut short  
elder and younger both  
were given to the slaughter by  
the tender boy-king

The quarrel died in Rome  
in stubborn papal guts  
by force of the Name of the living God  
YDVD  
who fought by land and on the sea

Through the name YDVD and his messiahs  
you will receive the sign and faithful testament  
we triumphed by way of foresight

Rejoice, be happy now  
oh wise men of my people!  
YDVD indwells with us  
and my heart today bursts with joy

Eye sees and heart is gay  
ear listens and the whole body dances  
the legs kick trippingly  
and man on earth leaps and circles about

Mouth speaks  
heart answers from home  
heart whispers His will  
brain receives the Idea  
as do the ears, the eyes, the senses

YDVD has sent you oh  
people of the Island of Bravery  
a faithful messenger  
a saviour from the hands of  
acolytes of filth

End of abomination  
and destruction of the sun-worshippers  
now the moon is here  
and YDVD watches over us  
testing every heart

The people of the Island of the Mirror  
saw the hand of God going out from Sinai  
south and west shedding blood  
bringing down the big nations

The Name of YDVD arranging arms  
and his camps and his orders  
to avenge the revenge of the enemy  
upon the covenant

YDVD took the Tau sign from the sparks of his fire  
from the rooms of his anger  
and withdrew from his sheath  
the fire of expired hearts

Enemy is one-half the Name  
a root  
at the month's beginning  
its acts are laid open  
and at the end of the month  
garmented again

He has made a covenant  
that his Name be blessed before all living eyes  
eye of sun, eye of moon  
known all over the land

## II.

Whereupon, YDVD God of Israel said:

Don't be afraid of the enemy,  
for He and I are fighting it to save you from its hand;  
don't soften your heart in the holiness of the Name  
avenging the revenge of the covenant.  
Tune it, people of the Island,  
to the knowledge of YDVD God of Israel,  
awake in his Name and in the truth  
that He speaks the life of all that lives,  
that He revives the dead and saves the living  
with dew-fall of goodwill and rain —

— as was foretold to Israel's people in the Name of  
YDVD that they would be saved, by Moses, son of Amram,  
son of Kehat, son of Levi, son of Jacob, son of Issac, son of  
Abraham — when He indicated in his book "I am that I am"  
and told them, "Ayehe sent me to you" —

O YDVD mighty God of Israel  
be merciful with your people,  
gather them to the city of your temple  
for thy Name's sake,  
to be sanctified before all who see Him  
and for the sake of the remembrance of holiness,  
with purity I write the Name,  
letter by letter.

Here is the great Name, heroic and terrible, square and  
triangle, engraved as YDVD pointed it to me:

VEHU YALY SIT  
ELEM MEHASH LALA  
AChA KAHAT HAZI  
ALD LAV HAA

YESHAL MEVA HARYKMA  
LAV KLI  
LAV PA'AL NEZECh  
YOD YOD YOD MILA ChAHU

NATA HA'ALEF YARET  
ShAHEH RAECh UUM  
LEChAV VEShAR YACHU  
LEHACH BOOK MENAD

ANI HA'AM RA'AA  
YAYIN HAHE MICH  
VUEL YALA SAL  
ARY ASHAL MIA

VEHU DANI HACHASH  
AMAM GANA NIT  
MIBA POI LAMMAM  
YYL HARACH METZAR

UMAD YAHA ANU  
MEChAI DAMB MENUK  
EE ChAUU RAAH  
YEBUM HAYY MUM

TAG TzUAI AKAR  
SChANDI BAGET ShAR  
TAN TAG  
GOY ChATzI HAKESHET  
VEYAD KATON SHAHAHSHIK  
VATzERA SZHTI  
EVEREV GAG  
SATAN GALAN BATz  
PIT EEK TATZATz  
GAD GROUP GATHER  
HE GATHERS

HE UNITY JACOB  
YOUR SALVATION  
WE HOPE  
YEHODVANY.

III.

The coming day is the judgement day  
and is called the Day of Memory,  
for the time of trial is come,  
the time of the end come round,  
the sky becoming earth,  
the earth becoming heavenly,  
because of the God of Judgement YDVD  
whose Name and justice are true,  
whose law is straight.  
He will reveal his acts in the adjectives of his Name,  
in the unity of his Name,  
and he will shower us with his abundant word  
gladdening the heart to realize his spirit,  
the origin of light living forever  
without need of this life-of-void without him  
where even a bastard donkey is stronger in mind and body  
than most men.

Those who  
knew his Name used to mourn his oblivion,  
but now know the joy,  
the happiness,  
the merriment and pleasures,  
the high honors;



his followers see the whole truth  
and the honest clear way,  
and I say to all those still searching  
for the mysterious properties of the letter VAV  
— all the secrets will be unknotted  
in this precious book.

#### IV.

Days of hope and desire's signature  
met days of joy  
and the line of reproach fell away.

My vowel-pointed hand  
with palm for measure  
asked as the north touched the south,  
the south the north.  
The Spirit of God was called in Name  
and was first whispered  
then spoke  
until every particle was heard  
and every particle pulled upward to the whole  
dwelling on high,  
Who is All.

And so Hay moves from the specific inclusive and upper-  
most point. No other point like Her among all the scintilla.  
There had been two points — one under the other — serving  
the smallest golem-poseessor of permutations, whose form is  
the shape of

#### SAMEKH MEM

— circle and square — with a closed head and an open tail,  
with the crown of Torah on its head and a king's laurel on its  
tail.

The letter is Desire, the sky the longing to know the  
meaning of what moves giving grace to the soul, forgiveness to  
strength, to make straight the acts.

Kingdom at her head,  
Torah at her tail,  
at times Torah at her head,  
Kingdom at her tail.

In time, the letters, the accents and melodies, reveal the  
secret of blood which is YOD his Name. It is like the name of  
a rabbi imagining it all, imagining Him all full of eyes, who  
sees and is not seen, ruler of the birth powers and of swift  
movement — KADKAD by name — each KAD having two  
points: one southerly, the other northerly. Each bound to the  
other and between them I will WAR.

I listened to my heart's command.

I ran to do will and desire and did all he bid: wrote names,  
combined them, examined them in the crucible of contem-  
plation. And the straight ones turned and the whirling ones  
straightened until two tongues intertwined, coming to the  
service of the Hebrew language. One is Greek and the other  
alien, crossweaving strengths, over and under, for strength was  
rooted in crossweaves that hung, winched and bound with  
nails, that now has come apart and is dispersed because the  
four nails, like the four hammers of the tongue, burst and  
broke — their leaders fell from the sky to earth.

And I the originator came crowning the head of the first  
with the Glory called the Crown of Torah, according to  
YDVD.

And the Unique One set the upper Crown upon 300 wise  
men for He is one root with three heads. The sphere encircles  
Him with a point in the center telling that the soul of man is  
within and without; and the point is the dwelling of the living  
God breathing through all.

And when the soul goes toward the spirit of YDVD — O heavenly journey! — pulsing back and forth — all lesser spirits fly along, serving with the rest of creation, from upper to lower. The spheres whirl, rejoicing in the pace and recognition that the first journey moves out from narrowness to immensity. And all strength is gathered from the two to the thirty that are the three; for from the three and thirty to the thirty-three there turns the wheel of roots trebled in the twenty-two letters. And from the addition of the number 11, every wheel-within-wheel turns.

VAV to One turns HE to One so that the vapors go up and down the heart's ladder. He and She are two and everything depends from them, according to their changing forms, interchanging through this grid of combinations.

And these are All of the Ways.

## V.

VAV HE YOD HE is the combination of HAY and HAY, enough for a man when he knows the way to revive himself in Him — for his Knowledge is reason for eternal life for all.

So the heart of my heart told my inmost heart: write the paths of the Name in combinations whirling and straight.

These are names of temples blessing the spirit, awakening the powers, enlightening the noble to full understanding of the Almighty who holds the wise and pious and holy and just plain simple people of the land from hell below. Here is the honored and terrible Name created in Him: Blood is his Name, male and female, name of the father and mother in the Name of Him big with power, sealed together. YOD bears witness to the Throne that is the height of HAY up to the height of the VAVS, who are witness to the split dividing them, the division forming HAVAVAY, half and half like a separation of one which is: . . . — with height transforming height front

and back, for the breath goes up and down. And the final HAY is Shekinah's seal, the inspiration offering prophecy and salvation to all souls by her Voice and lightness.

Therefore all serious men seek prophecy and salvation, begging the powers of HAY, moving in the spirit of YOD, taking the latter from its place, fixing it in a concentrated spot so that one ever turned to experiment will observe and believe and comprehend.

Rejoice in the name of the visionary of the Name, both the interpreted and permuted one via 12 ways in 6 changes that is a new greatness to Israel.

And happy joy and merry pleasure join hands in the heart of every seer of the Name in the name of

YEAHOHDYNHANOHA YDVD

beloved YDVD God the Mighty

who in heaven heard cries of the sons of Jacob and sent a messenger to his people, Zechariah by name.

The meek and the lowly, torn apart by big nations, abused him. But this is the day of annunciation and Zechariah the Deliverer rides on a cloud heavily laden with dew — thin dew with light shining through. His mount is a chariot of fire, his horses stallions of air, his servants fiery animals talking fire and clouds around the mountain of mountains, whirling;

and the breath of deliverance storms over the land in his flight, law and word renew his heart which he writes in flaming script out of a flaming pen's power — fearful and awesome ink irrigating the land, licking the dry places, wringing from the dry places the bow and arrow of Torah, which will split the sky in two;

with the breath of the arrow quivering in the heart,  
burning out the kidney,

scattering all organs to the wind;

and the strong spirit moving: the Deliverer breathing a breath into the nostrils of the living;

and it's a high wind the wind of God, it is life rousing the



Turn it, people  
of the Island, to the knowledge  
of YDVD God of Israel,  
awake in his Name and the Truth:  
that He speaks the life of all that lives  
that He revives the dead and saves  
the living with the dewfall  
of goodwill and rain

(As was foretold  
to Israel's people: in  
the Name of YDVD  
they would be saved, but  
Moses, son of Amram,  
son of Kahat, son of  
Levi, son of Jacob, son  
of Isaac, son of Abraham

wise at heart to the voice of YDVD standing in sheer enlighten-  
ment;

adhere to and swear in His Name.

AND BEHOLD THE MESSENGER WAS CALLED, BUT HE  
DID NOT COME. FOR THE 12 STOPPED ENTRY AND  
YDVD ARRANGED WITH THOSE WISE IN WAR TO DE-  
FEAT HIS ENEMIES COMPLETELY BEFORE THE ADVENT  
OF HIS REVELATION.

And Adonai said to Zechariahu the Messenger: Raise your  
voice with the tongue of your pen, write the word of God, write  
this book with your three fingers.

And God was with him as guide and he wrote all that he was  
commanded, and he came reciting the words of God to Jews as  
well as the dullheaded and poor, but they paid no heed to the  
form of his coming and spoke of him and his god in unimagin-  
able terms.

THEN YDVD BID HIM SPEAK TO THE DULL-HEARTED  
UNCLEAN HEATHEN IN HIS NAME, AND HE DID, AND  
THEY BELIEVED THE MESSAGE

but they would not return to YDVD, instead they clung to  
their bows and swords until YDVD hardened their hearts,  
arousing the Adonai in them to annihilate them for Israel's  
sake, choosing the Day of Good Tidings when strength will  
seek merriment and joy with the 7 candles and the 5 lights of  
the crows upon the mountains.

Where he will find a lost flock lacking a shepherd among the  
lions and bear, and the lion will not consume her, nor will the  
bear; and YDVD will find the crown of a tall mountain named  
Nafal, and a shepherd of his flock will dwell on it, sleeping for  
twenty years so that the rage within him passes and calms his  
anger. At that time, YDVD God of Israel will awaken the  
shepherd's heart and the hearts of those sleeping in the dust;

and the dead shall live and the flock will come to her dwelling and scatter no more. And the shepherd will break the jaws of the lion and dull the teeth of the bear and tighten their collars so they may no longer go pasturing after destruction.

If not for God's rebuke of YDVD God of Abraham, who spoke of the memory of YDVD, the shepherd, how could he have broken the jaws of the lion who spared no man forsaken by the gods, as they are trained for the kill and would gladly die without food; yet now that the will of YDVD is turned to the restoration of his lost people, lion and sheep will graze together.

Therefore O men wise at heart  
cry for YDVD in your heart's day and night,  
seek his truth to cling to,  
remember his Name,  
for in memory the spirit of YDVD is graven and speaks  
and the restoring of the worlds is her seal  
and she withdraws from all heathens  
and she exposes the entrails of their clever magics.  
And since He has separated you O people of Israel,  
your precious inheritance is to become YDVD's unique  
portion alone.

Why betray your life or chase the spirit of Beauty,  
Eternity, Splendor from yourselves  
when he crowns His Name with the Three of Thou:  
Cohen, Levi and Israeli.  
Three witnesses of the spirit,  
three dimensions of action,  
and Thou lives in all three,  
a life of the spirit like the life of sun and moon and stars.  
Therefore lift your eyes to the heavens,  
gaze with the eyes of your hearts to the sky of skies,  
see the order of the living God

arranged according to YDVD's Torah;  
and as you learn them  
you will discern their engravement as YDVD,  
the mighty God of hosts, the battlement of Israel;  
and as they were inscribed with the Name,  
so were they also with the power of the image-maker  
of the book which includes the five books of Torah.

Moses carved the forms of all worlds  
in the tree of life inscribed on the tablets,  
the shape and body according to YDVD  
God of Abraham, Issac and Jacob  
— O memorable creation!  
YDVD, shepherd of all the gods,  
wrote them in this book,  
and all who read in the Name are friends,  
and all who seek out wisdom from his wise men,  
blessing the Name of God,  
He will call Holy.

## VI.

In the year 5045 in the 3rd month by the moon in the 10th  
year of her cycle in the month of Kislev, which is the 9th month  
by the sun in the 5th year of its cycle,

on the 6th day which is the 1st of the month by the count  
taken to be the years of the creation of the HAY,

Adam awoke YDVD, the spirit of Zechariahu, in order to  
change and multiple the books of his prophecies, for among his  
books he wrote one which is half of The Book, hinting at half  
The Name.

and it was completed in one day and the One Name was  
consumated,

and on that day Zechariahu the shepherd wrote wonders of  
wisdom

and sealed mosaics of understanding through the path of letters revealed in the Torah.

He explained the enlightened Name, interpreted and combined this unique Name, teaching it to 90 disciples, teaching them until its mysteries were opened

and he taught the paths to all the wise at heart until they said: Enough!

And it was enough for all who know and recognize Him and rejoice the first and last joy in Him.

For he engraved in their heart and spirit the breath of the living God,

the spirit surrounding heart, blood, liver, brain and soul, and he judged all by the spirit,

by the spirit of spirits

until he split apart the hearts of his enemies;

for they tied themselves up with lies

while the spirit of his lover was pulled with ropes

in the name of truth:

Now the lover confessed and revealed God's spirit and adhered to it,

but the enemy concocted empty words of heart tying himself up in them.

Therefore

every one who gives his heart to knowing the Name of his Creator begs the mystery of imagination to open its heart to sense the spirit of the mind.

And YDVD sent a healer to his people to close the arrow's wound by announcing his Name to the savants, for they were sick with the blights of diseases and plagues not written of even in the Book of Moses — that man grandest among souls.

YDVD said to Zechariahu, the Healthy, "Go to a people plagued at heart and heal them with the medicine of my Name, and memory be with you."

And he gave the lovely gift of a measure of kindness into Zechariahu's hand, wherein he went into the scattering of Israel

and began preaching, and where he began he also ended. For he spoke in the Name of YDVD God of the world from beginning to end — a straight line wobbling neither right nor left.

Only a few among the wise of Israel would listen to the mysteries of the Name or the virtues of the paths, and though he shouted YDVD to the healthy amongst them who also needed remedy, the high wisdom was refused by the sick and healthy alike —

they preferred to chase after each other's dim phantoms. So their hearts stayed weak, their spirits sore, and they abstained from wisdom. His words were shame and ridicule to their eyes and they banished him from town to town until he came to the island of Kumtina and there, against his will, settled for many days.

And it was then that YDVD told Zechariahu to write this book disputing the thoughts of the wise of Israel who brag and bluster and say, "Why should we consider the Name of YDVD? to what end mention it? why take account of Him? what good in all this? Better to pile up adorable ducats, bright solid coins, for with them we can help ourselves and our beloved ones. For behold YDVD promises no security or safety, and without riches, honor, possessions, without parcels of land, legacies of vineyards, without the tribute of sons with many houses to settle their families within, there would be no YDVD. Why, then, this word-worship and sacrifice? Better the coins any day!"

And so the fools turned away the day, closed my Name and the promise of alms I'd vowed to bestow to uplift them in my Name. Receiving the first path, they denied the second.

And I, Zechariahu, hearing this from YDVD's mouth, wrote down what he ordered and revealed his Name:

YDVD the wonders of wonders announced  
the mighty and terrible greatness of the Name

revealing the path of his mystery  
the secret accountings.

In the sum of the Name YDVD are secrets —  
for there is no number before or after Him  
and all figures figure in Him  
and all ciphers are ciphered in Him  
and every account accounted by Him  
going back and forth  
returning and turning in Him  
all reeling in Him  
from the One to the One  
all contained in Him.

And on that day when they ask every one of his people for  
knowledge of the Name, his followers will rejoice, while those  
who deny Him will cry in anguish, "Hoy, hoy, hoy!", moving  
off with their poverty.

And behold you who saw Ezekiel's words how YDVD revives  
the dead with his spirit.

And if you did not hear then, listen now; if you did not see,  
behold.

For YDVD quickens the heart mired to clumps of earth and  
how can you not think of living after death?

And what will you say to YDVD who revives you?

What answer on the day he demands belief in the heart

when your mouth stammers empty

without heart for thought and knowledge

without desire for reason and wisdom

without reason for life, utterly dead?

Open your eyes on your hearts O

lovers of the day of the living truth!

See the time of her coming!

For the end of time has already come

to awaken the sleeping

deep in earth's darkness.

And YDVD moves the hearts of the wise to turn to his Name  
and behold Him in the eye shining light into every deep Jew  
living.

Therefore he desisted from doing to Israel, his servant and  
namesake, what he had done to all other nations.

And the end of salvation came and the day of redemption  
and no man put his heart to the knowing and there was no  
salvation outside the Name YDVD whose redemption is by the  
Name alone.

Therefore I, Zechariah, who destroys buildings rebuilds  
them, therefore I wrote this little book in the Name of my lord  
Adonai, discovering in him the secrets of YDVD the Great.  
And it says that Elohim the Holy awakens sleeping hearts,  
quickens the dead with a breath of new spirit. And he who does  
not awaken will never know his soul and will sleep the sleep of  
the dead forever.

And the Name of Adonai YDVD the Mighty, the Terrible,  
the Fantastic, is a key, and the seal is the three of them  
conjoined, the square and the triangle graven in its depths. Its  
root from on high will dry up the heart of its deniers of belief in  
an image; by not gazing into the secrets of the Name, they will  
be blotted from the earth. For they falsely thought of the Name  
of Adonai and their images are images of lies and their visions  
are of false messiahs.

Therefore all who seek YDVD will ask of THIS Name,  
knowing its paths perceive his acts, learning from it the arts of  
service, and attaching themselves to it with great and terrible  
desire and with joy and with gladness. For all the ways of his  
love and the paths of his desire strengthen the wise at heart and  
give power to the spirit of those who would understand the  
meaning of men of understanding.

Therefore you people of YDVD, highest of the highest  
saints, beholders of the Name, therefore you must pierce the

root of your brain and see the image of YDVD in the shape of your heart. Truly the image of the head is signified by him, for it contemplates all who see the heart. And this is the vision whereby the liver is squared and each square squared and triangled, and each triangle triangled and pentacled, and pentacle multiplied so that you may disclose half to the one who would know the mysteries of the liver. And the heart is the head of understanding and YOD the King to understanding Him who is the honor of YDVD dwelling at the top of the 21 rungs. And the brain is the stuff of fire and it is the crown of the sun-king of understanding and the roots of wisdom go out along 26 paths.

Now YDVD perceived these limbs and those who were sealed were seen in hidden parts of the world soon to be revealed; the details of the year will announce them, as will all the powers and the winds will account them to all who study them at the time of study — and the honored and terrible Name will be sealed and hidden on one side, open and understood on the other.

And the sign of unity will come from the latter and be understood and widely interpreted and rise to the task of the prophets.

But from the side that is closed and hidden there is no road, no way, no space, open to the eye. So that all who love Y A H O V A will beg of his Name from the one side but never be prepared to understand the other. For it will never be understood how He is the life in ALL living things, as every learned man will acknowledge.

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Then YDVD said to Zechariahu:

Put your heart to my Name and cling.  
Divulge its secrets only in writing.



UMAB YAHA ANU  
MECHAI DAMB MENUK  
EE CHAVU RAAH  
YEBUM HAYY MUM

TAG TZVAI AKAR  
SHCHANDI BAGET SHAR  
TAN TAG  
TZAAK LYZFAK BETEN  
GOY CHATZI HAKESHET  
VEYAD KATON CHAKAKSHIK  
VATZERA SHTI  
EVEREV GAG  
SATAN GALAN BATZ

Make the sound of it only to the wise at heart  
and do not give your heart in script  
written to one who would merely understand  
but rather write the secrets to one who will study  
and *then* understand.

And when I heard, I, Zechariah, son of Maely Maclumiel,  
son of YDVD the Unique One who remembers the Name and  
words of YDVD my God and the God of my fathers Issac,  
Abraham, Israel and all his servants, I fell on the ground  
face-down and my heart was afraid

and YDVD raised me to praise his Name in whispers  
and in the open showed me the image of His Name  
engraved in my heart

and I saw  
and beheld  
my image, my likeness  
swaying this way and that  
and reflecting a picture of two twenty-sixes:  
there was a figure  
there was a shadow  
and I was about to yearn between them  
when I saw them joined  
one to the other.

And when no one can come between one letter and another  
when one is the other  
perfectly on all sides  
and her name is her name here and there  
and her books is her book here and there  
and man cannot distinguish between two  
this One being this One

O even as Thou, GOD  
is separate and yet passeth between all things  
joining one to the other

knowing and recognizing every one  
nothing hidden, nothing secret  
for how can anything escape its eye?  
how can anything hide from it?  
when will there be a present He did not want to present?  
for isn't all that is His present  
and isn't all that was His present  
and isn't all that will be His present?  
And all that is will be through His Name  
and command of word  
and all that will be and was and is was from Him  
and is and will be forever from Him.  
And he showed me the Hand of YDVD  
VAD YEDOD VAD YEDOD  
the YOD of YDVD  
His Name YDVD  
YDVD will be  
and YDVD is  
and YDVD was and YDVD will be  
and YDVD was blessed with the Name of the Glory of the  
Kingdom  
forever and ever

and YDVD spoke to me when I saw his Name  
uttered in blood  
and he spoke to my heart of the blood and the ink  
saying:

Here is your soul  
blood is her name  
and ink the name of your spirit  
Here are your mother and father  
vessels to the Name and the memory of it.

And I heard the great difference between my soul and my  
spirit and rejoiced the great joy of Him, knowing my soul lives



with her red color's reflection like the blood, and my spirit lives with her color's black reflection like the ink.

And the war in the heart between the blood and the ink was very great.

And the blood was from the air and the ink from the earth.

And the ink triumphed over the blood and the sabbath came over all the days of the week and my heart rested and I gave praise with my mouth to the Name of YDVD and thanks with my heart to YDVD. Forever!

## VII.

A new vision showed me my God in the renewed Name through the ever-quickening spirit on the 4th day in the 7th month; that is the 1st month from the beginning of the 18th year of my ecstasy. I was a visionary, and a man came from the west with a large army numbering 22,000 strong. The Glory and the Splendour of that man, the Power and Strength of his heart, storms through the world and makes the hearts of soldiers quake. There were cavalry and infantry without end, and on his forehead was a letter of blood and ink, and the form of the letter is an image of a staff, and it is a very arcane letter, and the color of the blood was black and it changed to red, and the color of the ink was red when — behold! — it turns black, and the color of the letter swaying between the two is white — O wonder of wonders! He reveals the glyph of the key in the brow of the future, and all the army reels and marches to his command.

When I saw his face in the mirror, I grew pale, my heart sank and jumped from its place. I wanted to speak, to call out the name of Elody for help. But I couldn't. And it happened that when the man saw the strength of my fear, he opened his mouth and spoke and opened my mouth to speak. And I responded. And when I spoke I found new strength and

changed into a different man. I opened my eyes and beheld a stream of tongues babbling from the letter on his brow. He called the letter the poison of death; I, the poison of life — for I transformed it from death into life. And the man beheld the transformation which I completed in honor of the God of Israel. And he rejoiced and blessed me profusely and said in a loud voice: "Blessed be the evolution of a saint and blessed be his parents, his teachers, those who go with him, those who follow his orders, and blessed YDVD ADONAI ELOHIM GOD OF ISRAEL. An eternal Blessing. Every form was shaped by Him. May charm and kindness be all around, and may justice and law reside within. The bow is half of compassion and the sword reaches to the blood of the heart where the hero is a flower planted in Eden, a bud of growth from the height of heights. For you have won my war, transforming the blood of my brow in nature and color, withstanding all the trials of my thought; and having magnified the ink, by the ink will you be magnified. And having sanctified a letter, by a letter's miracle will you be sanctified with a great name:

### YEHOVA YEDOR YAHWEH

Renewing, ever-renewing. The honored, the fearful Name will be your guide and the sign on your brow the informant. It will feed your spirit from the heart's source, and hand you the golden scepter, heavy in the hand, for eternal life. And it shall be a signal when I begin to war with the people of this land, and I will reveal it to your ears and you will see it with your eyes and you will understand the secret letter in your heart which is both sealed and revealed on my brow. This is the lesson of the letter and the law, whirling from end to end, from generation to generation, transforming and fighting on the heavenly fronts:

"And Balak sends chains and takes the revolution as captive. He transforms death into life, demands that the Letter purify and quicken all those of his inner circle who know the ways and love his paths, mysterious with miracles, with *tefillin* fixed to

the heights of their heads, with the strength of the black ink, and the strength rocking this way and that, from one nature to another, with YOD HAY signed on every form and hidden in all a special root whose powers will seal and reveal by turns the holy strength of the Letter. Liver, heart and brain in the midst of YOD VAV HAY will shoot halfway from the bow knowledge, teachings, and understanding, all aimed at the target of wisdom. For the heart of every wise man is total. He who knows that his blood is alive while his flesh is dead, and that flesh and blood are sealed in the heart, also knows that this mire is bitterer than death, for the strength is stuck inside it, sinking. Yet the blood is sweeter than honey and his spirit rests within the tabernacle of the heart. The soul of every saint journies from the tent of mire to the tent of blood and from the house of blood to the dwelling in the heart of the sky, where all the days of her life are lived:

“The secret of her life and her souls depend on the change of her breath. There is a time for this and a time for that, and the Letter on my brow is the balance between them. No end of war between brother and brother until one of them attains the rule of my Kingdom. On that day she will fall into the hands of the mother — for strength demands new decrees at the ends of the world — by means of the everlasting breath in the spirit of chance and time and the equilibrating Letter on my brow. The Rock of Israel will judge man’s acts and arbitrate the law until those above are brought below and those below raised up. The horn of the Kingdom and the ram’s horn of government will herald the Man of Chance and his voice will sound from world to world as a terrifying wind, an idea burning up hearts to return to the chambers of Knowledge and there avenge each other for the spilled blood and the naked bodies. The honored and terrible Name saves the land, reproaches those who have forgotten, renews the heart at the time of observance on the memorial day to victory. Torah and the law are but garments of justice, with half the judgements aimed at the heart’s target

and the other half announcing good tidings to those who remember the Name.”

When I heard the blessing from the mouth of the man who came as a conqueror, ADONAI GOD OF HOSTS CALLED YDVD, salted with wisdom mingled with understanding encircled by knowledge, my heart rejoiced with Him in an everlasting joy. And I bowed and knelt before Him, giving praise to YDVD my God who sent him to quicken my soul and rouse my spirit and heart from a sleep of death. And I looked at the Letter on my brow and knew it. And my heart opened when I gazed into it. My spirit lives an endless life with Him. His law moved me to speak and to compose this book, HE OF THIS LETTER, who vanished after his words, going and growing stronger in the armies of his followers until all enemies were overcome. News of his mighty hand frightened every tyrant, broke down the powers of every overlord, all the kings and heroes of the lands returned empty and broken, stripped of hope, the people scattered, the servants terrified before him.

At that time I put my soul into my palm. I, Brachياهو, son of Shluviel the servant of YDVD GOD OF ISRAEL. I was told the outcome of all these wars and I raised me eyes and beheld three strong men running in the distance, one after the other, the reach of an arrow separating each. And one cried to the other, “Come and fight!” And I saw the first one go against the second and the latter fled and, fleeing, shot an arrow over his shoulder, which fell at the feet of the first, striking a stone which then struck his foot. And he cried: “Ah, YDVD GOD OF MY FATHER, the poison of that arrow will surely kill me!” And while he was moaning his foot swelled like a sac of air and all his muscles and limbs bloated. And when I heard his screams I pitied him and approached and whispered in his ear. And when the first one saw him healed by my words, he came up with his spear and struck him in the belly, stuck it deep into his guts and spilled his insides on the ground until he died. And when the third one beheld this, he ran to the second one and struck him

once, twice, thrice — no, ten times — until he too lay dead on the ground. And I greeted the third one saying: “YDVD be with you, brave hero. Tell me now, master, the meaning of the war I saw in this vision.”

And he showed me an old grey man sitting on a judgement seat. His clothes were light-blue and purple. And he said: “Go ask the man who sits on the mountain of judgement and he will tell you what these wars are all about, for he is of your people.”

So I went up the mountain of judgement and came to the old man and knelt, bowing, and fell on my face before him. He lay his hands on my shoulders and stood me up on my feet and said: “Son, peace to your coming; peace, peace, peace to you and your loved ones, for you were saved from the war and have won all the wars. And now Know and Understand that for many days and years I longed for you here, and now I can tell you of the war you beheld:

“The three warriors are the three kings and they will rise in three corners of the world, each with opposing views. And they will wage wars with each other and when they are arraying their camps for battle, the first (the southerner) will send a message to the second (the northerner) and the second will come for the words will have melted his heart. And when the first speaks to him a second time, the second will drive like an arrow through his heart. And what you saw as a flying stone is really a thought — terrified, crawling, pulling the word as a stone drags iron along by a strong magnetic force:

“And the word will touch the essence of Kingdom and the heart of the second king shall die. And the wise man shall rise up to give advice and all hearts will rest from mourning.

“And the whisper you whispered in his ear healed him from the poison of the arrow of the thought that struck him. And the repetition of the attack is the addition of bitter words to his own words, whereupon the Kingdom fell under his hand, for behold the second is dead as well.

“And of the third warrior, who struck the first, who had

defeated the second, striking him up to ten times: he is the king of the east who will defeat the southern, who defeated the northern, through the Name of YDVD who struck the 10th and final blow, as always.

“Therefore you said, YDVD be with you, when you asked for the meaning from his mouth. And he sent you to me, for we are sons of Israel while he is not of our people but from YDVD Himself, who commissioned him to fight all our enemies:

“Three great names are attached to the three kings. The name of one is Kadriel, the second is Magdiel and the third is Alpiel. The name of the hero you saw in your vision is Turiel. And my name is Yehuel, who has waited to speak to you for many years. Therefore your name in Israel is Ruiel, the visionary son of Mekuriel the living. For you were cut and hewn from living ground and chose life and with life shall live. And the sons of Abraham and Issac and Israel our Fathers, and all who adhere to them will adhere to the God of truth, who is alive, and will live with us.

“And the fifth hero is my messiah who will rule after the war of the days of the four Kingdoms. This is the revealed solution for all, though the hidden solution be understood from knowledge of Himself alone.

“And now you, my son, Ruiel: YDVD GOD OF ISRAEL has bid you to write your visions in a book to be called *The Book of the Letter*, and it will be a sign to all who see it that YDVD spoke well of his people Israel and has already saved them. Send the book to Spain and do not be frightened of any man or people. For here is where YDVD strengthens your hand for the task of telling his awesome Name throughout the world.”

And I did all the old man of YDVD commanded and I wrote this book and send it to you today as help and guidance and to say: YDVD is with you when you return to Him. For when you return to Him the mind returns to the heart.

Shalom.

PERMUTATIONS OF THE TETRAGRAMATON

YHVH	YHHV	YVHH	YVHH	HVHY	HVYH
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HYHV	HYVH	HHVY	HHVY	YHVV	YHHV
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VYHH	HYHV	HYVH	HYVH	HHVY	YHVV
HHVY	YHVV	YHHV	YHHV	YVHH	HVHY
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