

Mirror of Lightning:

A Sefer Yetzilah Oracle

by orah ruth

I Bookbinding

With thirty-two marvelous paths of learning create a receptacle for Yah...and create the world with three books: with counting, with recounting, and with narrative. (1:1)

The *Sefer Yetzirah* begins its vision of the world's structure by proposing that existence resides in three books — one of counting, one of recounting, and one of narrative — and that there are 32 routes to gaining the wisdom in those books to discover the hollow in existence where the Limitless resides. In other words, the world as we know it comes about through the tension created between a thesis, an antithesis, and the narrative that synthesizes the two — the world as we know and understand it is built through the language we use to bring balance to opposition. The *Sefer Yetzirah* puts forth a complex and elegant model to derive deeper, mystical meaning from Hebrew as the basic structure that upholds the world, and how to use that understanding to create change in the world with Hebrew. These cards and guidebook are an attempt to provide a novel access point into working with the concepts contained in the text of the *Sefer Yetzirah* and a view of the multifaceted sapphire it points to.

Ten libraries of nothingness and twenty-two elemental emblems: three are mothers, seven are doubled, and twelve are extended. (1:2)

Use these cards with your favorite tarot/oracle spreads, as mediational focus points, or as a way to explore deeper meanings contained in hebrew words. Some suggestions for how to use the cards:

- explore the meanings created through reading the cards in pairs
- three card spread of thesis (situation as it stands), antithesis (obstacle to overcome), and synthesis (how to overcome the obstacle)
- rearrange cards in a spread or word to see what other meanings or words can be brought to the surface

There is a translation of the *Sefer Yetzirah* at the end of this book that can be used to inspire your own ways of understanding and working with the letters and sefirot.

A note on card explanations: what and how the letters and sefirot connect to each other in an array are noted at the end of each explanation. The array is slightly different than the traditional Etz Chaim sephirotic array, and can be seen displayed on the back of the cards.

II Sefirot: Libraries of Nothingness

Ten libraries of nothingness, ten and not nine, ten and not eleven. Can you understand with wisdom, and be wise with understanding? Examine in them and search [out] from them. (1:4)

The *sefirot*, translated here as libraries, are expressions or facets of a unified whole. They are formless fields that allow for ideas to interact in specific ways, and once they are understood, they can be used to bring synthesis to interactions. *Sefirot* shares a root (ספר) with book, count, recount, and narrative — the places where existence lies — that means to count, to tell, to write, and also to cut, trim, or shear. *Sefirot* (countings, libraries) are places in which a reckoning is taken by framing an interaction in a specific way.

Ten libraries of nothingness, their clearness is like the mirror of lightning, and their completeness has no end... Their end is inherent in their beginning — and their beginning in their end — like a flame bound within a burning coal. (1:6-7)

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*A profound beginning and a profound end;
a profound good and a profound evil;
a profound height and a profound depth;
a profound east and a profound west;
a profound north and a profound south. (1:5)*

...These are the ten libraries of nothingness: breath of the god of life [beginning], breath from breath [end], water from breath [good], fire from water [evil], up and down, east and west, north and south. (1:14)

The *sefirot* are paired thesis/antithesis couples, broken into two groups — spacial and non-spacial dimensions/elements — one of which can be broken down further into another two groups: the non-spacial dimensions/elements can be broken down into time/cycle (beginning/breath, end/breath from breath) and what the *Sefer Yetzirah* calls soul (good/water, bad/fire). The *sefirot*'s three divisions: space, time, and soul, are a thesis/antithesis/synthesis set — what is (space), what changes it (time), and how we can perceive that change to what is (soul). It's also interesting to note that while the *sefirot* are spaces/junctions that allow for synthesis between contrasting positions they also exist in thesis/antithesis pairs that require synthesis as well.

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Profound Beginning/Breath of the God of Life

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Path: *Profound Beginning*

Category: *Sephirot(Library)*

Subcategory: *Time*

Creational Cascade: *Breath of the God of Life*

Associated Sefirot: *Profound End, Profound Good, Profound Bad*

Associated Otiot: **א תמ"ש**

A profound beginning, a ראשיה (*reishis*), a first fruit, a full flowering containing all the vibrancy of the world in its newness. The Breath of the God of Life, רוה אלהים היים (*ruach elohim haim*)— *ruach* is a space, an interval, a respite: spreading out in ease. Profound Beginning is the birth of the world, the thought before thought. Through the paths represented by tav, mem, and shin, it connects with Profound End — completing the time continuum — as well as with Profound Good, and Profound Bad — giving rise to the ability to perceive the changes created through time. Profound Beginning is also closely associated with aleph — the letter which balances the world — sharing the element of breath. Profound Beginning is the centered, focused breath before leaping into action.

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Profound End/Breath from Breath

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Path: *Profound End*

Category: *Sephirot(Library)*

Subcategory: *Time*

Creational Cascade: *Breath from Breath*

Associated Sefirot: *Profound Beginning, Profound Height, Profound Depth,*

Profound East, Profound West, Profound South, Profound North

Associated Otiot: **ת א בג"ד כפ"ר**

A profound end: אחרית (*acharis*). A continuance evolving through the future; a remnant passed on, renewed in void. All of space and time resolve here through the agency of *aleph and tav, bet, gimel, dalet, caf, peh, and resh*. Profound End completes all things and presents a new seed for growth. Closely associated with tav as the ending of things, it is the breath that resides in the Holy Temple

that supports the world. Profound End is the second soul of Shabbos. It is the deep breath when action is complete.

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Profound Good/Water

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Path: Profound Good

Category: Sephirot(Library)

Subcategory: Soul

Creational Cascade: Water from Breath

Associated Sefirot: Profound Beginning, Profound Bad,
Profound Height, Profound East, Profound South,

Associated Otivot: גז אבד"פ

A profound good (טוב *tov*) is joyful, pleasant, and content. It bestows favor and brings amelioration. Profound Good makes things better. It is one half of the soul dimension, paired with Profound Bad. Sharing the element water with mem, Profound Good softens and quiets. It is the gusting torrent of an idea condensing into action: rain falling to awaken seeds and continue the creative cycle. It descends via mem from Profound Beginning; is balanced through the agency of aleph by Profound Bad; and generates the spatial elements Profound Height, Profound East, and Profound South through bet, dalet, and peh. Profound Good is soothing in its happiness.

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Profound Bad/Fire

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Path: Profound Bad

Category: Sephirot(Library)

Subcategory: Soul

Creational Cascade: Fire from Water

Associated Sefirot: Profound Beginning, Profound Good,
Profound Depth, Profound West, Profound North

Associated Otivot: זא אגכ"ר

A profound bad (עַר *ra*) is friendly, a companion shouting triumphantly. Like fire (which relates it to shin) Profound Bad is a dangerous compatriot, creating trembling in the face of its rage as it brings harm shattering, destroying, ruining. Between beginning and end, good and bad tug between the settled, soothing gentleness of water and the dancing, laughing chaos of fire. Profound Bad is generated by Profound Beginning via shin and balanced by Profound Good through aleph. Profound Depth, Profound West, and Profound North descend from it with gimel, kaf, and resh. Profound Bad is alluring in its destructiveness.

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Profound Height/Face Above

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Path: Profound Height

Category: Sephirot(Library)

Subcategory: Space

Creational Cascade: Face Above

Associated Sefirot: Profound End, Profound Good,
Profound East, Profound West, Profound South, Profound North

Associated Otivot: יהו ב הלה"ע

Turn your face upwards: the appearance of a profound height (רום *rum*) is exalted. Profound Height removes, sets apart, and raises in glory. It gives and causes to grow. Just as Profound Height gives, it takes in order to give again. Decay is glory preparing to elevate. Profound Height is sealed with the Name ,יהו, a knot to untie, a lock to pick. Descending from Profound Good via bet, it resolves in Profound End and connects to Profound East, Profound West, Profound South, and Profound North via heh, lamed, chet, and ayin. Closely related to bet, it is the goal that could be either wisdom or folly. It is the inspiration to reach up, to aspire.

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Profound Depth/Face Below

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Path: Profound Depth

Category: Sephirot(Library)

Subcategory: Space

Creational Cascade: Face Below

Associated Sefirot: *Profound End, Profound Bad,
Profound East, Profound West, Profound South, Profound North*
Associated Otiot: יה ג זס"ק

Turn your face downwards: the appearance of a profound depth (תחת tachas) is directly where you stand. It is what has been placed below. Profound Depth, as the butt end, descends. It is a result of searching for something to blame, for a cause, an explanation. Anything to get out of this low place. It is sealed with the Name יה, a knot to untie, a lock to pick. Descending from Profound Bad and resolving in Profound End through gimel, Profound Depth connects to Profound East, Profound West, Profound South, and Profound North via zayin, samekh, yud, and qof. Associated with gimel, it is that which people try to avoid through the accumulation of wealth. Profound End is always trying to trade up.

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Profound East/Face Forward

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Path: *Profound East*
Category: *Sephirot(Library)*
Subcategory: *Space*
Creational Cascade: *Face Forward*
Associated Sefirot: *Profound End, Profound Good,
Profound Height, Profound Depth, Profound South, Profound North*
Associated Otiot: הוי ד הזט"ו

Face forward: a profound east (מזרח mizrach) appears. Profound East helps us to get our bearings, to orient, to find the way forward. It is the rising sun shedding light and dispelling the phantasms of the night. It emerges with a glister. Profound East is sealed with the Name הוי, a knot to untie, a seal to break. Descending from Profound Good, Profound East resolves in Profound End through dalet. It is connected to Profound Height, Profound Depth, Profound South, and Profound North through heh, zayin, tet, and vav. Associated with dalet, it is a seed, a promise of life. Profound end is the glitter in a friend's eye.

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Profound West/Face Behind

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Path: *Profound West*

Category: *Sephirot(Library)*

Subcategory: *Space*

Creational Cascade: *Face Behind*

Associated Sefirot: *Profound End, Profound Bad,*

Profound Height, Profound Depth, Profound South, Profound North

Associated Otiot: **היו כ לסנ"צ**

Face behind and view a profound west (מערב *ma'arav*) — a churning jumble, blending and muddling all as the Sun drops below the horizon and the land grows dim with evening. Profound West is a chance to barter, to bargain, to gamble that what separates out of utter confusion is of benefit: is pleasant and agreeable. It is sealed with the Name היו, a lock to pick, a knot to untie. Descending from Profound Bad and resolving in Profound End through caf, Profound West connects to Profound Height, Profound Depth, Profound South, and Profound North through lamed, samekh, nun, and tzade. Closely associated with caf, it is the boundary between life and death. Profound West urges responsibility.

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Profound South/Face Right

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Path: *Profound South*

Category: *Sephirot(Library)*

Subcategory: *Space*

Creational Cascade: *Face Right*

Associated Sefirot: *Profound End, Profound Good,*

Profound Height, Profound Depth, Profound East, Profound West

Associated Otiot: **ויה ר חייט"ג**

Face right: a profound south (דרום *darom*) and glimpse the produce of Profound Height raised high. Profound South is what comes from decay. It is moss on the fallen log. It is a fruiting labor. It is the tangible glimpse of what Profound Height promises, accessible here and now. It is sealed with the Name ויה, a seal to break, a lock to pick. Descending from Profound Good and resolving in Profound End through resh, Profound South connects to Profound Height, Profound Depth, Profound East,

and Profound West with *chet, yud, tet, and nun*. Strongly associated with *resh*, it is the pursuit of true peace, not war in the guise of peace.

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Profound North/Face Left

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Path: Profound North

Category: Sephirot(Library)

Subcategory: Space

Creational Cascade: Face Left

Associated Sefirot: Profound End, Profound Bad,
Profound Height, Profound Depth, Profound East, Profound West

Associated Otiot: ודי פ עקר"צ

Face Left: a view of a profound north (צפון *tzaphon*) is concealed. Profound North is an ambush lying in wait. There is a promise to cleanse, to brighten, even to enlighten. It is an absorbing code that isolates and preserves. Profound North is sealed with the name ודי, a knot to untie, a lock to pick. Through *peh* it descends from Profound Bad and resolves in Profound End. It connects to Profound Height, Profound Depth, Profound East, and Profound West through *ayin, qof, vav, and tzade*. Associated with *peh*, Profound North shows how sometimes the promise sovereignty leads to servitude.

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III Otiot: Foundational Emblems

Twenty-two elemental emblems: hollow them, shape them, refine them, balance them, and interchange them. Form everything that exists now and in the future with them...affix them in the mouth in five places. (2:2-3)

The *otiot* (letters, emblems) are given visual and sonic form in the shape and sound of Hebrew letters, and through the letters and their interplay the structure of all things can be understood. They are to be enjoyed. They mark the elements of creation. All of the world is constructed through language. Grasp them and play with them and understand through their interplay how the world is structured. From there learn to structure the world. The *otiot* both connect the *sefirot* as well as

occupying a generative space in them. Through balancing the *sefirot* and in turn being balanced by them, the *otiot* bring a kaleidoscopically shifting interplay across the dimensions embodied by the *sefirot*. They are what plays between stasis and disorder in the interim of beginning and end.

Twenty-two elemental emblems: three mothers, seven doubled, and twelve extended. (2:1)

Like the *sefirot*, the 22 *otiot* are also broken down into three groups: mothers (thesis), doubles (antithesis), and extended (synthesis). From the mothers descend the doubles, which are connected by the extended emblems.

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Three mothers...their principle is a hand of benefit [giving], a hand of obligation [taking], and an expression of law is between them. (3:1)

The mothers again fall into a threefold distinction of thesis, antithesis, synthesis. They in turn each look after segments of three: each hand tends and nurtures three of the doubles and the expression of law watches over the two hands and the seventh double: the Holy Temple.

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First Gate

⚡ (aleph)/Expression of Law[Breath]

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Path: ⚡

Category: Otiot(Emblems)

Subcategory: Mother

Creational Cascade: Expression of Law/Air

Existence: Air

Time: Temperate Parts of Year

Soul: Inner Body

Place Pronounced in Mouth: Throat

Associated Sefirot: **Profound Beginning**, Profound End, Profound Bad, Profound Good

Associated Otiot: מ"ש"ן

⚡ is a deep breath. It is the balance on a scale. It is the supreme image of synthesis. ⚡ is air, the element from which all others descend. It is the temperate parts of the year, neither too hot nor too

cold, with a balance of day and night. It is the inner body between the head and the chest. It is the heart, from where all decisions truly come, the balancing of logic and instinct. It is closely associated with profound beginning; the action taken when you understand the entire trajectory of creation. It is *halakha*, the way to go. ם connects profound beginning to Profound End, Profound Bad, and Profound Good with *mem*, *shin*, and *tav*. It is the ideal: the middle way on a narrow bridge.

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Second Gate

מ (mem)/Hand of Benefit[Water]

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Path: מ

Category: Otiot(Emblems)

Subcategory: Mother

Creational Cascade: Hand of of Benefit/Water

Existence: Water/Earth

Time: Cold Parts of Year

Soul: Belly

Place Pronounced in Mouth: Lips

Associated Sefirot: **Profound Good**, Profound Beginning,

Profound Above, Profound East, Profound South

Associated Otiot: ם ב ד ך ף

מ (mem) is calming. It quiets the angry voice and soothes hurts. It is meditative: the deep silences of a long winter night. מ is the belly, the hips, the intuition, following the path of least resistance, inexorable in its search for rest. It is the deep loamy earth that sustains and cools. It gives reprieve. Related to Profound Good, מ is the hand reaching out to comfort. It connects to Profound Beginning, Profound Above, Profound East, and Profound South with *aleph*, *bet*, *dalet*, and *peh*. מ is the wisdom found when immersed in the world.

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Third Gate

ש (shin)/Hand of Obligation[Fire]

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Path: ש

Category: Otiot(Emblems)
Subcategory: Mother
Creational Cascade: Hand of Obligation/Fire
Existence: Fire/Heaven
Time: Hot Parts of Year
Soul: Head
Place Pronounced in Mouth: Teeth
Associated Sefirot: **Profound Bad**, Profound Beginning,
 Profound Below, Profound West, Profound North
Associated Otiot: א גכ"ר

ש (shin) hisses and riles up. It flames up and takes, demanding obligation. It is calculated desire illuminating the world. ש is the long, dense, hot days of summer. It is dry and cracking. It is the unblinking eye of the heavens relentlessly peering down. Pronounced with the teeth, ש glints, and bites, and feeds. Paired with Profound Bad, it is ambitious, dangerous. ש connects to Profound Beginning, Profound Below, Profound West, and Profound North with *aleph, gimel, caf, and resh*. It is the hand of a machine, reaching out for more.

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Seven doubles...a pattern of soft and hard, strong and weak. (4:1)

The doubles descend from the mothers, relating to and connecting the spatial *sefirot* to their origins in water and fire and resolving the final double: ת *tav*, the Holy Temple that supports the world. The seven doubles are folded doors. They hinge on a pattern of soft, gentle, lenient, and hard, sustaining, confirming. They are the days of the week, the planets in the sky, the stations of life. The doubles unearth what has retreated, displace what was packed.

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First Gate
 כ (bet)/Wisdom:Folly[Up]

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Path: כ
Category: Otiot(Emblems)
Subcategory: Double
Creational Cascade: Wisdom:Folly/Up
Existence: Moon

Time: Yom Rishon (first day, ie Sunday)

Soul: Right Eye

Place Pronounced in Mouth: Lips

Associated Sefirot: **Profound Height**, Profound Good, Profound End,

Profound East, Profound West, Profound South, Profound North

Associated Otiot: דכפ"ר הלה"ע

ב (bet) is the hinge of wisdom and folly. Can you be wise in understanding and understand with wisdom? Can you see the whole in the individual, or is your scope fixed. ב is the dawning of the world and is one of the two outlets of sight, of perceiving surroundings. It is the moon, seemingly the lesser of the two heavenly lights, yet the one that shines regardless, whether day or night. Closely related to Profound Height, ב is the path across the narrow bridge to the elevation promised by that *sefirah*. It descends from Profound Good/*mem*, resolving Profound Height in Profound End/*tav*, and connects with Profound East/*dalet*, Profound West/*caf*, Profound South/*resh*, and Profound North/*peh* via *heh*, *lamed*, *chet*, and *ayin*. ב is a blessing.

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Second Gate

ג (gimel)/Wealth:Poverty[Down]

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Path: ג

Category: Otiot(Emblems)

Subcategory: Double

Creational Cascade: Wealth:Poverty/Down

Existence: Mars

Time: Yom Sheni (second day, ie Monday)

Soul: Right Ear

Place Pronounced in Mouth: Palate

Associated Sefirot: **Profound Depth**, Profound End, Profound Bad,

Profound East, Profound West, Profound South, Profound North

Associated Otiot: דכפ"ר זסי"ק

ג (gimel) is the hinge of wealth and poverty. It is a loss until the lessons of living simply and giving generously are truly learned and lived. It is Mars, the flush of excitement in the midst of action. As an ear, ג is the aperture of gossip, of report without confirmation, of speculation. It is the second day,

the separation of the waters and creation of the heavens; the creation of something new from dividing a whole — finding the ghost in the machine. Closely related to Profound Depth, ׀ is the path to the bottom. It descends from Profound Bad/shin, resolving Profound Height in Profound End/tav, and connects to Profound East/dalet, Profound West/caf, Profound South/resh, and Profound North/peh via zayin, samekh, yud, and qof. ׀ is the thrill of the gamble.

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Third Gate

ד (dalet)/Seed:Desolation[East]

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Path: ד

Category: Otiot(Emblems)

Subcategory: Double

Creational Cascade: Seed:Desolation/East

Existence: Sun

Time: Yom Shlishi (third day, ie Tuesday)

Soul: Right Nostril

Place Pronounced in Mouth: Tongue

Associated Sefirot: **Profound East**, Profound End, Profound Good
Profound Height, Profound Depth, Profound South, Profound North

Associated Otiot: בגפ"ד הזט"ו

ד (dalet) is the hinge of seed and desolation. It concerns the promise of what could be, not what is. Standing with the rising sun, ד brightens the path and shows where life and sustenance are possible — and where they are not. While it protects, it can also poison, just as the brilliance and illumination of the sun can dazzle or blind. It is the third day and the separation of the water from the dry land. Closely related to Profound East, ד helps us to orient. It descends from Profound Good/bet, resolving Profound East in Profound End/tav, and connects to Profound Height/mem, Profound Depth/gimel, Profound South/resh, and Profound North/peh with heh, zayin, tes, and vav. ד is the promise of a door.

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Fourth Gate

כ (caf)/Life:Death[West]

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Path: כ

Category: Otiot(Emblems)

Subcategory: Double

Creational Cascade: Life:Death/West

Existence: Venus

Time: Yom Revi'i (fourth day, ie Wednesday)

Soul: Left Eye

Place Pronounced in Mouth: Palate

Associated Sefirot: **Profound West**, Profound End, Profound Bad,
Profound Height, Profound Depth, Profound South, Profound North

Associated Otiot: בגפ"ר לסנ"צ

כ (*caf*) is the hinge of life and death. It bends. It is Venus, the morning star, bringing splendor and light on the one side, and grief and gloom on the other. כ is the fourth day, the creation of the luminaries, and the regulation and ordering of time. It is a wrong view. Closely related to Profound West, כ is jumbled, a dense, interwoven churn. It descends from Profound Bad/*shin* and resolves Profound West in Profound End/*tav*. It connects to Profound Height/*mem*, Profound Depth/*gimel*, Profound South/*resh*, and Profound North/*peh* via *lamed*, *samekh*, *nun*, and *tzade*. כ is the pan of a scale.

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Fifth Gate

פ (*peh*)/Sovereignty:Servitude[North]

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Path: פ

Category: Otiot(Emblems)

Subcategory: Double

Creational Cascade: Sovereignty:Servitude/North

Existence: Mercury

Time: Yom Chamishi (fifth day, ie Thursday)

Soul: Left Ear

Place Pronounced in Mouth: Lips

Associated Sefirot: **Profound North**, Profound End, Profound Bad,

Profound Height, Profound Depth, Profound East, Profound West

Associated Otiot: בגד"כ עקו"צ

פ (*peh*) is the hinge of sovereignty and servitude. It groans and scatters. It is the difference between using and being used. פ is Mercury: a shooting star; fifteen minutes in the spotlight before plunging back into the dark. The fifth day, the creation of the creatures of sky and sea, marks פ as the origin of species and the quest for dominance. It is an incorrect report. Closely related to Profound North, פ conceals motives. It descends from Profound Bad/*shin*, resolving Profound North in Profound End/*tav*, and connects to Profound Height/*mem*, Profound Depth/*gimel*, Profound East/*dalet*, and Profound West/*caf* via *ayin*, *qof*, *vav*, and *tzade*. פ is the grinding wheel of fortune.

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Sixth Gate

ר (*resh*)/Peace:War[South]

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Path: ר

Category: Otiot(Emblems)

Subcategory: Double

Creational Cascade: Peace:War/South

Existence: Saturn

Time: Yom Shishi (sixth day, ie Friday)

Soul: Left Nostril

Place Pronounced in Mouth: Teeth

Associated Sefirot: **Profound South**, Profound End, Profound Good,

Profound Height, Profound Depth, Profound East, Profound West

Associated Otiot: בגד"כ חייט"ן

ר (*resh*) is the hinge of peace and war: security and lack of bread. It is Saturn, the arbiter of time. It is the sixth day, the creation of humans with water, earth, and a breath, a word. Related to Profound South, ר is the moss on a decaying log. It descends from Profound Good/*mem*, resolving Profound South in Profound End/*tav*, and connects to Profound Height/*bet*, Profound Depth/*gimel*, Profound East/*dalet*, and Profound West/*caf* via *chet*, *yud*, *tes*, and *nun*. ר completes, covers, and perfects.

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Seventh Gate

ת (tav)/Loveliness:Ugliness [Holy Temple/End]

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Path: ת

Category: Otiot(Emblems)

Subcategory: Double

Creational Cascade: Loveliness:Ugliness/Holy Temple[End]

Existence: Jupiter

Time: Shabbos (day of rest, ie Saturday)

Soul: Mouth

Place Pronounced in Mouth: Tongue

Associated Sefrot: **Profound End**, Profound Beginning,
Profound Above, Profound Below, Profound East, Profound West, Profound South, Profound North

Associated Otiot: א בג"ד כפ"ר

ת (tav) is the hinge of loveliness and ugliness. It is graceful and implausible. ת is Jupiter. It is just and righteous, and brings clarity. It is the Shabbos, a temple built in time, the Profound End, a Holy Temple made from air and fire and water, that pulls the entire world into it, resolving everything in the Profound Beginning to cycle anew. ת draws Profound Above/bet, Profound Below/gimel, Profound East/dalet, Profound West/caf, Profound South/resh, and Profound North/peh into the unknowable because it is unspeakable. It is a refuge.

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Twelve are extended...their principle is twelve crosswise borders. (5:2)

The extended emblems are connective. They are the boundaries of existence, the limits of perception, the borders between the directions. They are interactive, how we reach out and meet our surroundings, how we take the external and make it internal. In one sense, they are the beginning of a journey to perceiving the seamlessness of Existence. In another, they are it's logical conclusion. If the mothers are at the level of fate, the extended emblems are at the level of free will.

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First Entrance, from the First

ת (heh)/Conversing [East-Upper Boundary]

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Path: ה

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Conversing/East-Upper Boundary

Existence: Aries

Time: Nisan

Soul: Right Foot

Place Pronounced in Mouth: Throat

Associated Sefirot: Profound East, Profound Height

ה (heh) is a conversation, an intimate whispering, a musing. It is Aries — a lamb: patched and mended, but still tender. As Nisan, it is the sign of a miraculous event. It is the connection between Profound East/*dalet* and Profound Height/*bet*, what ties wisdom to exaltation.

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Second Entrance, from the First

ו (vav)/Thinking [East-Northern Boundary]

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Path: ו

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Thinking/East-Northern Boundary

Existence: Taurus

Time: Iyar

Soul: Right Kidney

Place Pronounced in Mouth: Lips

Associated Sefirot: Profound East, Profound North

ו (vav) is a thought, a meditation, a heated imagination. It is Taurus — a bull. It is a song, a fortification, a twine protecting us from getting turned around. As Iyar, it sheds light. It illustrates. It measures and generalizes. It is the connection between Profound East/*dalet* and Profound North/*peh*, what ties wisdom to what is beneath.

∞

Third Entrance, from the First

י (zayin)/Moving [East-Lower Boundary]

~

Path: י

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Moving/East-Lower Boundary

Existence: Gemini

Time: Sivan

Soul: Left Foot

Place Pronounced in Mouth: Teeth

Associated Sefirot: Profound East, Profound Depth

י (zayin) is a movement, a walk, a way of going, a manner. It is Gemini — twins. It is coordination, a nearness, a resemblance, a correspondence. As Sivan, it is a covering, a fixed time. It is the connection between Profound East/*dalet* and Profound Depth/*gimel*, what ties wisdom and what is concealed.

∞

First Entrance, from the Second

ח (chet)/Seeing [South-Upper Boundary]

~

Path: ח

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Seeing/South-Upper Boundary

Existence: Cancer

Time: Tammuz

Soul: Right Hand

Place Pronounced in Mouth: Throat

Associated Sefirot: Profound South, Profound Height

ח (chet) is sight, a pilgrimage, a looking for proof, a feeling of affection. It is Cancer — a crab. It scratches and scrapes, marks and incises. As Tammuz, it is the vernal equinox, a cycle and turning of

the sun. It is the connection between Profound South/*resh* and Profound Height/*bet*, what connects a promise to a glimpse of its fruition.

∞

Second Entrance, from the Second
ט (*tet*)/Hearing [South-Eastern Boundary]

~

Path: ט
Category: Otiot(Emblems)
Subcategory: Extended
Creational Cascade: Hearing/South-Eastern Boundary
Existence: Leo
Time: Av
Soul: Right Kidney
Place Pronounced in Mouth: Teeth
Associated Sefirot: Profound South, Profound East

ט (*tet*) is hearing, listening, and understanding. It is Leo — a lion. It is bravery, a topical subject, an argument. As Av, it is a teacher, a leader, a springing up of young shoots. It is the connection between Profound South/*resh* and Profound East/*dalet*, what allows a promise to anchor and orient.

∞

Third Entrance, from the Second
י (*yud*)/Acting [South-Lower Boundary]

~

Path: י
Category: Otiot(Emblems)
Subcategory: Extended
Creational Cascade: Acting/South-Lower Boundary
Existence: Virgo
Time: Elul
Soul: Right Hand
Place Pronounced in Mouth: Palate
Associated Sefirot: Profound South, Profound Depth

י (yud) is a deed, an action, an event. It is Virgo — a virgin. It is cut off, separated, complete in itself, like the posts of a gate.. As Elul, it is a harvest, the time when the produce of the land is brought up. It is the connection between Profound South/resh and Profound Depth/gimel, what ties a promise to what it conceals.

∞

First Entrance, from the Third

י (lamed)/Using [West-Upper Boundary]

~

Path: י

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Using/West-Upper Boundary

Existence: Libra

Time: Tishrei

Soul: Gallbladder

Place Pronounced in Mouth: Tongue

Associated Sefirot: Profound West, Profound Height

י (lamed) is implementation, using, manipulating. It is Libra — scales. It is a rhythm, a swaying balance. It levels and proves. As Tishrei, it is a gift to call your own. י is the gallbladder, a bitter taste, a drop of poison. It is the connection between Profound West/caf and Profound Height/bet, the ambiguity of a promise.

∞

Second Entrance, from the Third

י (nun)/Smelling [West-Southern Boundary]

~

Path: י

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Smelling/West-Southern Boundary

Existence: Scorpio

Time: Cheshvan

Soul: Intestines

Place Pronounced in Mouth: Tongue

Associated Sefirot: Profound West, Profound South

נ (*nun*) is a sniff, a wafting scent, a way of breathing, a blowing. It is Scorpio — the scorpion. It is a stinging scourge, a bridle, a need to be ironclad. As Cheshvan, it is a little trouble that requires a little care. נ is the intestines, which crush, pulverize, tenderize. It is the connection between Profound West/*caf* and Profound South/*resh*, what ties ambiguity to perfection.

∞

Third Entrance, from the Third

ד (*samekh*)/Sleeping [West-Lower Boundary]

~

Path: ד

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Sleeping/West-Lower Boundary

Existence: Sagittarius

Time: Kislev

Soul: Stomach

Place Pronounced in Mouth: Teeth

Associated Sefirot: Profound West, Profound Depth

ד (*sameck*) is a repose, a repetition, a way of changing, of gaining instruction. It is Sagittarius — an archer. It is vaulted — a rainbow. As Kislev, it is someone else's trust, someone else's folly. ד is the stomach; it digests — ferments. It is the connection between Profound West/*caf* and Profound Depth/*gimel*, what ties ambiguity to rumor.

∞

First Entrance, from the Fourth

א (*ayin*)/Angering [North-Upper Boundary]

~

Path: א

Category: Otiot(Emblems)
Subcategory: Extended
Creational Cascade: Angering/North-Upper Boundary
Existence: Capricorn
Time: Teves
Soul: Liver
Place Pronounced in Mouth: Throat
Associated Sefirot: Profound North, Profound Height

⚡ (*ayin*) is excitable. It is irate, creating commotion and trouble. It is Capricorn — a young goat. It cuts off, divides, and assigns. It shuns. As Teves, it is a good condition, standing right. ⚡ is the liver, full of weight and honor as it sweeps and grieves. It is the connection between Profound North/*peh* and Profound Height/*bet*. It reaches out and groans.

∞

Second Entrance, from the Fourth
⚡ (*tzade*)/Tasting [North-Western Boundary]

~

Path: ⚡
Category: Otiot(Emblems)
Subcategory: Extended
Creational Cascade: Tasting/North-Western Boundary
Existence: Aquarius
Time: Sh'vat
Soul: Tongue
Place Pronounced in Mouth: Teeth
Associated Sefirot: Profound North, Profound West

⚡ (*tzade*) is a savoring, a stuffing, the fattening of an animal for slaughter. It is Aquarius — a water bucket. It is a drawing, a reabsorbing, a suspending, a sprinkling. As Sh'vat, a rod that strikes, the staff that leads a tribe. ⚡ is the tongue: thick and muscular, a craw. It is the connection between Profound North/*peh* and Profound West/*caf*, what ties the rolling wheel of fortune to ambiguity.

∞

Third Entrance, from the Fourth

ק (qof)/Enjoying [North-Lower Boundary]

~

Path: ק

Category: Otiot(Emblems)

Subcategory: Extended

Creational Cascade: Humoring/North-Lower Boundary

Existence: Pisces

Time: Adar

Soul: Spleen

Place Pronounced in Mouth: Palate

Associated Sefrot: Profound North, Profound Depth

ק (qof) is a laugh, a joke, play. Taken too far it is mockery, derision, crushing and wearing ragged. It is Pisces — fish. It is an angle, a cast line. It multiplies and increases. As Adar, it darkens as with clouds in order to cast splendor and glorify. ק is the spleen: milling, grinding, pulverizing. It is the connection between Profound North/*caf* and Profound Depth/*gimel*, what ties a groan to what is concealed.

∞

One

1 With thirty-two marvelous paths of wisdom hollow out Yah (Existence (יהוה)of multitudes, god of Israel, god of life and ruler of eternity, god almighty, compassionate and gracious, supremely elevated, hedging eternity, whose name is holy on high, who is holy), and create the world with three boundaries: with counting [what is/time], with recounting [what was/space], and with narrative [what will be/spiritual dimension] [ie, with thesis, antithesis, and synthesis].

2 Ten libraries of nothingness and twenty-two elemental emblems: three are mothers, seven are doubled, and twelve are extended.

3 Ten libraries of nothingness by the number of ten fingers: five opposite five [forming] a solitary ring exactly in the middle in a language of oak and in the softness from awakening.

4 Ten libraries of nothingness, ten and not nine, ten and not eleven. Can you understand with wisdom, and be wise with understanding? Examine in them and search [out] from them: can a word persist above its assertion? Restore the one who turns together with the place of its existence.

5 Ten libraries of nothingness. From their usage [understand that they are] ten [created] from nothingness with no end.

- A profound beginning and a profound end;
- a profound good and a profound evil;
- a profound height and a profound depth;
- a profound east and a profound west;
- a profound north and a profound south.

A solitary possessor — god, faithful ruler — manages them all from the sacred residence until removing eternity.

6 Ten libraries of nothingness, their clearness is like the mirror of lightning, and their completeness has no end. A word is in them in running and returning, and they will rush to a command like a tempest. And in the presence of the calyx they bow down and prostrate.

7 Ten libraries of nothingness. Their end is inherent in their beginning — and their beginning in their end — like a flame bound within a burning coal. Their Almighty is singular with no second: before one, what do you count?

8 Ten libraries of nothingness. Close your mouth from speaking, and your heart from thinking. When your mouth runs to speak and your heart to think, return to the place. Thus it is said: “life is running and returning.” On this phrase finalize an oath.

9 Ten libraries of nothingness. First: breath of the god of life, blessed and from blessing is the name of the life of all existence. A voice and a breath and an utterance: this is the holy breath.

10 Second: breath from breath. Hollow out and hew with it twenty-two elemental emblems — three mothers, seven doubled, and twelve extended — and one breath from them.

11 Third: water from breath. Hollow out and hew in it twenty-two emblems from undifferentiated emptiness. Tread, plaster, and limit them like an incision. Shape them like a wall. Surround them like plaster. Pour snow over them and make dust, as it is written: “because to snow he said, ‘become earth.’”

12 Fourth: fire from water. Hollow out and hew in it a calyx of glory, burning serpents, wheels, sacred life, and ministering angels. From these three [breath, water, fire], establish a refuge, as it is written: “he makes his angels from breaths, his ministers from burning fire.”

13 Select three emblems from the extended ones (in the secret of the three mothers aleph, mem, shin [אמ"ש]) and fix in them the great name. Seal six extremities with them.

Fifth: seal above — face upward and seal it with yud, heh, vav [יה"ו].

Sixth: seal below — face downward and seal it with heh, yud, vav [הי"ו].

Seventh: seal east — face forward and seal it with vav, yud, heh [ויה"ו].

Eight: seal west — face behind and seal it with vav, heh, yud [ויה"ו].

Ninth: seal south — face right and seal it with yud, vav, heh [יה"ו].

Tenth: seal north — face left and seal it with heh, vav, yud [וה"י].

14 These are the ten libraries of nothingness: breath of the god of life [beginning], breath from breath [end], water from breath [good], fire from water [evil], up and down, east and west, north and south.

Two

1 Twenty-two elemental emblems: three mothers, seven doubled, and twelve extended.

Three mothers: aleph, mem, shin [אמ"ש]. Their principle is a hand of benefit [receiving] [ג], a hand of obligation [giving] [ש], and an expression of law is between them [א].

Three mothers: aleph, mem, shin [אמ"ש]. Mem [מ] silences; shin [ש] hisses; aleph [א] is a decisive breath between them.

2 Twenty-two elemental emblems: hollow them, shape them, refine them, balance them, and interchange them. Form everything that exists now and in the future with them.

3 Twenty-two elemental emblems: hollow them with voice; shape them with breath; affix them in the mouth in five places:

- aleph, chet, heh, and ayin (אהה"ע) in the throat;
- gimmel, yud, kaf, qof (גיכ"ק) in the palate;
- dalet, tet, lamed, nun, tav (דטלנ"ת) in the tongue;
- zayin, samekh, shin, resh, tzade (זסשר"ץ) in the teeth;
- bet, vav, mem, peh (בומ"ף) in the lips.

4 Twenty-two elemental emblems: affix them in a wheel like a wall with 231 gates. Go around the wheel forward and backward. Define them for a command: nothingness is with the good that rises from delight, and nothingness is with the bad that spreads out from affliction.

5 How do you refine them? Balance them. Interchange them. Aleph (א) with all of them and all of them with aleph; bet (ב) with all of them and all of them with bet. They rotate around and they are in 231 gates. Encounter [that] every creation and every utterance blooms from a single name.

6 Shape reality from emptiness and make substance with nothingness. Shape huge platforms from empty space that cannot be climbed. This is their completion: aleph (א) with all of them and all of them with aleph. Keep a watch for the effects of change and make the whole of creation and every utterance exist as one. Define them for speech: twenty-two objects with a single essence.

Three

1 Three mothers: aleph, mem, shin [שמ"א]. Their principle is a hand of benefit [receiving], a hand of obligation [giving], and an expression of law is between them. [Repeat this multiple times unto heaven by way of 282 methods: here is an essence from on high.]

2 Three mothers: aleph, mem, shin [שמ"א] — a great, miraculous secret covered and sealed with six elements. Air, water, and fire proceed from them, and they bring forth fathers. History is from the fathers.

3 Three mothers: aleph, mem, shin [שמ"א]. Hollow them. Shape them. Refine them. Balance them and interchange them. With them, shape three mothers — aleph, mem, shin [שמ"א] — in existence, three mothers — aleph, mem, shin [שמ"א] — in time, and three mothers — aleph, mem, shin [שמ"א] — in the soul. Remember and perforate.

4 Three mothers: aleph, mem, shin [שמ"א]. Air, water and fire are in existence [maybe it is necessary to add 'heaven, earth, and space']. Heaven is created from fire; earth is created from water [maybe it is necessary to add 'and breath from air']; and a space [which] is from a decisive breath in between.

5 Three mothers: aleph, mem, shin [שמ"א] are in time: heat [excess], cold [deficit], and fullness [balance]. Heat is created from fire; cold is created from water; and fullness is from a decisive breath in between.

6 Three mothers: aleph, mem, shin [שמ"א] are in the soul: remember and perforate a head, a belly, and an inner body. A head is created from fire; a belly is created from water, and an inner body is from a decisive breath in between.

7 (First gate) Appoint the emblem aleph [א] in breath: tie a crown to it, and refine this with that. Form with it: air in existence, fullness in time, and an inner body in the soul. Remember with aleph, mem, shin [שמ"א] and perforate with aleph, shin, mem [מש"א].

8 (Second gate) Appoint the emblem mem [מ] in water: tie a crown to it, and refine this with that. Form with it water in existence, cold in time, and a belly in the soul. Remember with mem, aleph, shin [מש"א] and perforate with mem, shin, aleph [מש"א].

9 (Third gate) Appoint the emblem shin [ש] in fire: tie a crown to it, and refine this with that. Form with it fire in existence, heat in time, and a head in the soul. Remember with shin, aleph, mem [שא"מ] and perforate with shin, mem, aleph [שמ"א].

Four

1 Seven doubles: bet, gimmel, dalet, caf, peh, resh, tav [בג"ד כפר"ת]. They behave with two expressions: bet/vet, gimel/ghimel, dalet/dhalet, caf/chaf, peh/pheh, resh/rhesh, tav/sav: a pattern of soft and hard, strong and weak.

2 Seven doubles: bet, gimmel, dalet, caf, peh, resh, tav [בג"ד כפר"ת]. Their principle is wisdom, wealth, seed, life, rulership, peace, and loveliness.

3 Seven doubles: bet, gimmel, dalet, caf, peh, resh, tav [בג"ד כפר"ת] in speech and in exchange. The exchange of wisdom is folly. The exchange of wealth is poverty. The exchange of seed is desolation. The exchange of life is death. The exchange of rulership is servitude. The exchange of peace is war. The exchange of loveliness is hideousness.

4 Seven doubles: bet, gimmel, dalet, caf, peh, resh, tav [בג"ד כפר"ת]. Up and down, east and west, north and south, and the holy temple is exactly in the center supporting the totality.

5 Seven doubles: bet, gimmel, dalet, caf, peh, resh, tav [בג"ד כפר"ת]. Seven and not six, seven and not five. Probe in them, and search with them. Stand a word on its assertion, and restore the creator to their foundation.

6 Seven doubles: bet, gimmel, dalet, caf, peh, resh, tav [בג"ד כפר"ת]. Hollow them, shape them, refine them, balance them, and interchange them. With them, shape seven stars in existence, seven days in time, and seven gates in the soul. Remember and perforate.

7 Seven stars in existence:

- Saturn
- Jupiter
- Mars
- Sun
- Venus
- Mercury
- Moon

Seven days in time are the seven days of the week.

Seven gates in the soul. Remember and perforate:

- Two eyes
- Two ears
- Two nostrils
- and the mouth

8 (First gate) Appoint the emblem bet [ב] in wisdom: tie a crown to it, and refine them: this with that. Form with them the Moon in existence, the first day in time, and the right eye in the soul. Remember and perforate.

9 (Second gate) Appoint the emblem gimmel [ג] in wealth: tie a crown to it, and refine them: this with that. Form with them Mars in existence, the second day in time, and the right ear in the soul. Remember and perforate.

10 (Third gate) Appoint the emblem dalet [ד] in seed: tie a crown to it, and refine them: this with that. Form with them the Sun in existence, the third day in time, and the right nostril in the soul. Remember and perforate.

11 (Fourth gate) Appoint the emblem kaf [כ] in life: tie a crown to it, and refine them: this with that. Form with them Venus in existence, the fourth day in time, and the left eye in the soul. Remember and perforate.

12 (Fifth gate) Appoint the emblem peh [פ] in rulership: tie a crown to it, and refine them: this with that. Form with them Mercury in existence, the fifth day in time, and the left ear in the soul. Remember and perforate.

13 (Sixth gate) Appoint the emblem resh [ר] in peace: tie a crown to it, and refine them: this with that. Form with them Saturn in existence, the sixth day in time, and the left nostril in the soul. Remember and perforate.

14 (Seventh gate) Appoint the emblem tav [ת] in loveliness: tie a crown to it, and refine them: this with that. Form with them Jupiter in existence, Shabbos in time, and the mouth in the soul. Remember and perforate.

15 Seven doubles: bet, gimmel, dalet, kaf, peh, resh, tav [בג"ד כפר"ת]. With them will be hollowed out seven universes, seven firmaments, seven lands, seven seas, seven rivers, seven deserts, seven days, seven weeks, seven years, seven sabbaticals, seven jubilees, and a holy temple. Therefore, cherish the seventh under all the heavens.

16 Two stones build two houses. Three stones build six houses. Four stones build twenty-four houses. Five stones build one hundred twenty houses. Six stones build seven hundred twenty houses. Seven stones build five thousand forty houses. From here and there, go out! And consider that which no mouth can speak and what no ear can hear.

Five

1 Twelve are extended: heh, vav, zayin, chet, tet, yud, lamed, nun, samekh, ayin, tzade, qof [ה' ו' ז', ה' ו' ט', ע' צ' ק]. Their principle is conversing, thinking, moving, seeing, hearing, acting, using, smelling, sleeping, angering, tasting, humoring.

2 Twelve are extended: heh, vav, zayin, chet, tet, yud, lamed, nun, samekh, ayin, tzade, qof [ה' ו' ז', ה' ו' ט', ע' צ' ק]. Their principle is twelve crosswise borders:

- East upper border
- East northern border
- East lower border
- South upper border
- South eastern border
- South lower border
- West upper border
- West southern border

- West lower border
- North upper border
- North western border
- North lower border

And they widen, and they go [beyond] unceasing eternity. They themselves are the mixing of existence.

3 Twelve are extended: heh, vav, zayin, chet, tet, yud, lamed, nun, samekh, ayin, tzade, qof [ה' ו' ז' ט' י' י"ב]. Found them: hollow them, shape them, refine them, balance them, and interchange them. Form with them twelve constellations in existence, twelve months in time, twelve leaders in the soul. Remember and perforate.

4 Twelve constellations in existence: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

5 Twelve months in time: Nissan, Iyar, Sivan, Tamuz, Av, Elul, Tishrei, Cheshvan, Kislev, Tevet, Shevat, Adar.

6 Twelve leaders in the soul (remember and perforate):

- Two hands
- Two feet
- Two kidneys
- Gallbladder
- Intestines
- Liver
- Esophagus
- Stomach
- Spleen

7 (First entrance, from the first) Appoint the emblem heh [ה] in conversing: tie a crown to it, and refine them: this with that. Form with them: Aries in existence, Nisan in time, and the right foot in the soul. Remember and perforate.

(Second entrance, from the first) Appoint the emblem vav [ו] in thinking: tie a crown to it, and refine them: this with that. Form with them Taurus in existence, Iyar in time, and the right kidney in the soul. Remember and perforate.

(Third entrance, from the first) Appoint the emblem zayin [ז] in moving: tie a crown to it, and refine them: this with that. Form with them Gemini in existence, Sivan in time, and the left foot in the soul. Remember and perforate.

8 (First entrance, from the second) Appoint the emblem chet [ח] in seeing: tie a crown to it, and refine them: this with that. Form with them Cancer in existence, Tammuz in time, and the right hand in the soul. Remember and perforate.

(Second entrance, from the second) Appoint the emblem tet [ט] in hearing: tie a crown to it, and refine them: this with that. Form with them Leo in existence, Av in time, and the left kidney in the soul. Remember and perforate.

(Third entrance, from the second) Appoint the emblem yud [י] in acting: tie a crown to it, and refine them: this with that. Form with them Virgo in existence, Elul in time, and the left hand in the soul. Remember and perforate.

9 (First entrance, from the third) Appoint the emblem lamed [ל] in using: tie a crown to it, and refine them: this with that. Form with them Libra in existence, Tishrei in time, and the gallbladder in the soul. Remember and perforate.

(Second entrance, from the third) Appoint the emblem nun [נ] in smelling: tie a crown to it, and refine them: this with that. Form with them Scorpio in existence, Cheshvan in time, and the intestines in the soul. Remember and perforate.

(Third entrance, from the third) Appoint the emblem samekh [ס] in sleeping: tie a crown to it, and refine them: this with that. Form with them Sagittarius in existence, Kislev in time, and the stomach in the soul. Remember and perforate.

10 (First entrance, from the fourth) Appoint the emblem ayin [ע] in anger: tie a crown to it, and refine them: this with that. Form with them Capricorn in existence, Tevet in time, and the liver in the soul. Remember and perforate.

(Second entrance, from the fourth) Appoint the emblem tzade [צ] in tasting: tie a crown to it, and refine them: this with that. Form with them Aquarius in existence, Shevat in time, and the esophagus in the soul. Remember and perforate.

(Third entrance, from the fourth) Appoint the emblem qof [ק] in humoring: tie a crown to it, and refine them: this with that. Form with them Pisces in existence, Adar in time, and the spleen in the soul. Remember and perforate.

Make them like a trough. Arrange them like a wall. Order them like battle.

Six

1 These are the three mothers: aleph, mem, shin [ש"מא]. Three fathers emerge from them, and they are: air, water, fire. History comes from the fathers. Three fathers and their descendants. Seven stars and their multitudes. Twelve crosswise borders. A proof to speak enduring witnesses with existence, time, soul, and a proscribed portion of twelve, seven, and three: observe them in suspension, and development, and inclination.

2 Three mothers: aleph, mem, shin [אמ"ש]: air, water, fire. Fire rises, water descends, and air is a breath, a decisive law between them. A cipher to speak: fire exalts water. Mem [מ] silences; shin [ש] hisses; aleph [א] is a decisive breath between them.

3 Suspend in existence like a ruler on a throne. Turn in time like a ruler in the province (another version: on the wall). Incline in the soul like a ruler in war.

4 [In] a junction — [where] this joins that — observe god: good joined to evil, evil joined to good — good from good, bad from bad. The good defines the bad, and the bad defines the good. Good reserves for good things, and bad reserves for bad things.

5 Three: each one stands alone. One acquits, one accuses, and a decisive one between. Seven: three opposite three, and one decisive law between. Twelve standing in war: three love, three hate, three give life, and three kill. Three love: the heart and the ears. Three hate: the liver, the gallbladder, and the tongue. Three give life: the two nostrils and the spleen. Three kill: the two orifices and the mouth. And God, trusted ruler, controls everything from a sacred dwelling [beyond] unceasing eternity. One above, collect three. Three above, collect seven. Seven above, collect twelve. And they all are fused, this with that.

6 These are the twenty-two emblems. With them hollow out Ehyeh, Yah, YHVH, Elohim, Elohim, YHVH Tzevaot, Elohim Tzevaot, El Shaddai, YHVH Adonai [אֱהִי"ה י"ה יהו"ה אלהים יהו"ה יהו"ה]. Make from them three books and from them create the entirety of existence. Shape from them all that is and ever will be formed.

7 Like when Avraham our father, may he rest in peace, illumined and saw, separated and examined, hollowed out and shaped, and turned about creation with his power as it is said: "the souls that they made in Haran." Immediately above him appears the possessor of everything, may the name be blessed forever. The name dwells in his bosom and kindles above his head and calls Avraham 'my beloved.' Finalize an alliance for him and sow in place of the world as it is said 'trust in Hashem, and value his purity.' He finalized an alliance between ten projections of power. It is an alliance of language, and between ten projections it leads. And it is an alliance of oak. He joined twenty-two emblems of the instruction [Torah] in its language, and discovered its foundation. Seize them with water. Pursue them with fire. Shake them with spirit. Remove them with seven. Conduct them with twelve constellations.