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Notes, for Abba Hillel Silver's first book, A History of Messianic speculation in Israel from the First through the Seventeenth Centuries, Kabbalah, nature of God, Shabbetai Tzvi, Zohar, partial translations of Sefer HaZohar, handwritten, Hebrew and English, undated.

He is 513 km -







הוא נשמה בלתי נשמה

+ his  
soully b3 nshly

(2) He is אין לו אלו (5a)

He and his soul i.e. נשמה בלתי נשמה  
a soully b3 nshly - are one  
as אין לו אלו - אין לו אלו. This  
soul is not higher than him, or  
one which has come to him from  
above, but ~~it is one with him~~  
~~him as water from a fountain~~  
(5a) - over

He is אין לו אלו (5a).

The desire for Creation came  
not from Soul but from אין לו אלו i.e.  
from אין לו אלו, the source, the  
source. It did not come from  
אין לו אלו which is also but from  
source, אין לו אלו which is also  
source of אין לו אלו - אין לו אלו - אין לו אלו

(6a)

The אין לו אלו which is called אין לו אלו,  
and which is not an אין לו אלו, and  
has no אין לו אלו. (5a-5b).

אין לו אלו אין לו אלו אין לו אלו אין לו אלו →  
(8a-8b)

The אין לו אלו cannot be described  
by anything אין לו אלו - אין לו אלו - אין לו אלו  
by anything אין לו אלו - אין לו אלו - אין לו אלו  
by a אין לו אלו - אין לו אלו (9a-9b)  
The אין לו אלו can be - by any  
letter אין לו אלו for they are  
limited = אין לו אלו to God.



Nevertheless they are one - as soon as <sup>אברהם</sup> אברהם leaves them  
 in fact the <sup>אברהם</sup> אברהם is what it is because, the <sup>אברהם</sup> אברהם (58-58)  
 is no longer a <sup>אברהם</sup> אברהם altho it appears that <sup>אברהם</sup> אברהם is  
 only and <sup>אברהם</sup> אברהם is <sup>אברהם</sup> אברהם. That which is only is  
 only the <sup>אברהם</sup> אברהם concentrated. <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם  
<sup>אברהם</sup> אברהם. The <sup>אברהם</sup> אברהם is the <sup>אברהם</sup> אברהם, but the <sup>אברהם</sup> אברהם  
 and <sup>אברהם</sup> אברהם are one. The <sup>אברהם</sup> אברהם, ~~is~~ (<sup>אברהם</sup> אברהם)  
 is the <sup>אברהם</sup> אברהם and the <sup>אברהם</sup> אברהם is the <sup>אברהם</sup> אברהם are one  
<sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם  
<sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם  
 still <sup>אברהם</sup> אברהם, אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם <sup>אברהם</sup> אברהם  
 58 - <sup>אברהם</sup> אברהם

The Soul is primordial. It makes the forms. The latter is its Place = ~~Source~~ Source = Root.

They are one. הם הם אחד



10/13/73 10/13/73 10/13/73

II + his  
family, his family

when ~~appeared~~ <sup>achieved</sup>  
his revelation (so  
that man could grasp  
and <sup>trust</sup> in him) - He was called

III  
10/13/73 10/13/73

This 10/13/73 is  
also the 10/13/73  
10/13/73 - called  
also 10/13, and all  
other names of God:-  
his 10/13/73 in  
relation to 10/13/73 who  
is 10/13/73

He, the 10/13/73 is  
the 10/13/73 - Creator  
(9a 9b)

called also 1 N. (9b 4b)  
He is God of all 10/13/73  
10/13/73 10/13/73 10/13/73  
10/13/73 10/13/73 (9b 5b)

(3)

As 10/13/73 - he holds all the souls  
10/13/73 - the 10/13/73 10/13/73 - the  
knowable God - Represents power of  
creativity - (10/13/73)  
The 10/13/73 is also called 10/13/73  
while 10/13/73 (i.e. 10/13/73) is called 10/13/73

In the case of this knowable, definable,  
ethical God - it is necessary to  
destroy former cosmic worlds (10/13/73)  
which lacked that principle - (10/13/73)  
10/13/73 and 10/13/73.

In other words -  
I God as the Unknown - the Infinite - the  
Absolute conceptual abstraction -  
He calls 10/13/73 (other  
K. called him 10/13/73)

II. God as the primordial 'embodiment'  
of this Soul, the Source of the  
whole creative process (10/13/73),  
of Will, Energy and cosmic  
divisions - The 'Name', the (10/13/73)  
He calls 10/13/73 10/13/73 10/13/73

III. God as the Principle of Creativity -  
as definable in terms of function  
and attribute (10/13/73) - as the  
actual Builder, Worker -  
He calls 10/13/73 10/13/73 (10/13/73)



Everything that has a name has a limit—(12th '9). 223 h1  
1/27 212 pul pl 1022



The box is free to move -

(1913) had to reveal himself in public.  
 for world could not stand his direct  
 light - God needs circumstances in order  
 to reveal himself without destroying  
 world - circumstances which would  
 allow him to reveal himself without  
 destroying the world. (1913-1914)  
 Hence out of this circumstance came the  
 new world which is the world of the future  
 (1913-1914) - circumstances which

This is the foundations stone & cracks  
i.e. 216l & 231.

(cross)  
God and his BBr - are in continuous  
communion - 3131 p 1115 (20a - 17) -  
But Qul and for are not  
(x112). Hence need of human prayer for  
3111 - q for + Qul. (20a 5/rh)



12/13/77 12/14

(5)

≠ In the future 12/14 will reveal himself in one  
of worlds 12/14 and by then that the 12/14 will  
perish.

At present 12/14 is in this world but  
12/14 is above. The 12/14 says that 12/14  
may come down to these worlds - so as to  
destroy 12/14. (20 b. 5/8) - Sab. Zevit?









- After 13-14 years in Jerusalem goes to Egypt to meet his destined bride - (Story, his bride)
- His 2 brothers who remained in Sm. carry on his propaganda. Many babies -
- 18 years after he fled from Sm. - in 1666 he announced himself publicly in J. as M. Great upheaval in Sm. leaders proclaim in Synag. that S. is a 666 + deserving death -
- Flees from J. back to Smyrna - Jews. Rabbis name Rabbis Custan. Against S. There sent little warning to Sm. signed by Yom Tob to Chavania ben Yalka and 24 other Rabbis.
- Popular welcome S. kneel + kiss his feet. Preacher in vernacular - J. street followed by hundreds of people -
- 4 months from Aleppo, Daniel Pinto, Moses ? + 2 others to greet S. Has been persuaded by Nathan of Sza. Sm. leaders confused in face of this delegation on the one hand, with little of the Rabbis of Cust as the other -
- The following S. worked by visit 1/2. blame in the streets - hundreds from -
- In Hamburg, procure Royal blessing on S. - disputations presented -



the prison of Smyrna send 2 witnesses to Jer. he is  
warning - Reiterates to them that he is M. & is permitted  
to pronounce Tuba - prison pronounced death  
sentence on him for 2 reasons (Mers. & Tuba) 1/12/11  
(not M. Pub. sh. of sh. - & offer to reimburse for  
for value, his life -

- Flees from Smyrna to Salonica. Received with high  
honors by Commun. had not heard of Sm. action.
- many disciples. Remains long time - Repeats  
his M. announcement. Prison of Sal. set as  
for prison, and command him to leave Sal.  
(... for not possible for him to go to prison)  
phil.)

- Goes to Athens & through Morea, but only where  
permitted for they had heard of action of Sal -

- goes through Greece to Alexandria - +  
Cairo -

- Goes to Palestine + Jerusalem. Remains  
many years there - Active practices + teacher.

- May have met Nathan & Saza on his  
way to Jerusalem.

- After some years reveal his M. to Jews.  
disciple - urges abandonment of Fasts  
of 1) Tawuz + 9 Ab. from Zohar  
to the Rab. book that Sam. of Jerusalem  
has arrived:

- Nathan as prophet announces that Sal.  
in the new M. urges abolishing of  
Fasts - Sends letters to all commu-  
nities of Pal. - Many heed - Many of his  
prophets hear - His letter 26-3a -

- Prophecies that Nathan Sueton will follow Sal.

- 8 months - from <sup>6</sup> Tebet in 1666 to Elul in 1667
- opponents in other parts of Empire afraid to speak out -
- story of rich Jew who was partly accused  
he. to murder and behead in S. (56)
- S. ~~3~~ goes to Const. in 21 Tebet 1666 with  
his brother - Comes to Const. in 21/11/66  
(~~his journey to Const.~~ makes a great impression in Surmen  
well received in Const. - Sultan away -  
~~wants to go to~~ ~~Receives~~ ~~the~~ grand vizier - latter writes  
to Sultan in Adrianople - Sultan orders  
S. detained - Honorably treated <sup>in Constantinople</sup> - S. writes  
to all of em - urging freedom -
- his imprisonment caused by ~~was~~ un-  
expected rise of people -
- Rakhi of Sm - urge people to clear home,  
to drive out carts & dogs & all unclean  
animals - to respect 15/5<sup>th</sup> = Ruman
- Elijah seen - (6b, see 70a).
- guards ordered to ~~see~~ S.
- S. orders post of 9 ab. + 5 personal  
pages (see 6b-7a)
- Ambassador visited Heaven in Teat.  
write home of S. so also Heaven  
Ankara -
- Ruman & 10 Turks - (7a-b)



- Scene in the Synag. - (46)
- Benebeshit, in fear of patchwork form  
<sup>his going up</sup>  
 S's fellowman ~~after~~ <sup>the</sup> great way at with  
 others.
- Follows demand removals Adam Kela.  
 Papa + appointment of Benebeshit.  
 Compelled to hide in home of Judah  
 Martna - then together with Shama  
 Algaiz flee the city.
- Synag. is altogether in possession of S's  
 power - (56).
- Few spaces. Throat Euphr. letters  
 + hundred visitors arrive - Sept.
- Syn Ps. 21. For only 750's. but in  
 no wall - Ropes with Crown in center.  
 Like 210. 9th Sabbath 1810 -  
 (See 46-5a)
- Nearly all Rabbin believed in him  
 (5a).
- Marginal note p. 5a. Men + women proph.  
 y. miracles reported - Epileptic  
 fit theoria spread - Waulker  
 of 1500 prophesy - Joel 3.
- The prophet Moses Servile - in Constant.  
 (56) arrived S. as 18th - 800  
 others.  
 whole episode (2<sup>nd</sup> 91660) lasted





(7)

- Catholic priests in Gen. worried - Write to Pope
- Letter sent by 17 Rabbis from Amato Venice about wonders of S. Sent to Isaac Issan.
- Also to Magno
- Italian Jew select 3 men to go to Purpur to learn facts. One from Breslau, one from Siedlitz, one from Ancona. End of Hesh. 1667
- ask consensus.

712  
102  

---

814.

218  

---

432  
50  
197  

---

679  
~~272~~  
956

WRHS





10 Tris hes

521 152

Baruch. Gad.

1646-7

17c

1646

Babylon and Yemen

B. was a collector for community of Jerusalem in Persia. was  
 attacked by robbers in a desert, <sup>robbed and</sup> his donkey killed, & left there.  
 Wandered about for 10 days until completely exhausted. When he  
 beheld a warrior, tall & armed who wished to slay him.  
 The man addresses him in Hebrew when he learned that B. was  
 a Jew, he rejoiced. Said that he was of tribe of <sup>his name</sup> Naphtali. B. ~~asked~~  
~~him~~ asked to be taken there. Refused, but <sup>that</sup> he  
 would take the letter which B. had with him from the  
 Council. He gave B. a chariot to <sup>protect him in desert.</sup> ~~return~~ return with answer.  
 Warner return, having covered 3 months journey in 3 days  
 by means of <sup>7330 13107</sup> - & gives B. a letter to take home  
 with him. & sends him on his way. The letter is signed  
 by Ahituv b. Azaria, King; Johogadok b. Lige, Nasi, and  
 Uriel b. Abia, Elders.

<sup>authenticity of this</sup> letter (printed in 1120 p. 16 WPI pp 97a-98b) was  
 10 ~~authenticity of this~~ Jer. Rabbin, who, in 1657, sent it, <sup>by a forged form</sup> to Nathan  
 Chapiro, <sup>at Beggio</sup>, at his request. ~~At his death in 1664, the letter~~  
 This letter remained in archive, Beggio Cong. until 1832  
 when it was discovered by Abraham Solomon Zaluzny, a  
 collector <sup>offer</sup> of Jacob Isaac Kasari, Beggio, (who ~~sent~~ back  
 to Jerusalem -) <sup>verify this. See</sup> <sup>file 1010 p. 194</sup> (17a) They mourned when they heard of it

Letter commiserate with sad lot of Jews in Pal. as reported in letter.  
 States that they themselves are free & have their own govt. Territory  
 surrounded by Sanitation, rest some 6 days of week. Rest on Sabbath  
 not fire burn round it, so that no one can pass. No they <sup>unlike</sup> ~~unlike~~  
 in their country, no cattle, animals etc. live in beautiful houses,  
 much gold etc. become stone wheel take place of ~~the~~ night.  
 Costly garment - Live 120 yrs. No son or daughter die in life-  
 (over)



H. J. P. Azulai in Alpaz 223N. Letter 'n' writes that  
he saw letter in archives of 2000 in Reggio, and  
gives abstract of it. He mentions this fact ~~of~~  
also in his Alpaz p. 2 under Nathan Schapiro.  
- For identity of 10 signers see Alpaz, non Alpaz  
Vol. 2. Chap. 2. p. 37.





## XI. THAT MEN ARE NOT EQUAL

The truths which the Founding Fathers of the American Republic held to be self-evident, "that all men are created equal and that they are endowed by their Creator with certain unalienable rights", were never really self-evident to any important segment of mankind at any time. On the contrary! They always appeared as supremely unorthodox and radical ideas which had to fight their way in the world against deeply rooted religious and metaphysical conceptions, against vested interests and powers, against pseudo-scientific biologic theories, and AGAINST all forms of rationalization. The Founding Fathers, themselves, at the very time that they were proclaiming their heroic doctrine of human equality, had only white men in mind. Among the signers of the Declaration were those who themselves owned slaves. Slavery was tolerated by the Constitution of the United States. It required a tragic civil war, three-quarters of a century later, to bring about the emancipation of the negro in what was the most democratic country on earth. ~~It took nearly a hundred years more before the Supreme Court of the United States declared unconstitutional the segregation of white and negro children in the schools of the nation.~~ Human slavery, the grossest form of human inequality, was not abolished in the British Empire before 1833. The Russian serfs were not emancipated before 1861. Slavery still exists in practice, even where officially outlawed, in more than one country in Asia and Africa.

Human equality is still a ~~challenged~~ and revolutionary idea in <sup>the</sup> ~~our day~~ <sup>world</sup>. Were this not the case, our age would not now be ravaged by so much racial hatreds and conflicts by so many acts of discrimination and segregation. The racial restrictive laws of the Union of South Africa and the fierce determination of its government to keep

See Hermana - pmb 54 II 3

no pmb

supra u's

WRHS



1311 = Benz - evs

7a 8619 W

Mrs. Weissenberg

~~1311~~ 315







1/62/11 - is less > death  
 1/11/11 - is even less. - a sinking down from status

with 2 found in Edna Rabba - Lev. 128a ~~11~~ H.

הוא החל לזן הולדיו (בקהל ה' הוא) = 1/11/11

(not included among the 7 מקומות ז'והן - But in  
 כהן אדמוני כז' ואלו נקו  
 place 1/11/11, 2. Lev. 128 b.

הוא חלש לזן הולדיו הולד. - 1/11/11 = דגו of the bedelium  
 (sometimes white, red. See 20. Lev. 135 b. (Edna R.))

הוא הקהל לה' הוא לזן הולדיו לזן ה' = 1/11/11

pericranium = קהל הולדיו

The name 1/11/11 (in Edna R.)

is taken from 20. Lev. 130 b.

Note 4. 20. Lev. 135 b. 1/11/11. (Edna R.)



then the two ~~diadems~~ <sup>diadems</sup> (coronas 1168) which were concealed in them.  
One ~~scarp~~ <sup>scarp</sup> called 300 and the other ~~scarp~~ <sup>scarp</sup> called 27/27.

And when these <sup>(300 + 27/27)?</sup> 300 and 27/27? issued forth, they became one  
face, called 163. <sup>This</sup> and it was subjected to ~~extinction~~ <sup>extinction</sup> ~~destruction~~ <sup>destruction</sup> (11612) along with  
the seven faces, <sup>which were</sup> (called 5'17' 1'27' after the ~~first~~ <sup>first</sup> (U.S.) ~~And then are~~  
the eight ~~scarp~~ <sup>scarp</sup> who died, who were all ~~hard~~ <sup>severe</sup> ~~rigid~~ <sup>judgments</sup> justice (p. 17 p. 113).

For the manner, their engraving was like that of an artisan who  
strikes with an iron hammer and the sparks fly in all  
directions. <sup>(See Zohar Lev. 292 b)</sup> Therefore they all issued as ~~severe~~ <sup>severe</sup> judgments; for every  
movement <sup>as is well known</sup> ~~he gets~~ heat; ~~so~~ <sup>emergent</sup> ~~which fly forth~~ <sup>but were</sup>

And these sparks <sup>which fly forth</sup> ~~which issued~~ <sup>but were</sup> ~~slowly and glittered~~ <sup>instinctly</sup>  
~~of one~~ <sup>These</sup> ~~quenched~~ <sup>quenched</sup> and they are called the primordial words which  
were destroyed (as it is mentioned in the Lera Zutta), and there  
are the kings who ~~are~~ mentioned in the Parasha: "and there are the  
kings who ruled in the land of Edom" (Isa 36:31) <sup>that is</sup> in the place  
where ~~the~~ <sup>all</sup> judgments ~~are~~ <sup>exist</sup> ~~are~~ <sup>comprehend</sup> ~~that is to say~~ <sup>that is</sup> the ~~higher~~ <sup>Supernal</sup>  
Mother. <sup>(See the Lera R. + 2)</sup> The names, which they are called in this ~~structure~~ <sup>verse</sup>  
were those <sup>which</sup> ~~belonged~~ <sup>belonged</sup> to them before the ~~first~~ <sup>conformation</sup>. (See the Lera R. + 2  
and you will discover ~~the~~ <sup>the</sup> the mystery, ~~same~~ <sup>same</sup>, their names  
which they had before the ~~first~~ <sup>conformation</sup>).

But in the case, the ~~27/27~~ <sup>Macroprosopus</sup> and Father and Mother, because  
they ~~did not have to be~~ <sup>destroyed</sup> ~~they were not subjected to~~ <sup>destruction</sup> ~~extinction~~ <sup>extinction</sup> (11612) - their names were not  
changed, <sup>and they</sup> but retained the names which they had before the ~~first~~ <sup>conformation</sup>  
these kings (Further on the explanation will be given as to why the  
<sup>(the you destruction)</sup> ~~extinction~~ <sup>extinction</sup>, the 11310 of 11310 was necessary).

And when the seven kings, mentioned above, died, their souls  
remained above in the place which is now called the world of  
Emanation, and their vessels <sup>receptacles</sup> (p. 113) with their 1116 (which is the  
mystery of 1113 kGoi7 k7p77 11773 11627) descended to











<sup>1194</sup>  
In this Adam then began and ~~was~~ <sup>commenced</sup> the ~~conformation~~ <sup>confirmation</sup> of the principle of the male and female (the androgyne). It was ~~perforated~~ <sup>separated</sup> back, and ~~separated~~ <sup>separated</sup> from the back, and ~~separated~~ <sup>separated</sup> from his breast, between the two arms, in that place where the ~~head~~ <sup>head</sup> hangs down, called Tifereth. It is this Tifereth which ~~expanded~~ <sup>separated</sup> back and ~~forward~~ <sup>upward</sup> the shell of the female. This is that which is written, According to the beauty of Adam, that it may remain in the house (Ps. 44.13)





she was a tail and in the end (i.e. after the adjustment - 11.2.12) she was 13 weeks a paragon, but only from the hip chest downward.

And in the time of ~~conjunction~~ (conjunctions), when she turns forward then her dimensions are equal to this. Hence when as at the ~~beginning~~ <sup>first</sup> her 120 was ~~in~~ <sup>at the place</sup> his 11102, from his middle document, in the mystery of 102 10101 11102 1102. ~~463~~ <sup>463</sup> calls lower

For ~~the~~ <sup>an</sup> ~~126~~ which is ~~her~~ <sup>was</sup> ~~was~~ <sup>at</sup> his ~~vision~~. From the top of head (125) ~~which~~ <sup>which</sup> ~~vision~~ downward where the breasts are and where the souls of small are dressed (kept) before they <sup>are placed in</sup> ~~enter~~ the womb of the female. Therefore breast is called ~~probo~~ <sup>probo</sup> ~~probo~~ <sup>probo</sup> (ls. 46.3.) 'those borne from birth and carried from the womb!'. This is the mystery of why the female has no beard. The ~~reason~~ <sup>cause</sup> ~~why~~ <sup>for them</sup> ~~they~~ <sup>coming</sup> ~~came~~ <sup>forth</sup> ~~back~~ <sup>back</sup> to back was so that the breasts (126) ~~should~~ <sup>should</sup> not cling to the back of the female.

And the composition, this part of <sup>body</sup> of Father & Mother and from the eight things were found above was in the following manner. In the <sup>upper</sup> ~~space~~ <sup>below</sup>, the ~~skull~~ <sup>cranium</sup>, this part are 3 vacuums (1/1/1) in which the brain lodges, and a thin membrane <sup>cover</sup> ~~and~~ <sup>the</sup> it. The first brain ramifies (branch) and radiates along 32 paths which are the 32 paths (121/1) of Wisdom. This first brain is on the side of Father.

The second brain <sup>expands</sup> ~~sanitized~~ through the 50 gates which are the 50 gates, Underbody 3/12. This second brain is on (from) the side of Mother.

The third brain is called Knowledge (xoz), and he is the first king, the light mentioned above, who is two crowns.



(11768 1/2) united (1165) as one, which were hidden (115151) in  
Father & Mother. From the side, Father there was hidden in him  
an crown called 300 and from the side, Mother there was  
hidden in him an crown called 11127, ~~together~~ The two  
of them <sup>combined</sup> is called x13. <sup>(Zoh. Lev. 136a)</sup> This <sup>space</sup> <sup>(111112)</sup> of this  
brain <sup>is between</sup> those of the other two brains. All, then are <sup>united under</sup> ~~united under~~  
symbol of the crown of his head (116122 / 116111 to 151), and they constitute  
the mystery, the <sup>Phylacteries</sup>. (Zohar Lev. 140a).

And then these <sup>are expanded</sup> ~~united~~ <sup>over</sup> ~~united~~ <sup>while</sup> ~~united~~ <sup>joined</sup> through the entire body on either  
side, through the third brain, called x13, which is attached to  
both sides and expands <sup>(the spinal chord)</sup> through the center, <sup>the body</sup> which is  
the primary <sup>(117155 1151)</sup>. As we find in Lchaz Zutta: "This <sup>is the</sup> <sup>fill</sup>  
bowl (11511) were perfected (117111) through x13, and all they  
channels and chambers (112311) were joined as it is written (Pr. 24): and  
with x13 was the chamber joined (Zoh. Lev. 296a). And that which  
is stated in Lchaz Zutta: "This <sup>is the</sup> <sup>part</sup> <sup>extended</sup> <sup>(116111)</sup> further  
and the bowls of the walls were perfected (117111) - this refers to  
the exterior <sup>part</sup> of the body, and that which is written in the Lchaz  
Zutta refers to a more subtle and ~~inner~~ <sup>inner</sup> garment  
within the body which exists between the soul (1161) and the  
body. Therefore both, these crowns (1160) had to come forth  
from Father and Mother, so as to combine them and ~~unite~~ <sup>unite</sup>  
them a <sup>very much combined</sup> <sup>part</sup> in which to dress the soul, so as  
to <sup>separate</sup> <sup>between</sup> the body and the soul <sup>in order</sup> and so that  
the body would be able to <sup>endure</sup> <sup>the</sup> <sup>light</sup>.  
So also with the lower man. Thus it is ~~clear~~ <sup>clear</sup> (117111).



the Zutto suggests that Daath did it.  
While Kabbal, ~~that~~ Tifereth

WRHS





that it is the ~~subject~~ <sup>his emanations</sup> of this parzuf. The rest of this parzuf, i.e. א"י י' י' י' י' י' י' י' , derives from the seven kings, of which mention is made at the end of Idra Zutta.

And <sup>as soon as</sup> when this holy parzuf came forth from Mother, immediately did the holy, <sup>about one, the</sup> most hidden Ancient One emanate his soul <sup>composed of</sup> upon it, made up of male and female, in the unphid mystery of "and God formed 2311 man" (Isaiah 2:7). 2311 is written with two Gods. Why? This suggests the secret of the holy Ancient One, and the secret of the holy King. Again, it is written 2311.

What <sup>did the form?</sup> is its meaning? He fashioned a form within a form. This is the meaning of 2311. And what is meant by a form within a form? The two names, <sup>which are called the full name of the Holy One</sup> of God, ~~mentioned~~ <sup>and</sup> there - א' ב' ג' ד' ה' ו' ז' ח' ט' י' . And in what <sup>and</sup> were they included? (1125 א' ב' ג' ד' ה' ו' ז' ח' ט' י' ). In the <sup>higher</sup> ~~image~~ <sup>Supernatural Form</sup> called Man, <sup>composed</sup> of male and female. That is what the text reads, א' ב' ג' ד' ה' ו' ז' ח' ט' י' - because it <sup>composes</sup> includes both male and female. <sup>The word 'eth' is added to spread and to increase the species which is here produced from him, that came forth from the male and female.</sup> (1125 א' ב' ג' ד' ה' ו' ז' ח' ט' י' ).

"Dust from the ground" - an image within an image, the 1125 א' ב' ג' ד' ה' ו' ז' ח' ט' י' , that is to say "the seal within the ring" one within the other. And all this, to what end? So that the most high and hidden one might be drawn up and elevated to the very height of mystery. Therefore <sup>through him</sup>



It is written: "and he breathed into his nostrils  
the soul (nephesh) / life" that is to say "the <sup>spirit</sup> ~~soul~~ / all  
the ~~living~~ <sup>by the reference and uprisings already defined</sup> ~~above and below~~ <sup>things</sup> ~~defence~~ <sup>of</sup> ~~the~~ <sup>the</sup> ~~soul~~ <sup>and</sup> ~~existence~~ <sup>hereto</sup>

"And man became a living soul" (217 6211)  
<sup>so that the angel develop and form himself into similar conformation</sup>  
to ~~cleanse it~~ (217 2411) and to ~~elevate it~~ <sup>there his</sup>

~~and~~ <sup>in this fashion</sup> ~~and to draw it up to~~  
that soul from grade to grade to the end of all  
grades; <sup>in all</sup> that that soul might be found?

(122 2111) ~~in all and raised~~ <sup>expanded</sup> ~~through~~ <sup>all</sup> ~~all, and so that he might be~~ <sup>one</sup> ~~one~~ <sup>(112 1112 1111 1111)</sup>

And whenever ~~divides~~ <sup>takes</sup> (2023) this soul from  
the ~~world~~ <sup>universe</sup>, and ~~maintains~~ <sup>suggests</sup> that ~~there is~~ <sup>where</sup> ~~and the~~  
soul ~~outside~~ <sup>he</sup> ~~her~~, so may he and his ~~remember~~ <sup>name</sup>  
perish ~~for ever~~ <sup>from generations with generations</sup>, as we find in the Idra Rabba. It  
is well known that the man who ~~blows~~ <sup>breathes</sup> <sup>(Zohar 141b)</sup>  
from that which is ~~with~~ <sup>when he is</sup> ~~in him~~ <sup>there</sup>

(549) And this image of man is called Holy King and his  
Presence (211 1111), the Holy One, Blessed be He and his  
Shekhinah, and he is also called 2117 and all the  
holy names which are found in the Torah which must  
not be erased. He is also called 1121 1113 <sup>relation</sup> in contrast  
to the 1121 1111 who is the holy Ancient One. He  
is also called the Lamp, the Heart, that is to say  
the joy, the heart (111 1113) in Greek means heart). This  
is the meaning of: "A wise son maketh the glad the father"  
(Pr. 10.1). For he is the first-born of Father and







were joined together and were united one with another, <sup>unyieldably</sup> ~~unyieldably~~ <sup>proceeded</sup> ~~proceeded~~ <sup>and</sup> ~~and~~ <sup>they</sup> ~~they~~ <sup>issued forth</sup> ~~issued forth~~ <sup>one powerful spark</sup> ~~one powerful spark~~ <sup>from the</sup> ~~from the <sup>flame</sup> ~~flame~~ <sup>Heart</sup> ~~Heart <sup>(that is from the</sup> ~~(that is from the <sup>soul which</sup> ~~soul which <sup>is called the</sup> ~~is called the <sup>flame</sup> ~~flame~~ <sup>of the Heart</sup> ~~of the Heart <sup>as a</sup> ~~as a <sup>very ancient</sup> ~~very ancient <sup>one</sup> ~~one <sup>when</sup> ~~when <sup>it was</sup> ~~it was <sup>still within the</sup> ~~still within the <sup>flame</sup> ~~flame~~ <sup>ancient one</sup> ~~ancient one <sup>it</sup> ~~it <sup>issued from the</sup> ~~issued from the <sup>flame</sup> ~~flame <sup>the all holy</sup> ~~the all holy <sup>ancient one</sup> ~~ancient one <sup>and was</sup> ~~and was <sup>enveloped</sup> ~~enveloped <sup>(5:12:11)</sup> ~~(5:12:11) <sup>in the</sup> ~~in the <sup>womb</sup> ~~womb <sup>the</sup> ~~the <sup>mother</sup> ~~mother <sup>then</sup> ~~then <sup>he</sup> ~~he <sup>perfected</sup> ~~perfected <sup>(1:12:1)</sup> ~~(1:12:1) <sup>the</sup> ~~the <sup>powerful skull</sup> ~~powerful skull <sup>with</sup> ~~with <sup>hair</sup> ~~hair <sup>and</sup> ~~and <sup>brains</sup> ~~brains <sup>and the</sup> ~~and the <sup>spaces</sup> ~~spaces~~ <sup>within</sup> ~~within <sup>the</sup> ~~the <sup>brain</sup> ~~brain~~ <sup>(1:12:11/12:1)</sup> ~~(1:12:11/12:1) <sup>and with all the</sup> ~~and with all the <sup>features</sup> ~~features <sup>the</sup> ~~the <sup>face</sup> ~~face~~ <sup>the</sup> ~~the <sup>expanded</sup> ~~expanded <sup>(6:12:11)</sup> ~~(6:12:11) <sup>and</sup> ~~and <sup>formed</sup> ~~formed <sup>and</sup> ~~and <sup>perfected</sup> ~~perfected <sup>(1:12:1)</sup> ~~(1:12:1) <sup>all the</sup> ~~all the <sup>other</sup> ~~other <sup>features</sup> ~~features <sup>the</sup> ~~the <sup>body</sup> ~~body <sup>from the</sup> ~~from the <sup>soul</sup> ~~soul~~ <sup>the</sup> ~~the <sup>opener</sup> ~~opener~~ <sup>and</sup> ~~and <sup>seven</sup> ~~seven~~ <sup>knigs</sup> ~~knigs~~ <sup>Hence it is</sup> ~~Hence it is <sup>clear</sup> ~~clear <sup>that the</sup> ~~that the <sup>soul</sup> ~~soul <sup>himself</sup> ~~himself <sup>perfected</sup> ~~perfected <sup>(1:12:1)</sup> ~~(1:12:1) <sup>his</sup> ~~his <sup>vestments</sup> ~~vestments~~ <sup>the</sup> ~~the <sup>Edra</sup> ~~Edra <sup>tabbaj</sup> ~~tabbaj.~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~

(66h) The skull, this <sup>is derived</sup> ~~is derived~~ <sup>parquet</sup> ~~parquet <sup>comes from the</sup> ~~comes from the <sup>Arch</sup> ~~Arch <sup>(2:11:1)</sup> ~~(2:11:1) <sup>It happened</sup> ~~It happened <sup>in this</sup> ~~in this <sup>way</sup> ~~way <sup>When this</sup> ~~When this <sup>strong</sup> ~~strong <sup>and</sup> ~~and <sup>powerful</sup> ~~powerful <sup>(1:12:11/12:1)</sup> ~~(1:12:11/12:1) <sup>space</sup> ~~space~~ <sup>issued from the</sup> ~~issued from the <sup>flame</sup> ~~flame <sup>Heart</sup> ~~Heart <sup>from the</sup> ~~from the <sup>clear</sup> ~~clear <sup>light</sup> ~~light <sup>(1:12:11/12:1)</sup> ~~(1:12:11/12:1) <sup>the</sup> ~~the <sup>Holy</sup> ~~Holy <sup>Ancient</sup> ~~Ancient <sup>one</sup> ~~one <sup>as</sup> ~~as <sup>mentioned</sup> ~~mentioned <sup>before</sup> ~~before <sup>it</sup> ~~it <sup>clothed</sup> ~~clothed <sup>itself</sup> ~~itself <sup>in</sup> ~~in <sup>mother</sup> ~~mother <sup>it</sup> ~~it <sup>passed</sup> ~~passed <sup>through</sup> ~~through <sup>the</sup> ~~the <sup>parquet</sup> ~~parquet <sup>of</sup> ~~of <sup>Arch</sup> ~~Arch <sup>and</sup> ~~and <sup>took</sup> ~~took <sup>from</sup> ~~from <sup>him</sup> ~~him <sup>a</sup> ~~a <sup>portion</sup> ~~portion <sup>for the</sup> ~~for the <sup>perfection</sup> ~~perfection <sup>(1:12:1)</sup> ~~(1:12:1) <sup>of</sup> ~~of <sup>this</sup> ~~this <sup>skull</sup> ~~skull <sup>This is</sup> ~~This is <sup>called</sup> ~~called <sup>the</sup> ~~the <sup>plate</sup> ~~plate <sup>which</sup> ~~which <sup>the</sup> ~~the <sup>Taf</sup> ~~Taf <sup>physlaeternis</sup> ~~physlaeternis <sup>was</sup> ~~was <sup>not</sup> ~~not <sup>fast</sup> ~~fast <sup>as</sup> ~~as <sup>is</sup> ~~is <sup>mentioned</sup> ~~mentioned <sup>in the</sup> ~~in the <sup>13th</sup> ~~13th <sup>chapter</sup> ~~chapter <sup>of the</sup> ~~of the <sup>1:12:11/12:1</sup> ~~1:12:11/12:1 <sup>the</sup> ~~the <sup>skull</sup> ~~skull <sup>the</sup> ~~the <sup>Keter</sup> ~~Keter <sup>on</sup> ~~on <sup>high</sup> ~~high <sup>is</sup> ~~is <sup>also</sup> ~~also <sup>the</sup> ~~the <sup>Keter</sup> ~~Keter <sup>of</sup> ~~of <sup>Malchut</sup> ~~Malchut <sup>and</sup> ~~and <sup>concerning</sup> ~~concerning <sup>it</sup> ~~it~~ <sup>is</sup> ~~is <sup>said</sup> ~~said <sup>He</sup> ~~He <sup>declared</sup> ~~declared <sup>the</sup> ~~the <sup>end</sup> ~~end <sup>from the</sup> ~~from the <sup>superior</sup> ~~superior <sup>and</sup> ~~and <sup>it is</sup> ~~it is <sup>the</sup> ~~the <sup>head</sup> ~~head <sup>of the</sup> ~~of the <sup>physlaeternis</sup> ~~physlaeternis <sup>The</sup> ~~The <sup>early</sup> ~~early <sup>pages</sup> ~~pages <sup>call</sup> ~~call <sup>it</sup> ~~it~~ <sup>the</sup> ~~the <sup>ring</sup> ~~ring <sup>the</sup> ~~the <sup>crown</sup> ~~crown <sup>(1:12:11/12:1)</sup> ~~(1:12:11/12:1) <sup>this</sup> ~~this <sup>is</sup> ~~is <sup>what</sup> ~~what <sup>we</sup> ~~we <sup>have</sup> ~~have <sup>in</sup> ~~in~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~



the Idra; this image of man contains the <sup>Supreme</sup> high and the (1)  
<sup>inferior</sup> low (plant /idra). Therefore is the name of this <sup>holy</sup> parzuf  
<sup>containing</sup> suggested (541) in the initials, the 10 parzufim. <sup>thus</sup> ~~is 210~~  
<sup>includes</sup> p"ij a'ij add up to the sum, <sup>plus</sup> ~~is 541~~ (541) plus the  
5 letters of Israel, (i.e. 541+5=546), which is the <sup>supra</sup> ~~high~~ and  
holy Israel in whom <sup>are</sup> all the keys, the facts, ~~defined~~  
as here (Idra 312 ~~141/142~~ 10120 63). As it is mentioned  
in the statement, the Holy Kabe (14127 101/110) in  
Par. Balak p. 191 to show teach that his holy  
parzuf is composed of all the 10 parzufim,  
Emanation. He <sup>has</sup> ~~is~~ a free agent <sup>and</sup> ~~is~~ <sup>at</sup> will ~~that~~  
<sup>is to say</sup> ~~the~~ will <sup>which</sup> ~~derives~~ <sup>from</sup> ~~the~~ soul, <sup>which</sup> ~~is~~ <sup>actually</sup> ~~from~~  
which is <sup>for</sup> the ~~likeness~~ (11112 1124) of the soul,  
the Holy Ancient <sup>which</sup> ~~is~~ an absolute will  
and absolute p1301; and <sup>his</sup> ~~choice~~ <sup>from</sup> the ~~not~~,  
the ~~vessels~~ which are judgement.  
(69b)

It is well known that the 10 sephirot (personal  
1112101) are the names, the 4 ~~elements~~ fire, air,  
water and earth ~~from~~ cut, which all living things  
are composed. Therefore all the attributes, <sup>qualities and</sup> ~~emanations~~,  
(111/121) which are applicable to the lower man are also  
applicable to Him, blessed be He; for he is the <sup>Supreme</sup> ~~Higher~~ man  
in the mystery; "and ~~from~~ in very own flesh do I  
see God" (Job 19.26). The changes in Him <sup>are</sup> ~~from~~  
~~since~~ like the actions, the lower man that is to  
say, he changes from ~~mercy~~ to <sup>justice</sup> ~~judgment~~ and from  
justice to mercy.

(72a) the mystery, the <sup>manifestation</sup> ~~revelation~~, the Holy Ancient



out of the En Sof (i.e. the mystery of birth - construction), and (12) the engraving, the 10 paragraphs above the curtain, and that 7a then and there who were in the mystery of bi-sexuality (11/16/16), and whoever came to them the character (11/12) the 11/20 (11/21/1801) - all this is explained in the statement (7) the Zohar in Par. Berachith p. 15: "at the outset the decision, the King who emerged from the <sup>with in the hidden version</sup> ~~most~~ <sup>all-hidden</sup> from the ~~last~~ <sup>secret</sup> mystery, the En Sof (note sharp revision of text! The 2. text reads 11/10 12 10/11 and 11/12 11 as much has it) ~~i.e. from~~ that is the mystery, the revelation, the Holy Ancient one ~~from~~ out, the En Sof, 'he made a tracing in the supernal effulgence' (11/10 11/12 C2) - ~~that is to say~~ this is the mystery of the engraving, the 10 paragraphs ~~over~~ above the curtain which is called the 11/10 11/12 (as we find in the <sup>in</sup> ~~the~~ <sup>11/10 11/12</sup> ~~the~~ <sup>ed. Venice 1663</sup> ~~the~~ <sup>11/10 11/12</sup> at the end of the <sup>11/10 11/12</sup> the Zohar Haddash: 'In the supernal effulgence, at the beginning, the decision, the King made 9 engraving tracings and one unknown one - ~~a shapeless nucleus (unfixed) enclosed in a ring~~ - <sup>11/10 11/12</sup> means "bound together in the <sup>shapeless</sup> ~~substance~~ <sup>(fracture)</sup> mass of and first in the ring" - 11/10 11/12 means bind. 11/10 11/12 means shapeless mass. 11/10 11/12 means "stuck into the ring". - that is to say: their elements were bound up with in their shapeless mass and first within their ~~vortex~~ <sup>that is to say</sup> which is like a ring, ~~there~~ they were <sup>androgynous</sup> ~~bi-sexual~~ as aforementioned. (note others have taken 11/10 to mean <sup>yellow</sup> ~~yellow~~ <sup>yellow</sup> - 'neither white nor black nor red nor green nor any color at all' - that is to say







brought forth the vessels, the soul, the living, the (14)  
Holy King as of old mentioned. ~~but~~ when they came forth  
from Mother this holy Paragon, who is the Holy King,  
and his mate <sup>also</sup> came forth adhering (27/131) to him  
unmistakably there descended the supernatural Hessed out  
of the hidden Hochma, the Holy Ancient One by way  
of the hair, the head, the Holy Ancient One to the  
brain, the heart, the Holy King. From there it passed  
~~over to the~~ his brain <sup>which</sup> and expanded (sampled) (27/131)  
~~into the~~ 32 paths (1/131) <sup>through</sup> which are the 32 ~~paths~~  
wonderful paths, <sup>(Zohar 289b)</sup> ~~Hochma~~ <sup>whereby</sup> ~~therefore~~ all the living  
are ~~managed~~ <sup>guided</sup> (governed, directed) (27/131) by these 32  
paths, in the <sup>unfathomable</sup> mystery of: 'How manifold are Thy works  
O Lord, all & there through wisdom (27/131) hast thou  
made (Ps 104.24). By Hochma specifically.

Every hair is called a manifestation of the effluence  
(108/1213 113/131), the hidden fountains which flow  
forth from the hidden brain, the Holy Ancient One.  
When the 2 brains, ~~that~~ the hidden brain, the  
Holy Ancient One and the brain, the Holy King -  
~~are~~ united above (22/1 - outside), they become, as it  
were, one brain, in the unfathomable mystery of -  
'wisdom (11/131, plural) which abode in the street,  
in the broad place she uttereth her voice (1/131 - singular)  
(Ps. 120). <sup>(Zohar 140a)</sup> ~~And this one (the Holy Ancient One) who~~  
them and then re-united them face to face and joined  
(11/131) them as one, <sup>so that</sup> they were united, ~~was in order~~  
~~that in this manner~~ <sup>that in this manner</sup> the High and the Low ~~could be perfected~~



And ~~this is meaning of~~ "he parked them  
And then united them face to face, and  
they claved on to another, and in  
this manner were the superior and  
inferior conformed." That is,

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they declared in Pesuk. R. on the verse 'I am the first and I am the last and beside me there is no God' ( )  
- God said: 'I am the first because I have no father, and I am the last because I have no brother and beside me there is no God because I have no son'  
On <sup>yet</sup> ~~these~~ <sup>these</sup> God called us brothers, as it is said: 'For the sake of my brother and my friends' (Ps. 122.8).  
Also sons, as it is said: 'Israel is my first-born son' (Ex. 4.22). The explanation is that the former applies to the essence, the Son and not to the essence, the Verses (p. 15)

The mystery, the resurrection, the Kings, aforementioned, is the mystery, the resurrection of the dead, as it is written: 'and the Lord will guide thee through the Jordan valley, and water thy soul in drought etc.' (Is. 58.11) (Note: Take 110303 to mean pre-referring to Soul of Holy King? Human souls will be merged in divine soul, King - and enjoying immortality.?)  
the heart (2) with the human  
11173 1127  
They ( ) are the mystery of the heart (2) with the human  
11173 1127  
aforesaid, in connection with these Kings.

(78a) Know, too, that this Curtain <sup>the supernal effluence</sup> mentioned above, with in which the Holy Anointed One entered, ~~which~~ is the emanation of emanations, where there are many <sup>unfathomable</sup> ~~thousands~~ <sup>worlds</sup> and tens of thousands, all, there are called the emanation of emanations, in the character (11112) The Holy Anointed one, or in all of them



Things did not die, only passed  
into another station.





regards the Holy King and His Shechinah. — for He himself is (1)  
the Holy Ancient One. all these world have their hopes  
towards Him and their eyes are turned longingly towards  
Him (Gen. 1.1 - 1.218, 22, 218) and they are dependent  
upon Him — not to speak of the other world below  
these. The emanation within the emanation of  
emanations is like a dwarf along side of a giant.  
Similarly with Benah, Yezrahel and Anah along  
side of Azilut. No ~~other~~ <sup>higher</sup> parzuf, these <sup>ten</sup> <sup>representations</sup>  
parzufim of Azilut is able to ~~stand~~ <sup>rise</sup> above ~~that~~  
curtain except <sup>only</sup> the Holy King and His Shechinah;  
This is the unphrased mystery of: 'who ~~sees~~ <sup>is exalted as head</sup> above all'  
(1 Ch. 29.11) — that is to say — No one rises  
above this curtain where the Holy Ancient One  
is, who is the head of all, but there, Holy King, and  
the majestic Shechinah. For that art He, and He is  
there. Which is not the case with the other ten  
parzufim of Azilut. This is unphrased in the mystery:  
'See now that I, I am He' (Deut. 32.39). 'He' spec-  
ifically. That is to say — the Holy Ancient One, who is  
a union <sup>composed</sup> (1/1) of the Holy King and His Shechinah.  
This is found in Par. 1, 1/1 (20. <sup>183h</sup> ~~20.2~~). R. Abba said:  
Every place where the Kethib is 1/1 and the Keri is 1/1  
refers to a union of male and female into one. ~~It~~  
~~is a high principle~~ (1/1 1/1) <sup>and</sup> to a <sup>supernal</sup>  
<sup>whole</sup> ~~union~~ <sup>(compound)</sup>. The He 1/1 is the female, the Vav —  
the male and the Aleph the union of all, for the  
Aleph rules in perfection (1/1) <sup>1/1</sup> (1/1 1/1), The children  
of Israel have been found ~~united~~ <sup>united</sup> (1/1 1/1), for although



they are below, they are nevertheless <sup>(131/112) act</sup> limited up with (18  
the supernal whole (allness <sup>11/11 11/11</sup> - component).  
Therefore it is written: 'He made us and we are this' -  
& <sup>is written</sup> with an Aleph which is <sup>van</sup> ~~the~~ Ps. 100.3, for He  
is the integration of Van, He and Aleph which  
includes all.

(81h)

Therefore He is greater than Arich and Father and  
Mother, not to speak of the other ~~same~~ parzufim of Emanation,  
in the emblem <sup>is written</sup> mystery of: "Who is like unto Thee among  
the Gods, O Lord" (Ex. 15.11). Because He and the Holy Ancient  
One, the all-hidden, who is our bet in <sup>by</sup> calculations (<sup>11/11 11/11</sup> kol)  
are one even one and will be one. There is no separation  
or <sup>difference</sup> ~~distinction~~ in them, only from our side are they  
~~two~~ different from one another, that is to say - the  
Holy Ancient One is simple, Mercy without any admix-  
ture of justice whatsoever, whereas the Holy King and  
His <sup>technical</sup> are compounded of ~~mercy~~ justice and  
mercy for the sake of the establishment (<sup>11/11 11/11</sup> the world).  
All the ten parzufim of Emanation which were mentioned  
are dependent upon Him and He is not dependent upon  
them.

That which is written in the Zohar that at times  
He ~~receives~~ receives from Father and Mother, that is only  
for the sake of the life of the world, as was mentioned, and  
even this is called 'His own'. He alone emanated,  
created, formed and completed (acted) every thing out  
of that which was left after the <sup>beginning</sup> (<sup>11/11 11/11</sup> these



knights mentioned above, by his own will and choice, in <sup>(19</sup>  
order that His creatures should recognize His greatness,  
that He and His majestic Shechinah (1516 <sup>will</sup>)  
and the Holy and most hidden Ancient One, <sup>all</sup> ~~are~~ <sup>there</sup> ~~one~~, not  
anthropomorphically (121211/1). He is our God and there is  
none else. Our King is true and there is none beside  
Him. Blessed be He and blessed be His name, forever  
and forever. (1516 1211 1211). Amen.





Said to have been written by S.Z. himself, after his exile to  
Elbassan and Berat in Albania.

When are Mrs. & it?

Rosanes saw a Spanish letter - & it in archives of  
the S.Z. sect in Lirija in 1915. - when also the  
X/1202 & H. are deposited. Did H. take the original  
in S.Z. hand-writing? - Rosanes thinks that possible.

H. alone printed it (in full?) in his 1<sup>st</sup>. H. says that  
he was first to <sup>copy</sup> ~~print~~ it from an old MS which he  
found in Safed, attached to a copy of Zohar, in  
house of his father-in-law Joseph S'k'z' 2.

H. claims that he did not ~~write~~ compose it.

Inga says that 1.57 which H. showed him in Lishon  
was not (S.Z. and copy) it existed in Lishon  
for some time.

There is no mention of 1.57 in 1.57 or in 5'8. (?)



Theology

1 NUNAN 150 952.

Written down by one of his disciples after conversion  
See 1.3 III p. 173.

Printed as 1.3 III by H. in 58

Theology - says prison - was Quaker

See Crucifixion 3 books

(1) 1.3 III 210 in 1865

(2) J. J. R. 1927 - p. 129-97. - Bernheimer

(3) Chais - Memorial Volume - 1933 p. 323 ff.

Theology

God as First Cause - Known to all phil. + scientists  
No need for Rel. Revelation = This H. calls Philosophy

"God of Israel" - God of Creation - is First Emanation

that God-First Cause - has 2 Faces i.e.  
Male + Female. Male = father (2) Female = mother

To Him we must Pray. Not to First Cause -

the 3 are the 1.3 III 210



They got lost in morass of anthropomorphism - not  
easy to extricate one self - not easy to remove the husk  
from the kernel - and get at kernel of sp. truth -

Every warned against dangers of taking these simile  
literally - but not easy.

Wanted only ripe scholars - those who filled their belly  
with knowledge & learned first - to study it - But not  
easy

In S.Z. movement + what followed K. came home  
to roost - + Bab. K. suddenly realized the danger,  
late, and began to back-water -

(a sign on forehead)  
1137 p 31c - From hand-writing you judge character of man  
71c - is a form of chirography - you infer nature  
2 fol from 71c - so 121c in name, R.  
Shema Sam - conclusion also to 121c -



London - 1718 = 1715 - at command of heads of 3181, 1737

In form of dialogue bet. Raphael and Dan - 2 Parts (12)

only 1st part concerns H.  
States that most communities of Italy, Germany and Turkey  
have already exc. H.

H. came to Auster. in 1713

123 p.p. denounced him in Tammuz - 1713. in 700  
beg. ... 123 p.p. 123 p.p.

H. did not know H. - only saw his books - also (30)

Says that falsified ... of R. Gabriel, Mickelsberg  
and R. Joseph Piements of Ancona - and Jacob  
Abraham of Venice

(1) Also pulls on H. under of Mishna 11 p. 13 p.c. (26)  
6100 means to study ... 113 as H. has it.

- Denounces H. for suggesting that if in pursuit of study, 1/c -  
one is misled even to 5"6 - God will prosper him  
(check on 1/510)

Tries to answer H. - proof from 51020 6 - Forced (42)  
Also H. proof from Zohar. Lev. 85b: "None the less  
"it behoves a man to learn Torah, even from one who  
"is not qualified, in order that thus his interest may be  
"aroused, and he may eventually learn from one who  
"is qualified and walks in the straight path, the Truth"

(2) God cannot be perjured - H. claims that He can. (See esp.  
(פסוק 27a) Justifies ... גילתילה,  
117120 4'N - 216 p.c. (115/110 '0)



only first part devoted to refutation of H.  
(In Portuguese ~~Translation~~ <sup>Translation</sup> ~~Version~~ <sup>called</sup> Hayon.

Second part - ~~Among other subjects~~ <sup>diff. bet. liberals & K.</sup>

ענין - פובל -

① Tal. scholar knew K.

② no diff. bet. 2 on matter of Theology.

Former - God created man by His Will - ex  
nihilis!

K - Tried to show how from definitive  
the prints could emerge - (by way of geology)

אם כוונתו לומר כי האדם נברא על ידי  
אלוהים בלעדיו וכו' וזהו המאמר  
הזהבני והוא המאמר המפורסם  
הזהבני והוא המאמר המפורסם  
הזהבני והוא המאמר המפורסם  
הזהבני והוא המאמר המפורסם  
הזהבני והוא המאמר המפורסם  
הזהבני והוא המאמר המפורסם

75



③ God as in Top 1 controls H. that H's pmt is w/fully and  
has 1/100 (52)

[H did not use term. P's pmt is w/fully in a Temporal sense -  
but applied to God's 1/100 (62 quoting 23 33)]

He calls w/fully pmt to what others called P's pmt - latter  
term H applied to 1/100.

How can you apply 1/100 to God? Certain sp. substances  
may have limits or degrees but not God. (62)

Does not know proof from Zohar, he. 2 can be interp. in  
many ways. (64)

II H worships the second and the First Cause (69)

H quotes §232 to show that G's H is w/fully etc. If  
so how can one pray to Him? (72) N. tries to press  
forward with §232. (76)

④ Trinity! (quote 23 22 - 82) many quotes on Trinity  
These sentences as in Talmud, Zohar or elsewhere which  
seem to suggest Trinity must be interpreted in  
agreement with fundamental Unitary doctrine of  
Judaism (86)

⑤ Oppose H doctrine expressed in 211123, 123 that Sinners  
are acceptable to God (2123) 12) God delights in them.  
All faiths agree in Reward for Good - Punishment  
for evil - subject 211123 21137 (Negin 236)  
Hobbs did not use or sanction to such a practice  
but to an "occasional" act - (100.)



⑥ Why spurn philosophy? They held many doctrines which are essential of Judaism? (104)

Claims that H. was an idol - though Hirshes (108) Treiman - who maintain that O.K. has no will + that he created these deities to create man (ghosts).

⑦ H. is even opposed to Christian Trinitarianism - for Chr. believed in First Cause but 3 persons - but H. used worship Second Cause - (106)

⑧ True at birth soff consistency of unity idea in Judaism. (124) quite many J. Rabbin Philes.

⑨ H. maintain that Law must be taken more literally N. that text of Torah is not distorted to yield everything that one would wish. (150) (101 52)

The statement of Zohar is not literal

⑩ Got under false represent - all h offer ing - is not correct idea (161) Other project.

⑩ Sum up his charges against H. (161)

① mis interpreted pl 13 pl

② God delights in one who errs in L.

③ Permitted to study with Teacher - who is sin in - just so he is not so so

④ A man can repurpose to his will - ( pl 13 pl )



- (5) That the Subject is not the End - but that (4)  
it is the second Cause.
- (6) That the Subject has ideal
- (7) " the related idea is not the End - and he  
who worships them - is as if he worshipped Vanity
- (8) Trinity.
- (9) He who does Evil - is Good in reput God





- 1- אורח חיים - חלק א' - Hidden in 2nd  
First of Emanations and Last of Emanator.  
אורח חיים - אורח חיים - אורח חיים
- 2- אורח חיים - חלק ב' - Head of 1st Emanation  
אורח חיים - אורח חיים - אורח חיים
- 3- אורח חיים - חלק ג' - Ruler of World - Feels the world - Providence  
אורח חיים - אורח חיים - אורח חיים
- 4- אורח חיים - חלק ד' - Hidden - אורח חיים  
אורח חיים - אורח חיים - אורח חיים
- 5- אורח חיים - חלק ה' - אורח חיים

WRHS



NO I  
 I (essence) also dwells here in NO V - to evolve  
 in emanation. The (essence) unfolds in Emanation  
 II The Essence of the Faith is (essence). It is inside of (essence)  
 אורח חיים. Hence Faith of Israel is in them (16 b)  
 5 Gradations along אורח חיים - no diff except in grade  
 They are in אורח חיים of the אורח חיים אורח חיים (19a-5b)  
 In אורח חיים - there was Azazel who was אורח חיים + אורח חיים  
 = God alone in himself - Potentia  
 He to make himself known - he evolved ordering אורח חיים  
 in when divine אורח חיים and אורח חיים



עזר 3 (1601) - a cluster of grapes

יבדד - emissaries  
(יבדד) יבדד - canals - hollows  
יבדד = yellow 2

בבד - countenance

[It is all in the  
Anger is only in the Lev. 135a - 138b]

עזר 3 - is the 'psig' (account)  
inter polarized



cloud

concave formations

[Opportunity to revealing secrets - Lev. 138b - (Tr. 715)]

עזר 3 - aroused, excited

עזר 3, 330000 2 1200000 111 1500

עזר 3 - (141b) And then secrets are not revealed  
now with the reaper of the <sup>fully</sup> sacred Land - (Shema  
PK.

עזר 3, 330000 2 1200000 111 1500 - most ethereal part of  
reformed (element) of earth



to circumscribe the superfluity of his light  
modify his light - to produce Adam  
i.e. produced a certain nature

Parts, the 13 = Macroprosopus.

- ① Skull
- ② ~~Head~~ Moisture, the Brain
- ③ Membrane, the Brain
- ④ Hair
- ⑤ Forehead
- ⑥ Eyes
- ⑦ Nose
- ⑧ Beard (13 parts)





over

$f_{\text{c}}/f_{\text{m}}$  - it is said - this is the fraction

$\text{set}_3 \text{ set}_0 = \text{the type of all things}$

1050 - Secrecy

1578 157 - the Arcanum of Arcana

# REALMION - Truth

(c/x) - derivativ

151583 151588. The Ancient, the Ancient One

121163 625116 - the Covered One, the Covered One

12168 12168 - the shadows of the diode

2) QIN - installed proportion

$\cos \theta - \sin \theta$  - spread out - a veil

TP {  $\begin{matrix} \text{P} \text{ A} \text{ A} \text{ K} \\ \text{U} \text{ A} \text{ A} \text{ Z} \end{matrix}$  - recomposed  
according to its conformation

דאס איז אַ פּאַרטיקולאַר - Et hinc he disposed according  
to a proper conformation.

5131 1150m? 5710 - but in his information is  
He Kuren

to  $\int_{\overline{T}} \beta_{r, \underline{L}}$  - then distribute a few

(nd/3 23 1.2/03 - crystal stone (Head)



רָדִיָּאטִי - radiate  
שִׁנֵּי - shines

הַיְסוּדִי - the substance of all things

פָּנֵי = face

הַמְּבִינִי = which comprehended (includes)

הַמְּגִלָּה - most glorious

בְּכָל הַמַּעֲשֵׂה - in all its dispositions

יְרֵד - descendeth  
יָסַד - ascendeth  
וְעָמַד - and comes

בְּשִׁלְטָנוֹ - in equilibrium

הַמְּבִינִי - disposed in 13 forms

הַמְּבִינִי - the first definition

וְהַמְּבִינִי - and it begins

הַמְּבִינִי - is configured

הַמְּבִינִי - { sections - attributes ?  
measurements

הַמְּבִינִי - a pure seal



(5)  
 { זיגליק - absorbed  
 צוגעבן - comprehended  
 פארשלאסן - included

אין די קאווז - in the cavities, the skulls

פארשלאסן - hollow places

צוגעבן - contained

פארשלאסן פארשלאסן - the prohance, the benesence  
 & benesence





Alme 11/3 R are 11/3 R

454  
240  

---

1694





תְּהֵאָנָה = equilibrium

תְּהֵאָנָה תְּהֵאָנָה - not in computations

תְּהֵאָנָה - receptacles

fragments - fall into words  
תְּהֵאָנָה.

תְּהֵאָנָה תְּהֵאָנָה - written in defective  
form

תְּהֵאָנָה תְּהֵאָנָה = unmoderated

תְּהֵאָנָה תְּהֵאָנָה - ornament

תְּהֵאָנָה תְּהֵאָנָה תְּהֵאָנָה - flashing flame?

תְּהֵאָנָה תְּהֵאָנָה תְּהֵאָנָה - to the foundation of all  
things

תְּהֵאָנָה - genus

תְּהֵאָנָה - species

תְּהֵאָנָה - person?

תְּהֵאָנָה - attributes

תְּהֵאָנָה תְּהֵאָנָה - the influx

תְּהֵאָנָה תְּהֵאָנָה - one connexion



1/137 p 21 - Supernal Man - Hieroglyphical representation - glyph - Heavenly Man - Primordial Being  
Archetypal Man - (all 10x100) - the Protogonos  
(1) equilibrium of balance - contraries - synthesis

of counterbalanced power - a dual of opposite sexes -  
♂/115 - masc. and ♀/100 - fem. potencies - 2 scales, the balance  
and the uniting 1100 as the <sup>mean</sup> <sup>which</sup> joins them  
or trinites  
3 triads of 1100 - each ternary - Trinity in  
Unity. Every balance is a Trine -

(2) negative existence - positive existence - the third is  
the nexus - tie - potential existence - antithesis -  
♂/10 ♀/11 = limiters Expansion - The Negative - the limiters  
the Absolute -  
Illuminable light

" neg. existence bears hidden in itself positive life " (191)  
" projecting the <sup>spark</sup> scintilla of the thought unto the  
utter -  
vastness of expansion

shrouded - veiled -

nexus - bond - tie - 11/10 pl. = nexus.

capable of definition

unstable -

♂/10 ♀/11 concentrates a center

Deity conformed Himself, as male and female,

Edomite Kings - prior worlds - primordial worlds -  
could not subsist - for equilibrium of balance was not yet perfect.  
♂/10 ♀/11. Vast Counterbalance - Macroprosopus -  
unbalanced Force - counseled.

partly concealed (in sense of this connection with negative



Exhibited partly manifest (as a routine 3000).

Receive from its predecessor, in part to its  
successor -

power of transmission





3 פתח וסוד = 13 Categories of Mercy

פתח סוד = 5 Gates

ש"ס = Copulations

ע"פ פתח סוד = the engraver, ineffable name

פ"ס = hidden - embryonic -

Letter י = Consent of letters <sup>(nun)</sup> י and <sup>(yod)</sup> י, rep.  
male + female principles =  
Mystery of the creation of the  
first man who was created  
with 2 faces ( פ"ס י ) = male  
+ female combined -

WRHS  
פתח יוד =  
Letter God

AMERICAN JEWISH  
ARCHIVES  
= will  
is channel thru which God  
reveals himself. פ"ס פתח יוד  
פ"ס י (3a)

Letters = There are duplicate sets of  
letters - higher-world letters  
+ lower world letters. The 2  
operate, above & below, together  
and as one. פ"ס פתח פתח  
פתח פתח פתח (3b)

פ"ס פתח = Holy Lamb (h. Yochai)

פ"ס פתח = the empyrean

פ"ס פתח = illuminations

פ"ס פתח = Academy



Dict

(2)

לֹא יִשְׁלַח אֱלֹהֵינוּ  
זֶהוּ הַמָּקוֹם הַזֶּה  
לְהַגְדִּילָם בְּזֵמַן

God forbid

Time + place being propitious

זֶהוּ הַמָּקוֹם הַזֶּה

circumstances

(6 h)

הַמָּקוֹם הַזֶּה

the "adverse influence" the  
"other" side -

לְהַגְדִּילָם בְּזֵמַן

= 6 supernal directions

WRHS





Gravitation - כוח המשיכה

Pole - קוטב

Nebular Ball - כדור ניקוב

Centripetal } כח המשיכה  
Centrifugal }

Collision - התנגדות

Oxygen-Hydrogen - חמצן - מימן

Energy - 58

potential } - חשמל אטומי  
kinetic } - החומר האטומי

Condensation of  
potential energy

התאגדות האטומים

atoms

חומרים אטומיים

inertia

$C = \text{קבוע}$  = אורך = קוטר =  $\mu$  קואר = חומר  
זו אטומי דהרצינלי

אטומי

Wave-theory

חלקיקים = חלקיקי המשיכה

Maximum density

מקסימום האטומי



צֶלֶקֶל - project

מִבְּחִי - from his back (chest)

פְּסָלִים / פְּסָלִים - passage, the series

פְּסָלִים - unfame

פְּסָלִים (פְּסָלִים) - syntagma of Adam

פְּסָלִים - expanded veil

פְּסָלִים (פְּסָלִים) - ancient, the ancient

פְּסָלִים is symbolized  
פְּסָלִים and concealed

פְּסָלִים - uncovered

פְּסָלִים פְּסָלִים - system of two parts

פְּסָלִים פְּסָלִים - universal principle

→ פְּסָלִים - to be formed forth

and the workman can proceed to his work



{ H's sojourn in Prague (1711)  
Controversy with R. Naphtali Chren. (R.E.J. 36.256p)  
C's correspondence with 123 p. 11  
came as still. Antwerp, 1711, Remained all winter.

Imposing appearance - Old - dressed in Dr. garb -  
made tremendous impression - Adulators - eagerly  
sought, general enthusiasm  
Had as Secy & companion - Eli'a Taragon (Venice) - stayed in

home of Samuel Tausk. H, more modestly, in  
home of Abel Gumbourg.

[for information abt Prague, see S. Hock, "Familien Prags"]

But spent most time in home, David Offenheim -  
(away on business).

Oriental costume - Tablatoke fame.

Chren, was close friend of Abraham Conger (1701/1702)  
and had given him it - enthusiastic 21/10/00

C. - invariant, non-suspicious -

H. 1/2 Blind? (p. 259).

Worked no miracles - distributed no amulets. <sup>announced would stay only 1 day</sup>

His purpose, H. <sup>at first</sup> claimed, was not to spread doctrines, but  
to publish his works.

C. gives his 21/10/00 - (Nov. 5 - 1711)

H. was able to reveal his real nature - Miracles - amulets - <sup>many</sup>  
pretentious - arrogant. <sup>that</sup> Had letter to Eli'ah etc.

Offenheim gives his 21/10/00. (Feb. 9 - 1712)



Was H. the "Paul", the Jörmeh? (R.E.J. 35, 264)

H. goes to Vienna - <sup>by way of Moscow Russia</sup> - <sup>Receives money</sup> - <sup>Sparked as (12)</sup> <sup>magid mirror</sup> <sup>writes again</sup>  
to help Prossnitz - thawing pennies!

C. tries to recover without success his 1000. Becomes  
desperate adversary - travels -

In Berlin - H. meets C. - H. puts himself under  
protection of govt. to escape danger of losing his 1000  
Berlin confidentially also divided. C. ~~does not~~ <sup>prints them</sup> his 1023 + 5'8 - goes to Amsterdam

C's 1000 is not printed in 1023 or 5'6 but in?

Receives letter from 15/10/126 - 8

C. makes public confession before 10/11/126 - (Aug. 27-1713)

Had not read <sup>the 10/11/126 at all - only</sup> commentaries - <sup>which he did not</sup>  
C. gets busy arranging for burning of its books, the

excommunication - (Breslau et al.) (p. 267)

Families of 123 pen + C. wanted in marriage (h. 271)

In his 1000 - C. wrote <sup>126 N 10 102 1021</sup>  
not 310 1021

C. says of H. 123 111 N 1213 N. (p. 275 Vol. 36)  
R.E.J.

Learned 126 N 10 1021 102 1021

Helped him with money.

C. confesses that he had a hand also in stealing  
H's writing, Annals - turned C. against him

C. did not have courage to demand letter back -  
Too many people believed in him - families of H. Ofentem



H loved to eat - drink - played cards. (11.22.11) expert in d (3)  
 C. got excited evidently only after seeing letter 128  
 15.11 - (11.2)6 ... 11.22 ... 11.11 - just like Ligas.  
 Urges books be burnt!

Conclusions. - complaint to H. Lev's  
 Cohen did nothing about matter in Prague, or Berlin.

Says denounced him in Breslau. (276). until after  
 he received pamphlet from Amsterdam, willing to join others in  
 Cohen's letter to Sp. 1.1.13. were written denounce H. (281)  
 ... 11.11.11

1 Aug. 27-1913

2 Sep. 13-1713. (also call H. Cox). C. to used! / the  
 Sephardi <sup>1.2.12</sup> Carr. & Amsterdam for backing H.)  
 13 Sep 13 - is mentioned in

3 Oct. 18-1713 Z. Chan = refers to T. and, Sep.

wanted to arrange for p. in  
 Breslau, as his father - Gabriel. had  
 done in Wittenberg - not enough  
 scholar - invites Rubins from Slovan  
 - clothed in 5 fold armor  
 (11.22). goes forth to battle against  
 H. - Burn the books!

4 1st Oct. 21-1713 = Excomm. H. in Breslau - arrange for  
 5 Nov. 1-1713 (15 were to do the job.)  
 (got an urgent inquiry from p. in  
 128 - why delay reply. p. in  
 press action! (275 Vol. 37)

6 Dec. 1-1713 G. 128 - urges this letter be broadcast

7 Jan. 14-1714 H. reveals bad manner of C. even orthodox  
 22.12.11 (11.22.11) 22.12.11 (277)  
 Hears that H. was excomm. in Jerusalem



14 Jan. 1955.

Giffin urges R. Jude Biele - to make an  
abstract of R. letter & send it broadcast (280)  
- in which C. "jumps off" with him & p. 15  
et. al. in p. 10.





S.2 + אברהם

Call S.2. אברהם - i.e. God ~~him~~ who rules all. = אלהים אברהם = אלהים  
זרעו ואלהי ישראל ואלהי אברהם ואלהי יצחק ואלהי יעקב

מכאן ואילן R.E.J. 35 p. 266.

Raised himself <sup>almost</sup> level of אלוהים. אלוהים כאלוהים אברהם אלהים אברהם  
= Equality:  
The of faith, the Disunion = אלוהים אברהם אלהים אברהם  
"אלהים" (אלהים אברהם) (אלהים אברהם) (אלהים אברהם) (אלהים אברהם)

Speaks, S.2. אלוהים אברהם אלהים אברהם i.e. his consequence.

אלוהים <sup>(2)</sup> according to Coulson, on the First Tower - אלהים אברהם אלהים אברהם. אל  
God, Israel i.e. אלהים אברהם אלהים אברהם (S.2.?) is the second tower (p.267)

S.2. was incarnations, אלהים אברהם.

Was H. the original, this dogma? which was later  
adopted by Frankists (ibid). No Christian bias in H. lived  
in Hebrew. world. But with Frankists other wise.

H. exacted אלהים אברהם אלהים אברהם (defined latter of title אלוהים) ?

אלהים אברהם אלהים אברהם - The Antichrist, the Faith (Creed, Antichrist =  
"אלהים")

S.2. also אלוהים - mediator bet. God man -



ser. 140a. Tr. 826  
Ben. 13b  
3 Branch 4/11/11  
supra. Tr 823

9 lights. 288a

Phybakew 291a

Father & mother

plax → Alulaba. p. 20  
Jubilee



IF NOT DELIVERED IN 5 DAYS  
RETURN TO

**The Temple**  
E. 105th & Angel Road  
Cleveland

In actual  
writing



שארית הכלל = Union of שארית הכלל  
remaining 7 Seph. proceed from them.

שארית הכלל = שארית הכלל = 10 Seph.

שארית הכלל - Faithful Shepherd

שארית הכלל - Sacred light

שארית הכלל - Book of Secrets (Mystics)

שארית הכלל - Dimensions of the Deity

שארית הכלל - concentration - brings forth  
space - the primitive air

שארית הכלל - "not a true Void"  
but a degree of light inferior to the  
creation.

שארית הכלל - the ordeal of the years

שארית הכלל = shape

(שארית הכלל = שארית הכלל - Force = current)  
According to 2. the same is - שארית הכלל - the  
form is שארית הכלל. The vessel formed שארית הכלל  
(K. 42-43)

שארית הכלל = absolute, indivisible unity  
שארית הכלל = "a simple point"  
שארית הכלל = a primordial point.



current

accomplish  
consummate

perfect  
complete  
perform  
attain

improve - ment

rectify

repair

restore

redress

rectification

reconstruct

re - constituted





(4)

say 20<sup>11</sup> -

blind in the pocket

[The whole decad - 10 x 100]

המחיצות הן 2 קבועות - in the circles of

fragrances  
AMERICAN JEWISH  
ARCHIVES

WRHS

541

the input - influence

1/2 1/2 1/2

very desolate

$$\int \frac{1}{x} dx$$

- and depend

1.  $\int_0^1 x^2 dx = \frac{1}{3}$

- were destroyed  
abolished

Hand 12

- another condition

(102  
T:

- are mitigated

126

- definital composed

(113)

(c) s/c - subtle an



(over) אִינְיָא - vastness, countenance (2)  
(מ 2. אִינְיָא is called אִינְיָא and the external  
מ - אִינְיָא.

אִינְיָא - is restored in order

אִינְיָא - the aërial membrane

אִינְיָא - like as were when it  
is pure

אִינְיָא - lock (hair)

אִינְיָא - sucking (drawing) from  
the fountain (in the brain  
behind the wall, the skull)  
אִינְיָא - whether rigorous or  
merciful.

אִינְיָא - in perfect disposition  
(arrangement - condition)

אִינְיָא - the offspring -

אִינְיָא - (acceptation, acceptance  
- well power - אִינְיָא.

grace?

אִינְיָא - superior - superual

אִינְיָא - the most abstruse of all



פ'ר'ס is called פ'<sup>11</sup>  
 פ'ר'ס is called פ' - The  
 negatively Existent one. Idra. R.  
 Lev. 129a

The critics of H. forgot the sharp distinction  
 made in Z. bet פ'ר'ס (who is פ' - En Sof)  
 and פ'ר' who is called פ'<sup>11</sup>

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In Mod'ean Askenazit - 1/11/30 סדרה פ'לל א' ל' -  
 Mos. Jan. 1930) - much concerned over new ALSO  
 see p. 46-49.

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The purpose of ALSO was to bring up the sparks  
 from the shells ~~to~~ and to unite the  soul with  
 God.

The purpose of the 3/11/31 of ל"ד was to perfect  
 all the upper flower worlds and to unite them  
 with me

---

The אלוהים and נחמה are 1 of 3 essential  
 differentials in 52. הנהגות

(1) אלוהים - קדו, נאמן, נצח, ואל

(2) נחמה - נאמן, נצח, ואל

(3) נחמה - נאמן, נצח, ואל (wind on outside)

(See 1/11/30 p. 42)



xl'110 - 103/1017 1157

113

(n acty 31131) -

xl'110 is an act by which the words of the prayers affect the process, the words, complete it, energizes it, helps it to reach <sup>to high</sup> destination in God, from which would stumble at the beginning. They become auxiliaries to the cosmic processes -

Opposition to xl'110 & 1"10 (see 19) - was part of opposition of his entire system. <sup>many</sup> Sab. insisted that only Zohar and 3'10 should now be studied. The K. & xl'110 3'10 took place & 1"10 10.

xl'310 11111 - warning in 2110 xl'110 abolished

See Cordoba. xl'110 3'10 in 10310 112 9 1111

still - 1865 p. 67

See also his Ws.

1523 1030 (J.T. Sem. - 153)



Purpose

[illegible]

① 3/10/18 - "It were better for one who does not know how to 'unify' <sup>the</sup> Holy Name not to have been born". (3b) quoting Zohar Ber. 244a. "The most perfect form of praising God is to unify the Holy Name in the fitting manner, for through this upper and lower are set in motion and blessings flow to all worlds".

Prayer now takes the place of sacrifice (1273) 21/12 (chd) (Am) 10/13 10/15

2) One must study Kab in order to know how to unify properly! Involving Zohar Shemot 57a: "Concerning him it is written, 'The Lord is nigh to all who call upon him', to all that call upon him 'in truth' (Ps. 145:18), the words 'in truth' have the same significance as in the verse, 'Thou wilt give truth to Jacob' (Micah 7:20), 'truth' here meaning 'the full knowledge which enables the worshipper perfectly to unite the letters, the Holy Name in prayer, which is indeed the true service, the Holy Name. He who knows how to unify thus the Holy Name establishes the one, the peculiar people in the world, as it is written: 'And who is like ~~them~~ these people Israel, one people on Earth?' (II Sam. 6:23)



Return to Zohar! Against the 11/11 of 1956

See function 7 1/5277 in K. world scheme

כ"ו ז'ת"כ צפון חנה ב"ח  
 (3) Prayer is 3 ח"ו -  
 (4a) קדושה ה"ו ב"ח

(4a) מקור המסמך (4a) קצתו ה'א' מחבר תאריך



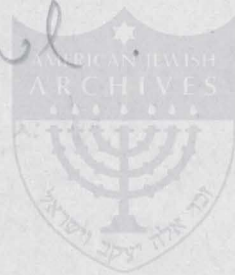




כך אלה קדושים (למעשה אלה) צאין ואלה בשרים  
קדושים, שהם אלה ואלה בשרים  
... ואלה ...

and the lower the worlds in which they "incarnate"  
are, the more separated they (אלה בשרים and אלה)  
appear.

the souls of Israel are a part of God above but ~~are~~  
~~first~~ dwell (אלה) in the lowest of all worlds, that  
of the last "incarnation" - ∴ they have the power to  
unite אלה and אלה





When you examine the grades closely, you find that Thought,  
(Understanding  $\frac{2}{12}$ ) Voice, utterance are all one and the  
same, ~~and that that was the prime thought, all in~~  
~~which there was no separation but all are one~~  
or what is meant by the words: "The Lord is one and  
His Name is one" (Zech. 14:5)

this is the mystery, the 3/101 - i.e. unifying the Three  
bands of reality (2) (1x/10103 2/10103). ① 10103 10103  
② 10103 10103 ③ 20103

Quoted Zohar Lev. 162a: "He also said: 'They are  
two, and one is joined to them, making three, and  
when they are three they are one'. He said to them:  
'These are the two names "Lord" in the Shema; "our  
God" is, as it were, the signature, and when they are  
joined they form one. 10103 10103 20103

Reading the verse of 101 is not enough (6a), 201  
10103 10103 20103 = only to those who  
call upon Him 10103. 101 = 10103 10103; 201 = 10103 10103  
201 = 10103.

I It is necessary to concentrate on the 3 Names in  
the verse "10103 20103" - i.e. the 3 10103 10103 20103

There are 2 types of 10103 ① 10103 ② 20103 30103  
2 = 10103 = limbs of body; 1 = soul. It is to unite "Souls"



There are various types of <sup>מחיצות</sup> ~~מחיצות~~ (1) <sup>למחיצות</sup> מחיצות  
 (2) <sup>למחיצות</sup> מחיצות, (3) <sup>למחיצות</sup> מחיצות + (4) <sup>למחיצות</sup> מחיצות  
למחיצות מחיצות

The shortest <sup>מחיצות</sup> מחיצות in the best - Hence the <sup>מחיצות</sup> מחיצות  
 in the best. (9a)

Customs <sup>מחיצות</sup> מחיצות for lengthy <sup>מחיצות</sup> מחיצות + (9h)  
 מחיצות מחיצות מחיצות מחיצות מחיצות מחיצות מחיצות מחיצות  
 מחיצות מחיצות (9h)









$\text{אורח} = \text{מורה} \text{ ל} 3 \text{ מורה} = \text{מורה} \text{ ל} 3 \text{ מורה} \text{ ל} 3 \text{ מורה}$   
 = who writes all. (Faintly:  $\text{אורח} = \text{מורה} \text{ ל} 3 \text{ מורה}$ )

$$210 = 5 \times 42 =$$

להם שלחן קטן בביתם  
קטן וכלם שלם את כלם  
פולחן - חמלון שלם וזה  
כחל שלם קטן שלם שלם  
חמלון שלם חמלון שלם  
וזה - (195)

$\beta_{1/c} = \frac{137.0375 \text{ revealed in } 2 \times 2}{8 \text{ Sephirst } 7 \text{ all the from } 2 \text{ min to } 3/01}$

א"ל = אלהים of all the worlds.  
= אל.

So this is B 21/1. It is followed by G 2 21/1  
is - so that there is hardly also below.

$\text{זכר} = \text{זכר}$   
 $\text{זכר} = \text{זכר}$   
 $\text{זכר} = \text{זכר}$   
 $\text{זכר} = \text{זכר}$   
 $\text{זכר} = \text{זכר}$   
 $\text{זכר} = \text{זכר}$

Both Verses to be said in one breath.

Both verses to me said  
also gives  $x/y/z$  for  $\frac{y}{x} \cdot \frac{x}{z}$ , the again



purpose is to unite 3 הכלכלה הכלכלית

(6)

כלכלה = הכלכלה הכלכלית = הכלכלה הכלכלית  
כלכלה = הכלכלה הכלכלית  
כלכלה = הכלכלה הכלכלית

כלכלה = הכלכלה הכלכלית  
כלכלה = הכלכלה הכלכלית  
כלכלה = הכלכלה הכלכלית

Purpose to bring down "influence" from above to below - from fed to workshop -

Also from above to below - Purpose to raise below to above - + unite them

כלכלה = הכלכלה הכלכלית  
כלכלה = הכלכלה הכלכלית  
כלכלה = הכלכלה הכלכלית

S.2.6 premises were concerned with raising below to new high level in relation p/r (See 33 11/11/15 p. 45)

So also for כלכלה הכלכלית (See 11/11/15)  
(24th) כלכלה = refers to כלכלה הכלכלית = Runners + finish =  
כלכלה = " " Runners + finish =

Workshop should have in mind both all that is secret and all that is revealed.

11/11 = unite secret + revealed = 91. The



$$= 26 \times 3 = 78$$

$20 \times 3 = 18$   
 Add  $3 \times 4 = 12$  Total 90. Add one for parity  
 $18 \times 5 = 91$  which is equal to  $91$   
 $91 =$  units above below, inner + outer. Hence  
 132 140 148 156 164 172 180 188 196 204 212 220 228 236 244 252



3 101 + 1/12.  
Nine ways 5 worship  
2 sh. Ex. 178a (11 Nov 3 1000)

'And above all these, if any one should know  
how to declare the confirmations, his lord,  
according as it is proper' -

Best way (prayer)

plishp h m n r = "to constitute the union  
of the Holy Name.





xljll

3/10/11

3/10/11 in Zohar. Irza means "six supernatural directors"

plch p'glo r'el - then 6 words 9 xrl

2 meanings (1) On high then xrl

(2) Below then p'pl'bz

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