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SHA'ARE KEDUSHAH, PART FOUR

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Report on the Rabbinic Dissertation Submitted by
Jennifer B. Diamond

in Partial Fulfillment of the Requirements for Ordination

A Translation and Analysis of Hayyim Vital's
Sha'are Kedusha, Part Four

Ms. Diamond presents the historical background of Kabbalah in general and of this text in particular. As she sees it, Kabbalah was the response to the spiritual cataclysm of the Expulsion from Spain. Under the benign influence of the Ottoman Empire, the descendants of Spanish Jewry found a new home in Palestine and particularly in Safed. There a number of luminaries, Karo, Cordevero, and Luria developed a number of texts, some legal, some mystical which were to affect later Jewish life and thought.

Hayyim ben Yoseph Vital (1542-1620) was to succeed his teacher Luria as the most influential thinker of the wise men of Safed. The master of alchemy, astronomy, astrology, Kabbalistic magic, and all the occult arts, he became a prolific writer. He wrote commentaries on the Talmud, a text of astronomy, and elaborations on the writings of Luria. He wrote a text on morals Sha'are Kedusha which combined mysticism and ethics. The latter book from its first printing in Constantinople in 1738 underwent thirty editions. However, its Fourth Section which is the burden of this study was not published until 1988.

The Sha'are Kedusha is organized in Four Sections. The first deals with that behavior required to bring on the Holy Spirit; the second deals with the reward and punishment related to the performance of the Commandments; the third deals with the Holy Spirit and prophecy; the fourth deals with the different ways of attaining the Holy Spirit. Each of the sections is subdivided into "Gates" (Hence the title Sha'are Kedusha, The Gates of Holiness).

Ms. Diamond presents her translation and an analysis of the Fourth Section. What is fascinating to the reader is that a mystical text seemingly developed in opposition to philosophy still uses much of the assumptions and the techniques of philosophy, particularly the philosophy of Maimonides. In many ways, the Sha'are Kedusha would be unintelligible without the Moreh Nebuchim! Beyond the use of Gematria and the techniques of meditation, stands much of Maimonides' view of prophetic experience. The connection between this mystical text and Maimonides is quite intelligible when we considered that Abraham Abulafia, one of the mystical sources for Vital, himself wrote a commentary on the Guide for the Perplexed.

Ms. Diamond has read carefully and written clearly. She has dealt with the historical and philosophical context of the Sha'are Kedusha in most careful and scholarly fashion. it is with great pride in her achievements that I recommend the acceptance of her thesis to the Faculty of the Hebrew Union College-Jewish Institute of Religion.

A TRANSLATION AND ANALYSIS OF
HAYYIM VITAL'S
SHA'ARE KEDUSHAH, PART FOUR

JENNIFER B. DIAMOND

Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

Hebrew Union College-Jewish Institute of Religion
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Historical Context

The Safed revival was the product of an earlier profound upheaval in Jewish consciousness -- the catastrophic Expulsion from Spain in 1492. Iberian refugee Jewry migrated to the Muslim countries of North Africa, to Italy, and especially to Turkey. The Ottomans actively welcomed the Sefardim (Spanish and Portuguese Jews) for economic - political reasons. In 1516 - 1517 the Turks overpowered the Mameluks and thus gained control over Egypt, Syria, Palestine and the Arabian Peninsula.¹

The instability of the Mameluke regime and its hostility had caused a deterioration of the spiritual and material condition of the Palestinian Jewish community. Under the non-interference of the Ottoman regime, a small but steady immigration to Palestine of thousands of the children and grandchildren of the Sephardic Jewish exiles continued for two or three generations until the end of the 16th century.

Shortly after the Expulsion, the exiles began making attempts at placing some kind of deeper religious meaning on this terrible event. One result was the decline of

¹For a complete description of the ensuing historical period, see Ben-Zvi, Itzhak, "Eretz Yisrael Under Ottoman Rule, 1517 - 1917".

philosophy as a major cultural and spiritual force. Its allegorical interpretation of the mitzvot was blamed for an erosion of observance and a weakening of Judaism. The other result was a growing eschatological fervor which made its way into Kabbalah. The belief in the imminent redemption of Israel, and other factors, contributed to a dissemination of Kabbalistic teaching in public for the first time.

The Kabbalah of the first exiles was an attempt to give systematic and complete presentations. One of the main exponents was Judah Hayyat of Italy, in his extensive commentary to Ma'arekhet ha-Elohut.² Other important centers were formed in Salonika and Morocco. Several important Kabbalists were working in Jerusalem and Damascus. Among them was Judah ben Moses Albotini (d. 1520) who wrote an introduction to prophetic Kabbalah, Sulam ha-Aliyah.

The sense of sin in proportion to the greatness of the catastrophe of the Expulsion, and the felt need for a new life and a regeneration, must have certainly impelled a large number of individuals to emigrate to the Holy Land.³ Safed, a small town high in the Galilean hills, gained the greatest increase in population. It was not experiencing

²For other Kabbalists and their writings, see "The Kabbalah After the Expulsion from Spain and the New Center in Safad," Scholem, Kabbalah.

³See Schecter's compelling descriptions of the psyche of the Safed immigrants and later native residents in "Safed in the 16th Century."

the burdensome regulations and hostility of the Mohammedan population as in Jerusalem. Safed became known as a textile center, and a stable economy based on various crafts, agriculture, shopkeeping, peddling, and international trade.⁴ Additionally, the region around Safed was the burial place of a large number of sages from the Talmudic period, among them Rabbi Shimon bar Yohai, the alleged author of the Zohar.

From about 1530 on, Safed emerged as a great cultural and spiritual center for Near Eastern Jewry as a whole. A Hebrew printing press, the first in the Middle East, was established in Safed. The city built numerous study houses, synagogues, and academies which became the meeting places of many Kabbalists from all corners of the Diaspora. Even Joseph Karo (d. 1575), the author of the authoritative code of rabbinic law, the Shulkhan Arukh, was deeply rooted in Kabbalah.

Moses ben Jacob Cordovero (known as the Ramak, 1522-70), a resident of Safed, was the main systematic theologian of the Kabbalah. His theoretical philosophy was completely different from the earlier Kabbalah. His disciples, especially Eliezar Azikri and Elijah de Vidas, wrote in Safed the two classical works on Kabbalistic ethics, Sefer Haredim and Reshit Hokhmah, which opened the way to a whole

⁴Fine, Safed Spirituality, p. 2.

literary genre on Kabbalah and ethics. Other scholars in Safed composed religious poetry which made its way into the prayer book, and influential and innovative homiletical writings.

The most important Kabbalist in Safed was Isaac Luria Ashkenazi, the "Ari" (1534-72), who, although he worked in Sefed for the last few years of his life only, had a profound influence on the closed circle of his students, chief among them Hayim Vital. Luria's thought developed from speculations of a mythical character on the Zohar, and used in part Cordovero's interpretations. For a whole generation after his death, Luria's disciples kept themselves in esoteric groups and did little to spread his teachings publicly.

Alongside of conventional synagogues in Safed, organized according to ancestral origins, were religious havurot of an intensely pietistic nature.⁵ The Safed Kabbalists believed themselves to be living at an eschatological moment in history, marked by the revelation and spread of Kabbalistic doctrines. The earlier apocalyptic tension had given way to a search for the resolution of exile on a deeper spiritual level.

⁵In his book Safed Spirituality, Fine includes the rules of some of these mystical brotherhoods.

The Zohar promised redemption if even one Jewish community would achieve complete repentance. Consequently every single deed of every individual had cosmic repercussions. The devout fellowships helped to define the proper direction of piety within the larger idea of collective obligation. Most Kabbalists belonged to one of a few of these mystical fellowships, often under the spiritual guidance of a particular personality, such as Cordovero, Luria, and following Luria's death, Hayim Vital.

Hayim ben Joseph Vital (1542-1620) was born in Israel, apparently in Safed.⁶ Shortly after his Bar Mitzvah, Moses Alshekh became his teacher in exoteric subjects. At the age of 22 he began to study Kabbalah, first according to the system of Cordovero. Shortly thereafter he began his own commentary on the Zohar according to the Ramak's principles. By the time Vital was 27, he was already an expert in alchemy, astronomy, astrology, Kabbalist magic and all the occult arts.⁷

Later Vital became Luria's principle disciple, studying under him for nearly two years until Luria's death in 1572. Afterwards Vital began to arrange Luria's teachings and to elaborate on them. He tried to convince Luria's other

⁶For the following background on Vital, see Scholem's Encyclopaedia Judaica article.

⁷Kaplan, Meditation and Kabbalah, p. 187.

disciples that he should be the only authentic interpreter of Lurianic Kabbalah.

Eventually Vital moved to Jerusalem and served as Rabbi and head of a yeshivah from 1577 - 1585. A year after his return to Safed in 1586, according to tradition he fell seriously ill. During this period it is said that the scholars of Safed bribed his younger brother to allow them to copy 600 pages of Vital's writings which were then circulated among a select group.

Vital moved to Damascus in 1598 and remained there until his death. Between 1609 and 1612, Vital assembled autobiographical notes, including testimonies to his spiritual stature, and dreams, which he called Sefer ha-Hezyonot. His youngest son, Samuel, inherited his writings.

Vital was a prolific writer, His commentaries on the Talmud have recently been published at the end of tractates of the El ha-Mekorot Talmud. His Sefer ha-Tekhunah on astronomy was published in 1866. Vital assembled his major writings into two huge works, Etz ha-Hayim and Etz ha-Da'at. The former includes Vital's elaborations on the teachings of Isaac Luria, which went through several versions in the 20 years that Vital worked on it. The latter, only parts of which are extant, apparently included his commentaries on most books of the Bible. The first version of Etz ha-Hayim

remained in Damascus with Vital's son, who re-edited it and finally circulated it around 1660.

The copies of Vital's works which circulated in his lifetime in Palestine were not arranged in good order. Around 1620 Benjamin ha-Levi and Elisha Vestali assembled them into a three-volume edition which was not printed, but was very popular in subsequent generations. It seems that Vital's writings influenced Kabbalists through manuscript copies. No thorough study of Vital's life and writings has yet been attempted.

Vital also wrote moralizing tracts, the most important of which was Sha'are Kedushah ("The Gates of Holiness"). Hebrew ethical literature (sifrut ha-musar) was traditionally dedicated to explaining the philosophical, or mystical, reasons why a man should follow the ethical demands of Jewish law.⁸ This ethical literature went "beyond what the law requires," to describe the unending road toward perfection. As a result, the most revolutionary theological and mystical ideas of medieval and early modern Jewish thinkers were collected and re-presented as ethical ideas:

Although changes occurred in content and literary styles, Hebrew ethical literature has had an extraordinary

⁸The following overview of Jewish ethical literature is based on Joseph Dan, Jewish Mysticism and Jewish Ethics.

continuity, starting from biblical times, progressing through talmudic and midrashic literature, and eventually joining with philosophy and mysticism in the medieval period.

In the Middle Ages Jewish ethical systems differed from each other according to the theological school they represented -- philosophical, mystical, rabbinic, or Ashkenazi Hasidic. Moses Maimonides' Shemonah Peraqim ("Eight Chapters"), his introduction to the commentary on the tractate Avot of the Mishnah, and his Sefer ha-Mada, especially the section "Hilchot Deot" ("Ethical Norms"), represented philosophical ethical treatises. Jewish ethics and Jewish mysticism joined forces for the first time in the last years of the 12th century and the first half of the 13th, in southern and central Europe.

Mysticism and ethics have no inherent connection. Mysticism appeals to the few and is usually esoteric, ethics are directed towards all the people and teaches everyday norms. The first Jewish mystical literature, the Hekhalot and Merkabah mysticism of the talmudic period, did not seem to regard the practical side of religious life as an integral part of mystical speculation.

The authors of Hebrew ethical literature of the 13th century reflect a different attitude toward mysticism. The leader of these writers was Rabbi Moses ben Nachman

(Nachmanides), author of a great commentary on the Torah, an authority on halakkah, and leader of Spanish Jewry. This new school of Jewish ethics in Gerona (1220-40) was following in the footsteps of its Kabbalistic founders, Rabbi Ezra ben Shlomo and Rabbi Azriel of Gerona. The Gerona Kabbalists received their mystical traditions from Provence, which flourished at the end of the 12th century and the beginning of the 13th. The leader of that school was Rabbi Isaac the Blind (sometimes called "The Hasid Rabbi Isaac"), son of Rabbi Abraham ben David of Posquierre.

Although Nachmanides and the Rabad of Posquierre were certainly outstanding Kabbalists, they did not achieve leadership of the communities because of their mystical expertise, but rather from their brilliance as halakhists. Furthermore, Nachmanides and his school had no ambition to spread Kabbalah to the masses, but they did want to strengthen the public's belief in the immeasurable depth of ancient Jewish tradition. Possibly they hit upon the solution of composing ethical works in which "rabbinic" ethics would be expounded, in order to negate the corrupting influence of philosophic ethics.

While most medieval mystics insisted upon a separation between their ethical works and their mystical writings, the distinction vanished in the 16th century. The charged atmosphere in Safed of a collective effort towards

redemption, seems to have already established certain modes of behavior even before there was a systematic ideological basis. The appearance of works combining Kabbalistic symbolism and ethical norms only strengthened the established behavior, and in particular, helped to spread its message beyond Safed.

The most highly influential work of Kabbalistic ethics at this time was Cordovero's small treatise, The Palm Tree of Deborah. It is the first treatise which is a systematic presentation of the idea that one's deeds should reflect the inner structure of the deity, as found in Kabbalistic symbolism. Cordovero's presentation is a revolution in the meaning of behavior; by following the mundane demands of social ethics, the highest achievement of communion with God is attained. Cordovero's message was spread by the work of his disciples, especially Beginning of Wisdom by Rabbi Elijah de Vidas. This was the first book of Kabbalistic ethics to be printed.

Unlike Cordovero, Isaac Luria did not intend for his teachings to become public and a part of the ethical behavior of the Jewish masses. However Lurianic mythology did bring about a new fusion of mysticism and ethics to which his students dedicated themselves. The central concept of "Tikun" demanded a renewed commitment to the halakhah, to the ethics described in such works as Sefer

Hasidim, and to the many new customs of the Safed community.

All these deeds were understood as symbolic of divine processes, and by participating in them, the individual assisted the divine in its own reparation. Ethics in Lurianic Kabbalah was no longer an attempt to achieve personal religious perfection, but a set of instructions for the individual to participate in the communal Jewish struggle over the forces of evil.

History of Sha'are Kedushah

Vital's Sha'are Kedushah is a startling combination of mundane ethics and highly esoteric Kabbalistic methods. It is not known exactly when the treatise was written, but clearly it must have been a number of years after Luria's death. Although the introduction indicates that the methods discussed in the book were taught by the Ari, the literary evidence points to the contrary.

Sha'are Kedushah is one of the very few mystical manuals ever printed. Starting from the first edition in Constantinople, in 1738, the book has gone into over thirty editions. The latest printing was by "B'nai Brak," Jerusalem, 1966. However its highly interesting Fourth (and final) Section was never published until 1988.

Three manuscripts of this Fourth Section are extant. The only one which contains the entire text is ms. 749 British Museum, folios 10v - 20v. (An inspection of the Jewish Theological Seminary's microfiche copy, J.T.S. Reel 161, catalogued under the "Additional Oriental Collection," shows a moderately legible text in Rashi script.) This manuscript is in paper, "about 8 in. by 5 3/4, consisting of 63 leaves, with 29 to 36 lines to a full page. Different

oriental hands of the sixteenth and seventeenth century."⁹
 Two additional manuscripts are Moscow, ms. Guenzberg 691
 (J.T.S. "British Museum" Reel 234, formerly ms. Coronel
 129), and a ms. copied by Sasson ben Moshe, now in the
 collection of M. Benayahu.¹⁰

The Fourth Section was finally printed under the sub-
 title "Sefer Sha'are Kedushah, Helek Revi'i," within the
 book Ketavim Hadashim Me Rabeinu Hayim Vital published by
 "Ahavat Shalom" in Jerusalem, 1988. In their preface to the
 Fourth Section of Sha'are Kedushah, the publishers state
 that they have copied from a manuscript which was in the
 possession of Rabbi HaChida (was possibly a 20th
 century Sephardic mystic Rabbi in Jerusalem).

Only three English publications quote Sha'are Kedushah
 at any significant length, but they do not offer the fourth
 section. In Ben Zion Bokser's chapter on Vital, in The
Jewish Mystical Tradition, five pages contain selections
 from the Second and Third Sections of Sha'are Kedushah.
 Aryeh Kaplan's Meditation and the Bible contains the
 majority of Vital's Introduction to his work, and Kaplan's
Meditation and Kabbalah quotes the Seventh and Eighth Gates
 of the Third Section.

⁹See Ginzburg's review of Hebrew Manuscripts in Kabbalah,
 p.25, no. 749.

¹⁰See Fine, "Recitation of Mishnah," p. 188, note 22.

In his Introduction to Sha'are Kedushah, Vital explains his reasoning for revealing this mystical knowledge:¹¹ He had observed that in his own generation certain individuals yearned to ascend and bind themselves to God, but the means of doing so was hidden. The prophets, and to a lesser extent the "Early Saints" after them who secluded themselves, reached the level where the Holy Spirit would descend upon them.

Presently, because of individuals' reduced hearts and minds, Masters of the Holy Spirit have ceased, and Vital's generation is left thirsting and with hopelessness. "All this is because there was no book teaching the method of how to come close and approach the innermost sanctuary." Some people have even taken to influencing angels through oaths and other occult practices, but this has only brought darkness because these were very low angels.

Nonetheless, Vital believes that even in his time, the people can be worthy of attaining the lower levels of the Holy Spirit through the revelation of Elijah, or the revelation of the souls of Zadikim, or simply where a person's own soul becomes highly purified and leads him in the proper way. "But this requires much discipline and many temptations before one arrives at the Truth." "I am

¹¹See Kaplan's translation of Vital's Introduction, in Meditation and the Bible, pp. 94-96.

therefore writing a book in which I will explain these mysteries."

Vital organized Sha'are Kedushah into Four "Parts" (or Sections) with numerous "Gates" in each part. The First Part concerns behavior in the way of piety and abstinence in order to bring the Holy Spirit. It is divided into Six Gates which explain: the greatness of the blemish of a man's sin in the matter of the commandments, the blemish that follows from the reprehensible characteristics, the name Zadik or Hasid, the level of the Zadik, the level of the Hasid, and the behavior of the Hasidim in a short-cut.

The Second Part is on reproaches, and the punishment and reward of the positive and negative commandments. Its Seven Gates are on: reproach, ethics of the Rabbis, the reward for the fulfillment of the Torah and commandments, the punishment of the forbidden characteristics, punishment of the negative commandments, reward of the positive commandments, and on repentance.

The Third Part concerns the behavior of attaining the Holy Spirit in itself. Its Eight Gates deal with: behavior of attainment of the Holy Spirit, the essence of the worlds, the essence of man, inhibitions to prophecy, the conditions of prophecy, the quality of prophecy and its matters, level of prophecy, the level of the Holy Spirit in our time, and the short [way of] behavior.

The Fourth Part is on different ways of attaining the Holy Spirit. Its Three Gates explain: the necessary conditions for a man to be fit to attain, the clarification of the ways of action for attainments, and the operations of action.

A good deal of the material in the Fourth Part is from writings of the earlier Kabbalists. Quotations can be found from the works of Moses ben Nachman, Azriel of Gerona, Abraham Abulafia, Joseph Gikatillya, Menahem Recanti and Isaac ben Samuel of Acco. Most of these selections center around the themes of prophecy, Holy Spirit, cleaving to God and achieving heavenly inspirations. In addition Vital adds descriptions of several of his own techniques. In his Introduction to Sha'are Kedushah, Vital makes it clear that he has tested and made use of the methods discussed in the Fourth Part.

Of special interest is Vital's advocacy of Abulafian methods in this Fourth Part. Abulafia's works had been strongly denounced by such highly respected authorities as the Rashba and Rabbi Judah Hayyat. The extensive use of "holy names" such as the seventy-two letter name and the Abulafia controversy, may have been what was so offensive to the sensibilities of the original printer so as to compel him to censor the Fourth Part. In every printed edition instead, at the end of the Third Part, the following words

TEXT

Part Four

On Different Ways of Attaining the Holy Spirit (עצירת הרוח)

We explained already in Gate Seven of Part Three, that there are five different ways of attainment: the Holy Spirit, the souls of the righteous ones (Zadikim), the angels called heralds (Magidim), Elijah, and a dream. From every one of them it is possible that you will attain it, through a man's holiness and his engagement in Torah, without being in need of another act. Also it is possible to attain them through a particular act, [if] prior to this the person was worthy and prepared to attain it. This second matter will be explained in this [Fourth] Part, deriving from all that can be found written in the books of the ancient sages (Hochamim). It will be divided into Three Gates: The First [Gate], the characteristics of [different kinds of] acts; the Second [Gate], the manner of attainment; and the Third [Gate], the conditions of attainment. I wrote already in my big book called The Tree of Life, some Unifications (עצירות) and categories of marvelous ways on the subject of the attainment. And if God may He be blessed ordains it, I will write them explicitly in a Part by itself.

On the Subject of the Attainment

I, the author Hayim, composed this treatise, which is a collection of everything I found dispersed in books. Concerning man's attainment there are three types of attainments: the least of them is the dream, the second [type] is to speak with Elijah, and the third [type] which is the highest, is being clothed in the Holy Spirit (עֲצִיבָהּ בְּרוּחַ). These three types are subdivided into two categories. The first category is the necessary conditions in a man for him to be worthy for attainment, and the second category is the [particular] act in order to attain it. We will begin with the first category.

The First Gate

(The necessary conditions for a man to be worthy for attainment)

1. Rabbi Pinchas ben Yair says: "Diligence leads to cleanliness, cleanliness leads to purity, purity leads to abstinence, abstinence leads to holiness, holiness leads to humility, humility leads to fear of sin, fear of sin leads to the Holy Spirit, the Holy Spirit leads to resurrection of the dead, and resurrection of the dead comes through the prophet Elijah." There are various versions, but I have not written them down.

2. A letter of the Ramban, which he sent from Acco to his son in Barcelona. "'Listen, my son, to the instruction of your father and forsake not the teaching of your mother.' (Proverbs 1:8) Conduct yourself always to speak all your words quietly, to every man at every time. In this you will be delivered from anger, which is an evil attribute to cause man to sin, as our Rabbis said, "Whoever is angry, all types of Hell control him," (Nidarim 22:1), as it is said, "Remove anger from your heart, and remove evil from your flesh." And there is no evil but Hell, as it is said, "All that God does is for his sake and also the evil will wait for that evil day." When you will be delivered from sin, you will raise up in your heart the attribute of humility which is more good than all the good, as it is said, "The effect of humility is fear of the Lord." (Proverbs 22:4) Because of humility, the attribute of awe will rise up in your heart, if you will always reflect in your heart from whence you come, and to where you go, and that you are nothing more than worms and maggots, how much more so in your death. And before Whom in the future do you give an account, before the King of glory, as it is said, "Even the heavens to their uttermost reaches cannot contain you." (I Kings 8:27). How much the less can the hearts of men, as it is said, "For, I fill both heaven and earth declares the Lord" (Jeremiah 23:24). When you will think on all these things you will

fear your Creator and you will guard against sin, and with these attributes you will be happy in your portion which is fitting to you. When you will behave in the attribute of humility, to be ashamed and to be fearful from Him and from sin, then the spirit of the Divine Presence (Shekhinah) will rest upon you, and the brilliance and the glory, and the life of the life of the World-to-Come.

Now know and see, my son, that whoever is conceited in his heart concerning people, he rebels against the Kingdom of heaven, because being proud is in the garment of the Kingdom of heaven may His Name be blessed, as it is said, "The Lord is King, He is robed in grandeur." (Psalms 93:1) And why should the heart of man be proud? If [he is proud] about riches, "The Lord makes poor and makes rich," (I Samuel 2:7) And if [he is proud] about honor, surely it belongs to the Lord, as it is said, "Riches and honor are Yours to dispense," (I Chronicles 29:12), and how can he be proud about the honor which belongs to his God. And if [he is proud] about wisdom, "removing speech from those who are hateful, and reason of the elders He will take." It is found that everything is equal before God, because in His anger he brings down the proud, and in His favor He brings up the fallen, therefore cast yourself down and God blessed be He will lift you up.

Therefore I will explain to you how you should behave in the characteristic of humility to walk in its way continually. All your words should be calm, and your head should be bowed, and your eyes should be looking down to the earth, and your heart above, and don't look at a man in your speaking to him. Every man should be greater than you in your eyes, whether rich or wise, you should honor him. If he will be poor and you are richer than him, or if you are wiser than him, think in your heart that you are guiltier than he, and he is more innocent than you, for if he sins, he does it inadvertently, but you do it on purpose.

In all your actions, all your words, and all your thoughts, you should always think in your heart that you are standing before the Lord and that His Divine Presence (Shekhinah) is over you, for His glory fills the world. All your words should be with terror and fright like a servant before his Master, and you should feel shame before every man. If a person will call you, don't answer him with a loud voice, but quietly, like one who stands before his Master, the Holy One blessed be He.

Be careful to read the Torah continually, so that you will be able to fulfill it. When you arise from the book, search in whatever you have learned to see that you can fulfill it. Examine your deeds continually morning and evening. From this all your days will be in repentance.

Remove every matter from your heart during the time of prayer. Prepare your heart before God. Think over the matter prior to your causing it to emerge from your mouth. Thus you should do all your days in everything and you will not sin. From this your deeds will be correct and your prayers will be pure, clear, and clean, directed and received before the Lord, as it is said, "You will prepare their hearts; Your ear will hear." (Psalms 10:17) You should read this letter once a week, not less, to fulfill and go after, always the Lord may He be blessed, in order that you will succeed in all your ways and you will merit the World-to-Come which is hidden away for the righteous. And on the day that you will read [the letter] they will answer you from heaven, when it will occur to you to ask even to the ends of the earth.

3. Rabbi Isaac of Acco wrote, having heard from Rabbi Moses, student of Rabbi Joseph Gikatillya, who heard from his rabbi, Rabbi Joseph the aforementioned, that "The person whose heart will move him to repair his characteristics, to straighten his ways and deeds, and to pursue humility with absolute perfection, who is insulted and does not insult, who hears reproach and does not answer back, immediately the Divine Presence will rest upon him, and he will not have to learn from any mortal being, because the spirit of God (רוח ה' עמו) will teach him."

4. I found written, that it is written in Masechet Kalah, the Chapter on 'Judge his words,' etc., Aba Eliahu said, "The Torah is never interpreted but to whomever is not strict. Also I am not revealed but to whomever is not strict. Happy is the one who met Him, and who sat with him, for it is promised to him that he is a son of the World-to-Come."

5. It is written in the book, The Covenant of Rest, the first way [is]: "Wisdom revealed itself in three places. The first is the northern direction, the place of strength. [Wisdom] diminished its pride, and stood trembling in front of its Increaser (God). This place is called the place of fear which is fire. Its name is יִסְדִּי which is included in the Torah. It does activities without purification. It is extended in the line of fear. The second place that revealed itself is the place of modesty. It is called by the name of rest, and its name is יְסִיד

the god of Israel. The third place is the place of happiness. Its name is called יְנִיבִיבִי . These three stages, the fear, the modesty and the happiness, whoever wants to study wisdom, should be attached (יְנִיבִיבִי) to these three stages, that he will be fearful of sin, modest, and happy in his portion. When he reaches the understanding of these three stages, [then] he will attain wisdom."

6. He said [about] isolation (331257), "One who wants to achieve isolation, in order than peace will rest on him, must fulfill these three things, and he should keep far from their opposites. Then peace will rest on him in his life, and moreover after his death." They are: he should be happy in his portion, he should love isolation by himself, and he should flee from power and honor." (Note on text: This part appears in, Beginning of Wisdom, Gate on Love, Section Three, in the name of Rabbi Isaac of Acco.)

7. It is written in The Book of the Hasidim, "Be cautious to speak truth entirely in all your matters, [because] dreams are fulfilled just like prophecy."

8. [Here is] a story of one man. He was fasting many days, and doing some righteous acts, and he arranged for the marriage of a few orphan girls, but he was pursuing after the power. He came to the isolationists (331257 , Note: those who separate themselves from others in order to reflect) who had attained the level of prophecy, and he said to the great one among them. "My lord, in your mercy instruct me about the reason for this, after I did all those good deeds why did I not merit the stage of prophecy to tell the future like you?" [The great isolationist] said to him, "Take a pocketful of nuts and figs, and put it on your neck. Go to the street of the city before the great and honored ones of the city, gather young boys and say to them, 'The

one wants me to give him figs and nuts, he must come and hit me on my neck with his hand, and afterwards on my cheeks.' If you will do this many times, return to me, and I will guide you in the way of attainment of truth." [The man] said to him, "My lord, how is this possible for an honored man like me?" [The great isolationist] said to him, "Is this thing so great in your eyes?! This is nothing but the easy way which you will have to do if your soul will want to see the light of truth." Immediately he stood up and went away with disappointment.

9. Rabbi Elijah Vidas, writer of the book Beginning of Wisdom, testified to me in the name of his rabbi, Rabbi Moses Cordovero, writer of the book Orchard of Pomegranates, that "Anyone who wants to know [the answer to] his question, should accustom himself to holiness, purity and the fear of sin, particularly in that day. At night after he has said The Prayer Before Retiring at Night, he should isolate himself (33125') a little in his mind without any other reflections. Afterwards he should reflect and think about his question until sleep will drop on him and he will sleep. He should be home alone in a place where no man will awaken him. Then his question will be answered during sleep. He should be careful not to be interrupted from his sleep."

10. Rabbi Isaac of Acco wrote concerning conditions of abstinence and isolation, that "One should keep far from

trespasses, malice and crimes that cause the light of the Divine Presence to disappear from the sinned soul. Because if people are bad, their soul will separate from the light of the Divine Presence, and they will remain in darkness. If they are good, the brilliance of the light of the Divine Presence will find them."

The Second Gate

This is the second way [which is] on [different] ways of action to attain the three kinds that were mentioned before, (in the Introduction to the second and third gates). I will not write about any outward activity such as the (use of) oaths (𐬎𐬀𐬌𐬌𐬀𐬎𐬀) or the mentioning of (Divine) names (𐬎𐬀𐬌𐬌𐬀𐬎𐬀 𐬎𐬀𐬌𐬌𐬀𐬎𐬀), but rather about reflection (𐬎𐬀𐬌𐬌𐬀𐬎𐬀) and thought alone, or through prayer to God, may He be blessed, like the way of the other prayers.

Already you know that for any aspect of attainment, a man needs to be alone in the house, that nothing will bother him from his thoughts. The man himself must be isolated in his thought to the very last bit. He should remove his body from his soul, as if he will not feel that he is clothed in matter at all, but that he is only soul. The more that he is removed from matter, the stronger his attainment. If he senses any sound or any motion which might nullify his thought or if within himself there arises any thought of things material, then the thought of his soul will stop from being attached to the upper worlds. Then he will not attain anything, on account of the holiness of the upper world is not present on a man when he is attached with the material even as [little as] the thread of a hair. This is why the prophecy or the holy spirit is called by the name of deep

sleep (*נִשְׁנָא*), or dream, or vision (*חִזְיוֹן*). The end of the matter: Although a man may be fit that the holy spirit rests upon him, if he has not accustomed himself to completely detach his soul from his body, then the spirit will not rest upon him. This is the secret of the sons of the prophets that "In front of them is a drum and a flute." (I Samuel 10:5). Through the sweetness of the sound (*סִיר*) of the melody, the isolation falls on them by the pleasantness of the sound, and they detach their souls. Then the player (of the music) stops the melody, and the sons of the prophets remain in this upper attachment and they prophesize. Behold, this is the first condition.

The second condition is, that a man should abolish from himself all those things that interrupt the isolation. In the first condition we mentioned only the material things, which naturally interrupt that isolation. But now we are speaking of spiritual things which stop the isolation. These are the powers of corruption which proceed from the evil urge which clothes man himself. They become stronger by the sin of man.

Therefore the one who comes to isolate himself, first he should do repentance from all [his] sin. Afterwards he should be careful not to continue to sin in any one of them. Afterwards he should accustom himself to remove from himself the evil characteristics that are imprinted in him, like the

attribute of anger, sadness, strictness, and idle talk, et cetera. After he has corrected the weaknesses of the soul, whether of sins, or whether of ethical qualities, then there will be no power in the spirit of corruption to stop his attachment to the upper worlds. Then he should accustom himself in the nullifying of the material things from himself as was mentioned above in the first condition. After all this (concerning) those actions which attract (שׁוֹכְנִים) the attachment to the upper worlds, which will be explained with God's help, following that which was found by my hand in the words of the books, and in the words of the isolationists. However the matter of the second condition; which is to distance from himself the powers of corruption, through the repentance of his sins, and the rejection of the reprehensible qualities, we already explained their matters in the first way according to what I found in the books. Since I taught to you the two aforementioned conditions, I will now mention the actions which are to attach the power of the soul of man with the upper worlds, after havings the two aforementioned conditions existing in it as was mentioned. And this is a beginning.

1. Isolate yourself in the house alone as was mentioned before. Wrap yourself in a Tallit. Sit and close your eyes. Detach yourself from the material as if your soul has departed from your body and has ascended to heaven.

After this fact of detachment you should read one Mishnah, whichever you want, many times successively one after the other, with great speed as much as you are able, with properly clear speech without omitting one word. Intend to attach your soul to the soul of the Tanna that is mentioned in that Mishnah. This is by intending that your mouth be the instrument that produces letters of the text of that Mishnah. The sound that you produce from the instrument of the mouth, is the sparks of your inner soul which are emerging and proclaiming that Mishnah. It becomes a Chariot ($\text{דגל} \text{דגל}$) for when the soul of the Tanna, owner of this Mishnah, will be enclothed in it. And his soul will be enclothed within your soul. When you will become exhausted in your reading of the language of the Mishnah, if you will be deserving of the following, it is possible that the soul of this Tanna will dwell in your mouth, it will be enclothed there so long as you are reading the Mishnah. Then while you are reading the Mishnah, he will speak from your mouth and he will greet you. Whatever you will think then in your thought to ask from him, he will answer you. He will speak with your mouth, and your ear hears his words. You are not speaking from yourself, but he is the speaker. This is the secret of "The spirit (רוח) of the Lord has spoken through me, His word is on my tongue." (II Samuel 23:2).

Here if you still are not suitable for this high level it is possible that it will happen in a different way. This is that while your mouth is flowing, (i.e. reciting the Mishnah), you will become exhausted and you will silence (i.e. stop) your words without your intention, and you will fall partially asleep. Then in that sleep you will see that you are answered an answer to your question, through a hint or with clarity. Everything is according to your preparation. If you do not succeed in one of the two ways that were mentioned, know that you still are not suitable for that, or that you are not able to remove the material enough from you.

2. He should purify his body and sanctify it from impurity. He should clean his hands from any kind of robbery, theft and bribery, as it is said "Who may ascend [the mountain of the Lord?]....[He who has] clean hands..." (Psalms 24:4) And he should cleanse his interior like his exterior ($\gamma\rho$), as it is said "...and a pure ($\gamma\rho$) heart." (Psalms 24:4).

Then he will carry a blessing from God which is the level of prophecy, like it is said "He took up His throne and he said." (Numbers 23:7) He should connect his soul to that which is on high. Afterwards he should attract ($\rho\iota\epsilon\eta$) the spring which is below. At first he thinks about the reasons for the commandments in the revealed world, and

afterwards a little bit in the secrets of God, studying Torah, and doing the commandments. He should stay away from idle talk all that day. He should immerse [wear] white clothes [be in] a clean place, stay away from all types of impurity, far from the dead, from the cemetery, and stay away from all grief, sighing and sadness. He should be clothed in much happiness. He should remove himself from the material. He should ascend in his thought from heaven to heaven until the seventh heaven which is called Aravot (ארבע עשר). He should picture that on the heaven of Aravot there is one very big white curtain. (cf. Psalm 104), On this is inscribed the name of Havaiya (יהוה , Yud Hey Vav Hey), written in Assyrian script in a known color, in a very broad script, every letter like one mountain in a painting as white as snow. He should join the letters Yud with Hey, Hey with Yud, Vav with Hey, Hey with Vav. A different version, he should join the letters Yud with Hey, Hey with Yud, Vav with the first Hey, the first Hey with Vav, Vav with the last Hey, and the last Hey with Yud (Note: maybe it should be with Vav).

3. Isolate yourself in a house alone and close your eyes. If you will wrap yourself in a Tallit and Tefillin it will be better. After you will empty your thoughts completely, you should combine (יהוה) in your thought any one word that you will want in all the combinations, you

need not be precise, simply any one in any way you will wish. Here is an example: $\text{א} \text{ה} \text{צ}$ (Eretz), $\text{א} \text{צ} \text{ה}$ (Atzar), $\text{ה} \text{צ} \text{א}$ (Ratza), $\text{ה} \text{א} \text{צ}$ (Ra'atz), $\text{צ} \text{ה} \text{א}$ (Tsa'ar), $\text{ה} \text{א} \text{צ}$ (Tzere), and so on in this way in every word that you will want, as long as it will be in the "straight" way of the combinations as is known. (Note: See Pardes Rimmonim, the Gate on Combinations.) Then you will be removed from the material and from this world, as if your soul departed from your body, and it ascends and is clothed in six combinations that are mentioned. You should ascend from heaven to heaven, until the seventh heaven which is called Aravot. You should picture that above the heaven of Aravot, there is a curtain white as snow spread on top of the Aravot heaven. On it are inscribed these letters of the combinations that are mentioned, written in Assyrian script in the color of white fire, big letters, every letter the size of a mountain, or a hill. You should imagine in your thought to ask your question from those combinations which are written there. They will answer your question, or that their spirit will rest in your mouth, or when you slumber and they will answer you like the dream that was mentioned in Paragraph Aleph.

4. This is what I found from the matter mentioned in Paragraph Aleph and I shortened it, and this is its language: "Who is confused in his heart," "In my seeing, I the young, etc." The people in our times lack this wondrous

builds 24 houses and so on in this and this is what you should do. Liken to this that the first sefirah is called Ani (אני). Combine (אני) from it, Ani (אני), Ayin (אין), Niya (ניא), Nayi (ניי), Ya'in (יאין), and Yina (יניא). Thus you should do from every word, until you complete the ten sefirot. Every matter of the rolling that was mentioned, you should write every one of them in its stage, and this matter is called the secrets of the stages. Be careful that you will not miss from any of the changings of the combinations. If you will miss there will be much mockery wearying the body. You, brother, train yourself in the secret of the vowels that move the word, which is compared to Matter, and the vowels which are compared to Form, as will be clear by way of vocalization. When you will want to vocalize them, you should vocalize them in the vowels of the word, and in their permutations (אניאיןניאנייניאנייניא) as well. You will find this above. (The writer Hayim said, I forgot to look for this matter which is explained there above in this book itself, and you need to look for it.) Were it not for the bother, already I would have written most of them, according to the names of the sefirot that are known to us. If other words are found, they should be turned also according to the combinations the same as the words that are mentioned above, because the increase makes no difference one way or the other. When you will complete

the revolutions (p. *סידור*) and the combinations that are mentioned and you will want to use them for some activity, look at the above and the below, and you will know the sefirot what they teach.

In the first of the month, any month that you will want, you should fast and immerse and purify yourself from your thoughts. You should prolong your thought in hymns of the Psalms, and in the Psalms of the Morning Prayers during prayer, that they will answer you from heaven. You should remember in the melodies all these words in [their] combinations, and the pronunciations in the ways of their vowels, the continuation from above to below.

When in the night you will go to sleep you should pray according to "May it be [Your] will" (from the Night Prayer), to one of the mentionings of God (p. *סידור*) there written before you. You should direct (your thought) from that sefirah which is continued. You should mention your request, whether to know matters of the dream and the future, or to attain that which is asked from other matters. Then you should ask. You should be careful in order not to eat anything that comes from any living [thing] all that night when you will eat after the fast.

This is what I found next to what is mentioned. He should want [it to be] on the first of the month, because then the moon begins to get fuller, and then the higher

powers will influence in a certain way to the lower. You my brother should specify and read this twice and three times, the way I informed you. You should realize and know that there are for these things desired deep secrets, and those who preceded you were not worthy of them. Then you will reach and see what is [the difference] between the God of Abraham and the gods of Nahor. And not from us was this, though we attained it through utmost labor. When you will investigate this you should know the names of the stages and the ways of their vowels, and the ways of using them in one of the methods. And to you alone, because so I have sworn the brother certainly and completely. Until here I found.

5. In the book Shining of the Eyes (in the Parsah Ekev, on the verse, "To attach to Him"), he wrote: I, Isaac the Young, son of Samuel from Acco say [thus]: Whether for individuals or whether for the masses, that the one who wants to know the secret of the tying of his soul to what is on high, and attachment of his thought to the supreme God, in order that he will acquire by this continuous and uninterrupted thought of the World To Come, and that God may He be blessed will be continually with him in this world and in the World To Come, he should put before the eyes of his mind and his thought, the letters of the name of God blessed be He, as if they are written before him in a book written in Assyrian script. Every letter should be huge in his eyes.

without end. That is to say that when you will put the letters of the name of God before your eyes, the eyes of your mind should be on them, and the thought of your mind and your heart should be on the Infinite. Everything together, the looking and the thought both of them together. This is the secret of the true attachment that is mentioned in the Torah: "To cleave to Him" (Deut. 30:20), "To Him you will attach," (Deut. 10:20), "You who attached," (Deut. 4:4) (cf. Guide 3:51). All the time that the soul of man is attached to Him blessed be He, according to this evil will not befall him. He will never come to mistakes in any matter of his matters, either in the intellectual [matters], or in the perceptible [matters]. He will not fall into the hands of chance, because so long as he is attached to God blessed be He, he is above all chance and he rules over these things. For the honor of God he should be cautious to attach his thought to Him, only in a clean place, and not in the filthy alleys, not with dirty hands, and not before idolatry, so on and so forth.

I heard from a wise man fearing heaven, that he saw the Hasid Rabbi Isaac, son of the Rabbi Abraham ben David (the Raivad), that he (the wise man) was serving him (the Hasid). He said that this Hasid all his days with the eyes of his body never saw anything, because he was a seer of light (i.e. blind). Yet when he had to go to any place he used to

say to his student that would walk with him, whenever you will reach a place of idolatry hurry your steps as much as you can. It seems in my opinion that all this he was doing for the honor of God blessed be He. That his thought was attached to Him, and because of the spirit of impurity that is present on idolatry, it was necessary that he should not think his thought when he was in the place of absolute impurity [in as much as] he was thinking on a basis that is absolute holiness. And he was hurrying to pass away from it in order to return to the point where he was standing at in [his thoughts].

If you will say why should we attach our thoughts to this Name more than all the [other] names. It can be said because this Name is the Cause of causes, and the Reason of reasons and everything is included in it, from (the sefirah) Keter to (the sefirah) Atarah (i.e. Tiferet), from the Infinite to the Infinite, and it is the cause of all Existence from (the sefirah) Keter to the smallest mosquito. Blessed be the glorious Name and His Kingdom forever and ever. On this great Name the Sweet Hymnist of Israel (King David) said: "I have set the Lord before me always, that from my right I will not fall." (Psalms ??) [In his saying to me] it will be hinted to what I wrote, that his (King David's) eyes and his heart were continually [attached] to the Name as if it was written before him. And he says 'from

my right' like "my right hand man." (יְמִינִי עִמָּךְ) (Esther 2:5) That is to say 'from the tribe of Benjamin,' and as if he said 'a Benjamini.' And also 'from my right,' that is to say 'from my right side.' It is (the sefirah) Gedulah (גְּדוּלָּה, strength) as is known, because the essence that is the plain Name of God is [a hint] to (the sefirah) Tiferet (תִּפְרֵת, Beauty) and the essence of the receiving of Tiferet is from Gedulah. And it will be the meaning of the writing, that whatever "I set God before me always," it is because it is from my right, from the right side which is called Gedulah. Since "I have set [God in my right always] before me," I will never totter, and the accidents of time will not rule over me.

From what Rabbi Todros HaLevi interpreted in the book The Treasury of Honor in a legend, "A man should enter a measure of two entrances and then pray." (Berachot 8, Page Aleph) That is to say that 'from the place that he is standing he should enter two entrances,' which are Gedulah and Gevurah. And he should enter (the sefirah) Binah, and he should intend to pray to her. From this we may infer that his thought was tied [always] to Tiferet, because about Tiferet it says, 'from the place that he is standing,' because the name Havaiya (Yud Hey Vav Hey) is Tiferet. This is in Gematria 'place,' and about [Tiferet] it is said in the Hagadah (of Pesach), "Blessed is the place."

Behold after a man will be worthy of the aforementioned secret of attachment (*סִפְּרָוּת*), he will be worthy of attaining the secret of equanimity (*סִלְוָה*). If he will be worthy of the secret of equanimity, he will be worthy of attaining the secret of isolation (*סִבְּרָוּת*). Since he will be worthy of the secret of isolation he will be worthy of attaining the holy spirit (*קִדְּוָה*). From this he will be worthy of prophecy, that is to say that he will prophesize and he will say the future.

In the interpretation of the secret of equanimity, Rabbi Abner told me, that a wise person came to one of the isolationists (*סִבְּרָוּת*) and asked him that they would accept him to be one of the isolationists. The isolationist said to him, "Blessed are you my son to God because your intention is good. Indeed inform me if you are equanimious or not." He said to him, "Rabbi you should explain your words." He said to him, "If two people, one of them is praising you and the second is scorning you, are they equal in your eyes or not?" He said to him, "No my lord, for I feel pleasure and satisfaction from the one who respects me, and sorrow from the one who scorns me, but I am not revengeful or vindictive." He said to him, "My son go in peace, because you will not be equanimious, until your soul will feel neither the honor of the one who praises you, nor the scorning of the one who condemns you. Until then you

are not prepared that your thought will be attached to the supreme being and that you should go isolate yourself. Indeed go and truly humble your heart until you will become equanimious. Then you will be able to isolate yourself."

Here is the matter of equanimity which comes by reason of attaching the thought in the Name of God, called the secret of attachment, as we have said. The attaching his thought to the Name of God, causes a man not to look at which people are honoring him, or [which people are] scorning him. He will pay no attention to serpents nor to magicians, nor to sorcerers.

Surely you will see that when God was with (King) Saul so that the thought of Saul was attached and bound with God, then "He (Saul) had forbidden the sorcerers in the land." (I Samuel 28:3). Likewise he paid no attention to the scoundrels who scorned him when they made him King of Israel. (I Samuel 10:27) But when God turned aside from him, he changed into another man (i.e. became a heretic) and he followed after the sorcerer. (I Samuel 28:7) He also became exceedingly angry at the righteous priests who did not sin against him at all, and he shed innocent blood. (I Samuel 22:17)

Balaam too began as a magician. When he came to bless Israel, in their honor the Shechinah rested upon him. He was enclothed in the holy spirit. At that moment his

thought was linked to God blessed be He, and he didn't go as was his wont in the presence of witchcraft. (Numbers 24:1)

If so a man needs to submit at the beginning so that he can succeed to the attachment in God, and this is through the observance of the commandments with all his might. Also he should hold on to the ultimate measure of modesty, and his eyes should be lowered, and his heart [turned] upward.

6. The secret of attachment and its full intention is that you should continually see yourself as a soul without a body at all. While you pray or read Psalms you should draw upon yourself the holiness of the holy spirit, as is known in the activities of this matter. The enlightened one who comes to isolate himself as was mentioned and to accept the holy spirit, needs and is obliged that any attainment which he will reach and any light which he will see in the beginning of his isolation, that it will be in his eyes darkness and gloom from the side of impurity. In this manner it is at any rate in the beginning of his behavior in this because of the partitions and the sins that cause separations, unless he will be an absolutely perfect righteous man, and if he will be outside the land (of Israel), even though he will be a perfect righteous man without partitions (i.e. impediments) of sin, whether it be partitions of impurity of outside the land (of Israel), of [the partitions of] the sin of living in a land of [other]

nations, cause separations between him and the true, divine, holy attainment. Therefore when he will see that he has begun to attain a little, he will continue to more strongly separate himself. When he will see that he also increased his attainment, it will appear to him that also this attainment is the spirit of impurity. Thus he should do until he will succeed and see that already he attained the spirit of purity speaking to him, from him, against his will, words of Torah, wisdom, righteousness, purity and holiness. He should continue to urge himself more to attract the holy spirit more times, until he will be weak and will come to fainting. When he will faint, he will become stronger and he should say this request with complete intention: "Master of all the worlds, it is well known before the throne of Your glory, that I am not doing this for my glory, but for the honor of Your Name and for the honor of the holy unity of Your Being, that I may know You, to do Your Service, and to bless Your Name and to serve You, according to David Your servant, Your righteous Messiah, even as he said to Solomon his son. "And you Solomon my son know the God of your father and worship Him." Please be present to me, please be available to me. I am Your seryant, the son of Your servant-woman. Strengthen me and reinforce me, enlighten my eyes lest I will sleep death. Hide your face from my sins, and wipe out all my sins. A

pure heart create for me and renew a sound soul within me. Bring back happiness to me, Your deliverance, and support me with a generous spirit." Further, he should again attract [the holy spirit], until he will know and see and recognize absolutely that the spirit is inscribed in him, and is tied in a true bond existing without separation at all in a permanent covenant. This is the secret of "I will maintain My covenant." (Genesis 17:19) Thus every establishment of covenant that is mentioned with the forefathers, this is its secret.

7. In the book The Array of Divinity (in the Gate of Man, Chapter 10) he wrote: Now that you know the structure of the form of the human being, you will be able to comprehend if you have received truly from mouth to mouth [is] a vision of the prophecy which appeared to the prophets. The Rabbis called this vision of God 'Shiur Komah' (שִׁיור קוֹמָה, measurement of God's dimensions). It is the secret of the one who knows the measurements of the Creator (Perakei Hechalot). On this the writer said, "Let us make man in our image, after our likeness." (Genesis 1:26). On the vision it is said, "Through the prophets I will be compared. (Hosea 12:11) Rabbi Isaac said through a symbol, "Temunah (תְּמוּנָה, image) in Gematria is the face of Adam." Thus I found in the words of Rabbi Eliezar from Gramsiha, "On this it is said 'An image you do not see, only

a voice'" (Deut. 4:12) The kabbalist in the matter of this vision he should contemplate on the material matters that are mentioned in the Torah of God may He be blessed. He should contemplate on the matter of "the passing" and "the standing," as it is said "The Lord passed before his face," and "He stood there with him," (Exodus 34:6,5) and all the matters of the movements, etc. From what I explained about the image of man, the enlightened one can contemplate. For when the man is completely righteous that he is worthy he will prophesize and he will live forever, because "A type he found from his type," and he will awaken.

In the interpretation of Rabbi Yehudah Hayyat there he wrote in this, that this to tradition is dependant on two foundations. One is that the picture (שְׁמִינִי) from the Name (i.e. God) is called the Atarah (Crown), because it is a mirror that receives all the (other) mirrors that are on top of her. For this there are in her seven palaces, one palace for each measurement from the structure. Nobody has ever ascended from there and above, but every prophet in the palace that is suitable for his quality. Moses our teacher ascended above all of them, because he reached the palace of 'will' (וְיָצַח). About him it is said, "The picture (or likeness) of the Lord he beholds," (Numbers 12:8) because it was not concealed from him anything of the palace. Just as from the reflecting mirror a man sees his own form, so in

this mirror called the picture of God, everyone is looking at it, and can attain from it his measurement that is in this palace, every one according to his attainment. Because there is the one who is seeing from one screen, and one from two screens, and one from three [screens]. The rule that arises is that the screens would be multiplying according to the limitation of the perceiver. For the one whose soul supports him and his inner senses are pure, he would not need but a very small partition in order to look into and to see the mirror that gives light which is similar to the sun in its full power. But the one whose eyes are like a bat, he needs many screens in order to see in this light, because he will not be able to perceive when his eyes see more than this. His light will cut off when he will look into this great light, if there are not many screens. Our teacher Moses did not need a screens, as it is said "And he beholds the likeness (רִצְוֹן) of the Lord." (Numbers 12:8) If it is said maybe, that to these two kinds of prophecy the prophet Hosea hinted about by saying, "And I spoke to the prophets, and I granted many visions" (Hosea 12:11), when you will be very accurate about the word פֶּה (i.e. "concerning"), then it means, "And I spoke with (פֶּה) the prophets." You will find that there is a hint about the first kind of prophecy, which ascends above all levels of prophecy. It is called a mirror of light. This is found

only in Moses, teacher of all the prophets, about whom it was said, "The Lord would speak to Moses face to face," (Exodus 33:11) [and] "With him I speak mouth to mouth, clearly and not in riddles." (Numbers 12:8) The second kind of prophecy is in riddles and parables and imaginations that he would imagine. As long as the perception of the prophet was weak, [then] the riddles and imaginations increased in that prophecy. This is because of the need to multiply the screens just like I said. To this [the prophet] hinted in what he said, "And I granted many visions." This is the mirror without light, and the word vision (*חֵזֶן*) points to this, from the language of "A harsh prophecy has been announced to me (Isaiah 21:2). Also before Abraham was circumcised it was said about him, "The word of the Lord came to Abram in a vision, saying." (Genesis 15:1) He said, by the hand of the prophets I will cause images, meaning the multiplication or diminution of screens. The changing of the parables and the riddles in the prophets was according to the hand, power, and measure of each single prophet. The language of *כַּף* (hand) derives from the language of "if his hand did not find."

The second foundation, the name that includes emanation is man. It is also the essence of the Chariot (Merkavah). The lower man is a throne to the upper man, because the bodily organs in him hint to the spiritual organs of the

upper [worlds] which are divine powers. Not for nothing he said, "We shall make man in our image." (Genesis 1:26) Since this picture is a picture of the upper, spiritual man, and the prophet is the corporeal man who at the time of prophecy became almost spiritual, so that his external senses almost left him, then he would have seen an image of a man, much like the one who sees his own picture in the glass mirror. But he could not perceive this the way he perceived that, because each one would perceive in it according to his own spiritual organ, which emanated from the soul of that prophet. Our teacher Moses was perceiving with all the organs of the picture, as it is said, "And the picture of God will see."

It is also written there, in the book by the Rabbi Menachem Recanti (in Parshat Vayechi): Contemplate the great secret which I will reveal to you in the saying of our Rabbis, "The fathers died with a kiss." (See Bava Batra 17, Page Aleph). When the righteous ones (Hasidim) and the people of dead were isolating themselves and engaging in the upper secrets, they were imagining (cf. Guide I:46, p.103) through the power of forming, with their thoughts as if those things were shaped before them. (Guide II:38, p.377) And when they would join their souls with the upper soul, [those] things were multiplying and becoming blessed and being revealed by themselves from diminishing of the

thought, like a man who opens a pool of water and it spreads this way and that way, because the 'attached thought' (אָפּגאָנגעקומענע דאָנקע) is the source, the pool of water and the fountain which will not stop. Therefore the one who is attaching the thought in an evil reflection [that thought] is worse than a sin, like in the matter that our Rabbis said, "Thoughts about sin are more oppressive than the sin [itself]." (Mishnah Yomah 29, Page Aleph) Our Rabbis said (in the chapter Ein Dorshin, from Song of Songs Rabbah 1:10), Ben Azai would sit and interpret and the fire would blaze up around him. Rabbi Akiba came to him and said, "Ben Azai, what's special about today? I heard about you that you sit and study and the fire blazes up around you. I said - perhaps you descended into the rooms of the Chariot." [Ben Azai] said to him, "Surely fire is a parable for words of the Torah, as it is said, 'Behold, my word is like fire.' (Jeremiah 23:29) I sit and study and the words are descending and are happy before me." (End of quotation from Song of Songs Rabbah). The reason is that when he would attach his soul to the upper soul, the terrible words were engraved in his heart. He would picture them as if a man would have put the words into his mouth. In the attachment of thought from that emanation which he would impart and draw upon himself, the words were increasing and being blessed. And from within the happiness they would appear to

him, thus "The Shekhinah (Divine Presence) is present not through laziness, etc. but through happiness." (Mishnah Shabbat 30, Page Bet) (Note: The following part is not in the manuscript but is added from Recanti by the publishers of this printed text of Sha'are Kedushah.) Perhaps this happiness will overtake him until he will start a great and wondrous crying, and his spirit and soul will ask to separate from his body. Thus is death by a kiss, that points to the unification between the kisser and his beloved object, because then his soul will be attached with the Shekhinah. Therefore you will find in the book of the Zohar, sometimes in the revelation of the secrets, some Rabbi stands up and cries. And maybe the cry will increase to the point of the gathering (i.e. death) of his soul, as it is said, "He drew his feet into the bed." (Genesis 49:33) If he will put his heart to Him, He will gather his spirit and his soul to Him.

Know that the thought spreads and rises to the place of its origin. When it arrives there it is stopped, and it cannot rise further. The parable [is], the spring of water which comes forth from the mountain. If you will dig underneath in order to prevent the water from spreading, the water will rise up to the place of the source and not more. Therefore every rash thinker is saved in one of two ways, either confusion of mind and destruction of the structure of

his body, or forcing the mind to be attached to what it cannot perceive [and] his soul will be torn and will return to its root. About this our Rabbis said, "Don't interpret what is [more] wondrous than you." (Hagigah 13, Page Aleph) (End of addition from Recanti) Therefore the first righteous ones (Hasidim) were causing their thoughts to ascend to the place of its origin. So was [in this way] the continuation of prophecy, that the prophet would isolate himself and direct his heart and attach his thought upward. According to the attachment of the prophet, he would observe and know what would happen in the future, and this is "You should attach yourself to it." (Deuteronomy 10:19) and "All of you should attach yourselves to it." (Deut. 10:13)

8. The wise philosophers wrote in the matter of prophecy: (The reference is to Exod. 24:10 as interpreted by the Rambam in his Guide I:5, p. 30) It is not far fetched that a man will be found who will imagine matters through daydreaming, like it is imagined to the dreamer in his dream. All of this will be for the purpose of canceling the feelings and he stands up daydreaming after the letters of the Tetragrammaton are in front of his eyes in the assembled vision. Sometimes he will hear a voice, wind, speech, thunder and noise through every means of his sense of hearing. Also he will see in his imagination through every means of seeing. Also he will smell through every means of

smelling. Also he will taste through every means of tasting. Also he will touch through every means of touching. Also he will walk and fly through the air. All of this [occurs] while the letters of the Holy [Name] are in front of his eyes. His colors are enclothed in him. This is called the deep sleep of prophecy. When the visions of the glory of God (i.e. the Name) will be removed from him, all the imaginations of prophecy will be removed from him.

9. The Ramban wrote in The Gate of Recompense: Our Rabbis also said, in the future God will do a dance for the righteous (Zadikim) in the Garden of Eden and He [will] sit among them. (Ta'anit 31, Page Aleph) This is the future pleasure and reward that will be in the time of the resurrection. The matter of the appearance of the Shekhinah is like a finger from within the dance, which is the attainment of the levels and the pleasure of the (sexual) unification from bodily happiness. [That is] as if to say that people of that (upper) world will attain the level of our teacher Moses whose soul is ascending beyond his body until his bodily powers will be cancelled. Therefore he was enclothed every hour in the holy spirit as if his seeing and hearing [was] through the soul alone and not through the fountains of the [corporeal] eye; just as the rest of the prophets would do sometimes when the body is cancelled and the soul is spread from the powers that the holy spirit is

emanating to her, and it will be seen by oneself in the way that [the angels] Michael or Gabriel are seen. This is the true seeing and the proper hearing. Those who play the philosopher, who arbitrarily nullify the Torah, have no compelling arguments for us that will contradict our faith. This is what we believe: the one we believe in, that Gabriel has seeing or hearing and it is called a perception. [This perception] arrives to him (Gabriel) from Michael through way of similitude, and also the souls talking with each other like our Rabbis said (in Berachot 18, Page Bet). The meaning is not that which the mouth may tell or the tongue may articulate, but rather there is a message and a perception from one soul to another. [Here we departed from his matters, and came to touch the secrets of prophecy and the seeing of the righteous who see the angels.]

10. The Ramban wrote about the Parshah Vayera: Truly whatever was mentioned in the written matter about angels seeing or angels speaking (reference to Guide II:42, p.389) is [about] a vision (רֵאיוֹן) or a dream, because the senses cannot perceive the angels. Consequently it is not called prophetic vision for sure, because the one who seeks (Guide I:4, p. 28) to see an angel or [the angels] speech is not a prophet. This vision is called 'uncovering of eyes.' Instead he should be calling the angels by the name of men like the matter where it was said, "Looking up, he saw three

men (*piet*) standing near him," (Genesis 18:2), etc. This is not a vision at all, but it is [God's] glory created [in the form of] angels, called by those who know 'the garment of angels.' This (garment) will be perceived even by the eyes of human beings through the senses if they will be a pure soul like the pious (Hasidim) and the sons of the prophets.

In the chapter about Balak, he wrote, "When the ass saw [the angel]." (Numbers 22:23) Angels of God which are called 'separate intelligences,' they cannot be seen by the sense of sight, because they are not a body which is visible. When they will appear to the prophets or to the people of the holy spirit such as Daniel, they will perceive them by visions of the eyes of the intellectual soul, as he arrives at the level of prophecy or the level of the holy spirit which is below it.

In Parshah Re'ah he wrote: "If there appears among you a prophet" (Deuteronomy 13:2) (See Guide II:32, p. 363.) It is possible that [this] text will hint at something which is true. In the souls of a few people is prophetic capacity [and] they know the future, but the man will not know from where they (the future) will come to him. He will isolate himself and a spirit (*nir* , inspiration) will come to him saying, 'like this it will happen in the future and come in such and such a matter.' The philosophers will call him a

common priest. They (the philosophers) would not know the cause of the matter, but this matter came true in front of those who can see. Perhaps the soul in its renewal will attach to the separate intelligence [and] will direct itself to it, and that man will be called a prophet.

11. The secret of prophecy: At the beginning one sees (ד'ק'ל) what is apparent and ones power continually increases to know their origin, and he binds his spirit upward and he draws the spring downward. In the beginning he thinks about the causes of the things revealed, and afterwards but by bit about what are hidden. For this he needs a white glass so that the foul matter will not hinder the perception. (An allusion to the Guide.) The secret of the visionary (ד'ג'ל) is in [the] strengthening the power of the North. The secret of the observer (ד'ד'ב) is in [the] strengthening the power of the South, and according to the man and the time. The secret of the seer (ד'ק'ל) is in [the] strengthening the power of the middle air. All of them are called by the name prophet (ק'ד'ש), because an utterance of the lips (פ'ס'ד'ש פ'ש) they will prophesize, and will bring the future to come into the world by the spirit dwelling on them. We will bring the secret of the two spirits -- that it's necessary to have an instrument and an emanation on the instrument -- and by doing so we will activate the matter. Sometimes through the dreaming of the

soul and its power [one] sees dreams and appearances (חֲלֻמִּים) and visions (רְאוּיָה) and one hears voices through the power of contemplation which is hidden in the dreaming of soul. The fools that come from the system of the knowledge (i.e. philosophic method), prophecy was given to them, and it can't be from their knowledge but rather from the dreaming of the soul and its force. The scholars who are accustomed to investigate a thing from its origin, sometimes their knowledge is insufficient for them. In this way a spirit from the sky will rest upon them to inform them about the origin of their words and to set them upon the truth. The one who doesn't know [how] to direct words based on their truth, another spirit can mislead him, like in the matter of the spirit of Navot which is mentioned in the First Book of Kings (22:23). And there is a prophecy that is true, but the prophet cannot recognize it, like in the matter of the prophecy "And Ninevah shall be overthrown." (Jonah 3:4) The enlightened one of good intellect should purify his body and make it holy from defilement. He should clean his hands, as it is said, "clean hands" (Psalms 24:4), and he should examine his heart inside and outside, as it is said "And pure heart" (Psalms 24:4). Then he will carry (יָבִיא) the secret of prophecy which is blessing, as it is said "Portions (חֵצֵק) were served to them from his table; but Benjamin's portion was several times." (Genesis

43:34) Jerusalem is called "A portion (or prophetic message, *חֶסֶן*) in the Valley of Vision." (Isaiah 22:5), it will be his portion. Also this portion is like "An utterance of God." (Malachi 1:1). You should understand this.

12. Gate of Intention from the First Kabbalists.

Everyone who fixes a thing in his mind with perfect fixing brings to himself an essence. Therefore you will pray or if you will want to direct a thing upon its own truth, you should imagine in yourself that you are light. All around you is light, from every corner and from every side. Within the light [is] a throne of light, and on it there is the light of brightness (*ה' אור*, the sefirah of Gevurah).

Opposite to it is a throne [of light] and on it is the light of goodness (*ה' חסד*, the sefirah of Hesed). When you will be between them, [in order] to take revenge, face the light of the brightness (Gevurah), and if to take compassion on, face the light of goodness (Hesed). The utterance of your lips [should be] facing it (the light). You should turn towards its right, and you will find majesty (*ה' נצח*, the sefirah Hod), which is a bright (*ה' אור*) light. [Turn] towards its left, and you will find splendor (*ה' נצח*, the sefirah Nezach), which is a shining (*ה' אור*) light.

Between them and above them is the light of glory (*ה' קדש*, the sefirah Tiferet). Around them is the light of life (

פ"י"נ"ד, the sefirah Yesod), Above it is a crown (ק"ק, the
 sefirah Keter), the light which crowns (ק"י"ק"נ"ד) the
 objects of knowledge, that lights the paths of imaginations,
 that brightens the radiance of visions. From the glory of
 its completeness [comes] desire, blessing, life, peace and
 everything good to those who guard the path of its
 unification. From those who turn from the paths of that
 light, it (the light) is concealed and is turned from a
 thing into its opposite by reason of moral rebukes. Here
 [it is] directly according to the intention of the one who
 knows to direct towards the truth through attachment of
 thought and will (ו"י"ד) of that to which he is drawn
 (פ"נ"ד), through dreamings of his status without
 examination, just as the power of intention is getting
 stronger in order to draw (פ"נ"ד) the power of its
 reflection. And will (ו"י"ד) in its knowledge,
 imagination in its thought, power in its logic, and courage
 in its deliberation, when there is no other reflection or
 desire involved in it, then it becomes stronger to draw the
 continuation coming from the Infinite (ג"ו"י"ע).
 Everything and every deed is completed according to his mind
 and his will. Also he should know to encircle the edge of
 the restricted ones from which they come. He will ascend by
 the power of his intention on them. He should go deep in
 reflection in order to controvert the distorted way and to

renew a way for his will, according to his intention. He should ascend above them, by the power of his intention which is from the glory of the perfection of the ascending light, which has no appearance, no imagination, no measure, no dimension, no scale, no border, no reckoning, no end, no investigation, no number, and there is no end to it in any manner.

Therefore the one who ascends by the power of his intention from thing to thing until he arrives at the Infinite, he should lead his intention in the proper way to its perfection, so that the upper will shall be enclothed in his will, and not that his will only shall be enclothed in the upper will. [This is] because the upper emanation (דדע) does not descend unless a man is cautious in his approaching to the upper will. In the sense that the upper will would be enclothed by the will of his desire, when the upper will is unified with the will of the lower, in its resemblance with the attachment of unity (אחידות), then the emanation will be drawn to its completion. There is no perfection of will of the lowly while approaching his own need, except in its approaching and the enclothing into it of desire (דדנ) and will, in order to reveal the resemblance which is hiding in the secret of mystery. When he comes closer to his way, then the upper will is coming closer to him. And it will increase courage by its power,

and desire by its idea, in order to finish and complete everything, and even the will of his soul, which the upper will has no part in it. In this way it was said, "He who earnestly seeks what is good, pursues what is pleasing (1137)" (Proverbs 11:27) Just as his will was attached in the proper manner to the upper will, then the desire shall be en clothed in it, and it shall draw will in any matter that shall be strengthened by the power of his intention. He should draw the emanation (722) which crowns (7 "1137) the secrets of the objects and the beings, in the spirit of wisdom (7 "N37), in the spirit of understanding (7 "1137), and in the courage of knowledge (7 "737). According to how he will be en clothed in the spirit, he should direct his intention through his words, and make a sign by a deed. The emanation will be drawn from capacity to capacity, and from cause to cause, until his deeds shall continue according to his will. In this way the first (sages) would wait one hour before prayer, in order to get rid of the other thoughts, and to establish the paths of intentions, and the power of behavior. And [the sages were] for one hour in prayer, to bring out the intention by the speech of the mouth, and one hour after the prayer to reflect how they should express the power of intention which is completed by speech in the ways of visible deeds. Because they are pious (Hasidim), their Torah is preserved

and their work is completed (blessed). (Berachot 32, Page Bet) This way is from the ways of prophecy: One accustoms himself to ascend up the steps of prophecy. This is 'the perfection of intention' ($\text{שְׁלֵמַת הַדַּבָּר}$). He should intend to establish a thing in his mind in a complete fixing. He should articulate completely every single word which departs from the breath of his mouth, because it is included in fire (אֵשׁ), air (אֵוֶר), and water (מַיִם), in the secret of voice (קוֹל), breath (נְשָׁמָה) and speech (דְּבָרִים), in a complete unification in order that he will illustrate by the delineation of his lips the form of every letter. Then it will be with the King, God of the hosts, and he will totally return to Him.

This is the proper way, that the one who wants to do any matter whether prayer or blessing or the opposite, he should imagine in his mind that he is light (אֵשׁ). Around the light is a throne of light, and on it is an image like the order of the known lights. He should intend to ascend in his thought measure by measure (מִשְׁכָּל) through quality, from below to above, along the way of their emanation, up to the Infinite (אֵין סוֹף). The intention will be strengthened in his thought as if he and the source of the head of the matter are one, from one essence, because of the nature of the source in the strength of its intention to ascend to its essence. By the unifying and by the

enclothing of his will in the thought, the emanation is drawn by the power and the will to fulfil his intention, according to the clarity of his words and the sign of his deeds, when there is no mixture of any other reflection or thought. He should begin to proceed from measure to measure in the path of their emanation up to the Infinite. He should establish on [the path] a proper place for what is needed, whether for mercy or for supplication, in the remaining (Divine) qualities from the Infinite to the Infinite, and then his thought will be completed by a deed. When he will begin to pray whether for mercy or for supplication inclusive of everything as was mentioned, from the Infinite to the Infinite, he should intend to draw from the place of the spring, because prayer is the expression for the continuation of emanation, and it is the blessing that is sent forth undoubtedly to emanation. He should begin to direct toward one object the form of the letters of [the name] (יהוה, Yud Hey Vav Hey) with the vowels with its conventional vowels from mouth to ear forever; To the crown of Yud, which alludes to Zayin and Ayin and to the shape of the vowel itself which includes ten paths. With [the sound] Vah (Dah) which remains from it, which hints to the light of wisdom (the sefirah Hochmah) which is the power of the purpose (נחמדות, or of blue נחמדות), which is attached to the power of Ayin of thought (or of no thought,

הַפֶּה (הַפֶּה). To the Hey which has no other being drawn with it, and it is the power of green (הַיָּדֵן), and the form of the bucket, (הַבֵּיָרָה, Aquarius), that is drawing water in the beginning, and is drawing without interruption. Also to the power of the light of the white (הַבֵּיָרָה) and the strength of the red (הַבֵּיָרָה) and also to Vav. There is in it two which hints to two determinants. The form of the pillar is a line; the six lights, connected in the form of the bucket to draw. Also to the last Hey, which draws from the spring of the spring, which is like a sponge that is absorbing everything that one emanates.

The writer Hayim said, it seems in my humble opinion, about the matter of the aforementioned lights, that they are in an order from below to above. That the throne of light is a sefirah of Kingship (הַמֶּלֶךְ) itself. The light of brightness (הַבֵּיָרָה) which is on it is the soul which is in it, and it is one existence (הַיָּדֵן). Another throne is a foundation (הַבֵּיָרָה), and its soul is the light of goodness (הַבֵּיָרָה). From there and upward there is no need to mention the name of throne, except the lights themselves which are the souls which are named the existences, because he already hinted at the matter of the thrones in the first two. The light of brightness (הַבֵּיָרָה) [is] the existence of Endurance (הַבֵּיָרָה). The light of shining (הַבֵּיָרָה) [is] the existence of Majesty (הַבֵּיָרָה). The

light of the glory (*צביון*), [is] the existence of Beauty (*תפארת*). The light of life (*חיי"ק*), is the existence of Understanding (*ק"י"ד*), and it is possible that "life" includes Wisdom (*חכ"מ"ד*) and Understanding. The light of the crowning (*דנכת"י"ד*) is the existence of the Crown (*כת"ר*). However you should still know that every existence from these [existences] has its own vowel. I do not know them, because the later Kabbalists (*דמקובליק דאחרונים*) have another way of ordering the vowels of the existences of the ten sefirot which is not according to the way of the Book of Improvements (Improvement 70). Here I found written in one operation [how] to attain according to the mention of the name of 72, and I wrote [it] in a page. There I found a few of these lights in this order:

	קמץ	
	הויה	
	כתר האור	
הויה שבא		הויה סגול
אור הנוגה		אור הטוב
	חולם	
	אור הכבוד	
קבוץ		חירק
אור מזהיר		אור בהיר
	שורק	
	אור החיים	

Here the order of these vowels is the same as the order in the Book of Improvements. However they are not according

to the order of the sefirot which I interpreted in the matter of the light of shining, the light of goodness, etc., which are from below to above. It needs more investigation.

13. I found in the Letter of the Ramban concerning the matter of a man's intercourse with his wife (Note: see end of Part 5) and it says: Here I am going to enlighten your eyes about the hidden things that appear in the Talmud. Our Rabbis said: "Ben Azai used to sit and study, and the fire was blazing up." (Midrash - Song of Songs Rabbah, 1:10)

"Rabbi Eliezar sits and interprets and his rays come forth like the rays of our teacher Moses." (Pirkei DeRabi Eliezar 82) You should know that all these things have one meaning. Know that when the spring of water continues from a high place to a lower place, these waters have the power to ascend back up to another high place equal to the height from which they came. It's also known to Kabbalists, that the thought of man is from the place of the intellectual soul coming out from the upper worlds. There is a power in thought to expand and ascend to the source, and then it (i.e. thought) will be attached to the secret of the upper light from which it derived, because [the intellectual soul] and [the upper light] are one thing. When the thought returns from above to below it will all become like the image of one line. The same upper light when it's coming below, the power of thought that pulls it below pulls the

Shekhinah (Divine Presence). Then the bright light is pulled and is spread in the same place where the owner of the thought is sitting. So [in this way] the first Hasidim used to join the things, and add and bless according to the strength of [their] thought. This is the secret of the jar of flour and the jug of water of Elijah (I Kings 17), "And I will spread the oil of Elisha (II Kings 4).

Since these things are thus, our Rabbis had to say that when a man is unified (sexually) with his wife and his thought is attached to the upper worlds, then this thought pulls the upper light, and [the upper light] saturates this drop (of semen) that [the man] intends and contemplates on, like the matter of the spreading of the oil. This is how this drop is being joined to the world by the bright light, and this is the secret of "Before I created you in the womb, I knew you" (Jeremiah 1:5) (Note: Read "I knew you" as "I was sexually united with you"). Already the bright light was joined with this drop of the righteous man (Zadik) at the time of the sexual unification, because the thought is joined to the upper worlds and [the thought] pulls the bright light below. Understand this very well, and you will understand from it a big secret about the matter of the God of Abraham, the God of Isaac, and the God of Jacob. Also while they were engaged in eating, drinking and having intercourse, and [busy] in the other dealings of the body,

the Rabbis discussed and said also "Torah, what will become of it?" (Kidushin 66:71) The answer was that also in all the dealings of the body their entire intention was for the sake of heaven, and their thought never separated from the upper light even for one moment. Out of thus Jacob was worthy to give birth to twelve tribes. All of them were flawless, righteous men. None of them were manipulative and stubborn. All of them were worthy to become in the image of the order of the world, bearers of the vessel of God, because his thought did not separate from the upper attachment, even in the time of joining and cohabiting. Understand this very well. Therefore King Solomon said in his 75 powerful fables, "In all your ways you know (i.e. unite with) God." (Proverbs 3:6) And our Rabbis said, "In all your ways know Him even in all the smallest and greatest needs of the body." (See Shocher Tov, Psalm 119) The meaning of 'knowing Him' (ידעו), you already know what the language of 'knowing' is. It is the uniting of the intellectual soul and the attachment in the upper light. In the same way, a man has intercourse with his wife like the attachment between the soul of the lower world and the intelligence that is called 'knowledge'. You already know that a man is not called a person of knowledge until the intellector (ידענא) is attached to the object of the intellecting (ידענדא). (See Guide I:68) Understand this

very well. If so contemplate very much the secret to know it in all your ways. Trust it and this will straighten your manners, because the upper light will be attached in all your actions, and everything will be in one order correct and straight. This is what was said, "That all your deeds will be for the sake of heaven." (Avot 2; Misnah 2).

Since we informed you about this, contemplate and see "When thoughts of sin are more oppressive than sin itself." (Yomah 29, Page Aleph) When a man thinks in evil ways and filth is in his soul and his thoughts and in the upper worlds, behold his soul is condemned by heaven, because [the soul] made it filthy. But if he did a sin below and he did not touch the deeds in his mind, then he will reduce the punishment from his soul more than [in the case of] the bad reflection, because it is attached to the upper worlds and it comes close to cut the saplings (i.e. close to heresy). From here you will understand the secret of he who reflects on sin during the time of intercourse, that that filthy thought is affecting the drop and establishes from it the foundation of evil, sin and filth. It is called 'strangers', and about this it is said, "The wicked are estranged from the womb." (Psalms 58:2) Understand this if you are sensitive, and from this key you will be able to understand the deed of this Hasid that used to sit in the gates of immersion. (Baba Metzia 84, Page Bet)

Know that when the Hasidim are cleaving in their mind to the upper worlds, everything that they were thinking about and putting [their] intention on at the same time, it would be fulfilled for the good or the bad. This is what was written that our Rabbi put his eyes on it and he became "a heap of bones." (Berachot 54, Page Aleph). They said in Masechet Ta'anit (24, Page Aleph), "This is what was said to her "Return to your dust." Thus our Rabbis said "Every place that the wise ones (רַבְּנָן) put their eyes on, [it caused] death or poverty." (Masechet Kedushin 17, Page Aleph). From that matter comes the secret of prayer and sacrifices, which is the secret of the attachment to the upper worlds. From this matter was Balaam the wicked, about whom it was said, "That he whom you bless is blessed, and he whom you curse is cursed." (Numbers 22:6) Accordingly he was wanting to look carefully at Israel with a complete investigation, in order that he would be able to attach his thought to the upper worlds and he would draw forth on them a bad thought. Accordingly it said, "And Balaam raised his eyes and he saw Israel encamped tribe by tribe." (Number 24:2) Therefore it was necessary to be accurate, "Come now, I will take you to another place." (Numbers 23:27) That the wicked had to look carefully at who his intention must be on, for the good or for the bad. He was attaching his thought to the upper world and here he wanted to draw the

upper power on to the one that he was directing his investigation on. This is the meaning of "Who beholds visions from the Almighty." (Numbers 24:4) Because revealing of deeds was necessary, accordingly the evil one was directing to this matter "Seven altars and a bull and a ram on each altar," in order to gather to himself all the powers and to bring them closer to his thought, in order to establish from them his evil desire in whatever he will wish, etc. Therefore it (the text) said "He took him to a lookout point." (פ' ד' ב' ד' ב' ע) (Numbers 23:14), because he was observing (ד' ב' ב') them in order to draw upon them [this power].

14. From the book Gates of Light by Rabbi Gikatillya, I will write his words in a short version: Know that although we say about the one who wants to achieve his desire, he should direct intention to this name which is known from its names, the desire that he needs, we do not mean to say that he should direct intention to this name solely and should stop there. Indeed, he should direct intention to this name because this thing that he needs is dependant upon this name. He should continue the intention of this name up to the upper source which is called 'will'. He should ascend in his intention from sefirah to sefirah until he arrives at the Infinite, which is the end of the Yud of the name ד' ה' ו' ה' (Yud Hey Vav Hey). When he

arrives there only then he can ask for and obtain his 'will' from there. Afterwards the 'will' shall draw to below to the end of [his] 'will', which is a name of the Lord (ו'ל'ל). All the sefirot are being blessed by him, and afterwards he is being blessed by the sefirot. In the beginning he should direct intention to ascend from below to above to enter into the praise of the name of Adonai, the last Hey of the name of אדוני, and he should ascend from measure to measure to the Infinite as was mentioned. He should produce there his question. From there he should return to descend until the name of Adonai, as was mentioned.

On the titles of Netzach (נצח - Endurance) and Hod (הוד - majesty), and the title of Tiferet (תפארת - Beauty) he wrote: Here is the secret of the elevation of the sefirot and their unification one with the other, up to the ascent of the intention to the place of the desire. For one who wants to be connected and to attach to the place of the upper light, that the passion of the bottom is to ascend to the upper.

And on the title of Hochmah (חכמה - Wisdom) he wrote: Just as Malchut (מלכות - Kingship) is rising to Binah (בינה - Understanding) there is found attachment in Hochmah which is called thought (חשבה). Thought never descends because it is always attached to Keter (קטר -

Crown), that both of them are one letter, Yud and [specifically] the end of Yud. This is "Thus it rises in the thought." (Minachot 29, Page Bet) But the observer of the Chariot (האצט) is called 'descent' because first he enters the upper heaven, to the place of the light where he receives the fullness of observation. Afterwards with that strength he returns and descends and observes the Chariot. Understand the depth of this matter, because the Chariot is the seven lower [spheres].

15. In the book The Abode of Testimony by Rabbi Moses De Leon he wrote: When the prophet is alone in the level of his wisdom to attach his form to the upper forms, [he is] separated from all the bodily things and from all the elements of this world. When he has been negated in the thought of his form from all bodily things then he would be attached to the upper forms.

In Gate Two [of The Abode of Testimony] he wrote: The vegetative soul that is in man feeds the body by the power of blood that is running in it. When man dies it will vanish and perish, and it will stay with the body after its death. The animal soul that is in him, is the one that thinks the bad thoughts. It is called 'the power of temptation' and about it was written, "The sinning soul will die." (Exekiel 18:20)

In the Third Gate he correctly wrote in the matter of soul (*ענין*), spirit (*רוח*), and upper soul (*נשמה*): The soul (*ענין*) is in the sense of the soul of the four elements, and it includes mineral, vegetable, animal and speaking. It derives from the drop of sperm of the father which includes body and its fundamental soul. However spirit (*רוח*) and upper soul (*נשמה*) are not from the side of the father but from God may He be blessed. The spirit is from God (*יְיָ אֱלֹהֵינוּ*) who gave it [the level of] Doing (*עשה*) or Kingship (*מלכות*), in the secret of *יין נקין*. The upper soul (*נשמה*) is from Tiferet that is from the level of Formation (*צורה*) or from *יין נקין* and this is "The way of the grandfather of the judges." (See Zohar Helek 2:74)

Indeed what was said in the book of The Zohar is about a different matter, because the fundamental soul and also the spirit both of them are called soul (*ענין*), because both of them are from [the level of] Doing. The upper soul which is from the [level of] Formation (*צורה*) is called male spirit, and the true upper soul is from the [level of] Creation (*בריאה*), and both ways are true. This is what is written in the First Gate about this way for sure, because the soul, spirit, and upper soul are from the lower world, the Wheels (*ערכין*), and the angels. But when you count the lower [world] and the Wheels as one since it is the

[level of] Action, it will be found likewise that the aforementioned (lower) soul and spirit are called soul. The upper soul is called spirit from the [level of] Formation, which is [the level of] angels, and [also] the upper soul is from the [level of] Creation. Understand this very carefully and don't divide them. When a man dies, the fundamental soul is swallowed, it and the blood is in all the organs. When it (the body) perishes, still the fundamental soul remains in the rotten flesh, and they said about it "His soul mourns in him." (Job 14:24) This is the vegetative soul. But the animal soul flies in the air and remains on the grave. The remaining intellectual soul which is from the wheels of the [level of] Action, is called sometimes spirit in the value of the fundamental, it dwells in the Garden of Eden of the land. The spirit of the [level of] Formation is called the upper soul in the value of the intellectual soul, it (the upper soul) is in the upper heaven. (See The Gate of the Commandments, by Vital, Parshat Vayechi.)

In Part Four he wrote: Understand from these enlightened ones and prophets who seek to understand and to see and to perceive about the matters of the Wheels and the Spirituals (רוחניות). Always they are fasting and weakening their body in every type of weakening, because in the weakening of the body a lot, the perception of the upper

soul will triumph. Accordingly the more the body is weak, the greater the perception will become, like in the matter where it is written "From the first day that you set your mind to get understanding, practicing abstinence before your God, your prayer was heard." (Daniel 10:12) Like those commentaries of our Rabbis, "Rabbi So and So came to another Rabbi and he fasted for forty days." (Zohar Part 1:4) Even the living righteous (Zadikim) are unable to see the dead righteous but through much fasting. The proof is from the sick one that his animal soul was weakened entirely. Then their spirit will be increased, and the intellectual soul is strengthened and looks into the upper worlds. So it is written in Part 6. There he added: The angels when they are descending to this world they dress in the form of a human being from the four elements for the time being. Because of this they are not revealed but to the one whom they are sent to alone.

He also wrote: The spirit alone is what leaves at the moment of death, and this is the intellectual soul as was mentioned before. This is from the cause of the drops of the sword of the angel of death. The vegetative soul by itself remains there in the body and also the animal soul, and both of them will die by the same drops. Because of this there is in them a little of an awakening in man to know and to feel within his dream. "In the secret of the

dream is one out of sixty [parts of death] (and prophecy)."

(Berachot 57, Page Bet)

The Third Gate

On the Operations of Action

1. That which was written by Rabbi Abraham Abulafia may be found in the book called Life of the World to Come. In a general manner it deals with the mentioning of the name of 72, from: "And it moved (וָיָחַד) and it came (וַיָּבֹא) and he stretched out (וַיִּשְׁטַח)." (Exodus 14:19-21). Its vowels are according to the pronunciation of the letters: the first letter is with a kamatz (ָ), the second is with a tzere (ֵ), the third is with a hiriq (ִ), etc. For the holy name, all kinds of vowels are used that are called 'carvings of the seal.' There are conditions concerning the breath, the numbers, the movements of man's head, and his intention (kavanah). In the beginning he mentions not only the 24 primary names, but if necessary he will mention the 24 secondary names, and if necessary he will also mention the 24 tertiary names ($3 \times 24 = 72$). If he doesn't succeed with any of these [sets of names], he should stop, until he again totally purifies his deeds, until he will succeed [in these mentioning of names]. Afterwards, in order to go higher, he should mention the other combinations of the aforementioned name [of 72]. Here are eight ways using the combination of the three mentioned verses. The order is: straightforward, inverted, straightforward, as is known.

There is another order, entirely straightforward, within which there are two ways. All of them equal ten ways. I found another order combined from the aforementioned way of the name of 72, [the name of] Yud Hay Vav Hay and other hymns. I wrote it under Number 10. (Note on text: This Number 10 is missing in the text. See Shaare Zion, written by the Kabbalist Natan Hannover, student of Vital.)

In the book Orchard [of Pomegranates], by Rabbi Moses, Cordovero, it is written: The interpretation given by some of ancient ones is that, with the combinations and revolutions of the name of 72 or other names, after great isolation (hitbodedut), it will be revealed to the righteous, worthy, enlightened person, partly by a divine echo (דבר אלהים). That is to say, the spirit of God will be recognizable in him and the word will be on his tongue, for the reason that he is connecting the powers and unifying them, on the condition that the one who is engaged in this will be a vessel ready to accept the spiritual influences and is worthy of it. If he is not thus (ready), it will become cruel to him. "They will turn against him like the foreign vine," God forbid, etc. (Until here is what is written in the book, Orchard of Pomegranates).

This is what I found, the one who wants to wear the great, powerful and terrible name, must behave with holiness, purity, abstinence, modesty and fear. He should

put on clean clothes. He should keep himself from any impurities. He should not visit any dead souls. He should not touch a woman. He should fast for three days, and nights. He should make himself holy every day with running water. He should purify himself to be like God. He should sit in a clean house with incense. Also he should succeed in all his ways and be enlightened in his deeds. The one who uses this name in a wrong way and does not guard it properly, he will be punished and exterminated from the world. He will die childless. His place will be cursed. He will have eternal contempt (see Daniel 12:2). His fire [in hell] will not be extinguished. His worm [that consumes his corpse] will never die. He will be expelled from the universe. "He will be pushed from light to darkness" (Job 18:18). If he will treat (the name) with holiness and purity, he will succeed in all his deeds, and he will find mercy in the eyes of everybody looking at him.

This is what he should pray before he asks to wear upon himself the honored and terrible name (see Mishnah Berachot 2:8): "Blessed is God who gave wisdom to people who fear Him (note: similar to the standard blessing on seeing a sage)," who rules man by His fear, who saves the souls of His righteous (Hasidim), all the living souls are in His hands, who comforts with His great mercy, who protects those under His shadow, who keeps survivors [to renew] life, who

redeems His servants with wisdom, understanding, knowledge, and intelligence, in order to speak with man, animals, birds, fish, and crawling things, to show you Your power and Your great strength. Blessed is Your Name, praised above all blessing and hymn is Your Name, because Your Name is in You, and in You is Your Name praised, and through Your Name every thing trembles. Ofanim and Kerubim, and divisions bless Your Name, You hear Your Name, and You hear song from the mouths of all the Upper Hosts, and You listen to the praise and hymns from all the soldiers of the lower worlds. You and the God of all the creatures, the master of all souls, Creator of all spirits, Shaper of all souls, Mighty, whose power will never cease, Unique in His World, who sits on His throne in His place, present in the hiddenness of the upper palace. Angels serve Him, heat of the flames and the wheels of the chariot and the axis of Your armies and camps of fiery angels immerse and become holy in rivers of fire, the ten thousands of the hosts of snow who sing with every instrument of song, and who please with every instrument of song, and the one who pleases with violins and harps, animals carrying His throne, the beauty of His palace. Everyone with one voice and one language, in very clear tongue, with sweet palate, pure throat, pure heart, bow and give honor with their heads, and give kingship to the King of kings of kings. He who crowns kings and removes kings,

His kingdom exists forever, and His rule stands forever, He lives and exists forever and ever and ever." I so and so, son of your so and so servant woman, dust and ashes, worthless, with a contrite heart and a lowly spirit, a moving shadow and a fading bud, indeed I trust in Your compassion and Your mercy. I came to put my plea before You, and to find compassion in Your eyes, because You draw near to those who call for You, fulfill my question and speedily my request, for you are the One who created me."

After this he should ask his question, and he should mention the letters of the name with holiness, purity, humbleness and fearfulness of sin, and he will succeed.

That is, the name of 72; with all its complete intentions (Kavanot). But before you mention the name, say first every verse of "Then Moses sang," etc. (Exodus 15:1) three times, because it has 72 letters. You must also mention the name of the one who rules over the 72 names. After you mention each single name of the 72, direct your intention into the name, Tas(h?)geviva Toveda Yah Tzurva.

(תַּסְהֵגִיבִיבָה תוֹבֵדָה יָהּ תְּצֻרְבָּה)

Thèse are the three verses.

ויסע מלאך האלהים ההולך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמוד מאחריהם. ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את הלילה ולא קרב זה אל זה כל הלילה. ויט משה את ידו על הים וילך ה' את הים ברוח קדים עזה כל הלילה וישם את הים לחרבה ויבקעו המים

(Exodus 14:19-21) "The angel of God, who had been going ahead of the Israelite army, now moved and followed behind them, and the pillar of cloud shifted from in front of them and took up a place behind them. And it came between the army of the Egyptians and the army of Israel, thus there was the cloud with the darkness, and it cast a spell upon the night, so that the one could not come near the other all through the night. Then Moses stretched out his arm over the sea and the Lord drove back the sea with a strong east wind all that night, and turned the sea into dry ground, and the waters were split." After each three letters that are combined into the name, you should say the aforementioned name of Tasgeviva,...etc.

This is the name of 72:

ינהתוה	ילהאוה	יההויה	ייהוה
נ גומיאל	ל לאוריאל	ה הלכליאל	ויסע ונליאל
ת תעתיכאל	א אקמשיאל	ז זייראל	הלילה הואל
ה הונניאל	ו ועלעליאל	י ינאל	ויט ונאל
ייהאואה	יכהלויה	יאהלודה	ייהלויה
ה העמיאל	כ כוכביאל	א אומיאל	י יתניאל
א אדמיאל	ל למיקאל	ל לגיאל	ל ללאל
א אכאל	י ימניאל	ד דודליאל	י יואל
ייהרותה	ילהוה	ילהאוה	יסהיוטה
י יונעאל	ל לקהאל	ל לתמיאל	ס סתנאל
ר רחוניאל	ו ופיאל	א אוריאל	י יופסיאל
ת תטביאל	ו וסריאל	ו וכתמיאל	ט טוביאל

יעלהומה	יההוועה	יפההולה	ישהאוהה
ע עניאל	ה הבאל	פ פצחאל	ש שומיאל
ל לכמיאל	ה הנאכאל	ה הדאל	א אעכביאל
ם משאשיאל	ע עשעשיאל	ל ליאאל	ה הגתמיאל
ימההושה	ייהוולה	ינהלוכה	ייהיויה
מ מיכאל	י יופיאל	נ נמואל	ר רשניאל
ה החזיאל	ז זכאל	ל לקוסיאל	י יפניאל
ש שקמיאל	ל להשפאל	כ כסינאל	י יחכימיאל
ילהלוהה	ימהבוהה	ייהויה	יאהוומה
ל ללוזכאל	מ מלכיאל	י יעליאל	א אשפיאל
ל ללאל	ב בואל	י יהוהיאל	ו ונעדיאל
ה החלתיאל	ה הוסיאל	י יציכאל	ם מימאל
יאהכואה	ייהרויה	ימהלוהה	ילהכובה
א אדכרגאל	ה הוכאל	מ מוכיאל	ל לשאכתיאל
כ כרוביאל	ר רחיקאל	ל ללאל	כ כתביאל
א אששיאל	י יוניאל	ה הוחניאל	כ כנתיאל
יכההוהה	ייהקומה	יחההוהה	יוהשורה
כ כנתיאל	ה הקמיאל	ח חגיאל	ו ווליאל
ה הלשימאל	ק קנתיעאל	ה הופניאל	ש שמשיאל
ח תומיאל	ם מישאשאל	ו ושאשאל	ר רחביאל
ייהחוהה	ייההוהה	יוההוהה	ינהמומה
י ידביאל	ה הקמיאל	ו וליאל	נ נוריאל
ח חוכמיאל	ה הצפציאל	ה הוחזיאל	מ מעשניאל
ו ושריאל	ה הושציאל	ו וגדיאל	מ מוכתיאל
ילההוהה	ימהיוכה	ידהנויה	ייהיולה
ל לשביאל	מ מדריאל	ד דוסביאל	י ירושיאל
ה הגתיאל	י יותניאל	נ נקסיאל	י יצטובאל
ח חתמיצאל	כ כדשימאל	י יופסיאל	ל לגביאל
יכהווקה	ייהוולה	ייהחושה	ייהרוחה
כ כצתיאל	ו ונדימאל	ה הצתיכאל	ה הצתיכאל
ו וחקיאל	ו ונדימאל	ח חצתאל	ר רכתיאל
ק קומיאל	ל לחכמיאל	ש שפתצאל	ח חכמיאל
ימהנודה	ייהלוהה	יעהמומה	ימהצורה
מ מלכיאל	י יודיאל	ע עשפיאל	מ מתמאל
נ נדנאל	ל לדדיאל	מ משתיאל	צ צוריאל
ד דסניאל	ה ההדיאל	מ מכרציאל	ר רושיאל
יאהנויה	יסהאולה	ינהנואה	ייהמוכה
א אחויניאל	ס סמכיאל	נ נשתפאל	ו וצדיאל
נ ניננאל	א אסביאל	נ נסיאל	מ מצפיקאל
י ידיאל	ל לכסיאל	א אכריאל	כ כרכיאל

ייהוה	ינהייה	יעהויה	יחהעומה
י יופיאל	נ נציאל	ע עוביאל	ח חשמיאל
ה הושמיאל	י יעציאל	ר רחביאל	ע עמיאל
ה הנליאל	ח חתציאל	י ידבניאל	מ מניאל
יעהנוה	ימהבוה	יעהשולה	ירההוה
ע עתמיאל	מ מכיאל	ע עמדיאל	ר רוכמיאל
נ נתמיאל	ב בואל	ש שמיאל	ה החמיאל
ו ועתמיאל	ה העציאל	ל ליאל	ע עניאל
ימהחיה	יפהויה	ימהייה	ייהייה
מ מליאל	פ פניאל	מ ממליאל	י ירציאל
ח חשמיאל	ו וליאל	י יקליאל	י ירציאל
י יחיאל	י יודשיאל	ה העזיאל	ז זכריאל
ייהייה	ירהאוה	יאהיוה	ידהמוה
ה החטיאל	ר ראויאל	א אוריאל	ר דודניאל
י ינביאל	א אומליאל	י יחליאל	מ משפידאל
י יסכמיאל	ה החתמיאל	ע ערמיאל	ב ביאל
ימהוה	ייהבוה	יחהבוה	ימהנוה
מ מליאל	י ינחאל	ח חממיאל	מ מחיאל
ו ונעמיאל	ב ברכיאל	ב ברכיאל	נ נטריאל
מ מחמיאל	מ מליאל	ו ונקמיאל	ק קדמיאל

These are the 72 names derived from [these] three verses, "it moved (סו'י), it came (ק'י), (he) stretched out (ע'י)." [The method is] straight (i.e., first letter of first word of first verse = סו'י), inverted (i.e. last letter of last word of second verse = ע'י), straight (i.e. first letter of first word of third verse = ק'י). Every name derived from [this method] is included with the name Yud Hey Vav Hey which is its root. 216 angels drive from 216 letters (3 x 72). The one who examines more closely will find a lying lion (216), and when this lion roars who is not afraid.

(Note on text: There is an explanation for the 216 angels at the end of the book, Departure of the Angels, by Rabbi Moses Cordovero.)

The writer (Vital) said, this is what I found up to here, and I don't know if it is for the other actions as is known, or if it is to achieve the spirit of holiness. It appears from the language, that he is saying, "the one who wants to wear the name," etc.

2. This is also what I found concerning the mentioning of the name of 72 to attain the holy spirit (Ruach haKodesh). In my humble opinion, [about that] which is written in the book, Life of the World to Come, but [here is] a short [version]. The one who wants to mention the name of 72, after the necessary preparation, you must establish yourself in a special place to mention the secret of the Ineffable Name, isolated from every animal or rational creature, and from all nonsense of association. There should not remain in your heart any thought about the human or natural thoughts (i.e. any thought of God with anything else), neither [from] desire nor [from] necessity, as if you are the man who wrote the "Get" (i.e., made the divorce from the conceptions of the lower world). Just like the man who gives the [legal] will in front of witnesses, so that he commands others to take care of his wife and

children. His money he gave to another. He ends for himself any kind of protection. He throws it away from him and he goes his way. After you do this, you should direct your face to the aforementioned name. Think as if one person (*eilic*) stands before you, and he expects from you that you will speak with him. He is prepared to answer you about whatever you will ask him. You say a word and he answers, and this is the way you should follow. [You] should begin with a complete intention (Kavanah) for the honor of God. Say first, "Take my prayer as an offering of incense, my upraised hands as an evening sacrifice." (Psalms 141:2). Raise your eyes heavenward. Lift your left and right palms in the way that the priest (Kohen) lifts his palms, who divides his fingers five on the right and five on the left, the two little ones -- ring finger and little finger joined together and attached, and the two big fingers -- the forefinger and the middle finger -- joined together. Divide them in the middle and [place] the thumb simply by itself. Thus [place] your two hands in this [same] form, and your tongue should decide between them, like the indicator of a scale.

Then you should begin to mention, and first you should say the first [letter] of the first [word] with a long breath and very relaxed. After this think as if the aforementioned one standing in front of you is answering

you. You answer to yourself with a different voice so that it will not be the same [voice] as the question. Also you should not lengthen the answer. That is, say it gently and calmly. Then you should mention while answering the first letter of the name as it appears in the name. The first letter that you should answer is Va (ו), (i.e., this is the first letter from the first word- וְיֹאמֶר). After an hour say further the end of the middle, you should answer Hey (ה) (i.e., the last letter of the middle word- וְיֹאמֶר). Furthermore you should say the first of the end, you should answer Va (ו), (i.e., the first letter of the last word- וְיֹאמֶר). After you complete the first name which is Vav Hey Vav (וְיֹאמֶר), that was taken from the first [letter] of the first [word] which is the ו of וְיֹאמֶר , and from the last [letter] of the middle [word] which is the ה of וְיֹאמֶר , and from the first [letter] of the last word, which is the ו of וְיֹאמֶר , immediately lower your hands slowly which were raised before the name (i.e. raised before God). Like the 10 sefirot from the right [side], [put] the ten fingers, five against five on the right and on the left complementing each other. You are reversing the forces and clearing the debt. After this put your left hand with the five extended fingers on your heart and further put your right hand with the five extended fingers [on top of your left hand], to show that the one who acquits (i.e., the right hand) is

victorious, and underneath it is the one who is indebted (i.e., the left hand), like it (the left hand) imprisoned itself and is conquered and confessed. With this you should straighten your heart immediately, and bow before the considered form that is mentioned in your heart which is in front of you. It is the source of the movement, that moved the answer which you have answered, which your heart made itself as a throne for. Here is an angel of God, and he is an intermediary between you and your Creator, His glory may it be blessed. After you've done accordingly to the first name [using the] straight [method], do another like this for the second name [using the] inverted [method], (i.e., the second letter from the first word of the first verse -- the ' of אדני , followed by the second to last letter from the last word of the second verse -- the ד of אדני , followed by the second letter from the first word of the third verse -- the ' of אדני), and then the third [name using the] straight [method]. So on and so forth, you should treat all of them three [letters] by three [words] with the permutations of "straight, inverted, straight."

The meaning of אדני אדני אדני (blood, Gematria = 44), its additional meaning is אדני אדני אדני (Gematria = 44). The second one combines and you will find their secret in אדני (Gematria = 88), and also אדני . It is the secret of "beginning, middle, end," up to the secret for

P3. It is the strength of ד"ססס (Gematria = 44) which is the potential blood, and its star is Mars (פ'צקנ), which is the secret of ד"י י"ס פ"צ . Because of it the water changed into blood (פ"צ) on the earth (א"ע ד' , Gematria = 712). Saturn (י"ט ד"ע , Gematria = 712) is the star of י"ס (Gematria). Here is the secret of the flame (ס"דס , Gematria = 44) of the reversing sword א"כצצאצא ד"גננ . Its secret is the moistness is damp, (ד'סג = Gematria 211 = ד"ה י"דס), the reversing is a sea monster is suspended (י"סג , Gematria = 500), that was straight and was inverted in the dawn of the attribute of justice, like the planets in their wisdom. The glow of the changing sword, Gideon revealed its secret in the matter of the letter and the moral (Judges 6:36). Concerning the secret of י"ד , in the matter of the dryness and the dew on the wool and on the earth, its secret is, the beginning of the drop is the chariot, and just as well, the beginning of the chariot is the drop. Here the blood drops and covers Mars, which is fire, the body of Mars is connected with a lamb which is blood. The body of man is obliged by it, that is a drop from Mars, which are the foundations of man, and everything is from them. In its foundations are Gemini (twins), like the right and the left, on which the intelligence and the imagination were engraved. Therefore I commanded you to enforce the intelligence over the

imagination. You should compel the side of merit over the side of duty.

However afterwards, you should mention the second name (1^{st}). You should say the beginning of the end. (i.e. 6^{th}) and answer "1" (which is actually the second letter). Further you should say the middle of the middle (i.e., 2^{nd}) and answer "6" (which is actually the second to last letter). Furthermore you should say the beginning of the end (i.e., 10^{th}) and answer "1" (which is actually the second letter). Then you should bow. Then you should do the same for the third name which is 6^{th} . After the three names continue if you want to raise your hands more, it is up to you, and if not, don't worry. But you must mention the names one by one as I commanded you, for their secret is in the structure of their movement (i.e. the prescribed order). If you are pure and complete in whatever I instructed you, I have no doubt that the glory will be revealed to you. It will appear in front of you in a form of which you will be able to recognize his power. Or it will come to you in speech, of which you will understand that it's coming from him may be blessed and not from you. Whatever I can teach you, or a thousand [teachers] like me, [is nothing compared to] what he would teach you in a split second of wondrous wisdom, which we never heard of. But it is within our reach in this way. [Therefore] we caution you

on the answer. That is to say, if your heart hurries, return to the place where your heart runs [from] and goes. Concerning this matter a covenant is made.

Since we informed you about the conventional way of mentioning the name of 72, and [since] I warned you to proceed in his way and to think about these matters and their combinations, you have to know there is no end to the wisdom of this honored name, but that it has many wondrous ways, and this is [just] one of them.

[I found] another mentioning [of the name of 72], it comes from the permutations of Vav Hey Vav (ו"ו).

והו הזוי לאו	ילי אלד כלי	סיט לאו לוו	עלם ההע פהל
מהש יול נלך	ללה מבה יי	אכא הרי מלה	כהת הקמ חהו
נתה יחו ההה	האא להח מיכ	ירת כוק וול	שאה מנר ילה
ריי אני סאל	אומ חעמ ערי	לכב רהע עשל	ושר ייו מיה
והו נממ דמב	דני ייל מוק	החש הרח איע	עממ קצר חבו
ננא ומב ראה	נית יהה יכמ	מבה ענו היי	פוי מחי מומ

See yourself [that there are] three and three combined, nine letters for each combination. The sign for the first combination of nine is $5''1$, and your signs are $ק''5$, and your signs are $1''ק$, as it is said, "And He answered, 'I will make all my goodness ($ק''1$) pass before you.'" (Exodus 33:19) And so on until the end of the first sign of nine which is $5''1$, permuting from nine to nine,

and this derives from its first permutation. This is the combined name deriving from the first [permutation].

According to this way you also will be able to look into this honored name, and you will derive from it permutations as you wish without end. Only it is proper that you will keep its [same] structure always in all your permutations. Be careful of the uncovered blood (ρ^3 , Gematria = 44) because it is the misleader, and from it comes the imagination (ρ^3 , Gematria = 66), (Note: 66 minus 44 = 22, which is the number of letters!), which is the permutation of the blood. Instead, cleave to the intelligence and then it will cleave to you. Don't be afraid of anything, and your God will be with you.

Don't wonder about what I told you, that you should derive from yourself and from your mind wondrous and secret structures from the name that were hidden from you, and that you will understand from your own understanding, the name you will derive from the permutation of the name. Because this name has a proof (ρ^3 , "philosophical proof") as to its truth, since the matter must be this way. You should know that whatever you will think in the name, already it was in [the name] by itself, before your thought, because everything is in [the name] and [the name] is in everything. If so already engraved in the name (i.e. God) are all the thoughts of created beings and certainly all

your thoughts, and also all the future thoughts to be created. Since the matter is thus, what can any human teacher teach you that will touch the least level of what God will have taught you. In your reflecting on it with a mind pure from any vain thoughts, if you will ask "how is this possible?", it is for you a reasoned and traditionally accepted notion, even a little bit palpable. All speech comes from the 22 letters, and all sciences are built on the י"ו (Gematria=216) letters which are in the name.

However I must show you about it a rule of the first ten, in order that they will be for you a key to open for you 50 gates of understanding, which are 50 [gates] with the 22 [letters]. You must know that this is the tripled name, deriving from the power of tripling. It is the name of 12, and this is its derived form:

יהוה	יהו	יה	י
יהוה	יהו	יה	י
יהוה	יהו	יה	י
ע"ח	ס"ג	מ"ה	ל'

Here each and every name is 72 [letters] although the three of them together are י"ו (Gematria = 216). When you will take them lengthwise you will find there four ways, and I don't have to interpret their secrets for you, but I just have to hint about them. You should construct upon them however you want, because every name shows [another]

wonderous name. This is because of their number, past (ו"י) present (ו"י) and future (ו"י), past, present and future, past, present and future. However their rule will appear, which is the strength (ו"י) of the name "wise, army, war." He is wise in the world, coming and fighting under the sign of the lion (ו"י , Gematria = 216). Fear drops with him, because he is a young man (ו"י , Gematria = 216) with spirit (ו"י , Gematria = 216). He has [possession of] the upper matters, because the wisdom was already given to his ears and eyes, and the blood to the nostrils, and it informs the mouth. The hero (ו"י , Gematria = 216) weaves (ו"י , Gematria = 216) strength (ו"י , Gematria = 216) in destruction (ו"י , Gematria = 216) and a double-edged sword (ו"י , Gematria = 216) is in his hand. He reflects upon Yud Hey Vav Hey, the straight [method] is the part of wisdom and the part of understanding. He shakes them (i.e., the letters of the name) in the spirit of the way that wisdom and understanding revolve, and according to the revolution of the sun and the moon. Everything [is] with this honored and terrible name, and the point is that he mixes up the words (ו"י), because he is in the world like a King on [his] throne. He sanctifies and appoints in the name of "Righteous" (ו"י), because he is the attribute of justice.

Analysis of Sha'are Kedushah

The First Gate of Part Four of Sha'are Kedushah contains all sorts of rules prescribing the kinds of spiritual and moral qualities that an individual must cultivate before attaining the Holy Spirit. Vital begins with a so-called Baraitha of Rabbi Pinchas ben Yair, (see Gate 1, Number 1, hereafter 1:1), which was a favorite text with moralists and contemplatives. It urges diligence, cleanliness, and purity, etc. Other qualities Vital considered essential were fear of sin (1:5), speaking the truth (1:7) and happiness (1:5). According to Vital, sadness prevents the soul from receiving the upper light. Happiness strengthens a person, enabling him to cleave to God. The other outstanding quality necessary is humility, for which Vital quotes at length the Letter of the Ramban sent to his son. Humility consists of angerlessness, shame and fear before the presence of the Lord, calm words, considering every man greater than oneself, and careful examination of one's deeds (1:2).

Long-term cultivation of the proper spiritual qualities (and immediate preparation prior to contemplation) included ascetic activities. Sixteenth-century Safed was permeated

by a strain of asceticism.¹² Safed pietists repeatedly warn against eating meat and drinking wine. Fasting in penitence on the eve of the New Moon was a widespread custom. Vital mentions that on the first of the month, one should fast and immerse and purify one's thoughts. (2:4) This is because "the moon begins to get fuller and then the higher powers will influence the lower powers." (2:4)

In this connection, the Safed pietists were extremely concerned with proper sexual behavior. The focus of attention was transferred from one's partner to attachment to the upper worlds. Vital brings the letter of the Ramban to support the metaphysical understanding that whatever a man contemplates during intercourse, the quality of that thought will saturate the drop of semen. (2:13)

Safed contemplative practices were oriented in two directions: 1. exercises which emphasized the mystical experience itself, described as the act of cleaving to God (deveykut), and 2. exercises for the purpose of attaining mystical knowledge.¹³ In Vital's theory, the practice of deveykut was associated with prophecy. The notion was that the prophet is the "perfected man" and that the prophetic

¹²See Fine's description in his book Safed Spirituality, pp. 11-16.

¹³Categories by Fine, Safed Spirituality, p. 18.

charisma is the result of proper deveyikut.¹⁴ This perfected attachment is the means for obtaining the Holy Spirit, which brings the prophetic influx, that is, the revelation of Kabbalistic mysteries and doctrines. Vital repeats a saying of Rabbi Isaac of Acco in his book Meirat Einayim, that deveyikut leads to hishtavut (equanimity), which leads to hitbodedut (isolation), which leads to the Holy Spirit, which itself leads to prophecy. (2:5)

Deveykut is founded on the premise that there is a bond between the earthy soul of man and its heavenly source in God.¹⁵ Contact with the highest, divine sphere is necessary if human beings are to fulfill their proper function and purpose in the cosmos. Man has the capacity to influence and activate the heavenly spheres.

A precondition of attempting any meditative ascent is the presence of equanimity toward worldly things. Vital quotes the story of a Kabbalist referred to by the acronym ABNeR, who refused the discipleship of a man who had not yet acquired equanimity before "the one who praises him and the other who scorns him." (2:5) This equanimity is a kind of 'absence of passion.'

¹⁴Most clearly highlighted by Werblowsky in "The Safed Revival and its Aftermath," p.22.

¹⁵Discussion of Vital's concept of Deveykut may be found in Pachter "The Concept of Deveykut," pp. 227-229.

The preparatory stage for meditation proper consists of a complete withdrawal of the mind from all bodily and material things and sensations. The purpose is to bar all normal sensation and stimulation from the contemplative's psyche. Vital stresses that the slightest distraction will prevent deveykut. The steps of mental isolation are to seclude oneself in a house alone, wrap oneself in Tallit and Tefillin, sit and close the eyes, and "remove the body from the soul as if one will not feel clothed in the material at all." (see Intro. to the Second Gate, and 2:1, 2:3)

The understanding of hitbodedut as a shutting of the eyes is a technique well known from Sufism.¹⁶ The bold step that Vital took was to connect closing one's eyes in hitbodedut with attaining the Holy Spirit. Hitbodedut was no longer merely a realization of the intellect as in Cordovero's writings. Vital's descriptions of hitbodedut fit in many details the technique suggested by Abulafia: seclusion, tallit and tefillin, shutting the eyes, (and letter combinations).¹⁷

By disconnecting from all worldly aspects, the practitioner prepares his soul to unite with its divine sources. It also aims at the release of man's imaginative

¹⁶For a thorough history of the concept of Hitbodedut, see Idel, "Hitbodedut as Concentration."

¹⁷Idel, "Hitbodedut as Concentration," p. 136.

power (one of the forces of the animal soul), from its innate bond to the material. Through deveyikut, it is possible to direct this imaginative power to the divine realms. The decisive role attributed to the imaginative faculty is clearly dependent on Maimonides' theory of prophecy.¹⁸

In his introduction to The Guide of the Perplexed, Maimonides likens the nature of the prophetic experience to intellectual illumination. Later in the Guide 2:32-48, Maimonides defines prophecy as an emanation from God, which, through the intermediacy of the Active Intellect, flows first upon man's intellectaul faculty, and then upon his imagination. In this regard Vital quotes Recanti, who concludes that the Hasidim "when they were imagining through the power of forming...and when they would join their souls with the upper soul, [then those] things...were being revealed by themselves...because the 'attached thought' is the source." (2:7) The process described by Racanti is based on Maimonides' description that "there is no doubt that whenever -- in an individual of this description -- his imaginative faculty, which is as perfect as possible, acts and receives from the intellect an overflow corresponding to his speculative perfection, this individual will only

¹⁸Werblowsky points out this connection in "The Safed Revival," p. 25.

apprehend divine and most extraordinary matters..." (Guide II:38, p.37) But Maimonides also points out that prophetic visions "are not real actions, actions that exist for the external senses." (Guide II:46, p. 404.)

According to Vital too, mystical contemplation is a purely imaginative ascent of the soul. What makes the imaginative ascent real, is the underlying doctrine of the magical power of meditative ascents. It has the same real impact on the higher worlds and on the soul as would a real ascent where the soul left the body.

In this imaginative ascent, the practitioner contemplates the ten sefirot. According to Kabbalistic theory, the divine is comprised of two parts. The first is Ein Sof (the Infinite) which is the absolutely transcendent aspect of God. It is concealed beyond human apprehension. The second part of God is the sefirot, ten attributes which emanate from Ein Sof. These sefirot reveal the life of the Godhead and are accessible to human contemplation.

Through the elevation of the imaginative faculty in thought, the contemplative aims at raising the ten sefirot to Ein Sof. From this highest point he draws the divine light of Ein Sof upon his own "soul root." The climax lies in the contemplative's directing the divine light down through all the worlds to the point in the soul where prophetic images are portrayed. (See especially 2:12, 13

for a fuller description of the process.)

Vital's decisive innovation is in his instructions on when to use Yichudim and Hazkarot Shemot in the contemplative process. The use of "holy names" is central in the Lurianic system of meditation. What Vital does is place it in an original context; the transition from the contemplative ascent to the reverse movement of drawing down the divine light can only be effected by the mystical formulas of the Unifications and the Mentionings of [Holy] Names.¹⁹

The recitation of Holy Names was a well known mystical technique with a long history. Vital mentions most frequently the Name of 72 letters and the Tetragrammaton. (2:12, 3:1,2) The use of these two Holy Names is described in detail respectively in Abulafia's Life of the World to Come and Light of the Intellect. Abulafia's procedure for reciting the Name of 72 included special breathing, the moving of one's head, positioning the hands as in the Priestly Blessing, and visualizing and pronouncing inwardly the letters of the Name in a complex formula.²⁰

Significantly, Vital also describes the method of Yichudim, which are discussed at length in the teachings of

¹⁹Werblowsky's observation, "The Safed Revival," p. 27.

²⁰See detailed description of Abulafia's techniques in Idel, The Mystical Experience in Abraham Abulafia, pp. 24-37.

the Ari, but never spelled out in detail. The aspirant is to ascend from one firmament to the next, until he reaches the highest one, Aravot, where he is to depict the Name or letter combinations upon a tremendous white curtain. Then he must expand them until they fill the entire mind. He can then combine the letters or Names. (2:2, 3) Very similar ideas can be found in the teachings of Abulafia, Rabbi Isaac of Acco, and even the Talmud which speaks of the original Torah as being written with "Black fire on White fire."

In 16th century Safed, the attempt to achieve mystical knowledge through direct, personal experience was widespread. Vital developed a technique of his own that drew on elements of various practices. It is well-known that Joseph Karo experienced divine revelations through the medium of a Maggid (a mentor-angel) by the repetition of Mishnayot.²¹ Whereas Karo was concerned with the quantity of Mishnayot recited and the regularity with which it was done, Vital focused on reciting the same Mishnah, (whichever one chose), over and over again. (2:1) The repetition of the Mishnah served to deepen the contemplative's mental isolation and the means by which to bring his soul to the surface from the deepest recesses.²² The resulting

²¹See Werblowsky, Joseph Karo: Lawyer and Mystic.

²²For an analysis of Vital's technique, see Fine, "Recitation of Mishnah as a Vehicle," especially pp. 192-196.

revelations were in the form of unreflected automatic speech in which the voice of the Tanna of that Mishnah became incarnate in the voice of the contemplative.

A summary of the many strands in Sha'are Kedushah shows Vital to be the wearer of many hats. He was more than the most important formulator of Lurianic Kabbalah. He was an important source of earlier Kabbalistic teachings, organizing them for the explicit purpose of assisting current mystical aspirants. And contrary to what Scholem wrote about Vital -- "he possessed no truly creative powers"²³ -- Vital made his own original contributions and clarifications to the quest to attain the Holy Spirit.

²³Scholem, Encyclopaedia Judaica article on Vital, p. 175.

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