

## REGARDING THE POWER OF RUOCH

THE THREE LETTERS OF RUOCH go forth three times. Awaken in the days of Job, Elihu, and Jonah, and make three tributes. The Ruoch breaks boulders and dissolves mountains, and fire goes forth.

It was written by Elihu, Ruoch is great and powerful, dissolving mountains and breaking boulders before the Lord. It was written by Ezekial, Ruoch is great and continuous fire [Ash Methleqocheth].

Resh is the first letter of Ruoch. Resh reduces Beth by numbers. The second letter is round.<sup>1</sup> It is spoken of Ruoch, El goes around in circles to restore Ruoch.

Vau is in Ruoch. It is spoken of the Messiah, first is the spirit of wisdom [Ruoch Chokam], second is the spirit of understanding, third is of strength, fourth is of intelligence, fifth is of knowledge, sixth is of the reverence of the Lord, and seventh is Ruoch.

There are seven [*sic*] kinds of spirits. The first is Neqemeh [to establish]. Do not judge Ruoch. The second is Hamenshebeth [the breathing one]. It is spoken, in the world, the Ruoch of Elohim hovers above. The third is Melak [messenger, or herald], not by the Ruoch of the Lord. In Yonethen's translation, Hemelak Heruoch [the angel of the spirit], in the dwelling of the Lord, creates the spirit Melak.<sup>2</sup> The fourth is Berieh [nature, or human being]-Speak of El Elohi Heruoch. The fifth is Rechebah [proudly], making the laws of the spirit of justice [Ruoch Meshephet]. The sixth is Shera Demiyonoth [Prince of fantastic images, or prince of imagination]. Fear the Ruoch of Elohim. The seventh is 'arietzoth [mighty, or tyranny]. Do not fear before all. Even though you are weak A'arietzoth takes on your burden.

<sup>1</sup> Beth is the second letter of the Hebrew alphabet. This refers to the shape of the letter Beth.

<sup>2</sup> Yonethen translates as "Grecian."

The eighth is Nebiayiem [prophecies], giving you the Ruoch. The Lord raises the Ruoch of Elihu. Be guided above. The Ruoch of the Lord pours out Ruoch over all flesh. These are the eight kinds of spirits.

God is the king of Shin Aleph Aloh. There is great value and importance in the knowledge of Ruoch. Of human beings, there is the Bible [Miqora], the Mishnah, the Talmud, and the Hagaddah [the narrative and hermeneutical portion of the Talmud]. In them are matters of the earth, and mysteries of the importance of Ruoch.

The male is Amesh. Mem is in the middle between Aleph and Shin. Change (Hebrew: BATH BSH IOR). Here is Amesh, the male.

The female is Amesh. Mem is changed by the Lord by Aleph Beth (Hebrew: AP BAa GS DN HM). Here is woman from Ashem.

The letters are prominent, illuminated by shining lights and complete. Thus, before the creation of the universe, letters are prominent in the Torah. Of the letters (Hebrew: ASHM), thus create air. Strengthen by the highest power. Males are stronger than females. Be fruitful and multiply.

Ashem is complete. Created from the air, the females are created much weaker than males. There is air from the great weakening of the females. There is air from the great strengthening of males. Be fruitful and multiply.

The Ruoch goes forth from the holy spirit, filling the lives of all men with the breath of Ruoch. Therefore, remember Elohim by the Ruoch. Many say the Ruoch of Elohim hovers above. From the moisture of Ruoch came the sea. By the power of water came fire. Rejoice in the world.

Man breathes in the palm of the hand and sees moisture. Know when to heat water in a clear glass [or crystal] vessel.

Give praise to the Sun in the month of Tammuz. In the provinces, the atmosphere is warm. Be able to ignite the fire of the waters. Thus from the fire, the stones heat the water in the kettle.

Boil therein for many days. After, find the stone divided below the vessel, revealed by the knowledge.

The strength of Ruoch is complete. Ruoch is suspended by the commandment of God. In the end, write the covenant with the Ruoch of the Creator.

It is written, the sea is arranged above the firmament, creating darkness and light. The light is formed and the darkness created. The Ruoch of Elohim hovers above the surface of the sea. Reveal Ruoch over the sea and therefore El. In the days of Elihu, as on the palm of the hand, man rises from the sea. Ruoch is there.

The Ruoch of Elohim is the holy spirit. The living air goes forth from the living spirit [Ruoch Chiyem]. It is created as the glory of the air. The holy name [Shem Hakadesh] from the Ruoch created all spirits. Know Ruoch is the first of all creatures [Haberiyoth] below and above.

Of the four spirits [Ruochoth] of the world, every one of them is in all four corners of the world. Ruoch is actually within every dwelling.

Every day, speak from the *Book of Formation* [see *Sepher Yetzirah*, 1:9-1:14] of the Ruoch. It is inscribed and engraved therein of Ruoch. The mouth is as night and dawn by three.

Ruoch is actually moist and warm. It goes forth from the holy spirit. From the Ruoch goes forth water. From the water goes forth fire. Water is from Ruoch. Every place there is water, there is Ruoch.

It is written, you go to the Lord as water from Ruoch. In the beginning, fill the sea with life by means of Ruoch. The Ruoch is moist. Collect the moisture of the air in the sea on one side. Carve a line of foliage from it. It covers all the world as a kind of green herb [algae] growing upon the surface of the sea.

The stones disintegrate [erode] from the moisture. They sink down in the ocean [Thehom] and water goes forth.

From the letter Mem, create the sea, as Mem is water.<sup>3</sup> Opposite to the proportion of the earth, there is water. Mem resembles water. Man proclaims, you drink between the lips and the sign of the sea resembles it [the letter Mem].

Mem is the first letter of the word Mayim [water], Mebova'a [spring], Meqovor [fountain], Ma'ayin [well], Moqvoh [pool, or pond]. From the holy word, all water goes forth in purity as a pool of water. God proclaims Moqvoh three times.

<sup>3</sup> The Hebrew word for water is Mem, spelled Mem Yod Mem.

Second, Moqvoh Israel, the Lord and Aleph and Moqvoh are as fathers [Abothikem]. Of the Lord, therefore, Moqvoh, by rising three mothers [Amoth]. Moqvoh, by Gematria, is forty Seahim.<sup>4</sup> In the *Book of Formation* [see *Sepher Yetzirah*, 3:8], Mem is bound the crown. Combine this with that. Flood the Earth, forever cold the year. Draw out by Nephesh, male and female. Divide the name Mem. Begin the word and combine the letters, making two words. Proclaim the first one Mash [Mem Aleph Shin] and the second Mesha [Mem Shin Aleph]. Form Earth in the world, as a fountain of cold water. In the belly, by the heat of Nephesh, consume and bring forth the cold. Male is Mash and female is Mesha.

There is Earth. Bring forth the words and bring forth grass between. Of every word, there is female and male. On raining days, it is cold.

Ruoch is warm. There is moisture in the breath, as vapor comes from the mouth. Thus, place the word upon fire. The water goes forth from the moisture, therefore do not speak of how to create. The voice of the Lord is over the water. In the beginning, you, the king, receive by voices. Speak, the Lord is mighty in the heights [Adier Berom].

The Torah holds dominion over the sea. Of all who thirst for water, it comes to pass from counsel of Melakethov [angels, or heralds]. Be in purity as instructed by the Lord [Lomedieh, or disciple of the Lord]. Therefore, in forty days Moses received the Ten Commandments. Also, forty days afterward, of two-times-forty and the Ten Commandments, here is water. The moisture of the word fills all the world with water. Ruoch hovers above the sea.

Of water and fire, water comes forth from Ruoch of the holy word [Ruoch Debor Kadesh]. By the virtue, complete it. Fire comes from it, carving the throne as divided. Shin is engraved above and fire turns to heaven. Of fire, hissing by tearing [Qoriya'ath, or rending],<sup>5</sup> from hearing the sound of the letter of fire. When burn-ing, the sound goes forth. Shin is above, as a lamp extinguished. The flames rise up. Come forth and proclaim Shin to change the language.

<sup>4</sup> Plural for Seah, which is a liquid measurement equaling fourteen quarts.

<sup>5</sup> The term usually refers to the tradition of tearing one's garment in time of mourning. Also, see *Sepher Yetzirah*, 2:1.

Of heaven, as in the *Book of Formation*, the Shin is bound to the crown. Combine this with that, forming the heavens [Shemiem].<sup>6</sup>

In the world, the heat in the year begins. Of Nephesh, the male and female. Divide the crown of Shin by fire and engrave the first word. Combine the letters, making two words. Know that male is Shema and female is Sham. Form the heavens in the universe from fire and the heat of the year. The first alone is from heat. Bring forth heat. There is heat in the year. Divide from the heavens and bring forth human beings, males and females.

Shin changes the language. Of Shin, there are three branches It is the first letter of heaven. The Sun therein is fire and the Moon is snow. The blackness spreads. Here is three. The Sun is fire as red coals and the Moon as flames. The Moon in the firmament is similar to coal embers. Thus, there are three branches of Shin.

Fire is formed with the Shin. Therein are three things: flames, smoke, and embers. There is no fire without Ruoch blowing the letters. Therefore, binding Aleph with Shin is Ash [fire]. By Aleph form Ruoch. By Shin form fire. Shin changes language. The fire of heaven creates water. Consume the water. It is written, drain the water by licking it up.

The heart goes forth from the holy spirit as the brightness of fire. It is written, every word comes by fire. Pass over fire and purify. Above, purify by fire of the river of fire [Neher Dienor. This is also a reference to the Milky Way], and below, purify by the sea, existing by the word.

Fill the world with Ruoch, water, and fire. Amesh is air, water, fire. Fire decreases the water. Of all words of the petition, water is appointed above to descend below. Flames rise upward, coming to the place. The Ruoch of Elohim hovers over the surface of the sea. The holy spirit takes the fire together in the middle, of the Lord Shaddai. Now, life is in the world. Of water, Ruoch is over the water and fire is above all things.

Speak to the Lord in the heart. There is no glory to the king without the host to create worlds of knowledge and the glory of the kingdom. Counsel the king in all things. Teach him the Torah. The value and importance

<sup>6</sup> This is spelled Shin Mem Yod Mim. Also, see Sepher Yetzirah, 3:9.

of Berashith increases. Ahieh withholds the teaching of the word of the Torah. I exist in all things.

Of the teaching of God in the Midrash, the wisdom of the Lord is the foundation of the universe. There is no wisdom, but only of the Torah. It is written, it is the highest wisdom and the highest understanding. Learn that God created the universe by the wisdom of the Torah. Know (Hebrew: ChITH KP MM HH) by Gematria is 613.<sup>7</sup>

It is written, in the beginning, Elohim created [Berashith Bera Elohim]. There is no beginning, but only in the Torah.

It is written, the Lord establishes the beginning path of Berashith. By Gematria, the Torah was formed to learn from. Know the universe was formed by the Torah.

Aleph is one and Beth is two, which is three. Gimel is three, which is six. Daleth is four, which is ten. Heh is five, which is fifteen. Vau is six, which is twenty-one. Zayin is seven, which is twenty-eight. Cheth is eight, which is thirty-six. Teth is nine, which is forty-five. The letter is set in order to form one. Now calculate. Ten and ninety is one hundred. Twenty and eighty is one hundred. Thirty and seventy is one hundred. Forty and sixty is one hundred. Together this is four hundred.

Fifty remain set in order. Fifty with forty-five is ninety-five. Set in order ninety-five with four hundred. Here is four hundred and ninety-five.

Obtain five [H']. Subtract from five hundred [MTh"Q] and obtain five fifths [Chemesheh Chomeshi]. The Torah rules from the amount five hundred.

The universe was created in the course of five hundred years. Therefore, in the Torah form the universe. It is written of the covenant of day and night and the limits of heaven and Earth. It is not established in the Torah from the word.

Study therein day and night. It is known, study the Torah all the day. Consider every verse of the Torah, bequeathed to us by Moses. In language it is (Hebrew: ATh BSh) .<sup>8</sup> In numbers it is (Hebrew: IG ALP) .<sup>9</sup> Subtract 40 [M']. That is to say:

<sup>7</sup> The Gematria actually calculates to 618, as the letters are presented here.

<sup>8</sup> The Gematria of ATh is 401. BSh is 302.

<sup>9</sup> IG is 13.AL P is 111.

One times four hundred is four hundred. Six times eighty is four hundred and eighty. Three times two hundred is six hundred. Five times ninety is four hundred and fifty.

Here is (Hebrew: ThORH) [Torah], nineteen hundred and thirty.<sup>10</sup>  
Five times ninety is four hundred and fifty.

Six times eighty is four hundred and eighty.  
Five times ninety is four hundred and fifty.

Here is (Hebrew: TzOH), thirteen hundred and eighty.<sup>11</sup>  
Twenty times thirty is six hundred.

Nine times fifty is four hundred and fifty.  
Six times eighty is four hundred and eighty.

Here is (Hebrew: LNO), fifteen hundred and thirty.<sup>12</sup>  
Ten times forty is four hundred.

Two times three hundred is six hundred.  
Five times ninety is four hundred and fifty.

Here is (Hebrew: MShH), fourteen hundred and fifty.<sup>13</sup>  
Ten times forty is four hundred.

Six times eighty is four hundred and eighty.  
Three times two hundred is six hundred.

Two times three hundred is six hundred.  
Five times ninety is four hundred and fifty.  
Here is (Hebrew: MORShH), twenty-five hundred and thirty.<sup>14</sup>

<sup>10</sup> The Gematria is for ThORH and APGTz.

<sup>11</sup> The Gematria is TzOH and HPTz.

<sup>12</sup> The Gematria is LNO and KTP.

<sup>13</sup> The Gematria is MShH and IBTz.

<sup>14</sup> The Gematria is MORShH and IPGBTz.

Four times one hundred is four hundred.

Five times ninety is four hundred and fifty.

Ten times forty is four hundred.

Twenty times thirty is six hundred.

One times four hundred is four hundred.

Here is (Hebrew: QHILOTh), twenty-two hundred and fifty.<sup>15</sup>

Ten times forty is four hundred.

Seven times seventy is four hundred and ninety.

Four times one hundred is four hundred.

Two times three hundred is six hundred.

Here is eighteen hundred and ninety.<sup>16</sup>

Here is (Hebrew: S"K HK"L I"G), a thousand less forty [M'].

Thus, there are twelve hours in the day, and in every hour, one thousand and eighty divisions. So, here is twelve times one thousand and eighty, thirteen thousand less forty, and thus night.<sup>17</sup> Study therein day and night. Twenty-four books correspond to twenty-four hours in the day and night. Six orders [Sedriem] correspond to the six days of the week. Of four orders, there is Gemara, against four days of the week, without reading the Torah, and four orders of classes.

The Torah is the counsel of God, the King, King of Kings, King of Malachim. Blessed is the Lord of the universe, Amen and Amen.

<sup>15</sup> The Gematria is QHILOTh and DTzMBA. The Vau was excluded.

<sup>16</sup> Although not noted in the text, the Gematria appears to be lAaQB and MZDSh. <sup>17</sup> ThThR" ALPIM PChOTH M'. The result is 12,960.