

SEFER YETZIRAH 2.6



משנה ו': יצר ממש מתהו ועשה את אינו ישנו וחצב עמודים גדולים מאויר שאינו נתפש וזה סימן א' עם כולם וכולם עם א' צופה וממיר ועשה את כל היצור ואת כל הדיבור שם אחד וסימן לדבר עשרים ושתים חפצים בגוף אחד:

2.6: He formed substance out of chaos and made nonexistence into existence He carved great pillars from air that cannot be grasped. This is a sign [Alef with them all, and all of them with Alef] He foresees, transforms and makes all that is formed and all that is spoken: one Name. A sign for this thing: Twenty-two objects in a single body.

(Rabbi Aryeh Kaplan translation)

2:6 IT formed reality from formless amazement, and made ITS nonexistence existence, and IT shaped great pillars from air that cannot be caught, and this is a sign, aleph with all of them and all of them with aleph. IT observes and transforms, and makes all that is formed and all spoken things One Name, and a sign for this thing, twenty-two desires in a single body.
(Doc Benton translation)

All that exists came out of nonexistence, but that nonexistence left behind traces of its identity. In particular, we have the letter *aleph* which is one of the *mother letters* and which represents *air*. If we now examine the glyph for *aleph*, א, it can be decomposed into two *yuds* and a *vav*, ך״ו, and the numerical value of *yud+yud+vav* is 26 which is the same as that of *yud-hey-vav-hey*, the most sacred name in Hebrew for *God*. Furthermore, *aleph* is a silent letter, and its silence represents the original nonexistence. Additionally, we experience the letter *aleph* in our daily lives as the silent observer where all knowing takes place.

Now this is the really important thing. We tend to get so wrapped up in the things we are observing and in our own definition of ourselves that we mistake them for who we really are. Our real identity, however, is that which does the observing. Furthermore, there is no real separation between the observer and the observed. All that really exists is simply knowing. Our observer is infinite and unlimited and unrestricted by boundaries, and yet it creates knowledge of a finite, limited world and a personal identity, and we accept that as so. However, all that we know and all that we will ever know readily merges with the nothingness of that which does the observing, and that is the sign. All multiplicity goes back into and is never separate from the One.