

# Sepher Yezirah

A Book on Creation

*Isidor Kalisch, Translator*

Rosicrucian Classics Series

ספר יצירה

# SEIPHER YEZIRAH



A BOOK ON CREATION

OR,

THE JEWISH METAPHYSICS

OR,

REMOTE ANTIQUITY

WITH ENGLISH TRANSLATIONS, PREFACE AND  
EXPLANATORY NOTES AND GLOSSARY

BY

**REV DR. ISIDOR KALISCH**

Author of the "Guide for Rational Inquiries into the Biblical  
Scriptures," "Tone des Morgenlandes," Translator of "Nathan the  
Wise" from the German, etc., etc., etc.

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## PUBLISHER'S FOREWORD

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The service Dr. Kalisch rendered in 1877 by his first English translation of the Sepher Yezirah has grown even greater with the passing years. Other translations, it is true, have a certain merit; nonetheless, none has surpassed and few have equaled the work that he did.

This is so not because Dr. Kalisch was Jewish and other translators were not; but rather because his translation was prompted by motives unmixed with mistaken notions of the authors intent. He dealt with it reverently as the earliest example of Hebrew metaphysical writing and not as a brief for a particular school of magical legerdemain in the realm of thought.

One readily forgives him, then, for calling the Qabalah a system of metaphysical delirium, for such it became in the hands of those whose mental discipline was small and whose imagination large. He rescued the Sepher Yezirah from the unworthy use to which such writers were subjecting it.

Without question, the Sepher Yezirah is a fundamental source of Qabalistic thought, but it should be remembered, as Dr. Johann Friedrich von Meyer pointed out in his preface to the German translation of 1830, a distinction must always be made between the real Qabalah and the excrescences that have developed around it. Unfortunately, for most, those excrescences are the Qabalah.

Dr. Kalisch's real service lay in restoring the work as a sound metaphysical treatise worthy of the

attention of all seriously interested in the development of such concepts.

Originally, the Qabalah was conducive to such concepts, and had Qabalists confined themselves solely to the Yezirahs pattern and not ventured beyond it in extensions of thought based on fundamental misconceptions, the extravagances of eighteenth and nineteenth century mysticism would have been avoided and the Qabalah would today be seen as a steady and reliable beacon in a world of dark and confused thinking. But for that result, the human mind itself would have had to be differently constituted.

Modern systems of thought—ethical, religious, metaphysical—have nevertheless been permeated with ideas directly traceable to the Qabalah. Esoteric societies and mystical organizations have drawn largely from it for their ritualistic teaching and procedure—oftentimes being altogether unaware of their indebtedness.

The Ancient and Mystical Order Rosae Crucis has numbered among its members in the past many who were known to be Qabalists, and today its membership is kept informed of the essential characteristics. It is in the attempt to make available authentic information on the subject that this reprinting of Dr. Kalisch's translation of the Sepher Yezirah is undertaken. There is little doubt that the careful and properly discriminating reader will be adequately rewarded for time spent in the study of this invaluable little essay.

**JOEL DISHER**

Literary Research Department  
Rosicrucian Order, AMORC  
Rosicrucian Park, San Jose  
October 13, 1948

## PREFACE

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This metaphysical essay, called "Sepher Yezirah," (book on creation, or cosmogony,) which I have endeavored to render into English, with explanatory notes, is considered by all modern literati as the first philosophical book that ever was written in the Hebrew language. But the time of its composition and the name of its author have not yet been ascertained, despite of the most elaborate researches of renowned archaeologists. Some maintain that this essay is mentioned in the Talmud treatise Sanhedrin, p. 66 b. and *ibid.* 67 b. which passage is according to the commentary of Rashi, to treatise Erubin, p. 63 a., a reliable historical notice. Hence this book was known already in the second or at the beginning of the third century of the Christian Era. The historian, Dr. Graetz, tries to show very ingeniously in his work, entitled "Gnosticism," p. 104 and 110, that it was written in the early centuries of the Christian Church, especially when the ideas and views of the Gnostics were in vogue. This opinion, however, he afterwards revoked. (See Dr. Graetz's "History of the Jews," Vol. V, p. 313 in a note.)

Dr. Zunz, the Nestor of the Jewish Rabbis in Europe, maintains that we have to look for the genesis of the book "Yezirah" in the Geonic period, (700-1000), and that it was consequently composed in a post-talmudical

time. But if so, it is very strange that Saadjah Gaon, who lived in the tenth, and Judah Halevi, who lived in the twelfth century, represented the book "Yezirah" as a very ancient work. Therefore it seems to me, that Dr. Graetz had no sufficient cause to repudiate his assertion concerning the age of this book; because all the difficulties which he himself and others raised against his supposition, fall to the ground, when we consider that the most ancient works, holy as well as profane, had one and the same fate, namely, that from age to age more or less interpolations were made by copyists and commentators. Compare also Prof. Tenneman's "Grundriss der Geschichte der Philosophie," improved by Prof. Wendt, p. 207.

Tradition, which ascribes the authorship of this book to the patriarch Abraham, is fabulous, as can be proved by many reasons; but the idea that Rabbi Akiba, who lived about the beginning of the second century, composed the book "Yezirah," is very likely possible. Be this as it may, it is worthwhile to know the extravagant hypotheses which ancient Jewish philosophers and theologians framed as soon as they began to contemplate and to reason, endeavoring to combine oriental and Greek theories. Although there is an exuberance of weeds, we will find, nevertheless, many germs of truisms, which are of the greatest importance. A Christian theologian, Johann Friedrich von Meyer D. D., remarked very truly in his German preface to the book "Yezirah," published in Leipzig, 1830: "This book is for two reasons highly important: in the first



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place, that the real Cabala or mystical doctrine of the Jews, which must be carefully distinguished from its excrescences, is in close connection and perfect accord with the Old and New Testaments; and in the second place, that the knowledge of it is of great importance to the philosophical inquirers, and can not be put aside. Like a cloud permeated by beams of light which makes one infer that there is more light behind it, so do the contents of this book, enveloped in obscurity, abound in coruscations of thought, reveal to the mind that there is a still more effulgent light lurking somewhere, and thus inviting us to a further contemplation and investigation, and at the same time demonstrating the danger of a superficial investigation, which is so prevalent in modern times, rejecting that which can not be understood at first sight."

I shall now try to give a sketch of the system as it is displayed in the book "Yezirah," which forms a link in the chain of the ancient theoretical speculations of philosophers, who were striving to ascertain the truth mainly by reasoning a-priori, and who imagined that it is thus possible to permeate all the secrets of nature. It teaches that a first cause, eternal, all-wise, almighty and holy, is the origin and the centre of the whole universe, from whom gradually all beings emanated. Thought, speech and action are an inseparable unity in the divine being; God made or created, is metaphorically expressed by the word: writing. The Hebrew language and its characters correspond mostly with the things they designate, and thus holy thoughts,

Hebrew language and its reduction to writing, form a unity which produce a creative effect.\*

The self-existing first cause called the creation into existence by quantity and quality; the former represented by ten numbers (Sephiroth), the latter by twenty-two letters, which form together thirty-two ways of the divine wisdom. Three of the twenty-two letters, namely, Aleph, Mem, Sheen, are the mothers, or the first elements, from which came forth the primitive matter of the world: air, water and fire, that have their parallel in male and female: breast, body and head, and in the year: moisture, cold and heat. The other seven double and twelve\*\* simple letters are then represented as stamina, from which other spheres or media of existence emanated.

The human being is a microcosm, as the neck separates rationality from vitality, so does diaphragm the vitality from the vegetativeness.

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\*Thus for instance, they imagined that the name of Jehovah, יהוה is by reversing the alphabet; מנצח (mzpz); mem signifies the letter jod, zaddi, the letter he, and pe, the letter wav. These unmeaning sounds, they said, have magic power. Some maintained that the Hebrew language consists of twenty-two consonants, because being the complex of all beings, its number is equal to the most perfect figure, namely, of the periphery, as it is well known that the diameter is always to the periphery as seven to twenty-two.

\*\*It was frequently observed by Jewish and Christian theologians, that the Marcosianic Gnostic system, as well as that of the Clementinians of the second century, contain many analogies and parallels with the book "Yezirah." Marcus divides the Greek alphabet into three parts, namely: nine mute consonants ἀφωνα, eight half vowels ἡμιφωνα, and seven vowels φωνηεντα, in order to give a clear idea of the peculiar constitution of his "Aeons." (Irenaeus Haer, I, 16.)

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God stands in close connection with the Universe, and just so is Tali connected with the world, that is, an invisible, celestial or universal axis carries the whole fabric. In the year by the sphere, in human beings by the heart, and thus is the ruling spirit of God everywhere. Notwithstanding the decay of the individual, the genus is produced by the antithesis of male and female.

Hebrew commentaries on the book "Yezirah" were composed by: first, Saadjah Gaon, of Fajum [Fayum] in Egypt, (892-942); second, Rabbi Abraham ben Dior Halevi; third, Rabbi Moses ben Nachman; fourth, Elieser of Germisa; fifth, Moses Botarel; sixth, Rabbi Eliah Wilna. The book "Yezirah," together with all these commentaries, was published in 1860, in the city of Lemberg. But although the commentator Saadjah was a sober minded scholar in a superstitious age, a good Hebrew grammarian, a renowned theologian and a good translator of the Hebrew Pentateuch, Isaiah and Job into the Arabian language, his ideas and views were, nevertheless, very often much benighted. See his comments on Yez. Chap. I. etc., etc.; his notes on "Yezirah" Chap. III, 2, prove undoubtedly that he had no knowledge whatever of natural science, and therefore his annotations on the book "Yezirah" are of little or no use at all. All the other commentaries mentioned above, together with all quotations of other expounders of the same book, contain nothing but a medley of arbitrary, mystical explanations and sophistical distortions

of scriptural verses, astrological notions, oriental superstitions, a metaphysical jargon, a poor knowledge of physics and not a correct elucidation of the ancient book; they drew mostly from their own imagination, and credited the author of "Yezirah" with saying very strange things which he never thought of. I must not omit to mention two other Hebrew commentaries, one by Judah Halevi, and the other by Ebn Ezra, who lived in the first part of the twelfth century. They succeeded in explaining the book "Yezirah" in a sound scientific manner, but failed in making themselves generally understood, on account of the superstitious age in which they lived, and the tenacity with which the people in that period adhered to the marvelous and supernatural; they found, therefore, but few followers, and the book "Yezirah" remained to the public an enigma and an ancient curiosity, giving rise to a system of metaphysical delirium, called Cabala.

Translations of the book "Yezirah" and comments thereon by learned Christian authors are: first, a translation of the book "Yezirah" with explanatory notes in the Latin language, by Wilhelm Postellus, Paris, France, 1552; second, another Latin version is contained in Jo. Pistorii artis cabalistical scriptorum, Tom I, p. 869, sqq., differing from that of Postellus. Some are of the opinion that John Reuchlin, while others maintain that Paul Riccius was the author of it. (See Wolfii Biblioth. Hebr. Tom., I, Chap. 1.) Third, Rittangel published the book "Yezirah," 1642, at Amsterdam, entitled: "Liber Yezirah qui Abrahamo

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patriarchae adscribitur, una cum commentario Rabbi Abraham F. D. (filii Dior) super 32 Semitis Sapientiae, a quibus liber Yezirah incipit. Translatus et notis illustratus, a Joanne Stephano Rittangelio, ling. Orient. in Elea. Acad. Regiomontana Prof. extraord. Amstelodami ap. Jo. and Jodoc. Janssonios," 1642, in quarto; fourth, Johann Friedrich von Meyer, D. D., published the book "Yezirah" in Hebrew with a translation and explanatory notes in the German language, Leipzig, 1830.

All those translations are out of print and are rarely found even in well regulated libraries. I was so fortunate as to obtain a copy of Dr. Meyer's edition of the book "Yezirah." He states in the preface to it, that he had a copy of Postellus' translation in manuscript as well as some others, and compared them. The explanatory notes given by this author are, nevertheless, insufficient and sometimes very incorrect. The present translation is, as far as I could ascertain, the first that was ever published in the English language. Again, I have to add that I have not only endeavored to correct a great many mistakes and erroneous ideas of my predecessors, but I have also endeavored to give more complete annotations. I therefore hope that the candid reader will consider the great difficulties I had to overcome in this still unbeaten way of the ancient Jewish spiritual religion, and will receive with indulgence this new contribution to archaeological knowledge.

**DR. ISIDOR KALISCH**

# SEPHER YEZIRAH.

## CHAPTER I.

### SECTION 1.

Yah,<sup>1</sup> the Lord of hosts, the living God, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two<sup>2</sup> mysterious paths<sup>3</sup> of wisdom by three<sup>4</sup> Sepharim, namely: 1) S'for ספר; 2) Sip-pur ספיר; and 3) Sapher ספר which are in Him one and the same. They consist of a decade out of nothing<sup>5</sup> and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions: 1) three אמות mothers, fundamental letters or first elements; 2) seven double; and 3) twelve simple consonants.

### SECTION 2.

The decade<sup>6</sup> out of nothing is analogous to that of the ten fingers (and toes) of the human body, five parallel to five, and in the centre of which is the covenant with the only One, by the word of the tongue and the rite of Abraham.

### SECTION 3.

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this<sup>7</sup> knowledge, inquire into it and ponder on it, render it evident and lead<sup>8</sup> the Creator back to His throne again.

1) See Notes commencing on Page 50.

# ספר יצירה.

## פרק ראשון.

מ ש כ ה א.

בְּשִׁלְשִׁים וּשְׁתַּיִם נְתִיבוֹת פְּלִיאֹת חֲכָמָה חֶקֶק  
יְהוָה צְבָאוֹת אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם אֵל שְׁדֵי  
רְחוּם וְחַנוּן רֵם וְנִשְׂא שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ  
וּבָרָא אֶת עוֹלָמוֹ בְּשִׁלְשָׁה סְפָרִים \*בְּסֵפֶר וְסֵפֶר  
וְסֵפֶר: עֶשֶׂר סְפִירוֹת בְּלִימָה וְעֵשָׂרִים וּשְׁתַּיִם  
אוֹתִיּוֹת יְסוֹד: שְׁלֹשׁ אֲמוֹת וְשֶׁבַע כְּפוּלוֹת וּשְׁתַּיִם  
עֶשְׂרֵה פְּשׁוּטוֹת:

מ ש כ ה ב.

עֶשֶׂר סְפִירוֹת בְּלִימָה כְּמִסְפַּר עֶשֶׂר אֲצַבְעוֹת  
חֲמִשׁ כְּנָגֵד חֲמִשׁ וּבְרִית יְחִיד מְכוּנָה בְּאַמְצָע  
כְּמִלַת הַלְשׁוֹן וּבְמִלַת הַמַּעוֹר:

מ ש כ ה ג.

עֶשֶׂר סְפִירוֹת בְּלִימָה עֶשֶׂר וְלֹא תִשַׁע עֶשֶׂר וְלֹא  
אַחַת עֶשְׂרֵה הָבֵן בְּחֲכָמָה וַחֲבִים בְּכִינָה כְּחוּץ בָּהֶם  
וַחֲקוֹר מֵהֶם וְהָעֵמֶד דָּבָר עַל בּוֹרֵיו וְהוֹשֵׁב יוֹצֵר  
עַל-מְכוּנָו:

\*נ"א. בְּסֵפֶר וְסֵפֶר וְסֵפֶר:

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### SECTION 4.

The decade out of nothing has the following ten infinitudes:

- |   |                        |
|---|------------------------|
| 1) The beginning <sup>9</sup> infinite. | 6) The depth infinite. |
| 2) “ <b>end</b> “                       | 7) “ East “            |
| 3) “ <b>good</b> “                      | 8) “ West “            |
| 4) “ <b>evil</b> <sup>10</sup> “        | 9) “ North “           |
| 5) “ <b>height</b> “                    | 10) “ South “          |

and the only Lord God, the faithful King, rules over all from His holy habitation for ever and ever.

### SECTION 5.

The appearance of the ten spheres out of nothing is like a flash of lightning, being without an end, His word is in them, when they go and return; they run by His order like a whirlwind and humble themselves before His throne.

### SECTION 6.

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the Lord is one and there is not a second one, and before one what wilt thou count?<sup>11</sup>

### SECTION 7.

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: “And the living creatures ran and returned,” (Ezekiel 6,14.) and upon this<sup>12</sup> was the covenant made.



## משנה ד.

עֶשֶׂר סְפִירוֹת בְּלִימָה מִדָּתָן עֶשֶׂר שְׂאִין לָהֶם  
 סוּף עוֹמֵק רֵאשִׁית וְעוֹמֵק אַחֲרִית עוֹמֵק טוֹב וְעוֹמֵק  
 רָע עוֹמֵק רוֹם וְעוֹמֵק תַּחַת עוֹמֵק מוֹרָח וְעוֹמֵק  
 מַעֲרֵב עוֹמֵק צָפוֹן וְעוֹמֵק דְּרוֹם אֲדוֹן יְחִיד אֵל מֶלֶךְ  
 נֶאֱמָן מוֹשֵׁל בְּכֻלָּם מִמְּעוֹן קָדְשׁ עַד עַדִּי עַד:

## משנה ה.

עֶשֶׂר סְפִירוֹת בְּלִימָה צְפִייתָן כְּמֵרָאדָה הַבּוֹק  
 וְרַחֲבִלִיתָן אֵין לָהֶן קֶץ דְּבָרוֹ כִּהֵּן בְּרִצּוֹתָ וְשׁוֹב  
 וְלִמְאֻמָּרוֹ כְּסוּפָה יִרְדּוּפוֹ וְלִפְנֵי כְּסֹאֵם הֵם מְשַׁתַּחֲוִים:

## משנה ו.

עֶשֶׂר סְפִירוֹת בְּלִימָה נְעוּץ סוּפֵן בְּתַחֲלָתָן וְתַחֲלָתָן  
 בְּסוּפֵן כְּשִׁלְהֶבֶת קְשׁוּרָה בְּנַחֲלַת שְׂאֲדוֹן יְחִיד וְאֵין  
 לוֹ שְׁנֵי וְלִפְנֵי אֶחָד מֵה אֵתָה סוּפֵר:

## משנה ז.

עֶשֶׂר סְפִירוֹת בְּלִימָה בְּלוֹם פִּיָּה מְלֻדָּבֵר וְלִבָּה  
 מְלֻהֲרָהר וְאֵם רֶץ פִּיָּה לְדָבֵר וְלִבָּה לְהִרְהֵר שׁוֹב  
 לְמָקוֹם שְׁלִבָּה נֶאֱמַר וְהַחַיּוֹת רָצוּא וְשׁוֹב וְעַל דָּבֵר  
 זֶה נִכְרַת בְּרִית:

(\*) רַבִּינוּ הָאִי נֶאֱמָר ז"ל בְּתַב בְּסִפְרָה הַקְּמִצָּה ז"ל בְּתַב בְּעַל סִפְרָה יְצִירָה  
 כְּשִׁלְהֶבֶת שְׂרָה בְּנַחֲלָת:

## SECTION 8.

The following are the ten categories of existence out of nothing:

1) The spirit of the living God, praised and glorified be the name of Him who lives to all eternity. The articulate word of creative power, the spirit and the word are what we call the holy spirit.<sup>13</sup>

2) Air emanated from the spirit by which He formed and established twenty-two consonants, *stamina*. Three of them, however, are fundamental letters, or mothers, seven double and twelve simple consonants; hence the spirit is the first one.

3) Primitive water emanated from the air. He formed and established by it *Bohu*<sup>14</sup> (water, stones) mud and loam, made them like a bed, put them up like a wall, and surrounded them as with a rampart, put coldness upon them and they became dust, as it reads: "He says to the snow (coldness) be thou earth." (Job 37, 6.)

4) Fire or ether emanated from the water. He established by it the throne of glory, the Seraphim and Ophanim, the holy living creatures and the angels, and of these three He formed His habitation, as it reads: "Who made His angels spirits, His ministers a flaming fire." (Psalm 104, 4.) He selected three consonants from the simple ones which are in the hidden secret of three mothers or first elements: *א"מ"ש* air, water and ether or fire. He sealed them with spirit and fastened them to His great name and sealed with it six dimensions.<sup>15</sup>

עֲשֹׂר סְפִירוֹת בְּלִמְדָּה אַחַת רוּחַ אֱלֹהִים חַיִּים  
 בָּרוּךְ וּמְבֹרָךְ שְׁמוֹ שֶׁל חַי הָעוֹלָמִים קוֹל וְרוּחַ  
 וְדְבוּר וְהוּא רוּחַ הַקֹּדֶשׁ: שְׁתֵּים רוּחַ מְרוּחַ חֶקֶק  
 וְחֻצַּב בָּהּ עֲשָׂרִים וּשְׁתֵּים אוֹתִיּוֹת יְסוֹד שְׁלֹשׁ אֲמוֹת  
 וְשִׁבְעַת כְּפוֹלוֹת וּשְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת וְרוּחַ אַחַת  
 מֵהֶן: שְׁלֹשׁ מִים מְרוּחַ חֶקֶק וְחֻצַּב בָּהֶן (עֲשָׂרִים  
 וּשְׁתֵּים אוֹתִיּוֹת) תְּחוֹ וְכוּדוֹ רָפֶשׁ וְשִׁיט חֶקֶקֶן כְּמִין  
 עֲרוּגָה הַצִּיבּוֹן כְּמִין חוֹמָה סִבְכָּם: כְּמִין מַעֲזִיבָה  
 (וַיִּצָּק עֲלֵיהֶם שָׁלֵג וַגַּעֲשָׂה עָפָר שֶׁנֶּאֱמַר כִּי לְשָׁלֵג  
 יֵאמָר הוּא אֶרֶץ): אַרְבַּע אֵשׁ מִמֵּים חֶקֶק וְחֻצַּב בָּהּ  
 כֶּסֶף הַכְּבוֹד שְׁרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ וּמִלְאָכֵי  
 הַשָּׁרָר וּמִשְׁלֵשֶׁתֶן יְסוֹד מַעוֹנֹ שֶׁנֶּאֱמַר עוֹשֶׂה  
 מִלְאָכָיו רוּחוֹת מְשַׁרְתָּיו אֵשׁ לוֹהֵט בִּירֵר שְׁלֹשָׁה  
 אוֹתִיּוֹת מִן הַפְּשׁוּטוֹת בְּסוֹד שְׁלֹשׁ אֲמוֹת אֶ"מ"שׁ  
 וְקִבְעָם בְּשִׁמוֹ הַגָּדוֹל וְחֲתָם בָּהֶם שֵׁשׁ קְצוּוֹת:

(\*) נוסחא אחרינא: חֶקֶקֶן:

‡ נ"א סִיבּוֹן:

|| יש הוסיפו: חתם רוּחַ בְּעֵד שְׁלֹשׁ:

5) He sealed<sup>16</sup> the height and turned towards above, and sealed it with ירו

6) He sealed the depth, turned towards below and sealed it with הרי

7) He sealed the east and turned forward, and sealed it with ויה

8) He sealed the west and turned backward, and sealed it with הרי

9) He sealed the south and turned to the right and sealed it with ויה

10) He sealed the north and turned to the left and sealed it with הרי

#### SECTION 9.

These are the ten spheres of existence out of nothing. From the spirit of the living God emanated air, from the air, water, from the water, fire or ether, from the ether, the height and the depth, the East and West, the North and South.

## CHAPTER II.

#### SECTION 1.

There are twenty-two letters, stamina. Three of them, however, are the first elements, fundamentals or mothers, seven double and twelve simple consonants. The three fundamental letters א"מ"ש have as their basis the balance. In one scale<sup>17</sup> is the merit and in the other criminality, which are placed in equilibrium by the tongue. The three fundamental letters ש"מ"א signify, as מ is mute like the water and ש hissing like the fire, there is א among them, a breath of air which reconciles them.

#### SECTION 2.

The twenty-two letters which form the stamina

חֲמִשָּׁה חֲתָם רוּם וּפָנָה לְמַעַלָּה וְחֲתָמוּ ביהו  
 שֵׁשׁ חֲתָם תַּחַת וּפָנָה לְמַטָּה וְחֲתָמוּ בהיו  
 שִׁבְעָה חֲתָם מִזְרַח וּפָנָה לְפָנָיו וְחֲתָמוּ בויח  
 שְׁמוֹנָה חֲתָם מִמְּעַרְב וּפָנָה לְאַחֲרָיו וְחֲתָמוּ בוהי  
 תִּשְׁעָה חֲתָם דְּרוֹם וּפָנָה לְיָמִינוּ וְחֲתָמוּ ביוה  
 עֶשְׂרֵה חֲתָם צָפוֹן וּפָנָה לְשִׁמְאָלוֹ וְחֲתָמוּ בהוי

מ ש נ ה ט.

אֱלֹהֵי עֶשְׂרֵה סְפִירוֹת בְּלִימָה אַחַת רוּחַ אֱלֹהִים  
 חַיִּים רוּחַ מְרוּחַ מַיִם מְרוּחַ אֵשׁ מִמַּיִם רוּם וְתַחַת  
 מִזְרַח וּמִמְּעַרְב צָפוֹן וְדָרוֹם:

## פ ר ק ש נ י.

מ ש נ ה א.

עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד שְׁלֹשׁ אֲמוֹת וְשִׁבְעָה  
 כְּפוּלוֹת וּשְׁתַּיִם עֲשָׂרָה פְּשוּטוֹת שְׁלֹשׁ אֲמוֹת אֶ"מ"ש  
 יְסוֹדֵן כֶּף זְכוּת וְכֶף חֹכְמָה וְלִשׁוֹן חֵק מְכַרִּיעַ בְּנֵתִים  
 שְׁלֹשׁ אֲמוֹת אֶ"מ"ש מ' דּוֹמָמַת ש' שׁוֹרְקַת א' אֲוִיר  
 רוּחַ מְכַרִּיעַ בְּנֵתִים:

מ ש נ ה ב.

עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד חֲקֵקֵן חֲצִבֵּן צָרְפֵּן

after having been appointed and established by God, He combined, weighed and changed them, and formed by them all beings which are in existence, and all those which will be formed in all time to come.

## SECTION 3.

He established twenty-two letters, stamina, by the voice, formed by the breath of air and fixed them on five places in the human mouth, namely: 1) gutturals, א ה ח ע 2) palatals, ק ג י כ 3) linguals, ט ל נ ת 4) dentals, צ ש ס ר ץ 5) labials, ב ו מ פ

## SECTION 4.

He fixed the twenty-two letters, stamina, on the sphere like a wall with two hundred and thirty-one gates,<sup>18</sup> and turned the spheres forward and backward. For an illustration may serve the three letters, ע נ ג There is nothing better than joy, and nothing worse than sorrow or plague.<sup>19</sup>

## SECTION 5.

But how was it done? He combined,<sup>20</sup> weighed and changed: the א with all the other letters in succession, and all the others again with א; ב with all, and all again with ב; and so the whole series of letters.<sup>21</sup> Hence it follows that there are two hundred and thirty-one<sup>22</sup> formations, and that every creature and every word emanated from one name.<sup>23</sup>

## SECTION 6.

He created a reality out of nothing, called the nonentity into existence and hewed, as it were, colossal pillars from intangible air. This has been shown by the example of combining the letter א with

שָׁקֵלְךָ וְהַמִּירָן וְצַר בָּהֶם אֶת כָּל הַיָּצוֹר וְאֶת כָּל  
הַעֲתִיד לָצוֹר :

## מ ש כ ה ג .

עֲשֹׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד חֲקֵקֶנָּה בְּקוֹל חֲצֻצָן  
בְּרוּחַ קֶבֶעַן בְּפֶה בְּחַמֵּשׁ מְקוֹמוֹת אוֹתִיּוֹת אֶהְיֶה  
בְּגֵרוֹן גִּיכ"ק בְּחִידָה דְּטַלְגָּת בְּלָשׁוֹן וְשִׁסְרָץ בְּשִׁנָּיִם  
בּוֹמֶ"ף בְּשִׁפְתַיִם :

## מ ש כ ה ד .

עֲשֹׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד קֶבֶעַן בְּגִלְגָּל כְּמִין  
חוֹמָה בְּרִל"א שְׁעָרִים וְחֹזֶר הַגִּלְגָּלִים פָּנִים וְאַחֲזֹר  
וְסִימָן לְדָבָר אֵין בְּשׁוֹכָה לְמַעַלָּה מַעֲנֶנֶג וְאֵין בְּרָעָה  
לְמַטָּה מִנְּגַע :

## מ ש כ ה ה .

בִּיצַד צִרְפֶּן שָׁקֵלְךָ וְהַמִּירָן אַ עִם בָּלָן וְכָלָן עִם א  
ב עִם בָּלָן וְכָלָן עִם ב וְחֹזְרוֹת חֲלִילָה וְנִמְצָאוֹת  
בְּרִל"א שְׁעָרִים וְנִמְצָא כָל הַיָּצוֹר וְכָל הַדְּבוֹר יוֹצֵא  
מִשֵּׁם\* אֶחָד :

## מ ש כ ה ו .

. יָצַר מִמָּוֶשׁ מִתּוֹחוֹ וַעֲשָׂה אֶת אֵינוֹ יִשְׁנֹו וְחֲצֹב  
עֲמוּדִים גְּדוֹלִים מֵאֲזִיר שְׁאֵינוֹ נִתְפָּס וְזֶה סִימָן אוֹת

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(\*) נ"א ב"ש :

all the other letters, and all tho other letters with Aleph (א). He<sup>24</sup> predetermined, and by speaking created every creature and every word by one name. For an illustration may serve the twenty-two elementary substances by the primitive substance of Aleph<sup>25</sup> (א).

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### CHAPTER III.

#### SECTION 1.

The three first elements, א"מ"ש are typified by a balance, in one scale the merit and in the other the criminality, which are placed in equilibrium by the tongue. These three mothers, א"מ"ש are a great, wonderful and unknown mystery, and are sealed by six<sup>26</sup> rings, or elementary circles, namely: air, water and fire emanated from them, which gave birth to progenitors, and these progenitors gave birth again to some offspring.

#### SECTION 2.

God appointed and established the three mothers א"מ"ש combined, weighed and changed them, and formed by them three mothers א"מ"ש in the world, in the year and in man, male and female.

#### SECTION 3.

The three mothers א"מ"ש in the world are: air, water and fire. Heaven was created from fire or ether ; the earth (comprising sea and land) from the elementary water; and the atmospheric air from the elementary air, or spirit, which establishes the balance among them.



א עם בָּלָן וּבָלָן עִם א צוֹפָה וּמִימֵר וְעֵשָׂה אֶת כָּל  
הַיָּצוֹר וְאֵת כָּל הַדְּבָר שֶׁם אֶחָד וְסִימָן לְדָבָר  
עֲשָׂרִים וּשְׁתַּיִם חֲפָצִים בְּגוֹף א :

## פ ר ק ש ל י ש י .

מ ש נ ה א .

שֶׁלֶשׁ אֲמוֹת אֱמ"ש יְסוֹדֵן בָּהּ זְכוּת וְכָף חוֹבָה  
וְלִשְׁוֹן חָק מְכַרֵּיעַ בְּנִתִּים שֶׁלֶשׁ אֲמוֹת אֱמ"ש סוֹד  
גְּדוֹל מוֹפְלָא וּמְכוּסָה וְחִתּוֹם בְּשֵׁשׁ טַבְּעוֹת וַיֵּצְאוּ  
מֵהֶם אֲוִיר וּמִים וְאֵשׁ וּמֵהֶם נולְדוּ אֲבוֹת וּמֵאֲבוֹת  
הַנּוֹלְדוֹת :

מ ש נ ה ב .

שֶׁלֶשׁ אֲמוֹת אֱמ"ש חֲקֵקֵן חֲצִבֵּן צִרְפֵּן שֶׁקֶלֶן  
וְהַמִּירֵן וְצָר בָּהֶם שֶׁלֶשׁ אֲמוֹת אֱמ"ש בְּעוֹלָם וְשֶׁלֶשׁ  
אֲמוֹת אֱמ"ש בְּשָׁנָה וְשֶׁלֶשׁ אֲמוֹת אֱמ"ש בְּנֶפֶשׁ  
זָכָר וּנְקֵבָה :

מ ש נ ה ג .

שֶׁלֶשׁ אֲמוֹת אֱמ"ש בְּעוֹלָם אֲוִיר וּמִים וְאֵשׁ שָׁמַיִם  
נִבְרָאוּ מֵאֵשׁ וָאָרֶץ נִבְרָאוּ מִמֵּיִם וְאֲוִיר מִרוּחַ  
מְכַרֵּיעַ בְּנִתִּים :

(\*) ג"א וּפְמֻנֵּי יוֹצְאִים אֵשׁ וּמִים וּמִתְחַלְקִים זָכָר וּנְקֵבָה שֶׁלֶשׁ אֲמוֹת  
אֱמ"ש יְסוֹדֵן וּמֵהֶם נולְדוּ אֲבוֹת שְׁמֻנֵּי נִבְרָא הַבֵּל :

## SECTION 4.

The three mothers א"מ"ש produce in the year<sup>27</sup>: heat, coldness<sup>28</sup> and moistness. Heat was created from fire, coldness from water, and moistness from air which equalizes them.

## SECTION 5.

The three mothers א"מ"ש produce in man, male and female, breast, body and head. The head was created from fire, the breast from water, and the body from air, which places them in equilibrium.

## SECTION 6.

FIRST DIVISION. God let the letter Aleph(א) pre-dominate in primitive air, crowned<sup>29</sup> it, combined one with the other,<sup>30</sup> and formed by them the air in the world, moistness in the year, and the breast in man, male and female; in male by א"מ"ש and in female by :ש"ש"א

## SECTION 7.

SECOND DIVISION. He let the letter Mem (מ) pre-dominate in primitive water, and crowned it, combined one with the other, and formed by them the earth, (including land and sea) coldness in the year, and the belly in male and female; in male by א"מ"ש,<sup>31</sup> in female by :א"ש"א

## SECTION 8.

THIRD DIVISION. He let the letter Sheen (ש) pre-dominate in primitive fire, crowned it, combined one with the other, and formed by them, heaven in the world, heat in the year, and the head of male and female.<sup>32</sup>

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## משנה ד.

שֶׁלֹשׁ אֲמוֹת אֱמ"ש בְּשָׁנָה חֹם וְקוֹר וְרוּיָה חֹם  
נִבְרָא מֵאֵשׁ קוֹר נִבְרָא מִמַּיִם וְרוּיָה מִרוּחַ מִכְרִיעַ  
בְּנִתִים:

## משנה ה.

שֶׁלֹשׁ אֲמוֹת אֱמ"ש בְּנֶפֶשׁ זָכַר וְנִקְבָּה רֹאשׁ וּכְטָן  
וְגוּיָה רֹאשׁ נִבְרָא מֵאֵשׁ וּכְטָן נִבְרָא מִמַּיִם וְגוּיָה  
מִרוּחַ מִכְרִיעַ בְּנִתִים:

## משנה ו.

בָּבָא א. הַמְלִיךְ אוֹת א' בְּרוּחַ וְקִשֵּׁר לוֹ כְּתָר  
וְצִרְפָן וְזֶה בָּזָה וְצָר בָּהֶם אוֹיֵר בְּעוֹלָם רוּיָה בְּשָׁנָה  
גוּיָה בְּנֶפֶשׁ זָכַר בָּאֱמ"ש וְנִקְבָּה בָאֱש"ם:

## משנה ז.

בָּבָא ב. הַמְלִיךְ אוֹת מ' בְּמַיִם וְקִשֵּׁר לוֹ כְּתָר  
וְצִרְפָן וְזֶה בָּזָה וְצָר בָּהֶם אֶרֶץ בְּעוֹלָם וְקוֹר בְּשָׁנָה  
וּכְטָן בְּנֶפֶשׁ זָכַר בָּאֱמ"ש וְנִקְבָּה בְּמ"ש"א:

## משנה ח.

בָּבָא ג. הַמְלִיךְ אוֹת ש' בָּאֵשׁ וְקִשֵּׁר לוֹ כְּתָר  
וְצִרְפָן וְזֶה בָּזָה וְצָר בָּהֶם שְׁמַיִם בְּעוֹלָם וְחוּם בְּשָׁנָה  
וְרֹאשׁ בְּנֶפֶשׁ זָכַר וְנִקְבָּה:

(\*) נ"א בְּמ"א"ש:

## CHAPTER IV.

## SECTION 1.

The<sup>33</sup> seven double letters, **בגר כפרת** with a duplicity of pronunciation, aspirated and unaspirated, namely: **בב, גג, דד, ככ, פפ, רר, תת** serve as a model of softness and hardness, strength and weakness.

## SECTION 2.

Seven<sup>34</sup> double letters **בגר כפרת** shall, as it were, symbolize wisdom, wealth, fruitfulness, life, dominion, peace and beauty.

## SECTION 3.

Seven double letters serve to signify the antithesis to which human life is exposed. The antithesis of wisdom is foolishness; of wealth, poverty; of fruitfulness, childlessness; of life, death; of dominion, dependence; of peace, war; and of beauty, ugliness.

## SECTION 4.

The seven double consonants are analogous to the six dimensions: height and depth, East and West, North and South, and the holy temple that stands in the centre, which carries them all.

## SECTION 5.

The double consonants are seven, **בגר כפרת** and not six, they are seven and not eight; reflect upon this

## פרק רביעי.

מ ש נ ה א.

שבע כפולות בג'ד כפר'ת מתנהגות בשתי  
לשונות ביב ג'ג ו'ד כ"כ פ"פ ר"ר ת"ת תכנית  
רד וקשה גבור וחקלש:

מ ש נ ה ב.

שבע כפולות בג'ד כפר'ת יסודן חכמה ועושר  
זרע וחיים וממשלה שלום וחס:

מ ש נ ה ג.

שבע כפולות בג'ד כפר'ת בדבור ובתמורה  
תמורת חכמה אולת תמורת עשר עוני תמורת  
זרע שממה תמורת חיים מות תמורת ממשלה  
עבדות תמורת שלום מלחמה תמורת חן ביעור:

מ ש נ ה ד.

שבע כפולות בג'ד כפר'ת מעלה ומטה מזרח  
ומערב צפון ודרום והיכל הקודש מכון באמצע  
ודוא נושא את כלן:

מ ש נ ה ה.

שבע כפולות בג'ד כפר'ת שבעה ולא ששה

fact, inquire about it, and make it so evident, that<sup>35</sup> the Creator be acknowledged to be on His throne again.

## SECTION 6.

The seven double consonants, stamina, having been designed and established, combined, weighed, and changed by God, He formed by them: seven planets in the world, seven days in the year, seven gates, openings of the senses, in man, male and female.

## SECTION 7.

The seven planets in the world are:<sup>86</sup> Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Seven days in the year are the seven days of the week; seven gates in man, male and female, are: two eyes, two ears, two nostrils and the mouth.

## SECTION 8.

FIRST DIVISION. He let the letter א predominate in wisdom, crowned it, combined one with the other and formed by them: the moon in the world, the first day in the year, and the right eye in man, male and female.

## SECTION 9.

SECOND DIVISION. He let the letter ב predominate in wealth, crowned it, combined one with the other, and formed by them: Mars in the world, the second day in the year, and the right ear in man, male and female.

שְׁבַעַה וְלֹא שְׁמוֹנָה בְּחוּץ בָּהֶם וַחֲקוֹר בָּהֶם וְהַעֲמִיד  
דָּבָר עַל בּוֹרִיו וְהוֹשִׁיב יוֹצֵר עַל מְכוֹנּוֹ:

## מ ש נ ה .ו.

שְׁבַע כְּפֹלֹת בִּגְד כְּפָרִית יְסוֹד חֲקָקוֹן חֲצָבֵן צֶרֶפֶן  
שֶׁקֶלֶן וְהַמִּירָן וְצָר בָּהֶם שְׁבַעַה פּוֹכְבִים בְּעוֹלָם  
שְׁבַעַה יָמִים בְּשָׁנָה שְׁבַעַה שְׁעָרִים בְּנֶפֶשׁ זָכָר  
וּנְקֵבָה:

## מ ש נ ה .ז.

שְׁבַעַה פּוֹכְבִים בְּעוֹלָם שְׁבַתִי צֶרֶק מְאָדִים חֲמָה  
נָגַה פּוֹכָב לִבְנָה שְׁבַעַה יָמִים בְּשָׁנָה שְׁבַעַה יָמִי  
הַשְׁבּוּעַ שְׁבַעַה שְׁעָרִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה שְׁתֵּי  
עֵינַיִם שְׁתֵּי אָזְנַיִם שְׁנֵי גִבֵּי הָאָף וְהַפֶּה:

## מ ש נ ה .ח.

בָּבָא א. הַמְלִיךְ אוֹת ב' בְּהַכְמָה וְקָשָׁר לוֹ כְּתָר  
וְצֶרֶפֶן וְהַ כְּזָה וְצָר בָּהֶם לִבְנָה בְּעוֹלָם יוֹם רֵאשׁוֹן  
בְּשָׁנָה וְעֵין יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## מ ש נ ה .ט.

בָּבָא ב. הַמְלִיךְ אוֹת ג' בְּעוֹשֶׁר וְקָשָׁר לוֹ כְּתָר  
וְצֶרֶפֶן וְהַ כְּזָה וְצָר בָּהֶם מְאָדִים בְּעוֹלָם יוֹם שְׁנֵי  
בְּשָׁנָה וְאֵזֶן יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## SECTION 10.

THIRD DIVISION. He let the letter **ו** predominate in producibility, crowned it, combined one with the other, and formed by them: the sun in the world, the third day in the year, the right nostril in man, male and female.

## SECTION 11.

FOURTH DIVISION. He let the letter **ז** predominate in life, crowned it, combined one with the other, and formed by them: Venus in the world, the fourth day in the year, and the left eye in man, male and female.

## SECTION 12.

FIFTH DIVISION. He let the letter **ח** predominate in dominion, crowned it, combined one with the other, and formed by them: Mercury in the world, the fifth day in the year, and the left ear in man, male and female.

## SECTION 13.

SIXTH DIVISION. He let the letter **ט** predominate in peace, crowned it, combined one with the other, and formed by them: Saturn in the world, the sixth day in the year, and the left nostril in man, male and female.

## SECTION 14.

SEVENTH DIVISION. He let the letter **י** predominate in beauty, crowned it, combined one with the other, and formed by them: Jupiter in the world, the seventh day in the year, and the mouth of man, male and female.



מ ש כ ה י.

בָּא ג. הַמְלִיךְ אוֹת ד' בְּרוֹעַ וְקָשֶׁר לוֹ כֶּתֶר  
וְצִרְפָּן זֶה כְּזֶה וְצָר בָּהֶם חֲמָה בְּעוֹלָם יוֹם שְׁלִישִׁי  
בְּשָׁנָה וּנְחִיר יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש כ ה י"א.

בָּא ד. הַמְלִיךְ אוֹת כ' בְּחַיִּים וְקָשֶׁר לוֹ כֶּתֶר  
וְצִרְפָּן זֶה כְּזֶה וְצָר בָּהֶם נֹגֶה בְּעוֹקֶם יוֹם רְבִיעִי  
בְּשָׁנָה וְעֵין שְׁמָאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש כ ה י"ב.

בָּא ה. הַמְלִיךְ אוֹת פ' בְּמִשְׁלָה וְקָשֶׁר לוֹ כֶּתֶר  
וְצִרְפָּן זֶה כְּזֶה וְצָר בָּהֶם כּוֹכָב בְּעוֹלָם יוֹם חֲמִישִׁי  
בְּשָׁנָה וְאֶזֶן שְׁמָאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש כ ה י"ג.

בָּא ו. הַמְלִיךְ אוֹת ר' בְּשָׁלוֹם וְקָשֶׁר לוֹ כֶּתֶר  
וְצִרְפָּן זֶה כְּזֶה וְצָר בָּהֶם שְׁבָתִי בְּעוֹלָם יוֹם שֵׁשִׁי  
בְּשָׁנָה וּנְחִיר שְׁמָאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש כ ה י"ד.

בָּא ז. הַמְלִיךְ אוֹת ת' בְּחַן וְקָשֶׁר לוֹ כֶּתֶר  
וְצִרְפָּן זֶה כְּזֶה וְצָר בָּהֶם צֶדֶק בְּעוֹלָם יוֹם שַׁבָּת  
בְּשָׁנָה וּפֶה בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## SECTION 15.

By the seven double consonants, **בגר כפרת** were also designed seven worlds (*arāves*), seven heavens, seven lands, (probably climates,) seven seas, (probably around Palestine,) seven rivers, seven deserts, seven days a week, seven weeks from Passover to Pentecost, there is a cycle of seven years, the seventh is the release year, and after seven release years is jubilee. Hence, God loves the number seven under the whole heaven.<sup>37</sup> (In the whole nature.)

## SECTION 16.

Two stones build two houses, three stones build six houses, four build twenty-four houses, five build one hundred and twenty houses, six build seven hundred and twenty houses and seven build five thousand and forty<sup>38</sup> houses. From thence further go and reckon what the mouth cannot express and the ear cannot hear.

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## CHAPTER V.

## SECTION 1.

The twelve simple letters **הידיו ח"ט"י ל"ג"ס ע"צ"ק** symbolize, as it were, the organs of speaking, think-

שֶׁבַע כְּפוֹלוֹת בְּגֵד כְּפָרֹת שֶׁבָּהֶן נִחְקָקִין שֶׁבַעַה  
 עוֹלָמוֹת שֶׁבַעַה רִקְיעִין שֶׁבַעַה אֲרָצוֹת שֶׁבַעַה יָמִים  
 שֶׁבַעַה נְהָרוֹת שֶׁבַעַה מַדְבָּרוֹת שֶׁבַעַה יָמִים שֶׁבַעַה  
 שְׁבוּעוֹת שֶׁבַעַה שָׁנִים שֶׁבַעַה שְׁמִיטִין שֶׁבַעַה יוֹבְלוֹת  
 לְפִיכָן חִבַּב אֶת הַשְּׁבִיעִיּוֹת תַּחַת כָּל הַשָּׁמַיִם :

שְׁתֵּי אֲבָנִים בּוֹנוֹת שְׁנֵי בָתִּים שְׁלֹשׁ אֲבָנִים  
 בּוֹנוֹת שִׁשָּׁה בָתִּים אַרְבַּע אֲבָנִים בּוֹנוֹת אַרְבָּעַה  
 וְעֶשְׂרִים בָתִּים חֲמֹשׁ אֲבָנִים בּוֹנוֹת מֵאָה וְעֶשְׂרִים  
 בָתִּים שֵׁשׁ אֲבָנִים בּוֹנוֹת שֶׁבַע מֵאוֹת וְעֶשְׂרִים  
 בָתִּים שֶׁבַע אֲבָנִים בּוֹנוֹת חֲמִשָּׁתַּיִם אֲלָפִים  
 (וְאַרְבַּעַת) בָתִּים מֵבֵּאֵן וְאֵילָךְ צֵא וְחֲשׁוּב  
 מִדֵּי שָׁאִין הַפֶּה יִכְלֹה לְדַבֵּר וְאִין הָאֵזֶן יִכְלֹה  
 לְשִׁמּוֹעַ :

## פ ר ק ח מ י ש י .

שְׁתֵּים עָשָׂר פְּשׁוּטוֹת הָיוּ חֲמִי לִנְיָ עֲצָק

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ing, walking, seeing, hearing, working, coition, smelling, sleep, anger, swallowing and laughing.

### SECTION 2.

The twelve simple consonants **ה'ד'ז'ח'ט'י'ל'נ'ס'ע'צ'ק** symbolize also twelve oblique points: east height, north east, east depth, south height, south east, south depth, west height, south west, west depth, north height, north west, north depth. They grew wider and wider to all eternity, and these are the boundaries of the world.

### SECTION 3.

The twelve simple letters **ה'ד'ז'ח'ט'י'ל'נ'ס'ע'צ'ק** stamina, having been designed, established, combined, weighed and changed by God, He performed by them: twelve constellations in the world, twelve months in the year, and twelve leaders (organs) in the human body, male and female.

### SECTION 4.

The twelve constellations in the world are: Aries,

יִסּוֹדֵן שְׁיִחָה הִרְחֹר הַלּוֹךְ רֵאִיה שְׁמִיעָה מְעֵשָׂה  
תְּשִׁמִּישׁ רֵיחַ שִׁינָה רוֹגֵז לְעִטָּה שְׁחֹק:

## מ ש נ ה ב.

שְׁתִּים עֲשָׂרָה פְּשׁוּטוֹת הוּזוּ חֲמִי לנ"ס עצ"ק  
יִסּוֹדֵן שְׁנִים עֶשֶׂר גְּבֻלִי אֶלְכֶסוֹן גְּבֹל מְזֻרְחִיר  
רֹמִית גְּבֹל מְזֻרְחִית צְפוֹנִית גְּבֹל מְזֻרְחִית תְּחָתִית  
גְּבֹל דְּרֹמִית רֹמִית גְּבֹל דְּרֹמִית מְזֻרְחִית גְּבֹל  
דְּרֹמִית תְּחָתִית גְּבֹל מְעַרְבִית רֹמִית גְּבֹל  
מְעַרְבִית דְּרֹמִית גְּבֹל מְעַרְבִית תְּחָתִית גְּבֹל  
צְפוֹנִית רֹמִית גְּבֹל צְפוֹנִית מְעַרְבִית גְּבֹל צְפוֹנִית  
תְּחָתִית וּמִתְרַחֲבִין וְחֹלְכִין עַד עַד עַד וְהֵן וְהֵן  
גְּבֹלוֹת עוֹלָם:

## מ ש נ ה ג.

שְׁתִּים עֲשָׂרָה פְּשׁוּטוֹת הוּזוּ חֲמִי לנ"ס עצ"ק  
יִסּוֹדֵן חֲקָקוֹן חֲצָקוֹן צְרָפֹן שְׁקָלֹן וְהַמִּירֹן וְצָר בָּהֶם  
שְׁתִּים עֲשָׂרָה מְזֹלוֹת בְּעוֹלָם שְׁנִים עֶשֶׂר חֲדָשִׁים  
בְּשָׁנָה שְׁנִים עֶשֶׂר מְנַהֲיָגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## מ ש נ ה ד.

שְׁתִּים עֲשָׂרָה מְזֹלוֹת בְּעוֹלָם מְלָה שׁוֹר תְּאוּמִים

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Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricornus, Aquarius and Pisces. The twelve months of the year are: Nisan, Iyar, Sivan, Tamus, Ab, Elul, Tishri, Marcheshvan, Kislev, Teves, Schevat and Adar. The twelve organs of the human body are : two hands, two feet, two kidneys, gall, small intestines, liver, gullet<sup>39</sup> or esophagus, stomach and milt.

### SECTION 5.

#### *First Part.*

FIRST DIVISION. God let the letter א predominate in speaking, crowned it, combined one with the other, and formed by them: Aries (the Ram) in the world, the month Nisan in the year, and the right foot of the human body, male and female.

### SECTION 6.

SECOND DIVISION. He let the letter ב predominate in thinking, crowned it, combined one with the other, and formed by them: Taurus (the Bull) in the world, the month Iyar in the year and the right kidney of the human body, male and female.

### SECTION 7.

THIRD DIVISION. He let the letter ג predominate in walking, crowned it, combined one with the other, and formed by them: Gemini (the Twins) in the world, the month Sivan in the year, and the left foot of the human body, male and female.

סֶרְטָן אֲרִיָּה בְּתוֹלָה מֵאֻנִּים עֲקָרָב קָשֶׁת גְּדִי דָלִי  
 דָּגִים: שְׁנַיִם עֶשֶׂר חֲדָשִׁים בְּשָׁנָה נִיסָן אֲיִיר סִיוֹן  
 תַּמּוּז אָב אֱלּוּל תִּשְׁרִי חֲשׁוֹן כֶּסֶל טֵבֶת שֶׁבַט אֲדָר:  
 שְׁנַיִם עֶשֶׂר מִנְהִיגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה שְׁתֵּי יָדַיִם  
 שְׁתֵּי רַגְלַיִם שְׁתֵּי כְּלִיּוֹת מָרָה דִּקְוִן כָּבֵד (קוֹרְקָב)  
 גִּרְגָּרֶת קֶבֶה טָחֹל:

מ ש נ ה ז.

בָּבָא א' מִהָא. הַמְלִיךְ אוֹת ה' בְּשִׁיחָה וְקִשֶׁר לוֹ  
 כֶּתֶר וְצִרְפֶּן זֶה כֹּזֶה וְצָר בָּהֶם טָלָה בְּעוֹלָם וְנִיסָן  
 בְּשָׁנָה וְרָגַל יְמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש נ ה ו.

בָּבָא ב' מִהָא. הַמְלִיךְ אוֹת ו' בְּהִרְהוּר וְקִשֶׁר לוֹ  
 כֶּתֶר וְצִרְפֶּן זֶה כֹּזֶה וְצָר בָּהֶם שׁוֹר בְּעוֹלָם וְאֲיִיר  
 בְּשָׁנָה וְכוּלְיָא יְמִנִית בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש נ ה ז.

בָּבָא ג' מִהָא. הַמְלִיךְ אוֹת ו' בְּהִלּוּךְ וְקִשֶׁר לוֹ  
 כֶּתֶר וְצִרְפֶּן זֶה כֹּזֶה וְצָר בָּהֶם הָאוּמִים בְּעוֹלָם וְסִיוֹן  
 בְּשָׁנָה וְרָגַל שְׁמַאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

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### SECTION 8.

#### *Second Part.*

FIRST DIVISION. He let the letter ך predominate in seeing, crowned it, combined one with the other, and formed by them: Cancer (the Crab) in the world, the month Tamus in the year, and the right hand of the human body, male and female.

### SECTION 9.

SECOND DIVISION. He let the letter ם predominate in hearing, crowned it, combined one with the other, and formed by them: Leo (the Lion) in the world, the month Ab in the year, and the left kidney of the human body, male and female.

### SECTION 10.

THIRD DIVISION. He let the letter ן predominate in working, crowned it, combined one with the other, and formed by them: Virgo (the Virgin) in the world, the month Elul in the year, and the left hand of the human body, male and female.

### SECTION 11.

#### *Third Part.*

FIRST DIVISION. He let the letter ץ predominate in coition, crowned it, combined one with the other, and formed by them: Libra (the Balance) in the world, the month Tishri in the year, and the gall of the human body, male and female.

### SECTION 12.

SECOND DIVISION. He let the letter ך predominate in smelling, crowned it, combined one with the other, and formed by them: Scorpio (the Scorpion) in the world, the month Marcheshvan in the year, and the small intestines of the human body, male and female.



## משנה ח.

בָּכָא א' מִן הַשְּׁנִיָּה. הַמְלִיךְ אוֹת ח' בְּרֹאִיָּה וְקָשֶׁר  
לֹא כֶּתֶר וְצֶרֶפֶן וְזֶה בָּזָה וְצָר בָּהֶם סֶרְטָן בְּעוֹלָם  
וְתַמּוּז בְּשָׁנָה יוֹד יִמִּין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## משנה ט.

בָּכָא ב' מִן הַשְּׁנִיָּה. הַמְלִיךְ אוֹרֵי ט' בְּשִׁמְיָה  
וְקָשֶׁר לֹא כֶּתֶר וְצֶרֶפֶן וְזֶה בָּזָה וְצָר בָּהֶם אֲרִיָּה בְּעוֹלָם  
וְאֵב בְּשָׁנָה וְכוּלִּיא שְׁמַאלִית בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## משנה י.

בָּכָא ג' מִן הַשְּׁנִיָּה. הַמְלִיךְ אוֹת י' בְּמַעֲשֵׂה וְקָשֶׁר  
לֹא כֶּתֶר וְצֶרֶפֶן וְזֶה בָּזָה וְצָר בָּהֶם בְּתוֹלָה בְּעוֹלָם  
וְאֵלּוּל בְּשָׁנָה יוֹד שְׁמַאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## משנה י"א.

בָּכָא א' מִן הַשְּׁלִישִׁית. הַמְלִיךְ אוֹת ל' בְּתַשְׁמִישׁ  
וְקָשֶׁר לֹא כֶּתֶר וְצֶרֶפֶן וְזֶה בָּזָה וְצָר בָּהֶם מַאֲוָנִים  
בְּעוֹלָם וְתִשְׁרִי בְּשָׁנָה וּמָרָה בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## משנה י"ב.

בָּכָא ב' מִן הַשְּׁלִישִׁית. הַמְלִיךְ אוֹת נ' בְּרִיחַ וְקָשֶׁר  
לֹא כֶּתֶר וְצֶרֶפֶן וְזֶה בָּזָה וְצָר בָּהֶם עֶקְרֵב בְּעוֹלָם  
וּמְרַחֲשׁוֹן בְּשָׁנָה יוֹדִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

## SEPHER YEZIRAH

### SECTION 13.

THIRD DIVISION. He let the letter **ד** predominate in sleep, crowned it, combined one with the other, and formed by them: Sagittarius (the Archer) in the world, the month Kislev in the year, and the stomach of the human body, male and female.

### SECTION 14.

#### *Fourth Part.*

FIRST DIVISION. He let the letter **ז** predominate in anger, crowned it, combined one with the other, and formed by them: Capricornus (the Goat) in the world, the month Teves in the year, and the liver in the human body, male and female.

### SECTION 15.

SECOND DIVISION. He let the letter **ש** predominate in swallowing, crowned it, combined one with the other, and formed by them: Aquarius (the Waterman) in the world, the month Schwat in the year, and the esophagus of the human body, male and female.

### SECTION 16.

THIRD DIVISION. He let the letter **פ** predominate in laughing, crowned it, combined one with the other, and formed by them: Pisces (the Fishes) in the world, the month Adar in the year, and the milt of the human body, male and female.

He made them as a conflict, drew them up like a wall; and set one against the other as in warfare.

בָּבֶא ג' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת ס' בְּשָׁנָה  
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפֵּן זֶה כּוֹה וְצֵר בָּהֶם קִשֶׁת בְּעוֹלָם  
וְכִסְלוֹ בְּשָׁנָה וְקִיכָה בְּנֶפֶשׁ זָכָר וְנִקְבָּה:

בָּבֶא א' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת ע' בְּרוֹגֵן  
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפֵּן זֶה כּוֹה וְצֵר בָּהֶם גְּדִי בְּעוֹלָם  
שִׁבְתָּ בְּשָׁנָה וְכִבֵּר בְּנֶפֶשׁ זָכָר וְנִקְבָּה:

בָּבֶא ב' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת צ' בְּלַעֲיטָה  
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפֵּן זֶה כּוֹה וְצֵר בָּהֶם דְּלִי בְּעוֹלָם  
וְשָׁכַט בְּשָׁנָה (וְקוֹרְקֵבֵן) וְגִרְגֵּרֶת בְּנֶפֶשׁ זָכָר וְנִקְבָּה:

בָּבֶא ג' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת ק' בְּשִׁחוּק  
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפֵּן זֶה כּוֹה וְצֵר בָּהֶם דָּגִים בְּעוֹלָם  
וְאֵדָר בְּשָׁנָה וְטָחוּל בְּנֶפֶשׁ זָכָר וְנִקְבָּה עֵשָׂאן כְּמִין  
עֲרִיכָה: סִידְרֵן כְּמִין חוֹמָה עֲרֵכֵן כְּמִין מְלַחְמָה:

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(\*) ג"א מריכה או מרינה:

## CHAPTER VI.

## SECTION 1.

These are the three mothers or the first elements, **ש"מ"א** from which emanated three progenitors; primitive air, water and fire, and from which emanated as their offspring, three progenitors and their offspring, namely: the seven planets and their hosts, and the twelve oblique points.

## SECTION 2.

To confirm this there are faithful witnesses; the world, year and man, the twelve, the Equipoise, the heptade, which God regulates like the Dragon,<sup>40</sup> (Tali) sphere and the heart.

## SECTION 3.

The first elements **ש"מ"א** are air, water and fire; the fire is above, the water below, and a breath of air establishes the balance among them. For an illustration may serve, that the fire carries the water is the phonetic character of **מ** which is mute and **ש** is hissing like fire, there is **א** among them, a breath of air which places them in equilibrium.<sup>41</sup>

## SECTION 4.

Dragon (Tali) is in the world like a king upon his throne, the sphere is in the year like a king in the empire, and the heart is in the human body like a king<sup>42</sup> in war.

## פרק ששי.

מ ש נ ה א.

אלו הם שלש אמות א"מ"ש ויצאו מהם שלשה  
אבות והם אייר ומים ואש ומאבות תולדות שלשה  
אבות ותולדותיהם ושבעה כוכבים וצבאותיהם  
ושנים עשר גבולי אלכסון:

מ ש נ ה ב.

ראיה לדבר עדים נאמנים בעולם שנה נפש  
ושנים עשר חק ושבעה ושלשה ופקדן פתלי  
וגלגל ולב:

מ ש נ ה ג.

שלש אמות א"מ"ש אייר אש ומים אש למעלה  
ומים למטה ואייר רוח חק מכריע בנפים וסימן  
לדבר האש נושא את הפנים מ' דוממת ש' שורקת  
א' אייר רוח חק מכריע בנפים:

מ ש נ ה ד.

תלי בעולם במלך על כסאו גלגל בשנה במלך  
במדינה לב בנפש במלך במלחמה:

(\*) נ"א על חומה:

## SEPHER YEZIRAH

### SECTION 5.

God has also set the one over against the other; the good against the evil, and the evil against the good; the good proceeds from the good, and the evil from the evil; the good purifies the bad, and the bad the good; the good is preserved for the good, and the evil for the bad ones.

### SECTION 6.

There are three of which every one of them stands by itself; one is in the affirmative, the other in the negative and one qualizes them.

### SECTION 7.

There are seven of which three are against three, and one places them in equilibrium. There are twelve which are all the time at war; three of them produce love, and three hatred, three are animators and three destroyers.

### SECTION 8.

The three that produce love are the heart and the ears; the three that produce hatred are the liver, the gall and the tongue; the three animators are the two nostrils and the milt; and the three destroyers are the mouth and the two openings of the body; and God, the faithful King, rules over all from His holy habitation to all eternity. He is one above three, three are above seven, seven above twelve, and all are linked together.

## משנה ה.

גם את זה לעצמת זה עשה אלהים טוב לעצמת  
 רע רע לעצמת טוב טוב מטוב רע מרע הטוב  
 מבחין את הרע והרע מבחין את הטוב טובה  
 שמורה לשוכים ורעה שמורה לרעים:

## משנה ו.

שלשה כל אחד לברו עומד אחד מוכר ואחד  
 מחייב ואחד מכריע בנתיים:

## משנה ז.

שבעה שלשה מול שלשה ואחד מכריע בנתיים  
 ושנים עשר עומדין במלחמה: שלשה אוהבים  
 שלשה שונאים שלשה מחיים ושלשה ממיתים:

## משנה ח.

שלשה אוהבים הלב והאזנים שלשה שונאים  
 הכבד המרה והלשון שלשה מחיים שני נקבי האף  
 והמחול ושלשה ממיתים שני הנקבים והפה ואל  
 מלך נאמן מושל בכלם מפועז קדשו עד עדי עד  
 אחד על גבי שלשה שלשה על גבי שבעה שבעה  
 על גבי שנים עשר וכלם אדוקים זה בזה:

## SEPHER YEZIRAH

### SECTION 9.

There<sup>43</sup> are twenty-two letters by which the I am, Yah, the Lord of hosts, Almighty and Eternal, designed, formed and created by three Sepharim, His whole world, and formed by them creatures and all those that will be formed in time to come.

### SECTION 10.

When<sup>44</sup> the patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful investigations and profound inquiries, pondered upon it and succeeded in contemplations, the Lord of the Universe appeared to him, called him his friend, made with him a covenant between the ten fingers of his hands, which is the covenant of the tongue,<sup>46</sup> and the covenant between the ten toes of his feet, which is the covenant of circumcision, and said of him: "Before I formed thee in the belly I knew thee." (Jer. I, 5.)



אִם הֵם עֲשָׂרִים וְשִׁתִּים אוֹתִיּוֹת שֶׁבֶּהֱן חֶקֶק אֱהִיָּה  
 יְהִי יְהוָה צְבָאוֹת אֵל שְׁדֵי יְהוָה אֱלֹהִים וַעֲשֵׂה מֶהֱם  
 שְׁלֹשָׁה סְפָרִים וּבְרָא מֶהֱם אֶת כָּל עוֹלָמוֹ וְצָר בָּהֶם  
 אֶת כָּל הַיָּצוֹר וְאֶת כָּל הָעֶתִיד לָצוֹר:

וּכְשֶׁהֱבִין אֲבָרְהָם אֲבִינוּ וְהָבִיט וַרְאָה וְחֶקֶק וְחָצַב  
 וַעֲלָתָה בְּדֹו נִגְלָה עָלָיו אֲדֹנָי רִבְכָּל וְקָרָא אוֹהֲבֵי  
 וְכָרַת לוֹ בְּרִית בֵּין עֶשֶׂר אֶצְבָּעוֹת יָדָיו וְהוּא בְּרִית  
 הַלְשׁוֹן וּבֵין עֶשֶׂר אֶצְבָּעוֹת רַגְלָיו וְהוּא בְּרִית הַמִּילָה  
 וְקָרָא עָלָיו בְּטָרָם אֶצְרָךְ בְּכַטָּן יִדְעָתִיךָ: \*

(\*) נ"א וְקָשַׁר עֲשָׂרִים וְשִׁתִּים אוֹתִיּוֹת בְּלִשׁוֹנוֹ וְנִגְלָה לוֹ אֶת יְסוֹד  
 מְשָׁכֵן בְּפִים דְּלִקְוֹ כְּאִשׁ רָעֵשׁן בְּרוּחַ בְּעֶרְן בְּשִׁבְעָה נְהַגְן בְּשִׁתִּים עֲשָׂרָה  
 מְעֻלוֹת:

סליק פרקא . וסליק ספר יצירה:

## NOTES.

1) Our author maintains that there is a first intelligent, self-existing, almighty, eternal ruling cause of all things, and that an everlasting entity produced nonentities by a progression of effects. The divine knowledge, he adds, differs from the human knowledge in such a degree, that it gives existence to all that is. **הַקֶּק יֵה ה' צְבָאוֹת** is a talmudical expression. (See Treatise Bava Bathra p. 73.) It seems to me, that the author not only wanted to contradict Plato's assertion that the Supreme Being had need of a plan, like the human architect, to conduct the great design, when he made the fabric of the Universe, but also the common belief that God reasons and acts by ideas like a human being. As the prophet Isaiah exclaimed: "Behold! God has no ideas like you, and his ways of acting are not like yours." (Isaiah 55, 8—9.)

2) The number thirty-two is not only the fifth power of two, and the sum of ten units and twenty-two letters, but is also the sum of the first and last letter of the Hebrew Pentateuch, namely: א 2 and ל 30, equal thirty-two. (See Kusari p. 343, translated into German by Dr. David Cassel.)

3) Paths denote powers, effects, kinds, forms, degrees or stages.

4) These Sepharim or three words of similar expression signify: first, number, calculation or idea; second, the word; third, the writing of the word. The idea, word and writing (of the word), are signs to man for a thing, and is not the thing itself, to the Creator, how ever, idea, word and writing (of the word) are the thing itself, or as some ancient Rabbis remarked: **מחשבה דבור ומעשה הכל הוא דבר אחד בהק"ב ה'**, idea, word and work are one and the same to God." There is an ideal world in the divine intellect, according to which this sensible world was made. The difference between the human and divine manner of thinking admits no comparison.

5) This means to say, that there has not been any matter or hyle existing from all eternity, containing different kinds of primitive atoms or molecules etc., as the Greek philosopher, Anaxagoras, taught, but that all things are the gradual emanations of one everlasting being. This idea is then symbolically explained in the next paragraph.

6) The design of the author is evidently to deduce the proof of the decade from the phenomena in the nature of man, who is generally considered the crown or the final cause of the terrestrial creation, and upon whom God vouchsafed two most precious gifts, namely: the articulated word, and the

religious element (spiritual purity). This passage is explained by Isaac Satanow in his Hebrew Dictionary entitled *Sephath Emeth*, p. 44, b: **הזנה הלשון הוא עט סופר לתולדות השכלים ואבר המוליד לתולדות החמריים וכל אחד הוא ברית עולם לקיים את האדם לפריטה נצחית על שתי צלעותיו המרו וצורתו האי כדאיתיה והאי כדאיתיה זה בחמרו וזה בצורתו**, the descriptive pen of all the spiritual issues, and the genital parts are the originators of the corporeal substances. Every one of them is an eternal covenant in order to preserve the human race for ever, according to its two-fold being: body and spirit. Each working after its own way, physically and spiritually.

7) Like Pythagoras, who taught that the digits inclusive number ten which are typified in Tetraktys, *Tetrapaktis* namely: 1 plus 2 plus 3 plus 4 equal 10, and which comprise the whole arithmetical system of nature, etc. Our author endeavors to show the gradual emanation of all things from God, which were completely finished in ten spheres.

8) My Hebrew reading is **והושב יוצר על מכורו**: There are various readings; therefore Postellus rendered it: "restituere figmentum in locum suum;" Rittangel, "restituere formam aeternam in throno suo;" Pistorius, "fac sedere creatorem in throno suo." The author seems to ridicule here the Gnosticians who maintained that Demiurg was the creator of man and the sensual world.

9) In God is the beginning and he is the boundary of the Universe. Compare also the Talmud treatise Chagigah p. 12.

10) Here is contradicted the system of ditheism, consisting of an eternal God, the Author of all good and of "Hyle" or "Satan," the co-eternal and co-equal principle of evil, maintaining that an all-perfect God alone is the author of all good and evil, and has in his infinite wisdom so wonderfully contrived the nature of things, that physical and moral evil may produce good, and hence contribute to carry out the great design of the Supreme Being. Compare also Chap. 6 §5.

11) As the infinite series of numbers starts from one unit, so was the whole Universe formed a unity, that centres in the Godhead.

12) The meaning is, that as the living creatures which the prophet saw in his vision were stricken with such an awe, that they could not go any further to see the divine glory, and had to return, so is the decade an eternal secret to us and we are not permitted to understand it. We find this very idea in the Pythagorean system. The disciples of Pythagoras looked upon the decade as a holy number, and swore by it and by the Tetraktys which contain the number ten.

13) See above Note I, God, idea and word are indivisible.

14) I adopted here the reading of Judah Halevi, namely: **חֶסֶק וְחֶצֶב בְּדָן** **חָדָר** with the exception of the word **חָדָר**; because it is obvious from "Yezirah," Chap. II, that the author signifies by the word "Tohu," nothing, and not something, as Judah Halevi erroneously thought. Moses Butarel and others tell us that they had before them a correct copy of "Sepher Yezirah," where it reads: **חָדָר זֶה קֵר יִרְוֹק וְכו' בָּהוּ אֱלֹהֵי אֲבִינִים מְשֻׁלְמוֹת** The same passage is mentioned in the Talmud treatise Chagigah, p. 12, a, with the addition of **שְׁמֵרָן יוֹצֵאֵין** **הַמְּשֻׁלְמוֹת בְּתוֹרֵם שְׁמֵרָן** **מִים** The word **הַמְּשֻׁלְמוֹת** is translated by Rashi, *moist*. Some say it is a compound word of **מִשְׁלַל מוֹת**; others of **פְּלִיגִי אֶלְמוֹנִי** etc. But the word is not of Semitic origin; it is, according to my opinion, borrowed from the Greek as the word **σπινθη** etc., *Πληγή flood*. **אֲבִינִים מְשֻׁלְמוֹת** flood-stones. The same word is used treatise Beza, p. 24, b, **דְּגִיִּם הַמְּשֻׁלְמוֹת** fish that are caught from out of the flood.

15) According to the author, the space and six dimensions emanated from the ether.

16) Judah Halevi in his book entitled "Kusari," p. 356, illustrates it thus: The Creator is one, and the space has in the figurative expression six dimensions. The book "Yezirah," having ascribed to the Creator some names in the spiritual language, chooses now in the human language the finest sounds which are, as it were, the spirits of the other sounds, namely: "**הִי**" and says, that when the divine will was expressed by such a sublime name, it became that which the Exalted by praise wished to call forth according to the combination of "**הִי**." Hence it follows, that the material world was created in such a way and manner which corresponds with the material, namely, by the sublime spiritual name, which corresponds with the material name, **יִהְיֶה יִהְיֶה הִי הִי וִיִּהְיֶה וִיִּהְיֶה** and out of each of them became one dimension of the world, the sphere.

17) The author shows here by the symbol of a scale and the phonetic character of the fundamental letters **שׁ מ"שׁ** that the opposite forces and the struggle which prevail in the smallest as well as in the largest circles of creation are appeased and calmed.

18) Meaning outlets, outgates of the creative power, formations.

19) The word **עֲנֵג** signifies joy, and when transposed, forming the word **נֵעַ** signifies just the contrary, trouble, plague. He means to say, that the letters of the words **עֲנֵג** and **נֵעַ** are the same, but they signify nevertheless, opposite ideas on account of transposition. Just as the sphere remains the same during the rotation on its axis in its setting and in its rising; yet it appears to us as if it had undergone a great change on account of its different position.

20) My reading is **צִרְפוֹ שְׁקָלוֹ וְהַמִּירָו:**

21) the combination of the twenty-two letters without permutation is represented in the following table:

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ב	א	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ג	א	ב	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ד	א	ב	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ה	א	ב	ג	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש
ו	א	ב	ג	ד	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
ז	א	ב	ג	ד	ה	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ח	א	ב	ג	ד	ה	ו	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
ט	א	ב	ג	ד	ה	ו	ז	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
י	א	ב	ג	ד	ה	ו	ז	ח	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
כ	א	ב	ג	ד	ה	ו	ז	ח	ט	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
ל	א	ב	ג	ד	ה	ו	ז	ח	ט	י	א	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
מ	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	א	ה	ו	ז	ח	ט	י	כ	ל	מ
נ	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	א	ה	ו	ז	ח	ט	י	כ	ל
ס	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	א	ה	ו	ז	ח	ט	י	כ
ע	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	א	ה	ו	ז	ח	ט	י
פ	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	א	ה	ו	ז	ח	ט
צ	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	א	ה	ו	ז	ח
ק	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	א	ה	ו	ז
ר	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	א	ה	ו
ש	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	א	ה
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	א

22) The number of combinations of twenty-two letters two and two without any permutation is according to the mathematical formula

$$n \cdot \frac{n-1}{2} = 22 \cdot \frac{21}{2} = 231.$$

23) The ancient philosophers maintained that if God is the first cause, and He is necessarily, He, the immediate effect of Him, as an absolute unity,

can only be again a unity. Hence from a being that is in every respect a unique being, there can only emanate one being; because would two essentially and truly different things issue conjointly from one being, they can only proceed from two different things of substance, that would consequently admit a division that is inconceivable. They then put the question, how came so many various beings into existence? Our author is therefore endeavoring to show that the whole universe emanated gradually from the spirit of the one living God.

24) The reading of Von Jo. Meyer and others is as follows: **יצר מתוהו וממש ועשה אינו ישנו והצב עמודים גדולים מאויר שאינו נתפס וזה סימן צופה ומימר עושה כל היצור ואף כל הדברים בשם אחד וסימן לדבר עשרים ושתיים חסדים בנינים וגוף אחד:** My reading according to a manuscript of Rabbi Isaac Luria, which I have preferred to all others, is thus: **יצר ממש מתוהו ועשה את אינו ישנו והצב עמודים גדולים מאויר שאינו נתפס וזה סימן אות א עם כולן וכולן עם א צופה ומימר ועשה את כל היצור ואף כל הרבוי שם אחד וסימן לדבר עשרים ושתיים חסדים בנינים א:**

25) It has been already mentioned above Chap. i, § 1, that God, his idea and his word are a unity; hence the author signifies by the letter Aleph the air from which emanated the creative speech, etc.

26) Here is meant: ethereal air, ethereal water, ethereal fire, the macrocosm, the courses of time and microcosm. Many offspring or derivations came from the latter three, as their progenitors, as it is explained afterwards in the chapter.

27) The author endeavors to show how the creative divine word became more condensed and how a new series of productions came out of three elements.

28) In ancient times coldness was considered to be a substance. [See Psalm 147, 17.]

29) Id est, made it the reigning power.

30) Namely, with the two other elements.

31) That is to say a different combination of the elements.

32) According to the opinion of the author, it may be arranged as follows:

	Aleph.	Mem.	Sheen.
World:	Air,	Earth,	Heaven or Atmosphere.
		(Inclusive of Land and Sea.)	
Man:	Breast,	Belly,	Head.
Year:	Moistness,	Coldness,	Heat.

33) The aspirating pronunciation of  $\rho$  in the Greek, was adopted by the ancient Jews in Palestine for the Hebrew letter  $\varphi$ . They pronounced it partly aspirated and partly unaspirated. [See Dr. Geiger's *Lehr-und Lesebuch der Mischnah*, p. 22, and Dr. Graetz's *Gnosticismus*, p. 117.]

## NOTES

34) According to the idea of our author, there emanated from the unity of God three ethereal elements: primitive air from the spirit, from the air, primitive water, and from the water, primitive fire or ether, out of which came other spheres of existence in the significant and highly important number, seven, from which descended smaller spheres and which produced again others. He endeavors to show how the ideal became, after numerous emanations, more condensed, palpable and concrete. The whole creation is thus contemplated as a pyramid, terminating in a point at the top with a broad basis. [See Dr. Graetz's Gnosticismus, p. 224.]

35) Compare Chapter I, Section 3, Note, 8.

36) The order of the planets (including the Sun) is stated here according to the Ptolemaic system which was in vogue even among the learned men till the middle of the fifteenth century, namely: Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn. But this arrangement is undoubtedly an interpolation of a later time, as the author of the book. "Yezirah" lived many years before Ptolemy. And indeed Prof. Jo. Friedrich Von Meyer and others of reliable authority had in their copies of "Yezirah" the following order: **חמה נוגה כוכב לבנה שבתי צדק מאדים**. Mars, Jupiter, Saturn, Moon, Mercury, Venus, Sun.

37) Philo (Allegor 1, 42,) after having called attention to the fact that the heptade is to be found in many biblical laws, in the vowels of the Greek language, in the gamut and in the organs of the human body, exclaims, similar to our author: "The whole nature exults in the heptade!"

38) The rule for permutation is as follows :  $(n-1) \cdot n \cdot 1 \times 2 \times 3 \times 4 \times 5 \times 6$   
 $7 \times 6 = 5040$ . In our edition it reads: **חמשת אלפים וארבע בתיים**. Five thousand and four houses, which is obviously a mistake, it should read: 5040 houses. **חמשת אלפים וארבעים בתיים**

39) I read **קורקובן** instead of **קורקובן** for two reasons. In the first place, the same thing is mentioned afterwards, and in the second place, it is proved by the expression **לעיסה** that the author meant **קורקובן** and not **קורקובן**.

40) Some maintain that by the expression Tali is understood the constellation Draco or Dragon, which is a very large constellation extending for a great length from East to West; beginning at the tail which lies half way between the Pointers and the Pole Star, and winding round between the Great and Little Bear by a continued succession of bright stars from 5 to 10 degrees asunder, it coils round under the feet of the Little Bear, sweeps round the pole of the ecliptic, and terminates in a trapezium formed by four conspicuous stars from 30 to 35 degrees from North Pole. Dr. Steinschneider (see Magazin fuer Literatur des Auslandes, 1845) and Dr. Cassel (in his commentary to the book entitled Kusari,) maintain that the ancient Jewish

astronomers signified by the word Tili, not the constellation Draco, but the line which joins together the two points in which the orbit of the moon intercepts the ecliptic (Dragon's head and tail). Dr. Cassel is of the opinion that our author meant here, probably the invisible, celestial or universal axis that carries the whole Universe.

41) Our author means to say that the water has a great disposition to unite itself with the caloric, thus for instance is the fire latent in steam, but the air equipoises them.

42) The meaning is, as God is the centre of the Universe, so have the macrocosm, the seasons and temperature and the microcosm, their centres receiving power from the principal centre to regulate and rule.

43) The substance of this Mishnah is mentioned in the Talmud treatise Berachoth, p. 55, a. it reads there: **אמר רב יהודה אמר רב יודע היה בצלאל לצרף אותיות שנבראו בהן שמים וארץ** "Rab jehudah stated in the name of Rab, that Bezalel understood to combine letters by which heaven and earth were created." To this the commentator Rashi adds: "as it is taught in the book Yezirah." It is undoubtedly certain that the book Yezirah, or a cosmogony as it is represented there, was known to Rab, who was a disciple of Jehudah Hanasi, during the second part of the second century. (C. E.) See treatise Berachoth, p. 55 a, where the commentator Rashi referred to the book Yezirah.

44) This whole paragraph is an interpolation of an unknown hand, as it can be easily proved.

45) I have translated according to the reading of Rabbi Judah Halevi. The reading of Rabbi Luria is as follows: **וקשר עשרים ושתיים אותיות בלשוננו וגילה לו את סודו משכן במים דלקן באש רצפן ברוח בערן בשבעה נהגין בשנים עשר מולות** "He fastened twenty-two letters on his tongue and revealed to him His mystery, He drew them by water, kindled them by fire and thundered them by the wind, He lighted them by seven, and rules them by twelve constellations." Pistor. renders it: "Tranat per aquam, accendit in igne grandine signavit in ære. Disposuit cum septem et gubernavit cum duodecim." Postellus' version is: "Attraxit eum in aqua, accendit in spiritu, inflammavit in septem aptatum cum duodecim signis." Meyer translates it: "Er zog sie mit Wasser, ziindet sie an mit Feuer, erregte sie mit Geist, verbrannte sie mit sieben, goss sie aus mit den zwöcf Gestirnen."



# GLOSSARY

## OF

## RABBINICAL WORDS.

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### א

- אַדָּק** *v.* To adhere, cohere. VI, 8.
- אַיִר** *n.* [Syriac **אֵאֵר**, Greek **ἀήρ**] Air. II, ..
- אוֹת** *n.* Sign, letter; **אוֹתוֹת יְסוֹד** fundamental letters. I, 1.
- אַיִלָּף** *adv.* **מֵבֵאן וְאֵילָף** hinc et ulterius; from now further. IV 16
- אֵלוֹ** *adj.* These. Equals the biblical **אֱלֹהֵי** VI, 1.
- אַלְכָסוֹן** *adj.* [Greek **ἀλξων**] Oblique, diagonal direction. V, 2.
- אַמְצָע** *n.* Middle. centre. I, 2.

### ב

- בוֹרֵי** *n.* Clearness, perspicuity. 1, 3. **וְהָעֵמֶד דָּכַר עַל בּוֹרֵיו**  
and put the subject in a clear point of view.
- בְּבֵא** *n.* Division. V, 5.
- בִּנְתִּים** *or* **בִּינוֹתִים** Composed of **בֵּין יְשׁוּתִים**, omitting **שׁ** between them.  
1, 1. [See Duke's *Sprache der Mischnah*, p. 68.]

### ג

- גֵּב** *n.* Back. **עַל גֵּבִי** upon the back id est, upon or above.  
VI, 8.
- גוּף** *n.* Body, substance II, 5.
- גִּלְגָּל** *n.* Circle, celestial orb, or Sphere. II, 4.

ד

דְּבַר *n.* Word. I, 8.

ה

הִרְהִיר *v.* Think, muse, meditate, reflect. I, 7.

הִרְהוּר *n.* Reflection, meditation. Y, 1.

ו

זָכוּת *n.* Innocence, purity, godliness, merit II, 1.

ח

חֻכָּה *n.* Misdeed, trespass. II, 1.

חָזַר *v.* To return, to turn one's self round. II, 5.

חֲלִילָה *n.* Rotation; from חָלַל to dance round. II, 5.

ט

טָחוּל *n.* Milt, spleen. Y, 4.

כ

כֵּן or כֵּאן *adv.* Here, there; מֵכֵן thence, from thence. IY, 16.

כּוֹכַב *n.* Star; especially the planet Mercury. IV, 7.

כֵּן *piel* כָּן *v.* Direct; מִכָּן directed, situated. I, 2.

כִּיעוּר *n.* Ugliness. IY, 3.

כֵּן or לְכֵן *adv.* So, thus. I, 7.

כָּרַע *Hiph.* חָרַיעַ *V.* To intervene in any thing, to mediate the Deace, accomodate a quarrel. II, 1.

ל

לַעֲטוֹה *n.* Eating, swallowing. V, 1.

לְפִיכָה *adv.* Composed of the words לָפִי and כָּה. According to that, therefore. IV, 15.

# GLOSSARY

## מ

- מָאָרִים** *n.* The planet Mars. IV, 7.
- מִדָּה** *n.* Measure, quality, divine attribute. I, 4.
- מִשְׁנָה** *n.* Doctrine, lesson, paragraph.
- מִלּוֹת** *n.* Constellations; especially the twelve signs of the Zodiac. V, 3. **מִלּוֹ טוֹב** a happy constellation.
- כִּמְזִין** *adv.* It is a particle like **כֵּן** as; it is added the word **כִּי** kind, denoting: as a kind of, like, as. II, 4.
- מִיָּמֵר** *v.* Chald. inf. **מִיָּמֵר** or **מִיָּמֵר** To speak, command. II, 5.
- מִשְׁלָשׁ** *n.* Substance, reality. II, 5.
- מַעֲוִיבָה** *n.* Rampart, a floor, pavement. I, 8.
- מָרָה** *n.* Gall. V, 4
- מִתְנַהֵּן** *n.* See **נִהֵן** IV, 1.

## נ

- נִהֵן** *v.* With a **ב** following after it, signifies: to make use of any thing. IV, 1.
- נִוְנָה** *n.* The planet Venus. IV, 7.
- נִעֲצָן** *v.* Chald. Stick in, fasten, conjoin, connect. I, 6.
- נִקְבֵּן** *n.* Opening. IV, 8.

## ס

- סָדַר** *v.* Arrange. V, 16.
- סִימָן** *n.* **σημεῖον** Sign, illustration. II, 4. [See Geiger's *Lesestücke der Mishnah*, p. 121.]
- סֵלִיק** *n.* Finished; the end (of a book or chapter.)

## ע

- עִרְיָבָה** *n.* Contention, rivalry. V, 6.
- שְׁתִּיד** *n.* Future. II, 2.

# SEPHER YEZIRAH

## פ

- פָּרָק** *n.* Chapter, section.  
**פָּשׁוּט** *adj.* Divested of clothes, undressed, simple. I, 8.

## צ

- צָרָק** *n.* The planet Jupiter. IV, 7.  
**צִפְיָה** *n.* Appearance. I, 5.  
**צָרַף** *v.* Refine, melt together, connect, combine. II, 2.

## ק

- קָבַע** *v.* To fix, to fasten. I, 8. II, 3.  
**קָבָה** *or* **קִיבָּה** *n.* Stomach. V, 4.  
**קִירְקָבָן** *or* **קִירְקָבִין** *n.* Stomach, V, 4.

## ר

- רְאִיָּה** *n.* Argument, evidence. V I, 2.  
**רְאִיָּה** *n.* Sight. V, I.  
**רוּיָה** *n.* Redundancy of water, moistness. III. 4.  
**רִיחַ** *v.* Smell. V, I.

## ש

- שַׁבְּתָאִי** *n.* The planet Saturn. IV, 7.  
**שִׁיחָה** *n.* Speaking. V. 1.  
**שְׁמִיעָה** *n.* Hearing. V, 1.  
**שָׁרַת** *v.* To serve. I, 8.

## ת

- תָּלִי** *n.* The constellation Draco or Dragon. V I, 2.  
**תַּשְׁמִישׁ** *n.* Coition. V, I.  
**תַּפְּשׁ** *or* **תָּפַס** *v.* To seize, to take hold of.

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