

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

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PUBLISHER'S FOREWORD

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.

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PREFACE

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.

*Thus for instance, they imagined that the name of Jehovah, יהוה is by reversing the alphabet; **מזפז** (mzpz); mem signifies the letter jod, zaddi, the letter he, and pe, the letter waw. 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 Marcossianic 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

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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

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CHAPTER I.

SECTION 1.

Yah,¹ 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-two² mysterious paths³ of wisdom by three⁴ Sepharim, namely: 1) S'for שפ"ר; 2) Sip-pur שפ"ר; and 3) Sapher שפ"ר which are in Him one and the same. They consist of a decade out of nothing⁵ and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions: 1) three אביות mothers, fundamental letters or first elements; 2) seven double; and 3) twelve simple consonants.

SECTION 2.

The decade⁶ 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 this⁷ knowledge, inquire into it and ponder on it, render it evident and lead⁸ the Creator back to His throne again.

1) See Notes commencing on Page 50.

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פרק ראשון.

מ ש נ א .

בְּשֵׁלִשִׁים וּשְׁתַּיִם נְתִיבוֹת פְּלִיאוֹת חֲכָמָה חֶקֶק
יְהוָה יְהוּה צְבָאוֹת אֱלֹהִים חַיִּים וּמְלֵךְ עוֹלָם אֵל שְׂדֵי
רְחוּם וְחַנוּן רַם וְנִשְׂא שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׂמוֹ
וּבָרָא אֶת עוֹלָמוֹ בְּשֵׁלֶשֶׁה סְפָרִים *בְּסֵפֶר וְסֵפֶר
וְסֵפֶר: עֶשֶׂר סְפִירוֹת בְּלִימָה וְעֵשְׂרִים וּשְׁתַּיִם
אוֹתוֹת יְסוֹד: שְׁלֹשׁ אַמּוֹת וְשִׁבְעַת כְּפוֹלוֹת וּשְׁתַּיִם
עֶשְׂרֵה פְּשוּטוֹת:

מ ש נ ב .

עֶשֶׂר סְפִירוֹת בְּלִימָה כְּמִסְפַּר עֶשֶׂר אֲצַבְעוֹת
חֲמֵשׁ כְּנֶגֶד חֲמֵשׁ וּבְרִית יְחִיד מְכֻנָּה בְּאֶמְצַע
כְּמִלַת הַלְשׁוֹן וּבְמִלַת הַמְּעוֹר:

מ ש נ ג .

עֶשֶׂר סְפִירוֹת בְּלִימָה עֶשֶׂר וְלֹא תִשַׁע עֶשֶׂר וְלֹא
אַחַת עֶשְׂרֵה הֵבֵן בְּחֲכָמָה וַחֲכָם בְּכִינָה כְּחוּן בְּהֵם
וַחֲקוֹר מֵהֵם וְהֶעֱמִד דָּבָר עַל בּוֹרְיוֹ וְהוֹשִׁב יוֹצֵר
עַל־מְכוּנּוֹ:

*נ"א. בספר וסופר וספור:

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SECTION 4.

The decade out of nothing has the following ten infinitudes:

- | | |
|-----------------------------------------|------------------------|
| 1) The beginning ⁹ infinite. | 6) The depth infinite. |
| 2) “ end “ | 7) “ East “ |
| 3) “ good “ | 8) “ West “ |
| 4) “ evil ¹⁰ “ | 9) “ North “ |
| 5) “ height “ | 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?¹¹

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 this¹² was the covenant made.

משנה ד.

עֶשֶׂר סְפִירוֹת בְּלִימָה מְדַתָּן עֶשֶׂר שְׂאִין לָהֶם
 סוּף עוֹמֵק רְאִשִׁית וְעוֹמֵק אַחֲרִית עוֹמֵק טוֹב וְעוֹמֵק
 רָע עוֹמֵק רוּם וְעוֹמֵק תַּחַת עוֹמֵק מוֹרַח וְעוֹמֵק
 מְעַרְב עוֹמֵק צָפוֹן וְעוֹמֵק דְרוֹם אֲדוֹן יְחִיד אֵל מְלֶכֶּה
 נְאֻמָּן מוֹשֵׁל בְּכֻלָּם מְמַעוֹן קָדְשׁוֹ עַד עַדֵי עַד:

משנה ה.

עֶשֶׂר סְפִירוֹת בְּלִימָה צְפוּיָתָן כְּמַרְאֵה הַבּוֹק
 וְרַחְבְּלוּתָן אֵין לָהֶן קֶץ דְּבָרוֹ כְּהֵן בְּרִצּוֹתָהּ וְשׁוֹב
 וְלִמְאֻמוֹ כְּסוּפָה יִרְדּוּפוֹ וְלִפְנֵי כְּסֹאֵהֶם מְשַׁתְּחוּיִם:

משנה ו.

עֶשֶׂר סְפִירוֹת בְּלִימָה נְעוּץ סוּפָן בְּתַחֲלָתָן וְתַחֲלָתָן
 בְּסוּפָן כְּשִׁלְהֶבֶת קְשׁוּרָהּ בְּנַחֲלַת שְׂאֲדוֹן יְחִיד וְאֵין
 לוֹ שְׁנֵי וְלִפְנֵי אֶחָד מֵה אֵתָה סוּפֵר:

משנה ז.

עֶשֶׂר סְפִירוֹת בְּלִימָה בְּלוּם פִּיָּה מְלַדְּבֵר וְלִבָּהּ
 מְלַהֲרֵהר וְאִם רֶץ פִּיָּה לְדַבֵּר וְלִבָּהּ לְהִרְהֵר שׁוֹב
 לְמָקוֹם שְׁלִבָּהּ נְאֻמֵר וְהַחַיּוֹת רְצוּא וְשׁוֹב וְעַל דְּבַר
 זֶה נִכְרַת בְּרִית:

(* רַבִּינֵי הָאֵין נֹאֵן ז'ל כְּתַב בְּסִפְרֵי הַקְּמִצָּה וְז'ל כְּתַב בְּעַל סִפְרֵי יִצְיָה
 כְּשִׁלְהֶבֶת שְׂרָה בְּנַחֲלַת:

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.¹³

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 Bohu¹⁴ (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.¹⁵

עָשׂוּר סְפִירוֹת בְּלִמְדָה אַחַת רוּחַ אֱלֹהִים חַיִּים
 בָּרוּךְ וּמְבֹרָךְ שְׁמוֹ שֶׁל חַי הָעוֹלָמִים קוֹל וְרוּחַ
 וְדְבוּר וְהוּא רוּחַ הַקֹּדֶשׁ: שְׁתֵּים רוּחַ מְרוּחַ חֶקֶק
 וְחֶצֶב בָּהּ עֲשָׂרִים וּשְׁתֵּים אוֹתִיּוֹת יְסוּד שְׁלֹשׁ אַמּוֹת
 וְשִׁבְעַת כְּפוֹלוֹת וּשְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת וְרוּחַ אַחַת
 מֵהֵן: שְׁלֹשׁ מַיִם מְרוּחַ חֶקֶק וְחֶצֶב בָּהֶן (עֲשָׂרִים
 וּשְׁתֵּים אוֹתִיּוֹת) תּוֹרוֹ וְכוֹהֵן רָפֵשׁ וְטִיט חֶקֶקֶן כְּמִין
 עֲרוּגָה הַצִּיבּוֹן כְּמִין חוֹמָה סְכָכִים: כְּמִין מְעֻיבָה
 (וַיִּצַק עֲלֵיהֶם שֶׁלֵּג וַגַּעֲשׂוּהָ עֶפֶר שֶׁנֶּאֱמַר כִּי לְשֶׁלֵּג
 יֵאמַר הוּא אֶרֶץ): אַרְבַּע אֵשׁ מִמַּיִם חֶקֶק וְחֶצֶב בָּהּ
 כֶּסֶף הַכְּבוֹד שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקֹּדֶשׁ וּמִלְאָכֵי
 הַשָּׁרָרָה וּמִשְׁלֵשֶׁתֶן יְסוּד מְעוֹנֵי שֶׁנֶּאֱמַר עוֹשֶׂה
 מִלְאָכָיו רוּחוֹת מְשַׁרְתָּיו אֵשׁ לוֹהֵט בִּירֵר שְׁלֵשָׁה
 אוֹתִיּוֹת מִן הַפְּשׁוּטוֹת בְּסוּד שְׁלֹשׁ אַמּוֹת אֶ"מ"שׁ
 וְקִבְעֵם בְּשִׁמוֹ הַגָּדוֹל וְחַתָּם בָּהֶם שֵׁשׁ קְצוּוֹת:

(*) נוסחא אחרינא: חֶצֶקֶן;

(†) נ"א סִיבָּקֶן;

(‡) יש הוסיפו: חַתָּם רוּחַ בְּעַד שְׁלֵשׁ:

5) He sealed¹⁶ the height and turned towards above, and sealed it with ירו

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

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 ויה

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

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

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 scale¹⁷ is the merit and in the other criminality, which are placed in equilibrium by the tongue. The three fundamental letters א"מ"ש signify, as מ is mute like the water and ש hissing like the fire, there is * among them, a breath of air which reconciles them.

SECTION 2.

The twenty-two letters which form the stamina

חֲמִשׁ חָתָם רוּם וּפְנָה לְמַעַלָּה וְחָתְמוּ ביהו
 שֵׁשׁ חָתָם תַּחַת וּפְנָה לְמַטָּה וְחָתְמוּ בהיו
 שִׁבְעַת חָתָם מְזֻרָח וּפְנָה לְפָנָיו וְחָתְמוּ בויה
 שְׁמוֹנָה חָתָם מְעָרֵב וּפְנָה לְאַחֲרָיו וְחָתְמוּ בוהי
 תְּשַׁע חָתָם דְּרוּם וּפְנָה לְיְמִינוֹ וְחָתְמוּ ביוה
 עֶשְׂרֵת חָתָם צָפוֹן וּפְנָה לְשִׁמְאֵלוֹ וְחָתְמוּ בהיו

מ ש נ ה ט .

אֵלֹהֵי עֶשְׂרֵת סְפִירוֹת בְּלִימָה אַחַת רוּחַ אֱלֹהִים
 חַיִּים רוּחַ מְרוּחַ מַיִם מְרוּחַ אֵשׁ מְמִים רוּם וְתַחַת
 מְזֻרָח וּמְעָרֵב צָפוֹן וְדְרוּם:

פ ר ק ש נ י .

מ ש נ ה א .

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד שְׁלֹשׁ אַמּוֹת וְשִׁבְעַת
 כְּפוּלוֹת וּשְׁתַּיִם עֶשְׂרֵה פְּשוּטוֹת שְׁלֹשׁ אַמּוֹת אַ"מ"ש
 יְסוּדֵן כֶּף זְכוּת וְכֶף חוֹבָה וְלִשׁוֹן חֶק מְכַרְיַע בְּנִתִּים
 שְׁלֹשׁ אַמּוֹת אַ"מ"ש מ' דּוּמְמַת ש' שׁוּרְקַת א' אֲיִיר
 רוּחַ מְכַרְיַע בְּנִתִּים:

מ ש נ ה ב .

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד חֶקְקוֹן חֶצְבָּן 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 ה ע 2) palatals, ק ג י כ 3) linguals, נ ט ל ג 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,¹⁸ 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.¹⁹

SECTION 5.

But how was it done? He combined,²⁰ 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.²¹ Hence it follows that there are two hundred and thirty-one²² formations, and that every creature and every word emanated from one name.²³

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 וְהַמִּירֹן וְצַר בָּהֶם אֶת כָּל הַיְצוּר וְאֶת כָּל
הַעֲתִיד לְצוּר :

מ ש נ ה ג .

עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד חֶקֶקֶן בְּקוֹל חֲצָבָן
בְּרוּחַ קִבְּעֵן בְּפֶה בְּחַמֵּשׁ מְקוֹמוֹת אוֹתִיּוֹת אֶהְחִיעַ
בְּגֵרוֹן גִּיכִ"ק בְּחִידָה דַּטְלַנְ"ת בְּלָשׁוֹן וְשֶׁסֶרֶץ בְּשִׁנָּיִם
בוֹמֶ"ף בְּשִׁפְתַיִם :

מ ש נ ה ד .

עֲשָׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד קִבְּעֵן בְּגִלְגֵּל כְּמִין
חוֹמָה בְּרִל"א שְׁעָרִים וְחֹזֶר הַגִּלְגָּלִים פָּנִים וְאַחֲזֹר
וְסִימָן לְדָבָר אֵין בְּשׁוֹכֵה לְמַעְלָה מַעֲנֶגֶ וְאֵין בְּרָעָה
לְמַטָּה מִנְּנַע :

מ ש נ ה ה .

בִּיצַד צֶרְפֶּן שָׁקֵלְךָ וְהַמִּירֹן אַ עִם בְּלָן וְכֵלָן עִם אַ
בַּ עִם בְּלָן וְכֵלָן עִם בַּ וְחֹזְרוֹת חֲלִילָה וְנִמְצָאוֹת
בְּרִל"א שְׁעָרִים וְנִמְצָא כָּל הַיְצוּר וְכָל הַדְּבוּר יוֹצֵא
מִשֵּׁם אֶחָד :

מ ש נ ה ו .

יְצַר מִמֶּשׁ מִתְחַדֵּוּ וְעָשָׂה אֶת אֵינוֹ יִשְׁנֵוּ וְחֲצַב
עֲמוּדִים גְּדוֹלִים מֵאֲוִיר שְׁאֵינוֹ נִתְפָּס וְזֶה סִימָן אוֹת

(*) נ"א בשם :

all the other letters, and all the other letters with Aleph (א). He²⁴ 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 Aleph²⁵ (א).

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 six²⁶ 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 וְכָלָן עִם א צוֹפָה וּמִימֵר וְעֹשֶׂה 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 .

שָׁלֹש אַמּוֹת אֱמ"ש יְסוּדָן כֶּף זְכוּת וְכַף חוֹבָה
וְלִשׁוֹן חֶק מְכַרֵּיעַ בְּנִתִּים שָׁלֹש אַמּוֹת אֱמ"ש סוּד
גְּדוֹל מוֹפְלָא וּמְכוּסָה וְחֲתוּם בְּשֵׁשׁ טַבְעוֹת וַיֵּצְאוּ
מֵהֶם אֲוִיר וּמִים וְאֵשׁ וּמֵהֶם נוֹלְדוּ אֲבוֹת וּמֵאֲבוֹת
הַוּלְדוֹת :

מ ש נ ה ב .

שָׁלֹש אַמּוֹת אֱמ"ש חֶקְקוֹן חֶצְבָן צְרָפֵן שְׁקָלָן
וְהַמִּזְרֵן וְצָר בָּהֶם שָׁלֹש אַמּוֹת אֱמ"ש בְּעוֹלָם וְשָׁלֹש
אַמּוֹת אֱמ"ש בְּשָׁנָה וְשָׁלֹש אַמּוֹת אֱמ"ש בְּנֶפֶשׁ
זָכָר וּנְקֵבָה :

מ ש נ ה ג .

שָׁלֹש אַמּוֹת אֱמ"ש בְּעוֹלָם אֲוִיר וּמִים וְאֵשׁ שָׁמַיִם
נִבְרָאוּ מֵאֵשׁ וָאָרֶץ נִבְרָאוּ מִמַּיִם וְאֲוִיר מֵרוּחַ
מְכַרֵּיעַ בְּנִתִּים :

(* ג"א וּפְמֹנֵי יוֹצְאִים אֵשׁ וּמִים וּמִתְחַלְקִים זָכָר וּנְקֵבָה שָׁלֹש אַמּוֹת
אֱמ"ש יְסוּדָן וּמֵהֶם נוֹלְדוּ אֲבוֹת שְׁמֹנֶת עָבָר וְנִבְרָא הַבַּל :

SEPHER YEZIRAH

SECTION 4.

The three mothers א"מ"ש produce in the year²⁷: heat, coldness²⁸ 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, crowned²⁹ it, combined one with the other,³⁰ 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 :א"ש"ם

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,³¹ 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.³²

מ ש נ ה ד .

שָׁלַשׁ אַמּוֹת אַ"מ"ש בְּשָׁנָה חוֹם וְקוֹר וְרוּיָה חוֹם
נִבְרָא מֵאֵשׁ קוֹר נִבְרָא מִמַּיִם וְרוּיָה מִרוּחַ מְכַרְיַע
בְּנִתִּים:

מ ש נ ה ה .

שָׁלַשׁ אַמּוֹת אַ"מ"ש בְּנֶפֶשׁ זָכָר וְנִקְבָּה רֵאשׁ וּבִטָּן
וְגוּיָה רֵאשׁ נִבְרָא מֵאֵשׁ וּבִטָּן נִבְרָא מִמַּיִם וְגוּיָה
מִרוּחַ מְכַרְיַע בְּנִתִּים:

מ ש נ ה ו .

בְּבֹא א . הַמְּלִיךָ אֹת א' בְּרוּחַ וְקִשֵּׁר לוֹ כְּתָר
וְצִרְפָּן זֶה בָּזָה וְצָר בָּהֶם אֲוִיר בְּעוֹלָם רוּיָה בְּשָׁנָה
גוּיָה בְּנֶפֶשׁ זָכָר בְּאַ"מ"ש וְנִקְבָּה בְּאַ"ש"ם:

מ ש נ ה ז .

בְּבֹא ב . הַמְּלִיךָ אֹת מ' בְּמַיִם וְקִשֵּׁר לוֹ כְּתָר
וְצִרְפָּן זֶה בָּזָה וְצָר בָּהֶם אֲרִץ בְּעוֹלָם וְקוֹר בְּשָׁנָה
וּבִטָּן בְּנֶפֶשׁ זָכָר בְּאַ"מ"ש וְנִקְבָּה בְּמ"ש"א:

מ ש נ ה ח .

בְּבֹא ג . הַמְּלִיךָ אֹת ש' בְּאֵשׁ וְקִשֵּׁר לוֹ כְּתָר
וְצִרְפָּן זֶה בָּזָה וְצָר בָּהֶם שְׁמַיִם בְּעוֹלָם וְחוֹם בְּשָׁנָה
וְרֵאשׁ בְּנֶפֶשׁ זָכָר וְנִקְבָּה:

(*) נ"א בְּמ"א"ש:

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CHAPTER IV.

SECTION 1.

The³³ seven double letters, **בגד 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.

Seven³⁴ double letters **בגד 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, **בגד כפרת** and not six, they are seven and not eight; reflect upon this

פרק רביעי.

מ ש נ ה א.

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית מִתְּנֶהְגוֹרָה בְּשֵׁתִי
לְשׁוֹנוֹת בַּיָּב גִּג דִּד כִּכ פִּפ רִיר תִּת תְּכִנִּית
רָד וְקָשָׁה גְבוֹר וְחָלָשׁ:

מ ש נ ה ב.

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית יְסוֹדֵן חֲכָמָה וְעוֹשֶׁר
וְזָרַע וְחַיִּים וּמְשֻׁלָּה שְׁלוֹם וְחַן:

מ ש נ ה ג.

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית בְּדָבוֹר וּבְתִמְרוֹהַ
הַמּוֹרֵת חֲכָמָה אֹלֶת הַמּוֹרֵת עֶשֶׂר עוֹנֵי הַמּוֹרֵת
זָרַע שְׁמָמָה הַמּוֹרֵת חַיִּים מְוֵת הַמּוֹרֵת מְשֻׁלָּה
עֲבָדוֹת הַמּוֹרֵת שְׁלוֹם מְלַחְמָה הַמּוֹרֵת חַן בִּיעוֹר:

מ ש נ ה ד.

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית מַעְלָה וּמַטָּה מוֹרַח
וּמַעְרָב צָפוֹן וְדָרוֹם וְהֵיכַל הַקֹּדֶשׁ מְכוּן בְּאֲמָצַע
וְהוּא נוֹשֵׂא אֶת כְּלֵן:

מ ש נ ה ה.

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית שְׂבָעָה וְלֹא שְׁשָׁה

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fact, inquire about it, and make it so evident, that³⁵ 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:⁸⁶ 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 שְׁמוֹנֶה בְּחוּן בָּהֶם וַחֲקוֹר בָּהֶם וְהַעֲמִיד
דָּבָר עַל בּוֹרִיו וְהוֹשִׁב יוֹצֵר עַל מְכוֹנּוֹ:

מ ש נ ה . ה .

שְׁבַע כְּפֹלֹת בְּגִ"ד בְּפָרִ"ת יִסוּד חֲקֵקוֹן חֲצָבֵן צָרְפֹן
שְׁקֵלָן וְהַמִּירָן וְצָר בָּהֶם שְׁבַעַה פּוֹכְבִים בְּעוֹלָם
שְׁבַעַה יָמִים בְּשָׁנָה שְׁבַעַה שְׁעָרִים בְּנַפְשׁ וְכָר
וַנְּקַבָּה:

מ ש נ ה . ז .

שְׁבַעַה פּוֹכְבִים בְּעוֹלָם שְׁבַתִי צָרֵק מְאָדִים חֲמֹה
נְגִה פּוֹכֵב לְבָנָה שְׁבַעַה יָמִים בְּשָׁנָה שְׁבַעַה יָמִי
הַשְּׁבוּעַ שְׁבַעַה שְׁעָרִים בְּנַפְשׁ וְכָר וַנְּקַבָּה שְׁתֵּי
עֵינַיִם שְׁתֵּי אָזְנַיִם שְׁנֵי נְקָבֵי הָאָף וְהַפֶּה:

מ ש נ ה . ח .

בְּבֹא א . הַמְּלִיקָה אוֹת ב' בְּהַכְמָה וְקָשֶׁר לוֹ כְּתָר
וְצָרְפֵן וְזֶה כּוֹה וְצָר בָּהֶם לְבָנָה בְּעוֹלָם יוֹם רֵאשׁוֹן
בְּשָׁנָה וְעֵין יָמִין בְּנַפְשׁ וְכָר וַנְּקַבָּה:

מ ש נ ה . ט .

בְּבֹא ב . הַמְּלִיקָה אוֹת ג' בְּעוֹשֶׁר וְקָשֶׁר לוֹ כְּתָר
וְצָרְפֵן וְזֶה כּוֹה וְצָר בָּהֶם מְאָדִים בְּעוֹלָם יוֹם שְׁנֵי
בְּשָׁנָה וְאֵזֶן יָמִין בְּנַפְשׁ וְכָר וַנְּקַבָּה:

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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 .

בְּכֹא ג . הַמְלִיךְ אֹת ד' בְּרוּעַ וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה כְּוָה וְצָר בָּהֶם חֲמָה בְּעוֹלָם יוֹם שְׁלִישִׁי
בְּשָׁנָה וּנְחִיר יְמִין בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י"א .

בְּכֹא ד . הַמְלִיךְ אֹת כ' בְּתַיִם וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה כְּוָה וְצָר בָּהֶם נֹגֵה בְּעוֹזָם יוֹם רְבִיעִי
בְּשָׁנָה וְעֵין שְׁמַאל בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י"ב .

בְּכֹא ה . הַמְלִיךְ אֹת פ' בְּמִשְׁלָה וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה כְּוָה וְצָר בָּהֶם כּוֹכַב בְּעוֹלָם יוֹם חֲמִישִׁי
בְּשָׁנָה וְאֶזֶן שְׁמַאל בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י"ג .

בְּכֹא ו . הַמְלִיךְ אֹת ר' בְּשָׁלוֹם וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה כְּוָה וְצָר בָּהֶם שְׁבָתִי בְּעוֹלָם יוֹם שֵׁשִׁי
בְּשָׁנָה וּנְחִיר שְׁמַאל בְּנִפְשׁ זָכָר וּנְקֵבָה :

מ ש כ ה י"ד .

בְּכֹא ז . הַמְלִיךְ אֹת ת' בְּחַן וְקָשֶׁר לוֹ כְּתָר
וְצִרְפָּן זֶה כְּוָה וְצָר בָּהֶם צָדֵק בְּעוֹלָם יוֹם שַׁבָּת
בְּשָׁנָה וּפֶה בְּנִפְשׁ זָכָר וּנְקֵבָה :

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SECTION 15.

By the seven double consonants, **בְּנֵי כְפֹרֶת** were also designed seven worlds (*atōves*), 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.³⁷ (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 forty³⁸ houses. From thence further go and reckon what the mouth cannot express and the ear cannot hear.

CHAPTER V.

SECTION 1.

The twelve simple letters **הִדְיוּ חִטִּי לִינִים עִצִּים** symbolize, as it were, the organs of speaking, think-

שֶׁבַע כְּפוֹלוֹת בְּגֵ"ד כְּפָרֹת שְׂבָהָן נְחֻקְקִין שְׂבָעָה
 עוֹלָמוֹת שְׂבָעָה רְקִיעֵין שְׂבָעָה אֲרָצוֹת שְׂבָעָה יָמִים
 שְׂבָעָה נְהָרוֹת שְׂבָעָה מְדָבְרוֹת שְׂבָעָה יָמִים שְׂבָעָה
 שְׂבוּעוֹת שְׂבָעָה שָׁנִים שְׂבָעָה שְׁמִיטִין שְׂבָעָה יוֹבְלוֹת
 לְפִיכָךְ חִבַּב אֶת הַשְּׂבִיעִיּוֹת תַּחַת כָּל הַשָּׁמַיִם :

שְׁתֵּי אַבְנִים בּוֹנוֹת שְׁנֵי בָּתִּים שְׁלֹשׁ אַבְנִים
 בּוֹנוֹת שֵׁשׁ בָּתִּים אַרְבַּע אַבְנִים בּוֹנוֹת אַרְבָּעָה
 וְעֶשְׂרִים בָּתִּים חֲמֵשׁ אַבְנִים בּוֹנוֹת מֵאָה וְעֶשְׂרִים
 בָּתִּים שֵׁשׁ אַבְנִים בּוֹנוֹת שֶׁבַע מֵאוֹת וְעֶשְׂרִים
 בָּתִּים שְׂבַע אַבְנִים בּוֹנוֹת חֲמִשָּׁתַּיִם אֶלְפִים
 (וְאַרְבַּעַם) בָּתִּים מִכָּאן וְאֵילֶךְ צֵא וְחָשׁוּב
 מִדֵּי שְׁאִין הַפֶּה יִכְלָה לְדַבֵּר וְאִין הָאֶזֶן יִכְלָה
 לְשִׁמּוֹעַ :

פ ר ק ח מ י ש י •

שְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת הָרִז חֲמִי לְנִ"ס עֲצִ"ק

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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,

יִסוֹדֵן שְׂיִחָהּ הַרְהוֹר הַלּוֹךְ רְאִיָּה שְׂמִיעָה מְעֵשָׂה
תְּשִׁמֵּשׁ רֵיחַ שִׁינָה רוֹגֵן לְעִטָּה שְׁחוֹק:

מ ש נ ה ב .

שְׁתִּים עֲשָׂרָה פְּשׁוּטוֹת הוּזוּ חֲמִי לנ"ס עצ"ק
יִסוֹדֵן שְׁנַיִם עֶשֶׂר גְּבוּלֵי אֶלְכָסוֹן גְּבוּל מוֹרְחִיר
רוֹמִית גְּבוּל מוֹרְחִית צְפוֹנִית גְּבוּל מוֹרְחִית תְּחָתִית
גְּבוּל דְּרוֹמִית רוֹמִית גְּבוּל דְּרוֹמִית מוֹרְחִית גְּבוּל
דְּרוֹמִית תְּחָתִית גְּבוּל מְעַרְבִית רוֹמִית גְּבוּל
מְעַרְבִית דְּרוֹמִית גְּבוּל מְעַרְבִית תְּחָתִית גְּבוּל
צְפוֹנִית רוֹמִית גְּבוּל צְפוֹנִית מְעַרְבִית גְּבוּל צְפוֹנִית
תְּחָתִית וּמְתַרְחֵבִין וְהוֹלְכִין עַד עַדִּי עַד וְהֵן וְהֵן
גְּבוּלוֹת עוֹלָם:

מ ש נ ה ג .

שְׁתִּים עֲשָׂרָה פְּשׁוּטוֹת הוּזוּ חֲמִי לנ"ס עצ"ק
יִסוֹדֵן חֲקָקוֹן חֲצָבֵן צָרְפֵן שְׁקָלֵן וְהַמִּירֵן וְצָר בָּהֶם
שְׁתִּים עֲשָׂרָה מְזֻלוֹת בְּעוֹלָם שְׁנַיִם עֶשֶׂר חֲדָשִׁים
בְּשָׁנָה שְׁנַיִם עֶשֶׂר מְנַהֲיָיִם בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש נ ה ד .

שְׁתִּים עֲשָׂרָה מְזֻלוֹת 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, gullet³⁹ or esophagus, stomach and milt.

SECTION 5.

First Part.

FIRST DIVISION. God let the letter ך 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 ם 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 ן 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 מֵאֲוָנִים עֶקֶב קָשֶׁת גְּדֵי דְלִי
 דָּגִים: שְׁנַיִם עֶשֶׂר חֲדָשִׁים בְּשָׁנָה נִסָּן אֲיִיר סִיוֵן
 תַּמּוּז אָב אֱלוּל תְּשֵׁרִי חֲשׁוֹן כִּסְלוֹ טֵבֵת שְׁבַט אֲדָר:
 שְׁנַיִם עֶשֶׂר מְנַהֲיָגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה שְׁתֵּי יָדַיִם
 שְׁתֵּי רַגְלָיִם שְׁתֵּי כְּלָיוֹת מָרָה דִּקְוֵן כָּבֵד (קוֹרְקָבוֹ)
 גְּרֵגֶרֶת קֶבֶה טָחוּל:

מ ש כ ה ה .

בְּכֹא א' מִהָא. הַמְּלִיךָ אוֹת ה' בְּשִׁיחָה וְקִשֶׁר לוֹ
 כְּתָר וְצָרְפֵן זֶה כּוֹה וְצָר בָּהֶם טָלָה בְּעוֹלָם וְנִסָּן
 בְּשָׁנָה וְרָגַל יְמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש כ ה ו .

בְּכֹא ב' מִהָא. הַמְּלִיךָ אוֹת ו' בְּהִרְהוּר וְקִשֶׁר לוֹ
 כְּתָר וְצָרְפֵן זֶה כּוֹה וְצָר בָּהֶם שׁוֹר בְּעוֹלָם וְאֲיִיר
 בְּשָׁנָה וְכוּלְיָא יְמִנִית בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

מ ש כ ה ז .

בְּכֹא ג' מִהָא. הַמְּלִיךָ אוֹת ו' בְּהִלּוּךְ וְקִשֶׁר לוֹ
 כְּתָר וְצָרְפֵן זֶה כּוֹה וְצָר בָּהֶם הָאוּמִים בְּעוֹלָם וְסִיוֵן
 בְּשָׁנָה וְרָגַל שְׂמַאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

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SECTION 8.

Second Part.

FIRST DIVISION. He let the letter ן 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 ם 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 ם 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 ם 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.

בְּכַא א' מִן הַשְּׁנֵיָהּ. הַמְּלִיךְ אוֹת ח' בְּרֵאִיָּה וְקִשֶׁר
 לוֹ כֶּתֶר וְצֶרְפֶן זֶה בֹּהַ וְצֶר בָּהֶם סֶרְטָן בְּעוֹלָם
 וְתַמוּז בְּשָׁנָה וַיֵּד יְמִין בְּנַפְשׁ זָכַר וּנְקֵבָה:

משנה ט.

בְּכַא ב' מִן הַשְּׁנֵיָהּ. הַמְּלִיךְ אוֹרֵט ט' בְּשִׁמְיָעָה
 וְקִשֶׁר לוֹ כֶּתֶר וְצֶרְפֶן זֶה בֹּהַ וְצֶר בָּהֶם אַרְיָה בְּעוֹלָם
 וְאָב בְּשָׁנָה וְכוֹלִיא שְׁמַאֲלִית בְּנַפְשׁ זָכַר וּנְקֵבָה:

משנה י.

בְּכַא ג' מִן הַשְּׁנֵיָהּ. הַמְּלִיךְ אוֹת י' בְּמַעֲשֵׂה וְקִשֶׁר
 לוֹ כֶּתֶר וְצֶרְפֶן זֶה בֹּהַ וְצֶר בָּהֶם בְּתוֹלָה בְּעוֹלָם
 וְאֵלּוּל בְּשָׁנָה וַיֵּד שְׁמַאֲל בְּנַפְשׁ זָכַר וּנְקֵבָה:

משנה י"א.

בְּכַא א' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת ל' בְּתַשְׁמִישׁ
 וְקִשֶׁר לוֹ כֶּתֶר וְצֶרְפֶן זֶה בֹּהַ וְצֶר בָּהֶם מַאֲוִנִים
 בְּעוֹלָם וְתִשְׁרִי בְּשָׁנָה וּמְרָה בְּנַפְשׁ זָכַר וּנְקֵבָה:

משנה י"ב.

בְּכַא ב' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת נ' בְּרִיחַ וְקִשֶׁר
 לוֹ כֶּתֶר וְצֶרְפֶן זֶה בֹּהַ וְצֶר בָּהֶם עֶקְרֵב בְּעוֹלָם
 וּמְרַחֲשׁוֹן בְּשָׁנָה וְדִקִּין בְּנַפְשׁ זָכַר וּנְקֵבָה:

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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.

בְּבֹא ג' מִן הַשְּׁלִישִׁית . הַמְּלִיךְ אוֹת ס' בְּשָׁנָה
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפָּן זֶה כּוֹה וְצָר בָּהֶם קָשֶׁת בְּעוֹלָם
וְכִסְלוֹ בְּשָׁנָה וְקִיבָה בְּנֶפֶשׁ זָכָר וְנִקְבָּה :

בְּבֹא א' מִן הָרְבִיעִית . הַמְּלִיךְ אוֹת ע' בְּרוֹגֵן
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפָּן זֶה כּוֹה וְצָר בָּהֶם גְּדֵי בְּעוֹלָם
טַבַּת בְּשָׁנָה וְכִבֵּר בְּנֶפֶשׁ זָכָר וְנִקְבָּה :

בְּבֹא ב' מִן הָרְבִיעִית . הַמְּלִיךְ אוֹת צ' בְּלַעֲיֹתָה
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפָּן זֶה כּוֹה וְצָר בָּהֶם דְּלִי בְּעוֹלָם
וְשָׁכַט בְּשָׁנָה (וְקוֹרְקָבֵן) וְגִרְגָּרֶת בְּנֶפֶשׁ זָכָר וְנִקְבָּה :

בְּבֹא ג' מִן הָרְבִיעִית . הַמְּלִיךְ אוֹת ק' בְּשָׁחוֹק
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפָּן זֶה כּוֹה וְצָר בָּהֶם דְּגִים בְּעוֹלָם
וְאֶדְר בְּשָׁנָה וְטַחֹל בְּנֶפֶשׁ זָכָר וְנִקְבָּה עֵשָׂאן כְּמִין
עֲרִיבָהי סִידְרָן כְּמִין חוֹמָה עֲרָכָן כְּמִין מְלַחְמָה :

(*) ג"א מריבה 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,⁴⁰ (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.⁴¹

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 king⁴² in war.

פ ר ק ש ש י .

מ ש נ ה א .

אֵלוֹ הֵם שְׁלֹשׁ אַמּוֹת אַ"מ מִ"שׁ וַיֵּצְאוּ מֵהֶם שְׁלֹשָׁה
אַבּוֹת וְהֵם אַוִיר וּמִים וְאֵשׁ וּמֵאֲבוֹת הַתּוֹלְדוֹת שְׁלֹשָׁה
אַבּוֹת וְתוֹלְדוֹתֵיהֶם וְשִׁבְעָה כּוֹכָבִים וְצִבְאוֹתֵיהֶם
וְשָׁנִים עֶשְׂרֵת גְּבוּלֵי אֱלֹכֶסוֹן:

מ ש נ ה ב .

רְאִיָּה לְדַבֵּר עֲדִים גְּאֻמָּנִים בְּעוֹלָם שָׁנָה גִּפְשׁ
וְשָׁנִים עֶשְׂרֵת חֶק וְשִׁבְעָה וְשִׁלְשָׁה וּפְקָדוֹן כְּתוּבֵי
וְגִלְגָּל וְלֵב:

מ ש נ ה ג .

שְׁלֹשׁ אַמּוֹת אַ"מ מִ"שׁ אַוִיר אֵשׁ וּמִים אֵשׁ לְמַעַלָּה
וּמִים לְמַטָּה וְאַוִיר רוּחַ חֶק מְכַרְיַע בְּנִתִּים וְסִימָן
לְדַבֵּר הָאֵשׁ נוֹשֵׂא אֶת הַפִּיִּם מִ'דוֹמָמַת שׁ' שׁוֹרְקַת
א' אַוִיר רוּחַ חֶק מְכַרְיַע בְּנִתִּים:

מ ש נ ה ד .

תְּלִי בְּעוֹלָם כְּמִלְכָּה עַל כְּסֹאוֹ גִלְגָּל בְּשָׁנָה כְּמִלְכָּה
כְּמַדִּינָה לֵב בְּנִפְשׁ כְּמִלְכָּה כְּמִלְחָמָה:

(*) נ"א על חומה:

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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.

מ ש נ ה ה .

גַּם אֶת זֶה לַעֲמֹת זֶה עָשָׂה אֱלֹהִים טוֹב לַעֲמֹת
 רָע רָע לַעֲמֹת טוֹב טוֹב מִטוֹב רָע מִרָע הַטוֹב
 מִכַּחֲזִין אֶת הָרַע וְהָרַע מִכַּחֲזִין אֶת הַטוֹב טוֹב
 שְׂמֹרָה לַטּוֹבִים וְרָעָה שְׂמֹרָה לָרָעִים:

מ ש נ ה ו .

שְׁלֹשָׁה כָּל אֶחָד לְבָרוֹ עוֹמֵד אֶחָד מְזַכֵּר וְאֶחָד
 מְחַיֵּב וְאֶחָד מְכַרֵּעַ בְּנִתּוֹם:

מ ש נ ה ז .

שְׂבָעָה שְׁלֹשָׁה מוֹל שְׁלֹשָׁה וְאֶחָד מְכַרֵּעַ בְּנִתּוֹם
 וְשְׁנַיִם עָשָׂר עוֹמְדִין בְּמִלְחָמָה: שְׁלֹשָׁה אוֹהֲבִים
 שְׁלֹשָׁה שׁוֹנְאִים שְׁלֹשָׁה מְחַיִּים וְשְׁלֹשָׁה מְמִיתִים:

מ ש נ ה ח .

שְׁלֹשָׁה אוֹהֲבִים הַלֵּב וְהָאָזְנוֹת שְׁלֹשָׁה שׁוֹנְאִים
 הַכֶּבֶד הַמָּוֶה וְהַלְשׁוֹן שְׁלֹשָׁה מְחַיִּים שְׁנֵי נֶקְבֵי הָאֵף
 וְהַטְּחוֹל וְשְׁלֹשָׁה מְמִיתִים שְׁנֵי הַנְּקָבִים וְהַפֶּה וְאֵל
 מְלֶךְ נֶאֱמָן מוֹשֵׁל בְּכֹלם מִמְּעוֹן קָדְשׁוֹ עַד עַדֵי עַד
 אֶחָד עַל גְּבִי שְׁלֹשָׁה שְׁלֹשָׁה עַל גְּבֵי שְׂבָעָה שְׂבָעָה
 עַל גְּבֵי שְׁנַיִם עָשָׂר וְכֹלם אֲדוֹקִים זֶה כּוֹה:

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SECTION 9.

There⁴³ 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.

When⁴⁴ 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,⁴⁶ 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.)

או הם עשרים ושתיים אותיות שבהן חקק אלהיה
 יה יהוה צבאות אל שדי יהוה אלהים ועשה מהם
 שלשה ספרים וברא מהם את כל עולמו וצר בהם
 את כל היצור ואת כל העתיד לצור:

וכלשהבין אברהם אבינו והביט וראה וחקק וחצב
 ועלתה בידו נגלה עליו ארון הכול וקראו אוהבי
 וכרת לו ברית בין עשר אצבעות ידיו והוא ברית
 הלשון ובין עשר אצבעות רגליו והוא ברית המילה
 וקרא עליו בטרם אצרקה בכטן ידעתיקה:

(*) נ"א וקשר עשרים ושתיים אותיות בלשנונו ונגלה לו את יסודן
 משכן בפנים ולקחו כאש רעשן כרות בערן בשבעה נהגן בשתיים עשרה
 מילות:

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. **הַקֶּס יִהְיֶה 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: **מַחֲשַׁבָּה דְּבוֹר וּמַעֲשֵׂה הַכֹּל הוּא דְּבַר אֶתֶר בַּחֶסֶד 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 *Septhath Emeth*, p. 44, b: **הזנה הלשון הוא עט סופר לתולדות השכלים ואבר המוליד לתולדות החמריים וכל אחד הוא ברית עולם לקיים את האדם לפליטה 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: "restitu figmentum in locum suum;" Rittangel, "restitu form atorem 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.

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14) I adopted here the reading of Judah Halevi, namely: **חֶקֶס וְחֶצֶב בְּדָךְ** **בהו רפש וטיט וגו**, with the exception of the word **תהו**; 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: **תהו זה קו ירוק וכו' בהו אלו אבנים** **המסוקעות בתהום שמרן יוצאין** **מפולמות** **מים**. The same passage is mentioned in the Talmud treatise Chagigah, p. 12, a, with the addition of **המפולמות** **מפולמות**. The word **המפולמות** is translated by Rashi, *moist*. Some say it is a compound word of **מפול מות**; others of **מפול מורי**, etc. But the word is not of Semitic origin; it is, according to my opinion, borrowed from the Greek as the word **σπινθη** etc., *Πυρρηνή flood*. **אבנים מפלמות** flood-stones. The same word is used treatise Beza, p. 24, b, **דגים המפולמין**, 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: "**הרי**" 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 "**הרי**." 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, **יהרי ירהי הריי הריי ויהי ויהי**, 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 **א"מ"ש** 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 **ענג** signifies joy, and when transposed, forming the word **נגע** it signifies just the contrary, trouble, plague. He means to say, that the letters of the words **ענג** and **נגע** 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.

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 מתורה ומש ועשה אינו ישנו והצב עמודים גדולים מאויר שאינו נתפס וזה סימן צופה ומימר עושה כל היצור ואת כל הדברים בשם אחד וסימן לדבר עשרים ושתיים בנינים וגוף אחד:** My reading according to a manuscript of Rabbi Isaac Luria, which I have preferred to all others, is thus: **יצר ממש מתורה 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 ואת כל הרבוב שם אחד וסימן לדבר עשרים ושתיים חסצים בגוף 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 ρ in the Greek, was adopted by the ancient Jews in Palestine for the Hebrew letter ר . 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 שבתאי 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 : $(n-1) \cdot n \cdot 1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 = 5040$. In our edition it reads: **חמשת אלפים וארבעתים**. Five thousand and four houses, which is obviously a mistake, it should read: 5040 houses. **חמשת אלפים וארבעים בתים**.

39) I read **גרגרת** 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 **לעיטת** that the author meant **גרגרת** 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. Steinsneider (see Magazin fuer Literatur des Auslandes, 1845) and Dr. Cassel (in his commentary to the book entitled Kusari,) maintain that the ancient Jewish

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astronomers signified by the word Tali, 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 Jehud ah 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 בלשונו וגילה לו את סודו משכן במים דלקן באש רעשן 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.

א

- אָדָק** *v.* To adhere, cohere. VI, 8.
- אָר** *n.* [Syriac **אאר**, Greek *ἀήρ*] Air. II, ..
- אוֹת** *n.* Sign, letter; **אוֹתוֹת יְסוּד** fundamental letters. I, 1.
- אֵילָף** *adv.* **מִכַּאן וְאֵילָף** hinc et ulterius; from now further. IV 16
- אֵלוֹ** *adj.* These. Equals the biblical **אֱלֹהִים** VI, 1.
- אֵלְכָסוֹן** *adj.* [Greek *λῶξον*] Oblique, diagonal direction. V, 2.
- אֶמְצָע** *n.* Middle. centre. I, 2.

ב

- בִּירֵי** *n.* Clearness, perspicuity. 1, 3. **וְהָעֵמֶד דָּבָר עַל בִּירֵי** and put the subject in a clear point of view.
- בִּבְאֵ** *n.* Division. V, 5.
- בִּינֹתִים** *or* **בִּנְתִּים** Composed of **בֵּין שְׁתֵּים**, omitting **שׁ** between them. 1, 1. [See Duke's *Sprache der Mischnah*, p. 68.]

ג

- גַּב** *n.* Back. **עַל גַּבֵּי** 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.

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ד

דָּבָר *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

חֹזֶקֶת *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

כָּאן or כֵּאן *adv.* Here, there; מֵכָּאן thence, from thence. IY, 16.

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

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

כִּיעוּר *n.* Ugliness. IY, 3.

כֵּן or לְכֵן *adv.* So, thus. I, 7.

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

ל

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

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

GLOSSARY

מ

- מֵאָרִיִּם** *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.
- כְּמִין** *adv.* It is a particle like **כֵּן** as; it is added the word **מִין** kind, denoting: as a kind of, like, as. II, 4.
- מִיָּמֵר** *v.* Chald. inf. **מֵאֵמֵר** or **מִמֵּר**. To speak, command. II, 5.
- מִמְּשֵׁ** *n.* Substance, reality. II, 5.
- מַעֲוִיבָה** *n.* Rampart, a floor, pavement. I, 8.
- מָרָה** *n.* Gall. V, 4
- מִתְנַהֵּן** *n.* See **נְהֵן** IV, 1.

נ

- נְהֵן** *v.* With a **ב** following after it, signifies: to make use of any thing. IV, 1.
- נֹוֹהָ** *n.* The planet Venus. IV, 7.
- נַעֲץ** *v.* Chald. Stick in, fasten, conjoin, connect. I, 6.
- נָקַב** *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.]
- סָלִיק** *n.* Finished; the end (of a book or chapter.)

ע

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

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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

- קָכַע** *v.* To fix, to fasten. I, 8. II, 3.
קָבָה *or* **קִיבָה** *n.* Stomach. V, 4.
קוֹרְקָבֹן *or* **קִרְקָבֹן** *n.* Stomach, V, 4.

ר

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

ש

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

ת

- תְּלִי** *n.* The constellation Draco or Dragon. V I, 2.
תְּשֻׁמִּישׁ *n.* Coition. V, I.
תַּפְּסַח *or* **תַּפְּסַח** *v.* To seize, to take hold of.

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