

Sepher Yezirah

A Book on Creation

Isidor Kalisch, Translator

Rosicrucian Classics Series

ספר יצירה

SEPHER 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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Scriptures,” “Tone des Morgenlandes,” Translator of “Nathan the
Wise” from the German, etc., etc., etc.

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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.

Modem 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

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, יְהוָה is by reversing the alphabet; פָּזַדְמָן (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 α'φωνα, eight half vowels ημιφωνα, and seven vowels φωνηντα, 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 Wolfi 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,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 שְׁפָרָה; 2) Sippur שִׁפּוּר; and 3) Sapher שְׁפָרָה 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 מֵתָאָה 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.

סִפְרֵ יְצִירָה

פרק ראשון.

מ שנה א.

בשלשים ושמיטים נקבעות פליאות חכמה חקק
יה יהוה צבאות אליהם חיים ומלך עולם אל שמי
ברחוב ותנין רם ונשא שוכן עד מרים וקדוש שמו
וכרא את עולם כשלשה ספרים * בספר וספר
וספר: עשר ספריות בלילה ועשרים ושמיטים
אותיות יסוד: שלוש אמות ושבע כפולות ושמיטים
עשירה פשוטות:

מ שנה ב.

עשר ספריות בלילה כמספר עשר אותיות
חמש כנוגר חמיש וכריית יהור מכינה באנטיע
כמלת הלשון ובמלת המעוור:

מ שנה ג.

עשר ספריות בלילה עשר ולא תשע עשר ולא
את עשרה הבן בחקמה וחכם בכינה בחון בכם
ונקור מהם והעمر דבר על בורי ורזץ יוצר
על-מוכנו:

*ג"א. בספר יסoper וספר יסoper:

SEPHER YEZIRAH

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.

מ שנה ד.

עשרה ספירות בלילה מתקון עשר שאין להם סוף עומק ראות ועומק אתרית עומק טוב ועומק רע עומק רום ועומק פחרת עומק מירח ועומק מערב עומק צפון ועומק דרום ארון יהוד אל מלך גאנן מושל בכלם ממון קדרשו עד ערי ערד:

מ שנה ח.

עשרה ספירות בלילה צפיתן במראה הבהיר והכליתן אין להן קץ דברו בהן ברצוא לשוב ולמאקרו בסופה ירדפו ולפני כסאו הם משפטים:

מ שנה ר.

עשרה ספירות בלילה נערין סופן בחתלהן וחתלהן בסופן בשלחה קשורה בנחלת שארון יהוד ואין לו שני לפני אחד מה אלה סופר:

מ שנה ז.

עשרה ספירות בלילה כלום פיך מלכבר ולכה מלכברה ואם רין פיך לדבר ולכה להרהר שוכן מקום שלפה נאמר והחיות רצוא לשוב ועל דבר זה גברת ברית:

* ריבינו האני נאון ויל כתוב בספר הקטינה חול בחתב בעל ספר יצירה בשלחה קשורה בנחלת:

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: **בָּשָׂרָה** 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

עשרה ספירות בילימה אתה רוח אלוהים חיים
 ברוך ומכורך שמו של טה העולמים קול ורומ
 ורבור והוא רוח הקודש: ששים רוח מרות חקק
 וחזב בה עשרים ושתיים אותיות יסוד שלוש אמות
 ושבע כפולות ושתיים עשרה פשוטות ורוח אתה
 מהן: שלוש מים מרות חקק וחזב בהן (עשרים
 ושתיים אותיות) הוה וכוז רפס וטיט הקון במין
 ערוגה האיקן^{*)} במין חומה סככים: במין מעייבה
 ויצק עליהם שלג ונעשה עפר שנאמר כי לשלג
 יאמר הוה ארץ^{†)}: ארבע אש ממים חקק וחזב בה
 בסא הכבוד שרפאים ואופנים ותיות הקודש ומלאכי
 השרת ומשלשתן יסד מעונן שנאמר עשה
 מלאקו רוחות משרתו אש לוחת בירר שלשה
 אותיות מן הפשוטות בסוד שלוש אמות אמ"ש
 וכןם בשם הנROLL וחתם בהם שיש קצונות:

^{*)} נוטחא אחרינו: חצנו:

^{†)} נ"א סיבון:

^{‡)} לש הוסיף: חתום רוח בערך שלוש:

- 5) He sealed¹⁶ the height and turned towards above, and sealed it with שׁוֹרֶשׁ
- 6) He sealed the depth, turned towards below and sealed it with שׁוֹרֶשׁ
- 7) He sealed the east and turned forward, and sealed it with שׁוֹרֶשׁ
- 8) He sealed the west and turned backward, and sealed it with שׁוֹרֶשׁ
- 9) He sealed the south and turned to the right and sealed it with שׁוֹרֶשׁ
- 10) He sealed the north and turned to the left and sealed it with שׁוֹרֶשׁ

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 שׁוֹרֶשׁ נָשׁ וְ 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 שׁוֹרֶשׁ נָשׁ וְ signify, as נָשׁ is mute like the water and וְ 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

חַמֵּשׁ חָפֶם רֹום וּפְנֵה לְמַעַלָּה וְחַתְמָוּ
כִּיהוּ שִׁשׁ חָפֶם פָּתָח וּפְנֵה לְמַטָּה וְחַתְמָוּ
בִּיוּחַ שְׁבַע חָפֶם מִזְרָח וּפְנֵה לְפָנָיו וְחַתְמָוּ
בִּיוּחַ שְׁמוֹנָה חָפֶם מַעֲרָב וּפְנֵה לְאַתְרָיו וְחַתְמָוּ
בִּיוּחַ תְּשִׁיעַ חָפֶם דָּרוּם וּפְנֵה לִימִינָנוּ וְחַתְמָוּ
בִּיהוּ עֲשָׂרָה חָפֶם צָפֹן וּפְנֵה לְשָׂמָאלָוּ וְחַתְמָוּ

מְשִׁנְהָה ט.

אַלְוּ עֲשָׂרָה סְפִירֹות בְּלִיכָּה אַחַת רֹום אֱלֹהִים
תְּיִם רֹום מְרוּחַ מִים מְרוּחַ אֲשֶׁר מִפְנִים רֹום וּפָתָח
מִזְרָח וּמַעֲרָב צָפֹן וּדָרוּם:

סְפִירָה שְׁנִיָּה.

מְשִׁנְהָה א.

עֲשָׂרָים וָשְׁפִים אֹתוֹיות יִסּוּד שְׁלַשׁ אַמּוֹת וְשְׁבַע
בְּפֻולּות וָשְׁפִים עֲשָׂרָה פְּשׁוֹטוֹת שְׁלַשׁ אַמּוֹת אֶמְ"שׁ
יִסּוּדָן בְּקָפָן וְכָותָן בְּקָפָן חֹכָה וְלְשׁוֹן חַק מִכְרִיעַ בְּגַנְתִּים
שְׁלַשׁ אַמּוֹת אֶמְ"שׁ מִדּוֹמָתָה שֶׁ שְׁוּרְקָת אֶאָיר
רֹום מִכְרִיעַ בְּגַנְתִּים:

מְשִׁנְהָה ב.

עֲשָׂרָים וָשְׁפִים אֹתוֹיות יִסּוּד חַקָּנוּ חַצְקָן צְרָפָן

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, עַהַהַהָאַ 2) palatals, קְבִּיבְקִ 3) linguals, נְטִלְנֵתְהַ 4) dentals, צְבִּצְבְּרַןְ 5) labials, בְּוֹבְבַּחַ

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, בְּבְבַּבְּ. 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 בְּ with all the other letters in succession, and all the others again with בְּ; בְּ with all, and all again with בְּ; 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 בְּ with

**שְׁקָלוֹן וַהֲמִירָן וְאֶרְךְּ פָּהָם אֵת כָּל הַיְצָוָר וְאֵת כָּל
הַעֲתָיד לְצֹר:**

מ ש כ ה ג.

עֲשָׂרִים וָשְׁפָטִים אֲוֹתִיוֹת יִסּוֹד חַקָּקָן בְּקוֹל חָצְבָּן
בְּרוּתָה קָכְבָּעָן בְּפָה בְּחִמְשָׁ מִקּוּמוֹת אֲוֹתִיוֹת אֲבָהָע
בְּנָרוֹן גִּיכְיָק בְּחִזְקָה רְטָלְגָה בְּלָשׁוֹן וְשְׁבָרָץ בְּשָׁנִים
בְּמִימָ"פּ בְּשָׁפְטִים:

מ ש כ ה ד.

עֲשָׂרִים וָשְׁפָטִים אֲוֹתִיוֹת יִסּוֹד קָכְבָּעָן בְּגַלְגָּל כְּמַיִן
חוּמָה בְּרָלָא שְׁעָרִים וְחוֹזֶר הַגְּלָגָלִים פָּנִים וְאַחֲרָה
וְסִימָן לְדָבָר אֵין בְּטוּכָה לְמַעַלָּה מַעֲנָג וְאֵין בְּרָעָה
לִמְטָה מַגְנָעָ:

מ ש כ ה ח.

כִּיְצָר צָרָפָן שְׁקָלוֹן וַהֲמִירָן אֵם בְּלָנוֹן וּכְלָנוֹן עַם אֵם
בְּעַם בְּלָנוֹן וּכְלָנוֹן עַם בְּ וְחוֹזְרוֹת חָלִילָה וּגְמַצְאֹות
בְּרָלָא שְׁעָרִים וּגְמַצְאָא כָּל הַיְצָוָר וּכָל הַרְבָּור יוֹצָא
מִשְׁם אָחָד:

מ ש כ ה ו.

. יִצְרָר מִפְּלָשָׁת מִתְּרוֹז וּעֲשָׂה אָרֶת אַיִן לְשָׁנוֹ וְחַצְבָּנָה
עַמְּדוֹדִים גְּדוֹלִים מַאֲיוֹר שְׁאַיִן נַתְּפָס וְהָסִימָן אֵת

* נִיְא בְּשָׁם:

all the other letters, and all tho 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, וְשָׁמֶן 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, וְשָׁמֶן 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 וְשָׁמֶן combined, weighed and changed them, and formed by them three mothers וְשָׁמֶן in the world, in the year and in man, male and female.

SECTION 3.

The three mothers וְשָׁמֶן 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 בְּלֹן וּבְלֹן עם א צוֹפה ומימר עשה אתה כל
היצור ואת כל הרכoor שם אחד והוא מן לדבר
עשרים ושתים חפצים בנוף א:

פרק שלישי.

מ שנה א.

שָׁלַשׁ אֶמוֹת אֵם יְשִׁידָן קְפִי וְכֹות וְכִי חֻנָּה
וְלֹשֶׁן חַק מִכְרִיעַ בְּנִתִּים שָׁלַשׁ אֶמוֹת אֵם יְשִׁידָן סָוד
גָּדוֹל מַופְּלָא וְמַכְסָה וְחַתּוֹם בְּשָׁשׁ טְבֻעוֹת וְצָאוֹי
מִתְּהַם אַיִיר וּמִים וְאַשׁ וּמִתְּהַם נָלֹדוּ אֲבוֹת וּמְאָבוֹת
תּוֹלְרוֹת:

מ שנה ב.

שָׁלַשׁ אֶמוֹת אֵם יְשִׁידָן חַקְקָן צְרָפָן שְׁקָלוֹן
וְהַמִּרְון וְצָרְבָּהּ שָׁלַשׁ אֶמוֹת אֵם יְשִׁידָן בְּעוֹלָם וְשָׁלַשׁ
אֶמוֹת אֵם יְשִׁידָן בְּשָׁנָה וְשָׁלַשׁ אֶמוֹת אֵם יְשִׁידָן בְּגַנְפָשׁ
זָכָר וְנִקְבָּה:

מ שנה ג.

שָׁלַשׁ אֶמוֹת אֵם יְשִׁידָן בְּעוֹלָם אַיִיר וּמִים וְאַשׁ שְׁמִים
נִכְרָאוּ מִאַשׁ וְאַרְץ נִכְרָאת מִמִּים וְאַיִיר מִרְוחָה
מִכְרִיעַ בְּנִתִּים:

^{*)} נָא וּפְטַבְנָה יוֹצְאִים אַשׁ גְּמִים וּמִתְחַלְקִים זָכָר וְנִקְבָּה שָׁלַשׁ אֶמוֹת
אֵם יְשִׁידָן יְסֹון וּמִתְּהַם נָלֹדוּ אֲבוֹת שְׁמַפְנָה נִכְרָא הַכְּל:

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SECTION 4.

The three mothers שָׁמֶןְתָּא 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 שָׁמֶןְתָּא 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) predominate 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 שָׁמֶןְתָּא and in female by :בְּשָׁמֶןְתָּא

SECTION 7.

SECOND DIVISION. He let the letter Mem (מ) predominate 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 שָׁמֶןְתָּא³¹ in female by :נְשָׁמֶןְתָּא

SECTION 8.

THIRD DIVISION. He let the letter Sheen (ס) predominate 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 סנה ד.

שלש אמות א"מ"ש בשנה חום וקור ורוח חום
נכרא מאש קור נכרא מפים ורוח מרום מקריע
בנפים:

מ סנה ה.

שלש אמות א"מ"ש בנפש זכר ונקבה ראש ובطن
ונזיה ראש נכרא מאש ובطن נכרא מפם ורוח
מרום מקריע בנפים:

מ סנה ו.

בכא א. המליך אותן בראש וקשר לו כתר
ויצרפן זה כוח וצר ביהם אויר בעולם רוחה בשנה
ונזיה בנפש זכר בא"מ"ש ונקבה בא"ש"ם:

מ סנה ז.

בכא ב. המליך אותן מ במים וקשר לו כתר
ויצרפן זה כוח וצר ביהם ארץ בעולם וקור בשנה
ובطن בנפש זכר בא"מ"ש ונקבה במ"ש"א:

מ סנה ח.

בכא ג. המליך אותן ש באש וקשר לו כתר
ויצרפן זה כוח וצר ביהם שמים בעולם וחום בשנה
וראש בנפש זכר ונקבה:

*) נ"א במ"א"ש:

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CHAPTER IV.

SECTION 1.

The³³ seven double letters, בְּנֵר כְּפָרָה with a duplicity of pronunciation, aspirated and unaspirated, namely: בְּבָ, גְּגָ, דְּרָ, כְּכָ, פְּפָ, רְרָ, תְּתָהָה serve as a model of softness and hardness, strength and weakness.

SECTION 2.

Seven³⁴ double letters בְּנֵר כְּפָרָה 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, בְּנֵר כְּפָרָה and not six, they are seven and not eight; reflect upon this

פרק רביעי.

מ שנה א.

שבע כפולות בנד כפרית מתנהנות בשתי
לשנותם כיב נג דיד כיב פס ריד ת"ה פבנית
ברך זקנשה גבור וחילש:

מ שנה ב.

שבע כפולות בנד כפרית יסודן חכמה ועושר
וירע ותים וממשלה שלום וחנן:

מ שנה ג.

שבע כפולות בנד כפרית ברפור וחתמורה
המורית חכמה אולת המורית עשר עני המורית
וירע שטחה המורית כייס מות המורית ממשלה
עכירות המורית שלום מלחמה המורית חן כיור:

מ שנה ד.

שבע כפולות בנד כפרית מעלה ומטה מורה
ומערב צפון ודורות והיכל הקדש מכון באמצע
והוא נשא את כלן:

מ שנה ה.

שבע כפולות בנד כפרית שבעה ולא שתה

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fact, inquire about it, and make it so evident, that⁸⁵ 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 **ב** 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.

שכעה ולא שמנת בחרן וחקור בחרן והעמד
דבר על פניו והושב זכר על מכוון:

מ ס כ ה ו.

שבעה כפלוות בגיד בפריה יסוד חקון החזון צרפן
שקלין והטירן וצר בחרם שכעה פוכבים בעולם
שכעה ימים בשנה שכעה שערים בנפש זכר
גנכה:

מ ס כ ה ז.

שכעה פוכבים בעולם שכתי צרך מאדים חמה
נגה כובב לבנה שכעה ימים בשנה שכעה ימי^י
השבוע שכעה שערים בנפש זכר גנכה שפי^י
عينים שפי אונים שני גנבי האף והפה:

מ ס כ ה ח.

בכא א. המלך אותן ברכמה וקשר לו כתר
צראפן זה כוה וצר בחרם לבנה בעולם יום ראשון
בשנה עין ימין בנפש זכר גנכה:

מ ס כ ה ט.

בכא ב. המלך אותן ג בעשר וקשר לו כתר
צראפן זה כוה וצר בחרם מאדים בעולם יום שני
בשנה און ימין בנפש זכר גנכה:

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SECTION 10.

THIRD DIVISION. He let the letter ☽ 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 ☾ 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 ☽ 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 ☽ 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 ☽ 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 סנה י.

בְּכָא ג. הַמֶּלֶךְ אֹתֶה ר' בָּרוּעַ וְקַשֵּׁר לֹא כָּתַר
וְצִרְפֵּן וְהַבָּוּחַ וְצִרְבָּם חַמְהָה בְּעוֹלָם יוֹם שְׁלִישִׁי
בְּשַׁנָּה וְנַחֲרִיר יְמִין בְּנֶגֶשׂ זָכָר וְנַקְבָּה:

מ סנה י"א.

בְּכָא ד. הַמֶּלֶךְ אֹתֶה כִּי בְּתִיעִים וְקַשֵּׁר לֹא כָּתַר
וְצִרְפֵּן וְהַבָּוּחַ וְצִרְבָּם נָגָה בְּעוֹלָם יוֹם רַבִּיעִי
בְּשַׁנָּה וְעַיִן שְׁמָאֵל בְּנֶגֶשׂ זָכָר וְנַקְבָּה:

מ סנה י"ב.

בְּכָא ה. הַמֶּלֶךְ אֹתֶה פ' בְּמִמְשָׁלה וְקַשֵּׁר לֹא כָּתַר
וְצִרְפֵּן וְהַבָּוּחַ וְצִרְבָּם פּוֹכֵב בְּעוֹלָם יוֹם חַמְישִׁי
בְּשַׁנָּה וְאוֹזֵן שְׁמָאֵל בְּנֶגֶשׂ זָכָר וְנַקְבָּה:

מ סנה י"ג.

בְּכָא ו. הַמֶּלֶךְ אֹתֶה ר' בְּשָׁלוּם וְקַשֵּׁר לֹא כָּתַר
וְצִרְפֵּן וְהַבָּוּחַ וְצִרְבָּם שְׁבָתִי בְּעוֹלָם יוֹם שְׁשִׁי
בְּשַׁנָּה וְנַחֲרִיר שְׁמָאֵל בְּנֶגֶשׂ זָכָר וְנַקְבָּה:

מ סנה י"ד.

בְּכָא ז. הַמֶּלֶךְ אֹתֶה ת' בְּחָן וְקַשֵּׁר לֹא כָּתַר
וְצִרְפֵּן וְהַבָּוּחַ וְצִרְבָּם אַרְקָם בְּעוֹלָם יוֹם שְׁבָתִי
בְּשַׁנָּה וְפֶה בְּנֶגֶשׂ זָכָר וְנַקְבָּה:

SECTION 15.

By the seven double consonants, נֶנְרָכְפָּתָה were also designed seven worlds (*atavas*), 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.

הַזִּירָה חַטְבָּה לְעֵינָם עַצְמָק symbolize, as it were, the organs of speaking, think-

מ ש כ ה ט"ו.

שבע כפולות בגד פפרית שבהן נחקרו שבעה
עלמות שבעה רקיעין שבעה ארצות שבעה ימים
שבעה נחרות שבעה מדירות שבעה ימים שבעה
שבועות שבעה שנים שבעה שמיטין שבעה יובלות
לפיקד חביב את השכויות פתר כל הימים:

מ ש כ ה ט"ז.

שתי אגנים כנות שני בהם שלוש אגנים
כנות שש בתיים ארבע אגנים כנות ארבעה
עשרים בתים חמיש אגנים כנות מאה ועשרים
בתיים שלוש אגנים כנות שבע מאות ועשרים
בתיים שבע אגנים כנות חמיש אלפים
(וארבע) וארבעים בתים מאן ואילך צא וחשוב
מה שאין הפה יכולת לדבר ואין האון יכולת
לשמוע:

פרק חמישי.

מ ש כ ה א.

שטים עשרה פשוטות הרוי חטי לנ"ס עז"ק

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

SECTION 2.

הַיְזִירָה טָבֵב לְעֵינָם כְּצָקָן
The twelve simple consonants 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.

הַיְזִירָה חָטֵב לְעֵינָם כְּצָקָן
The twelve simple letters 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,

יסודן שיחת הירחו הלוּך ראה שמיעה מעשה
פְּשָׁמֵישׁ רַיִם שִׁינָה רֹנוֹ לְעִיטָה שְׁחֹק:

מ ש כ ה ב.

שְׁפִים עֲשָׂרָה פְּשָׁוֹטוֹת הַיוֹ חַטֵּי לְנֶס עַצְק
יסודן שניים עשר גְּבִילִי אַלְכְּסָזִין גְּבִיל מַוְרָחִית
רוֹמִית גְּבִיל מַוְרָחִית צְפֹנִית גְּבִיל מַוְרָחִית פְּחָתִית
גְּבִיל דְּרוֹמִית רַוְמִית גְּבִיל דְּרוֹמִית מַוְרָחִית גְּבִיל
דְּרוֹמִית פְּחָתִית גְּבִיל מַעֲרָכִית רַוְמִית גְּבִיל
מַעֲרָכִית דְּרוֹמִית גְּבִיל מַעֲרָכִית פְּחָתִית גְּבִיל
צְפֹנִית רַוְמִית גְּבִיל צְפֹנִית מַעֲרָכִית גְּבִיל צְפֹנִית
פְּחָתִית וּמְתֻרְבָּין וּהֹלְכִין עַד עַרְעִי עַד וְהַן חַז
גְּכֹלוֹת עַלְם:

מ ש כ ה ג.

שְׁפִים עֲשָׂרָה פְּשָׁוֹטוֹת הַיוֹ חַטֵּי לְנֶס עַצְק
יסודן חַקְקוֹן חַצְבָּן אַרְפָּן שְׁקָלָן וְהַמִּירָן וְשַׁר בְּהַם
שְׁפִים עֲשָׂרָה מַזְלֹות בְּעוֹלָם שניים עשר חַדְשִׁים
בְּשַׁנָּה שניים עשר מְנֻהִינִים בְּנֶפֶשׁ זָכָר וְגַכְּבָה:

מ ש כ ה ד.

שְׁפִים עֲשָׂרָה מַזְלֹות בְּעוֹלָם טֶלֶה שֹׁור הָאוּמִים

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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 **נ** 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 **ת** 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.

סְרִטְטָן אֲרִיה בַּתּוֹלָה מְאוֹנִים עַקְרָב קַשְׁתָּן גְּדוּי דְּלֵי
רְגִים: שְׁנִים עַשְׂרֶה תְּדִשִּׁים בְּשָׁנָה נִיקְנָן אַיִיר סִינּוֹן
הַפְּמוֹא אֲבָא לְאָלוֹל תְּשִׁרְיִ חַשְׁזָן בְּסָלָו טְבָה שְׁבָט אַדְרָר:
שְׁנִים עַשְׂרֶה מְנוּהִינִים בְּנֶנְפֶשׁ זְכָר וְגַקְבָּה שְׁפִי יְדִים
שְׁפִי רְגָלִים שְׁתִי כְּלִיוֹת מְרָח בְּקוֹן קָבָר (קוּרְקָבָן)
עַרְגָּרָת קַבָּה טְחוֹל:

מ ש נ ה ה .

בְּכָא א' מְהָא. הַמְלִיק אֹתָה' בְּשִׁיחָה וְקַשְׁר לו'
כְּהָר וְצָרְפָּן וְהָבָה וְצָר בָּהָם טָלָה בְּעוֹלָם וְנִיסְן
בְּשָׁנָה וְרָגָל יְמִין בְּנֶנְפֶשׁ זְכָר וְגַקְבָּה:

מ ש נ ה ו .

בְּכָא ב' מְהָא. הַמְלִיק אֹתָה' ו' בְּהַרְהָר וְקַשְׁר לו'
כְּהָר וְצָרְפָּן וְהָבָה וְצָר בָּהָם שָׁוָר בְּעוֹלָם וְאַיִיר
בְּשָׁנָה וְכָולְאָ וְמָגִית בְּנֶנְפֶשׁ זְכָר וְגַקְבָּה:

מ ש נ ה ז .

בְּכָא ג' מְהָא. הַמְלִיק אֹתָה' ו' בְּהַלְוָה וְקַשְׁר לו'
כְּהָר וְצָרְפָּן וְהָבָה וְצָר בָּהָם פְּאוּמִים בְּעוֹלָם וְסִינּוֹן
בְּשָׁנָה וְרָגָל שְׁמָאֵל בְּנֶנְפֶשׁ זְכָר וְגַקְבָּה:

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SECTION 8.

Second Part.

FIRST DIVISION. He let the letter **נ** 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 **ו** 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 **ט** 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 **ב** 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 **ג** 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.

מ שנה ח.

בְּכָא א' מִן הַשְׁנִיה. הַמֶּלֶךְ אֹתֶה ח' כְּרָאֵה וּקְשָׁר
לֹו כְּתָר וּצְרָפָן וְהַכְּוָה וּצְרָר בְּהָם סְרָטָן בָּעוֹלָם
וּפְמוֹו בָּשָׂנָה וַיַּד יְמִין בְּנֶפֶשׁ זָכָר וּנְקָבָה:

מ שנה ט.

בְּכָא ב' מִן הַשְׁנִיה. הַמֶּלֶךְ אֹתֶה ט' בְּשִׁמְיעָה
וּקְשָׁר לֹו כְּתָר וּצְרָפָן וְהַכְּוָה וּצְרָר בְּהָם אֲרִיה בָּעוֹלָם
וְאָב בָּשָׂנָה וּכְוָילָא שְׁמָאֵלָה בְּנֶפֶשׁ זָכָר וּנְקָבָה:

מ שנה י.

בְּכָא ג' מִן הַשְׁנִיה. הַמֶּלֶךְ אֹתֶה י' בְּמַעַשָּׂה וּקְשָׁר
לֹו כְּתָר וּצְרָפָן וְהַכְּוָה וּצְרָר בְּהָם בְּתוֹלָה בָּעוֹלָם
וְאָלָל בָּשָׂנָה וַיַּד שְׁמָאֵל בְּנֶפֶשׁ זָכָר וּנְקָבָה:

מ שנה ר"א.

בְּכָא א' מִן הַשְׁלִישִׁית. הַמֶּלֶךְ אֹתֶה ל' בְּתִשְׁמִישׁ
וּקְשָׁר לֹו כְּתָר וּצְרָפָן וְהַכְּוָה וּצְרָר בְּהָם מְאוֹנִים
בָּעוֹלָם וְתִשְׁרֵי בָּשָׂנָה וּמְוֹרָה בְּנֶפֶשׁ זָכָר וּנְקָבָה:

מ שנה ר"ב.

בְּכָא ב' מִן הַשְׁלִישִׁית. הַמֶּלֶךְ אֹתֶה נ' בְּרִים וּקְשָׁר
לֹו כְּתָר וּצְרָפָן וְהַכְּוָה וּצְרָר בְּהָם עֲקָרָב בָּעוֹלָם
וּמְרַחְשָׁוּן בָּשָׂנָה וְדַקְיָן בְּנֶפֶשׁ זָכָר וּנְקָבָה:

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SECTION 13.

THIRD DIVISION. He let the letter ☽ 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 ☾ 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 ☿ 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 ☽ 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.

מ ש נ ה ר"ג.

בְּכָא נִ מְן הַשְׁלִישִׁית. הַמֶּלֶךְ אֹתֶ סֵ בְּשָׁנָה
וְקַשֵּׁר לֹ כְּתָר וְצַרְפָּן וְהַ כּוּה וְצַר בָּהֶם קַשְׁת בְּעוֹלָם
וְכַסְלָו בְּשָׁנָה וְקַוְכָה בְּנַפְשׁ וְכָר וְנַקְבָּה:

מ ש נ ה ר"ד.

בְּכָא אִ מְן הַרְבִּיעִית. הַמֶּלֶךְ אֹתֶ עִ בְּרוֹעָן
וְקַשֵּׁר לֹ כְּתָר וְצַרְפָּן וְהַ כּוּה וְצַר בָּהֶם גַּרְיִ בְּעוֹלָם
טְבַת בְּשָׁנָה וְכָבֵר בְּנַפְשׁ וְכָר וְנַקְבָּה:

מ ש נ ה ט"ו.

בְּכָא בִּ מְן הַרְבִּיעִית. הַמֶּלֶךְ אֹתֶ צִ בְּלֻעִיטה
וְקַשֵּׁר לֹ כְּתָר וְצַרְפָּן וְהַ כּוּה וְצַר בָּהֶם דָּלִי בְּעוֹלָם
וְשָׁכֵט בְּשָׁנָה (וְקוֹרְקָנוּ) וְנַרְגָּת בְּנַפְשׁ וְכָר וְנַקְבָּה:

מ ש ל ה ט"ז.

בְּכָא נִ מְן הַרְבִּיעִית. הַמֶּלֶךְ אֹתֶ קִ בְּשָׁחָזָק
וְקַשֵּׁר לֹ כְּתָר וְצַרְפָּן וְהַ כּוּה וְצַר בָּהֶם דְּגִים בְּעוֹלָם
וְאֲדָר בְּשָׁנָה וְטְחוֹל בְּנַפְשׁ וְכָר וְנַקְבָּה עֲשָׂאָן כְּמַיִן
עֲרִיכָה סִידָרָן כְּמַיִן חֹמָה עֲרָקָן כְּמַיִן מְלָחָמָה:

^{*)} נ"א טְרִיבָה או טְרִיבָה:

CHAPTER VI.

SECTION 1.

These are the three mothers or the first elements, **וְמַנָּה** 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 **וְמַנָּה** 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 **ב** which is mute and **ו** is hissing like fire, there is **ה** among them, a breath of air which places them in eqilibrium.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.

פרק ששי.

מ שנה א.

אלו הם שלוש אמות א"מ"ש ויצאו ממהם שלשה
ארכות וهم איר ומים ואש ומארכות תולחות שלשה
ארכות וחולחותיהם ושכעה פוכנים וצבאותיהם
ושניהם עשר גבולי אלכסון:

מ שנה ב.

ראתה לדבר ערים נאמנים בעולם שנה נפש
ושניהם עשר חק ושכעה ושלשה ופקדנו כתלי
גנגל לב:

מ שנה ב.

שלש אמות א"מ"ש אויר אש ומים אש למעלה
ומים למטה אויר רום חק מカリע בניטים וסימן
לדבר האש נושא את הימים מי דוממת ש' שורקת
א אויר רום חק מカリע בניטים:

מ שנה ד.

תלי בעולם כמלך על כסאו גלגל בשנה כמלך
בכדרינה לב בנפש כמלך במלחה:

^{*)} נ"א על חוטה:

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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 ט נ ה ה.

נִם אַת וְהַלְעֵמָת וְהַעֲשָׂה אֱלֹהִים טוֹב לְעֵמָת
רְעֵרֶע לְעֵמָת טוֹב טוֹב מְטוּכָב רְעֵרֶע מְרוּעָה חֲטוּב
מְבָחִין אַת רְעֵרֶע וְרְעֵרֶע מְבָחִין אַת חֲטוּב טוֹבָה
שְׁמֹרָה לְטוּכִים וְרָעוֹה שְׁמֹרָה לְרָעוּים:

מ ט נ ה ר.

שְׁלֵשָׁה כָּל אַחֲרָה לְבָדוֹ עֹזֶם אַחֲרָה מְנוּכָה וְאַחֲרָה
מְתִיבָּה וְאַחֲרָה מְכָרִיעָ בְּנִתִּים:

מ ט נ ה ז.

שְׁבֻעָה שְׁלֵשָׁה מֶלֶךְ שְׁלֵשָׁה וְאַחֲרָה מְכָרִיעָ בְּנִתִּים
וְשְׁנִים עָשָׂר עֹזֶם בְּמִלְחָמָה: שְׁלֵשָׁה אַחֲרָבִים
שְׁלֵשָׁה שׁוֹנָאים שְׁלֵשָׁה מְתִיבָּה וְשְׁלֵשָׁה מְמִיתִים:

מ ט נ ה ח.

שְׁלֵשָׁה אַחֲרָבִים הַלְּבָב וְהַאֲזִינָה שְׁלֵשָׁה שׁוֹנָאים
הַבְּכָר בְּמִרְאָה וְהַלְּשׁוֹן שְׁלֵשָׁה מְתִיבָּה שְׁנִי נְקָבִי הַאֲפָ
וְהַטְּחֹול וְשְׁלֵשָׁה מְמִיתִים שְׁנִי הַגְּקָבִים וְהַפְּהָה וְאֶל
מֶלֶךְ נְאָמֵן מוֹשֵׁל בְּכָלָם מְמַעַן קְרָדְשׁו עַד עַרְיוֹן
אַחֲרָה עַל נְבִי שְׁלֵשָׁה שְׁלֵשָׁה עַל נְבִי שְׁבֻעָה שְׁבֻעָה
עַל נְבִי שְׁנִים עָשָׂר וְכָלָם אֲדוֹקִים וְהַקְּבָה:

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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.)

מ טנה ט.

אֵלֶם עֲשָׂרִים וָשְׁתִים אֲוֹתִיות שַׁבְּהוֹ תְּקֻק אֲחִיה
יְהָ יְהָזָה צְבָאוֹת אֶל שְׁרוֹדִי יְהָזָה אֱלֹהִים וְעַשָּׂה מִרְחָם
שֶׁלְשָׁה סְפָרִים וּבְرָא מִמָּה אַת בְּלִ עַזְלָמוֹ וְצָר בְּהָם
אַת בְּלִ הַצּוֹר וְאַת בְּלִ הַעֲתִיד לְצֹר:

מ ט כ ה י.

וְכַשְׁבִּין אַכְרָהָם אַכְנָנוּ וְחַבִּיט וְרָאָה וְתְּקֻק וְחַצְבָּן
וְעַלְתָּה בְּדַיּוֹ נְגַלָּה עַלְיוֹ אֲדוֹן הַכָּל וְקָרָא אֲוֹהָבִי
וּבְרָת לֹא בְּרִית בֵּין עַשְׂרֵה אַצְבָּעוֹת יְהָזָה וְהָוָא בְּרִית
הַלְּשׁוֹן וּבֵין עַשְׂרֵה אַצְבָּעוֹת רְגָלָיו וְהָוָא בְּרִית הַמִּילָה
וְקָרָא עַלְיוֹ בְּטָרֵם אַצְרָה בְּכָתוּן יְדָעָתָךְ:

* נ"א וְקַשְׁר עַלְרִים לְשָׁתִים אֲוֹתִיות בְּלִשְׁונָנוּ וְגַלָּה לוֹ אֲת יִסְׁוֹן
סְלַחְנוּ בְּפִים רְלָקוּ בְּאַלְשָׁן רְעַשָּׁן בְּרִית בְּעֵן בְּשַׁבְּעָה נְהַנֵּן בְּשָׁתִים עַשְׂתָּה
מְלֹאות:

סליק פרקה . 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. **רִהְיָהּ בְּכֹלֶת** 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: ב 2 and ב 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: **מְחַטֵּבָה דָבָר וּמְעַשָּׂה הַבָּלְהָא דָבָר אֶחָד בְּחַקְבָּה**, 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

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religious element (spiritual purity). This passage is explained by Isaac Satanow in his Hebrew Dictionary entitled Sephath Emeth, p. 44, b:
הַשְׁמֵת הַלְשׂוֹן הוּא עַט סָופֶר לְחוֹלְדוֹת הַשְׁכְּלִים וְאַבָּר הַמוֹלִיד
לְמוֹלְדוֹת הַתְּמִירִים וּבְלַא אַחֲרָיו הוּא בְּרוּת עַולְם לְקִרְבָּם אַתְּ הָאָדָם
לְפָלִיטה נְבִחרָת עַל שְׁחִיר אַלְפָטוֹתָיו הַמְדוֹר וְזַוְרָתוֹ הָאָרֶן כְּדָאָרָתָה
וְהָאָרֶן כְּדָאָרָתָה זֶה בְּחִמְרָיו וְזֶה בְּצָוֹרָתוֹ.
 The tongue is, as it were, 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 Tetrakty, *Tετρακτύς* 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 **וְדוֹשֵׁב רֹאצֶר גָּל מִכּוֹנוֹ:** There are various readings; therefore Postellus rendered it: "restitue figuratum in locum suum;" Rittangel, "restitue 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 Tetrakty which contain the number ten.

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

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תקק וחתב בך
 14) I adopted here the reading of Judah Halevi, namely: **בָּהּ רַפֵּשׁ וְטִיט וְגֹרֶ**, with the exception of the word **תְּהֻדָּה**; 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: **תְּהֻדָּה כְּרוּקָוּכְ' בְּהָדָ אֲלֹ אַבְנָרָם מִפְּלָמָותָ**. The same passage is mentioned in the Talmud treatise Chagigah, p. 12, a, with the addition of **סְמִחָן רַזְגָּאֵן** **חַמְטָלָמוֹת מְרָם**. The word **חַמְטָלָמוֹת** is translated by Rashi, *moist*. Some say it is a compound word of **מִשְׁׁלָוָת מְוֹת**; others of **פְּלָנוּר אַלְמוּנָה**, etc. But the word is not of Semitic origin; it is, according to my opinion, borrowed from the Greek as the word **στρατός** etc., **פְּלָגָה flood**, **פְּלָמָה flood-stones**. The same word is used treatise Beza, p. 24, b, **דְּגָרָת הַמְּפֻלָּמָרָן**. 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: "**חַדְרָה**" 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 "**חַדְרָה**". 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, **יְהֹוָה, רֹוחָה, חַדְרָה, דָּרוּרָה, וְדָרָה**, 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 **מְשָׁא** 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 **גָּנָג** signifies joy, and when transposed, forming the word **גָּנָג** it signifies just the contrary, trouble, plague. He means to say, that the letters of the words **גָּנָג** and **גָּנָג** 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.

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20) My reading is אָרְפּוֹ שְׁקָלָו וַהֲמִירֻוֹ:

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

א	ב	כ	ב	ב	ב	ב	ב	ב	ב	ב	ב
ב	א	כ	ב	ב	ב	ב	ב	ב	ב	ב	ב
כ	ב	א	ב	ב	ב	ב	ב	ב	ב	ב	ב
ב	ב	ב	א	ב	ב	ב	ב	ב	ב	ב	ב
ב	ב	ב	ב	א	ב	ב	ב	ב	ב	ב	ב
ב	ב	ב	ב	ב	א	ב	ב	ב	ב	ב	ב
ב	ב	ב	ב	ב	ב	א	ב	ב	ב	ב	ב
ב	ב	ב	ב	ב	ב	ב	א	ב	ב	ב	ב
ב	ב	ב	ב	ב	ב	ב	ב	א	ב	ב	ב
ב	ב	ב	ב	ב	ב	ב	ב	ב	א	ב	ב
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	א	ב
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	א
ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב	ב

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

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

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,

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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: **רִצְרָ מִתּוֹרוֹ וַעֲשֵׂה אַרְנוֹ רִשְׁנוֹ הַאֲגָב עַמּוֹדִים גְּדוּלִים נְאַרְנוֹ נְחַטְּפִים וְמִסְתְּרִים צְוָפִים וּמְרִימָר עַוְשָׂה כָּל הַרְצָזָר וְאַתְּ כָּל הַדְּבָרִים בְּבָסָ אֶתְרָ רַבְּנָן צְוָפָה וּמְרִימָר וַעֲשֵׂה כָּל הַדְּבָרִים מְנִירָנָס וְגַנְעָפָה:** My reading according to a manuscript of Rabbi Isaac Luria, which I have preferred to all others, is thus: **רִצְרָ מִמְשָׁס מִתּוֹרוֹ וַעֲשֵׂה אַתְּ אַרְנוֹ רִשְׁנוֹ וְחַזְבָּב עַמּוֹדִים גְּדוּלִים מְאַרְנוֹ נְחַטְּפִים וְמִסְתְּרִים צְוָפִים וּמְרִימָר עַוְשָׂה אַתְּ כָּל הַדְּבָרִים אַתְּ כָּל הַדְּבָרִים שְׁאַתְּ וְסִרְמָן עַמְּשָׁס אַתְּ צְוָחָה מְאַרְנוֹ וַעֲשֵׂה אַתְּ כָּל הַדְּבָרִים וְאַתְּ כָּל הַדְּבָרִים שְׁאַתְּ וְסִרְמָן לְרַבְּרָה עַמְּשָׁס אַתְּ צְוָחָה וְמְרִימָר וַעֲשֵׂה אַתְּ כָּל הַדְּבָרִים שְׁאַתְּ וְסִרְמָן לְרַבְּרָה עַמְּשָׁס וְשִׁתְּרִים הַפְּצִירִים בְּגַנְעָפָה:**

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, (Inclusive of Land and Sea.)	Heaven or Atmosphere.
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 **רַ**. 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.]

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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: **חַבִּיתָ נָוֶת כּוֹכֵב לְבָנָה שְׁבָתֵּר צָדָק פָּאָדָרֶבֶת**. 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) .n. 1 x 2 x 3 x 4 x 5 x 6 x₇==5040. 1:1 our edition it reads: **חַמְשָׁת אַלְפִים וְאַרְבָּע בְּחִרְבָּם**. Five thousand and four houses, which is obviously a mistake, it should read: 5040 houses. **חַמְשָׁת אַלְפִים וְאַרְבָּעִים בְּחִרְבָּם**.

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

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

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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: **אבר ר' יהודה אמר רב יודע דידיה בצלאל לזרקה אורתוות שנבראו בין סמך 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 ושתים אורתוות בלשונו ונילח לו את סוד משכן במים דלקן באט רצנן ברוח בערן בסבעה נהגין בסניט עסר 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. Dispositus 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, vebrannte sie mit sieben, goss sie aus mit den zweyelf Gestirnen."

GLOSSARY

OF

RABBINICAL WORDS.

א

- אָדַךְ** *v.* To adhere, cohere. VI, 8.
- אָרֶרֶת** *n.* [Syriac אֲרֵרֶת Greek ἀρέτη] Air. II,..
- אֹותָהּ** *n.* Sign, letter; **אֹותִיותִים יִסְׂכָּר** fundamental letters. I, 1.
- אַיְלָךְ** *adv.* **אַיְלָךְ** hinc et ulterius; from now further. IV 16
- אַלְכָלָה** *adj.* These. Equals the biblical **אַלְכָלָה**. VI, 1.
- אַלְכָסָן** *adj.* [Greek ἀλκεστόν] Oblique, diagonal direction. V, 2.
- אַמְצָעַ** *n.* Middle. centre. I, 2.

בּ

- בְּרִיאָה** *n.* Clearness, perspicuity. 1, 3. **בְּרִיאָה** and put the subject in a clear point of view.
- בְּנָכָא** *n.* Division. V, 5.
- בְּנָוִתִים** Composed of **בֵּין שְׁתֵּים**, or **בְּנָתִים** omitting **שׁ** between them. 1, 1. [See Duke's Sprache der Mischnah, p. 68.]

גּ

- בְּנֵי** *n.* Back. **עַל בְּנֵי** upon the back id est, upon or above. VI, 8.
- בָּשָׂר** *n.* Body, substance II, 5.
- בָּלְלָה** *n.* Circle, celestial orb, or Sphere. II, 4.

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ג

גָּבָר *n.* Word. I, 8.

ה

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

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

ו

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

ח

חַוְקָה *n.* Misdeed, trespass. II, 1.

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

חַלְלָה *n.* Rotation; from **חַלֵּה** to dance round. II, 5.

ט

טְחֹולָה *n.* Milt, spleen. Y, 4.

כ

כָּאֵן or **כָּאֵן** *adv.* Here, there; **מִכָּאֵן** thence, from thence. IY, 16.

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

כָּהֵן *piel v.* Direct; **מִכָּהֵן** directed, situated. I, 2.

כְּעֹנֶר *n.* Ugliness. IY, 3.

כְּךָ or **לְכָךְ** *adv.* So, thus. I, 7.

כְּבָרַע *Hiph.* 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 **כָּהֵן**. According to that, therefore. IV, 15.

GLOSSARY

בָּ

- מְאֹרִים** *n.* The planet Mars. IV, 7.
- מִזְהָה** *n.* Measure, quality, divine attribute. I, 4.
- מְשֻׁנָּה** *n.* Doctrine, lesson, paragraph.
- סְכָלּוֹת** *n.* Constellations; especially the twelve signs of the Zodiac. V, 3. **סְכָל טוֹב** *a happy constellation.*
- כִּי** *adv.* It is a particle like **בָּ** as; it is added the word **כִּי** kind, denoting: as a kind of, like, as. II, 4.
- סִירֵר** *v.* Chald. inf. **סִירֵר** or **סִירֵרַ** To speak, command. II, 5.
- מִטְשָׁ** *n.* Substance, reality. II, 5.
- מְעוּרֵבָה** *n.* Rampart, a floor, pavement. I, 8.
- מָרָה** *n.* Gall. V, 4
- סְתִּנָּהָן** *n.* See **נְהָגָה**. Iv, 1.

גָּ

- נְחָג** *v.* With a **בָּ** following after it, signifies: to make use of any thing. IV, 1.
- נוֹנָה** *n.* The planet Venus. IV, 7.
- נְעַזָּ** *v.* Chald. Stick in, fasten, conjoin, connect. I, 6.
- נְקָבָ** *n.* Opening. IV, 8.

דָּ

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

עָ

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

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בּ

- כָּרְבָּן** *n.* Chapter, section.
כְּפַשְׁת *adj.* Divested of clothes, undressed, simple. I, 8.

גּ

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

דּ

- כְּכֻעָה** *v.* To fix, to fasten. I, 8. II, 3.
קְבָּה or קְבִּיתָה *n.* Stomach. V, 4.
קְרָבָּה or קְרִיבָּה *n.* Stomach, V, 4.

הּ

- רְאֵה** *n.* Argument, evidence. V I, 2.
רְאֵיה *n.* Sight. V, I.
רְיוֹת *n.* Redundancy of water, moistness. III, 4.
רְיחָה *n.* Smell. V, I.

וּ

- שְׁבָתָן** *n.* The planet Saturn. IV, 7.
שְׁחִיתָה *n.* Speaking. V, 1.
שְׁמִיעָה *n.* Hearing. V, 1.
שְׁרִית *v.* To serve. I, 8.

זּ

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

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