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Or, Jewish Metaphysics of
Remote Antiquity



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**Sepher Yezirah, A Book
on Creation**





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Sepher Yezirah, A Book on Creation

Or, Jewish Metaphysics of Remote Antiquity

Translated by

Isidor Kalisch

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PUBLISHER'S PREFACE

About the Book

"The Sepher Yezirah is the central text of the Kabbalah, in which the doctrine of the 'mother letters' is expounded, and the associations between the other letters and the 'tree of life' are expounded."

(Quote from sacred-texts.com)

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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. 315 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 worth while 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.¹

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 man, (male and female): breast, body and head, and

¹ Thus for instance, they imagined that the name of Jehovah, יהוה, is by reversing the alphabet; מַצְפָּץ (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.



in the year: moisture, cold and heat. The other seven double and twelve¹ simple letters are then represented as stamina, from which other spheres or media of existence emanated.

Man is a microcosm, as the neck separates rationality from vitality, so does diaphragm the vitality from the vegetativeness. 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 man 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 man and wife.

Hebrew commentaries on the book "Yezirah" were composed by: first, Saadjah Gaon, of Fajum 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

¹ It was frequently observed by Jewish and Christian theologians, that the Marcosiano 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 ἄφωνα, 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.)



the book "Yezirah" are of little or no use at all. All the other commentaries mentioned above, together with all quotations of other expounders of the same book, contain nothing but a medley of arbitrary, mystical explanations and sophistical distortions of scriptural verses, astrological notions, oriental superstitions, a metaphysical jargon, a poor knowledge of physics and not a correct elucidation of the ancient book; they drew mostly from their own imagination, and credited the author of "Yezirah" with saying very strange things which he never thought of. I must not omit to mention two other Hebrew commentaries, one by Judah Halevi, and the other by Ebn Ezra, who lived in the first part of the twelfth century. They succeeded in explaining the book "Yezirah" in a sound scientific manner, but failed in making themselves generally understood, on account of the superstitious age in which they lived, and the tenacity with which the people in that period adhered to the marvelous and supernatural; they found, therefore, but few followers, and the 'book "Yezirah" remained to the public an enigma and an ancient curiosity, giving rise to a system of metaphysical delirium, called Cabala.

Translations of the book "Yezirah" and comments thereon by learned Christian authors are: first, a translation of the book "Yezirah" with explanatory notes in the Latin language, by Wilhelm Postellus, Paris, France, 1552; second, another Latin version is contained in Jo. Pistorii artis cabalistical scriptorum, Tom I, p. 869, sqq., differing from that of Postellus. Some are of the opinion that John Reuchlin, while others maintain that Paul Riccius was the author of it. (See Wolfii Biblioth. Hebr. Tom., I, Chap. 1.) Third, Rittangel published the book "Yezirah," 1642, at Amsterdam, entitled: "Liber Yezirah qui Abrahamo patriarchae adscribitur, una cum commentario Rabbi Abraham F. D. (filii Dior) super 32 Semitis Sapientiae, a quibus liber Yezirah incipit. Translatus et notis illustrates, a Joanne Stephano Rittangelio,



ling. Orient. in Elect. Acad. Regiomontana Prof. extraord. Amstelodami ap. Jo. and Jodoc. Janssonios," 1642, in quarto; fourth, Johann Friedrich von Mayer, D. D., published the book "Yezirah" in Hebrew with a translation and explanatory notes in the German language, Leipzig, 1830.

All these 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. Mayer'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 region, and will receive with indulgence this new contribution to archaeological knowledge.

DR. ISIDOR KALISCH



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)

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. יְהוָה הַקֶּקֶק is a talmudical expression. (See Treatise Bava Bathra p. 93.) 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: כ 2 and 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, however, idea, word



S'for סָפֶר; 2) Sippur סִפּוּר; and 3) Sapher סָפֵר which are in Him one and the same. They consist of a decade out of nothing¹ and of twenty-two fundamental letters. He divided the twenty-two consonants into three divisions: 1) three אִמּוֹת mothers, fundamental letters or first elements; 2) seven double; and 3) twelve simple consonants.

.יצירה ספר

.ראשון פרק

.א משנה

הַקֶּק חֲכָמָה פְּלִיאֹת נְתִיבוֹת וְשֵׁתִים בְּשָׁלְשִׁים

שְׁדֵי אֵל עוֹלָם וּמֶלֶךְ הַיּוֹם אֱלֹהִים יָם צְבָאוֹת יְהוָה יְהִי

שְׁמוֹ וְקְדוֹשׁ מְרוֹם עַד שׁוֹכֵן וְנֹשֵׂא כֶּם וְחַנוּן רַחוּם

וְסִפּוּר בְּסִפְרָא * סִפְרִים בְּשָׁלְשָׁה עוֹלָמוֹ אֶת וּבְרָא

וְשֵׁתִים וְעֶשְׂרִים בְּלִימָה סְפִירוֹת עֶשֶׂר וְסִפְרָא:

וְשֵׁתִים כְּפוֹלוֹת וְשֶׁבַע אֲמוֹת שָׁלֹשׁ יוֹד: אוֹתִיּוֹת

and writing (of the word) are the thing itself, or as some ancient Rabbis remarked: "Idea, בהק"ב"ה" אחד דבו הרא הכל ימעשה דביר מחשבה," 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.

¹ 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.



פְּשוּטוֹת: עֶשְׂרֵה

וְסוּפֵר: וְסוּפֵר בְּסֵפֶר. נ"א *)

SECTION 2

The decade¹ 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.

ב. משנה

אֶצְבָּעוֹת עֶשֶׂר כְּמִסְפַּר בְּלִימָה סְפִירוֹת עֶשֶׂר

בְּאִמְצַע מְכוֹנֶנֶת יְחִיד וּבְרִית חֲמִשׁ כְּנֶגֶד הַמֶּשׁ

הַמְעוֹר: וּבְמִלַּת הַלְשׁוֹן בְּמִלַּת

¹ 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:

הַמּוֹלִיד וְאֵבֶר חֲשֻׁכִּים לְתוֹלְדוֹת סוּפֵר עַט הוּא הַלְשׁוֹן דְּחַבְחָב
הָאָדָם אֶת לְקִיּוּם עוֹלָם בְּרִית הוּא אֶחָד וּבֵל הַחֲמִרִיּוּם לְתוֹלְדוֹת
כְּדֹאִיתִיחַ הָאֵי וְצוּרְתוֹ חֲמֵר צִלְעוֹתָיו שְׁתֵּי עַל בְּצַחֲרַת לְפִלִּיטָה
בְּצוּרְתוֹ זֶה בְּחֲמֵרוֹ זֶה כְּדֹאִיתִיחַ וְהָאֵי

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.



SECTION 3

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this ¹ knowledge, inquire into it and ponder on it, render it evident and lead ² the Creator back to His throne again.

ג. משנה

וְלֹא עֶשְׂרֵי תִשְׁעִים וְלֹא עֶשְׂרֵי בְלִימָה סְפִירוֹת עֶשְׂרֵי

בְּהוֹן בְּבִינָה וְחִכְמָה בְּהִקְמָה הִבֵּן עֶשְׂרֵה אַחַת

יוֹצֵר וְהוֹשֵׁב וְהוֹשֵׁב בּוֹרְיוֹ עַל דְּבַר וְהַעֲמֵד מֵהֶם זִחְקוֹר בְּהֶם

מְכוֹנוֹ: -עַל

SECTION 4

The decade out of nothing has the following ten infinitudes:

- 1) The beginning ³ infinite. 6) The depth infinite.

¹ Like Pythagoras, who taught that the digits inclusive number ten which are typified in Tetraktys, (Τετρακτύς) 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.

² My Hebrew reading is: עַל יוֹצֵר וְהוֹשֵׁב There are various readings; therefore Postellus rendered it: "restituē figmentum in locum suum;" Rittangel, "restituē formatorem 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.

³ In God is the beginning and he is the boundary of the Universe. Compare also the Talmud treatise Chagigah p. 12.



- | | |
|--------------------------|---------------|
| 2) " end " | 7) " East " |
| 3) " good " | 8) " West " |
| 4) " evil ¹ " | 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.

ד. משנה

לְהֵם שְׂאִין עֶשֶׂר מִדְתָּן בְּלִימָה סְפִירוֹת עֶשֶׂר

וְעוֹמֵק טוֹב עוֹמֵק אַחֲרִית וְעוֹמֵק רֵאשִׁית עוֹמֵק סוּף

וְעוֹמֵק מִזְרַח עוֹמֵק תַּחַת וְעוֹמֵק רוֹם עוֹמֵק רַע

מֶלֶךְ אֵל יְחִיד אֲדוֹן דְּרוֹם וְעוֹמֵק צָפוֹן עוֹמֵק מַעְרָב

עַד: עַד יְעַד קִדְשׁוֹ מִמַּעוֹן בְּבָלֵם מוֹשֵׁל נְאֻמָּן

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.

¹ 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.



ה. משנה

הַבּוֹק כְּמַרְאֵה צְפִייתֵן בְּלִימָה סְפִירוֹת עֶשֶׂר

וְשׁוֹב בְּרָצוֹא בְּהֵן דְּבָרוֹ קִיץ לְהֵן אֵין וְתַכְלִיתֵן

מִשְׁתֵּהוּיִם: הֵם כְּסֹא וְלִפְנֵי יְרֻדוּפוֹ כְּסוּפָה וְלִמְאָמְרֵן

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? ¹

ו. משנה

וְתַחֲלֵתֵן בְּתַחֲלֵתֵן סוּפֵן נְעוּץ בְּלִימָה סְפִירוֹת עֶשֶׂר

וְאֵין יְחִיד שְׂאָדוֹן בְּגַחֲלֵת *קְשׁוּרָה כְּשִׁלְהֶבֶת בְּמוּפֵן

סוּפֵר: אֵתָה מָה אֶחָד וְלִפְנֵי שְׁנֵי לוֹ

יְצִירָה סֵפֶר בְּעַל בְּתֵב וּ"ל הַקְּמִיצָה בְּסֵפֶר כְּתֵב ז"ל נְאוֹן הָא "רַבִּינוּ *)
בְּנֵהֶלֶת: שׁוּרָה בְּשִׁלְהֶנֶת

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

¹ As the infinite series of numbers starts from one unit, so was the whole Universe formed a unity, that centres in the Godhead.

creatures ran and returned," (Ezekiel 1,14.) and upon this¹ was the covenant made.

ז. משנה

וּלְבַב מִלְדָּבָר פִּיךָ בְּלוּם בְּלִימָה סְפִירוֹת עֶשֶׂר

שׁוֹב לְהִרְהַר לְדַבֵּר פִּיךָ כִּי וְאִם מִלְהִרְהַר

דָּבָר וְאֵל וְשׁוֹב רְצוּא וְהַחַיּוֹת נֹאמֵר שְׁלַכְךָ לְמִקּוֹם

בְּרִית: נִכְרַת זֶה

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 is

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.

¹ 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,

3) Primitive water emanated from the air. He formed and established by it Bohu¹ (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: ש"מ"א, air, water and ether

¹ I adopted here the reading of Judah Halevi, namely:

בהו וחצב חקק

וגו וטיט רפש בהו

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:

אבנים אלו בהו וכו' ירוק קו זה תהו

מפולמות:

The same passage is mentioned in the Talmud treatise Chagigah, p. 12, a, with the addition of

יוצאין שמהן בתהום המשוקעות

מים.

The word מפולמות is translated by Rashi, *moist*. Some say it is a compound word of מות מפול; others of פלוני פלוני, etc. But the word is not of Semitic origin; it is, according to my opinion, borrowed from the Greek as the word *Πλημη flood*. מפולמות אבנים flood-stones. The same word is used treatise Beza, p. 24, b, המפולמין דגים fish that are caught from out of the flood.

or fire. He sealed them with spirit and fastened them to His great name and sealed with it six dimensions.¹

ח. משנה

הַיִּים אֱלֹהִים רוּחַ אַחַת בְּלִימָה סְפִירוֹת עֶשֶׂר
 וְרוּחַ קוֹל הָעוֹלָמִים חַי שֶׁל שְׁמוֹ וּמְבוֹרָךְ בְּרוּךְ
 חֲקַק מְרוּחַ רוּחַ שְׁתֵּי הַקּוֹדֶשׁ: רוּחַ וְהוּא וְדָבוּר
 אֲמוֹת שְׁלֹשׁ יְסוּד אוֹתִיּוֹת וּשְׁתֵּי עֶשְׂרִים בָּהּ וְחֻצֵב
 אַחַת וְרוּחַ פְּשוּטוֹת עֶשְׂרֵה וּשְׁתֵּי בְּפוֹלוֹת וְשֶׁבַע
 עֶשְׂרִים) בָּהֶן וְחֻצֵב חֲקַק מְרוּחַ מִים שְׁלֹשׁ מֵהֶן:
 כְּמִין חֲקַקוּן יְטִיט רֶפֶשׁ נְבֵה וְתֵה וְ(אוֹתִיּוֹת וּשְׁתֵּי
 מִעֲזִיבָה כְּמִין **סְכָכִים חוֹמָה כְּמִין *הַצִּיבֵן עֲרוּגָה
 לְשֶׁלֶג כִּי שֶׁנֶּאֱמַר עֶפֶר וַבַּעֲשָׂה שֶׁלֶג עֲלֵיהֶם וַיִּצְקוּ
 בָּהּ וְחֻצֵב הַקַּק מִמֵּי אֵשׁ אַרְבַּע: (אֲרָץ הָרָא יֵא מֵר
 וּמִלְאֲכֵי הַקּוֹדֶשׁ וְהֵיוֹת? וְאוֹפְנִים שְׂרָפִים הַכְּהוֹד כֶּסֶף
 עוֹשָׂה שֶׁנֶּאֱמַר מְעוֹנוּ יְסוּד וּמִשְׁלֶשֶׁת חֲשֶׁרֶת
 שְׁלֹשָׁה בִּירָר לוֹהֵט אֵשׁ מִשְׁרָתוֹ רוּחוֹת מִלְאֲכֵי
 ***א"מ"ש אֲמוֹת שְׁלֹשׁ בְּסוּד הַפְּשׁוּטוֹת מִן אוֹתִיּוֹת

¹ According to the author, the space and six dimensions emanated from the ether.



קצוות: שש בהם והתם הגדול בשמו וקבעם

הצבן: אחרינא: נוסחא *)

סיבבן: נ"א **)

שלוש: בעד ויה התם הוסיפ: יש (***)

5) He sealed ¹ the height and turned towards above, and sealed it with יהו

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

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 והי

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

¹ Judah Halevi in his book entitled "Kusari," p. 456, 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: "הוי" 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 "הוי." 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, יהו, יוה, הוי, הוי, ויה, ויה, and out of each of them became one dimension of the world, the sphere.

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

בִּיהוּ וְחִתְמוּ לְמַעַלָּה וּפָנָה רוּם חֶתֶם הַמַּשׁ

בְּהִיוּ וְחִתְמוּ לְמַטָּה וּפָנָה תַּחַת חֶתֶם שֵׁשׁ

בְּוִיהוּ וְחִתְמוּ לְפָנָיו וּפָנָה מִזְרַח חֶתֶם שֶׁבַע

בְּוִהִי וְחִתְמוּ לְאַחֲרָיו וּפָנָה מַעֲרָב חֶתֶם שְׁמוֹנָה

בְּוִיהוּ וְחִתְמוּ לְיַמִּינוּ וּפָנָה דָרוֹם חֶתֶם תֵּאֵעַ

בְּהוִי וְחִתְמוּ לְשִׁמְאָלוֹ וּפָנָה צָפוֹן חֶתֶם אֲשֶׁר

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.

.ט משנה

אֱלֹהִים רִיחַ אַחַת בְּלִימָה סְפִירוֹת עֶשֶׂר אֱלוֹ

וְתַחַת רוּם מִמִּים אֲשֶׁר מְרוּחַ מִים מְרוּחַ רוּחַ חַיִּים

וְדָרוֹם: צָפוֹן וּמַעֲרָב מִזְרָח



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 ש"מ"א have as their basis the balance. In one scale ¹ is the merit and in the other criminality, which are placed in equilibrium by the tongue. The three fundamental letters ש"מ"א signify, as מ is mute like the water and ש hissing like the fire, there is א among them, a breath of air which reconciles them.

שני פרק.

א משנה.

ושבע אמות שלש יסודות ושתים עשרים
 א"מ"ש אמות שלש פשוטות עשרה ושתים כפולות
 בנתים מסריע חק ולשון חובה וכף זכות כף יסודן
 א"ר א' שורקת ש' דוממת מ' א"מ"ש אמות שלש
 בנתים: מקריע רוח

¹ The author shows here by the symbol of a scale and the phonetic character of the fundamental letters ש"מ"א 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.

**SECTION 2**

The twenty-two letters which form the stamina 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.

ב. משנה

צָרְפָן חֲצָבָן חֲקָקוֹן יְסוּד אוֹתֵיזוֹת וּשְׁתוּם עֲשָׂרִים

כָּל וְאֵת הַיְצוֹר כָּל אֵת בָּהֶם וְצָר וְהַמִּיכָן שְׁקָלָן

לְצוֹר: הָעֵתִיד

SECTION 3

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

ג. משנה

חֲצָבָן בְּקוֹל חֲקָקוֹן יְמוּד אוֹתֵיזוֹת וּשְׁתֵּימִים עֲשָׂרִים

אֶהֱחִיעַ אוֹתֵיזוֹת מְקוֹמוֹת בְּחֵמֶשׁ בְּפֶה קִבְעָן בְּרוּחַ

בְּשָׁנִים זְשִׁסְרָ"ץ בְּלָשׁוֹן רִטְלָנִית בְּחִירָ גִיכָ"ק בְּגָרוֹן

בְּשִׁפְחוּם: בּוּמָ"ף

SECTION 4



He fixed the twenty-two letters, stamina, on the sphere like a wall with two hundred and thirty-one gates,¹ and turned the spheres forward and backward. For an illustration may serve the three letters, ג נ ע. There is nothing better than joy, and nothing worse than sorrow or plague is.²

ד. משנה

בְּמִין בְּגִלְגֵּל קְבָאֵן יִסוּד אוֹתֵיזוֹת וְשִׁתִּים עֲשָׂרִים
 וְאַחֹר פְּנִים הַגִּלְגָּלִים וְחוּר שְׁעָרִים בְּרִלִיא חוּמָה
 בְּרָעָה וְאִין מַע נַג לְמַעְלָה בְּטוֹבָה אִין לְרַבֵּר וְסִימָן
 מִנְגַּע: לְמַטָּה

SECTION 5

But how was it done? He combined,³ 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.⁴ Hence it follows that there are two hundred

¹ Meaning outlets, outgates of the creative power, formations.

² 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.

³ My reading is וְחַמֵּינוּ שְׁקֵלָן עֲרַפְוֹן.

⁴ The combination of the twenty-two letters without permutation is represented in the following table:



יֵצֵא הַדְּבוּר וְכָל הַיְצוּר כֹּל וְנִמְצָא שְׁעָרִים בְּרִל"א

אָתָּד: *מִשֵּׁם

בְּשֵׁם: נ"א *)

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 all the other letters, and all the other letters with Aleph (א). He¹ 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 Aleph² (א).

1. משנה

וְחָצַב יֵשֶׁנוּ אֵינוּ אֶת וְעָשָׂה מֵתָהּ וּמֵתָשׁ מִמֶּשׁ יֵצֵר

¹ The reading of Von Jo. Meyer and others is as follows:

מתוחו יצר

נתפס שאינו מאויר גדולים עמודים והצב ישנו אינו ועשה ממש
אחר בשם הדברים כל ואת היצור כל ועשה ומימר צופח סימן ויח
אחג: דגוף מניינם ושתים עשרים לדבר וסימן

My reading according to a manuscript of Rabbi Isaac Luria, which I have preferred to all others, is thus:

גדולים עמודים וחצב ישנו אינו את ועשה מתוהו ממש יצר
צופה א עם וכולן כולן עם א אות סימן וזה נתפס שאינו מאדיר
לדבר וסימן אחד שם הדבור כל ואת היצור כל את ועשה ומימר
א: בגוף חפצים ושתים עשרום

² 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.



אות סימן וְוה נתפם שאינו מאויר גדולים עמודים

כל את ועשה ומימר צופה א עם נכלן כלן עם א

לדבר וסימן אחד שם הדבור כל ואת היצור

א: בגוף הפצים ושתים עשרים



CHAPTER III.

SECTION 1

THE three first elements, ש"מ"א 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, ש"מ"א are a great, wonderful and unknown mystery, and are sealed by six¹ 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.

שלישי פרק.

א. משנה.

חובה וקרף זכות קרף יסודן א"מ"ש אמות שלש
 סוד א"מ"ש אמות שלש בנותים מקריע חק ולשון
 *ויצאו טבעות בשש וחתום ומכוסה מופלא גדול
 ומאכות אבות נולדו ומאש ומים ואיר מהם
 תולדות:

¹ 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.

אֲמוֹת שְׁלֹשׁ וְנִקְבָּה זָכָר וּמִתְתַלְקִים וּמִים אֵשׁ יוֹצְאִים וּמִמֶּנּוּ נִ"א *)

הַבֵּל: נִבְרַע שְׁמֵמֵנוּ אָבוֹת נוֹלוּ וּמֵהֵן יִסּוּרֵן אֶ"מ"ש

SECTION 2

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

ב. משנה

שְׁקִלּוֹ צָרְפוֹ חֲצָבוֹ חִקְקוֹ אֶ"מ"ש אֲמוֹת שְׁלֹשׁ

וְשֵׁלֶשׁ בְּעוֹלָם אֶ"מ"ש אֲמוֹת שְׁלֹשׁ בָּהֶם וְצָר וְהִירָן

בְּנַפְשׁ אֶ"מ"ש אֲמוֹת וְשֵׁלֶשׁ בְּשָׁנָה אֶ"מ"ש אֲמוֹת

וְנִקְבָּה: זָכָר

SECTION 3

The three mothers ש"מ"א 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.

ג. משנה

שָׁמַיִם וְאֵשׁ וּמִים אֵוִיר בְּעוֹלָם אֶ"מ"ש אֲמוֹת שְׁלֹשׁ

מְרוּהָ וְאֵוִיר מִמֵּיִם נִבְרָאת וְאֶרֶץ מֵאֵשׁ נִבְרָאוּ



בְּנֵתִים: מְכַרֵּיעַ

SECTION 4

The three mothers ש"מ"א produce in the year ¹: heat, coldness ² and moistness. Heat was created from fire, coldness from water, and moistness from air which equalizes them.

ג. משנה

חֹמ וְרוּיָה וְקוֹר חוּם בְּשָׁנָה א"מ"ש אֲמוֹת שֶׁלֶשׁ

מְכַרֵּיעַ וְרוּיָה מִמֵּיִם נִבְרָא קוֹר מֵאֵשׁ נִבְרָא

בְּנֵתוֹם:

SECTION 5

The three mothers ש"מ"א 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.

ה. משנה

וּבֵטֵן ר' אֵשׁ נִנְקְבָה זָכָר בְּנֶפֶשׁ א"מ"ש אֲמוֹת שֶׁלֶשׁ

וְגוּיָה מִמֵּרֶם נִבְרָא וּבֵטֵן מֵאֵשׁ נִבְרָא ר' אֵשׁ וְגוּיָה

¹ 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.

² In ancient times coldness was considered to be a substance. [See Psalm 147, 17.]

בְּנֵתִים: מְכַרְיַע מְרוּהַ

SECTION 6

FIRST DIVISION. God let the letter Aleph (א) predominate in primitive air, crowned¹ it, combined one with the other,² 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:

ו. משנה

כְּתוּר לֹו וְקִשְׁר בְּרוּהַ א' אוֹת הַמְלִיךְ. א. בְּכֹא

בְּשָׁנָה רוּיָהּ בְּעוֹלָם אֲוִיר בְּהֵם וְצָר בְּזָה זֶה וְצָרְפֹן

בְּא"ש"ם: וְנִקְכָּה בְּע"מ"ש זְכָר בְּנִפְשׁ גִּוְיָהּ

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 א"מ"ש³, in female by: מ"ש"א:

ז. משנה

כְּתוּר לֹו וְקִשְׁר בְּמִים מ' אוֹת הַמְלִיךְ. ב. בְּכֹא

בְּשָׁנָה וְקוֹר בְּעוֹלָם אֶרֶץ בְּהֵם נֶצַר בְּזָה זֶה וְצָרְפֹן

¹ Id est, made it the reigning power.

² Namely, with the two other elements.

³ That is to say a different combination of the elements.



בַּמִּשְׁׁשׁ אֶת וְנִקְבָּה * בְּאֵמִי שׁ זָכַר בְּנֶפֶשׁ וּבֶטֶן

בַּמִּשְׁׁשׁ שׁ: נִיא *)

SECTION 8

THIRD DIVISION. He let the letter Sheen (ש) 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.¹

ז. משנה

כִּתְרֵי לוֹ וְקִשְׁרֵי בְּאֵשׁ שׁ אֶת הַמְּלִיךְ. ג. בְּבֵא

בְּשָׁנָה וְחוּם בְּעוֹלָם שְׁמַיִם בְּהֵם וְצָר בְּזָה זֶה וְצָרְפֹן

וְנִקְבָּה: זָכַר בְּנֶפֶשׁ וְרֵאשׁ

¹ 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.	

CHAPTER IV.

SECTION 1

THE ¹ seven double letters, כפרת בגד with a duplicity of pronunciation, aspirated and unaspirated, namely: תת, תת, רר, ככ, פפ, דד, גג, בב, serve as a model of softness and hardness, strength and weakness.

רביעי פרק.

א משנה

בשתי מתנהגות כפר"ת בג"ד כפולות שבע

תבנית ת"ת ר"ר פ"פ כ"כ ד"ד ג"ג ב"ב לשונות

וחלש: גבור וקשה כך

SECTION 2

Seven ² double letters, כפרת בגד, shall, as it were, symbolize wisdom, wealth, fruitfulness, life, dominion, peace and beauty.

¹ 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 Lese-buch der Mischnah, p. 22, and Dr. Graetz's Gnosticismus, p. 117.]

² 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



ב. משנה

ועוֹשֶׁר הַכְּמָה יִסוֹדֵן כְּפָר"ת בְּג"ד כְּפֹלוֹת שֶׁבַע

וְחַן: שְׁלוֹם וּמִשְׁלָה וְהַיִּים זָרַע

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.

ג. משנה

וּבְתִמּוּרָה בְּרִבּוֹר כְּפָר"ת בְּג"ד כְּפֹלוֹת שֶׁבַע

תִּמּוּרַת עֹנִי עֹשֶׁר תִּמּוּרַת אֵלֶּת הַכְּמָה תִּמּוּרַת

מִמִּשְׁלָה תִּמּוּרַת מְזַת הַיִּים תִּמּוּרַת שְׂמֵמָה זָרַע

כִּיעוֹר: חַן תִּמּוּרַת מִלְחָמָה שְׁלוֹם תִּמּוּרַת עֲבָדוֹת

SECTION 4

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.]

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.

ד. משנה

מִזְרַח וּמִמָּוֶה מַעְלָה כְּפָרִ"ת בְּג"ד בְּפוּלוֹת שִׁבְעַ

בְּאֲמִצֵּעַ מְכֻנָּה הַקּוֹרֵשׁ וְהֵיכַל וְדָרוֹם צָפוֹן וּמִמְעַרְב

כָּלֵן: אֵת נוֹשֵׂא וְהוּא

SECTION 5

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

fact, inquire about it, and make it so evident, that ¹ the Creator be acknowledged to be on His throne again.

ה. משנה

שָׁשָׁה וְלֹא שִׁבְעָה כְּפָרִ"ת בְּג"ד כְּפוּלוֹת שִׁבְעַ

וְהַעֲמִד בָּהֶם וְחַקֹּר בָּהֶם בְּחֹן שְׁמוֹנָה וְלֹא שִׁבְעָה

מִכּוֹנֵו: עַל יוֹצֵר וְהוֹשֵׁב בּוֹרְיוֹ עַל דְּבָר

SECTION 6

The seven double consonants, stamina, having been designed and established, combined, weighed, and changed by God, He

¹ Compare Chapter I, Section 3, Note, 8.

formed by them: seven planets in the world, seven days in the year, seven gates, openings of the senses, in man, male and female.

1. משנה

צָרְפָן חֲצָבֹן חֲקִיקוֹן יִסּוּד כְּפָר"ת בְּג"ד כְּפֹלוֹת שֶׁבַע

בְּעוֹלָם כּוֹבְבִים שֶׁבַע בָּהֶם וְצָר וְהַמִּירָן שֶׁקֵּלָן

זָכַר בְּנֶפֶשׁ שְׁעָרִים שֶׁבַע בְּשָׁנָה יָמִים שֶׁבַע

וּנְקֵבָה:

SECTION 7

The seven planets in the world are: ¹ as 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.

2. משנה

חֲמָה מְאָדִים צָדֵק שַׁבְּתִי בְּעוֹלָם כּוֹכָבוֹם שֶׁבַע

יָמֵי שֶׁבַע בְּשָׁנָה יָמִים שֶׁבַע לְבָנָה כּוֹכַב נֶגֶה

¹ 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: צדק שבתי לבנה כוכב ניגח חמה. צדק שבתי לבנה כוכב ניגח חמה. Mars, Jupiter, Saturn, Moon, Mercury, Venus, Sun.



שְׁתֵּי וּנְקָבָה זָכָר בְּנֶפֶשׁ שְׁעָרִים שִׁבְעָה הַשְּׁבוּעַ

וְהִפָּה: הָאֵף נִקְכִּי שְׁנֵי אָזְנִים שְׁתֵּי עֵינַיִם

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.

ה. משנה

כְּתָר לוֹ וְקִשְׁר בְּהִקְמָה ב' אֹת הַמְּלִיךְ. א. בְּבֹא

רִאשׁוֹן יוֹם בְּעוֹלָם לְבָנָה בְּהֵם וְצָר בְּזֶה זֶה וְצָרְפָן

וּנְקָבָה: זָכָר בְּנֶפֶשׁ יְמִין וְעֵין בְּשֵׁנָה

SECTION 9

SECOND DIVISION. He let the letter ג 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.

ט. משנה

כְּתָר לוֹ וְקִשְׁר בְּעוֹשֶׁר ג' אֹת הַמְּלִיךְ. ב. בְּבֹא

שְׁנֵי יוֹם בְּעוֹלָם מְאָדִים בְּהֵם וְצָר מְזֶה זֶה וְצָרְפָן

וּנְקָבָה: זָכָר בְּנֶפֶשׁ יְמִין וְאֵז בְּשֵׁנָה



SECTION 10

THIRD DIVISION. He let the letter τ 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.

י' משנה

כְּתָר לֹו וְקֶשֶׁר בְּזָרְעֵ ד' אֹת הַמְּלִיךְ. ג. בְּבֹא

שְׁלִישֵׁי יוֹם בְּעוֹלָם חֲמֵה בְּהֵם וְצָר בְּזֶה זֶה וְצָרְפָן

וְנִקְבָה: זְכָר בְּנֶפֶשׁ יְמִין וְנָחִיר בְּשֵׁנָה

SECTION 11

FOURTH DIVISION. He let the letter κ 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.

י"א משנה

כְּתָר לֹו וְקֶשֶׁר בְּהַיִּים כ' אֹת הַמְּלִיךְ. ד. בְּבֹא

רְבִיעֵי יוֹם בְּעוֹלָם נֹגֶה בְּהֵם וְצָר כְּוֶה זֶה וְצָרְפָן

וְנִקְבָה: זְכָר בְּנֶפֶשׁ שֵׁם אֵל וְאַזְזֵן בְּשֵׁנָה

SECTION 12

FIFTH DIVISION. He let the letter ρ 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.

י"ב משנה

כְּתוּר לֹו וְקִשְׁר בְּמִשְׁלֵה פִי אוֹת הַמְלִיךְ. הַ בְּבֹא

הַמִּישִׁי יוֹם בְּעוֹלָם כּוֹכֵב בְּהֵם וְצָר בְּזֶה זֶה וְצָרְפָן

וְנִקְבָה: זְכָר בְּנֶפֶשׁ שֵׁם אֵל וְאֶזְוֶן בְּשָׁנָה

SECTION 13

SIXTH DIVISION. He let the letter ר 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.

י"ג משנה

כְּתוּר לֹו וְקִשְׁר בְּשָׁלוֹם רִי אוֹת הַמְלִיךְ. וַו בְּבֹא

שְׁשִׁי יוֹם בְּעוֹלָם שְׁבִתִי בְּהֵם וְצָר בְּזֶה זֶה וְצָרְפָן

וְנִקְבָה: זְכָר בְּנֶפֶשׁ שֵׁם אֵל וְנִחִיר בְּשָׁנָה

SECTION 14

SEVENTH DIVISION. He let the letter ת 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.

י"ד משנה



קָתַר לוֹ וְקָשַׁר בְּחֵן תִּי אֹת הַמְּלִיךְ ז. בָּבֶא

שֶׁבֶת יוֹם בְּעוֹלָם צְדָק בָּהֶם וְצַר בְּזֶה זֶה וְצָרְפָר

וְנִקְבָּה: זָכַר בְּנֶפֶשׁ וּפָה בְּשָׁנָה

SECTION 15

By the seven double consonants, כפרת בגד were also designed seven worlds (αἰῶνες), 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.¹ (In the whole nature.)

ט"ו משרה

שְׁבַע שְׁבַקְקִין כְּפָר"ת בְּג"ד בְּפוֹלוֹת שְׁבַע

יָמִים שְׁבַע אֲרָצוֹת שְׁבַע רְקִיעִין שְׁבַע עוֹלָמוֹת

שְׁבַע יָמִים שְׁבַע מְדַבְּרוֹת שְׁבַע נְהַרִית שְׁבַע

יּוֹבְלוֹת שְׁבַע שְׁמִיטִין שְׁבַע שָׁנִים שְׁבַע שְׁבוּעוֹת

הַשָּׁמַיִם: כָּל תַּחַת הַשְּׁבִיעִיּוֹת אֶת הַבַּב לְפִיכָךְ

¹ 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!"

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 forty¹ houses. From thence further go and reckon what the mouth cannot express and the ear cannot hear.

ט"ז משנה

אֲבָנִים שְׁלֹשׁ בָּתִּים שְׁנֵי בֹנוֹת אֲבָנִים שְׁתֵּי

אַרְבָּעָה בֹנוֹת אֲבָנִים אַרְבַּע בָּתִּים שֵׁשׁ בֹּנוֹת

וְעֶשְׂרִים מֵאָה בֹנוֹת אֲבָנִים חֲמֵשׁ בָּתִּים וְעֶשְׂרִים

וְעֶשְׂרִים מֵאוֹת שֶׁבַע בֹּנוֹת אֲבָנִים שֵׁשׁ בָּתִּים

אֲלָפִים חֲמֵשׁת בֹּנוֹת אֲבָנִים שֶׁבַע בָּתִּים

וְחָשׁוּב צָא וְאֵילַךְ מִפְּאֵן בָּתִּים וְאַרְבַּעִים (וְאַרְבַּע)

יְכוּלָה הָאֵזֶן וְאֵין לְדַבֵּר יְכוּלָה הַפֶּה שְׂאִין מֵה

לְשִׁמוֹעַ:

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



CHAPTER V.

SECTION 1

THE twelve simple letters ה"ו"ז ח"ט"י ע"צ"ק ל"נ"ם symbolize, as it were, the organs of speaking, thinking, walking, seeing, hearing, working, coition, smelling, sleep, anger, swallowing and laughing.

המישי פרק.

א. משנה

ע"צ"ק לנ"ם חט"י הו"ז פשוטות עשרה שתיים
מעשה שמיעה ראיה הלך הרהור שיחה יסודן
שחוק: לעיטה רוגז שינה ריח תשמיש

SECTION 2

The twelve simple consonants ה"ו"ז ח"ט"י ע"צ"ק ל"נ"ם 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.

ב. משנה



ע"צ"ק לנ"ם חט"י הו"ז פשוטות עשרה שתיים
 מזרחית גבול אלכסון גבולי עשר שנים יסודן
 תחתית מזרחית גבול צפונית מזרחית גבול רומית
 גבול ימזרחהית דרומית גבול רומית דרומית גבול
 גבול רומית מערבית גבול תחתית דרומית
 גבול תחתית מערבית גבול דרומית מערבית
 צפונית גבול מערבית צפונית גבול רומית צפונית
 הן והן עד עדי עד והי' ל'כין ומתרחבין תחתית
 עולם: גבולות

SECTION 3

The twelve simple letters ע"צ"ק ל"נ"ם חט"י הו"ז פשוטות עשרה שתיים, 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.

ג. משנה

ע"צ"ק לנ"ם חט"י הו"ז פשוטות עשרה שתיים
 בהם וצר והמירן שקלן צרפן חצבו הקקו יסודן
 חדשים עשר שנים בעולם מזלות עשרה שתיים
 ונקבה: זכר בנפש מנהיגים עשר שנים בשנה



SECTION 4

The twelve constellations in the world are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricornus, Aquarius and Pisces. The twelve months of the year are: Nisan, Iyar, Sivan, Tamus, Ab, Elul, Tishri, Marcheshvan, Kislev, Teves, Schevat and Adar. The twelve organs of the human body are: two hands, two feet, two kidneys, gall, small intestines, liver, gullet ¹ or esophagus, stomach and milt.

ד. משנה

טאומום שור טלה בעולם מזלות עשרה שתיים
 דלי גדי קשת עקרב מ' אזנים בתולה אריה סרטן
 סיון אייר ניסן בשנה הדשים עשר שנים דגים:
 אדר: שבט טבת כסלן חשון תשרי אלול אב תמוז
 ידים שתי ונקבה זכר בנפש מנהיגים עשר שנים
 (קורקבן) כבד דקין מרה כליות שתי רגלים שתי
 טחול: קבה גרגרת

SECTION 5

First Part

¹ 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 לעיטה that the author meant גרגרת and not קורקובן.



FIRST DIVISION. God let the letter ה 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.

ה. משנה

לו וקשר בשיחה ה' אות המליך. מהא א' בבא
וביסן בעולם טלה בהם וצר בזה זה וצרפן כתר
ונקבה: זכר בנפש ימין ורגל בשנה

SECTION 6

SECOND DIVISION. He let the letter ו 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.

ו. משנה

לו וקשר בהרהור ו' אות המליך. מהא ב' בבא
ואייר בעולם שור בהם וצר בזה זה וצרפן כתר
ונקבה: זכר בנפש ימנית וכוליא בשנה

SECTION 7

THIRD DIVISION. He let the letter ז 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.



ז. משנה

לו וקשר בהלוך ז' אות המליך. מהא ג' בבא
 וסיון בעולם באומים בהם וצר בזה זה וצרפן כתר
 ונקבה: זכר בנפש שמ' אל ורגל בשנה

SECTION 8

Second Part

FIRST DIVISION. He let the letter n 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.

ה. משנה

וקשר בראיה ח' אות המליך. השניה מן א' בבא
 בעולם סרטן בהם וצר בזה זה וצרפן כתר לו
 ונקבה: זכר בנפש ימין ויד בשנה ותמוז

SECTION 9

SECOND DIVISION. He let the letter u 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.

ט. משנה



בְּשֵׁמִי יָעָה ט' אֹת הַמְּלִיךְ. הַשְּׁנִיָּה מִן ב' בְּבֹא

|

בְּעוֹלָם אֲרִיָּה בָּהֶם וְצָר בְּזֶה זֶה וְצָרְפֵן כְּתָר לוֹ וְקֶשֶׁר

וְנִקְבָּה: זָכָר בְּנֶפֶשׁ שְׁמַאֲלִית וְכוֹלֵיא בְּשָׁנָה וְאָב

SECTION 10

THIRD DIVISION. He let the letter י 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.

.י משנה

וְקֶשֶׁר בְּמַעֲשֵׂה י' אֹת הַמְּלִיךְ. הַשְּׁנִיָּה מִן ג' בְּבֹא

בְּעוֹלָם בְּתוֹלָה בָּהֶם וְצָר בְּזֶה זֶה וְצָרְפֵן כְּתָר לוֹ

וְנִקְבָּה: זָכָר בְּנֶפֶשׁ שְׁמ' אֵל וַיֵּד בְּשָׁנָה וְאֵלּוּל

SECTION 11

Third Part

FIRST DIVISION. He let the letter ל 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.

.י"א משנה

בְּתִשְׁמִישׁ ל' אֹת הַמְּלִיךְ. הַשְּׁלִישִׁית מִן א' בְּבֹא

מ' אֲזַנִּים בָּהֶם וְצָר בְּזֶה זֶה וְצָרְפֵן כְּתָר לוֹ וְקֶשֶׁר



וּנְקֵבָה: זָכַר בְּנֹפֶשׁ וּמְרָה בְּשָׁנָה וְתִשְׁרִי בְּעוֹלָם

SECTION 12

SECOND DIVISION. He let the letter נ 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.

.י"ב משנה

וְקִשְׁר בְּרִיָּה נִי אֹת הַמְּלִיךְ. הַשְּׁלִישִׁית מִן בִּי בְּבֹא

בְּעוֹלָם עֵקֶרֶב בָּהֶם וְצָר בְּזֶה זֶה וְצָרְפָן כְּתָר לוֹ

וּנְקֵבָה: זָכַר בְּנֹפֶשׁ וְדִקְיָן בְּשָׁנָה וּמְרָחֲשָׁן

SECTION 13

THIRD DIVISION. He let the letter ו 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.

.י"ג משנה

בְּשָׁנָה וֹ אֹת הַמְּלִיךְ. הַשְּׁלִישִׁית מִן גִּי בְּבֹא

בְּעוֹלָם גְּדִי בָהֶם וְצָר בְּזֶה זֶה וְצָרְפָן כְּתָר לוֹ וְקִשְׁר

וּנְקֵבָה: זָכַר בְּנֹפֶשׁ וְכַבֵּד בְּשָׁנָה טַבַּת

SECTION 14



Fourth Part

FIRST DIVISION. He let the letter ϵ 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.

.י"ד משנה

ברוגז ע' אות המליך. הרביעית מן א' בבה

בעולם גדי בהם וצר בה זה וצרפן כתר לו וקשר

ונקבה: זכר בנפש וכבד בשנה טבת

SECTION 15

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

.ט"ו משנה

בלעיטח צ' אות המליך. הרביעית מן ב' בבא

בעולם דלי בהם בזה זה וצרפן כתר לו וקשר

ונקבה: זכר בנפש וגרגרת (נקורקבן) בשנה ושבת

SECTION 16



THIRD DIVISION. He let the letter ק 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.

ט"ז משנה.

בְּשֵׁהוּק ק' אֹת הַמְּלִיךְ. הִרְבִּיעִית מִן ג' בְּבֹא

בְּצוּלָם דְּגִים בְּהֵם וְצָר בְּזֶה זֶה וְצָרְפָן כְּתָר לֹו וְקָשָׁר

כְּמִין עֲשָׂאן וּבְקָבָה זָכָר בְּנֶפֶשׁ וּטְחוּל בְּשָׁנָה וְעָדָר

מִלְחָמָה: כְּמִין עָרְכָן חוּמָה כְּמִין סִידְרָן *עֲרִיבָה

מְרִינָה: אֹו מְרִיבָה נ"א *)

CHAPTER VI.

SECTION 1

THESE are the three mothers or the first elements, ש"מ"ש 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.

ש"ש"י פרק.

א משנה.

שְׁלֶשֶׁת מֵהֶם וַיֵּצְאוּ אֶ"מ"ש אֲמוֹת שְׁלֹשׁ הֵם עֵלֵי

שְׁלֶשֶׁת תּוֹלְדוֹת וּמֵאֲבוֹת וְאֵשׁ וּמֵיִם וְאֵיִר וְהֵם אֲבוֹת

וְצִבְאוֹתֵיהֶם כּוֹכָבִים וְשִׁבְעָה וְתוֹלְדוֹתֵיהֶם אֲבוֹת

אֶלְכֶסוֹן: גְּבוּלֵי עֶשֶׂר וּשְׁנַיִם

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,¹ (Tali) sphere and the heart.

¹ 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



ב. משנה

גִּפְשׁ שָׁנָה בְּעוֹלָם נְאֻמִּים עֲדִים לְדָבָר רֵאִיה

כִּתְלֵי וּפְקֻדָּן וְשִׁלְשָׁה וְשִׁבְעָה חֵק עֶשֶׂר וְשָׁנִים

וְלֵב: וְנִלְנֵל

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.¹

ג. משנה

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 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.

¹ 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.



לְמַעַלְהָ אֵשׁ וּמִיָּם אֵשׁ אֲוִיר אֲמ"מ"ש אֲמוֹת שְׁלֹשׁ
 וְסִימָן בְּנֵתִים מְכַרְיַע חֶק רוּחַ וְאֲוִיר לְמַטָּה וּמִיָּם
 שׁוֹרְקֵת שִׁי דּוֹמָמַת מִי הַמִּיָּם אֶת נוֹשֵׂא הָאֵשׁ לְדָבָר
 בְּנֵתִים: מְכַרְיַע חֶק רוּחַ אֲוִיר א'

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 king¹ in war.

ד. משנה

כְּמֶלֶךְ בְּשָׁנָה גִּלְגַּל כְּסָאוֹ עַל בְּמֶלֶךְ בְּעוֹלָם תְּלִי
 בְּמַלְחָמָה: כְּמֶלֶךְ בְּנַפְשׁ לֵב *בְּמַדִּינָה

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חֻמָּה: עַל נ"א *)

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.

ה. משנה

¹ 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.



לעֲמַת טוֹב אֱלֹהִים עֲשֵׂה זֶה לְעַמַּת זֶה אֵת גַּם
הטוֹב מִרַע רַע מִטוֹב טוֹב לְעַמַּת רַע רַע
טוֹבָה הַטוֹב אֵת מִבְּחִין וְהַרַע הַרַע אֵת מִבְּחִין
לְרָעִים: שְׂמוּרָה וְרָעָה לְטוֹבִים שְׂמוּרָה

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 equalizes them.

1. משנה

וְאֶחָד מִזֵּכָה אֶחָד עוֹמֵד לְבַדּוֹ אֶחָד כָּל שְׁלֹשָׁה
בְּנֵתִים: מְכַרְיעַ וְאֶחָד מְהַיִּיב

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.

2. משנה

בְּנֵתִים בְּכַרְיעַ וְאֶחָד שְׁלֹשָׁה מוֹל שְׁלֹשָׁה שְׂבָעָה
אוֹהָבִים שְׁלֹשָׁה בְּמִלְחָמָה: עוֹמְדִין עֶשֶׂר וְשָׁנִים
מִמֵּיתִים: וְשְׁלֹשָׁה מְחַיִּים שְׁלֹשָׁה שׁוֹנְאִים שְׁלֹשָׁה



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.

ח. משנה.

שׁוֹנְאִים שְׁלֹשָׁה וְהַאֲזָנִים הַלֵּב אוֹהֲבִים שְׁלֹשָׁה
הָאֵף נִקְבֵי שְׁנֵי מַהֲיִים שְׁלֹשָׁח וְהַלְשׁוֹן הַמְכָּרָה הַכְּבֹד
וְאֵל וְהַפֶּה הַנִּקְבִּים שְׁנֵי מִמֵּיתִים וְשְׁלֹשָׁה וְהַטְּחִי ל'
עַד עַדִּי עַד קִדְשׁוֹ מִמְעוֹן בְּבָלֵם מוֹשֵׁל נְאֻמָּן מֶלֶךְ
שְׁבַעַה שְׁבַעַה גְּבִי עַל שְׁלֹשָׁה שְׁלֹשָׁה גְּבִי עַל אֶחָד
בְּזֶה: זֶה אֲדוֹקִים וְכֹלֵם עֶשֶׂר שְׁנַיִם גְּבִי עַל

SECTION 9

There ¹ are twenty-two letters by which the I am, Yah, the Lord of hosts, Almighty and Eternal, designed, formed and created by

¹ The substance of this Mishnah is mentioned in the Talmud treatise Berachoth, p. 55, a. It reads there:

חיה יודע רב אמר יחידה רב אמר
וארין: שמיס בהן שנבראו אותיות לצרף בצלעל

three Sepharim, His whole world, and formed by them creatures and all those that will be formed in time to come.

ט. משנה

אֱהִיָּה הַקֵּק שְׁבֵהֵן אוֹתִיּוֹת וְשֵׁתִים עֶשְׂרִים הֵם אוֹ
מֵהֶם וְעָשָׂה אֱלֹהִים יְהוָה שְׂדֵי אֶל צְבָאוֹת יְהוָה יְהִי
בָהֶם וְצָר עוֹלָמוֹ כֹּל אֶת מֵהֶם וּבְרָא סְפָרִים שְׁלֹשָׁה
לְצוּר: הָעֵתִיד כֹּל וְאֶת הַיְצוּר כֹּל אֶת

SECTION 10

When ¹ 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, ² and the covenant between the ten

"Rab Jehudah stated in the name of Rab, that Bezalel understood to combine letters by which heaven and earth were created." To this the commentator Rashi adds: "as it is taught in the book Yezirah." It is undoubtedly certain that the book Yezirah, or a cosmogony as it is represented there, was known to Rab, who was a disciple of Jehudah Hanasi, during the second part of the second century. (C. E.) See treatise Berachoth, p. 55 a, where the commentator Rashi referred to the book Yezirah.

¹ This whole paragraph is an interpolation of an unknown hand, as it can be easily proved.

² I have translated according to the reading of Rabbi Judah Halevi. The reading of Rabbi Luria is as follows:

אותיות ושתים עשרים וקשר

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. 1, 5.)

י. משנה

וּחֲצַב וּחִקַּק וְכָאָה וְהֵבִיט אָבִינוּ אַבְרָהָם וְכָשָׁה בֵּין
 אֹהֲבֵי וְקָרָא הַכֹּל לְאָדוֹן עָלָיו נִגְלָה בְּיָדוֹ וְעֵלְתָה
 בְּרִית וְהוּא יִדְּיוֹ אֲצַבְעוֹת עֶשֶׂר בֵּין בְּרִית לוֹ וְכָרַת
 הַמִּילָה בְּרִית וְהוּא רָגְלָיו אֲצַבְעוֹת עֶשֶׂר וּבֵין הַלְשׁוֹן
 *יִדְעָתָךְ: בְּבֶטֶן אֲצָרְךָ בְּטָרָם עָלָיו וְקָרָא

וּסְוֹץ אֶת לוֹ וְנִלְהַ בְּלִשׁוֹנוֹ אוֹתֵיו ת וּשְׁתֵּים עָשָׂרִים וְקִשֶׁר נִ"א *

עֶשֶׂרֶת בְּשֵׁתִים נִהְנָן בְּשִׁבְעָה בְּעֶרְן בְּרוֹת רַעֲשָׁן כָּאֵשׁ דְּלִקָן בְּמִים מְשֻׁכָּן

מְלוֹת:

יְצִירָה: סֵפֶר וּסְלִיק. פֶּרֶק א סְלִיק

בערן בריח רעשן באש דלקן במים משכן סודו את לו וגילה בלשונו

עשר בשנים נהגין בשבעה

"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 aere. Disposuit cum septem et gubernavit cum duodecim." Postellus' version is: "Attraxit eam in aqua, accendit in spiritu, inflammavit in septem aptatum cum duodecim signis." Meyer translates it: "Er zog sie mit Wasser, zündet sie an mit Feuer, erregte sie mit Geist, verbrannte sie mit sieben, goes sie aus mit den swoelf Gestirnen."



GLOSSARY OF RABBINICAL WORDS

א

אָדָק v. To adhere, cohere. VI, 8.

אָדָר n. [Syriac אַר, Greek ἀήρ] Air. II.

אוֹת n. Sign, letter; אותיות, יסודות fundamental letters. I, 1.

אֵילָךְ adv. וְאֵילָךְ מֵבְּאֵן hinc et ulterius; from now further. IV 16

אֵלֵּי. These. Equals the biblical אֵלֶּה. VI. 1.

אֶלְכָסוֹן adj. [Greek λόξον] Oblique, diagonal direction. V, 2.

אָמָעָה n. Middle. centre. I, 2.

ב

בוֹרִי n. Clearness, perspicuity. I, 3. בוריו על דבר והעמד and put the subject in a clear point of view.

בְּבָא n. Division. V, 6.

בְּנִתִּים or בְּיִנּוּתוֹם Composed of בֵּין שְׁתֵּם, omitting ש between them. I, 1. [See Duke's Sprache der Mischnah, p. 68.]

ג

גָּב n. Back. עַל גְּבִי עַל upon the back id est, upon or above. VI, 8.



גוף n. Body, substance II, 6.

גלגל n. Circle, celestial orb, or sphere. II, 4.

ד

דבור n. Word. I, 8.

ה

הרהר v. Think, muse. meditate, reflect. I, 7.

הרהור n. Reflection, meditation. V, 1.

ז

זכות n. Innocence, purity, godliness, merit. II, 1.

ח

חוקה n. Misdeed, trespass. II, 1.

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

חלילה n. Rotation; from חל'ל to dance round. II, 5.

ט

טחול n. Milt, spleen. V, 4.

כ

כאן or בָּאן adv. Here, there; מִכָּאן thence, from thence. IV, 16.

כּוֹבֵב n. Star; especially the planet Mercury. IV, 7.

כִּיָּן piel כִּיָּן v. Direct; מְכִיָּן directed, situated. I, 2.

כִּיעוּר n. Ugliness. IV, 3.

כִּן or לְכִן adv. So, thus. I, 7.

כָּרַע Hiph. הִכְרִיעַ v. To intervene in any thing, to mediate the peace, accomodate a quarrel. II, 1.

ל

לְעִמָּה n. Eating, swallowing. V, 1.

לְפִיכֶךָ adv. Composed of the words לְפִי and כֶּךָ. According to that, therefore. IV, 15.

מ

מְאָדִים n. The planet Mars. IV, 7.

מִדָּה n. Measure, quality, divine attribute. I, 4.

מִשְׁנָה n. Doctrine, lesson, paragraph.

מְנוֹלוֹת n. Constellations; especially the twelve signs of the Zodiac. V, 3. מוֹב מְנוֹל 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.

מִימַר v. Chald. inf. מְאָמַר or מְמַר. To speak, command. II, 5.

מְמַשׁ n. Substance, reality. II, 5.



מַעֲוִיבָה **ו**. Rampart, a floor, pavement. [I, 8](#).

מַרְבֵּה **ו**. Gall. V, [4](#)

מִתְנַהֵג See נָהַג IV, [1](#).

נ

נָהַג v. With a [ב](#) following after it, signifies: to make use of any thing. IV, [1](#)

נוֹנָה **ו**. The planet Venus. IV, [7](#).

נָעַץ v. Chald. Stick in, fasten, conjoin, connect. [I, 6](#).

נִקְבַּה **ו**. Opening. IV, [8](#).

ו

וִסְדָּר v. Arrange. V, [16](#).

וִסְמֵן **ו**. σημεῖον Sign, illustration. II, [4](#). [See Geiger's Lesestücke der Mishnah, p. 121.]

וְסֵלִיק **ו**. Finished; the end (of a book or chapter.)

ע

עֲרִיבָה **ו**. Contention, rivalry. V, [5](#).

עֲתִיד **ו**. Future. II, [2](#).

פ

פָּרָק **n.** Chapter, section.

פָּשׁוּם **adj.** Divested of clothes, undressed, simple. [I, 8.](#)

צ

צָרָק **n.** The planet Jupiter. [IV, 7.](#)

צָפִיחַ **n.** Appearance. [I, 5.](#)

צָרַף **v.** Refine, melt together, connect, combine. [II, 2.](#)

ק

קָכַע **v.** To fix, to fasten. [I, 8.](#) [II, 3.](#)

קִיבָּה or קִבָּה **n.** Stomach. [V, 4.](#)

קִרְקָבָן or קִוּרְקָבָן **n.** Stomach. [V, 4.](#)

כ

כִּאֲיָה **n.** Argument, evidence. [VI, 2.](#)

כִּאֲיָה **n.** Sight. [V, 1.](#)

כִּוְיָה **n.** Redundancy of water, moistness. [III, 4.](#)

כִּיחַ **v.** Smell. [V, 1.](#)

ש

שָׁבְחָאֵי **n.** The planet Saturn. [IV, 7.](#)

שִׁחָה **n.** Speaking. [V, 1.](#)



שְׁמִיעָה n. Hearing. V, 1.

שָׁרַת v. To serve. I, 8.

ת

תְּלִי n. The constellation Draco or Dragon. VI, 2.

תְּשָׁמִישׁ n. Coition. V, 1.

תִּפְּשׁ or תִּפְּסׁ v. To seize, to take hold of.

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