



Sepher Yetzirah
Book of
FORMATION

Translated by
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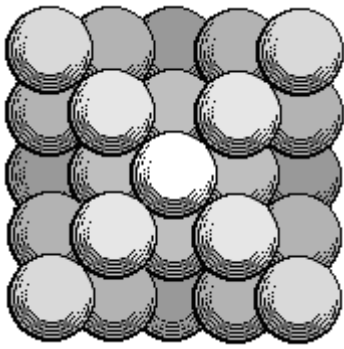
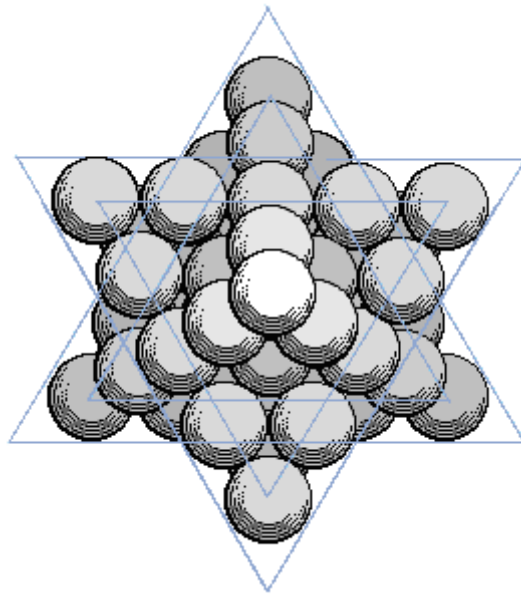
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SEPHER YETZIRAH

INTRODUCTION

The Sepher Yetzirah has the form of an instruction booklet or statement of dogma. If we take it on its simplest level it is a way of fixing in the mind the basics of Hebrew letters, mathematics, astrology and physiology. It does not argue or try to convince, it merely states. It is a short work, easy to memorise and once its logic is grasped, it can form the basis for a traditional classic education.

It is a work that has fascinated the curious and many people have tried to relate its structure to their own systems. We have also tried to relate to it but we have taken its own logic and attempted to follow that out. In this exercise it became apparent to us that a structure which satisfies the parameters is that of the cube (Diag.) containing the double Tetrahedron (Diag.) and Octahedron. Four apices of one tetrahedron would then be the beginning and the end, the good and the evil. The four apices of the one tetrahedron bisect the sides of the other at six points which give the six directions of height, depth, east, west, north and south. These directions are common to the two descriptions of chapter one, sections four and eight. The six points are joined together we then obtain the Octahedron, from which the twelve letters and directions are derived and as this model appears to be common to both the Sepher Yetzirah and Sepher Ha-Bahir we have used it for both.

Diagram **G**Diagram **H**

This tetrahedral structure has a number of interesting facets. (Fig L) It differs from the better-known pyramid of 1,2,3,4, but it has the facility of being symmetrical in more dimensions. The number of spheres along the edges is 22 (Diag. J) when it is on its base the number of visible spheres is 31, (Diag. J) the total number of spheres in the tetrahedron is 35 and when it is remembered that it was customary to include in the numbering the whole that is formed, we have the combination of the 32 and the 36 upon which much of the Bahir's explanation is built. Also each of the subsidiary tetrahedral contain 10 spheres which answer to the four worlds of logos, creation, fashioning and making (Fig, K). If we sum the spheres in the octahedron, subtracting those which belong

to the six directions (Sefhirot) we find that there are 13 spheres packed in the most economical space, that is 12 surrounding and touching a central sphere “The holy temple that carries them all” (Fig. M...) (See Buckminster Fullers “Dymaxion” 12 degrees of freedom and “Order in space” by Keith Critchlow.

This model is not the classical Greek model and while it may owe a great deal in its inspiration to these sources it seems to the translator to be a happy cross-fertilisation rather than a direct descendant. The Sepher Yetzirah seems to owe a certain debt to Neo-Platonic thought and it is possible to see in it an influence from the Chaldean Oracles, however, which came first is not proven. In its references to the voice it could well be a logical development of Philonic thought in Jewish mould. Plainly the work is emanationist, and materialistic in its emphasis on the elementary nature but it is also at great pains to stress the monotheist view “The one Lord the King of Truth rules over all”.

Isaac Israel (855-955), Saadyah Gaon the head of the Academy of Sura (852-942), and Judah Ha-Levi (1075-1141), each wrote commentaries on the work and it seems most unlikely that they would have done so had the work been contemporary. In fact from the way in which it has been dealt with the supposition must be that these commentators considered it to have been both of authority and ancient. Modern scholars vary but the general consensus appears to place it at some time between the third and the sixth century.

By the tenth century the Sepher-Yetzirah had acquired considerable authority and it is quoted extensively in the Book Bahir. Some of the passages in the Yetzirah are expanded considerably in their work, notably those dealing with the practices of meditation (see chapter 1, section 3 and 7) and it carries the series 1,3,6,12, onto 24 (permutations) culminating in the sections dealing with the 72 forms.

Sepher Yetzirah describes six types of operation: Decreeing, carving, purifying, balancing, exchanging, and fashioning.

A curious habit in this work is in the (deliberate) alteration of order when dealing with the 3 the 7 the 12 and with the 10. In such a compact work it is evident that the author must have been fully aware of this and that it was done with particular purpose in mind. We have tried to account for these differences and the results are shown in the speculative diagrams. Many commentators have argued that latter day Kabala is different from the Kabala of the Sepher Yetzira. The translator does not agree with this conclusion. It is of course evident that the formulation of the present Tree of Life is different from the structure of this work, even so, as the accompanying diagram shows, (fig.) the tetrahedron when laid out slightly differently bears considerable similarity to the present form.

What does seem to have happened is that some time in the twelfth century the corpus of the formal Kabala was reformed in accordance with the wisdom of the time. This of course was and is permissible so long as the oral teaching is alive. From the text of the Bahir it is said that, "He makes mistakes but he inherits a way of life".

The written teaching without the living tradition is not complete, and from time to time the written teaching is given in different guise, the Torah of course was revealed teaching, but that does not mean there is no communication between the Divine and man today! The Jewish tradition allows for it, it has of course its safeguards, as indeed do most religions, but the history of the religion is ongoing.

With the reformulation of the Maase-Merchabah and the Maase-Bereshith, notably in the schools of Gerona, Provence and Toledo, and the work of the Italian schools which influenced the German Chassidic movement, the Kabala began to take on some of its presently familiar form. These processes reached a point of semi-

crystallisation in the Zohar (which today is accepted as the work of Moses de Leon) and such was the impact of this work that it remained the most common form of the teaching. The advent of Isaac Luria is only a further move in the same direction. The work of the Baal-Shem-Tov, who gave impetus to the present day Chassidic movement, was in essence a further development of the Lurianic view.

It would be wrong to suppose that this line of Kabbalistic thought was the only line of development but it is the most well known and documented. Other lines were continued through the medium of the Kalonymos family and the Amsterdam school.

All these lines acknowledge the authority of the Sepher Yetzira and it had been said that even were all the teachers of the Kabala to be killed off in one night then if there remained but one copy of the work then the teaching could begin again, but that every contradiction and obscurity in the text would need to be understood. The translators in no way claim to have been able to do this and indeed there is a great deal that we cannot understand in the text.

What we have done in the present work is to put together in one volume two of the most authoritative Pre-Zohar works which are supposed to be Kabbalistic in the hope that someone better qualified to undertake the task of reformulation in understandable form, will feel impelled so to do.

The scheme of the Sepher Yetzira is as follows, the book opens with a declaration of the attributes of Divinity and its Creation, it lays out the matters with which it is concerned, Unity, Triplicity, Sevenfoldedness, Twelfefoldedness. In the first paragraph it lays down the levels of creation that are concerned with the Logos and with creation out of nothing (CHAKAK & BRIAH). The chapter then goes on to discuss two views of the Sephirot, the first is a view in

which they are Limitless, the second goes through the Sephirot under the heading of Limited, also in this first chapter the process of meditation is described.

The second chapter deals with the matter of the permutations and combinations of the limited and the un-limited and may properly be termed the chapter on the mixtures. It begins with the nature of the three: fire, water and air, and it uses them to illustrate the three relationships of Activating, Receptive and Mediating and then goes on to describe the number of ways in which these three may combine. It defines these as: Decreeing, Carving (or splitting), Refining (or purifying), Balancing (or weighing), Combining and Forming. The chapter ends with the forming of Form out of the Formless, and the making of something out of nothing, and it goes on to say that all created beings are formed out of the formless and the void through the medium of the twenty-two letters and their relationships. In the diagram the twenty-two spheres of the upper part are mixed with the twenty-two spheres of the lower portion.

Chapter Three deals at length with the three mothers, Aleph-**א**, Mem-**מ** and Shin-**ש** and their correspondences in the world (Cosmos), in the year (Cycle) and the body of man. It again repeats the six possible relationships between three things using the same names, which we could well call orders of action.

Chapter Four takes the dual letters of the Aleph-Bet. Each of them has a dual role being both good and evil, hard and soft, strong and weak. An important point arises in this chapter, in the description of the universality of the seven – it must be remembered that the seventh carries them all. That is to say that the six are included in one unity. We may consider that the archetypal seven are the three relationships and their six possible forms. We have assigned the letter Bet to the “Holy Temple which carries them all” i.e. the central

sphere, on the grounds that Bet is given the qualities of Wisdom and Ignorance and the word Bet means house or temple and the book opens with “In thirty two paths of Wisdom”. The Chapter ends with a statement of the possible forms and permutations that can arise.

The subject of Chapter five is the twelve simple letters and their nature, which is to oppose and to separate. Indeed in a later paragraph the twelve are described as always at war. The chapter goes on to show the correspondence in the Cosmos, the Cycle of the year and the body of man and where in the seven the meanings of the letters are concerned with the conditions of life. In the twelve the meaning are concerned with the actions of human life.

In chapter six the subjects of the previous chapters are revised and reviewed, but two new elements are introduced. They are the three Rulers or Regulators – Tali, Galgal and Lev. The other element is that all four levels of creation are now referred to together in one paragraph together with the two names of God, EHEIEH-אהיה and JEHOVAH ELOHIM-יהוה אלהים. Tali can be considered as two different things, either as Cauda-Dreconis which is that place where the orbit of the Moon crosses the ecliptic or as the point around which the solar system seems to rotate (the north pole, which is in the constellation called the dragon) but this seems unlikely because otherwise why refer to the North as separate? There is a third possibility and that is that it is the motional spindle upon which the Cosmos turns. Galgal can be considered as the centre of the cycle of the year and in the same way the heart or Lev is the centre around which the processes of the body rotate.

In the Sepher Yetzira there are two types of meditation referred to in chapter one and in chapter four, paragraphs 3 and 7 and paragraph 4 and 5 respectively. In chapter one the mediations are related to the nature of the Sephirot, and we can from the information given, infer

the nature of a sephirah. In the first place it has a beginning and an end but the end is in the beginning and the beginning is in the end. In the second place, a sephirah is not separate from the Unity, it is the Unity, thirdly a sephirah is both limited and limitless, fourthly a sephirah is both in motion and changeless. We may therefore define a sephirah as a principle of the Unity in action according to Will. This principle arises in accordance with law and as a consequence of the Will of the Creator. Thus, when it is said, “There are ten Sephirot not nine, ten not eleven”, it means that there are ten principles that define the Unity and are defined by it and contained within it. They cannot be separated from it or from one another; they can only be comprehended as a whole. Hence the instruction ”Hold your tongue from speaking and your heart from ruminating”. This instruction gives the method of meditation to be followed: - Do not think about the sephirah do not try to visualise the sephirah but as it is the nature of the mind to do both and so it is with the heart, when you see that your mind has in fact done so, return to that place from which they have both emanated, as it says, “Their ends are fixed in their beginnings...” This is to tell us that the meditator using this method must return always to that place from which the “living creatures rush forth and return” that place which is at the same time limitless and limited, separated and is joined, and whose end is in its beginning.

The mind and the heart being in constant motion will always follow after one of the six processes but it must be brought back to the Unity where all contradictions are resolved, and this is why “Be wise in understanding, understand in Wisdom” It is also important to realise that this process is a dynamic not a passive matter, “Test them out an search into them, be certain of their meaning” and: - “Examine them test them”. To aid the mind in this process, the letters are given qualities and functions which lead back to the place where: You will

place the Creator of forms on a sure foundation”. This is indicated in the paragraph, “One is above three, three are above seven, seven are above twelve and all are devoted to one another”.

The ten principles create the Cosmoses in four ways: - By Decree, by creation out of nothing, by fashioning and by action, and there are six ways in which these principles act: by decree, carving etc., these six are further indicated by the six seals of Yod-י Heh-ה and Vav-ו or by the six circles of the Mothers themselves, Aleph-א Mem-מ and Shin-ש and all their possible combinations. We may call these six, ‘processes’ and from the descriptions in the work we may infer that all possible actions must fall into these categories. The work refers to many levels of existence, firstly the three levels of the human body, head, belly and spine. Secondly the cycle of the year which may be taken as the model for all cycles, thirdly the level of the world or cosmos. The next level is that of meaning wherein the letter is given predominance. The fifth level is that of the letter itself and it is given the qualities of simplicity (12), duality (7), and Triplicity (3). The final level shown is the level of the Great Voice that decrees the letter before it is carved out. These levels we may refer back to the six ‘processes’ and there is indeed a degree of correspondence.

The second method of meditation may be looked on as the process of free association but under the eye of the mind, so that each stage is tested and examined and the nature of the seven perceived in its full extent. Indeed if this process is carried out properly the operation of the mind is brought under the full control of the will.

We now come to further discussion of the chapter dealing with the seven. We have assigned the moon to the ‘Bet’-ב on the grounds that it has the meaning of a house or temple, but there is yet another reason. In the course of translation we found many lists, these reduce

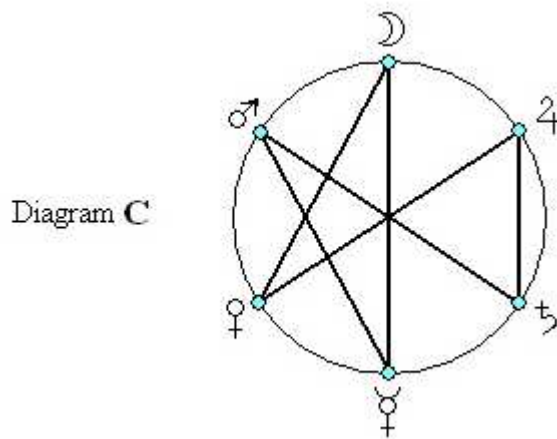
to three, being those of Von Meyer, Kalitsch and Luria and we have listed them below:

<u>“M”</u>	<u>“K”</u>	<u>“L”</u>
<u>Meyer</u>	<u>Kalitsch</u>	<u>Luria/Mantua</u>
Sun	Moon	Saturn
Venus	Mars	Jupiter
Mercury	Sun	Mars
Moon	Venus	Sun
Saturn	Mercury	Venus
Jupiter	Saturn	Mercury
Mars	Jupiter	Moon

It is apparent that although the sequences start at differing points, they follow the same sequential order if we remove the moon from the lists, as in the table below:

<u>Meyer</u>	<u>Kalitsch</u>	<u>Luria/Mantua</u>
Sun	Mars	Saturn
Venus	Sun	Jupiter
Mercury	Venus	Mars
Saturn	Mercury	Sun
Jupiter	Saturn	Venus
Mars	Jupiter	Mercury

From the general tenor of the latter part of the work it is safe to assume an astrological background to the work, it would therefore be logical to assume that having removed the Moon from the sequences, we are dealing either with the masculine signs or with the signs that are to the right of the Cancer/Capricorn axis. We have traced out the internal pattern created by following the sequences in the lists above on the circle of masculine sign rulers. See diagram A1.



If we remove the sun from these lists we find that we have the planetary rulers of the astrological signs to the left of the Cancer/Capricorn axis (diagram F) and they can also be placed on a circular diagram in the order shown in Diagram B1, and if we then trace out on this circle the feminine or negative sign rulers we can obtain the same internal patterns as on page (?) however, whereas in the case of the first operation the pattern applied to all three lists, in the second case the pattern only applies to lists “M” and “L”, list “K” gives a different pattern shown in diagram C. The circle of the “K” list is drawn and the feminine rulers are traced out and they then give a pattern, which can be used to allocate the planets to the various stations of height, depth, east, west, north and south.

The reason for the above rises from the fact that the Zodiac can be seen as a double set of rulership **A** – moon-side rulers: Moon, Mercury, Venus, Mars, Jupiter, Saturn. **B** – sun-side rulers: Sun,

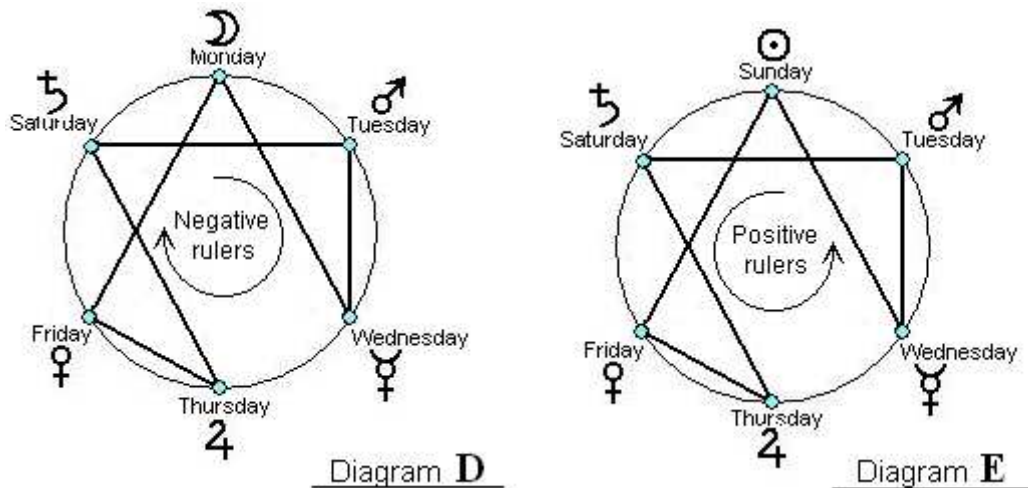
Mercury, Venus, Mars, Jupiter, Saturn, and **A1** – feminine rulers in cyclical order: Saturn, Jupiter, Venus, Moon, Mercury, Mars, and **B1** – masculine rulers in cyclical order: Saturn, Mars, Mercury, Sun, Venus, Jupiter. The feminine signs are Capricorn, Pisces, etc., that is the earth and water signs, and the masculine signs are those of air and fire. This means that the pattern that we have shown to be as above is inherent in the inter-relationships of the Zodiacal rulerships.

It could therefore be assumed that the author of the *Sepher Yetzira* in drawing attention to these matters by the discrepancy noted in the orders quoted in the texts intended that the student should be aware of these internal patterns and by the fact that in the three lists shown the sequences are started at differing points. This information must have been known to the copyists because the pattern is held to. It would seem that the tradition must have been carried on for some considerable time (See G.I. Gurdjief and P.D. Ouspensky “Enneagram”). If this is so, then an attempt should be made to explain the possible meanings. On the face of things it follows that in the pattern a specialised application of the six types of action when the mother letters stand in place of Cardinal, Mutable and Fixed (already referred to in the section dealing with the Mother letters) is being shown, and the pattern may be of very ancient provenance, a fact which is further attested to by placing the Gods of the days of the week (alternatively leaving Sunday or Monday out of it) in a circle as before and then tracing the cyclical sequence of feminine or masculine Zodiacal rulers (See Diagram **D** and **E**), and we have already drawn attention to the same pattern in Genesis in our introduction to the *Sepher ha-Bahir* (discussion on the twelve tribes) and also “he made two lights, the greater to rule the day and the lesser the night”.

The implication is that the seven-day week is part of the same system as that of the Zodiac and the assignment of gods to each day

shows that the rulerships of the Zodiac may have arisen at the same time as its formalisation.

The model that we have used to illustrate both the Bahir and Yetzira agrees to a certain extent with the Platonic solids and their identification with the four/five elements. The correspondences are: octahedron/air, tetrahedron/fire, cube/earth. The fourth does not agree with Plato who gives the icosahedron to water and the dodecahedron to ether. In our model, water is assigned to the cube-octahedron, of which the last two are mutations without centre (see illustrations). Our model also contains the rhombicuboctahedron (square spin).



To sum up, the Sepher Yetzira appears to be an esoteric or occult primer containing within it in highly condensed form, sufficient information to enable a person given the oral tradition to assemble a complete system of thought. We can look at these as emanating from the stars or galaxies, from the suns, from their planets and their satellites or moons, and from themselves, in their turnings upon their own axes and we can view these four cycles as the galactic or sun cycle.

SEPHER YETZIRA

THE BOOK OF FORMATIONS

CHAPTER 1

Verse 1

In thirty two miraculous paths of Wisdom, God, the God of Hosts, the Living God and king of the Universe, the Mighty God, the Merciful and Compassionate, Exalted above all, the Dweller at the End of Time, whose Name is Blessed, decreed and created His World in three volumes, in number, narrative and letters. There are ten Sephirot out of No-thing and twenty-two fundamental letters. There are three Mother letters, seven double letters and twelve simple letters.

Verse 2

Ten Sephirot out of No-thing are like the ten fingers, five facing five, and the declaration of the Unity stands between the word of the mouth and the covenant of circumcision.

Verse 3

Ten Sephirot out of No-thing, ten not nine, ten not eleven. Understand in Wisdom, be wise in Understanding them, test them out and search into them, be certain of their meaning. You will place the Creator of Form on a sure Foundation

ספר יצירה

פרק ראשון

משנה א.

בשָׁלְשִׁים וּשְׁתַּיִם נְתִיבוֹת פְּלִיאוֹת חֲכָמָה חֲקַק
 יְהוָה יְהִיָּה צְבֵאוֹת אֱלֹהִים חַיִּים וְיִמְלֹךְ עוֹלָם אֵל שְׁדֵי
 רַחוּם וְחַנוּן רֵם וְנִשְׂא שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ
 וּבָרָא אֶת עוֹלָמוֹ בְּשִׁלְשָׁה סְפָרִים בְּסֵפֶר וְסֵפֶר
 וְסֵפֶר. עֶשֶׂר סְפִירוֹת בְּלִימָה וְעֶשְׂרִים וּשְׁתַּיִם
 אוֹתֵינוֹת יְסוּד, שְׁלֹשׁ אֲמוֹת וְשִׁבְעַת כְּפוֹלוֹת
 וּשְׁתַּיִם עֲשָׂרָה פְּשׁוּטוֹת.

משנה ב.

עֶשֶׂר סְפִירוֹת בְּלִימָה קְמִסְפָּר עֶשֶׂר אֲצַבְעוֹת,
 חֲמִשׁ קְנָגָד חֲמִשׁ וּבְרִית יְחִיד מְקַנְנֵת בְּאֲמִצָּע
 בְּמִלַּת הַלְשׁוֹן וּבְמִלַּת הַמַּעֲזֵר.

משנה ג.

עֶשֶׂר סְפִירוֹת בְּלִימָה, עֶשֶׂר וְלֹא תִשַׁע, עֶשֶׂר וְלֹא
 אַחַת עֲשָׂרָה, הֵבֵן בְּחֲכָמָה וְחֲכָם בְּבִינָה, בְּחֹן בְּהֵם
 וְחֶקֶר מֵהֵם וְהַעֲמֵד דָּבָר עַל בּוֹרֵיו וְהוֹשֵׁב יוֹצֵר
 עַל מְכוּזוֹ.

Verse 4

Ten Sephirot out of No-thing have ten measurements that have no end: the boundless beginning and the boundless end, the boundless good and the boundless evil, the boundless height and the boundless depth, the boundless east and the boundless west, the boundless north and the boundless south and the One Lord, God, the King of Faith governs them all from his holy Place for ever and ever and ever.

Verse 5

Ten Sephirot out of No-thing have the appearance of lightning, their completion is without end, His speech is in them as they rush out and return, at His command like a storm wind they follow one another, and before His throne they humble themselves.

Verse 6

Ten Sephirot out of No-thing, their ends are fixed in their beginning, their beginnings are fixed in their end as the flame is fixed to the burning coal, for the Lord is One, and there is no second, and before one what are you to count?

Verse 7

Ten Sephirot out of No-thing, hold your mouth from speaking and your heart from ruminating and if your mouth runs into speech and your heart begins to ponder return to the foundation as it is said, “And the living creatures run forth and return” and on this recognition is the covenant based.

משנה ד.

עֶשֶׂר סְפִירוֹת בְּלִמָּה, מִדָּתָן עֶשֶׂר שְׂאִין לָהֶם
 סוּף, עוֹמֵק רֵאשִׁית וְעוֹמֵק אַחֲרֵית, עוֹמֵק טוֹב וְעוֹמֵק
 רַע, עוֹמֵק רוֹם וְעוֹמֵק תַּחַת, עוֹמֵק מִזְרַח וְעוֹמֵק
 מִמְּרָב, עוֹמֵק צָפוֹן וְעוֹמֵק דְרוֹם, אֲדוֹן יְחִיד אֵל מְלֶכֶךְ
 נֶאֱמָן מוֹשֵׁל בְּכֻלָּם מִמְּעוֹן קִדְשׁוֹ עַד עַדֵי עַד.

משנה ה.

עֶשֶׂר סְפִירוֹת בְּלִמָּה, צְפִייתָן כְּמֵרְאָה הַבְּזֵק
 וְתַכְלִיתָן אֵין לָהֶן קֶץ, דְּבֵרוּ בְּהֵן בְּרִצּוֹא וְשׁוֹב
 וְלִמְאֲמָרוֹ כְּסוּפָה יִרְדּוּפוֹ וְלִפְנֵי כְּסֹאֵז הֵם מִשְׁתַּחֲוִים.

משנה ו.

עֶשֶׂר סְפִירוֹת בְּלִמָּה, נְעוּץ סוּפֵן בְּתַחֲלָתָן וְתַחֲלָתָן
 בְּסוּפֵן כְּשִׁלְהֶבֶת קְשׁוּרָה בְּגַחֲלָת שְׂאֲדוֹן יְחִיד וְאֵין
 לוֹ שְׁנֵי וְלִפְנֵי אֶחָד מֵה אֲתָה סוּפֵר.

משנה ז.

עֶשֶׂר סְפִירוֹת בְּלִמָּה, בְּלוֹם פִּיךָ מְלַדְבֵר וְלִבְךָ
 מְלַהֲרָהר וְאֵם רֵץ פִּיךָ לְדַבֵּר וְלִבְךָ לְהִרְהֵה, שׁוֹב
 לְמִקוֹם, שְׁלֶכֶךְ נֶאֱמָר וְהַחֲיוֹת רִצּוֹא וְשׁוֹב וְעַל דְּבַר
 זֶה נִכְרַת בְּרִית.

משנה ח.

עֶשֶׂר סְפִירוֹת בְּלִימָה

- אַחַת רוּחַ אֱלֹהִים חַיִּים בְּרוּךְ וּמְבוֹרָךְ שְׁמוֹ שֶׁל
- חַי הָעוֹלָמִים קוֹל וְרוּחַ וְדְבוּר וְהוּא רוּחַ הַקּוֹדֵשׁ.
- שְׁתַּיִם רוּחַ מְרוּחַ חֶקֶק וְחֶצֶב בְּהַ עֲשָׂרִים
- וּשְׁתַּיִם אוֹתִיּוֹת יְסוּד שְׁלֹשׁ אַמּוֹת וְשִׁבְעַת כְּפוֹלוֹת
- וּשְׁתַּיִם עֲשָׂרָה פְּשוּטוֹת וְרוּחַ אַחַת מֵהֵן.
- שְׁלֹשׁ מִים מְרוּחַ חֶקֶק וְחֶצֶב בְּהוֹן (עֲשָׂרִים
- וּשְׁתַּיִם אוֹתִיּוֹת) תְּהוּ וּבְהוּ רֶפֶשׁ וְטִיט חֶקֶקוּ כִּמִּין
- עֲרוּגָה הַצִּיבּוֹן כִּמִּין חוּמָה סְכָכָם כִּמִּין מְעֻזְבָּה
- וַיִּצַק עֲלֵיהֶם שֶׁלֶג וְנִעְשָׂה עֶפֶר שֶׁנֶּאֱמַר כִּי
- לִשְׁלֹג יֵאמָר הוּא אֶרֶץ.

- אַרְבַּע אֵשׁ מִמִּים חֶקֶק וְחֶצֶב בְּהַ כְּסֵא
- הַכְּבוֹד שְׂרָפִים וְאוֹפָנִים וְחַיּוֹת הַקּוֹדֵשׁ וּמְלֵאכֵי
- הַשָּׂרָת וּמִשְׁלֶשֶׁתֵּן יְסוּד מְעוּזוֹ שֶׁנֶּאֱמַר עוֹשֶׂה
- מְלֵאכֵי רוּחוֹת מְשָׂרְתֵי אֵשׁ לוֹהֵט בִּירַר שְׁלֹשָׁה
- אוֹתִיּוֹת מִן הַפְּשׁוּטוֹת בְּסוּד שְׁלֹשׁ אַמּוֹת אֶלֶּם שׁ
- וְקָבַעַם בְּשֵׁמוֹ הַגָּדוֹל וְחֵתֶם בְּהֵם שֵׁשׁ קְצוּוֹת.
- חֲמֵשׁ חֵתֶם רוּם וּפְנָה לְמַעְלָה וְחֵתֶמוּ בִיהוּ
- שֵׁשׁ חֵתֶם תַּחַת וּפְנָה לְמַטָּה וְחֵתֶמוּ בֵהוּ
- שִׁבְעַת חֵתֶם מְזֻרָח וּפְנָה לְפָנָיו וְחֵתֶמוּ בּוּיָה
- שְׁמוֹנֶה חֵתֶם מְעֻרָב וּפְנָה לְאַחֲרָיו וְחֵתֶמוּ בּוּדְהִי
- תִּשְׁעַת חֵתֶם דְּרוּם וּפְנָה לְיַמֵּינוּ וְחֵתֶמוּ בִיוָה
- עֶשֶׂר חֵתֶם צָפוֹן וּפְנָה לְשִׁמְאֵלוֹ וְחֵתֶמוּ בְהוּי

- Nine, He sealed the South and faced His right and sealed it with the vowels Yod, Vav, Heh. יוה

- Ten, He sealed the North and faced His left and sealed it with the vowels Heh, Vav, Yod. הוי

Verse 9

These are the ten Sephirot out of No-thing: One Spirit of the living God, Spirit from Spirit, Water from Spirit, Fire from Water, Height and Depth, East and West, North and South.

CHAPTER 2

Verse 1

Twenty-two foundation letters: three Mothers (ש מ א) seven doubles (ב ג ד ה ו ז ט י ל נ ס ע צ ק) and twelve simples (ה ה ו ז ה ט י ל נ ס ע צ ק). The three foundation mothers are like a balance, in one side privilege, in the other obligations and the blade of the tongue strikes the balance between them. Three mothers Mem-(מ) is silent, Shin-(ש) is strident, Aleph-(א) is the breath of air that mediates between them.

Verse 2

Twenty-two foundation letters He decreed, carved, refined, balanced and combined, and in them He formed all that has been formed and all that is to be formed.

Verse 3

Twenty-two foundation letters, decreed in the voice, carved out in Spirit, fixed in the mouth in five places: in the throat (the letters) AHACHA-(אההע) in the palate GICHAK-(גיכק) in the tongue DATLNAT-(דטלנת) in the teeth ZSHASRATZ-(זשסרצ) and in the lips BUMAF-(בומפ)

Verse 4

Twenty-two foundation letters, He fixed them in a circle like a wall having 231 gates and He turned the circles forward and backwards. For example: there is no higher good than joy (ONEG-ענג) and there is nothing worse than pestilence (נגע)

משנה ט

אלו עשר ספירות בלימה, אחת רוח אלהים
 חיים, רוח מרות, מים מרות, אש ממים, רום ונתחת,
 מזרח ומערב, צפון ודרום.

פרק שני

משנה א

עשרים ושתים אותיות יסוד, שלש אמות ושבע
 כפולות ושתים עשרה פשוטות, שלש אמות א' מ' ש'
 יסודן כף זכות וכף הובה ולשון חק מכריע בנתים
 שלש אמות א' מ' ש', מ' דוממת, ש' שורקת, א' אויר
 רוח מכריע בנתים.

משנה ב

עשרים ושתים אותיות יסוד, חקקו, חצבן,
 צרפן, שקלן וזהמירן וצר בהם את כל היצור
 ואת כל העתיד לצור.

משנה ג

עשרים ושתים אותיות יסוד, חקקו בקול חצבן
 ברוח קבען בפה בחמש מקומות, אותיות אהח'ע
 בגרון גיכ'ק בחיך דטלז'ת בלשון זשסר'ץ בשנים
 בומף בשפתים.

משנה ד

עשרים ושתים אותיות יסוד קבען בגלגל
 כמין חומה ברל"א שערים וחוזר הגלגלים פנים
 ואחור וסימן לדבר אין בטובה למעלה מענג
 ואין ברעה למטה מנגע.

Verse 5

How was it done? He refined, balanced and combined Aleph with all the other letters and all the other letters with Aleph, all the letters with Bet and Bet with all the other letters and so on with all the remaining letters, amounting to 231 gates. And there will be found that all that has been formed, and all that has been said, comes out of one Name.

Verse 6

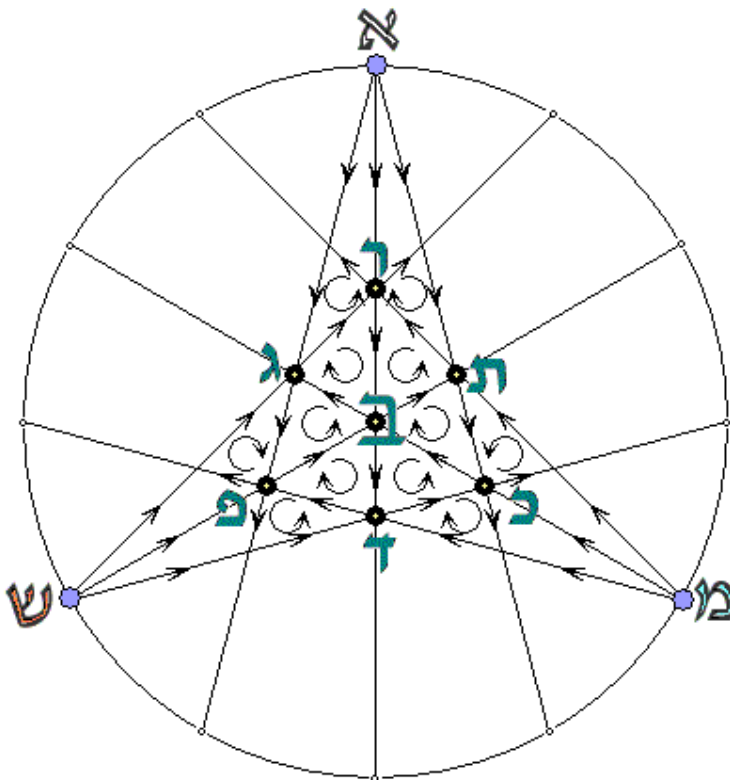
He formed substance from the formless, and made something out of No-thing and carved out great pillars from intangible air. For example, He combined the letter Aleph with all the letters and all the letters with Aleph. Observing and speaking, He made all that was formed and all speech One Name. As an example: twenty-two substances (desires) in the body of Aleph.

משנה ה

יִצְדַּד צִרְפֵּן שֶׁקֶלֶן וְהַמִּירוֹ, א עִם קֶלֶן וְקֶלֶן
 עִם א, ב עִם קֶלֶן וְקֶלֶן עִם ב וְחֹזְרוֹת הַלִּילָה
 וְנִמְצְאוֹת בְּרִל"א שְׁעָרִים וְנִמְצְאָה כָּל הַיְצוֹר וְכָל
 הַדְּבוּר יוֹצֵא מִשֵּׁם אֶחָד.

משנה ו

יֵצֵר מִמֶּשׁ מִתְּהוֹ וְעֵשָׂה אֶת אֵינוֹ נִשְׁנוֹ וְחֶצֶב
 עֲמוּדִים גְּדוֹלִים מֵאֲוִיר שְׂאֵינוֹ נִתְפָּס וְזֶה סִימָן
 אוֹת א' עִם קֶלֶן וְקֶלֶן עִם א' צוֹפֶה וּמִימֵר וְעֵשָׂה אֶת
 כָּל הַיְצוֹר וְאֵת כָּל הַדְּבוּר שֵׁם אֶחָד וְסִימָן לַדְּבוּר
 עֲשָׂרִים וּשְׁתַּיִם חֲפָצִים בְּגוּף א.



CHAPTER 3

Verse 1

Three mothers Aleph, Mem, Shin (א.מ.ש), their essence is like a scale, on one side privilege, in the other obligations and the blade of the tongue strikes the balance between them. Three mothers (א.מ.ש), are a great and wondrous secret and they are covered and they are sealed in six rings (vowels) and out of them come air and water and fire and they give birth to fathers and from the fathers the generations.

Verse 2

Three mothers Aleph, Mem, Shin (א.מ.ש), He decreed, carved, refined, balanced, combined and formed in them three mothers Aleph, Mem, Shin in the cosmos, three mothers Aleph, Mem, shin in (the cycle of) the year, and three mothers Aleph, Mem, Shin, in the living body of male and female.

Verse 3

Three mothers Aleph, Mem, Shin (א.מ.ש), in the cosmos: air and water and fire; the heavens were created from fire, and earth was created from water, and air from spirit mediates between them.

Verse 4

Three mothers Aleph, Mem, Shin in (the cycle of) the year: heat and cold and mist (moisture); heat was created from fire, cold was created from water and mist from air mediates between them.

פרק שלישי

משנה א

שֶׁלֶשׁ אֲמוֹת אֱמִשׁ יִסּוּדוֹ כֶּף זְכוּת וְכֶף
 חוֹבָה וְלִשׁוֹן חֶק מְכַרֵּעַ בְּנִתִים, שְׁלֹשׁ אֲמוֹת
 אֱמִשׁ סוּד גָּדוֹל מוֹפְלֵא וּמְכוּסָה וְחֹתוֹם
 בְּשֵׁשׁ טַבְּעוֹת וַיֵּצְאוּ מֵהֶם אֲוִיר וּמִים וְאֵשׁ
 וּמָהֶם נוֹלְדוּ אָבוֹת וּמֵאָבוֹת תּוֹלְדוֹת.

משנה ב

שֶׁלֶשׁ אֲמוֹת אֱמִשׁ חֶקְקוֹ חֲצָבֵן צִרְפֵּן
 שֶׁקָּלוּ וְהִמְרִין וְצָר בָּהֶם שְׁלֹשׁ אֲמוֹת
 אֱמִשׁ בְּעוֹלָם וְשֶׁלֶשׁ אֲמוֹת אֱמִשׁ בְּשָׁנָה
 וְשֶׁלֶשׁ אֲמוֹת אֱמִשׁ בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה ג

שֶׁלֶשׁ אֲמוֹת אֱמִשׁ בְּעוֹלָם אֲוִיר וּמִים
 וְאֵשׁ, שָׁמַיִם נִבְרָאוּ מֵאֵשׁ וְאָרֶץ נִבְרָאת
 מִמַּיִם וְאֲוִיר מֵרוּחַ מְכַרֵּעַ בְּנִתִים.

משנה ד

שֶׁלֶשׁ אֲמוֹת אֱמִשׁ בְּשָׁנָה חוּם וְקוֹר
 וְרוּיָה, חוּם נִבְרָא מֵאֵשׁ קוֹר נִבְרָא מִמַּיִם
 וְרוּיָה מֵרוּחַ מְכַרֵּעַ בְּנִתִים.

Verse 5

Three mothers Aleph, Mem, and Shin in the living body of male and female: head and belly and torso (spine). The head was created from fire, and belly was created from water, and the torso from spirit mediates between them.

Verse 6

A. He let Aleph rule in spirit, bound to him a crown, combined one with the other and formed in them: air in the cosmos, moisture in the (cycle of the) year and torso in the living body of male by EMESH - (darkness, yesterday evening) and in the female by ASHAM- (guilt).

Verse 7

B. He let Mem rule in water, bound to him a crown, combined one with the other and formed in them: earth in the cosmos, cold in the (cycle of the) year and belly in the living body of male by ME'ESH- (fiery) and in the female by MASAH- (a burden).

Verse 8

C. He let the letter Shin rule in fire, bound to him a crown, combined one with the other and formed in them: heavens in the cosmos, heat in the (cycle of the) year, and the head in the living body of male by SHE'IM - (may be) and in the female by SHEMA - (possible).

משנה ה'

שָׁלֹשׁ אַמוֹת אֵימִשׁ בְּנֶפֶשׁ זָכָר וְנִקְבָּה, רֹאשׁ
 וּבֶטֶן וְגוּיָה, רֹאשׁ נְבִרָא מֵאִשׁ וּבֶטֶן נְבִרָא מִמִּים
 וְגוּיָה מִרוּחַ מְכַרְיַע בְּנִתִים.

משנה ו'

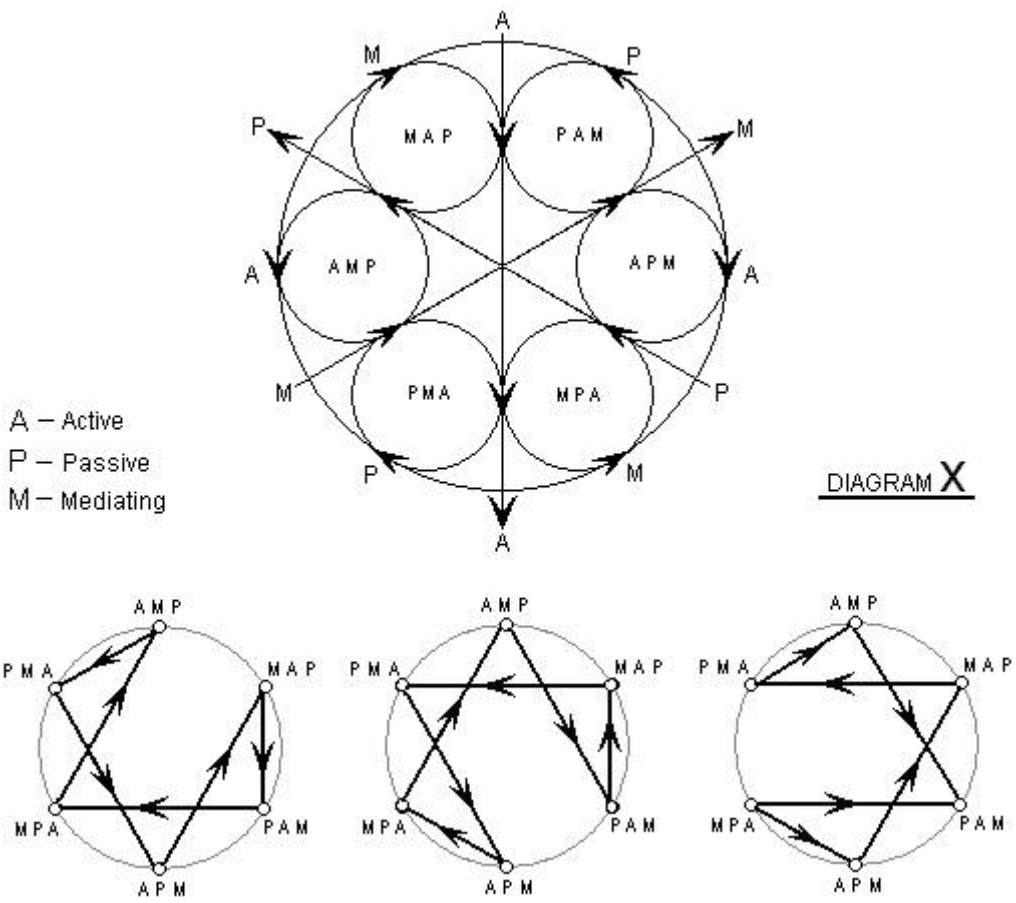
בָּבֵא א. הַמְּלִיךְ אוֹת א' בְּרוּחַ וְקִשְׁר לֹו כְּתָר
 וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם אֲוִיר בְּעוֹלָם, רוּיָה
 בְּשִׁנָּה, גּוּיָה בְּנֶפֶשׁ זָכָר בְּאֵימִשׁ וְנִקְבָּה בְּאֵימִשׁ.

משנה ז'

בָּבֵא ב. הַמְּלִיךְ אוֹת מ' בְּמִים וְקִשְׁר לֹו כְּתָר
 וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם אֲרִיץ בְּעוֹלָם וְקוֹר
 בְּשִׁנָּה וּבֶטֶן בְּנֶפֶשׁ זָכָר בְּמִשְׁא וְנִקְבָּה בְּמִשְׁא.

משנה ח'

בָּבֵא ג. הַמְּלִיךְ אוֹת ש' בְּאִשׁ וְקִשְׁר לֹו כְּתָר
 וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם שְׁמַיִם בְּעוֹלָם וְחוּם
 בְּשִׁנָּה וְרֹאשׁ בְּנֶפֶשׁ זָכָר בְּשִׁמְשׁ וְנִקְבָּה בְּשִׁמְשׁ.



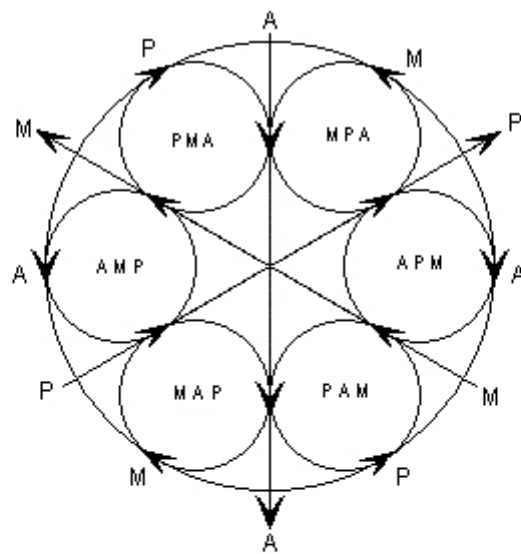
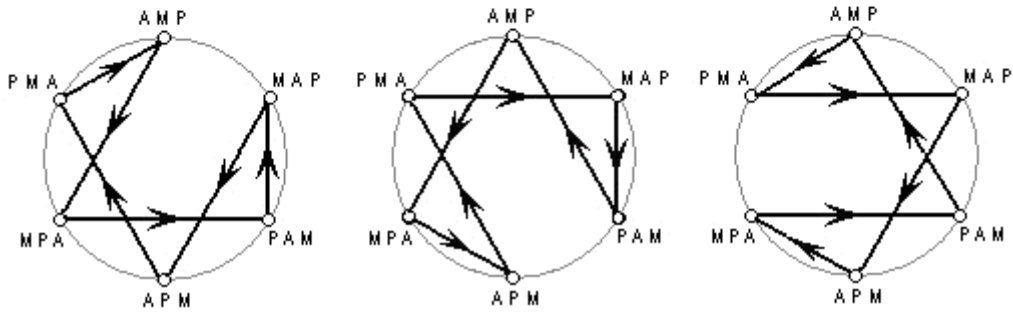


DIAGRAM Y



CHAPTER 4

Verse 1

Seven double letters: (בגדכפרת) Bet-ב, Gimel-ג, Dalet-ד, Kaph-כ, Peh-פ, Resh-ר, Tav-ת, which have two pronunciations B, Bh, G, Gh, D, Dh, K, Kh, P, Ph, R, Rh, T, Th, in the nature of softness and hardness, strength and weakness.

Verse 2

Seven double letters Bet-ב, Gimel-ג, Dalet-ד, Kaph-כ, Peh-פ, Resh-ר, Tav-ת, their nature is Wisdom, wealth, fertility, life rulership, peace and beauty.

Verse 3

Seven double letters B, G, D, K, P, R, T, in speech and in its reverse; the reverse of wisdom is folly, the reverse of wealth is poverty, the reverse of fertility is desolation, the reverse of life is death, the reverse of rulership is slavery, the reverse of peace is war, the reverse of beauty is ugliness.

Verse 4

Seven double letters B, G, D, K, P, R, T, the height and the depth, east and west, north and south, and the Holy Temple stands firmly in the middle, and it carries them all.

פרק רביעי

משנה א

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית מִתְנַהֲגוֹת בְּשֵׁתֵי
לְשׁוֹנוֹת ב'ב ג'ג ד'ד כ'כ פ'פ ר'ר ת'ת תְּבַנִּית
רָךְ וְקָשָׁה גְבוּר וְחֶלֶשׁ.

משנה ב

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית יְסוּדֵן חֲכָמָה
וְעוֹשֵׁר זָרַע וְחַיִּים וּמְשַׁלָּה שְׁלוֹם וְחֵן.

משנה ג

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית בְּדַבּוּר וּבַתְמוּרָה
תְּמוּרַת חֲכָמָה אֲוֵלַת תְּמוּרַת עֶשֶׂר עוֹנֵי
תְּמוּרַת זָרַע שְׂמִמָּה תְּמוּרַת חַיִּים מוֹת תְּמוּרַת
מְשַׁלָּה עֲבָדוֹת תְּמוּרַת שְׁלוֹם מְלַחֲמָה תְּמוּרַת
חֵן כִּיעוֹר.

משנה ד

שֶׁבַע כְּפֹלוֹת בְּגֵד כְּפָרִית מֵעֵלָה וּמִטָּה
מִזְרָח וּמֵעֶרֶב צָפוֹן וְדָרוֹם וְהֵיכַל הַקּוֹדֵשׁ
מִכּוֹן בְּאִמְצָע וְהוּא נוֹשֵׂא אֶת כָּלֵן.

Verse 5

Seven double letters B, G, D, K, P, R, T, seven and not six, seven and not eight, examine them, test them and understand their meaning and set the creator of form upon his foundation.

Verse 6

Seven double letters B, G, D, K, P, R, T, He decreed, carved, refined, balanced, combined and formed in them: seven stars in the cosmos, seven days in the (cycle of the) year, seven gates in the living body of male and female.

Verse 7

Seven stars (planets) in the cosmos: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon; Seven days in a year: the seven days of the week; seven gates in the living body of male and female: two eyes, two ears, two nostrils and the mouth.

Verse 8

1. He let the letter **𐤁** (B) rule in wisdom, bound to him a crown, combined one with the other and formed in them: the moon in the cosmos, Sunday in the (cycle of the) year, and the right eye in the living body of male and female.

Verse 9

2. He let the letter **𐤂** (G) rule in wealth, bound to him a crown, combined one with the other and formed in them: Mars in the cosmos, Monday in the cycle of the year, and the right ear in the living body of male and female.

משנה ה'

שֶׁבַע כְּפֹלוֹת בְּגִ'ד כְּפָרִית שִׁבְעָה זֵלָא
 שֵׁשֶׁה שִׁבְעָה זֵלָא שְׁמוֹנָה בְּחוֹן בָּהֶם וַחֲקוֹר
 בָּהֶם זֶה עֵמֶד דָּבָר עַל בּוֹרִיו זֶה יוֹשֵׁב יוֹצֵר עַל מְכוּנּוֹ.

משנה ו'

שֶׁבַע כְּפֹלוֹת בְּגִ'ד כְּפָרִית יְסוּד חֲקָקוֹן חֲצָבָן
 צָרְפָן שְׁקָלָן זֶה מִירוֹן וְצָר בָּהֶם שִׁבְעָה כּוֹכָבִים
 בְּעוֹלָם שִׁבְעָה יָמִים בְּשָׁנָה שִׁבְעָה שְׁעָרִים
 בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה ז'

שִׁבְעָה כּוֹכָבִים בְּעוֹלָם שִׁבְתֵי צֶדֶק מֵאָדָם
 חֲמֵה נְגֵה כּוֹכֵב לְבָנָה שִׁבְעָה יָמִים בְּשָׁנָה שִׁבְעָה
 יָמֵי הַשְּׁבוּעַ שִׁבְעָה שְׁעָרִים בְּנֶפֶשׁ זָכָר וְנִקְבָּה שְׁתֵי
 עֵינַיִם שְׁתֵי אָזְנַיִם שְׁנֵי נִקְבֵי הָאָף זֶה פֶּה.

משנה ח'

בָּבֵא א. הַמְלִיךְ אוֹת ב' בְּחֻמְהָ וְקִשֵׁר לוֹ
 כֶּתֶר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם לְבָנָה בְּעוֹלָם
 יוֹם רֵאשׁוֹן בְּשָׁנָה זַעִין יְמִין בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה ט'

בָּבֵא ב. הַמְלִיךְ אוֹת ג' בְּעוֹשֵׁר וְקִשֵׁר לוֹ כֶּתֶר
 וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם מֵאָדָם בְּעוֹלָם יוֹם שְׁנֵי
 בְּשָׁנָה וְאֵזֶן יְמִין בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

Verse 10

3. He let the letter **ד** (D) rule in fertility, bound to him a crown, combined one with the other and formed in them the Sun in the cosmos, Tuesday in the (cycle of the) year and the right nostril in the living body of male and female.

Verse 11

4. He let the letter **כ** (K) rule in life, bound to him a crown, combined one with the other and formed in them Venus in the cosmos, Wednesday in (the cycle of) the year, and the left eye in the living body of male and female.

Verse 12

5. He let the letter **פ** (P) rule in government (dominion), bound to him a crown, combined one with the other and formed in them Mercury in the cosmos, Thursday in the (cycle of the) year and the left ear in the living body of male and female.

Verse 13

6. He let the letter **ר** (R) rule in peace, bound to him a crown, combined one with the other and formed in them Saturn in the cosmos, Friday in the (cycle of the) year and the left nostril in the living body of male and female.

Verse 14

7. He let the letter **ת** (T) rule in beauty, bound to him a crown, combined one with the other and formed in them Jupiter in the cosmos, the Sabbath day in the (cycle of the) year, and the mouth in the living body of male and female.

משנה י

בְּבֵא ג. הַמְּלִיךְ אֹת ד' בְּזִרְזֵעַ וְקָשָׁר לוֹ כֶּתֶר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם חֲמָה בְּעוֹלָם יוֹם שְׁלִישִׁי
בְּשָׁנָה וְנִחִיר יְמִין בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"א

בְּבֵא ד. הַמְּלִיךְ אֹת כ' בְּחַיִּים וְקָשָׁר לוֹ כֶּתֶר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם נֹגֵה בְּעוֹלָם יוֹם רְבִיעִי
בְּשָׁנָה וְעֵין שְׂמַאל בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"ב

בְּבֵא ה. הַמְּלִיךְ אֹת פ' בְּמִשְׁלָה וְקָשָׁר לוֹ
כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם כּוֹכַב בְּעוֹלָם יוֹם
חֲמִישִׁי בְּשָׁנָה וְאֵזֶן שְׂמַאל בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"ג

בְּבֵא ו. הַמְּלִיךְ אֹת ר' בְּשָׁלוֹם וְקָשָׁר לוֹ כֶּתֶר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם שַׁבְּתֵי בְּעוֹלָם יוֹם שְׁשִׁי
בְּשָׁנָה וְנִחִיר שְׂמַאל בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"ד

בְּבֵא ז. הַמְּלִיךְ אֹת ת' בְּחֵן וְקָשָׁר לוֹ כֶּתֶר
וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם צָדֵק בְּעוֹלָם יוֹם שַׁבָּת
בְּשָׁנָה וְפֶה בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

Verse 15

Seven double letters (בגדכפרת) in them were decreed: seven cosmoses, seven heavens, seven earths, seven oceans, seven rivers, seven deserts, seven days (of the week), seven weeks (shavuot), seven years, seven release years, seven jubilee years; therefore He loves the seven under all the heavens.

Verse 16

Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build one hundred and twenty houses, six stones build seven hundred and twenty houses, and seven stones build five thousand and forty houses. From here go further and account what the mouth cannot speak and the ear cannot hear.

משנה ט"ז

שֶׁבַע כְּפֹלוֹת בְּגִד כְּפָרִית שֶׁבָּהֶן נִחְקָקִין
 שֶׁבַע עֹלָמוֹת שֶׁבַע רְקִיעֵין שֶׁבַע אֲרָצוֹת
 שֶׁבַע יָמִים שֶׁבַע נְהָרוֹת שֶׁבַע מְדָבוֹרוֹת
 שֶׁבַע יָמִים שֶׁבַע שְׁבוּעוֹת שֶׁבַע שָׁנִים
 שֶׁבַע שְׁמִיטִין שֶׁבַע יוֹבְלוֹת לְפִיכָךְ חִבַּב
 אֶת הַשְּׁבִיעִיּוֹת תַּחַת כָּל הַשָּׁמַיִם.

משנה ט"ז

שְׁתֵּי אַבְנִים בּוֹנוֹת שְׁנֵי בָתִּים שְׁלֹשׁ אַבְנִים
 בּוֹנוֹת שֵׁשׁ בָּתִּים אַרְבַּע אַבְנִים בּוֹנוֹת אַרְבָּעָה
 וְעֶשְׂרִים בָּתִּים חֲמֵשׁ אַבְנִים בּוֹנוֹת מֵאָה וְעֶשְׂרִים
 בָּתִּים שֵׁשׁ אַבְנִים בּוֹנוֹת שֶׁבַע מֵאוֹת וְעֶשְׂרִים
 בָּתִּים שֶׁבַע אַבְנִים בּוֹנוֹת חֲמִשָּׁת אֲלָפִים
 וְאַרְבָּעִים בָּתִּים מֵכָאן וְאֵילֶךְ צֵא וְחִשּׁוּב מַה שָּׂאִין
 הֵפֶה יְכוּלָה לְדַבֵּר וְאֵין הָאוֹזֵן יְכוּלָה לְשִׁמּוֹעַ.

פרק חמישי

משנה א

שְׁתֵּים עָשָׂר פְּשׁוּטוֹת הוּז חֲטִי לָנִס עֵצֶק
 יְסוּדָן שִׁיחָה הֶרְהוּר הַלּוּךְ רֵאִיָּה שְׁמִיעָה מַעֲשֶׂה
 תְּשִׁמִּישׁ רִיחַ שִׁנָּה רוֹגֵז לְעִטָּה שְׁחֹק .

משנה ב

שְׁתֵּים עָשָׂר פְּשׁוּטוֹת הוּז חֲטִי לָנִס עֵצֶק
 יְסוּדָן שָׁנִים עֶשֶׂר גְּבוּלֵי אֶלְכָסוֹן גְּבוּל מִזְרָחִית-רוּמִית
 גְּבוּל מִזְרָחִית-צְפוֹנִית גְּבוּל מִזְרָחִית-תְּחִתִּית גְּבוּל
 דְּרוּמִית-רוּמִית גְּבוּל דְּרוּמִית-מִזְרָחִית גְּבוּל
 דְּרוּמִית-תְּחִתִּית גְּבוּל מְעֵרְבֵית-רוּמִית גְּבוּל
 מְעֵרְבֵית-דְּרוּמִית גְּבוּל מְעֵרְבֵית-תְּחִתִּית גְּבוּל
 צְפוֹנִית-רוּמִית גְּבוּל צְפוֹנִית-מְעֵרְבֵית גְּבוּל
 צְפוֹנִית-תְּחִתִּית וּמִתְרַחֵבִין וְהוֹלְכִין עַד עַדֵי עַד
 וְהֵן הֵן גְּבוּלוֹת עוֹלָם .

משנה ג

שְׁתֵּים עָשָׂר פְּשׁוּטוֹת הוּז חֲטִי לָנִס עֵצֶק
 יְסוּדָן חֶקְקוֹן חֶצְבֵן צְרָפֵן שְׁקֵלוֹן וְהַמִּירוֹן וְצָר בָּהֶם
 שְׁתֵּים עָשָׂר מִזְלוֹת בְּעוֹלָם שָׁנִים עֶשֶׂר חֲדָשִׁים
 בְּשָׁנָה שָׁנִים עֶשֶׂר מְנַהֲיָיִם בְּנֶפֶשׁ זָכָר וּנְקֵבָה .

Verse 4

The twelve signs in the world are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The twelve months in the (cycle of the) year are: Nisan, Iyar, Sivan, Tamuz, Av, Elul, Tishrei, Cheshvan, Kislev Tevet, Shvat and Adar. The twelve rulers (organs) in the living body of male and female are: two hands, two legs, two kidneys, gall bladder, small intestine, liver, gullet (throat), stomach and spleen.

Verse 5

1a. He let the letter Heh-ה rule in talking, tied to it a crown, combined one with the other and formed by them: Aries in the world, the month Nisan in the year and the right leg in the living body of male and female.

Verse 6

2a. He let the letter Vav-ו rule in thought (imagination), tied to it a crown, combined one with the other and formed by them Taurus in the world the month Iyar in the year and the right kidney in the living body of male and female.

Verse 7

3a. He let the letter Zayin-ז rule in walking, tied to it a crown, combined one with the other and formed by them Gemini in the world, the month Sivan in the year and the left leg of the living body of male and female.

משנה ד

שְׁתֵּי עֶשְׂרֵה מִזְלוֹת בְּעוֹלָם טָלָה שׁוֹר תְּאוּמִים
 סֵרְטָן אֲרִיָּה בְּתוֹלָה מֵאֲזַנִּים עֶקְרֵב קֶשֶׁת גְּדֵי דְלִי
 דָּגִים. שְׁנַיִם עֶשֶׂר חֲדָשִׁים בְּשָׁנָה זִסָּן אֵייר סִינֹן
 תְּמוּזָה אָב אֱלוּל תִּשְׂרִי חֶשְׁוֹן כֶּסֶלֹז טֵבֶת שְׁבַט אָדָר.
 שְׁנַיִם עֶשֶׂר מִנְהַיְגִים בְּנֶפֶשׁ זָכָר וְנִקְבָּה שְׁתֵּי יָדִים
 שְׁתֵּי רַגְלַיִם שְׁתֵּי כְלִיּוֹת מְרָה דְקִין כְּבֵד גְּרָגְרוֹת
 (קוֹרְקָנוֹ) קָבָה טָחוּל.

משנה ה

בְּבֵא א' מֵהָא. הַמְלִיךְ אוֹת ה' בְּשִׁיחָה וְקִשְׂר לֹז
 כְּתָר וְצֶרְפֶן זֶה בְּזֶה וְצָר בָּהֶם טָלָה בְּעוֹלָם וְנִיֶּסֶן
 בְּשָׁנָה וְרַגְלַיִם יָמִין בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה ו

בְּבֵא ב' מֵהָא. הַמְלִיךְ אוֹת ו' בְּהִרְהוֹר וְקִשְׂר לֹז
 כְּתָר וְצֶרְפֶן זֶה בְּזֶה וְצָר בָּהֶם שׁוֹר בְּעוֹלָם וְאֵייר
 בְּשָׁנָה וְכוֹלֵיא יְמִינֵת בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

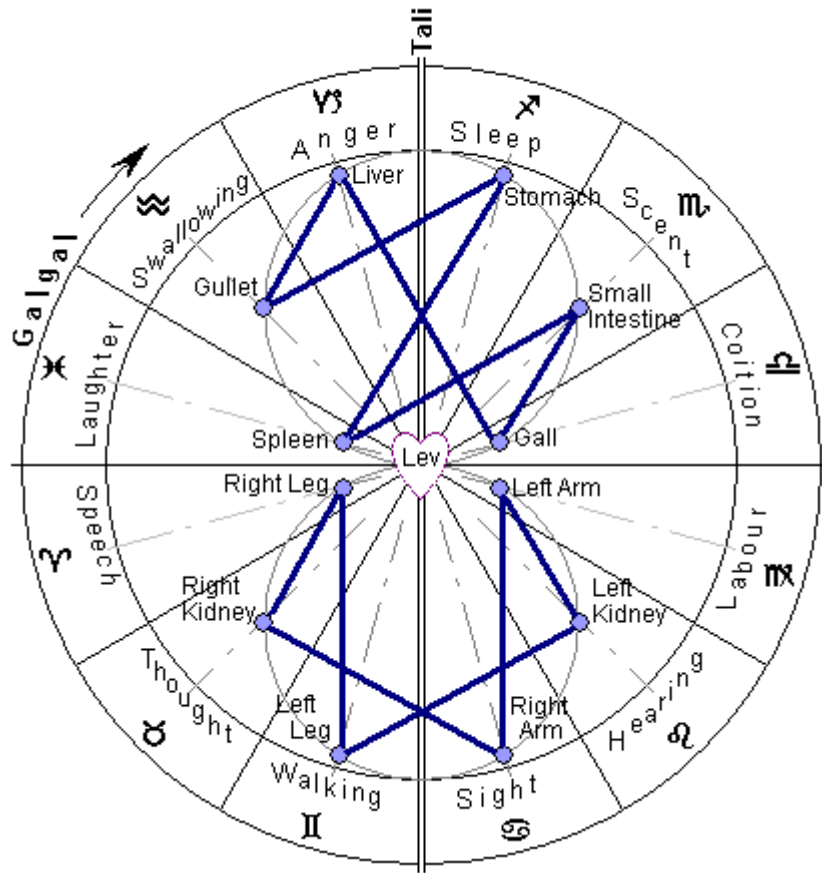
משנה ז

בְּבֵא ג' מֵהָא. הַמְלִיךְ אוֹת ז' בְּהִלּוּךְ וְקִשְׂר לֹז
 כְּתָר וְצֶרְפֶן זֶה בְּזֶה וְצָר בָּהֶם תְּאוּמִים בְּעוֹלָם
 וְסִינֹן בְּשָׁנָה וְרַגְלַיִם שְׁמַאל בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

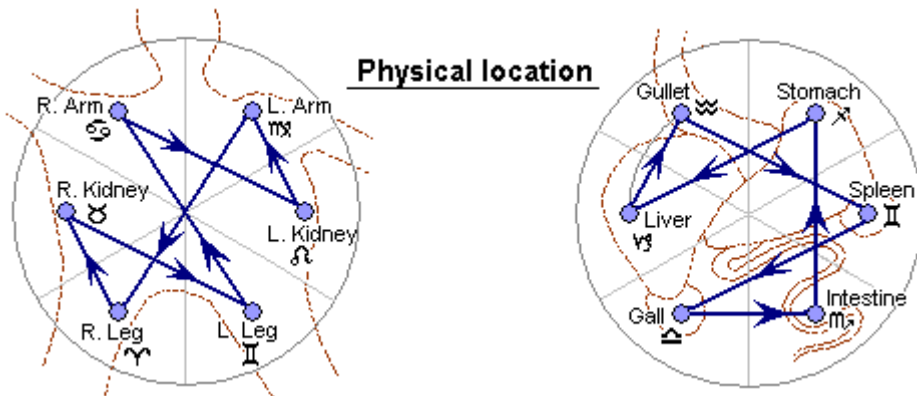
Verse 8

1b. He let the letter Chet-**ח** rule in seeing, tied to it a crown, combined one with the other and formed by them Cancer in the world, the month Tamuz in the year and the right hand in the living body of male and female.

Zodiacal location of bodily parts and organs



Physical location



משנה ח

בָּבֶא א' מן השנייה. המליך אותה בראיה
וקשר לו קטר וצרפן זה בזה וצר בהם סרפן
בעולם ותמוז בשנה ויד ימין בגפשו זכר ונקבה.

Verse 9

2b. He let the letter Tet-ט rule in hearing, tied to it a crown, combined one with the other and formed by them Leo in the world, the month Av in the year and the left kidney in the living body of male and female.

Verse 10

3b. He let the letter Yod -י rule in doing (working), tied to it a crown, combined one with the other and formed by them Virgo in the world, the month Elul in the year and the left hand in the living body of male and female.

Verse 11

1c. He let the letter Lamed - ל rule in coition, tied to it a crown, combined one with the other and formed by them Libra in the world, the month Tishrei in the year and the gall in the living body of male and female.

Verse 12

2c. He let the letter Nun-נ rule in smelling, tied to it a crown, combined one with the other and formed by them Scorpio in the world, the month Marcheshvan in the year and the small intestine of the living body of male and female.

משנה ט

בְּבֹא ב' מִן הַשָּׁנָה. הַמְּלִיךְ אוֹת ט' בְּשִׁמְיָעָה
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם אַרְיָה בְּעוֹלָם
וְאָב בְּשָׁנָה וְכוּלְיָא שְׁמַאלִית בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י

בְּבֹא ג' מִן הַשָּׁנָה. הַמְּלִיךְ אוֹת י' בְּמַעֲשֵׂה וְקָשֶׁר
לוֹ כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם בְּתוֹלָה בְּעוֹלָם
וְאֵלּוּל בְּשָׁנָה וְיָד שְׁמַאל בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"א

בְּבֹא א' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת ל' בְּתַשְׁמִישׁ
וְקָשֶׁר לוֹ כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם מֵאֲזִינִים
בְּעוֹלָם וְתַשְׁרִי בְּשָׁנָה וּמְרָה בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"ב

בְּבֹא ב' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת ל' בְּרִיחַ וְקָשֶׁר
לוֹ כֶּתֶר וְצִרְפָּן זֶה בְּזֶה וְצָר בָּהֶם עֶקְרֵב בְּעוֹלָם
וּמְרָחֶשׁוֹן בְּשָׁנָה וְדַקִּין בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

Verse 13

3c. He let the letter Samech-ס rule in sleeping, tied to it a crown, combined one with the other and formed by them Sagitarius in the world, the month Kislev in the year and the stomach of the living body of male and female.

Verse 14

1d. He let the letter Ayin-ע rule in anger, tied to it a crown, combined one with the other and formed by them Capricorn in the world, the month Tevet in the year and the liver in the living body of male and female.

Verse 15

2d. He let the letter Tzadik-צ rule in swallowing, tied to it a crown, combined one with the other and formed by them Aquarius in the world, the month Shvat in the year and the throat (gullet) in the living body of male and female.

Verse 16

3d. He let the letter Kooph-ק rule in laughter, tied to it a crown, combined one with the other and formed by them Pisces in the world, the month Adar in the year and the spleen in the living body of male and female.

He made them like a bed (tub), arranged them like a wall and set them at war with one another.

משנה י"ג

בְּבֵא ג' מִן הַשְּׁלִישִׁית. הַמְּלִיךְ אוֹת ס' בְּשָׁנָה
וְקִשְׁר לֹא כֶּתֶר וְצֶרֶפֶן זֶה בְּזֶה וְצֶרֶבָהּ אֹתָם קִשְׁת בְּעוֹלָם
וְכִסְלוֹ בְּשָׁנָה וְקִיבָה בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה י"ד

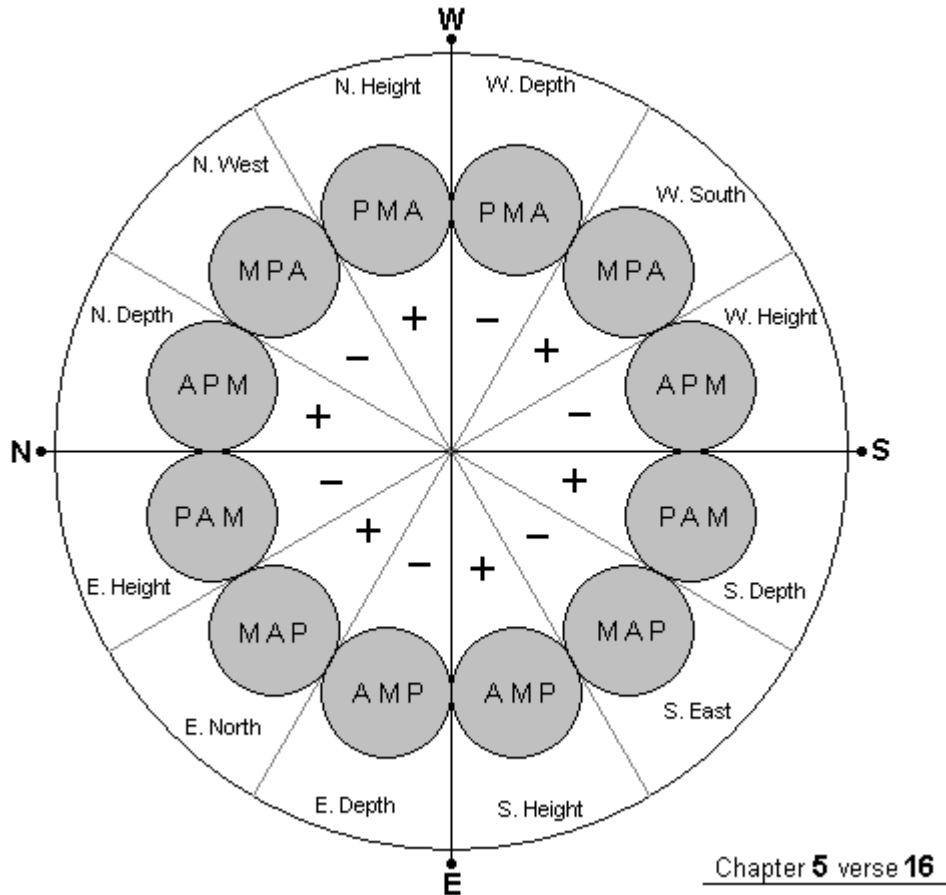
בְּבֵא א' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת ע' בְּרוֹגֵז
וְקִשְׁר לֹא כֶּתֶר וְצֶרֶפֶן זֶה בְּזֶה וְצֶרֶבָהּ אֹתָם גְּדִי בְּעוֹלָם
טִבֵּת בְּשָׁנָה וְכִבֵּד בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה ט"ו

בְּבֵא ב' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת צ' בְּלֵעִיטָה
וְקִשְׁר לֹא כֶּתֶר וְצֶרֶפֶן זֶה בְּזֶה וְצֶרֶבָהּ אֹתָם דְּלִי בְּעוֹלָם
וְשִׁבְט בְּשָׁנָה וְגִרְגֵרֶת (קוֹרְקָבֹן) בְּנֶפֶשׁ זָכָר וְנִקְבָּה.

משנה ט"ז

בְּבֵא ג' מִן הָרְבִיעִית. הַמְּלִיךְ אוֹת ק' בְּשַׁחֲזֹק
וְקִשְׁר לֹא כֶּתֶר וְצֶרֶפֶן זֶה בְּזֶה וְצֶרֶבָהּ אֹתָם דָּגִים בְּעוֹלָם
וְאֹדֶר בְּשָׁנָה וְטַחֲזוֹל בְּנֶפֶשׁ זָכָר וְנִקְבָּה עֲשָׂאן כְּמִין
עֲרִיבָה סִידְרָן כְּמִין חוֹמָה עֲרֹכָן כְּמִין מִלְחָמָה.



CHAPTER 6

Verse 1

These are the three mothers, Aleph, Mem, Shin (א מ ש) and from them come forth three fathers, and they are air and water and fire and from the fathers generations, three fathers and their generations, and seven planets and their hosts, and twelve diagonal directions.

Verse 2

To serve as proof there are faithful witnesses in the world (cosmos), (the cycle of) the year, the living body and the laws of twelve, seven and three, and He governed them like Tali, the cycle and the heart.

פרק ששי

משנה א

אלו הם שלש אמות א"מ' ויצאו מהם שלשה
 אבות והם אהרן ואיש ומאבות תולדות שלשה
 אבות ותולדותיהם ושבעה כזכבים וצבאותיהם
 ושנים עשר גבולי אלכסון.

משנה ב

ראיה לדבר עדים נאמנים בעולם שנה
 נפש ושנים עשר חק ושבעה ושלשה ופקדון
 כתלי וגלגל ולב.

Verse 3

Three mothers Aleph, Mem, Shin, Air, Fire and Water. Fire is above and water beneath and a breath of air strikes the balance between them and this is an example: the fire carries the water, Mem is silent, Shin shrieks, Aleph like a breath of air, strikes the balance between them.

Verse 4

Tali in the world (cosmos) is like a king on his throne, the cycle in a year is like a king in a country, and the heart in a living body is like a king in war.

Verse 5

Also God has set one against the other, good against evil, evil against good, good comes from good, evil from evil, the good tests the evil and the evil tests the good, goodness guards the good ones, and evil guards the evil ones.

Verse 6

There are three, all of which stand for themselves; one is the credit, the other the debit, and one that mediates between them.

Verse 7

There are seven, three against three and one mediates between them and there are twelve that are at war. There are three lovers, three haters, three that bring life and three that bring death.

משנה ג

שֶׁלֶשׁ אַמוֹת אֵימֶשׁ אֲוִיר רוּחַ אֵשׁ וְזַמִּים אֵשׁ
 לְמַעַלָּה וְזַמִּים לְמַטָּה וְאֲוִיר רוּחַ חֶק מְכַרְיַע בְּנִתִים
 וְסִימָן לְדָבָר הָאֵשׁ נוֹשָׂא אֶת הַזַּמִּים מִ' דּוֹמָמַת
 שֶׁ שׁוֹרְקָת א' אֲוִיר רוּחַ חֶק מְכַרְיַע בְּנִתִים.

משנה ד

תְּלִי בְּעוֹלָם כְּמֶלֶךְ עַל כֶּסֶאֹ גִלְגַּל בְּשָׁנָה
 כְּמֶלֶךְ בְּמַדִּינָה לֵב בְּנַפֶּשׁ כְּמֶלֶךְ בְּמַלְחָמָה.

משנה ה

גַּם אֵת זֶה לְעַמַּת זֶה עָשָׂה אֱלֹהִים טוֹב לְעַמַּת
 רַע רַע לְעַמַּת טוֹב טוֹב מְטוֹב רַע מְרַע הַטּוֹב מְבַחֵן
 אֵת הַרַע וְהַרַע מְבַחֵן אֵת הַטּוֹב טוֹבָה שְׁמוּרָה
 לְטוֹבִים וְרַעָה שְׁמוּרָה לְרָעִים.

משנה ו

שְׁלֹשָׁה כָּל אֶחָד לְבַדּוֹ עוֹמֵד אֶחָד מִזְכָּה
 וְאֶחָד מְחַיֵּב וְאֶחָד מְכַרְיַע בְּנִתִים.

משנה ז

שִׁבְעָה שְׁלֹשָׁה מוֹל שְׁלֹשָׁה וְאֶחָד מְכַרְיַע
 בְּנִתִים וְשָׁנִים עָשָׂר עוֹמְדִין בְּמַלְחָמָה. שְׁלֹשָׁה
 אוֹהָבִים שְׁלֹשָׁה שׁוֹנְאִים שְׁלֹשָׁה מְחַיִּים וְשְׁלֹשָׁה מְמִיתִים

Verse 8

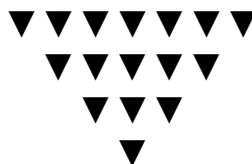
There are three lovers, the heart and the ears, the three haters are the liver, the gall and the tongue, the three that bring life are the nostrils and the spleen, the three that bring death are the mouth, the anus and the urethra, and God the king of Truth rules over them all from his Holy place for ever and ever and ever. One is above three, three are above seven, seven are above twelve and all are devoted to one another.

Verse 9

These are the twenty-two letters which were decreed by 'I am', God, the God of Hosts, the Mighty God, the Lord God, and He made in them three volumes and created in them all His world (cosmos), and in them He formed all that has been formed and all that is to be formed.

Verse 10

When our father Abraham understood, he looked and saw, pondered and investigated and succeeded in comprehending, the Lord of the universe appeared to him and called him my devotee and made a covenant with him between the ten fingers of his hands which is the covenant of the tongue and a covenant between the ten toes of his feet which is the covenant of circumcision and He said to him, "Before I formed thee in the belly I knew thee".



משנה ח

שְׁלֹשָׁה אוֹהֲבִים הֵלֵב וְהָאֲזֵנִים שְׁלֹשָׁה שֹׁנְאִים
הַקָּבֵד וְהַמְרָה וְהַלְשׁוֹן שְׁלֹשָׁה מַחֲיִים שְׁנֵי נִקְבֵי הָאֶף
וְהַטְּחוּל וְשְׁלֹשָׁה מְמִיתִים שְׁנֵי הַנְּקָבִים וְהַפֶּה וְאֵל
מִלֶּךְ נֶאֱמָן מוֹשֵׁל בְּכֹל מִמְעוֹן קָדְשׁוֹ עַד עַדֵי עַד
אֶחָד עַל גְּבִי שְׁלֹשָׁה שְׁלֹשָׁה עַל גְּבִי שִׁבְעָה שִׁבְעָה
עַל גְּבִי שְׁנַיִם עֶשֶׂר וְכֹל אֲדוֹקִים זֶה בְּזֶה.

משנה ט

אֵלוֹ הֵם עֲשָׂרִים וְשָׁתַיִם אוֹתוֹת שִׁבְעַת חֲקֵק אֱהִיָּה
זֶה יְהוָה צְבָאוֹת אֵל שְׁדֵי יְהוָה אֱלֹהִים וְעָשָׂה מֵהֶם
שְׁלֹשָׁה סְפָרִים וּבְרָא מֵהֶם אֶת כָּל עוֹלָמוֹ וְצָר בָּהֶם
אֶת כָּל הַיְצוֹר וְאֶת כָּל הָעֵתִיד לְצוֹר.

משנה י

וְכִשְׁהֲבִין אֲבָרָהֶם אֲבִיעֵנו וְהִבִּיט וּרְאָה וְחִקֵּק וְחָצַב
וְעִלְתָּה בְיָדוֹ נִגְלָה עָלָיו אֲדוֹן הַכֹּל וְקָרָא אוֹהֲבֵי
וְכָרַת לוֹ בְּרִית בֵּין עֶשֶׂר אֲצַבְעוֹת יָדָיו וְהוּא בְּרִית
הַלְשׁוֹן וּבֵין עֶשֶׂר אֲצַבְעוֹת רַגְלָיו וְהוּא בְּרִית הַמִּילָה
וְקָרָא עָלָיו בְּטָרִם אֲצַרְךָ בְּטָן יַדְעֵתִיךָ.

