

ספר יצירה

Sefer Yetzirah

Four Translations Compared

By I.E.E.

"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." ~Johann Friedrich von Meyer

Introduction

Do what thou wilt shall be the whole of the Law.

Below is a comparison of four different translations of the *Sefer Yetzirah*, or *Book of Creation*. Briefly, the *Sefer Yetzirah* is probably the oldest mystical and thaumaturgical text in the Hebrew language if not in the world. My purpose here is not to go into depth about its origins, history or even its contents. There is already enough confusion available by following this link: <http://www.google.com/search?q=Sefer+Yetzirah>; I have no intention of adding to it.

I have collected four different translations from various web sites. My initial interest was to clarify the attribution of astrological planets and houses to certain letters of the Hebrew alphabet, more properly, alephbet. Originally attempting to master the attribution as a way of improving my score at *Thelemic Crazy Eights*, a variation on the children's game using the *Thoth Tarot* deck, I began looking for definitive sources. Starting with *Q.B.L. or The Bride's Reception: Being A Qabalistic Treatise on the Nature and Use of the Tree of Life*, by Charles Stansfeld Jones (Frater Achad), working through various books by Aleister Crowley and Israel Regardie, I learned that the original source was the *Sefer Yetzirah*. Being a bit obsessive and pedantic, I decided to find out exactly what it said. Hence this comparison.

I should tell you now you won't find the answer here. It turns out there is some disagreement between the various versions of the book. There is actually no definitive Hebrew text, at least three major and several variant versions exist. Some of the available translations are less than reliable, especially with regard to the attributions I was seeking. One in particular, that of William Wynn Westcott, was intentionally altered. In his notes on the portion of the text that ascribe planetary symbols to he wrote

In associating the particular letters to each planet the learned Jesuit Athanasius Kircher allots Beth to the Sun, Gimel to Venus, Daleth to Mercury, Kaph to Luna, Peh to Saturn, Resh to Jupiter, and Tau to Mars. Kalisch in the supplementary paragraphs gives a different attribution; both are wrong, according to clairvoyant investigation.

Westcott was one of the founders of the *Hermetic Order of the Golden Dawn* and helped to propagate a particular interpretation of Tarot based on the Hebrew alphabet still widely used today. The Golden Dawn system is also the source of for Tarot variations derived by others. Anyone takes Tarot seriously should consider the value he or she places on Westcott's "clairvoyant investigation." A comparison of the various planetary attributions can be found at http://www.psyche.com/psyche/yetsira/sy_planetaryattributions.html.

The four translations I've used here are attributed to Westcott, *Isidor Kalisch*, *Aryeh Kaplan* and *Gershom Scholem*. Westcott and Kalisch are from the *Internet Sacred Text Archive*, <http://www.sacred-texts.com>. They are in the public domain. Neither of the sites that host the translations attributed to Kaplan and Scholem claim copyrights or explicitly reference a printed source. As a result of my comparison I suspect the both are from Kaplan's *Sefer Yetzirah: The Book of Creation In Theory and Practice*, though each appears to differ from it somewhat and one seems to be at least a partial paraphrase. I consider my publication of them here to be fair use under *17 U.S.C. § 107*. I will respond accordingly to valid claims of copyright infringement. Use the comment form below to contact me.

I claim no special expertise in either textual criticism or the Hebrew language. This comparison was done as an exercise for my own edification. If you find it interesting or helpful, I am gratified.

Each of the translations is laid out in one of four columns in the following table. I have made an effort at harmonizing them as well as I could without changing the order of any of them. Moving across the table allows a comparison of each version with respect to a given portion of the text. Where they disagree I have separated them. For example, in rows I through IV, the language praising the Creator appears after the act of creation in Westcott, Kaplan and Scholem; in Kalisch it is before. As a result I have separated the language either above or below the actual "engraving" of the Universe. The most extensive separations are in chapter 1, rows I through XII; chapter 4, rows XLII through LIII; chapter 5, rows LXVI through LXXVII; and most all of chapter 6. Other portions are less affected mainly because it became tiresome. Initially I simply had four columns generally aligned on either the somewhat inconsistent versification or obvious transitions in thought. By the time I had begun chapter 6, I was recognizing differences in style and emphasis that seemed to require considerable sifting. Completing that, I began to rework the beginning, getting as far as row XII before shrugging my shoulders and asking myself if it were worth it.

I am uncertain of the which of the various Hebrew texts were used in these translations. It appears Kalisch used what is known as the *Long Version*, suspected of having had earlier commentary incorporated into the main text by later scribes. Rows VI, XXII, XXXI and XC, for instance, contain material either not found in or considerably expanded beyond the others. Westcott has a tendency to offer interpretation where the others appear to offer a simple rendering of the words. See rows VIII, XVI, XVII, and XXX. The two translations attributed to Kaplan and Scholem are very similar, leading me to think they are both from the same translation, probably Kaplan's, but the one actually attributed to him appears truncated. In the context of the site hosting it I suspect it was intended more for homiletics than as a complete presentation, and portions considered irrelevant were skipped. The day I wrote this the copy of Kaplan's book I had recently ordered was delivered. I will soon know if my speculations are correct.

All in all I am glad I set out to do this, even if I didn't really complete it. In the course of my research I learned a great deal about this paradoxically simple and obscure text. I now know its structure and content far better than a I did before I started, even if I my comprehension of it is still lagging. I established e-mail contacts with some interesting folks, one especially who has done a musical translation! <http://rhythmajik.com/sapphire.html>. I found some good web sites dealing with both analysis and application of its content. Those wishing to do more than chase chimera around Google might want to take a look at the links below the table. I make no claims about them except they are interesting. Feel free to submit a comment on the form below if you wish. I promise I won't spam you.

Love is the law, love under under will.

Inibo Et Exibo
Anno iv13 Sol 0° Aquarius, Luna 4° Libra
Friday, January 20, 2006 e.v. 3:33 AM

Chapter 1

Row	<u>Westcott</u>	<u>Kalisch</u>	<u>Kaplan</u>	<u>Scholem</u>
I		1. Yah, 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		
II	1. In two and thirty most occult and wonderful paths of wisdom	in thirty-two mysterious paths of wisdom	With thirty-two mystical paths of Wisdom	1. With 32 wonderous paths of Wisdom
III	did JAH the Lord of Hosts engrave his name:		engraved Yah the Lord of Hosts,	engrave Yah, he Lord of Hosts,
IV	God of the armies of Israel, ever-living God, merciful and gracious, sublime, dwelling on high, who inhabiteth eternity. He created this universe		the God of Israel, the Living God, King of the Universe, El Shaddai, Merciful and Gracious, High and Exalted, Dwelling in eternity, Whose name is Holy -- He is lofty and holy - - and He	[God of Israel, the Living God, King of the Universe, Almighty God, merciful and gracious, High and Exalted, dwelling in eternity, whose name is Holy, and create His universe]

			created His universe	
V	by the three Sepharim, Number, Writing, and Speech.	by three Sepharim, namely: S'for סְפָר; Sippur סִפּוּר; and Sapher סָפֵר	with three books: with A Book, A Writer and A Story.	with three books, with text (Sepher), with number (Sephar), and with communication (Sippur).
VI		which are in Him one and the same.		
VII	2. Ten are the numbers, as are the Sephiroth,	They consist of a decade out of nothing	Ten sefirot of nothingness	2. Ten Sefirot of Nothingness
VIII	and twenty-two the letters, these are the Foundation of all things.	and of twenty-two fundamental letters.	and twenty-two foundation letters:	plus twenty two [foundations] letters:
IX	Of these letters,	He divided the twenty-two consonants into three divisions:		
X	three are mothers,	three mothers,	three Mothers,	Three Mothers,
XI		fundamental letters or first elements;		
XII	seven are double, and twelve are simple.	seven double; and twelve simple consonants.	Seven Doubles and twelve Elementals.	Seven Doubles, and Twelve Elementals.
XIII	3. The ten numbers formed	2. The decade out of nothing is	Ten sefirot of nothingness, in	3. Ten Sefirot of

	<p>from nothing are the Decad: these are seen in the fingers of the hands, five on one, five on the other, and over them is the Covenant by voice spiritual, and the rite of Circumcision, corporeal (as of Abraham).</p>	<p>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.</p>	<p>the number of ten fingers, five opposite five, with a singular covenant precisely in the middle, in the circumcision of the tongue and in the circumcision of the membrum.</p>	<p>Nothingness: The number of the ten fingers, five opposite five, with a single covenant precisely in the middle, like the circumcision of the tongue and the circumcision of the membrum.</p>
XIV	<p>4. Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven. Learn this wisdom, and be wise in the understanding of it, investigate these numbers, and draw knowledge from them, fix the design in its purity, and pass from it to its Creator seated on his throne.</p>	<p>3. Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.</p>	<p>Ten Sefirot of Nothingness, ten and not nine, ten and not eleven. Understand with Wisdom, Be wise with Understanding, Examine with them and probe from them. Make each thing stand on its essence, and make the Creator sit on His base.</p>	<p>4. Ten Sefirot of Nothingness: Ten and not nine; ten and not eleven. Understand with Wisdom, and be wise with Understanding. Examine with them and probe them, make a thing stand on its essence, and make the Creator sit on his base.</p>
XV	<p>5. These Ten Numbers, beyond the Infinite one, have the boundless realms,</p> <ul style="list-style-type: none"> • boundless origin and end, • an abyss 	<p>4. The decade out of nothing has the following ten infinitudes:</p> <ol style="list-style-type: none"> 1. The beginning infinite 2. end 	<p>Ten sefirot of nothingness. Their measure is ten which have no end.</p> <ul style="list-style-type: none"> • A depth of beginning, a 	<p>5. Ten Sefirot of Nothingness: Their measure is ten which have no end.</p> <ul style="list-style-type: none"> • A depth of beginning

	<p>of good and one of evil,</p> <ul style="list-style-type: none"> • boundless height and depth, • East and West, • North and South, <p>and the one only God and king, faithful forever seated on his throne, shall rule over all, forever and ever.</p>	<ol style="list-style-type: none"> 3. good 4. evil 5. height 6. The depth infinite. 7. East 8. West 9. North 10. South <p>and the only Lord God, the faithful King, rules over all from His holy habitation for ever and ever.</p>	<p>depth of end;</p> <ul style="list-style-type: none"> • a depth of good, a depth of evil; • a depth of above, a depth of below; • a depth of east, a depth of west, • a depth of north, a depth of south. <p>The singular Master, God, faithful King dominates over them all from His holy dwelling until eternity of eternities.</p>	<p>ng, a depth of end;</p> <ul style="list-style-type: none"> • a depth of good, a depth of evil; • a depth of above, a depth below; • a depth east, a depth west; • a depth north, a depth south. <p>The singular Master, God faithful King, dominates them all from His holy dwelling until eternity of eternities.</p>
XVI	<p>6. These ten Sephiroth which are ineffable, whose appearance is like scintillating flames, have no end but are infinite. The word of God is in them as they burst forth, and as they</p>	<p>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</p>	<p>Ten sefirot of nothingness, their vision is like the "appearance of lightning", their limit has no end, And His Word in them is "running and</p>	<p>6. Ten Sefirot of Nothingness: Their vision is like the "appearance of lightening", their limit has no end. His Word in them is "running and</p>

	return; they obey the divine command, rushing along as a whirlwind, returning to prostrate themselves at his throne.	order like a whirlwind and humble themselves before His throne.	returning". They rush to His saying like a whirlwind and before His throne they prostrate themselves.	returning". They rush to his saying like a whirlwind, and before His throne they prostrate themselves.
XVII	7. These ten Sephiroth which are, moreover, ineffable, have their end even as their beginning, conjoined, even as is a flame to a burning coal: for our God is superlative in his unity, and does not permit any second one. And who canst thou place before the only one?	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?	Ten sefirot of Nothingness. Their end is imbedded in their beginning and their beginning in their end, like a flame in a burning coal. For the Master is singular, He has no second, and before One, what do you count?	7. Ten Sefirot of Nothingness: Their end is embedded in their beginning, and their beginning in their end, like a flame in a burning coal. For the Master is singular, He has no second. And before One, what do you count?
XVIII	8. And as to this Decad of the Sephiroth, restrain thy lips from comment, and thy mind from thought of them, and if thy heart fail thee return to thy place; therefore is it written, "The living creatures ran and returned," and on this wise was the covenant made with us.	7. Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and	Ten Sefirot of Nothingness. Bridle your mouth from speaking and your heart from thinking. And if your heart runs, return to the place. It is therefore written, "The Chayot running and returning" (Ezekiel 1:24).	8. Ten Sefirot of Nothingness: Bridle your mouth from speaking and your heart from thinking. And if your heart runs, return to the place, as it is written, "The Chayot running and returning" (Ezekiel 1:14). Regarding this covenant was

		returned," (Ezekiel 1,14.) and upon this was the covenant made.	Regarding this a covenant was made.	made.
XIX	<p>9. These are the ten emanations of number.</p> <p>One is the Spirit of the Living God, blessed and more than blessed be the name of the Living God of Ages. The Holy Spirit is his Voice, his Spirit, and his Word.</p>	<p>8. The following are the ten categories of existence out of nothing:</p> <p>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</p>		<p>9. Ten Sefirot of Nothingness:</p> <p>One is the Breath of the Living God, blessed and benedicted be the Name of the Life of worlds. Voice, Breath and Speech. This is the Holy Breath (Ruach HaKodesh).</p>
XX	<p>10. Second, from the Spirit he made Air and formed for speech twenty-two letters, three of which are mothers, A, M, SH, seven are double, B, G, D, K, P, R, T, and twelve are single, E, V, Z, CH, H, I, L, N, S, O, Tz, Q, but the spirit is first among these.</p>	<p>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.</p>		<p>10. Two: Breath from Breath. With it engrave and carve twenty-two foundation letters - three, Mothers, seven Doubles, and twelve Elementals - and one Breath is from them.</p>

XXI	Third, Primitive Water. He also formed and designed from his Spirit, and from the void and formless made earth, even as a rampart, or standing wall, and varied its surface even as the crossing of beams.	3. Primitive water emanated from the air. He formed and established by it Bohu (water, stones) mud and loam, made them like a bed, put them up like a wall, and surrounded them as with a rampart,		11. Three: Water and Breath. With it engrave and carve chaos and void, mire and clay. Engrave them like a garden plot, carve them like a wall, cover them like a ceiling.
XXII		put coldness upon them and they became dust, as it reads: "He says to the snow (coldness) be thou earth." (Job 37, 6.)		
XXIII	Fourth, from the Water, He designed Fire, and from it formed for himself a throne of honor, with Auphanim, Seraphim, Holy Animals, and ministering Angels, and with these he formed his dwelling, as is written in the text "Who maketh his angels spirits and his ministers a flaming fire." (Psalm civ. 4.)	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.)		12. Four: Fire from water. With it engrave and carve the Throne of Glory, Seraphim, Ophanim, holy Chayot, and Ministering Angels. From the three establish His dwelling, as it is written, "He makes His angels of breaths, His ministers from flaming fire" (Psalms 104:4).

XXIV	<p>11. He selected three letters from the simple ones, and sealed them as forming his great Name, I H V and he sealed the universe in six directions.</p> <p>Five.- He looked above, and sealed the height, with I H V.</p> <p>Six.- He looked below, and sealed the deep, with I V H.</p> <p>Seven.- He looked forward, and sealed the East, with H I V.</p> <p>Eight.-He looked backward, and sealed the West, with V H I.</p> <p>Nine.- He looked to the right, and sealed the South, with V I H.</p> <p>Ten.-He looked to the left, and sealed the North, with H V I.</p>	<p>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 or fire. He sealed them with spirit and fastened them to His great name and sealed with it six dimensions.</p> <p>5. He sealed the height and turned towards above, and sealed it with יהו</p> <p>6. He sealed the depth, turned towards below and sealed it with הו</p> <p>7. He sealed the east and turned forward,</p>		<p>13. Five: With three of the simple letters seal "above". Choose three and place them in His great Name: YHV. With them seal the six extremities.</p> <p>Face upward and seal it with YHV.</p> <p>Six: Seal "below". Face downward and seal it with YHV.</p> <p>Seven: Seal "east". Face straight ahead and seal it with HYV.</p> <p>Eight: Seal "west". Face backward and seal it with HVY</p> <p>Nine: Seal "south". Face to the right and seal it withn VYH.</p> <p>Ten: Seal "north". Face to the left and seal it with VHY.</p>
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		<p>and sealed it with ויה</p> <p>8. He Sealed the west and turned backward, and sealed it with והי</p> <p>9. He sealed the south and turned to the right and sealed it with ייה</p> <p>10. He sealed the north and turned to the left and sealed it with הוי</p>		
XXV	<p>12. These are the ten ineffable existences, the spirit of the living God, Air, Water, Fire, Height and Depth, East and West, North and South.</p>	<p>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,</p>		<p>14. These are the Ten Sefirot of Nothingness. One is the Breath of the Living God. Breath [from Breath], Fire [from water, and the extremities], up, down, east,</p>

		the East and West, the North and South.		west, north and south.
Chapter 2				
Row	<u>Westcott</u>	<u>Kalisch</u>	<u>Kaplan</u>	<u>Scholem</u>
XXVI	<p>1. The foundations are the twenty-two letters, three mothers, seven double, and twelve single letters. Three mothers, namely A, M, SH, these are Air, Water, and Fire: Mute as Water, Hissing as Fire, and Air of a spiritual type, is as the tongue of a balance standing erect between them pointing out the equilibrium which exists.</p>	<p>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 װ״מ״ש have as their basis the balance. In one scale is the merit and in the other criminality, which are placed in equilibrium by the tongue. The three fundamental letters װ״מ״ש signify, as ם is mute like the water and װ hissing like the fire, there is ן among them, a breath of air which reconciles them.</p>	<p>Twenty-two foundation letters: three mothers, seven doubles and twelve elementals. The Three Mothers are Aleph Mem Shin. Their foundation is a [scales with a] pan of merit, a pan of liability, and the tongue of decree deciding between them. Three mothers: Aleph, Mem, Shin. Mem hums. Shin hisses and Aleph is the Breath of Air deciding between them.</p>	<p>1. Twenty-two foundation letters: three Mothers, seven Doubles, and twelve Elementals. The three Mothers, AMSh, their foundation is the pan of merit, the pan of liability, and the tongue of decree deciding between them.</p>
XXVII	2. He hath	2. The twenty-	Twenty-two	2. Twenty-two

	<p>formed, weighed, transmuted, composed, and created with these twenty-two letters every living being, and every soul yet uncreated.</p>	<p>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.</p>	<p>foundation letters: He engraved them, He carved them, He permuted them, He weighed them, He transformed them, and with them He depicted (TzaR) all that was formed (yeTzuR) and all that would be formed.</p>	<p>letters: Engrave them, carve them, weigh them, permute them, and transform them, and with them depict the soul of all that was formed and all that will be formed in the future.</p>
<p>XXVIII</p>	<p>3. Twenty-two letters are formed by the voice, impressed on the air, and audibly uttered in five situations, in the throat, guttural sounds; in the palate, palatals; by the tongue, linguals; through the teeth, dentals; and by the lips, labial sounds.</p>	<p>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:</p> <ol style="list-style-type: none"> 1. gutturals, ח ע א ה 2. palatals, ג י כ ק 3. linguals, ד ט ל נ ת 4. dentals, ז ש ס ר צ 5. labials, ב ו מ פ 	<p>Twenty-two foundation letters. He engraved them with voice, He carved them with breath, He set them in the mouth in five places: Alef, Chet, He, Ayin, in the throat; Gimel, Yud, Kaf, Kuf in the palate; Dalet, Tet, Lamed, Nun, Tav in the tongue; Zayin, Samekh, Shin, Resh Tzadi in the teeth; Bet, Vav, Mem, Peh in the lips....</p>	<p>3. Twenty-two foundation letters: They are engraved with voice, carved with breath, and placed in the mouth in five places: AChHO, BVMP, GYKO, DTLNTh, ZSShRTz.</p>

XXIX	<p>4. These twenty-two letters, the foundations, He arranged as on a sphere, with two hundred and thirty-one modes of entrance. If the sphere be rotated forward, good is implied, if in a retrograde manner evil is intended.</p>	<p>4. He fixed the twenty-two letters, stamina, on the sphere like a wall with two hundred and thirty-one gates, and turned the spheres forward and backward. For an illustration may serve the three letters, א ב ע. There is nothing better than joy, and nothing worse than sorrow or plague is.</p>		<p>4. Twenty-two foundation letters: They are set in a circle as 231 Gates. And this is the sign: There is no good higher than delight (ONG), and there is no evil lower than plague (NGO).</p>
XXX	<p>5. For He indeed showed the mode of combination of the letters, each with each, Aleph with all, and all with Aleph. Thus in combining all together in pairs are produced these two hundred and thirty-one gates of knowledge. And from Nothingness did He make something, and all forms of speech and every created thing, and from the empty void He made the solid earth, and from the non-existent</p>	<p>5. But how was it done? He combined, 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. Hence it follows that there are two hundred and thirty-one formations, and that every creature and every word emanated from one names.</p>	<p>He permuted them, weighed them, and transformed them, Alef with them all and all of them with Alef, Bet with them all and all of them with Bet. They repeat in a cycle and exist in 231 Gates. It comes out that all that is formed and all that is spoken emanates from one Name.</p>	<p>5. How? Weigh them and transpose them, Aleph with each one, and each one with Aleph; Bet with each one, and each one with Bet. They repeat in a cycle. Therefore, everything formed and everything spoken emanates in one name.</p>

	He brought forth Life.			
XXXI	(6.) He hewed, as it were, immense column or colossal pillars, out of the intangible air, and from the empty space. And this is the impress of the whole, twenty-one letters, all from one the Aleph.	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). He predetermined, and by speaking created every creature and every word by one name. For an illustration may serve the twenty-two elementary substances by the primitive substance of Aleph (א).	He formed substance out of chaos and made nonexistence from existence.	6. From substance out of chaos and make nonexistence into existence. Carve great pillars out of air that cannot be grasped. This is the sign: One foresees, transposes, and makes all creation and all words with one Name. And a sign of this: Twenty-two objects in a single body.

Chapter 3

Row	<u>Westcott</u>	<u>Kalisch</u>	<u>Kaplan</u>	<u>Scholem</u>
XXXII	1. The three mother letters A, M, SH are the foundations of the whole; and	1. The three first elements, ש"מ"א are typified by a balance, in one scale the merit	Three Mothers: Alef, Mem, Shin. Their foundation is a pan of merit a	1. Three Mothers, AMSh: Their foundation is the pan of

	resemble a Balance, the good in one scale, the evil in the other, and the oscillating tongue of the Balance between them.	and in the other the criminality, which are placed in equilibrium by the tongue.	pan of liability and the tongue of decree deciding between them.	liability, the pan of merit, and the tongue of decree deciding between them.
XXXIII	2. These three mothers enclose a mighty mystery, most occult and most marvelous, sealed as with six rings, and from them proceed primeval Fire, Water, and Air; these are subsequently differentiated into male and female. At first existed these three mothers, and there arose three masculine powers, and hence all things have originated.	These three mothers, ש"מ"א are a great, wonderful and unknown mystery, and are sealed by six 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.	Three Mothers: Alef, Mem, Shin. A great mystical secret covered and sealed with six rings, and from them emanated Air, Water and Fire and from them are born Fathers and from the Fathers, descendants.	2. Three Mothers, AMSh: A great, mystical, concealed secret, sealed with six rings, And from it emanate fire and water, separating themselves as male and female. Three Mothers, AMSh, are their foundation, and from them are born the Fathers, from which everything was created.
XXXIV		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	Three Mothers: Alef, Mem, Shin. He engraved them, He carved them, He permuted them, He weighed them, He transformed	

		year and in man, male and female.	them, and with them He depicted three mothers AMSh in the Universe, Three Mothers AMSh in the Year, Three Mothers AMSh in the Soul.	
XXXV	3. The three mothers are A, M, SH; and in the beginning as to the Macrocosm the Heavens were created from Fire; the Earth from primeval Water; and the Air was formed from the Spirit, which stands alone in the midst, and is the Mediator between them.	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.	Three Mothers AMaSh in the Universe are Air, Water, Fire: Heaven was created from Fire, Earth was created from Water, and Air from Breath decides between them.	3. Three Mothers, AMSh, in the Universe are air, water, and fire. Heaven was created from fire, earth was created from water, and the air decides between the fire and the water.
XXXVI	4. In the Year or as regards Time, these three mothers represent Heat, Cold, and a Temperate climate, the heat from the fire, the cold from the water, and the temperate state from the spiritual	4. The three mothers ש"מ"א produce in the year: heat, coldness and moistness. Heat was created from fire, coldness from water, and moistness from air which	Three Mothers AMaSh in the Year are the hot, the cold and the temperate. The hot is created from fire, the cold is created from water, and the temperate from	4. Three Mothers AMSh, in the year are fire, water, and breath. The hot is created from fire, the cold is created from water, and the temperate from breath decides

	air which again is an equalizer between them.	equalizes them.	Breath decides between them.	between them.
XXXVII	These three mothers again represent in the Microcosm or Human form, male and female; the Head, the Belly, and the Chest; the head from the fire, the belly from water, and the chest from the air lieth between them.	5. The three mothers ן"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.	Three mothers AMSh in the Soul, male and female, are the head, belly and chest. The head is created from fire, the belly is created from water, and the chest, from breath, decides between them....	5. Three Mothers, AMSh, in the Soul are fire, water, and breath. The head is created from fire, the belly is created from water, and the chest, created from breath, decides between the
XXXVIII	5. These three mothers did he create, form, and design, and combine with the three mothers in the world, and in the year, and in Man, both male and female.			6. Three Mothers, AMSh: Engrave them, carve them, permute them, and with them seal three Mothers in the Universe, three Mothers in the Year, and three Mothers in the Soul, male and female.
XXXIX	He caused Aleph to reign in the air, and crown it, and combined one with the other, and with these he sealed the Air in the world, the temperate climate	6. FIRST DIVISION. God let the letter. Aleph (א) predominate in primitive air, crowned it, combined one with the other,		7. Make aleph king over breath, bind a crown to it, and combine one with another. And with them seal air in the Universe, the

	of the year, and the chest (the lungs for breathing air) in man; the male with A, M, SH, the female with SH, M, A.	and formed by them the air in the world, moistness in the year, and the breast in man, male and female; in male by ש"מ"א and in female by :א"ש"ם		temperate in the year, and the chest in the Soul, the male with AMSh, and the female with AShM.
XL	He caused Mem to predominate in Water, and crowned it, and combined it with others, and formed Earth on the world, cold in the year, and the fruit of the womb in mankind, being carried in the belly.	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 "ש"מ"א, in female by: :א"ש"מ		8. Make Mem king over water, bind a crown to it, and combine one with another. And with them seal earth in the Universe, the cold in the Year, and the belly in the Soul, the male with MASH, and the female with ShMA.
XLI	He caused Shin to reign in Fire and crowned it, and he combined one with the other, and sealed them, as heaven in the universe, as heat in the year, and as the head of Man and Woman.	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.

Chapter 4

Row	<u>Westcott</u>	<u>Kalisch</u>	<u>Kaplan</u>	<u>Scholem</u>
XLII	1. There were formed seven double letters, Beth, Gimel, Daleth, Kaph, Pe, Resh, Tau,	1. The seven double letters, בגד כפרת	Seven doubles: Bet, Gimel, Dalet, Kaf, Peh, Resh, Tav:	1. Seven Doubles, BGD KPRT:
XLIII				Their foundation is life, peace, wisdom, wealth, grace, seed, dominance.
XLIV	each has two voices, either aspirated or softened.	with a duplicity of pronunciation, aspirated and unaspirated, namely: רר, תת, בר, גג, דד, ככ, פפ, serve as a model of softness and hardness, strength and weakness.	they direct themselves with two tongues, Bet-Bhet, Gimel-Ghimel, Dalet-Dhalet, Kaf-Khaf, Peh-Peh, Resh-Rhesh, Tav-Thav, a structure of soft and hard, strong and weak.	Each has two sounds: B-Bh, G-Gh, D-Dh, K-Kh, P-Ph, R-Rh, T-Th. A structure of soft and hard, a structure of strong and weak,
XLV	These are the foundations of Life, Peace, Riches, Beauty or Reputation, Wisdom,	2. Seven double letters, בגד כפרת, shall, as it were, symbolize wisdom, wealth, fruitfulness, life,	Seven doubles: BGD KPRT, their foundation is Wisdom, Wealth, Seed,	

	Fruitfulness, and Power.	dominion, peace and beauty.	Life, Dominance, Peace and Grace.	
XLVI	These are double, because their opposites take part in life, opposed to Life is Death; to Peace, War; to Riches, Poverty; to Beauty or Reputation, Deformity or Disrepute; to Wisdom, Ignorance; to Fruitfulness, Sterility; to Power, Slavery.	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.	Seven doubles: BGD KPRT in speech and in transposition. The transpose of Wisdom is Folly. The transpose of Wealth is Poverty. The transpose of Seed is Desolation. The transpose of Life is Death. The transpose of Dominance is Subjugation. The transpose of Peace is War. The transpose of Grace is Ugliness.	double because they are transposes. The transpose of life is death, the transpose of peace is evil, the transpose of wisdom is folly, the transpose of wealth is poverty, the transpose of grace is ugliness, the transpose of seed is desolation, the transpose of dominance is subjugation.
XLVII				2. Seven Doubles, BGD KPRT: Seven and not six, seven and not eight. Examine with them and probe from them, make each thing stand on its own essence, and make the Creator sit on

				His base.
XLVIII	2. These seven double letters point out the dimensions, East, West, height, depth, North, South, with the holy temple in the middle, sustaining all things.	4. The seven double consonants are analogous to the six dimensions: height and depth, East and West, North and South, and the holy temple that stands in the centre, which carries them all.	Seven Doubles: BGD KPRT, Up and Down, East and West, North and South, and the Holy Palace precisely in the center and it supports them all....	3. Seven Doubles, BGD KPRT, parallel the seven extremities. These are the six extremities: up, down, east, west, north, south. And the Holy Palace precisely in the middle upholds them all.
XLIX		5. The double consonants are seven, בגד כפרת and not six, they are seven and not eight; reflect upon this fact, inquire about it, and make it so evident, that the Creator be acknowledged to be on His throne again.	Seven Doubles, BGD KPRT, Seven and not six, Seven and not eight, Examine with them and probe with them, Make each thing stand on its essence and make the Creator sit on His base.	
L	3. These seven double letters He formed, designed, created, and combined into the Stars of the Universe, the days of the week, the orifices of perception in man; and from them he made	6. The seven double consonants, stamina, having been designed and established, combined, weighed, and changed by God, He formed by them: seven planets in the	Seven doubles: He engraved them, He carved them, He permuted them, He weighed them, He transformed them, and with them He formed Seven	4. Seven Doubles, BGD KPRT: Engrave them, carve them, combine them, as planets in the Universe, days in the Year, and gates in the Soul. From them

	seven heavens, and seven planets, all from nothingness,	world, seven days in the year, seven gates, openings of the senses, in man, male and female.	Planets in the Universe, Seven days in the Year, Seven gates in the Soul, male and female.	engrave seven firmaments, seven earths, seven weeks.
LI	and, moreover, he has preferred and blessed the sacred Heptad.			Seven is therefore beloved under all heavens.
LII	4. From two letters, or forms He composed two dwellings; from three, six; from four, twenty-four; from five, one hundred and twenty; from six, seven hundred and twenty; from seven, five thousand and forty; and from thence their numbers increase in a manner beyond counting; and are incomprehensible.			
LIII	These seven are Planets of the Universe, the Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars; the seven days are the days of creation; and these are the seven gateways of a	7. The seven planets in the world are: as Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Seven days in the year are the seven days of the week; seven	Seven planets in the Universe: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon; Seven days in the Year [i.e. time]: the	

	man, two eyes, two ears, two nostrils and a mouth, through which he perceives by his senses.	gates in man, male and female, are: two eyes, two ears, two nostrils and the mouth.	Seven days of the week. The seven gates in the Soul, male and female, two eyes, two ears, two nostrils and the mouth....	
LIV	He caused and produced Beth, predominant in wisdom, crowned, combined, and formed the Moon in the Universe, the first day of the week, and the right eye, of man.	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.		5. How? Make Bet king over life, bind a crown to it, and with it depict Saturn in the universe, Sunday in the Year, and the right eye in the Soul.
LV	Gimel, predominant in health, crowned, . combined and formed Mars in the Universe, the second day of the week, and the right ear in man.	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.		6. Make Gimel king, bind a crown to it, and with it depict Jupiter in the Universe, Monday in the Year, and the left eye in the Soul.
LVI	Daleth, predominant in	10. THIRD DIVISION. He		7. Make Dalet king, bind a

	<p>fertility, crowned, combined, and formed the Sun in the Universe, the third day of the week, and the right nostril in man.</p>	<p>let the letter 7 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.</p>		<p>crown to it, and with it depict Mars in the Universe, Tuesday in the Year, and the right ear in the Soul.</p>
LVII	<p>Kaph, predominant in life, crowned, combined, and formed Venus in the Universe, the fourth day of the week, and the left eye of man.</p>	<p>11. FOURTH DIVISION. He let the letter 5 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.</p>		<p>8. Make Kaf king, bind a crown to it, and with it depict the Sun in the Universe, Wednesday in the Year, and the left ear in the Soul.</p>
LVIII	<p>Pe, predominant in power, crowned, combined, and formed Mercury in the Universe, the fifth day of the week, and the left ear in man.</p>	<p>12. FIFTH DIVISION. He let the letter 5 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.</p>		<p>9. Make Peh king, bind a crown to it, and with it depict Venus in the Universe, Thursday in the Year, and the right nostril in the Soul.</p>

LIX	Resh, predominant in peace, crowned, combined, and formed Saturn in the Universe, the sixth day of the week, and the left nostril in man.	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.		10. Make Resh king, bind a crown to it, and with it depict Mercury in the Universe, Friday in the Year, and the left nostril in the Soul.
LX	Tau, predominant in beauty, crowned, combined and formed Jupiter in the Universe, the seventh day in the week, and the mouth of man.	14. SEVENTH DIVISION. He let the letter ט 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.		11. Make Tav king, bind a crown to it, and with it depict the Moon in the Universe, the Sabbath in the Year, and the mouth in the Soul.
LXI	By these seven letters were also made seven worlds, seven heavens, seven lands, seven seas, seven rivers, seven deserts, seven days (as before), seven weeks from Passover to Pentecost, and	15. By the seven double consonants, בגד כפרת were also designed seven worlds (αἰῶνες), seven heavens, seven lands, (probably climates,) seven seas, (probably around Palestine,) seven	Seven Doubles BGD KPRT: with them were engraved Seven universes, seven firmaments, seven lands, seven seas, seven rivers, seven deserts, seven days,	

	every seventh year a jubilee.	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.	seven weeks, seven years, seven sabbaticals, seven jubilees and the Holy Palace.	
LXII		Two stones build two houses, three stones build six houses, four build twenty-four houses, five build one hundred and twenty houses, six build seven hundred and twenty houses and seven build five thousand and forty houses. From thence further go and reckon what the mouth cannot express and the ear cannot hear.		12. The Seven Doubles, how does one permute them? Two stones build two houses, three build six houses, four build 24 houses, five build 120 houses, six build 720 houses, and seven build 5040 houses. From there on go out and calculate that which the mouth cannot speak and the ear cannot hear.
LXIII				These are the seven planets in the Universe: The Sun, Venus,

				Mercury, the Moon, Saturn, Juiter, Mars. These are the seven days in the Year: The seven days of creation. And the seven gates in the Soul are the two eyes, the two ears, the two nostrils, and the mouth.
LXIV				And with them were engraves the seven firmaments, the seven earths, the seven hours.
LXV		Hence, God loves the number seven under the whole heaven. (In the whole nature.)	Therefore He made sevens beloved under all the heavens.	Seven is therefore beloved for every desire under heaven.

Chapter 5

Row	<u>Westcott</u>	<u>Kalisch</u>	<u>Kaplan</u>	<u>Scholem</u>
LXVI	1. The simple letters are twelve, namely: He, Vau, Zain, Heth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi, and Quoph; they represent the	1. The twelve simple letters ה"ו"ז ח"ט"י"י ל"נ"ם ע"צ"ק symbolize, as it were, the organs of speaking, thinking, walking, seeing,	Twelve Elementals: Heh, Vav, Zayin, Chet, Tet, Yud, Lamed, Nun, Samekh, Ayin, Tzadi, Kuf. Their	1. Twelve Elementals: HV ZCh TY LN SO TzQ. Their foundation is sight, hearing, smell, speech, taste, coition,

	<p>fundamental properties, eight, hearing, smell, speech, desire for food, the sexual appetite, movement, anger, mirth, thought, sleep, and work.</p>	<p>hearing, working, coition, smelling, sleep, anger, swallowing and laughing.</p>	<p>foundation is speech, thought, motion, sight, hearing, action, coition, smell, sleep, anger, taste, laughter.</p>	<p>action, motion, anger, laughter, thought, and sleep.</p>
<p>LXVII</p>	<p>These symbolize also twelve directions in space: northeast, southeast, the east above, the east below, the northwest, southwest, the west above, the west below, the upper south, the lower south, the upper north, the lower north. These diverge to all eternity, and as the arms of the universe.</p>	<p>2. The twelve simple consonants ה"ו"ז ה"ט"י ל"נ"ם ע"צ"ק symbolize also twelve oblique points: east height, north east, east depth, south height, south east, south depth, west height, south west, west depth, north height, north west, north depth. They grew wider and wider to all eternity, and these are the boundaries of the world.</p>		<p>Their measure is the twelve diagonal boundaries: the north-east boundary, the south-east boundary, the upper-east boundary, the lower-east boundary, the upper-north boundary, the lower-north boundary, the south-west boundary, the north-west boundary, the upper-west boundary, the lower-west boundary, the upper-south boundary, the lower-south boundary. They continually spread for ever and ever. They are the Arms of the Universe.</p>

LXVIII	2. These twelve letters, he designed, formed, combined, weighed, and changed, and created with them the twelve divisions of the heavens (namely, the zodiacal constellations),	3. The twelve simple letters ה"ו"ז ח"ט"י"י ל"נ"ם ע"צ"ק stamina, having been designed, established, combined, weighed and changed by God, He performed by them: twelve constellations in the world,	Twelve Elementals: H V Z Ch T Y L N S O Tz Q: Their foundation is that He engraved them, carved them, permuted them, weighed them and transformed them, and with them He formed twelve constellations in the Universe,	2. Twelve Elementals: HV ZCh TY LN SO TzQ. Engrave them, carve them weigh them, permute them, transpose them, and with them depict the twelve constellations in the Universe:
LXIX				Aries, Taurus, Gemini. Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn , Aquarius, and Pisces;
LXX	the twelve months of the year,	twelve months in the year,	twelve months in the Year	the twelve months in the Year:
LXXI				Nissan, Iyar, Sivan, Tamuz, Av, Elul, Tishrei, Marcheshvan, Kislev, Tevet, Shevat, Adar;
LXXII	and the twelve important organs of the frame of	and twelve leaders (organs) in the human	and twelve directions in the Soul, male	and the twelve directors of the Soul:

	man,	body, male and female.	and female.	
LXXIII	namely the right and left hands, the right and left feet, two kidneys, the liver, the gall, the spleen, the intestines, the gullet, and the stomach.			two hands, two feet, two kidneys, the spleen, the liver, the gall bladder, the hemsess, the kiva, and the korkeban.
LXXIV		4. The twelve constellations in the world are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricornus, Aquarius and Pisces.	Twelve constellations in the Universe: T'leh (the Ram, Aries), Shor (the Bull, Taurus), Te'umim (the Twins, Gemini), Sartan (the Crab, Cancer) ArieH (the Lion, Leo) Betulah (the Virgin, Virgo), Maznayim (Scales, Libra), Akrav (the Scorpion, Scorpio), Keshet (the Bow, Sagittarius) Gedi (the Kid, Capricorn), D'li (the Water Drawer, Aquarius), Dagim (the Fish, Pisces).	

LXXV		The twelve months of the year are: Nisan, Iyar, Sivan, Tamuz, Ab, Elul, Tishri, Marcheshvan, Kislev, Teves, Schevat and Adar.	Twelve months in the year: Nissan, Iyar, Sivan, Tamuz, Av, Elul, Tishrei, Cheshvan, Kislev, Tevet, Shevat, Adar.	
LXXVI		The twelve organs of the human body are: two hands, two feet, two kidneys, gall, small intestines, liver, gullet or esophagus, stomach and milt.	Twelve directions in the soul, male and female: the two hands, the two feet, the two kidneys, the gall bladder, the intestines, the liver, the esophagus, the stomach, the spleen.	
LXXVII	<p>3. Three mothers, seven double and twelve simple, these are the twenty-two letters with which I H V H Tetragrammaton, that is our Lord of Hosts, exalted, and existed in the ages, whose name is Holy, created three fathers, fire and spirit and water, progressing beyond them, seven heavens with their armies</p>			

	of angels; and twelve limits of the universe.			
LXXVIII	1. God produced He, predominant in Speech, crowned, combined, and formed Aries in the world, Nisan in the year, and the right foot of man.	5. <i>First Part.</i> 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.		How does one permute them? Make Heh king, bind a crown in it, and with it depict Aries in the Universe, Nisan in the Year, and the right hand in the Soul.
LXXIX	2. God produced Vau, predominant in Mind, crowned, combined, and formed Taurus in the world, Yiar in the year, and the right kidney of man.	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.		Make Vav king, bind a crown to it, and with it depict Taurus, Iyar in the Year, and the left hand in the Soul.
LXXX	3. God produced	7. THIRD		Make Zayin

	Zain, predominant in movement, crowned, combined, and formed Gemini in the world, Sivan in the year, and the left foot of man.	DIVISION. He let the letter ʔ 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.		king, bind a crown to it, and with it depict Taurus in the Universe, Sivan in the Year, and the right foot in the Soul.
LXXXI	4. He produced Heth, predominant in Sight, crowned, combined, and formed Cancer in the world, Tammuz in the year, and the right hand of man.	8. <i>Second Part.</i> FIRST DIVISION. He let the letter ʔ predominate in seeing, crowned it, combined one with the other, and formed by them: Cancer (the Crab) in the world, the month Tamuz in the year, and the right hand of the human body, male and female.		Make Chet king, bind a crown to it, and with it depict Cancer in the Universe, Tamuz in the Year, and the left foot in the Soul.
LXXXII	5. He produced Teth, predominant in Hearing, crowned, combined, and formed Leo in the world, Ab in the	9. SECOND DIVISION. He let the letter ʔ predominate in hearing, crowned it, combined one		Make Tet king, bind a crown to it, and with it depict Leo in the Universe, Av in the Year, and the right

	year, and the left kidney in man.	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.		kidney in the Soul.
LXXXIII	6. He produced Yod, predominant in Labor, crowned, combined, and formed Virgo in the world, Elul in the year, and the left hand of man.	10. THIRD DIVISION. He let the letter ׀ 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.		Make Yud king, bind a crown to it, and with it depict Virgo in the Universe, Elul in the Year, and the left kidney in the Soul.
LXXXIV	7. He produced Lamed, predominant in sexual desire, crowned, combined, and formed Libra in the world, Tisri in the year, and the gall in man.	11. <i>Third Part.</i> 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		Make Lamed king, bind a crown to it, and with it depict Libra in the Unoverse, Tishrei in the Year, and the liver in the Soul.

		the year, and the gall of the human body, male and female.		
LXXXV	8. He produced Nun, predominant in smell, crowned, combined, and formed Scorpio in the world, Marchesvan in the year, and the intestines in man.	12. SECOND DIVISION. He let the letter ך predominate in smelling, crowned it, combined one with the other, and formed by them: Scorpio (the Scorpion) in the world, the month Marcheshvan in the year, and the small intestines of the human body, male and female.		Make Nun king, bind a crown to it, and with it depict Scorpio in the Universe, Marcheshvan in the Year, and the spleen in the Soul.
LXXXVI	9. He produced Samech, predominant in sleep, crowned, combined, and formed Sagittarius in the world, Kislev in the year, and the stomach of man.	13. THIRD DIVISION. He let the letter ס 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.		Make Samekh king, bind a crown to it, and with it depict Sagittarius in the Universe, Kislev in the Year, and the gall bladder in the Soul.
LXXXVII	10. He produced	14. <i>Fourth Part.</i>		Make Eyin

	<p>Oin, predominant in Anger, crowned, combined, and formed Capricornus in the world, Tebet in the year, and the liver in man.</p>	<p>FIRST DIVISION. He let the letter v 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.</p>		<p>king, bind a crown to it, and with it depict Capricorn in the Universe, Tevet in the Year, and the hemess in the Soul.</p>
LXXXVIII	<p>11. He produced Tzaddi, predominant in Taste, crowned, combined, and formed Aquarius in the world, Sebat in the year, and the gullet in man.</p>	<p>15. SECOND DIVISION. He let the letter z 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.</p>		<p>Make Tzadi king, bind a crown to it, and with it depict Aquarius in the Universe, Shevat in the Year, and the kivah in the Soul.</p>
LXXXIX	<p>12. He produced Quoph, predominant in Mirth, crowned, combined, and formed Pisces in</p>	<p>16. THIRD DIVISION. He let the letter p predominate in laughing, crowned it,</p>		<p>Make Kuf king, bind a crown to it, and with it depict Pisces in the Universe, Adar</p>

	the world, Adar in the year, and the spleen in man.	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.		in the Year, and the korkeban in the Soul.
XC		He made them as a conflict, drew them up like a wall; and set one against the other as in warfare.		
XCI				3. Three Mothers which are three Fathers, from which emanate fire, breath and water. Three Mothers, seven Doubles, and twelve Elementals.
XCII				4. These are the twenty-two letters which are founded by the Blessed Holy One [Yah, YHVH of Hosts, God of Israel, the Living God, high and exalted]

				dwelling in eternity, whose name is Holy, exalted and Holy is He.
Chapter 6				
Row	<u>Westcott</u>	<u>Kalisch</u>	<u>Kaplan</u>	<u>Scholem</u>
XCIII		1. These are the three mothers or the first elements, ש"מ"א from which emanated three progenitors; primitive air, water and fire, and from which emanated as their offspring, three progenitors and their offspring, namely: the seven planets and their hosts, and the twelve oblique points.		1. Three are the fathers and their offspring, seven are the planets and their hosts, and twelve are the diagonal boundaries.
XCIV	1. In proof of these things, and witnessing faithfully are the Universe, the Year of time, and Man himself, the Microcosm.	2. To confirm this there are faithful witnesses; the world, year and man,		And the proof of this, true witnesses, are the Univers, the Year, and the Soul.
XCV	He fixed these as testimonies of the Triad,			

XCVI	the Heptad, and the Dodecad; the twelve constellations	the twelve, the Equipoise, the heptade,		He decreed Twelve, (Ten), Seven
XCVII				and Three
XCVIII	rulers of the world, the Dragon (THELE) Tali which environs the universe, and the microcosm, man.	which God regulates like the Dragon, (Tali) sphere and the heart.		and He appointed them in the Teli, the Cycle, and the Heart.
XCIX	The triad, fire, water, and air; the fire above, the water below, and the air in the midst.	3. The first elements שׁמ״א are air, water and fire; the fire is above, the water below, and a breath of air establishes the balance among them.		The three are fire, water, and breath: fire above, water below, and breath, the decree that decides between them.
C	The proof of which	For an illustration may serve, that the fire carries the water is the phonetic character of ך which is mute and שׁ is hissing like fire,		A sign of this is that fire upholds water. Mem hums, Shin hisses,
CI	is that air is a participator with both.	there is א among them, a breath of air which places them in equilibrium.		and Alef is the decree that decides between them.
CII	2. Tali, the	4. Dragon (Tali)		2. The Teli in

	Dragon, is above the Universe, as a king on his throne; the sphere in the year as a king in his State, the Heart of man as a king in warfare.	is in the world like a king upon his throne, the sphere is in the year like a king in the empire, and the heart is in the human body like a king in war.		the Universe is like a king on his throne, the cycle in the Year is like a king in the province, the Heart in the Soul is like a king in battle.
CIII	And our God made the states of opposition, good and evil, good from the good, and evil from the evil.	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;		"Also every desire, one opposite the other was made by God" (ecclesiastes 7:14). Good opposite evil, good from good, evil from evil.
CIV		the good purifies the bad, and the bad the good;		Good makes evil recognizable, and evil makes good recognizable.
CV	Happiness is reserved for the just, and misery for the wicked ones.	the good is preserved for the good, and the evil for the bad ones.		Good is kept for the good, and evil is kept for the wicked .
CVI	3. And out of the triad one stands apart;	6. There are three of which every one of them stands by itself;		3. Three: Each one stands alone.
CVII		one is in the affirmative, the		

		other in the negative and one equalizes them.		
CVIII	and in the heptad there are two triads, and one standing apart.	7. There are seven of which three are against three,		Seven are divided, three opposite three,
CIX	and one standing apart.	and one places them in equilibrium.		with a decree deciding between them.
CX	The dodecad symbolizes war, the triad of amity, the triad of enmity, three which are life-giving, three which are death-dealing,	There are twelve which are all the time at war; three of them produce love, and three hatred, three are animators and three destroyers.		Twelve stand in war: three who love, three who hate, three who give life, and three who kill.
CXI		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 that love are the heart, the ears and the mouth; the three that hate are the liver, the gall bladder, and the tongue.
CXII		the three animators are the two nostrils and the milt; and the three destroyers are the mouth and the two openings of the body;		
CXIII	and God, the	and God, the		And God, the

	faithful king, rules over all	faithful King, rules over all		fathful King dominates them all.
CXIV	from the throne of his sanctity.	from His holy habitation		
CXV		to all eternity.		
CXVI	One above three, three above seven, and seven above twelve, and all are linked together, and one with another.	He is one above three, three are above seven, seven above twelve, and all are linked together.		One over three, three over seven, and seven over twelve, and all of them are bound, one to another.
CXVII		9. There are twenty-two letters by which the I am, Yah, the Lord of hosts, Almighty and Eternal, designed, formed and created by three Sepharim, His whole world, and formed by them creatures and all those that will be formed in time to come.		
CXVIII	4. After that our father Abraham had seen, and pondered over, investigated, and understood these things, he designed, engraved, and	10. When the patriarch Abraham comprehended the great truism, revolved it in his mind, conceived it perfectly, made careful		4. And when Abraham our father gazed, he looked, saw, delved, understood, engraved, carved, permuted and

	composed them, and received them into his power (hands).	investigations and profound inquiries, pondered upon it and succeeded in contemplations,		depicted, and he was successful.
CXIX	Then the Lord of all appeared unto him,	the Lord of the Universe appeared to him,		And the Master of all, Blessed be He, revealed Himself to him,
CXX	made a covenant with him, and kissed his head, and naming him after his own name,			
CXXI	called him his friend;	called him his friend,		and took him in His bosom, [kissed him on the head, and called him, "my Beloved"].
CXXII	and as it is written, completed a covenant with him and with his seed forever, who then believed on God, the Tetragrammaton, and it was imputed to him for righteousness.			
CXXIII	God ordained a covenant between the toes of his feet, that of circumcision; and a covenant	made with him a covenant between the ten fingers of his hands, which is the covenant of		He made a covenant with him between the ten toes of his feet-this is the covenant of

	between the fingers of his hands, that of the Tongue.	the tongue, and the covenant between the ten toes of his feet, which is the covenant of circumcision,		circumcision- and between the ten fingers of his hand-this is the covenant of the tongue.
CXXIV		and said of him: "Before I formed thee in the belly I knew thee." (Jer. I, 5.)		
CXXV	He bound the essences of the twenty-two letters on his tongue, and God disclosed to him the secrets of them.			He bound the twenty-two letters to his tongue and revealed their foundation.
CXXVI	God has carried these through waters, He has borne them aloft through fire, and He has stamped them in the storms of the air;			He drew them in water, burned them in fire, agitated them with breath.
CXXVII	He has distributed them among the seven stars, and has assigned them to twelve celestial constellations.			He ignited them with seven planets, and directed them with twelve constellations.
CXXVIII			Two stones build 2 houses. Three stones build 6 houses. Four stones build 24	

			houses. Five stones build 120 houses. Six stones build 720 Houses. Seven stones build 5040 houses. From here on go out and calculate that which the mouth cannot speak and the ear cannot hear (4:16).	
CXXIX	Amen.			