

Unlocking the Hebrew Sequence of Creation

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Introduction:

The very first books I read on the topic of Qabala were written from the perspective of the Western Hermetic Tradition (Regardie, Mathers, Fortune, Waite, etc.). From these, I came to think of the Sefher Yetzirah ("Book of Formation") as a terminally enigmatic document that had little direct relevance to a modern practice. Only the Cube of Space (Figure 1) was offered by way of a practical explanation for the S.Y., and the work of scrying this figure, though certainly edifying, led me to no greater understanding of the S.Y. itself.

It was not until I began looking to the Judaic Hebrew root, from which the Western Tradition had sprung, that I began to increase in my understanding of the S.Y. And over the years of studying it from these two perspectives, the S.Y. has for me become just the opposite of enigmatic! Now I understand it to be a very concise, crystal clear description, though of an infinitely complex process.

In my estimation, there are four keys to understanding the S.Y. The first is that the S.Y. refers to the Genesis, chapter one, creation story. A careful examination of the Hebrew text of these Torah verses should be considered a prerequisite to study of the S.Y. itself.

The "32 well trodden paths, mysterious things of wisdom" mentioned in the opening line of the S.Y. correspond to the 32 times that the name "Elohim" is mentioned in Genesis, chapter one.

The Genesis story tells of the Briatic work of Creation; and the S.Y. tells of the Yetziratic work of the creation's Formation. In other words, the S.Y. picks up where the Genesis, chapter one story leaves off.

It is important to note that the S.Y. does not explain the transition from the Yetziratic infinity of symbols to the Assiatic infinity of physical manifestation.

It is equally important to note that the transition from Briatic (non-sequentialized meaning) to Yetziratic (sequence), which is described in the S.Y., requires an infinite number of sequentialized combinations, and that for this reason, such an act is impossible to accomplish from within the realm of sequence -- there simply is not enough time! In other words, it requires a Briatic level

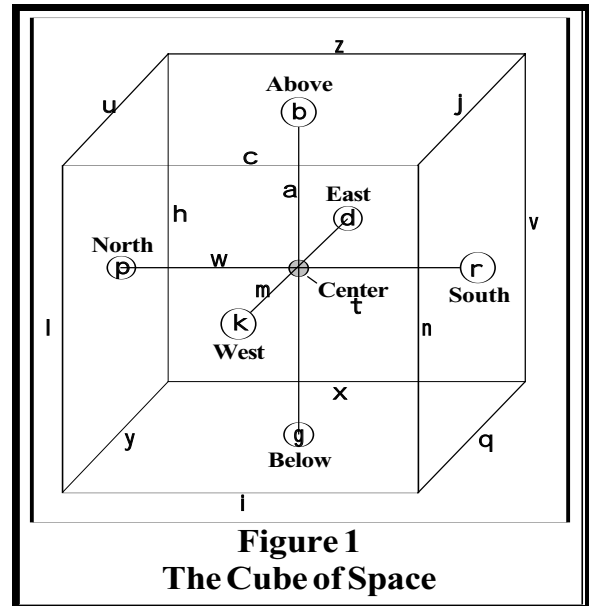


Figure 1
The Cube of Space

of consciousness, which by its nature encompasses the whole passage of time, in order to enact this infinite number of combinations.

Infinity is a very important concept in Qabala. Each of the Four Worlds is an infinity within an infinity, encompassing yet another infinity. Atziluth is a unitary infinity of being; Briah is an infinity of non-sequentialized meaning; Yetzirah is an infinity of sequentialized meaning, of time, and of specified symbol; and Assiah is an infinity of spatially related, sequentialized meaning.

The undivided infinity of being (Atziluth), multiplies itself by another order of infinity and causes the infinity of specified, non-sequentialized meaning (Briah). In this state, Unitary being experiences the whole infinite variety of specific meanings, but without sequence or order. This is the archetypal, symbolic ocean, in which each drop reflects the whole and the whole is mirrored in each drop. It is a chaos of potentiality in which all things are not only possible, but also probable and actual.

This infinity of random meaning (Briah), multiplies itself by another order of infinity and causes the infinity of sequence and relationship (Yetzirah). This is the realm of symbol, of order, logic, emotion, thought — the realm where one thing leads to another. This is also the realm of time, the essence of which is sequence.

This infinity of sequentialized meaning (Yetzirah), multiplies itself by another order of infinity and causes the infinity of spatial relationship (Assiah) and our familiar physical realm.

The first multiplication of The One Self -- the transition from the Atziluthic Unity of being, to the Briatic infinity of non-sequentialized meaning -- is described in the Genesis, chapter one, creation story. The second transition, from the Briatic infinity to the sequentialized Yetziratic infinity, is the topic of the Sepher Yetzirah. Thus the S.Y. is very orderly and systematic in its presentation and closely examines the structure of time ("eternity").

The second key to the S.Y. is the mystery of IHVH and ShMA. The S.Y. deals with I-H-V and relates it directly to Sh-M-A. It tells the tale of the mixing of the Yod, Vav and Heh, and of the Shin, Mem and Aleph. The unexplained mystery of this, is that it is by the infinite mixing of these three that the Heh-final of IHVH comes to be.

The third key to the S.Y. is an understanding of "speech". In the S.Y., the letters are spoken and it is this process of speech that transforms non-sequential Briah into sequentialized Yetzirah.

Through speech, inner ideas are externalized. Air passes over vocal cords, giving them a corresponding vibration, and then this vibrating air is shaped more closely and specifically by the mouth. The sound that emerges carries with it specific meaning, and as this vibration passes outward, it affects the things it encounters.

When a Briatic consciousness speaks formatively (Yetziratically), the "Air" inhaled is the Briatic realm itself. Upon this non-sequentialized substance, the specific will of the Former is impressed. Then as it passes over the vocal cords and is further refined by the mouth, it is given a vibration

corresponding to its meaning. What emerges is Yetziratic (i.e., sequentialized) and it communicates the Former's will to other things by setting them to vibrating in harmony with the Former's speech.

The fourth key, and a most valuable one indeed, is the image of the Tree of Life which accompanied the Gra's 18th century commentary on the S.Y. (Figure 2). It is, in my opinion, the most accurate illustration of the S.Y. In practice, I have found the Gra Tree far more illuminating than the "Cube of Space"; though it took steady effort to reach this perception of the light it offers.

While I doubt that there is any way to arrive at a similar understanding other than through personal effort, it is equally true that reading the results of another's effort can help. At the least, it helps to broaden our perspective. To that end, I offer the following brief analysis of the S.Y. and the Gra's Tree of Life, culled from my copious personal study notes.

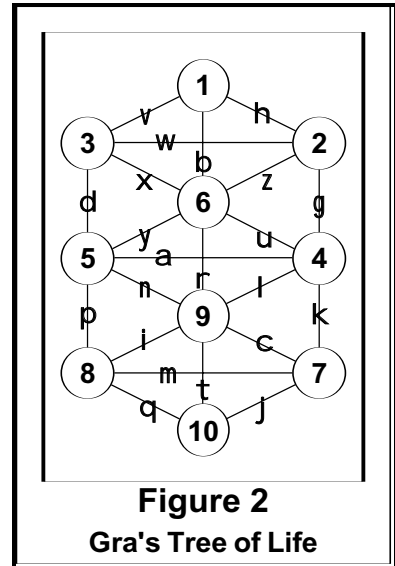


Figure 2

Gra's Tree of Life

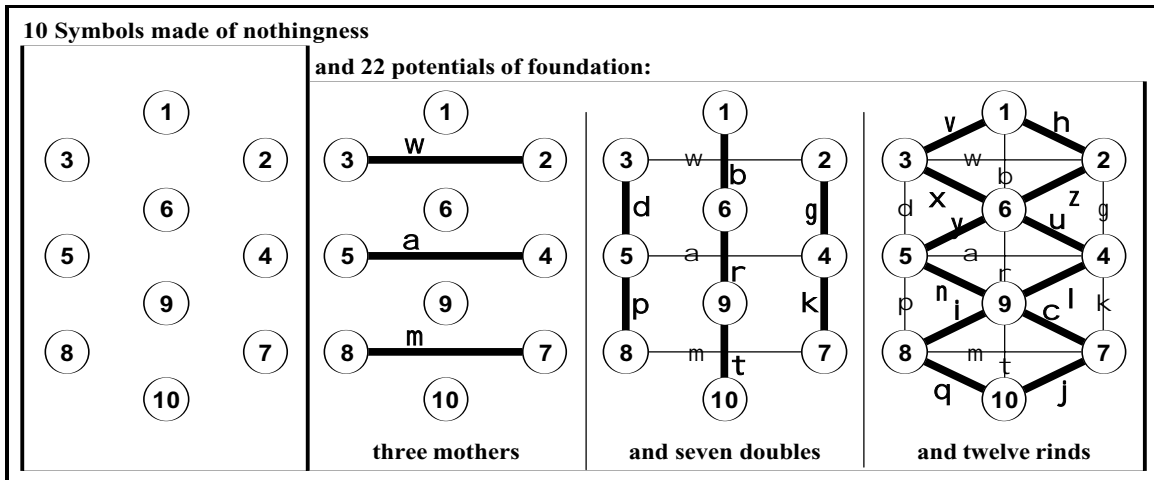
Not completely satisfied with any of the English translations I've read, I have resorted to crafting my own rendition. This experience netted just as unsatisfying a result! My advice to the serious student of Qabala, is that you study the Hebrew text itself, for it is impossible to translate any more than the most superficial level of its symbolism into English. And it is these deeper levels of symbolism, achieved through the Hebrew letters themselves, which fires the illumination offered by the S.Y.

Sepher Yetzirah and the Gra's Tree compared:

S.Y.-1:1 Through 32 well trodden paths, mysterious things of wisdom, Yah portrayed: IHVH Tzabaoth, Elohi Israel, Elohim of Life; and the King of eternity, El Shaddai, merciful and gracious, high and exalted, dwelling throughout time; and the holy Name, lofty and holy He is. And [Yah] created the entirety of time through a triad of written things: through text (symbolization of meaning), and number (sequentialization of meaning), and through communication (the interaction of one symbolized meaning with another).

S.Y.-1:2 Ten symbols made of nothingness and 22 potentials of foundation: 3 mothers and 7 doubles and 12 rinds.

The second verse explains the first and provides the basic outline of the S.Y.'s structure.



At one level of meaning, the holy names "portrayed" by Yah equate to the ten sephiroth, and the 22 potentials of foundation refer to the "triad of written things": the 3 mothers equate with "text", the 7 doubles with "number", and the 12 rinds with "communication".

The phrase "a triad of written things" means that all things in Yetzirah exist in triune relationship. Only when related dynamically in this way, is the fourth thing -- the whole -- realized.

S.Y. 1:1	S.Y. 1:2	
"Yah portrayed IHVH Tzabaoth . . ."	"Ten symbols made of nothingness"	S.Y. Chapter 1
"And created . . . through a triad of written things"	"and 22 potentials of foundation"	S.Y. Chapter 2
"through symbolization of meaning (text)"	"three mothers"	S.Y. Chapter 3
"and sequentialization of meaning (number)"	"seven doubles"	S.Y. Chapter 4
"and through the interaction . . . (communication)"	"and twelve rinds"	S.Y. Chapter 5

Since the Briatic realm is not sequentialized, it exists beyond the limitations of time and appears to us as a sort of randomized chaos of potentialities. The transition from the Briatic into the Yetziratic is therefore a process of sequentialization. When sequence comes into play, each thing suddenly exists in relationship with other things: step two follows step one and is followed by step three, one thought leads to another thought, etc. Sequence is the essence of time and it is for this reason that the Yetziratic realm is referred to as "eternity".

Eternity therefore refers to the entirety of time, to the whole infinity of sequence itself.

While the creation of Briah happens without sequence, the formation of Yetzirah is sequence -- the specifics of which are symbolized in the above two verses.

S.Y.-1:3 Ten symbols made of nothingness: in the number of ten digits, five explaining five, and a singular agreement stationed in the middle -- in the circumcision of the tongue and circumcision of the genitals.

S.Y.-1:4 Ten symbols made of nothingness: ten and not nine, ten and not eleven. Understand with wisdom and be wise with understanding. Assay with them and dig a well out of them, and make it stand to speak to its creator, and return the Former to His habitation.

This begins the section on the ten sephiroth. It describes their "number". Here we are told that they exist in polarity, five opposite five. This polarization establishes a sequential continuum, described here as the mediating covenant of circumcision.

In the Briatic realm, archetypal meanings exist in their pure state, without combination and interaction. It is not till Yetzirah that they become sequentialized and placed into context with each other. Thus in Briah Fire exists as a separate thing from Water, but in Yetzirah, they exist only in combination.

In Yetzirah, Fire becomes the relative absence of Water, and vice versa. Each thing in this realm is defined by what it is not as much as by what it is.

Thus it is the continuum of relationship between these sequentialized poles that constitutes the actual field of Yetziratic experience. Verse 1:4 indicates that the poles interact through the continuum that they form, echoing the triadic nature of symbols -- the essence of the doctrine of emanation which is so central to Qabala.

The Gra Tree well illustrates this triune, relational nature of the ten symbols in the Yetziratic realm.

In Figure 3 we see ten triads, five on the left hand side of the middle pillar, and five on the right. The middle pillar itself is the "singular agreement". In fact, the letters associated with the middle pillar, plus the Yod of Yah, combine to mean "circumcision".

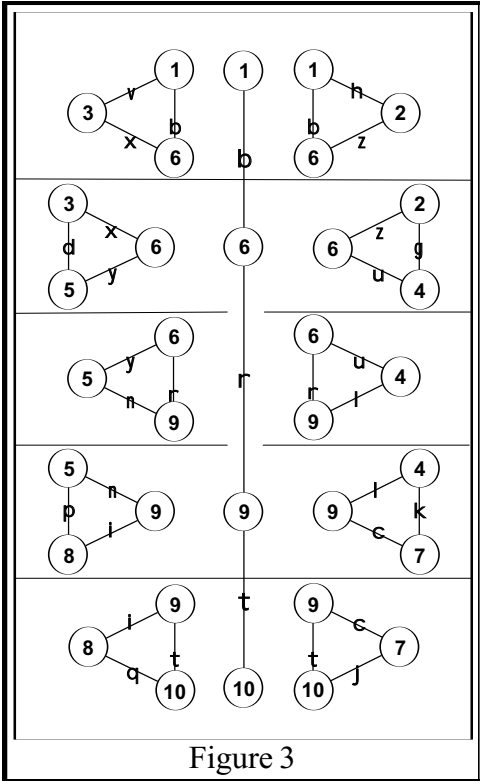


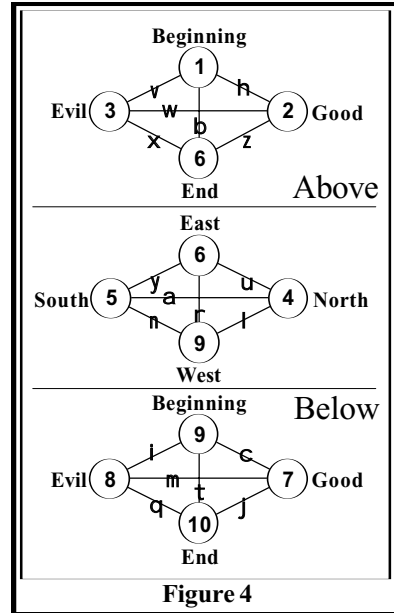
Figure 3

S.Y.-1:5 Ten symbols made of nothingness: their measurements are ten without end to them - a depth of beginning and a depth of end; a depth of good and a depth of evil; a depth of highness and a depth of lowness; a depth of east and a depth of west; a depth of north and a depth of south. The singular master, El, faithful king, dominates over them all from his holy dwelling throughout the whole passage of time.

Here we have the "measurements" of the ten sephiroth. This refers to "assay with them" in 1:4, and to "dig a well out with them" refers to the establishment of ten "depths". It is important to note the manner in which these depths are described, for they lead us to the central perspective of the Gra Tree, the Aleph-Resh crossing.

For example, "a depth of above and a depth of below" defines three things: 1) an unlimited upwardness; 2) an unlimited downwardness; and 3) the central point from which above stretches infinitely and from which below likewise, stretches infinitely. In an infinite continuum such as this, the central point referred to can occur anywhere and/or everywhere along the continuum, and the two poles will still stretch infinitely (therefore, equally) above and below.

These infinite continuums are clear references to the symbolic space of Yetzirah, which is determined by the interaction of sequentialized meaning and is not bound by physical substance. Thus we are given three types of continuums to consider. The first, beginning-end, is a continuum of being, and the second, good-evil, is a continuum of meaning. These polarities are inherent to all things Yetziratic and so they are reflected in each of the quadrangles shown in Figure 4.



The third type of continuum is spatial, which shifts our focus specifically to the central Aleph-Resh crossing. This is the heart (the 'center' between 'above' and 'below') of Yetzirah and from here, we see the joined continuums of being and meaning, reflected above and below us. The continuums of east-west and north-south further define the spatial plane of Yetziratic interaction.

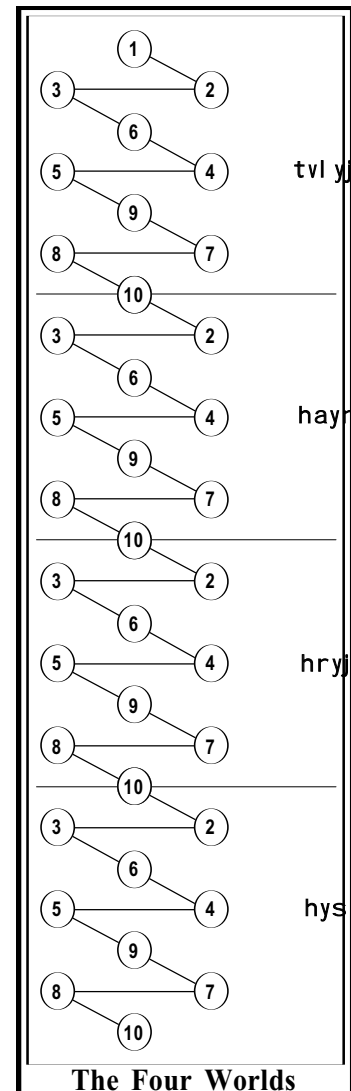
[These last continuums are symbolic -- it is vitally important that you do not confuse these with the three physical dimensions of Assiatic space.]

The closing line of 1:5 reminds us that these continuums act together as a unit.

S.Y.-1:6 Ten symbols made of nothingness: their vision is like the appearance of lightning, their limit has no end. And His word in them is running and returning: they rush to His saying like a whirlwind and before His throne they prostrate themselves.

S.Y.-1:7 Ten symbols made 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?

S.Y.-1:8 Ten symbols made of nothingness: bridle your mouth from speech and your heart from thought; and if your mouth runs



to speech and your heart to thought, turn them back to their abode -- as it is written "the chayot running and returning". And upon speech is this cutting of circumcision made.

These three verses encompass a huge amount of the Qabalistic philosophy -- far too much to fully explain in this brief article. In short, verse 1:6 speaks of the lightning flash sequence. Verse 1:7 speaks of the interpenetration of a) the Four Worlds, and b) the three quadrangles defined in Figure 4.

Verse 1:8 is the most complex of the three and is the most difficult to translate into English. It speaks in seemingly practical terms about a very mystical concept -- the covenant of circumcision. In short, this passage turns our attention once again to the central perspective of the Gra Tree, the Aleph-Resh crossing in Yetzirah.

S.Y.-1:9 Ten symbols made of nothingness: One -- the living spirit of Elohim; blessed and benedicted is the Name of the eternally alive voice and breath and speaking; and this is the holy breath.

S.Y.-1:10 Two -- breath from spirit. With it He portrayed and hewed out 22 foundation potentials: 3 mothers, and 7 doubles, and 12 rinds, and a single breath from them.

S.Y.-1:11 Three -- waters from breath. With them He portrayed and hewed out 22 potentials from desolation and emptiness, turbid water and dust. He portrayed them like a sort of raised bed; He hewed them out like a sort of wall, surrounding a sort of ruins; and He poured snow over them and it was made dust -- as it is written "for to snow he said 'you are earth'".

S.Y.-1:12 Four -- fire from the waters. With it He portrayed and hewed out the throne of glory; seraphim and ophanim and the holy chayot; and ministering angels. Through these three He founded His dwelling -- as it is written "He makes his angels, breaths; his ministers, flaming fire".

S.Y.-1:13 He chose three potentials from the rinds in the mystery of the three mothers, AM'Sh; and He appointed them in His great Name; and with them He sealed six extremities:

Five -- He sealed above, faced upward and sealed it with Yod-Heh-Vav.

Six -- He sealed below, faced downward and sealed it with Heh-Yod-Vav.

Seven -- He sealed east, faced straight ahead and sealed it with Vav-Yod-Heh.

Eight -- He sealed west, faced backward and sealed it with Vav-Heh-Yod.

Nine -- He sealed south, faced to the right and sealed it with Yod-Vav-Heh.

Ten -- He sealed north, faced to the left and sealed it with Heh-Vav-Yod.

S.Y.-1:14 These are the ten symbols made of nothingness: the singular living spirit of Elohim, breath from spirit, the waters from breath, fire from the waters, above and below, east and west, north and south.

These verses, in echo of verse 1:5, speak of the four-in-three pattern of Yetzirah. Figure 5 illustrating these passages looks very similar to Figure 4. The difference between the two is subtle and displays the difference between "their measure" and "their vision".

These verses also function as instructions for the act of forming the ten sephiroth. Steps one through four, by their very nature, result in the Aleph-Resh perspective from which "above" and "below" are perceived. From the Aleph-Resh crossing, "below" mirrors "above" through "center". Steps five through ten are enacted from the central Aleph-Resh crossing.

These are very, very complex instructions. They require the ability to "speak" the letters with the full creative force of Elohim (hence the previous "bridle your mouth & heart" reference to the covenant of circumcision). Central to this is the notion of encompassing infinity, for one must encompass an infinity in order to seal its extremities. This means that it is Briah which causes Yetzirah; or in other words, it requires a Briatic level of consciousness to cause a Yetziratic manifestation.

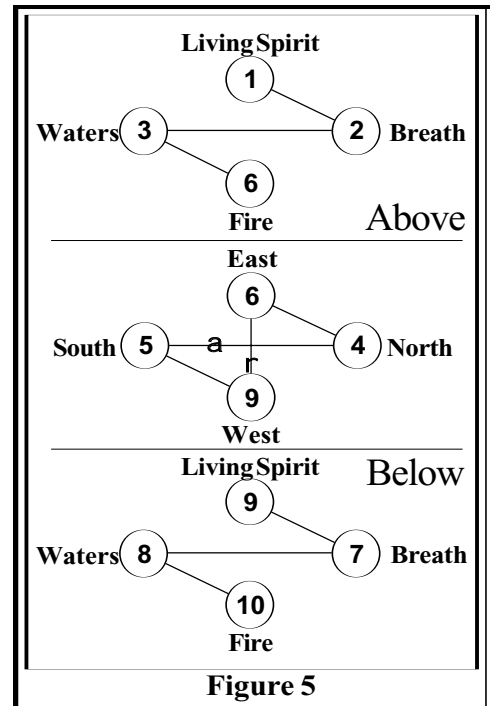


Figure 5

S.Y.-2:1 Twenty-two foundation potentials: 3 mothers and 7 doubles and 12 rinds. Three mothers AM'Sh -- their foundation is a pan of clarity and a pan of obscurity and the tongue of decree deciding between them. Three mothers AM'Sh -- Mem is silent, Shin hisses with derision, Aleph is the air of breath deciding between them.

S.Y.-2:2 Twenty-two foundation potentials: He portrayed them, hewed them out, refined them, considered them, and changed them. And with them He formed all that is formed and all that is ready to be formed.

S.Y.-2:3 Twenty-two foundation potentials: He portrayed them with voice; He hewed them out with breath; He hid them in the mouth in five places -- Aleph, Cheth, Heh Ayin: in the throat. Gimel, Yod, Kaph, Qooph: in the palate. Daleth, Teth, Lamed, Nun, Tav: in the tongue. Zayin, Samekh, Shin, Resh, Tzaddi: in the teeth. Beth, Vav, Mem, Peh: in the lips.

S.Y.-2:4 Twenty-two foundation potentials: He placed them in a circle like a wall with 231 gates and the circle oscillates forward and backward. A sign for this: to speak nothing in good higher than delight and nothing in evil lower than plague.

S.Y.-2:5 How? He refined them, He considered them, and He changed them: Aleph with them all and all of them with Aleph; Beth with them all and all of them with Beth. And they repeat in a cycle and exist in 231 gates. And it comes to be that all that is formed and all that is spoken, emanates from a single Name.

S.Y.-2:6 He formed substance out of desolation and made non-existence exist; and He hewed out great pillars out of air that cannot be grasped; and this is a sign: Aleph with them all and all of them with Aleph. He watches and changes and makes all that is formed and all that is spoken a singular Name. A sign for this: to speak 22 precious things in a single body.

	<p>2:1a Pan of Clarity 2:1b Shin Hisses 2:3 He portrayed them with Voice 2:6 He formed substance out of desolation and made non-existence exist</p>
	<p>2:1a Tongue of Decree 2:1b Aleph is the air of Breath 2:3 He hewed them out with Breath 2:6 He hewed great pillars out of air that cannot be grasped</p>
	<p>2:1a Pan of Obscurity 2:1b Mem is Silent 2:3 He hid them in the mouth 2:6 He watches, changes and makes all that is formed and all that is spoken as a singular name</p>

"22 precious things in a single body."

These verses give very specific details of how the 22 letters, as a group, are employed in the act of formation. The following sections 3, 4 and 5, provide the details of how each sub-grouping (i.e.: 3 mothers, 7 doubles, 12 rinds) is employed and how each individual letter is employed.

The implication here in section 2 is that the letters, through speech, are mixed with each other in an infinite number of combinations, each establishing a sequentialized continuum. The infinity of infinite continuums thus created is the field of Yetziratic experience. Each multiplication by infinity causes, fills, is the descendant infinity. The primal Unity loses nothing of its self-awareness in this process since its awareness literally 'fills all' -- the descendant infinities are its self-awareness.

What we have in section 2, is a description of how, through these 22 foundation potentials, the infinity of non-sequentialized meaning (Briah) completes its multiplication. This particular stage of the multiplication is enacted upon/through the single body of the ten symbols made of nothingness. Each aspect is mixed with every other aspect and in this way the sephiroth impress themselves throughout the whole infinity of sequence.

Again, these are the actions of a higher dimensional infinity carried out upon an encompassed

infinity of a lower dimension. Therefore, successfully following section 2 as practical instruction for the act of formation, requires access to the aforementioned Briatic consciousness.

The following three sections give specific details as to the powers of the letters. Each section begins with a few comments on the particular sub-group of letters concerned, and then goes on to focus on the individual letters themselves. When reading sections 3, 4 and 5, it is important to remember the comprehensiveness of the actual working displayed in section 2.

It is necessary, considering the limitations inherent to our physical brains, for us to describe the letters in minute, sequential detail. But this is not how they are wielded in the act of formation itself. When a Briatic consciousness forms, it does so without sequence -- its formation though, is sequence.

Or as I stated it earlier, there are literally an infinite number of combinations to be made in the transition from Briah to Yetzirah, and it is impossible to enact an infinite number of sequential combinations from within the realm of sequence itself -- there simply is not enough time to do so. This can only be accomplished when you can encompass the entire infinity of sequence/time with your self-awareness.

The long and the short of it is, the act of formation is no where near as simple as a cursory reading of the S.Y. has led many to believe. Only the few who are "Wise with Understanding and Understand with Wisdom" can truly achieve conscious formation. On the other hand (attached to the same singular body!), it is, in time-space terms, the destiny of every single aspect of the infinite Unity to become fully self-aware and to consciously surpass even the limitations of Briah.

S.Y.-3:1 Three mothers AM'Sh: their foundation is a pan of clarity and a pan of obscurity and the tongue of decree deciding between them.

S.Y.-3:2 Three mothers AM'Sh: a great secret, mystical and covered up, and they are sealed with six seal-rings, and from them emanate air, water, fire, and from them are born fathers, and from the fathers, descendents.

S.Y.-3:3 Three mothers AM'Sh: He portrayed them, hewed them out, refined them, considered them, and changed them, and with them He formed three mothers AM'Sh in eternity and three mothers AM'Sh in the measured passage of time ["year"] and three mothers AM'Sh in the breath-filled soul [Nephesh], male and female.

S.Y.-3:4 Three mothers AM'Sh in eternity: air, waters, fire. The heavens [upper-waters] He creates from fire; and the Earth He created from the [lower] waters; and air from breath decides between them.

S.Y.-3:5 Three mothers AM'Sh in the measured passage of time: heating, cooling and the temperate. The heating He created from fire; the cooling He created from the [lower] waters; and the temperate from breath decides between them.

S.Y.-3:6 Three mothers AM'Sh in the breath-filled soul, male and female: the head and the womb and the respiring chest. The head He created from fire; and the womb He created from the [lower] waters; and the respiring chest from breath decides between them.

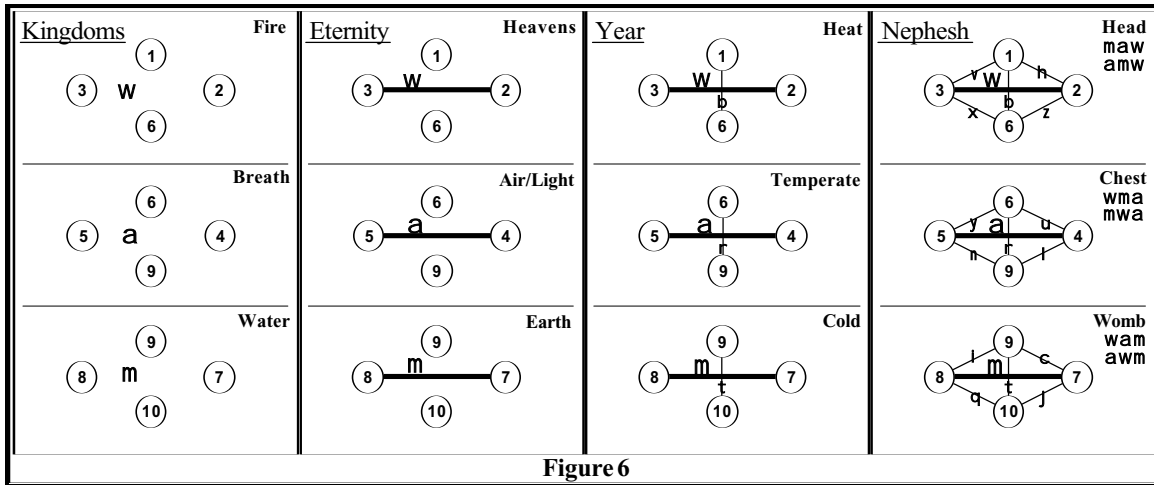


Figure 6

"Eternity" is the entire infinity of sequence/time and serves as the Yetziratic archetype for the "year" (measured passage of time). The "year" in turn, serves as the archetype for the "soul" (a breathing creature — i.e., one who passes through time).

The sealing of the six directions in 1:13 produces the emanation of "air, water, fire" of "eternity". As the formation progresses, these three produce "fathers" -- the active powers of the elements, viz, heating, cooling and tempering.

The Hebrew words translated here as "heating, cooling and temperate", each have a dual meaning: "heating" can also mean "blackness"; "cooling" is also "digging a well" or "water springing forth"; and the word for "temperate" translates directly as "an abundance of drink". This duality is fitting, as Figure 6 illustrates.

The sealing of the mothers establishes the continuums (this is eternity); the emanation of the "fathers" establish the active center of each continuum (i.e.; measures time, hence "year"); and the fathers' generation of progeny establishes the body (Nephesh) which houses the active, respiring center and which defines the field of its experience.

Thus the "fathers" represent powers which express themselves both positively and negatively; i.e., they express both ends of their continuum sequentially. This explains why the fathers' progeny are created male-and-female. It is important to note that the tern "male and female", when applied to the word Nephesh, refers to the masculine-feminine, positive-negative polarities which exist in the Nephesh of all sequentialized things, not just in human bodies. It is only in the material realm of Assiah that the male-and-female Nephesh covers itself with a body that is specifically male or female.

S.Y.-3:7 He made the letter Aleph king over breath and He bound to it a crown and He refined them, this one with that one, and with them He formed the air in eternity and the temperate in the measured passage of time and the respiring chest in the breath-filled soul: the male with AM'Sh and the female with ASh'M.

S.Y.-3:8 He made the letter Mem king over the waters and He bound to it a crown and He refined them, this one with that one, and with them He formed the the Earth in eternity and the cooling in the measured passage of time and the womb in the breath-filled soul: the male with MA'Sh and the female with MSh'A.

S.Y.-3:9 He made the letter Shin king over fire and He bound to it a crown and He refined them, this one with that one, and with them He formed the heavens [upper waters] in eternity and the heating in the measured passage of time and the head in the breath-filled soul: the male with ShA'M and the female with ShM'A.

These are very, very complex instructions. "He made X a king over X" refers to the emanation that is caused to flow from the six seal-rings -- the formation of eternity. This is so because to make a king is to create a "below" over which he rules.

"He bound to it a crown" describes the birth of the "fathers" -- formation of the year. This is so because to crown a king is to swear him to a higher authority, effectively creating an "above".

"He refined them, this one with that one" refers to the work of mixing and multiplying which precedes the birth of the fathers' "descendents". This is a reference to the 231 gates and gives a glimpse of the true complexity of formation.

"With them He formed the X in the X", refers to the "descendents" -- the formation of the Nephesh. The "descendents" are thus very complex mixtures of the primal Mothers. The impression that "He" simply utters the letter Aleph and that this alone produces "air in eternity, temperate in the year, chest in the Nephesh" is erroneous. As I said before, there are an infinite number of combinations to be enacted in the process of formation.

S.Y.-4:1 Seven doubles BG'D KPR'Th: they drive themselves [or,"they harden their bodies"] with two tongues: Beth-Bheth, Gimel-Ghimel, Daleth-Dhaleth, Kaph-Khaph, Peh-Pheh, Resh-Rhesh, Tav-Thav. They build a structure delicate and harsh, valiant and feeble.

S.Y.-4:2 Seven doubles BG'D KPR'Th: their foundation is peace, wealth, seed [power to reproduce], dominion, wisdom, life, and grace.

S.Y.-4:3 Seven doubles BG'D KPR'Th: in speech and in alteration

- the transpose of life is death*
- the transpose of peace is war*
- the transpose of wisdom is folly*
- the transpose of wealth is ruin*
- the transpose of grace is ugliness ("burned skin")*
- the transpose of the power to reproduce (seed) is desolation*
- the transpose of dominion is servitude.*

S.Y.-4:4 Seven doubles BG'D KPR'Th: upward and downward; east and west; north and south; and the holy palace in the middle of the structure, and it supports them all as a whole.

S.Y.-4:5 Seven doubles BG'D KPR'Th: seven and not six, seven and not eight. Assay with them and dig a well out of them; and make it stand to speak to its creator; and return the Former to His habitation.

S.Y.-4:6 Seven doubles BG'D KPR'Th of foundation: He portrayed them, hewed them out, refined them, considered them, and changed them. And with them He formed seven stars in eternity; seven days in the measured passage of time; seven apertures in the breath-filled soul, male and female.

S.Y.-4:7 Seven stars in eternity: saturn, jupiter, mars, venus, mercury, sun, moon. Seven days in the measured passage of time: the seven days of the week [7 days of creation]. Seven apertures in the breath-filled soul, male and female: two eyes, two ears, two nostrils and the mouth.

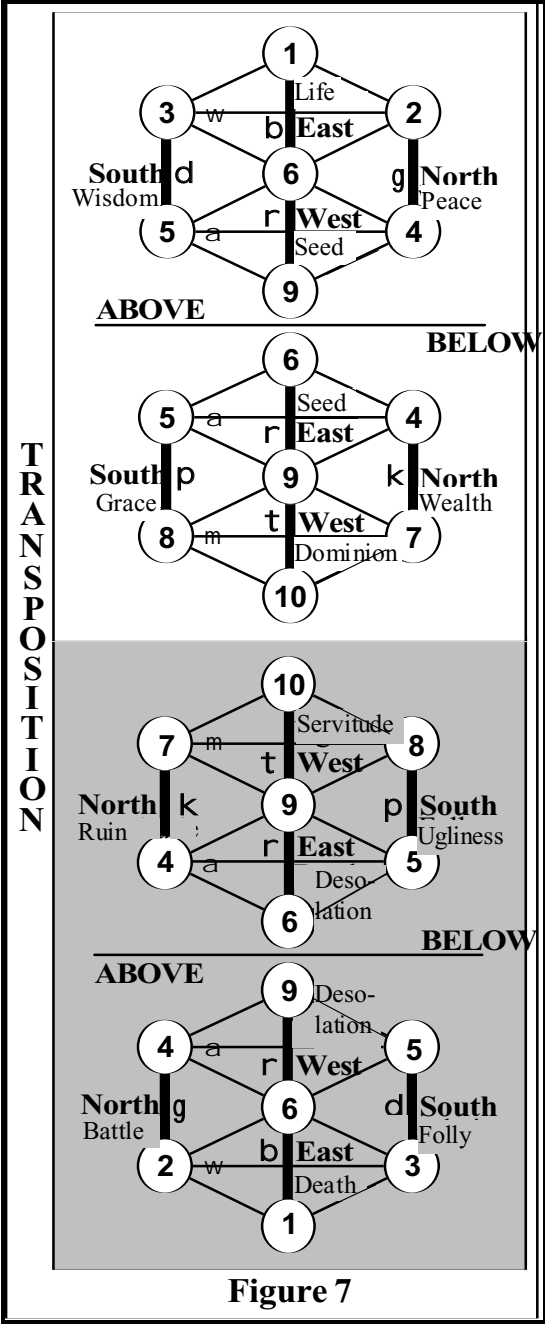


Figure 7

These correspondences for the double letters come directly from Genesis, chapter 1. The key, is

their correlation to the 7 days of the creation. The Briatic meaning of each of those days, is here translated into Yetziratic symbol:

Doubles: "Elohim saw:"

Day 1 -- Beth ("the light, that it was good." 1:4): Life, Saturn, Right Eye.

Day 2(3) -- Gimel ("that it was good." separation of land & waters 1:10): Peace, Jupiter, Left Eye.

Day 3 -- Daleth ("that it was good" earth bringing forth grass 1:12): Wisdom, Mars, Right Ear.

Day 4 -- Kaph ("that it was good" two lights in the firmament 1:18): Wealth, Sun, Left Ear.

Day 5 -- Peh ("that it was good" swarming of waters & air 1:21): Grace, Venus, Right Nostril.

Day 6 -- Resh ("that it was good" the beasts of the earth 1:25): Seed, Mercury, Left Nostril.

Day 7(6) -- Tav ("every thing He had made, and it was very good." 1:31): Dominion, Moon, Mouth.

As before, it is an error to think that the text means the planet Saturn was formed by simply speaking the letter Beth. Closer to the correct meaning is that through combining Beth with all the other letters, the saturnine influence is formed. But even this is a gross over-simplification in light of the infinite number of combinations entailed in formation.

S.Y.-4:8 He made the letter Beth king over life and He bound to it a crown, and He refined them, this one with that one, and with them He formed the saturn in eternity, and the first day in the measured passage of time, and the right eye in the breath-filled soul, male and female.

S.Y.-4:9 He made the letter Gimel king over peace and He bound to it a crown, and He refined them, this one with that one, and with them He formed the jupiter in eternity, and the second day in the measured passage of time, and the left eye in the breath-filled soul, male and female.

S.Y.-4:10 He made the letter Daleth king over the wisdom and He bound to it a crown, and He refined them, this one with that one, and with them He formed the mars in eternity, and the third day in the measured passage of time, and the right ear in the breath-filled soul, male and female.

S.Y.-4:11 He made the letter Kaph king over wealth and He bound to it a crown, and He refined them, this one with that one, and with them He formed the sun in eternity, and the fourth day in the measured passage of time, and the left ear in the breath-filled soul, male and female.

S.Y.-4:12 He made the letter Peh king over grace and He bound to it a crown, and He refined them, this one with that one, and with them He formed the venus in eternity, and the fifth day in the measured passage of time, and the right nostril in the breath-filled soul, male and female.

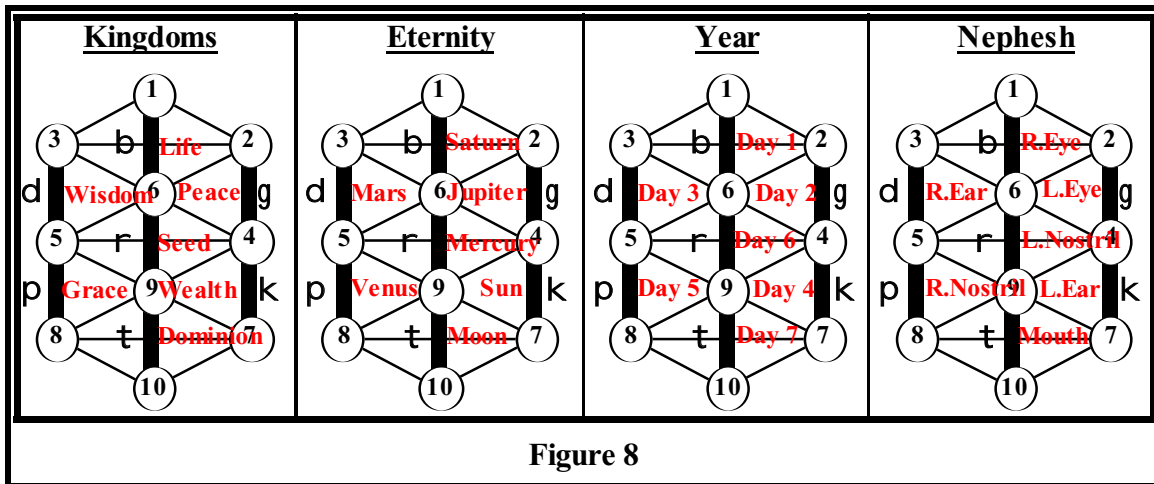
S.Y.-4:13 He made the letter Resh king over the power to reproduce (seed) and He bound to it a crown, and He refined them, this one with that one, and with them He formed the mercury

in eternity, and the sixth day in the measured passage of time, and the left nostril in the breath-filled soul, male and female.

S.Y.-4:14 He made the letter Tav king over dominion and He bound to it a crown, and He refined them, this one with that one, and with them He formed the moon in eternity, and the seventh day in the measured passage of time, and the mouth in the breath-filled soul, male and female.

S.Y.-4:15 Seven doubles BD'D KPR'Th: through them He portrayed seven eternities, seven expansions, seven earths, seven seas, seven rivers, seven deserts, seven days, seven weeks, seven years, seven sabbats, seven jubilees, and the holy palace. Therefore beloved are the sevens under all the heavens [upper waters].

S.Y.-4:16 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 go on out and calculate that which the mouth cannot speak and the ear cannot hear.



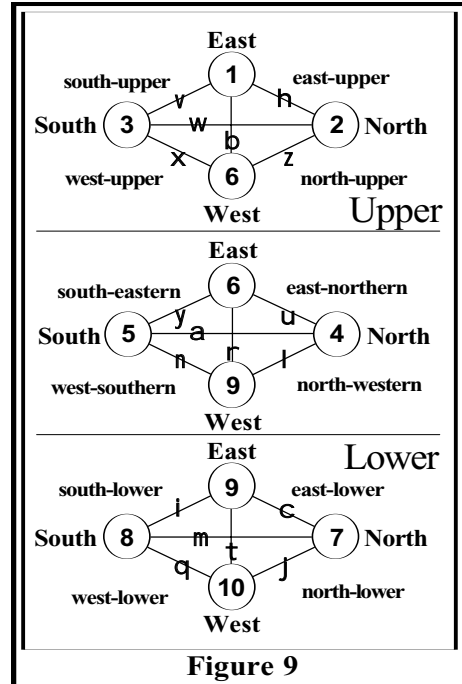
This last verse demonstrates the complexity of formation and describes a very powerful meditation technique. By following it, one is led beyond the graspable details of sequentialization, and to the realm where these infinities are encompassed.

S.Y.-5:1 Twelve rinds H'V'Z, Ch'T'Y, L'N'S, O'Tz'Q: their foundation is sight, hearing, smell, speech, taste, procreation (coition), action, motion, excitement (anger), mirth (laughter), thought, sleep [change].

S.Y.-5:2 Twelve rinds H'V'Z, Ch'T'Y, L'N'S, O'Tz'Q: their foundation is the twelve diagonal boundaries -- the east upper boundary, the east northern boundary, the east lower boundary; the south upper boundary, the south eastern boundary, the south lower boundary; the west upper boundary, the west southern boundary, the west lower boundary; the north upper boundary, the north western boundary, the north lower boundary. And their expansion continues throughout the whole infinity of time. And behold! they are the boundaries of eternity.

Here the twelve boundaries are described in a very peculiar and very specific manner. When taken in reference to the "depths" mentioned in 1:5 and to the "sealings" of 1:13, they correspond immediately and clearly to the Gra Tree as Figure 9 illustrates. Obvious relationships are revealed when the arrangement of the zodiacal signs are considered:

	Upper (Shin)	Middle (Aleph)	Lower (Mem)
East --	Aries	Leo	Sagittarius
South --	Taurus	Virgo	Capricorn
North --	Gemini	Libra	Aquarius
West --	Cancer	Scorpio	Pisces



S.Y.-5:3 Twelve rinds H'V'Z, Ch'T'Y, L'N'S, O'Tz'Q: their foundation is He portrayed them, hewed them out, refined them, considered them, and changed them. And with them He formed twelve destinies in eternity; twelve new moons in the measured passage of time; twelve directors in the breath-filled soul, male and female.

S.Y.-5:4 Twelve destinies in eternity are: aries, taurus, gemini, cancer, leo, virgo, libra, scorpio, sagittarius, capricorn, aquarius, pisces.

S.Y.-5:5 Twelve new moons in the measured passage of time are: nissan, iyar, sivan, tamuz, av, elul, tishrei, cheshvan, kisleb, tevet, shevat, adar.

S.Y.-5:6 Twelve directors in the breath-filled soul, male and female, are: two hands, two feet, two kidneys, spleen, liver, gall, esophagus, stomach, intestines.

S.Y.-5:7 He made the letter Heh king over sight and He bound to it a crown; and He refined them, this one with that one; and with them He formed: aries in eternity; and nissan in the measured passage of time; and the right hand in the breath-filled soul, male and female.

He made the letter Vav king over hearing and He bound to it a crown; and He refined them, this one with that one; and with them He formed: taurus in eternity; and iyar in the measured passage of time; and the left hand in the breath-filled soul, male and female.

He made the letter Zayin king over smell and He bound to it a crown; and He refined them, this one with that one; and with them He formed: gemini in eternity; and sivan in the measured passage of time; and the right foot in the breath-filled soul, male and female.

S.Y.-5:8 He made the letter Cheth king over speech and He bound to it a crown; and He refined them, this one with that one; and with them He formed: cancer in eternity; and tamuz in the measured passage of time; and the left foot in the breath-filled soul, male and female.

He made the letter Teth king over taste and He bound to it a crown; and He refined them, this one with that one; and with them He formed: leo in eternity; and av in the measured passage of time; and the right kidney in the breath-filled soul, male and female.

He made the letter Yod king over the coition and He bound to it a crown; and He refined them, this one with that one; and with them He formed: virgo in eternity; and elul in the measured passage of time; and the left kidney in the breath-filled soul, male and female.

S.Y.-5:9 He made the letter Lamed king over action and He bound to it a crown; and He refined them, this one with that one; and with them He formed: libra in eternity; and tishrei in the measured passage of time; and the spleen in the breath-filled soul, male and female.

He made the letter Nun king over motion and He bound to it a crown; and He refined them, this one with that one; and with them He formed: scorpio in eternity; and cheshvan in the measured passage of time; and the liver in the breath-filled soul, male and female.

He made the letter Samekh king over anger and He bound to it a crown; and He refined them, this one with that one; and with them He formed: sagittarius in eternity; and kisleiv in the measured passage of time; and the gall bladder in the breath-filled soul, male and female.

S.Y.-5:10 He made the letter Ayin king over mirth and He bound to it a crown; and He refined them, this one with that one; and with them He formed: capricorn in eternity; and tevet in the measured passage of time; and the pharynx in the breath-filled soul, male and female.

He made the letter Tzaddi king over thought and He bound to it a crown; and He refined them, this one with that one; and with them He formed: aquarius in eternity; and shevat in the measured passage of time; and the stomach in the breath-filled soul, male and female.

He made the letter Qooph king over sleep and He bound to it a crown; and He refined them, this one with that one; and with them He formed: pisces in eternity; and adar in the measured passage of time; and the intestines in the breath-filled soul, male and female.

He made them like a sort of raised bed, He arranged them like a sort of wall, He arrayed them like a sort of battle.

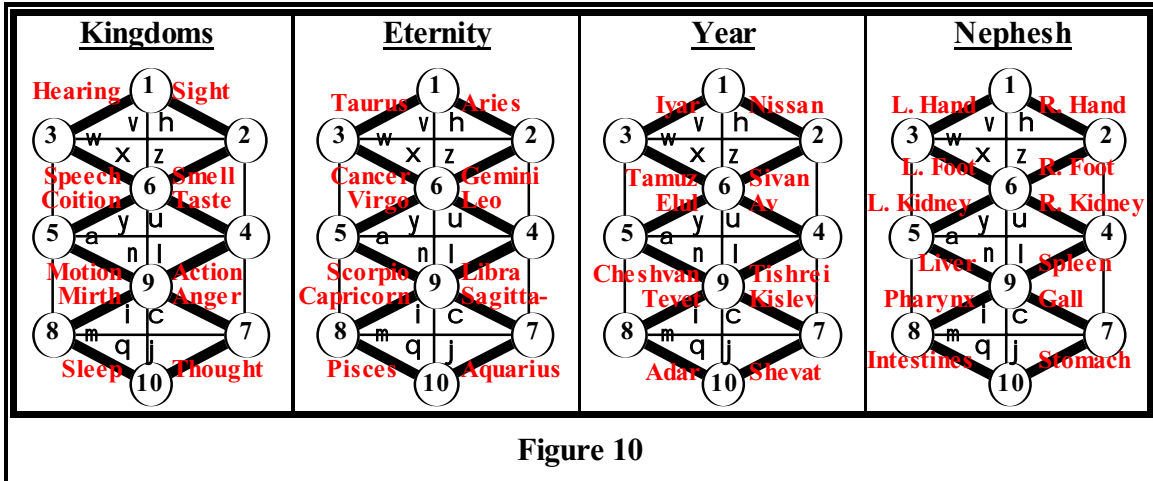


Figure 10

The ordering of these correspondences varies greatly from version to version of the S.Y. The arrangement I offer here comes after careful examination of the linguistic use of the letters, their relationship to Genesis: Chapter 1, and their established astrological correlations.

In my opinion, making hard and fast corollaries between the Yetziratic letters and things in the physical world is a waste of time. All things in the Yetziratic and Assiatic realms exist in combination -- nothing exists in its pristine, archetypal state in these realms. This complexity is stressed over and over in the S.Y.; yet the sections which delve into these detailed correspondences (thought to be much later additions to the text) tend to give a contrary impression.

Since the sixth chapter of the S.Y. does little more than re-tell what has already been stated in the first five chapters, I have not bothered to translate it for you here.

LETTERS	KINGDOMS	ETERNITY	YEAR	NEPHESH
א	Breath	Air	Temperate	Chest
ב	Waters	Earth	Cold	Womb
ג	Fire	Heavens	Heat	Head
ד	Life	Saturn	Day 1	R. Eye
ה	Peace	Jupiter	Day 2	L. Eye
ו	Wisdom	Mars	Day 3	R. Ear
ז	Wealth	Sun	Day 4	L. Ear
ח	Grace	Venus	Day 5	R. Nostril
ט	Seed	Mercury	Day 6	L. Nostril
י	Dominion	Moon	Day 7	Mouth
יא	Sight	Aries	Nissan	R. Hand
יב	Hearing	Taurus	Iyar	L. Hand
יג	Smell	Gemini	Sivan	R. Foot
יד	Speech	Cancer	Tamuz	L. Foot
טו	Taste	Leo	Av	R. Kidney
טז	Coition	Virgo	Elul	L. Kidney
יז	Action	Libra	Tishrei	Spleen
יח	Motion	Scorpio	Cheshvan	Liver
יט	Anger	Sagittarius	Kislev	Gall Bladder
כ	Mirth	Capricorn	Tevet	Pharynx
כא	Thought	Aquarius	Shevat	Stomach
כב	Sleep	Pisces	Adar	Intestines