

SEFER YETZIRAH 4.2



משנה ב': שבע כפולות בג"ד כפר"ת יסודן חכמה עושר זרע
חיים ממשלה שלום וחסן:

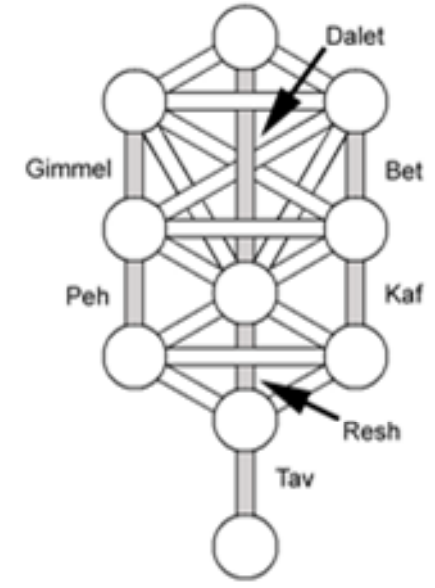
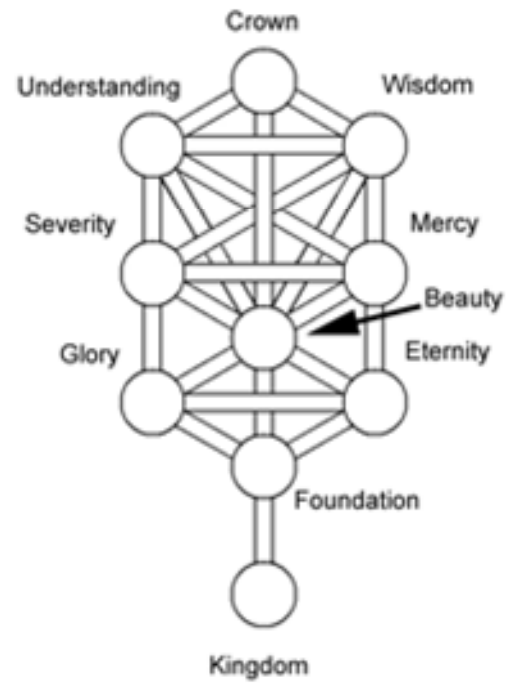
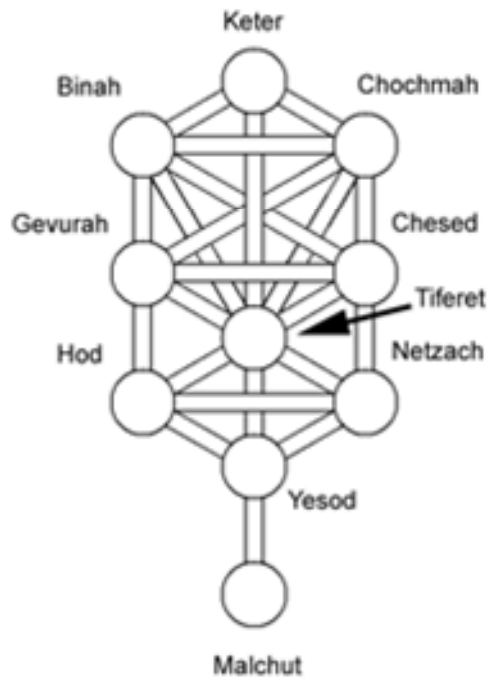
4.2: Seven Doubles: BGD KPRT Their foundation is
Wisdom, Wealth, Seed, Life, Dominance, Peace and
Grace.

(Rabbi Aryeh Kaplan translation)

4:2 Seven doubles bet-gimmel-dalet-kaf-peh-resh-tav.
Their foundation is wisdom, wealth, seed, life,
dominance, peace, and grace.

(Doc Benton translation)

This is one of those verses that appears in several variations in the different versions that exist of the original *Sefer Yetzirah*. However, the keyword assignments above fit in very well with the established *Sefirotic Tree of Life*.



For example, *bet* is the connecting path from *mercy* to *wisdom*, and furthermore, the letter *bet* stands for a *brachah*, a blessing. As we learn to be a blessing to others, we also open ourselves up to a higher *wisdom*.

The letter *gimmel* is the connecting path from *severity* to *understanding*, and *gimmel* stands for *gamal*, a camel. The camel is wealthy in that it can live off of its own stored resources. Likewise, when we learn how to be satisfied with our own fat and to drink water from our own well (*Proverbs 5:15*), then we, too, will be *wealthy*.

The letter *dalet* is the connecting path from *beauty* to *crown*, and it stands for *da'at*, knowledge. In *Kabbalah*, knowledge is the result of the combined functioning of *wisdom* and *understanding*, the result of the coordination of our right brain with our left brain, and knowledge is the *seed* whose sprouting can transport us to the enlightenment represented by the highest *sefirah*, *crown*.

The letter *kaf* is the connecting path from *eternity* to *mercy*. It represents *kavannah*, intention or devotion. This word is also used to represent those spontaneous prayers, praises, and supplications that arise from the very soul of our being, and by engaging in these kinds of *kavannahs*, we can elevate our right brains to a higher level of love and mercy. And in this manner, we also enhance *life*.

The letter *peh* is the connecting path from *glory* to *severity*. It is on the left side of the tree which rules form and structure and the left hemisphere of the brain. *Peh* is also the Hebrew word for *mouth*. Hence, if we learn to *dominate* our mouth and control our thoughts, then our strength of will and intellect will become formidable. Otherwise, the consequences can be *severe*.

The letter *resh* is the connecting path from foundation to beauty. It stands for *rachamim*, compassion. When we have a good *foundation* it is easy for compassion for others to develop, and this in turn gives us *peace*.

And finally, the letter *tav* is the connecting path from *kingdom* to *foundation*. The letter *tav* stands for *Torah*, and it is written in the *Talmud* that when we study the *Torah*, a thread of *grace* extends into our lives (*B. Avodah Zarah 3b*).

And now, below is a table showing how the characteristics of the seven doubles are portrayed in the other versions of the *Sefer Yetzirah*.

THE SEVEN DOUBLES					
<i>Letters</i>	<i>Assembler</i>	<i>GRA</i>	<i>Short</i>	<i>Long</i>	<i>Saadia</i>
Bet	wisdom	wisdom	life	wisdom	life
Gimmel	wealth	wealth	peace	wealth	peace
Dalet	seed	seed	wisdom	seed	wisdom
Kaf	life	life	wealth	life	wealth
Peh	dominance	dominance	grace	dominance	seed
Resh	peace	peace	seed	peace	grace
Tav	grace	grace	dominance	grace	dominance