

# SEFER YETZIRAH 5.6



**משנה ז': (בבא א' מהראשונה) המליך אות ה' בשיחה  
וקשר לו כתר וצרפן זה בזה וצר בהם טלה בעולם וניסן בשנה ורגל  
ימין בנפש זכר ונקבה: (בבא ב' מהראשונה) המליך אות ו' בהרהור  
וקשר לו כתר וצרפן זה בזה וצר בהם שור בעולם ואייר בשנה  
וכוליא ימנית בנפש זכר ונקבה: (בבא ג' מהראשונה) המליך אות ז'  
בהלוך וקשר לו כתר וצרפן זה בזה וצר בהם תאומים בעולם וסיון  
בשנה ורגל שמאל בנפש זכר ונקבה:**

5.6: Twelve directors in the soul male and female, The two hands, the two feet, the two kidneys, the gall bladder, the intestines, the liver, the korkeban, the kivah, the spleen.

*(Rabbi Aryeh Kaplan translation)*

5:6 Twelve conductors in the person, male and female.  
The circulation-sex meridian, triple warmer meridian,  
lung meridian, stomach meridian, heart meridian, small  
intestines meridian, kidney meridian, gall bladder  
meridian, liver meridian, large intestines meridian,  
spleen meridian, bladder meridian.  
*(Doc Benton translation)*

It is in this passage that it seems like I have made a radical departure from the original text of the *Sefer Yetzirah* by invoking the twelve acupuncture meridians, but the revision is not nearly as radical as one might think. For example, in the *GRA* version one finds the following parts of the person listed: two hands, two feet, two kidneys, the intestines, the liver, the *korkeban*, the *kivah*, and the spleen. Of these organs, the *korkeban* and the *kivah* don't exist in humans. The *korkeban* is the gizzard in a bird, and the *kivah* is the fourth stomach in a cow. Other versions mention *massas* which may mean stomach or intestines, but usually refers to the third stomach in cattle.

Thus, the original text does not work very well, and so I have replaced it with the twelve acupuncture meridians. Keep in mind, though, that what is important is the statement that the person is the connecting link and the covenant between space and time, and that we have patterns that mirror one another in each realm. In this case, the twelve signs of the zodiac (space), the twelve months of the year (time), and the twelve acupuncture meridians (person) mirror each other quite well. Furthermore, I believe that one can make the following correspondences between the constellations and the meridians.

SIGN	GLYPH	MERIDIAN
Aries	♈	Circulation-Sex
Taurus	♉	Triple Warmer
Gemini	♊	Lungs
Cancer	♋	Stomach
Leo	♌	Heart
Virgo	♍	Small Intestines
Libra	♎	Kidneys
Scorpio	♏	Gall Bladder
Sagittarius	♐	Liver
Capricorn	♑	Large Intestines
Aquarius	♒	Spleen
Pisces	♓	Bladder

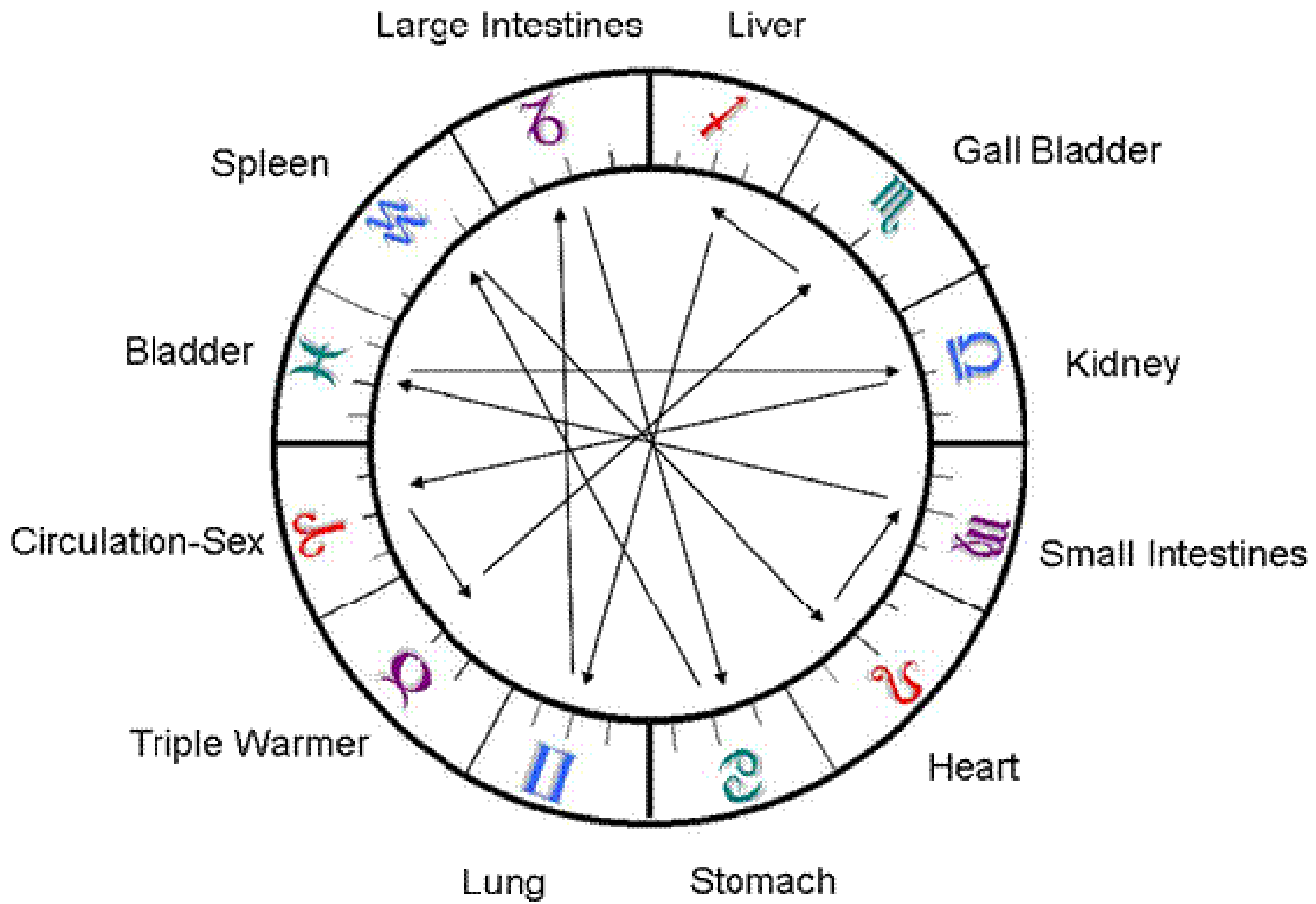
In traditional astrology, we already have Gemini corresponding to the lungs, Cancer to the stomach, Leo to the heart, Libra to the kidneys, and Sagittarius to the liver. We now just have to justify the other correspondences. In astrology, Aries is ruled by Mars which represents energy. Likewise, the Circulation-Sex meridian is connected with the distribution of energy throughout the body. In astrology, Taurus is a fixed sign that doesn't like to change a lot, and in acupuncture, the Triple Warmer meridian is responsible for maintaining homeostasis. Again in astrology, Virgo is connected with the intestines, and the pairing in acupuncture with the Small Intestines meridian, thus, seems quite natural.

In astrology, Scorpio is known for its potential for anger, and in acupuncture, the Gall Bladder meridian is likewise associated with anger when it is out of balance. In astrology, Capricorn is ruled by Saturn which is connected with chronic diseases, and the Large Intestines meridian in acupuncture is also related to chronic diseases. Moving on to Aquarius, this sign is ruled by Uranus which is both the planet of creativity and manic states of consciousness, and in acupuncture the Spleen meridian is associated with intellectual growth and creativity. And finally, in astrology, the sign Pisces is ruled by Neptune which is connected with infections, and in acupuncture, the Bladder meridian is so named because long term infections ultimately tend to affect the bladder.



Again, keep in mind that the most important principle here is that there is a correspondence between patterns found in *space*, *time*, and the *person*. It may in reality be the case that neither astrology nor acupuncture has any or much validity, but that is a secondary point. The primary point is that we live in *connection* with both *space* and *time*, and in terms of a theoretical framework, I much prefer the use of the twelve acupuncture meridians for the person over fictitious organs such as the *korkeban* and the *kivah*.

In acupuncture, there is a traditional 24 hour cycle involving the flow of energy through the meridians, and if we use the correspondences between the meridians and the astrological signs from my table above, then we see that at each step the flow is from one sign to an opposite sign and then to either an adjacent sign or opposite-adjacent sign (i.e. go to the opposite side of the zodiac and then move over one sign). Thus, these correspondences lead to a recognizable pattern involving the two systems.



Below, for comparison is a table showing how each of the major versions of the *Sefer Yetzirah* deal with the identification of the twelve body parts.

**THE BODY PARTS**

<i>Letters</i>	<i>Assembler</i>	<i>GRA</i>	<i>Short</i>	<i>Long</i>	<i>Saadia</i>
Hey	circulation-sex meridian	right foot	right hand	liver	liver
Vav	triple warmer meridian	right kidney	left hand	gall bladder	gall bladder
Zayin	lung meridian	left foot	right foot	spleen	spleen
Chet	stomach meridian	right hand	left foot	massas	massas
Tet	heart meridian	left kidney	right kidney	right kidney	right kidney
Yud	small intestines meridian	left hand	left kidney	left kidney	left kidney
Lamed	kidney meridian	gall bladder	liver	korkeban	korkeban
Nun	gall bladder meridian	intestines	spleen	kivah	kivah
Samach	liver meridian	kivah	gall bladder	right hand	right hand
Ayin	large intestines meridian	liver	massas	left hand	left hand
Tzaddi	spleen meridian	korkeban	kivah	right foot	right foot
Kuf	bladder meridian	spleen	korkeban	left foot	left foot