

A Kabbalistic Time Line

This Time-Line is courtesy of *Bob Zucker* and *Entertainment Magazine On Line (EMOL)* and is from their "Sefer Yetzirah" Pages

1st to 5th Centuries (approx.)

- Tannian (*scribe, scholar*)
"Ma'seh Merkahba" (*Working of the Wheels*) R. Johanan ben Zakkai
"Ma'seh Berashith" (*Act of Creation*) (*follows R. Akiaba*). Zakkai was the teacher of Rabbi Eliezer.
- 70CE** Oldest reference to the "Sefer Yetzirah" mentioned in the Talmud. Haggigah 12a
"Ten agencies through which G_d created the world, vis, wisdom, insight, cognition, strength, power, inexorableness, justice, right, lore, mercy."
- 120-189** R. Judah the Prince, redactor of the "Mishnah" earliest period of the Talmud. From him, the Merkabah was given to R. Yochanam, redactor of the Jerusalem Talmud, then to his disciple R. Assi.
Through the combination of the Holy Name, the disciples of Judah the Prince used it to create a 3 year old calf on the eve of each Sabbath which they then ate.
The tradition reached R. Joseph and R. Sira (*Zera*), both of who knew the mysteries of the Merkabah. It was then in the hands of the Talmudic sages and in use until the middle of the 5th century.
Reference to the "Sefer Yetzirah" mentioned in Sanhedrin 65b, 66b and 67.b in combination of Holy name, disciples of Judah the Prince, used to create a 3-yr old calf on eve of every Sabbath and ate it.' (*Abelson*)
- 120A D** R. Akiba ben Joseph, the pupil of R. Joshua ben Chananya, often mentioned as author of the "Sefer Yetzirah." He lived in time of Emperor Hadrian and lost his life in support of claims of Barchocheba, a false Messiah.
Others suggest that the book "Sefer Yetzirah" was written about 200AD. It is often mentioned as being written during period of 1st or beginning of 2nd C. AD. (*Graetz, 104-110*), in early centuries of the Christian Church, especially when ideas and views of Gnostics were in vogue. He later revokes opinion.
The written version has affinities with Babylonian, Egyptian and Hellenistic mysticism during the 2nd century BCE, when such a combination of influences was present. It became one of the most frequently and earliest published works of Jewish lore. was the first systematic treatise of Jewish mysticism between the 3rd & 6th century. It's influences were late Hellenistic and possibly Neoplatonic mathematical mysticism combined with Rabbinic Merkabah theories.
The Book is said to be Abraham's meditations on the laws of creation immediately before his first revelation from G_d (*Gen 12.1-3*). It portray the origin of the universe in the combinations, reversals, and augmentations of the letters and symbols which underline all human speech.
About the same time the "Sefer Yetzirah" appeared, Talmudic stories about Rav Sira, Hanina and Oshaya's creations also circulated.
- 300-500** (*3rd-5th century AD during the Geonic period, and the "Sefer Yetzirah"*), "Sefer Yetzirah, in the Geonic period 3-900AD" may have also been written down. Sadaya (*10thc*) and Halevi (*12thc*) both said the treatise was "ancient." This was during the time of the Mishna or beginning of period of Talmud (*Ginzberg, Epstein, Graetz*).
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6th Century

- 6th Century Earliest reference to the "Sefer Yetzirah" appears in the "Baraita di-Shemu'el" and in poems by Eleazar ha-Kalir. (*Scholem, Kabbalah, p.28*)
- 750-931** Geonic Period when R. Akiba lived- during the post-Talmudic times
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9th Century

9th Century there were two versions of "Sefer Yetzirah" during this time. The original version was mixed with an early commentary referred to as ""Sefer Yetzirah" II." All commentaries written since the beginning of the 10th century are based on this commentary and not the original says several authors.

- 800** At the turn of the ninth century, Baghdad Jews were in contact with Arabic philosophy, influenced by Greek rationalism.
- 882(892)-942** Se'adia Ga'on of Fajum . He wrote "Letters of Our Father Abraham" his "Commentary on the "Sefer Yetzirah."

10th Century

"Sefer Yetzirah" re-emerged. It was established that Abraham was the author of the book. Arab Rasis (*quoted by the 14th C. Christian writer*) on generating a human being by putting an unnamed substance in a vase filled with horse manure for 3 days.

(*approx*) "Sefer Yetzirah" recension, Vatican (*Cat Assemani*) 299, folio 66a-71b. Vellum in Rome (*Gruenwald "A"*)

"Sefer Yetzirah" "Ch (*Gruenwald*) T.-s. 32/5 (*published by Haberman in Sinai X - 1947, pp. 241. Written either in Palestine or Egypt.*)

- 913-982** R. Shabbati Donnolo (*Italy*) "Long" recension of the "Sefer Yetzirah." In his "Commentary on Sefer Yetzirah", fol. 69c: "He (*G_d*) permuted the speech according to its letters and its vocalisations. (*niqqudav*)." (*Idel, "Golem," p.75*)
- 931** Sa'adiya Gaon publishes the first rendition of "Sefer Yetzirah" in Egypt. The first recension of text becomes available in Oxford 1533. a commentary published in Hebrew at Mantua with the "Sefer Yetzirah" (*Bartilocci, iv.267, ref: Waite, Lit of Kab, 175*). Now preserved in the Bodleian Library. The original Arabic version was republished in Paris by Lambert in 1891/1892
- 955/-6-0r8** Abu Sahl Dunash ibn Tamin recension of "Sefer Yetzirah" published with Gaon's commentary on the short version by Tanin. Made in Kairiun. Parts of this Arabic original were found in the Cairo Genizah. It was preserved in various editions from a later revision and an abbreviated form of the original Hebrew. One version republished in 1902, (*2ns pub. Oxford Ms. 2250, Grossberg, published by A.M. Haberman - 1947. Short version used in Commentary by Tanin. In the 10th century several versions existed. Divided into 6 chapters of mishnayot or halakot. This is the earliest written form of the "Sefer Yetzirah."*)

During this period, the following commentators blended the original "Sefer Yetzirah" with an earlier commentary, called "Sefer Yetzirah" II. All commentaries written on "Sefer Yetzirah" since beginning of 10th century are based on this commentary and not the original "Sefer Yetzirah" II. (*Mordell*)

- 2nd by R. Abraham ben Dior Halevi
- 3rd by R. Moses ben Nachman
- 4th by Elieser of Germisa
- 5th by Moses Botarel
- 6th by R. Eliah Wiln

Three Recensions of "Sefer Yetzirah"

There are 3 main recensions of the book, except for one (*Se'adian, published by Scholem and Vajda*) they are all defective (*the "long" and "short" recension*). They mainly differ from each other in length of the text and organisation of the material. There are not that many differences between them.

Two versions of "Sefer Yetzirah" from 9th century mixed the original ""Sefer Yetzirah"" with an early commentary, referred to as ""Sefer Yetzirah" II"

Shorter & longer version (*longer printed as an appendix*) Existed in 10th C.. Its earliest written form was about the 11c (?), found in Cairo Genizah, published by AM Haberman (*1947*). It is divided into six chapters of mishnayot or halakot.

1. SE'ADIAN recension, known through commentary of Se'adia Ga'on (*899-942*). Commentary probably finished in 931. This recension is shorter than the long one and longer than the short

one (*Gruen*). Published by M. Lambert (*Paris 1891*) from Ms Oxford 1533, six centuries later. Most reliable version. He begins the Arabic preface with "This book is called "Book of Beginnings" (*ALMBADY*) It is attributed to our father Abraham. Peace be with him." Saadiah describes the book as an authoritative text. He introduced changes and new division on the basis of the longer version which he had used as his basis.

2. DUNASH BEN TAMIM recension, end of 9th C., N. Africa after 958. The "short" recension. Tamim knew Gaon's work. A defective version. Published from MS Oxford 2250 by M. Grossberg, London 1902. Arabic fragments of the commentary published by G. Vajda in REJ CXIII (1954), p38ff CXXII (1963), p 149ff.
3. SHABBATAI DONNOLO recension (*Italy, 913-982*) "Hakmoni" "Long" recension, the basis of many commentaries. A defective version. Commentary published by D. Castelli, Firenze 1880.

11th Century

- 1040-1105** Talmudic exegete Rashi of Troyes, France, discusses creation techniques of "Sefer Yetzirah" with the creation of man in the Talmud. He says: "They used to combine the letters of the Name (*Shem Ha-M*) by which the universe was created. This is not to be considered forbidden magic. For the words (*works*) of G_d were brought into being through His Holy Name." In his treatise "Erubim," he mentions the "Sefer Yetzirah."
- 1060** R. Solomon ibn Gabirol was said to have created a woman, a maid servant (*"Mimekor Yisrael, p. 752*). He was denounced by other Jewish leaders for his heathenism. R. Byron L. Sherwin tells a similar story.
- 1092-1167** "I have heard it said that Ibn Ezra created a creature earlier than Rabenu Tam (*R. Jacob Tam the Tosafist*) and said: "See what the Holy and Blessed One has given by means of the Holy Letters!" And he said "Turn back!" And it became what it had been before (*"Mimekor Yisrael, p.752*).

12th Century

In the beginning of the 12th century, as a reaction against the rationalism of the previous era, Jewish masters began to elaborate on the golem. A work by Judah ben Barzilai, Judah ben, discussions of the golem of Barcelona, or southern France or Catalonia wrote a book on the "Sefer Yetzirah" citing many old versions. It also bore the title "Each man who looks at it (*i.e., who contemplatively immerses himself in it, tzafah*), his wisdom is beyond measure,"- that is, comparable to the creative wisdom of G_d." At the beginning and end bears the title "Hilkhoth Yetzirah" and also "Alphabet of Our Father Abraham." "Othioth de-Abraham Avinu".

Discussion about the golem creation began appearing in commentaries on the "Sefer Yetzirah" during this period. In these commentaries, the word "Golem" also began to appear as a technical term for an artificially created being by applying the mysteries of the "Sefer Yetzirah." Medieval Jews and Christians believed that man has the power to create human life- "matter without form."

- 11-1200** German Hasidic Ashkenazi (*Piestist*) movement in Germany develops the golem legend. From them comes the word "Golem." It was used to designate the creature made by the invocation of names during mystical rites. It was essentially a symbolic spiritual experience. The Hasidics attained a successful creation as a culmination of their studies of the "Sefer Yetzirah" and other texts. The golem eventually developed into an actual creature as a servant to his master and fulfilling menial tasks, such as housework.
- 1100** A golem was reportedly fashioned at the time of the Crusades in France by R. Samuel, the Kabbalist, father of Judah Chassid, and author of the "Book of the Pious" (*"Sefer Chasidim"*). He claimed he could make a golem, but could not make it talk. It accompanied him wherever he went as a servant and bodyguard.
- 1160-1238** R. Eleazar of Worms wrote a commentary on the "Sefer Yetzirah" called "Pe'ullah ha-Yetzirah" (*"practice or practical application of..."*) along with R. Yehuda he-Hasid, both leading Ashkenazi Hasidic leaders. Eleazar wrote down recipes for creating a golem. Dust is molded into the shape of a body and the letters are permuted (*according to the "Sefer Yetzirah."*)
- Late** The Book "Bahir" (*"Sefer Bahir"*) was written. It may be a reflection of earlier traditions (*Scholem,*

- 12th c** "*Origin of the Kabbalah*" p. 49-198 Idel, "*Kabbalah, New Perspectives*" p. 122-127 and i..J. Dan, "*The Problem of the Sources of the Bahir*," "*The Beginnings of the Jewish Mysticism in Medieval Europe*", p. 55-72, 1987) Provides elaborations on the Talmud and the Sanhedrin passages about the Golem. This coincides with the emergence of Kabbalah in Provence and Spain. Only a small number of other works during this discussed the creation of a Golem and its techniques.

13th Century

- 12-13th c. "Sefer Yetzirah" recension (*Gruen=B*) copied in 1531
 Early 13th century text, originating with the early Kabbalists of Languedoc, indicating ties between this group and the Hasidim of the Rhineland and northern France, write about Jeremiah and his son Ben Sira in a pseudo-epigraphon attributed to the Tannaite Judah ben Bathyra. (*MS Halberstam, 444 in Jewish Theological Seminary NY*). This, or a copy of it, is the source for J. Reuchlin's Latin translation in 1603.
- A 13th c. writer castigated those who said they could duplicate the feat of Hanina and Oshaya by saying that "they themselves are dumb calves."
 3 statements written in the 13th century say the creation of an artificial man follows the same pattern as that of a calf, or a cow, with the latter being consumed as food, The practical purpose of the practice was not attenuated in the medieval period in Northern Europe. 13th c. William of Auvergne wrote "Men have tried to produce, and thought that they succeeded in producing human life in other ways than by the usual generative process"
- 1200** Germany, the Ashkenazi Hasidism movement emerges. At the end of the 12th c. there was a virtual explosion of discussions on the golem. The "Pseudo-Sa'adyah" text was printed in Jerusalem. The early Provençal and Catalan Kabbalists were not especially interested in the nature of the golem or the way of his creation. Only Abulafia, among the Spanish Kabbalists, was interested in this issue. He was the only Spaniard to produce a detailed recipe to create a "creature."
- 1200-1250** In Northern France, the circle of the Special Cherubim engaged in lengthy discussions on creating golems. The difference between these French techniques and of Ashkenazi are: they both use combinations of Hebrew letters recite letters with moving in a circle around molded dust and the golem is destroyed by reciting the original combination backwards and circling in opposite direction ("*Golem!*" p. 12)
- 1210** The death of R. Isaac of Dampierre the younger, a member of the circle of the Special Chrub. After his death, stories about him creating a golem emerged. (*Idel, "Golem" p. 92*)
 (d.1217) Students of Rabbi Judah the Pious of Speyer in Regensburg write down a version of the legend regarding Ben Sira in "Sefer Gematrioth". Reprinted in 1887.
- 1230-1284** Alfonso X ruled Spain, Judeo-Christian Moselm atmosphere. Cabalah came into contact with Christianity. Cabalistic, Talmud texts translated into Spanish.
- 1240** Elhanan b. Yakar of London publishes a commentary on "Sefer Yetzirah", republished in 1966.
- 1263** "Sefer Yetzirah" "Z" Oxford Bodleian Library, 1533 (*L*) Paper. 'Adina-Baghdad. Published by Lambert. Hebrew compared with National Library in Jerusalem's microfilm proves almost faultless of Sa'adian recension, 300 years later. Published by Lambert in 1891.
- 1268** "Book of Life" ("*Sefer Hayyim*" attributed to R. Ezra whose commentary on *Sefer Yetzirah* is now lost) appears with a similar story as ""Sefer Yetzirah"" creating a man with earth as its basic element. It also connects the golem with the influence of the planets. (*trans. Gershom, MSS Munich 207, Fol. 10d-11a, and Cambridge, Add 6431, Fol 9a, Wien, 1880, p 169 "Kabal. Symb," p. 183*)
 late 13th c. R. Joseph ben Shalom Ashkenazi, wrote in a manuscript (*Sassoon 290*) a unique recipe for creating a golem including color visualization as part of the technique ("*Golem!*" p. 12)
- 1279-1348** Abner de Burgos Christian apologist and Spanish Christian Cabalist, interpreted his own dreams in a Cabalistic manner as a sign of the truth of Christianity. Talks about the divine names and their plurality. He wrote several apologetic works in Hebrew under the Christian name Alfonso de Valladolid. "More Zedeq" was used to convert Jews who did not read Hebrew well.
 About 1280, Abraham Abulafia, Spanish Kabbalist, discussed at length the golem and was interested in the techniques to achieve ecstatic experiences, but not in the creation of a golem, per se. He borrowed the techniques of letter combination from the Ashkenazi Hasidim.

- 1280** "Pugio fidei" written by Spanish Christian Cablaist Pedro Alfonson, Ramon Martin (1230?-1300?). He describes the YHVH, plularity of the sacred names and attributes also favoring the Christian Trinity. He does not mention any texts, but does use the word Cabala by name and mentions his predecessor Petras Alphonsi.
- 1286** An anyonymous fragment attributed to Abulafia called "Hayei ha-'Olam Ha-Ba" (*Ms Parma 1390, Italy*) describes who to create a creature ("*livro' beriyah*") attributed to Abulafia? (*Ms Paris 763, copied in 1286, six years after the composition of "Hayei' Olam Ha-Ba" in Italy.*) where Abulafia discusses how to create a creature using the 24 circles, vocalization and formation.

14th Century

- "Sefer Yetzirah" recension "G" British Museum (*Cat, Margoliouth*) 752 (5), foll 79b-81a. Vellum. Franco-German square writing. Donnolo long recension of 913AD. Full of mistakes, corrupt reading, but preserves some old and important readings. Also another text at the beginning of the codex. Mistakes not re ed in Gruenwald.
- "Sefer Yetzirah" "L" Paris 802 (4), foll 57b-59b. Vellum. Italian writing. Short versions, Tamim (9thc)
- "Sefer Yetzirah" "M" Paris 726 (2), foll. 44b-46b. Vellum. Spanish writing of short recension, Tamim. A comprehensive commentary on "Sefer Yezirah" was written by R. Joseph b. Shalom Ashkenazi, in Spain. But it was erroneously attriibuted to R. Abraham b. David (*Scholem, "Kabbalah" p. 29*).
- 1316/17** "Sefer Yetzirah" "I" Parma De Rossi, 1390, foll. 36b-38b. Italian writing.
- 1325** R. Jacob ben Shalom, who came to Barcelona from Germany, said the law of destruction is nothing more than a reversal of the law of creation.
- 1331** Commentary on "Sefer Yezirah" by Meir b. Solomon ibn Sahula (*Rome, Angelica library, Ms. Or. 45*).
- 1332-78** The rite of enchantment of the Egyptians are similar: historian Ibn Khaldun describes an enchantment he saw performed in Moslem Egypt. "We saw with our eyes one of these magicians fashion the image of the person he desired to bewitch."
- c.** The whole passage of Jeremiah and Ben Sira is copied in the Kabbalistic book "Peli'ah", but one
- 1350** changed is made. The phrase "YHWH Elohim Emeth" is crossed out leaving the word emeth, cf. ed Koretz, 1786, 36a.
- c.1365)** Moroccan philosopher Judah ben Nissim ibn Malka in his Arabic commentary on "Sefer Yetzirah" that students of the book were given a magical mansucript named "Sefer Razel" and consisting of seals, magical figures, secret names, and incantations (*Gershom, Kabbalah, 177 George Vajda , Juda ben... , philosophe juif maroacian, Paris, 1954, p171.*)
- 1365-1393** "Sefer Yetzirah" "L" Paris 764 (1), foll. 1a-3a. Paper, written in Spanish (*N. Africa*) (*Gruenwald, 136*)
- 1390** "Sefer Yetzirah" "K" Parma De Rossi, foll 36b-38b. Italy, 1316/7. short version of Tamin (*from 9thc*)
- 1391** Laventian Codex 14 fol. 79 verso-100 recto (*Florence, medici collection, catalogue Plutoeo44*). This Ms. version of "Sefer Hohkmah" by Donollo.

15th Century

- During the 15th and 16th centuries, German Ashkenaski Hasidic scholars further developed the Golem legends. An interest in the Golem among both Jewish and Christian authors began to develop during the Renaissance, especially in Italy where Jewish cultures developed in the 15th and 16th centuries after the expulsion from Spain. Before the Expulsion, Kabbalists introduced the concept of the Golem as a way to demonstrate their superiority over Greek science and philosophy. (*idel, "Golem" p 165*).
- In the late 15th century, recipes for creating golems were collected in N. Italy, translated into Latin, and entered into the Christian Kabbalah. By the end of the 15th century, Lodoico Lazzarelli, a Christian Kabbalist, described the creation of a golem.
- After the 15th c. the legends began to become more widespread among non-Jews. Goethe's "Sorcerer's Apprentice" was developed from this legend.
- 1405** Moses Botarel wrote a commentary about "Sefer Yezirah" citing false quotations among his

circa	predecessors.
1433 or later	"Sefer Yetzirah" "N" British Museum 600 (l) foll 2a-3b. Paper. Greece (?) Short recension of Tamim (end of 9th c), 500 years later.
1486-1535	Cornelius Agrippa of Nettesheim, acquainted with the Jewish creation of a Golem. He writes: "But who can give soul to an image, life to stone, metal, wood or wax? And who can make children of Abraham come out of stones (<i>hzv, carve from a stone</i>)?" (" <i>De Occulta Philosophia</i> " II, ch. 50).
15thc	"Sefer Yetzirah" "P" Cincinnati 523. No pagination. Spanish character. short recension of Tamim. 1400ad
15thc	"Sefer Yetzirah" "Tz" British Museum, Gaster 415, foll. 29a-32a. Spanish writing. Short recension of Tamim.
late 15thc Late 15th or Early 16th c	Italy. "Sefer Yetzirah" recension "D" Firenze Mediceo-Laurentiana Pluteo II codex V (8), foll. 227a-229b, long recension of Donnolo (913)
	"Sefer Yetzirah" "Q" Moscow Ginzburg collection 133, foll. 198a-199a. Germany, uses both Tamim and Se'adian versions.

16th Century

Early 1500AD Oldest record of the golem in MS is from first half of 16thc where Nehemiah Brull found the story to the effect that Samuel the Pious, (*father of Judah the Pious*), central Hasidic figure, "created a golem, who could not speak but accompanied him on his long journeys through Germany and France and waited on him." (1889, p27 "*Jahbrucher...*", *Scholem Kab & Symb*, 199) (about) 1500 "Sefer Yetzirah" "R" Paris 809 (2), foll 93a,-94a. Italy. Short recension of Tamim.

- 1514** Version of "Sefer Yetzirah" printed in Constantinople.
- 1517** Johannes Reuchlin's "De Arte Cabalistica" was published. It discussed the golem. It was more widely available than other books on the golem at the time. Section on "Sefer Yetzirah."
- 1520** The Talmuds were first collected into a concrete whole and printed in Venice.
- 1520(31)-1609** "Great Rabbi" ben Bezalel of Prague, R. Loew of Prague. The ability to create a golem was attributed to many people, mostly famous rabbis, like Loew. During the reign of Emperor Rudolph II, Prague was the center for arts and sciences, alchemy and occult. Not until 20 years after his death was mention made of a golem, but it was first attributed to R. Chelm instead. About the beginning of the 19th century did legends include Loew instead of R. of Chelm.
- 1522-1570** "Light of the Intellect" "Or HaShekhal". Entire section presented by Ramak (*R. Moshe Cordevero, 1522-1570*) in his "Pardes Rimmonim". i. "Orchard of Pomegranates"). Ramak does not attribute this method to Abulafia, but rather to an obscure "Sefer HaNikud" ("*Book of Dots*"). One MS, attributed to R. Aaron of Baghdad, 9thc. The methods are similar to the creation of a golem. see "Or Yakor" on Zohar Shir HaShirim. "The method of pronouncing the Name is found in "Or HaShekhal" by Abulafia and this method and secret of "Sefer Yetzirah" once the technique of letter permutation of Abulafia's is mastered, the next step involves in pronouncing the four letters of the Tetragrammaton, YHVH. These letters are combined with the letter Aleph, together with the 5 primary vowels and other techniques are said to be able to produce a golem.
- 1531** "Sefer Yetzirah" recension "Gruenwald=B" Oxford Bodleian Library (*Cat Neubeaur*) 1531 (8) foll 95b-103b, Vellum. Germanic writing of 12-13th c., long recension of Donnolo (913AD)
- 1533** Cornelius Agrippa's "De occult philosophia." (*d. 1535*)
- 1537-1583** R. Eliyahu of Chelm (*Helm*), known as Eliahu (*Ehiyahu*) Ba'al Shem, His great-grandson R. Zevi Ashkenazi (*he-Hakham* (1660-1718) writes that his ancestor (*Eliyahu*) created a golem. Zevi passed on the story to his son, R. Jacob Emden who wrote about it. In 1674 two authors wrote down a story of R. Eluyahu of Chelm.
- 1540** (about) "Sefer Yetzirah" "S" Leiden (*Cat. Steinschneider, ...Bibliothecae Academiae Lugundo-Batavae*) Warn. 24 (5) Cod. Or. 4762, foll, 140b-142a. Greek writing, from poss. Hebron, Palestine.

- 1552** First Latin edition of "Sefer Yetzirah" for Christian scholarship by Wilhelm Postellus (*Postel*), Paris, France, translated the "Sefer Yetzirah" ten years before the first Hebrew edition was printed. A second Latin version printed 25 years later. It was printed under the title "Abrahami Patriarchae Liber Jezirah, sive Formationis Mundi, Patribus quidem expositus Isaaco, et per Proetarum manus posteritati conservatis, ipsis autem 72 Mosis auditoribus in secundum divine veritatis loco, hoc est in ratione, quae est posterior auctoritate, habitus. Vertebat ex Hebraeis et commentariis illustrabat 1551, ad Babylonis ruinam et corrupti mundi finem, Gulielmus Postellus, Restitutus. Paris, 1552." Another Latin version in Pistorius collection is attributed to Reuchlinus and Riccius.
- In the mid-1500's, especially in Italy, there was a wide interest in the creation of golem. Except for Paracelsus, Jewish and Christian authors limited themselves to merely repeating past traditions.
- 1553-** Physician and Kabbalist Abraham ben Hananiah Yagel, n. Italy, late 16th c., was interested in the 'meaning' of the creation of the golem. Was it witchcraft? No, it was natural magic, a form of technology. It did not involve demonic methods.
- c.1623**
- 1558** The Zohar first printed in Mantua, and again in 1560 in Cremona, and at Lublin in 1623, and a 4th edition by Knorr von Rosenroth at Sulzbach in 1684. The most popular version was in 1884 Warsaw edition. 2 manuscripts were reproduced in the version, one at the end of the volume and the other among different commentaries. The two differ in 2 ways: one is repetitious while the other has abbreviations one combines what the other separates and one is more explicit than the other in both words and meanings, according to Franck, 29. To distinguish between the 2 the end of the first chapter one Ms. simply ends with the first of all comes the Spirit of the Living G_d the other add that It is the Holy spirit, the Spirit, Voice and World.
- 1562** (*also said to be in 1592 by Waite*, ("Doctrine", p. 172) "Sefer Yetzirah" recension "T2" Mantua (*Hebrew version of "Sefer Yetzirah"*, pub. Ms: Univ Lib., Jerusalem). On microfilm in the the Microfilm Institute of the National and University Library in Jerusalem). combined both long and short version Different from Sa' aydia's version) British Museum #754 Munich MS Heb. 40. Version I had 600 words version II had 1800 words. Both are interpolations and not the original. II riddled with errors. The author had no concept of Hebrew or knowledge of the "Sefer Yetzirah". He looked at it basically as a cosmology based on the letters of the alphabet. A Latin version of Postel preceded it by ten years. Over a hundred MSS of "Sefer Yetzirah" most of which precede the 1562 version. In the Mantua edition, (*according to Waite, p. 175*), it contained 5 major connections. "Sefer Sefiroth," or "Commentary on the Ten Sefiroth by Way of Questions and Answers," by R. Azariel ben Menahem. one by R. Abraham. Another by Saadya Gaon in the 10th c. Another attributed to Hay Gaon in early part of 11th c. Commentaries attributed to R. Moses Botrel, R. Moses ben Nahmann, R. Abraham ben David Ha Levi the younger, and R. Eliezer. Except for the last, all were prior to Leon's work on the Zohar. It is said to have been used to show that the novelty of that work ("*Sefer Yetzirah*") "is of form rather than material." R. Saadya Gaon's commentary was published in Hebrew at Mantua with the "Sefer Yetzirah" (*Bartolucci, "Bibliotheca Rabinnica" iv, 267*). It was originally written in Arabic. Copy preserved in the Bodleian Library. It remained in MS form for over 800 years when the Arabic original was reprinted at length in Paris with a French translation in 1892 by Lambert.
- 1583** R. Eliahu Ba' al Shem of Chelm died. Ba'al Shem means Master of the Divine Name. Best known legend of the time is connected with Elijah of Chelm. The tale developed in the 17th c. He was said to have created a golem from clay by means of the "Sefer Yetzirah" by inscribing the name of G_d on its forehead, which gave it life, but withheld the power of speech. When the creature grew like a giant, he tore the life-giving name from its forehead and it crumbled into dust. The legends were transferred to R. Judah Loew ben Bezalel, not before the 18th c. R. Loew had no historical basis for this legend, tho. See 1630AD account.
- (1537?)** Two of R. Eliahu's descendants were great Hakalists: He-Hakham Zvi and his son Jacob Emden. They discussed the legal status of the golem: could the golem be counted in a minyan, the quorum of ten men required for prayer. Human form and modicum of understanding were not enough to make something human. Also, according to Emden, the destructive potential of the golem could destroy the world.
- 1587** Jo. Pistorius (*Pistorii*) (2nd Latin version) appeared in the first and only volume of "Artis Cabalisticæ Scriptores" under the editorship of Pistorius. Differs from Postel., 35 yrs later. Some say Paul Riccius, others say John Reuchlin either wrote it. A third Latin translation was done about 60 years later.
- 1592** Loew had an audience with the Emperor, but the details of this meeting are only in legend Loew

demonstrated the creation of a golem and revealed other secrets.

17th Century

- 1602** Rabbi Loew of Prague dies.
- 1603** MS Halberstam 444 .i, (*in the Jewish Theological Seminary in NY*) Fol. 7b, and MS Florence, Laurantiana, Pl. II, Cod. 41, Fol 200. The Halbertam MS, or a copy of it, is the source of the Latin translation in J. Reuchlin's "De Arte Cabalistica," ed 1603, col 759 (*Gershom, Kabbalah, 180*)
- 1614** Friedrich Brenz reports that Jews had a magical device "which is called Hamor Golem (!) they make an image of mud resembling a man, whisper or mumble certain spells in his ears, which make the image walk." Cf Rosenfield, p39, Scholem Kab & Sym. 199.
- 1615** Zalman Zevi of Aufenhausen, "The apostate said that there are those among the Jews who take a lump of clay, fashion it into a man, and whisper incantations and spells, whereupon the figure lives and moves. In the reply which I wrote for the Christian I made the turncoat look ridiculous, for I said that he himself must be fashioned from just such kneaded lumps of clay and loam, without any sense or intelligence, and that his father must have been such a wonder worker, for as he writes, we call such an image a homer golem (*an unshape, raw mass of material*), which may be rendered "a monstrous ass" (*a really good pun*), which I say is a perfect description of him. I myself have never seen such a performance, but some of the sages possessed the power to do this, by means of the "Book of Creation" We German Jews have lost this mystical tradition, but in Palestine there are still to be found some men who can perform great wonders through the Kabbalah. Our fools (*another pun on the word golem*) are not created out of clay, but come from their mother's wombs." Basically, it says it can be done, but not by us any longer because the knowledge is lost." Even though he puts it down, he admits at the end the Jewish attitude on the subject- it can be done, but no longer by us.
- 1625** The Italian-Jewish doctor, scientist and encyclopedic scholar Joseph Solomon Del Medigo, in his journeys through Germany, Poland and Lithuania, wrote, "many (*golem*) legends of this sort are current, particularly in Germany." He quotes above story about Abraham ibn Ezra and continues about Solomon ibn Gabirol (*11thc poet*) who created a golem and was denounced by the government, but proved the creature was not real by reducing her to the wood and hinges. Solomon Ibn Gabirol, 1021-1069 (*or 58*), Jewish poet (*A descend. of R. Eljah, Zevi Ashkenazi told a similar story: Jacob Emdem, ("Megillath Sefer," Warsaw, 1896 p4)*) told the story to his son. Jacob E. except the Rabbi only received scratches.
- 1630** The earliest known written legend of a contemporary figure creating a golem. Anonymous MS. It does not mention R. Loew, but recounts story of R. Eliahu of Chelm who used the "Sefer Yetzirah" to create a golem. The golem continued to grow that the rabbi had to destroy it by erasing the "A" aleph, first letter from the word emet (*truth*). Other legends date as late as 1660.
- 1642** Waite 1648 or 1653 "Emek ha-Melekh," Amsterdam, by Kabbalist R. Naphtali ben Jacob Bacharach of Frankfurt who included a set of incomplete instructions in one of his Kabbalistic texts. (*Scholem, "Kab. & Symbol", p. 185*)
- 1642** A third Latin edition of "Sefer Yetzirah", with Hebrew translation (*same one published by Rittangelius? Date used by Waite*), with commentary by Rabbi Abraham F. ben Dior, Amsterdam. He translated it and added notes. (*see "Emek"*), included the commentary by Abraham ben David Ha Levy the younger (*Dior*). Titled "Liber Jesirah quie Abrahamo patriarchae adscribitur, una cum commentario Rabbi Abraham F.D. (*ie, Ben Dior*) super 32 Semitis Sapientiae...Translatus et Notis illustratus a Joanne Stephano Rittanhelio ...Amstekodami, 1642." The 32 Paths are given in Hebrew and Latin, followed by part of the commentary by R. Abraham (*about the Paths of Wisdom*), in Latin and Hebrew. and an explanation by Rittangelius quoting many authorities including the Zohar and Supplements. After the Path discussion is the "Sefer Yetzirah" text in Latin and Hebrew. The first was in 1551 by Postel. The 2nd 25 years later.
- 1644** Latin version of the 1562 "Sefer Yetzirah" with a commentary by Vorstius.
- 1652** Another Latin edition with commentary published by Joanne Stephano Rittangelio Rittangehus (*Rittangel, Rittanhello*) (*Latin vers. "Sefer Yetzirah"*) "Liber Yezirah qui Abrahamo patriarche adscribitur, una cum commentario R. Abraham F.D. (*fili Dior*) super 32 Semitiis Sapientiae, a quibus liber Yezirah incipit." This was issued in 1830.

- 1663** R. Eliahu of Chelm dies.
- 1660-1718** Cacham Zvi, the great-grandson of Rabbi Eliahu of Chelm, He wrote that his ancestor, R. Eliahu of Chelm, created a golem.
- 1674** Johann Christoph Wagenseil published a letter from Christoph Arnold who wrote end of his "Sota hoc est Liber Mischnicus de uxore adulterii suspecta," Altdorf, 1674, p118-9., retranslated by Johann Jakob Schudt, in Frankfort, 1714, which was taken from W.E. Tentzel, 1689, p145, trans by Scholem "Kaba. Symb, p200) .
- 1675** Johann Wulfer (*"Animadversiones to Sol. Zevi Uffenausen's "Theriaca Judaica, Hanover 1675, p69)* wrote that in Poland there were "excellent builders who can make mute famuli from clay inscribed with the name of G_d." He could not find any eyewitnesses (, Scholem, "Kaba. Symb., 200)
- 1680** 6 Hebrew editions of "Sefer Yetzirah" collected and printed at Lemberg. Oldest contains the recensions of Sa'adya Gaon.
- 1682** Johann Schmidt, wrote "apart from speaking," these creatures "perform all sorts of human activities for forty days and carry letters like messengers wherever they are sent, even a long way. But if after 40 days the parchment is not removed from the forehead, they inflict great damage upon the person or possessions of their master or his family."
- 1684** 4th edition of "Sefer Yezirah" published by Knorr von Rosenroth at Sulzbach.

18th Century

- 1713** An edition published in Amsterdam with preface by M. ben J. Chagiz, (*2nd Amsterdam edition, 1642 was the first*)
- 1714** German, anti-Semitic Orientalist, Johann Jakob Schudt wrote "Judische Merkwur-digkeiten," (*"Jewish or Marvels"*): Frankfort, Pt II, Book IV, p. 206ff (*taken from Tentzel, 1689 and (1682) Johann Schmidt, quoted Schudt, p. 67-9. C. Arnold's 1674AD account was reported in Schudt's book. This become the source for Jacob Grimm's' version published almost 100 years later.*
- 1718** "The present-day Polish Jews are notoriously masters of this art, and often make the golem, which they employ in their homes, like Kabolds or house spirits for all sorts of housework."
- 1719** A version of "Sefer Yetzirah," published in Constantinople inow n British Museum.
- 1745** An edition of "Sefer Yetzirah" published in Zolkiew.
About mid-18th c. the golem legend about R. Chelm moved to Prague and became related with the "Great Rabbi" Loew of Prague (*c.1520-1609*) In the Prague legend certain special features of the Sabbath eve were associated.
- 1779** An edition of "Sefer Yetzirah" published in Korzec, by Moses ben Jacob, Zozec.
- 1784** Nearly the entire commentary on "Sefer Yezirah" by Abraham Abulafia (*Munich Ms. 58*) is in the "Sefer ha Peli'ah" (*Koretz, 1784, fols. 50-56*).
- 1786** The legend of Jeremiah and Ben Sira, c. 1350 is copied in the Kabbalistic book "Peli'ah." (*c. 1350*), cf. ed Koretz, 1786, 36a.
- 1797** R. Elijah, the Gaon of Vilna, Lithuanian rabbinical authority, owned to his student R. Hayim, founder of the Talmudic academy of Volozhin, said that as a young boy, under 13, he undertook making a golem. In the middle of his preparations, a form passed overhead and he stopped. (*In R. Hayim's introduction to the commentary of the "Vilna Gaon" on the "Sifra de-Tseni'utha", a part of the Zohar, ed Vilna, 1819* (Scholem, "Kabl Symb" 204)
At end of 18th century, R. Pinhas Eliahu Horowitz composed the "Sefer ha-Berit," an encyclopedic work of Kabbalah and science. He discusses the creation of a" golem by the Divine Names and holy letters in the "Sefer Yezirah". He also wrote about it in the book "Beit ha-Yozer", which he composed the "Sefer Yezirah". (*"Sefer ha-Berit", 1799*)

19th Century

The golem legend is a favorite literary subject among Jews and non-Jews. It begins in German, then Hebrew and Yiddish legends which was changed in various ways. Later, they mostly deal with the golems ability to save the Jews from persecution of the libelous accusations placed by their enemies to arose fears. Those legends were probably composed after the resurgence of accusations of ritual

- murder in the 1890's.
- 1806** An edition published at Grodno, with 5 commentaries.
- 1808** April 23 Jakob Grimm published a golem story in the "*Zeitung für Einsiedler (Journal for Hermits)*". The story was derived from the 1714 version by Schudt, which was adapted from the 1674 account by C. Arnold. of R. Eliahu of Chelm. This story by Grimm influence many people.
- 1811** Germany, Ludwig Achim von Arnim's tale "Isabella von Agypten" ("*Isabella of Egypt*"), "Kaiser Karls de Funften erste Jugendliebe" (*Novelle*), written in 1811 and published in 1812. Use of the golem as a dopplgänger. He learned of the golem legend from Grimm and dedicated Isabella to them.
- 1812** An edition printed in Dyhernfurth.
- 1812** Influenced by Grimm's tale, Ludwig Achim von Arnim incorporated golem into his characters. Heinrich Heine's discussion of Arnim made the golem more known.
- 1822** German edition of Hoffman, E. T. A., "Die Deheimnisse" (*Novelle*).
- 1830** A German edition of "Sefer Yetzirah" published by John (*Johann*) Friedrich von Meyer D.D. "Yetzirah" in Hebrew with German explanatory notes in Leipzig. 1836 states another source. Rittangelius edition issued by Meyer, at Lepsic. German with Hebrew text.
- 1831** An edition of "Sefer Yetzirah" printed at Salonica (*Salonica*)
- 1837** Auerback, Berthold, Spinoza, ein poetisches Lebenagemalde (*Roman*)
- 1841** Philippson, Gustav, "Der Golem" (*Gedicht*)
- 1842** Tendlau, Abraham, "Der Golem des Hoch-Rabbi-Lob" (*Gedicht*)
- 1842** Horn, Uffo Daniel (*Psued.: Therese von M.*) "Der Rabbi von Prag" (*Novelle*)
- 1844** Skepsgardh, Otto von, Drei Vorreden, ".iRosen un Golem-Tieck" (*Roman*)
- 1844** Droste-Hulshoff, Annete von, i."Die Golems" (*Gedicht- "poem"*)
- 1846** Weisel (*Sippulrim*), "Der Golem" (*Erzahlung*)
- 1847** The first known account of R. Loew's golem, by Leopald Weisel, published by Wolf Pascheles in "Sippurim" (1847-1856)
- 1849** German translation and commentary at Frankfort. Christian theologian. Leipezig. By L. Goldschmidt.
- 1851** Storm, Theodor, "Ein Golem" (*Gedicht*). Since 1856, there have been a continuous flow of stories about Rabbi Loew and his golem.
- 1858** Hebbel, Freidrich, "Ein Steinwurf oder Opfer um Opfer" (*musik. Drama*)
- 1860** The book "Yetzirah" published in Lemberg with commentaries from Saadia Gaon, Rabbi Abraham ben Dior Halevi, Rabbi Moses ben Nacham, Elieser of Germisa, Moses Botarel, Rabbi Eliah Wilna.
- 1869** ("*Entstehung, origin, rise*) der Verlagspoesie (*publication, poetry, verse*)" in Kleinere Schriften von Jakob Grimm, 4. Band (*Berlin, 1869*), p22. Translation above, Plank.
- 1868** "Die harmonikale Symbolik des Altertum" (*Cologne*), p 370-395, by Albert von Thimus argues that "Sefer Yetzirah" probably originated from the periods shortly before the end of the Babylonia exile. "Sefer Yetzirah" is mentioned in the Jerusalem Talmud.
- 1872** Kalisch, Ludwig, "Die Geschichte von dem Golem" (*romanzen*)
- 1874** An edition of "Sefer Yetzirah" published in Jersulaem.
- 1874** Commentary on "Sefer Yezirah" by Elijah b. Solomon, the Gaon of Vilna.
- 1877** (1873, *Scholem*), Rev. Dr. Isidor Kalisch, "Sefer Yetzirah, A Book on Creation or The Jewish Metaphysics of Remote Antiquity, with English translation, Preface, Explanatory notes and Glossary by Rev. Dr. Isidor Kalisch." First English translation. Rosecrucian, Masonic. Reproduced many of Meyer's annotations. Hebrew side by side with English. Says, "contains nothing but a medley of arbitrary, mystical explanations and sophisticated distributions of scriptural verses, astrological notions, oriental superstitions, a metaphysical jargon, a poor knowledge of physics..." in reference to the book "Yetzirah," published 1860. Draws from Mayer and mentions Rittangelus, Postell., Saadya, etc. Said to be first English translation. by Dr. Kalisch. Some material courtesy of the "Secret Teachings of All Ages"
- 1880** A 3rd commentary from the 10th century written by Shabbetai Donnolo was published by D. Castelli, Firenze, with a comprehensive introduction.
- 1880** M. Gudermann, "Gescgichte des Erziehungswesens und der Cultur der Juden, I, Wien, p.169. from MSS Munich (1268) discusses the creation of a man using earth as its basic element.
- 1882** Bermann, Moritz, "Die Legende von Golem " (*Erzahlung*)
- 1883** (*Scholem*), translation, with commentary by A. Edersheim.
- 1884** Warsaw, Poland, most popular version. with 9 commentaries. Scholem says its distorted. Polish I and Polish II versions. Most of today's circulated sources are no earlier than this version.

- 1885** S.Z. Halberstamm (*Berlin*) publishes the 12th century work by Judah b. Barzillai of Barcelona.
- 1887** 1893 (*1911, Scholem*), 1890 "Sefer Yetzirah, The Book of Formation," W. Wynn Westcott, MB. JP. Supreme Magus of the Rosicrucian Society of England. 3rd edition Samuel Wesley, Inc. Translated from the Hebrew. Follows Golden Dawn. Translates Hebrew into English, and collated with Latin versions of Pistorius, Postellus and Rittangelius, following the latter, rather than former commentaries.
- 1887** Abraham Epstein, "Beitage zur judischen Altertumskunde," Vienna, p122-3, reprinted in Gershom, Kabbalah, 179, Students of Rabbi Judah the Pious (*d.1217*) of Speyer in Regensburg write down a version of the legend regarding Ben Sira from "Sefer Gematrioth".
- 1888** (*1887, by Waite*) French edition by Dr. Papus. He added the 32 Paths of Wisdom and 50 Gates of Intelligence. Followed Pistorius, Postellus, Rittangelius, Golden Dawn and Rosecrucian,
- 1889** Eleazar b. Judah of Worms, one of the several Hasidei Ashkenaz who wrote on the "Sefer Yetzirah," in its entirety in Przemysl.
- 1891** Mayer Lambert, Paris, Arabic edition "Commentaire Sur le Sefer Yetzirah Par le Gaon Saadya, edited
or 92 French version of Sadaaya Gaon on display in Bodleian Library, translated into French and printed in Paris from the MS Oxford 1533 Mantua edition.
- 1883** A translation of "Sefer Yezirah" in English by A. Edersheim.
- 1894** (*Scholem*), L. Goldschmidt
- 1895** Text of Isaac Luria (*Loria*) according to L. Goldschmidt: also Goldschmidt text from an Arabic Commentary on "Sefer Yetzirah." Accord. to "Jewish Quarterly Review, 19:1928 . Goldschmidt constructed a poor text from four existing versions instead of any one version.
- 1896** Peter Davidson, English version, which adds the "50 Gates of Intelligence" and "32 Paths of Wisdom"
- 1894** "Sefer Jezirah- Das Buch der Schopfung" (*Frankfurt am Main*), p 12, says "Sefer Yetzirah" originated to 2nd c BCE
- 1898** Lilieneron, Detlev von, "Der Golem (*Novelle*)"
Late 19th century visual artists brought the golem legend into development. The earliest work was in 1897 or 99 by Czech, Mikolas Ales, a non-Jew, depicting Rabbi Loew of Prague conjuring a golem with Hebrew letters GLM on its forehead instead of the letters "emet" (*truth*)

20th Century

The writing of Gustav Meyerink (*Meyer*) "Der Golem" in 1915 were inspired by this period. It was later translated into English as "The Golem" in 1964 and in Yiddish as "Der Golem" by H. Leiveck. (*Gershom, 188*)

Then, take a bowl full of pure water and a small spoon.
Fill it with pure earth from a mountain,
with exact weight of earth before stirring (shake it)
and exact measurement of spoon which to measure.
When filled, scatter it and slowly
blow the earth across, over the water.
While beginning to blow the first spoonful of earth,
utter a consonant of N. in a loud voice and pronounce it
in simple breath until can no longer blow. While doing this face downward.
and so, begin to sound the combination of consonants and vowels that will form
the head, limbs and parts of the body.
form all members in a definite order, til figure emerges.

- 1900** Luther, Rudolf "Der Golem" (*Novelle*)
- 1902** M. Grossberg publishes a version of the Dunash Tamim with a commentary apparently based on the lectures of Isaac Israeli, Abu Sahl's instructor.
- 1902** A.E. Waite published "Doctrine and Literature of the Kabbalah." His chapter on "Sefer Yetzirah" gives a good overview, but he labels the book as an "arbitrary doctrine of a virtue inherent in words and letters" which "can only be scandalised at the childish nature of Yetzirahtic tabulations."
- 1902** Rathenan, Walter, "Rabbi Eliesers Weib" (*Legende*)
- 1903** Salus, Hugo, "Vom Hohen Rabbi Low" (*Ballade*)

- 1903** "Otot u-Mo'adim" by Joshua Eisenback of Prystik (*Pol. Przystyk*) commentary on "Sefer Yetzirah" printed.
- 1904** Torresani, Karl Baron von, "Der Diener" (*Novelle*)
- 1906** Artur Holitscher offers his golem drama to the Deutsches Theatre. It was rejected after several changes.
- 1908** Munzer, Georg, "Der Marchenkantor" (*Roman*)
- 1908** Holitscher, Arthur, "Der Golem" (*Roman*) Ghettelegende in drei Aufzügen (*Berlin 1908*). The drama was a psychological interpretation of the golem legend.
- 1909** Yudl Rosenberg publishes a legend of the golem and R. Loew. According to him, he was publishing an original letter of the Maharal's and a MS written by R. Loew's son-in-law recounting the deeds of the Rabbi. For the first time, the Jews are rescued from a blood libel. During Rosenberg's time, false accusations and blood libel became a real threat again during the Hilsner case in Czechoslovakia in 1899. He published the tales in Hebrew and Yiddish. They form the basis of Chaijaim Bloch's version, published in 1919.
- 1911** Letter to Carl Jung from Sigmund Freud discussing the prevalence of the doppelgänger. Pairs consisting of a noble and base part (*usually brothers*) are a motif running through all legend and literature...In Gilgamesh, this age-old motif of the unequal pair of brothers served to represent the relationship between a man and his libido." (*"The Freud/Jung Letters"*, Princeton, 1974)
- 1912** April, Phineas Mordell published thesis "The Origin of Letters and Numerals According to the Sefer Yetzirah" in the "Jewish Quarterly Review" April 1912 vol. II, and April 1913 vol. III. The book version was published by the Dropsie College in Philadelphia Pa, republished by Samuel Weiser, Inc. "Sefer Yetzirah" combines oriental and Greek theories. As it was handed down, it was probably rewritten to fit with the culture of the time. He says:
2 versions of "Sefer Yetzirah" commentators of 9th c. mixed the original "Sefer Yetzirah" with an early commentary, referred to as "Sefer Yetzirah II" All commentaries written since the beginning of the 10th C. based on this commentary and not the original. Shorter & longer version (*longer printed as an appendix*) Existed in 10th c. earliest written form, 11c (?) found in Cairo Genizah, published by AM Haberman (1947). Divided into 6 chapters of mishnayot or halakot. "Sefer Yetzirah" represents permutations in which letters never repeat themselves but only change their place. Factors up to 7 are provided, then told to "go and count further..." All words arising from the combination of the letters are combined and permuted with the Tetragrammaton, called by "Sefer Yetzirah" as the One Name YHVH, from which emanated the whole of creation and all of language. According to "Sefer Yetzirah", the alphabet also had vowels, which were the letters of the Tet. themselves. The "great secret" of the 3 mothers accord to Dunash Ibn Tamim, are the 3 vowels AIY. The consonants are dependant on the vowels. The vowels and consonants were made in the form of a "state and arranged like an army in battle array." Issac Taylor says, "Like soldiers on parade the characters in the alphabetic line have been dressed."
- 1913** Translation of "Sefer Yetzirah" in French by Duchess C. de Cimara and in a translation by E. Bischoff.
- 1914** Phineas Mordell interprets "Sefer Yetzirah" in "Jewish Quarterly Review" 1912-13, published in Philadelphia by the author. It is dated 1914 because no copies became available of the thesis in America until 1921 because of the Great War, according to a note on a slip, reported by AE Waite in 1970. It was later published under title "The Origin of Letters and Numerals According to the Sefer Yetzirah" (*Philadelphia*), p6.
- 1914** Heb, Johannes, "Der Rabbiner von Prag" (*Drama*)
- 1915** Meyrink, Gustav, "Der Golem" (*novel*) (*Leipzig*)
- 1916** Hauschner, Auguste, "Der Tod des Lowen" (*Novelle*)
- 1915** The first film, "Der Golem," dealing with the theme of the golem by Paul Wegener. Second one two years later. The film takes place in the 20th century.
- 1916** Antonin Fencel's "Golem. Fantasticka Hra (*Golem. A Fantastic Play*). Milos Klicman draws the book cover
- 1917** The second film, "Der Golem und die Tänzerin" (*"The Golem and the Dancer"*), a satirical description of making movies, dealing with the theme of the golem by Paul Wegener. First one was in 1915. Third one was three years later.
- 1918** Wasserman, Jakob, "Christian Wahnschaffe" (*Roman*)
- 1918** Singer, Irma, "Wohin der Golem die kranken Manner bringen lieb" (*Marchen*)

- 1919** Chaijam Bloch's version of R. Loew and the golem published in Vienna. By this time, the golem has become well known in arts, writings and film.
- 1920** October 29, the premiere of "Der Golem: Wie er in die Welt kam (*The Golem: How He Came Into The World*) at the Ufa Palast am Zoo in Berlin. Paul Wegener's 3rd film dealing with the theme of the golem, takes place in the 16th century. There are twenty prints of this film left. First released in 1915 (*takes place in the 20th century*), and 1917. Wegener wanted to produce the film in 1914, but did not get the investment money he needed from the producer. Wegener also had a disagreement in 1928 with Holitscher who accused im of plagiarizing his 1908 drama, "Der Golem".
- 1921** (*Scholem*) an edition published in Czech by O. Griese
- 1921** Wager published a novel on the golem with some film stills.
- 1921** Summer, "The Golem, wie er in die Welt kam, erdacht und ins Werk gesetzt (*Fimmanuskript*)" was shown for almost a year at the Criterion Film Theatre in New York. Wegener, Paul,
- 1921-22** Albert Kovessy's musical play "Golem" at Gabel's Yiddish theatre on 116th St. in New York. Gabels' concetion was indebted to Wegeners.
- 1922** Nottebohm, Horst, "Sun"k (*Novelle*)
- 1923** "The Book of Formation (*Sefer Yetzirah*)" By Rabbi Akiba Ben Joseph, translated from the Hebrew with annotations by Stenring, Knut, Helsingborg, Sweden through London, Rider & Sons. Has several mistakes. Used Goldschmidt's versions with errors. See Blumenthal. Reprinted in 1970. Knut Stenring used Gold. Hebrew and German versions and did not use any Hebrew words independent of Goldsmidt. It is similar to Mordell's study from "Origin of Letters" Stenring makes some mistakes in Hebrew, accord to Phineas Mordell in "Jew. Quar. Rev, 191928,p 79). On p 45 he misuses a word.In Jew. Quart. Rev., 1913, p523, Mordell wrote another "Sefer Yetzirah" article. The Great Secret is hidden in the three letters A, M, Sh termed as mothers.
- 1923** (*Scholem*) an Italian edition of "Sefer Yezriah" published by S., Savini
- 1926** November 14, Eugen d'Albert composes an opera with libretto by Ferdinand d'Albert Lion, entitled "Der Golem." a musicdrama which premiered in Frankfort an performed in other cities.
- 1927** The opera "Der Golem" was performed in Leipzig.
- 1928** Manly R. Hall published a compilation of the "Sefer Yetzirah" in his "Secret Teachings of All Ages," a Rosicurcian and Masonic study of occultism.
- 1928** Arthur Holitsche accuses Wegener of plagiarizing his drama "Der Golem."Ghettelegende in drei Aufzugen (*Berlin 1908*). The drama was a psychological interpretation of the golem legend.
- 1931** A Hungarian edition published by B. Tennen
- 1932** "Jezirah" by G. Scholem in Encyclopedia Judaica (*Berlin*), vol. 9, col. 104ff.
- 1933** Gershom Scholem begins his study on the golem.
- 1934** Rosenfeld, Beate "Die Golemsage und ihre Verwertung in der deutschen Literatur" Verg Dr. Han Priebtach, Breslau)
- 1965** Commentary to "Sefer Yetzirah" written by a 13th century unknown author, possibly in France, and attributed to R. Sa'adiyah Gaon ("*Pseduo-Sa'adiyah*") published.
- 1966-68** "Jewish Quarterly Review" p57-58 "The Sefer Yetzirah and the Original Tetragrammaton" by Eliyahu Rosh-Pinnah, Berlin (*Ernst E. Sttish*)
- 1966** G. Vajda edites a version of Elhanan b. Yakar (*c.1240*) commentary on "Sefer Yetzirah" (*in "Kovez al Yad, 145-97*).
- 1968** Carlos Suarez publishes his edition of "Sefer Yetzirah".
- 1970** "The Book of Formation" by Rabbi ben Joseph, translated from 1923 edition from the Hebrew, with annotations by Knut Stenring, with an introduction by Arthur Edward Waite, published by KTAV Publishing House, Inc., New York. (*BM 525,A412, ??*). Waite sites the 1552 Latin translation by the Christian mystic G. Postel and printed before the Hebrew edition.
- 1977** Irving Friedman, translation and commentary, "Book of Creation," published by Samuel Weiser. ISBN 0-87728-289-7, Library of Congress Catalog Number 76-15537
- 1977** Second printing of Kalisch 1877 book on "Sefer Yetzirah."
- 1982** d'Alberts 1927 opera "Der Golem," is revived in Saarbrucken.
- 1987-** Robert Zucker begins to re-translate the Sefer Yetzirah on a HyperCard stack called "Sefer Yetzirah:
- 1991** The Magic of Formation" and composes the manuscript "Sefer Yetzirah."