

The GLGL Wheel

The twenty-two letters are the foundation.
 They are fixed on a wheel [GLGL, גלגל]
 with 231 [RL"A, רל"א] Gates.
 The wheel rotates back and forth.
 A sign for this is:
 There is nothing in good
 higher than Delight [ONG, ענג].
 There is nothing in evil
 lower than Plague [NGO, נגע].

[Sefer Yetzirah, 2:4.]

Besides describing the original ancient Tree of Life blueprint, the Sefer Yetzirah also contains cleverly encoded design instructions for an elaborate mandala that resembles a wheel (GLGL, גלגל).

My research and experimentation (since 2001) has shown that the 'wheel mandala' is a detailed map of powerful metaphysical energy currents that permeate and strongly influence our mundane world.

The wheel mandala has three concentric 'rims' (or 'rings') and seven spokes, and upon the spokes are arranged twenty-one smaller wheels—i.e. three wheels per spoke. The smaller wheels also have three rims and seven spokes and upon their spokes are arranged twenty-one Hebrew letters—three per spoke. One Hebrew letter is also positioned at the centre of each wheel.

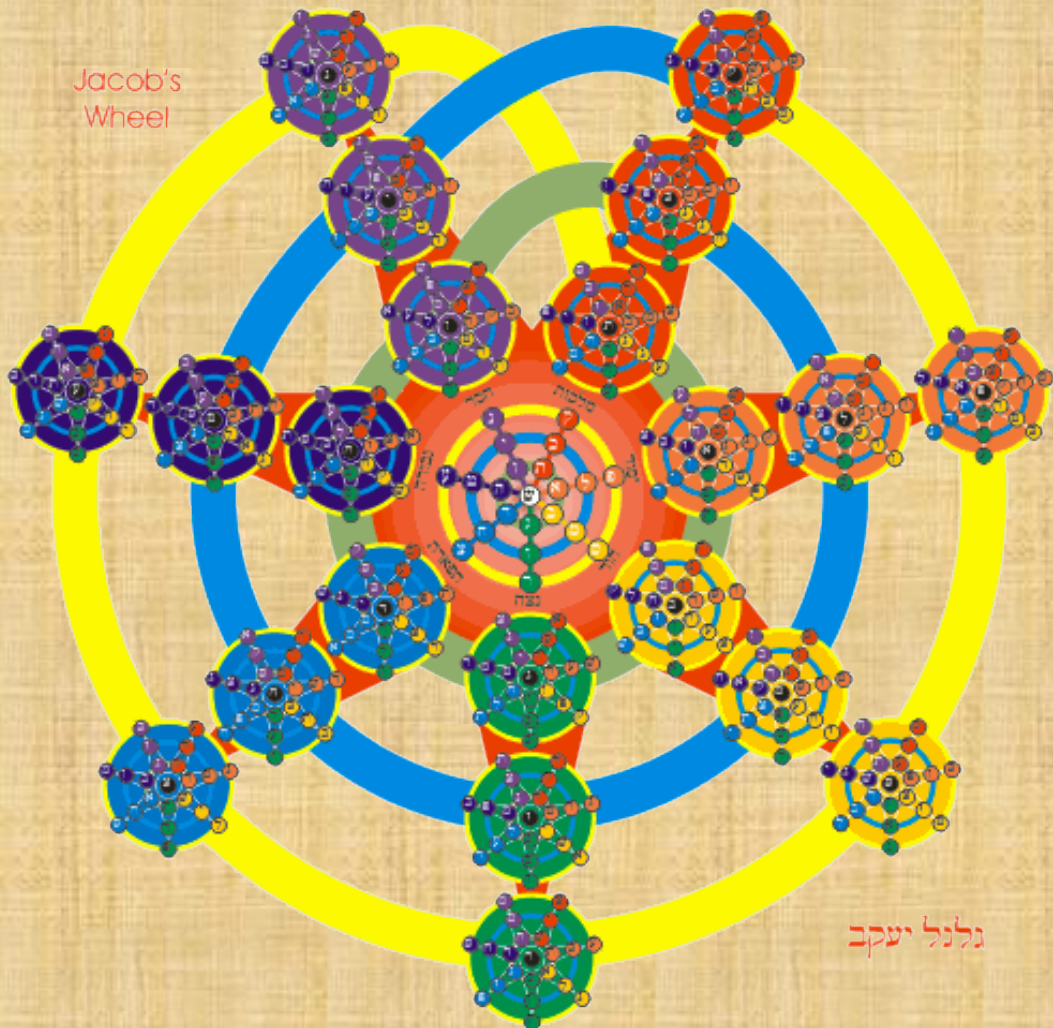


Figure 31 : The GLGL Wheel (also called Jacob's Wheel)

Verses 2:4-6 Decoded

The main design elements of the wheel mandala are contained in verse 2:4 of the Sefer Yetzirah. It's here that we're told the twenty-two Hebrew letters are arranged upon a wheel.

The twenty-two letters are the foundation.

They are fixed on a wheel [GLGL, גלגל]...

The unusual wheel design concealed in verse 2:4 was discovered by accident (in January, 2001) while I was exploring a possible relationship between the twenty-two Tarot trumps and various magic square number arrays.

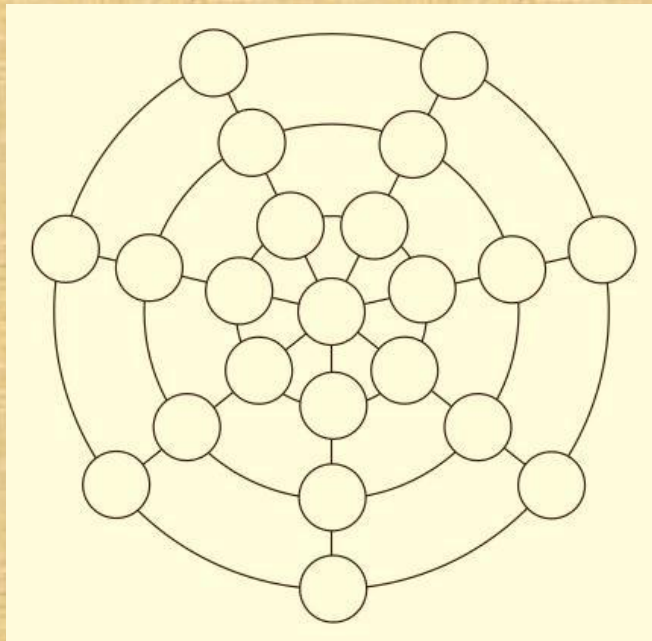


Figure 32 : The Basic Wheel Design

After arranging the ordinal numbers⁷⁵ of the twenty-two Tarot trumps (i.e. 0 to 21) on the wheel an interesting mathematical association with the Sefer Yetzirah emerged.

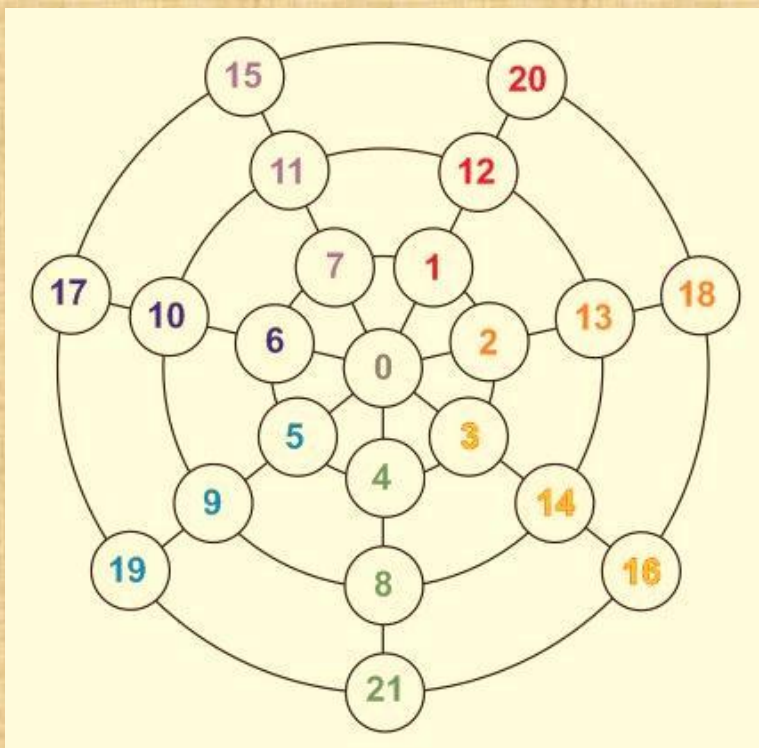


Figure 33 : Ordinal Numbers - Magical Arrangement

I chose the above configuration because it has mathematical properties that are similar to a 'magic square'.

We can describe the figure above as a 'magic circle' because the three numbers on each of its seven 'spokes' (or 'radii') add to the same number—i.e. thirty-three. Similarly, all the rows of numbers in a 'magic square' add to the same value.

⁷⁵ That is, according to the roman numerals printed at the top of each trump card.

Spoke	Numbers	Total
1	01+12+20	33
2	02+13+18	33
3	03+14+16	33
4	04+08+21	33
5	05+09+19	33
6	06+10+17	33
7	07+11+15	33
Grand Total		231

The Hebrew language assigns a number to every letter of the alphabet, and when the Hebrew letter values of the word GLGL (גלגל, 'wheel') are added together they total 66.

$$G (3) + L (30) + G (3) + L (30) = 66.$$

The calculation can be broken down as follows:

$$GL (33) + GL (33) = 66.$$

Note the repetition of the number 33 in GLGL.

Of course, the arrangement of the ordinal values of the twenty-two Hebrew letters on the wheel mandala also produces spoke values of 33. As you will see below, this is not a coincidence.

The second obvious clue left for us by the author of the Sefer Yetzirah is his mention of the number 231.

We already know that 231 is the sum of the numbers from one to twenty-one. (See the table above.) But this number also shows up

when we apply the letters of the Hebrew alphabet to the wheel mandala.

The twenty-two letters are the foundation.

They are fixed on a wheel [GLGL, גלגל]

with 231 [RL"א, א"רל] Gates.

[From: Sefer Yetzirah, 2:4.]

The number 231 is mysteriously revealed when we replace the numbers on the wheel with their Hebrew letter counterparts—i.e. as per the following table of ‘ordinal’ values.

Value	Hebrew	English	Value	Hebrew	English
1	א	A	12	ל	L
2	ב	B	13	מ	M
3	ג	G	14	נ	N
4	ד	D	15	ס	S
5	ה	H	16	ע	O
6	ו	V	17	פ	P
7	ז	Z	18	צ	Tz
8	ח	Ch	19	ק	Q
9	ט	T	20	ך	R
10	י	Y	21	ש	Sh
11	כ	K	22	ת	Th

The table above numbers the twenty-two Hebrew letters according to their natural alphabetical order.⁷⁶

Here's how these Hebrew letter/number correspondences translate to the wheel mandala...

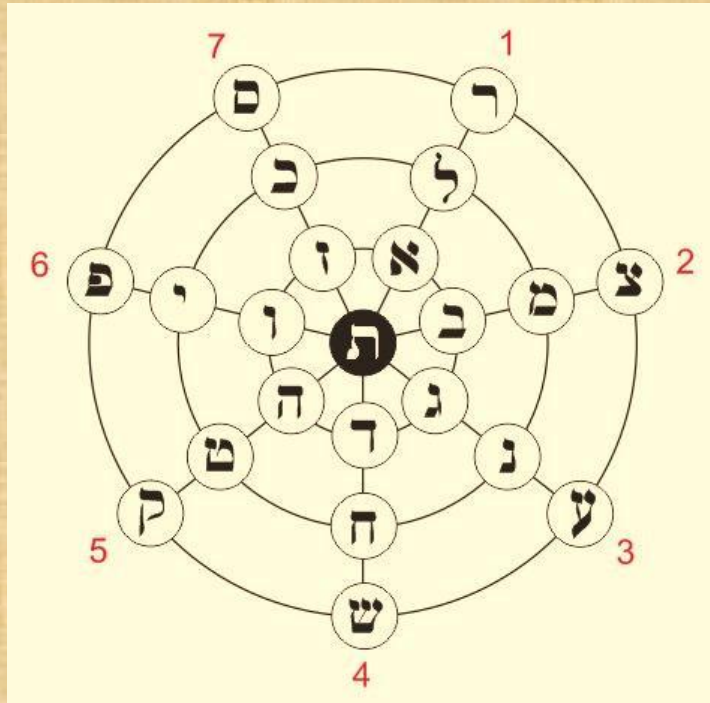


Figure 34 : The Hebrew Letter Correspondences

And here it is transliterated to English...

⁷⁶ These are the 'ordinal' values of the Hebrew alphabet. They are not the same as the values given to the Hebrew letters when they're used to signify numbers in the Hebrew language.

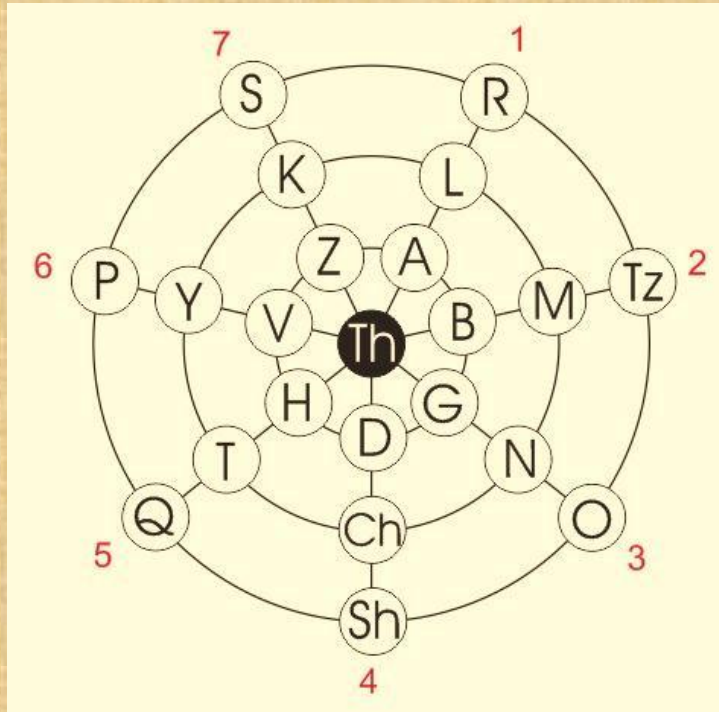


Figure 35 : The Hebrew Letter Correspondences (Eng.)

Incredibly, the number 231 (RLA, רל"א) is written in Hebrew on the first spoke of this first wheel of the multi-wheel mandala.

In the Hebrew language the letters RLA (רל"א) represent the number 231. The appearance of this number on the first spoke of the first wheel is extraordinary. It indicates that the author intentionally included the number 231 in this key verse to serve as another clue to the secret design of the GLGL wheel mandala.

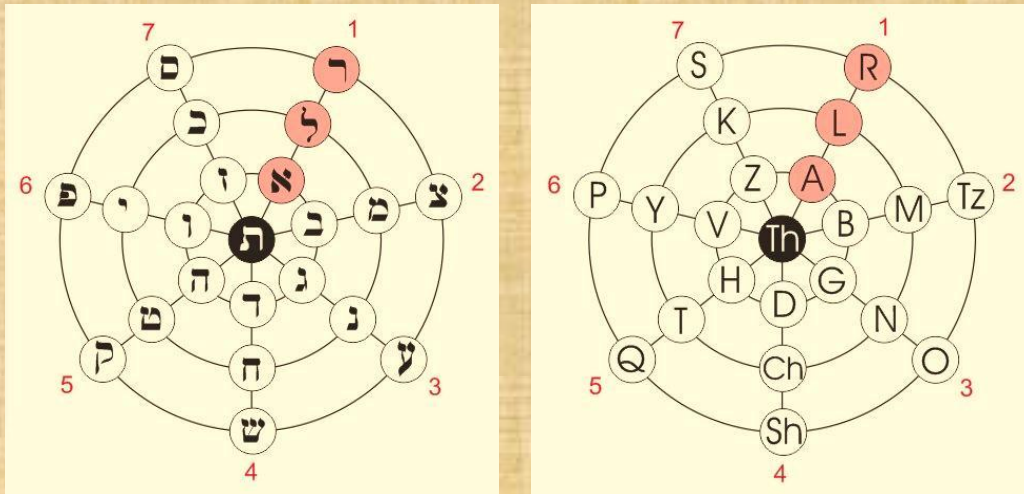


Figure 36 : The First Wheel - RLA (231)

A third clue also confirms the integrity of this wheel design. It's found in the final part of verse 2:4...

The twenty-two letters are the foundation.

They are fixed on a wheel [GLGL, גלגל]

with 231 [RL"A, ארל"] Gates.

The wheel rotates back and forth.

A sign for this is:

There is nothing in good

higher than Delight [ONG, ענג].

There is nothing in evil

lower than Plague [NGO, נגע].

[Sefer Yetzirah, 2:4.]

It's generally recognized by Sefer Yetzirah researchers that the Hebrew words ONG ('delight') and NGO ('plague') were deliberately included in verse 2:4 as cryptic clues to aid in revealing the deeper mysteries of the book.

Many researchers however, assume that ONG and NGO refer to the Hebrew letter permutations that form the '231 gates'.⁷⁷ But the Sefer Yetzirah makes it clear (elsewhere in the text) that the gates are composed of **two** Hebrew letters, so why did the author choose words of **three** letters as his word-keys? And why conceal this information at all when it's stated plainly in the very next verse.

He permuted them, weighed them,
and transformed them,
Alef with them all
and all of them with Alef,
Bet with them all
and all of them with Bet.
They repeat in a cycle
and exist in 231 Gates.

[From: Sefer Yetzirah, 2:5.]

It becomes obvious what the author of the Sefer Yetzirah was actually referring to when we take another look at the Hebrew letters as we've mathematically arranged them on the first wheel of the GLGL multi-wheel mandala.

⁷⁷ The '231 Gates' are the 231 possible pairings of the twenty-two Hebrew letters (without duplication).

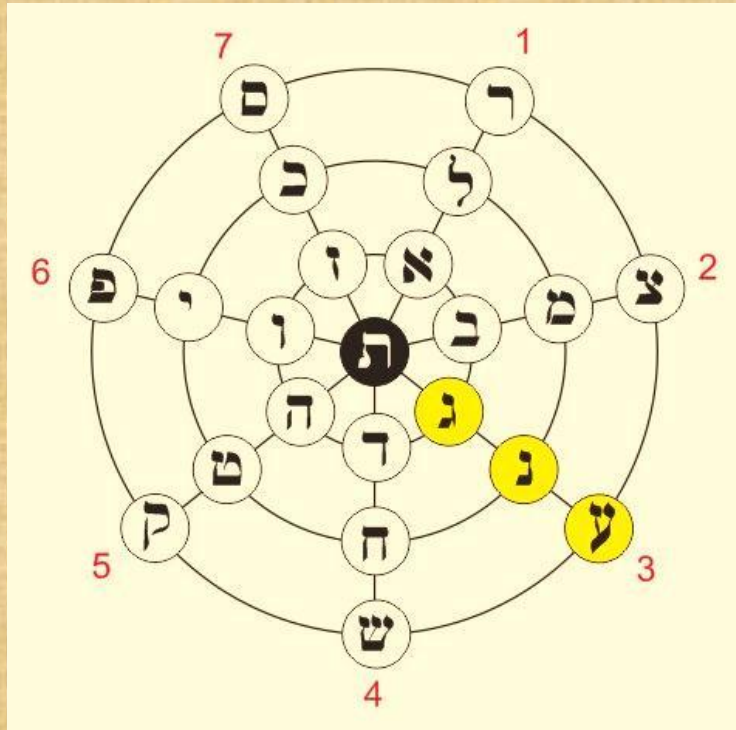


Figure 37 : ONG - Hebrew

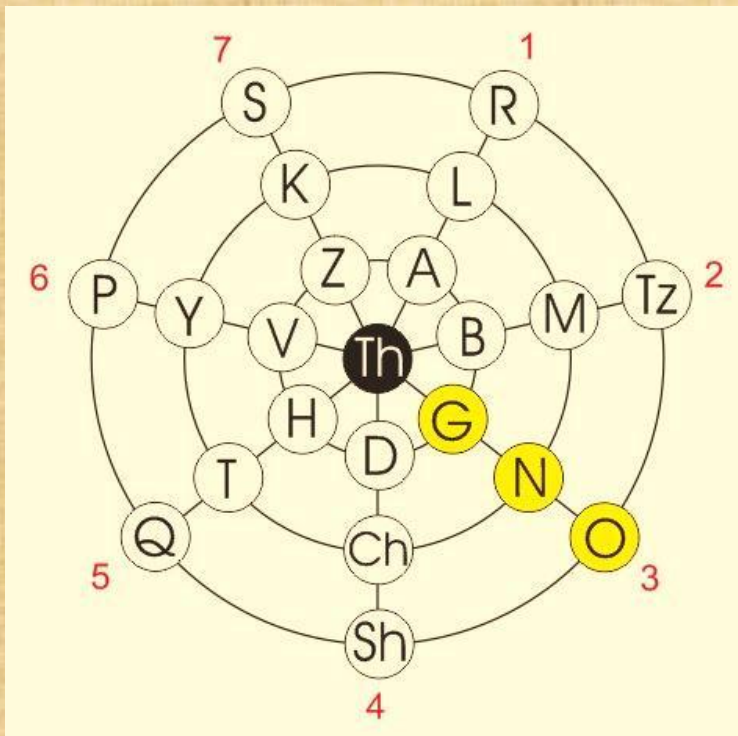


Figure 38 : ONG - English

As you can see, the Hebrew word ONG is clearly visible on the third spoke of the wheel. This is further confirmation that our wheel design and its Hebrew letter arrangement are correct.

But there's still one more step (or rather a series of steps) to perform in order to construct the larger, more complex multi-wheel mandala.

The first wheel mandala (pictured above) contains only the first twenty-one gates, or more correctly, twenty-one 'pathways'. The letter pairings are termed 'pathways' because although there are 231 gates, there are a total of 462 pathways⁷⁸ of entry through those gates. In other words, gate A-B can be passed through from the left, in which case it's experienced as the pathway A-B, or it can be passed through from the right, in which case it's experienced as the pathway B-A. This important detail is what verse 2:5 informs us when it states...

Alef with them all
and all of them with Alef,
Bet with them all
and all of them with Bet.
They repeat in a cycle
and exist in 231 Gates.

[From: Sefer Yetzirah, 2:5.]

⁷⁸ The Hebrew word 'netiv' (NThYB, נתיב, 'pathway') occurs (in its plural form) in Sefer Yetzirah 1:1. The numerical value of NThYB is 462. Verse 1:1 contains the phrase 'netivot peliot' (NThYBVTh PLYAVTh) 'mystical pathways'. This phrase read in reverse contains ALP BYTh (A-B)—the first two Hebrew letters spelled in full. It's a coded reference to the '231 gates' and the '462 pathways'.

Note that according to verse 2:5 the Hebrew letter pairings “exist in 231 Gates”, but are not the ‘gates’ themselves.

The first twenty-one pathways are derived from the wheel mandala by combining the central letter (Tav, ת) with each of the surrounding letters starting from the inner rim (or ‘first ring’) and the first spoke. The cycle ends when the seventh spoke on the outer rim (or ‘third ring’) is reached. This sequence traces out a three-arc spiral that winds around the mandala from the inner ring to the outer ring.

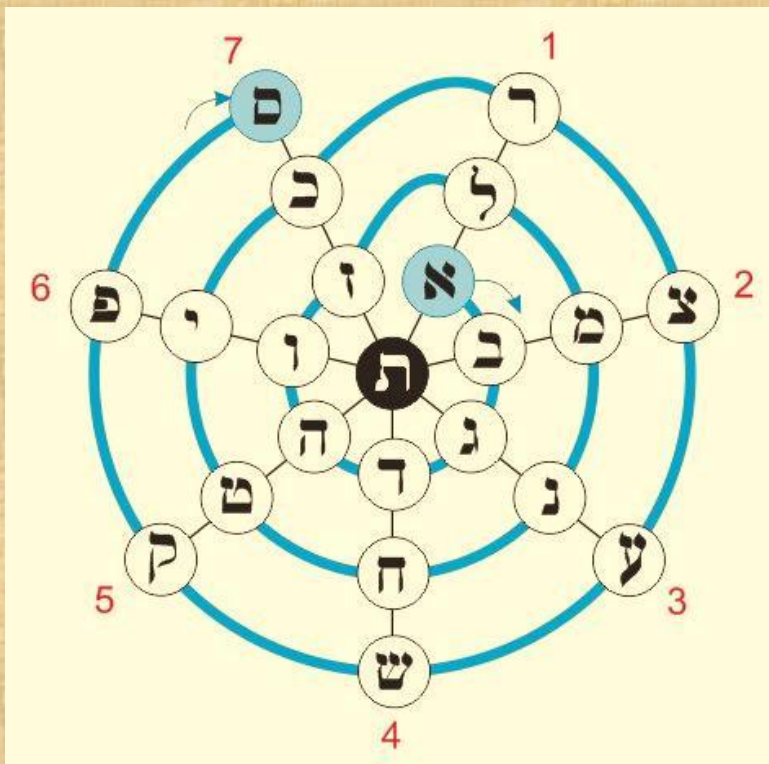


Figure 39 : The First Wheel Pathway Sequence

The first pathway of the wheel is Th-A (Tav-Alef, א-ת). This pathway initiates the first arc of the spiral. The second pathway is Th-B (Tav-Bet, ב-ת) which is followed by Th-G (Tav-Gimel, ג-ת), etc. The seven spokes are cycled through in their natural order, one to seven (around the inner rim). The first arc of the spiral ends at the seventh spoke with the pathway Th-Z (Tav-Zayn, ז-ת).

The second arc of the spiral begins on the middle rim and the first spoke. It commences with the pathway Th-L (Tav-Lamed, ל-ת). The arc follows the natural order of the spokes around the middle rim and ends with the pathway Th-K (Tav-Kaf, כ-ת).

The third arc of the spiral follows the same course, beginning with the pathway Th-R (Tav-Raysh, ר-ת) on the first spoke and outer rim, and ending with Th-S (Tav-Sameck, ס-ת) on the seventh spoke and outer rim.

This sequence of Hebrew letter pathways may appear strange because it doesn't follow the normal alphabetical order. However, my own (and other's) experience examining energy cycles produced by this pathway sequence (since 2002) has shown it to accurately symbolically resonate with significant events and developments in people's lives.

In order to determine the next array of twenty-one pathways we must shift the Hebrew letters one place backwards on the wheel mandala. This produces a second wheel with a different letter configuration.

The resulting Hebrew letter arrangement is configured according to the original 'magic circle' template except that the letters have taken one step back from their original placements. So Alef (א) steps backwards into the original position of Tav (ת), and Tav steps back into

the original position of Shin (ש), etc. All the rest of the twenty-two wheel mandalas are constructed using this 'one step back' sequence.

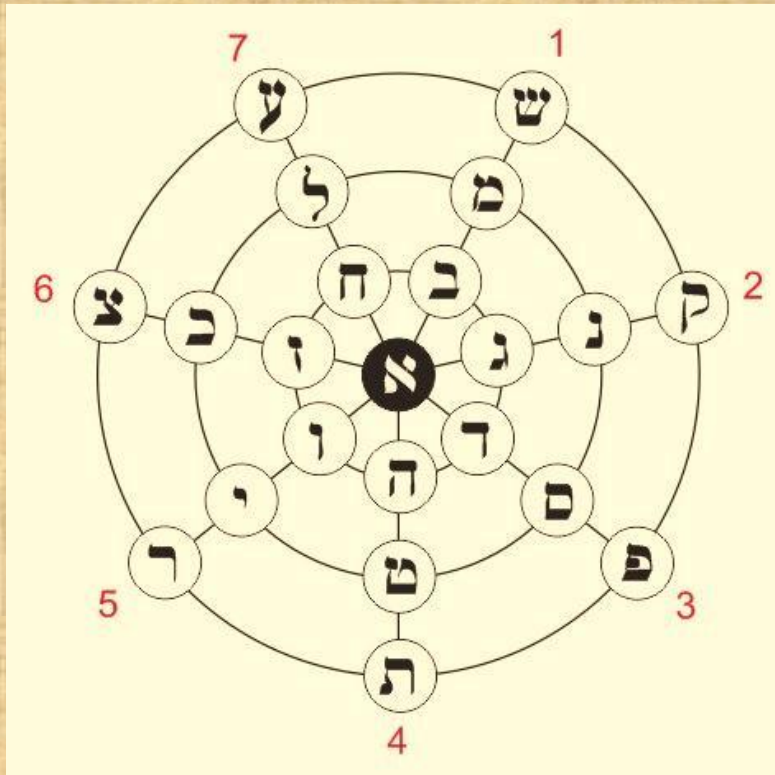


Figure 40 : The Second Wheel

The next verse of the Sefer Yetzirah, verse 2:6, provides us with another word-key that not only reconfirms our wheel design, but also verifies our revolving Hebrew letter arrangement. The word-key is 'air' (AVYR).

He formed substance out of chaos
and made non-existence into existence.
He carved great pillars from air [AVYR, אויר]
that cannot be grasped.

[From: Sefer Yetzirah, 2:5.]

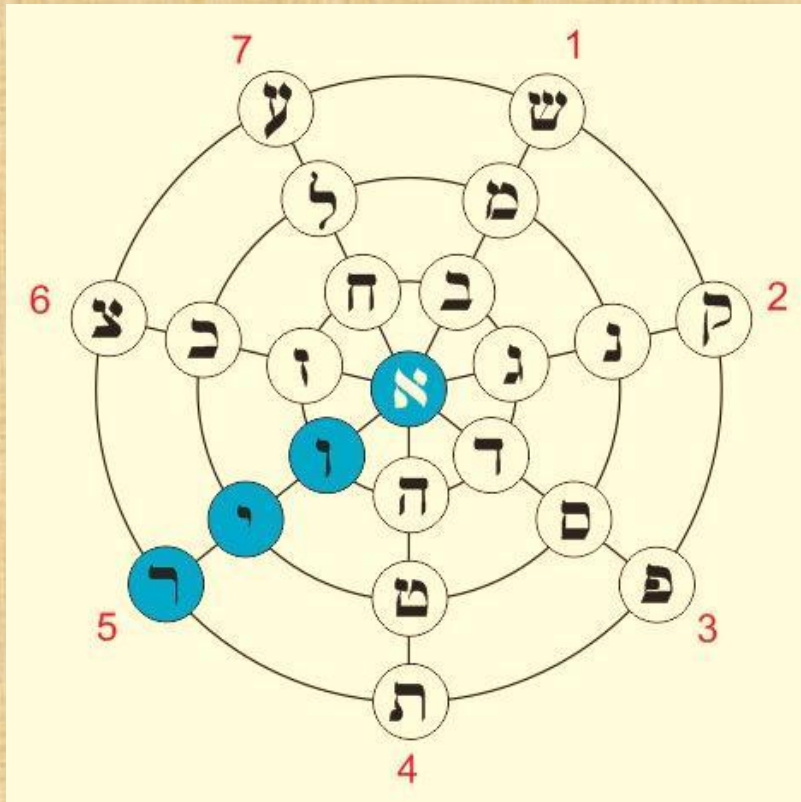


Figure 41 : "Air that cannot be grasped"

The Hebrew word AVYR ('air', אוויר) is plainly visible on the fifth spoke of the second wheel mandala (pictured above).

The twenty-one pathways of the second wheel unfold according to the same rim and spoke sequence as the pathways of the first wheel. And this general rule applies also to the pathways of all the remaining wheels.

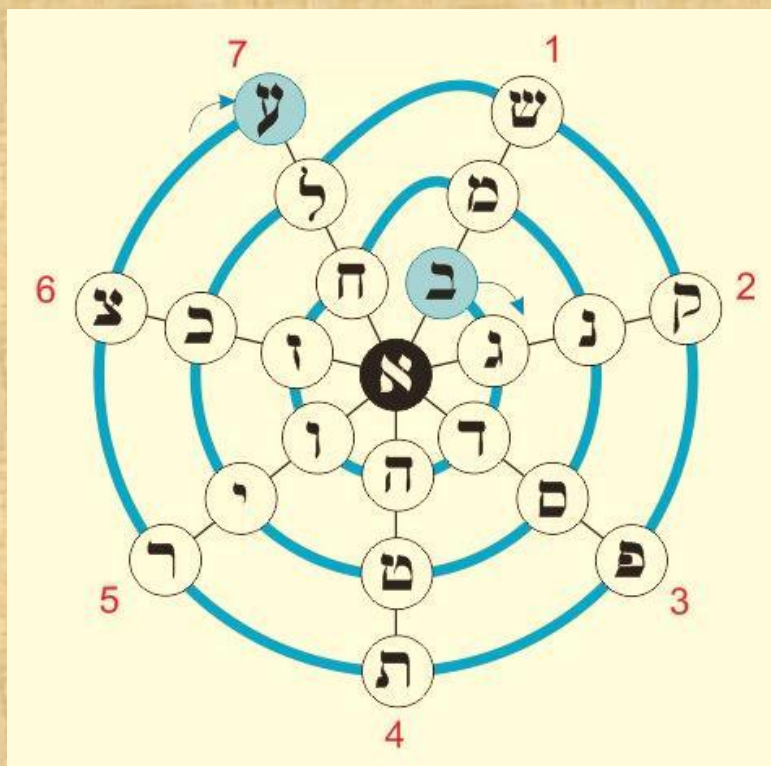


Figure 42 : The Second Wheel Pathway Sequence

The first pathway of the second wheel is A-B (Alef-Bayt, א-ב)⁷⁹ and the final pathway is A-O (Alef-Ayin, א-ע). The pathway spiral always begins on the inner rim first spoke and always ends on the outer rim seventh spoke.

The final wheel in the series is the twenty-second wheel. Its twenty-one pathways complete the 462 pathways of the full Hebrew letter cycle of the Sefer Yetzirah.

$$22 \text{ wheels} \times 21 \text{ pathways} = 462 \text{ pathways}$$

⁷⁹ Note that this letter pairing is the 22nd in the entire unfolding sequence of pathways. Mysteriously, it appears to allude to the twenty-two letters of the Hebrew Alef-bet.

Verse 2:4 mentions the rotation of the GLGL wheel...

The twenty-two letters are the foundation.

They are fixed on a wheel [GLGL, גלגל]

with 231 [RL"A, רל"א] Gates.

The wheel rotates back and forth...

As demonstrated above, within the GLGL wheel there is a simultaneous double rotation of the Hebrew letters.

The phrase "the wheel rotates back and forth" can be understood to mean that the Hebrew letter pathway spiral rotates forward within each wheel, while (at the same time) the Hebrew letters rotate backwards as each wheel is formed within the GLGL multi-wheel mandala.



The LB Wheel

The final (i.e. 22nd) wheel plays a special role in the metaphysical scheme because it's placed at the centre of the larger multi-wheel mandala. This wheel is like a 'master key' because it contains the design for the layout of all the other wheels within the multi-wheel configuration. For this reason I call it the 'key wheel', or 'key mandala'.⁸⁰ Like the nucleus of a cell the 'key mandala' contains the complete 'DNA' blueprint of the larger Wheel.

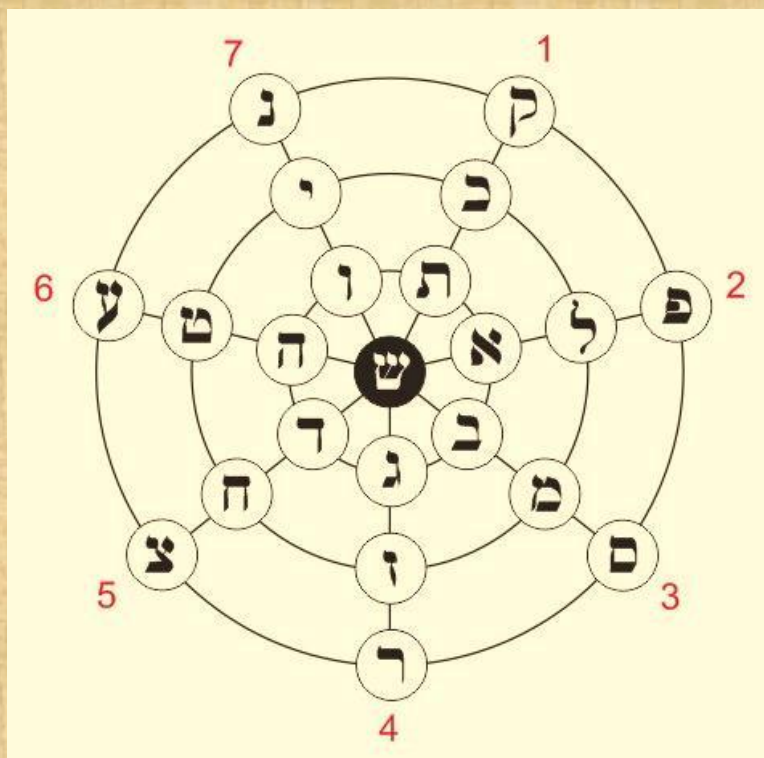


Figure 43 : The Key Mandala

⁸⁰ I also refer to it as the LB (לב) Wheel for reasons explained below.

The twenty-one Hebrew letters contained within the main body of the 'key wheel' precisely mirror the central letters of the twenty-one surrounding wheels. In other words, the key wheel maps out how all the other wheels are organized within the multi-wheel mandala. It does so by arranging all the centre letters of the other wheels according to its own Hebrew letter configuration.

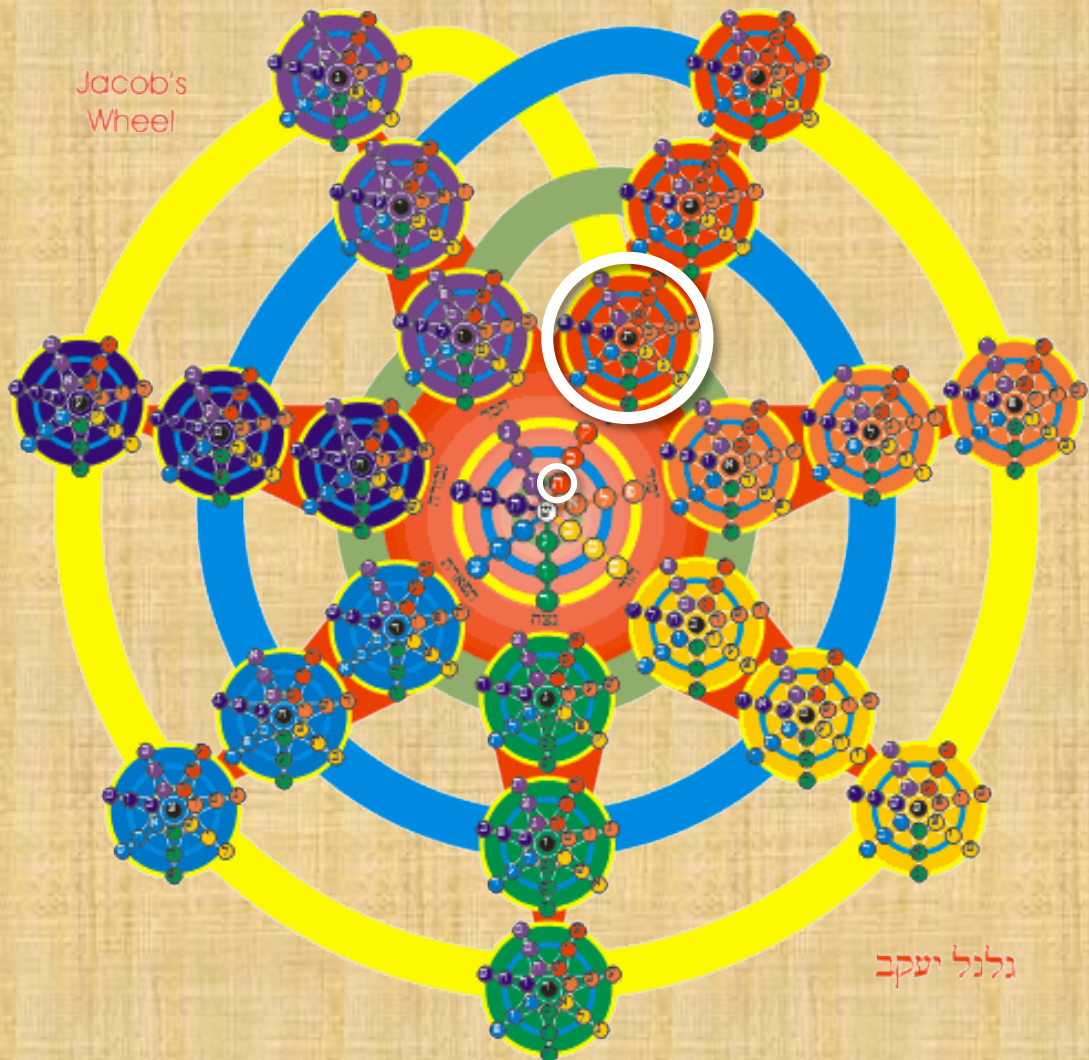


Figure 44 : The GLGL Wheel - Tav (ת)

So, for example, the first wheel has Tav (ת) as its central glyph. The Tav wheel is located on the inner rim and first spoke of the larger multi-wheel mandala—the same relative position of Tav in the body of the key wheel. (See the white highlights in the figure above.)

The twenty-one pathways of the key mandala instil their influence invisibly into the surrounding wheels of the multi-wheel mandala. In fact, the key mandala controls and governs from its central position the entire scope of the multi-wheel.

Here's another example: The second wheel of the GLGL multi-wheel mandala has Alef (א) as its central Hebrew letter. (See below right.)

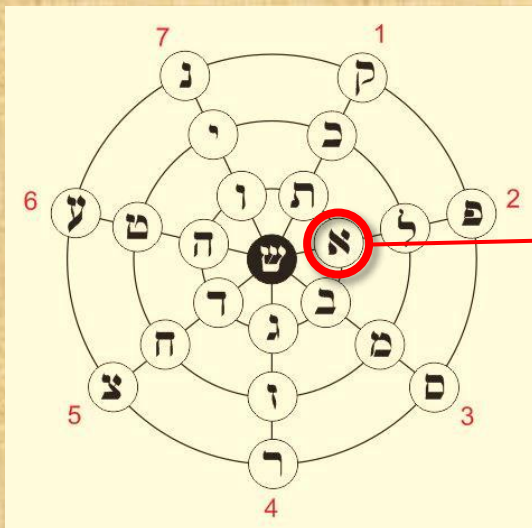


Figure 45 : The Projection of Alef

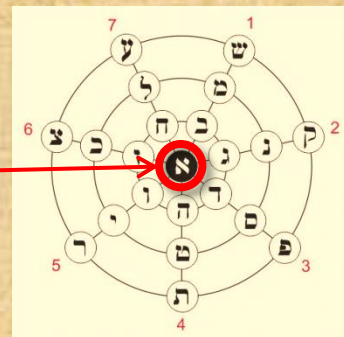


Figure 46 : The Implanted Alef

The 'seed' of Alef is projected from the key wheel (above left) and is implanted on the inner rim and second spoke of the multi-wheel mandala. The Hebrew letter spiral then unfolds and forms a wheel around the Alef seed.

The purpose of the spiral within the second wheel is to nurture the Alef seed and bring it into manifestation (i.e. from the World of Yetzirah/Formation into the World of Assiah/Making).

Similarly, the function of the spiral pathway sequences as they occur within all the lesser wheels of the multi-wheel mandala is to bring their central Hebrew letter archetypes into 'physical' manifestation.

And consequently, the function of the entire multi-wheel scheme is ultimately to bring the central Hebrew letter of the central 'key wheel' into manifestation—i.e. the letter Shin (ש).

Of great significance is the fact that the key wheel (and therefore the whole multi-wheel complex) has the Hebrew letter Shin (ש) at its centre.

He formed substance from
chaos, and he made it with
fire [ASh, שח] and it exists,
and he hewed out great columns
from intangible air...

[From: Sefer Yesira, § 20] ⁸¹

⁸¹ Sefer Yesira. A. Peter Hayman. Mohr Siebeck. 2004. Pg. 104.

The above extract is from A. Peter Hayman's translation of § 20 (referenced as verse 2:6 in Kaplan) of the Long Recension of the Sefer Yetzirah. Note that it states: "he made it with fire".

In fact, not only does the key wheel mandala have Shin (symbolizing 'divine Fire') at its centre, but it also has the two letters that compose the Hebrew word for 'fire' (i.e. ASh, אש) spelled out in full on its 2nd and 7th spokes.

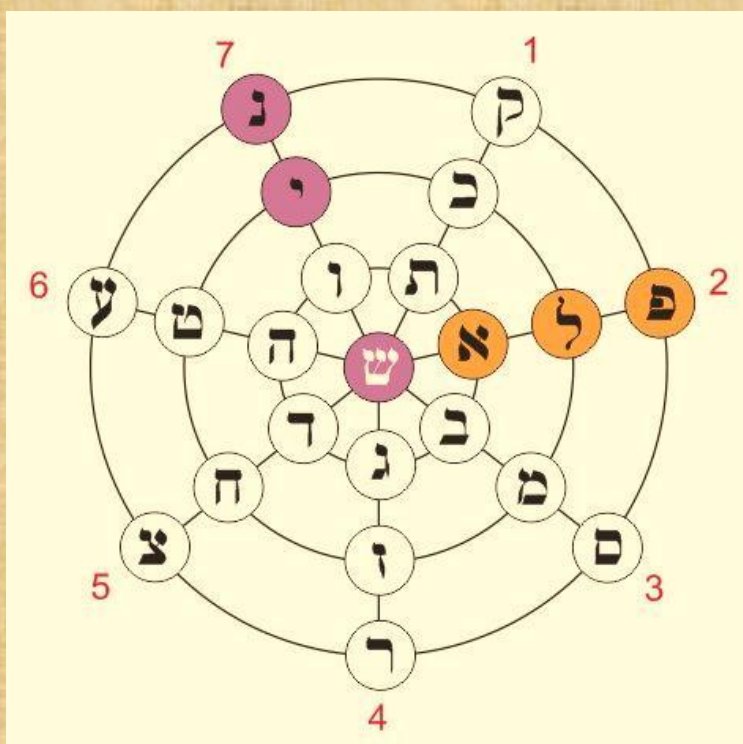


Figure 47 : Key Wheel - Alef Shin

The second spoke spells the word ALPh (אלף, Alef, A, א) and the seventh spoke spells ShYN (שין, Shin, Sh, ש). The seventh spoke includes Vav (ו) on the inner rim, but this can be ignored. These letter sequences are beyond coincidence (in my opinion).

Shin represents divine Fire and characterizes the sefirah Binah in the metaphysical scheme of the Sefer Yetzirah. So the key wheel can be imagined as being analogous to Binah on the Tree of Life. The seven spokes of the multi-wheel can then be thought of as the seven emanations of Binah—i.e. symbolizing the seven lower sefirot of the Tree of Life.



The TLY Spiral

The meaning of the Hebrew word TLY (תלי) in the Sefer Yetzirah is much debated. Some commentators see it as an allusion to the cosmic coiled serpent—i.e. the constellation Draco that's located near the celestial North Pole. But I believe it represents the coiled spiral-cycle that winds its way around the multi-wheel mandala and maps the Hebrew two-letter gates and pathways.

In my experience the TLY spiral can be understood as representing the 'path of the serpent' within our Earth sphere because it appears to express the flow of 'kundalini fire' that moves through the life of every human-being—promoting the evolution of body, mind, and soul.

The Hebrew word TLY means 'to hang, or suspend', but it also implies something that's 'curved', like a hanging 'curl of hair' (TLTL, תלתל). And hence its translation as 'hook' in the Sefer Yetzirah.

The twenty-two letters are
their foundation. It is fixed
on the Hook [TLY, תלי], on a wheel
with two hundred and [thirty]-one gates.

[From: Sefer Yesira, § 18.]⁸²

⁸² Sefer Yesira. A. Peter Hayman. Mohr Siebeck. 2004. Pg. 98.

My interpretation of the meaning of TLY ('hook') in the above extract is 'a spiral' (which, of course, is naturally curved).

*"The twenty-two letters are
their foundation. It is fixed
on a spiral [TLY, תלי]
on a wheel [GLGL, גלגל]..."*

TLY is one of a group of three words that are always mentioned together in the Sefer Yetzirah—TLY, GLGL, and LB. These three are usually translated as 'hook', 'wheel', and 'heart' respectively, but I believe a more meaningful translation is:

TLY (תלי) : 'spiral',
GLGL (גלגל) : 'circle' (or 'wheel'),
LB (לב) : 'centre' ('innermost part').

In other words, they're all technical terms that refer to components of the multi-wheel mandala.⁸³ GLGL refers to the wheel itself. TLY refers to the spiral pathway within the wheel. LB refers to the key wheel at the centre (or 'heart') of the multi-wheel mandala.

The numerical value of TLY is significant...

TLY (תלי) = 440

⁸³ Because the Sefer Yetzirah is multi-layered these words also have other meanings in other contexts within the book.

The Book of Ezekiel

The Sefer Yetzirah contains instructions for building a complex mandala the appearance of which can be described as 'wheels within a wheel', which brings to mind the vision of Ezekiel...

Now as I looked at the living creatures, I saw a wheel upon the earth beside the living creatures, one for each of the four of them.

As for the appearance of the wheels and their construction: their appearance was like the gleaming of a chrysolite; and the four had the same likeness, their construction being as it were a wheel within a wheel.

When they went, they went in any of their four directions without turning as they went.

The four wheels had rims and they had spokes; and their rims were full of eyes round about.

And when the living creatures went, the wheels went beside them; and when the living creatures rose from the earth, the wheels rose.

Wherever the spirit would go, they went, and the wheels rose along with them; for the spirit of the living creatures was in the wheels.

[Ezekiel, 1:15-20. The *Revised Standard Version* of the Bible.]

Ezekiel's vision is highly suggestive of the Sefer Yetzirah's wheel design, and it may be that the prophet saw an image reflected from the same esoteric source that inspired the Sefer Yetzirah.

Ezekiel describes four 'living creatures' accompanied by four wheels. The four wheels symbolize cycles of energy that flow through the four kabbalistic Worlds—Emanation, Creation, Formation, and Making.

The Sefer Yetzirah's wheel (also called Jacob's Wheel) belongs to the third kabbalistic world—the World of Yetzirah—the 'psycho-spiritual' 'World of Formation'. It maps out a process that involves the implantation of twenty-one seed-forms from the World of Formation into the lower 'physical' World of Making (Assiah). And it describes how, through a complex spiral-cycle, those seed-forms are brought into manifestation within the World of Assiah.

The four wheels had rims and they had spokes; and their rims were full of eyes round about.

The 'eyes' (עֵינִים, OYNIM) of Ezekiel's wheels are possibly an oblique reference to the 462 Hebrew letters that are arranged upon the three 'rims' (or 'rings') of the GLGL Wheel mandala.

Wherever the spirit would go, they went, and the wheels rose along with them; for the spirit of the living creatures was in the wheels.

The 'spirit of the living creatures' possibly refers to the 'key wheel' (or 'hub') that's nested at the centre of the GLGL Wheel. It instils its 'spirit'

into the twenty-one surrounding wheels by providing the Hebrew letters that are fixed at the centre of each wheel.

Some Jacob's Wheel Links

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[Basic Introduction](#)

[The 462 Gates](#)

[Jacob's Wheel Posters & Wall-charts](#)

[Jacob's Wheel Cycle Calculator Software](#)

