

HASHEM IS ONE

Part 2

The Letters of Creation

A Translation and adaptation
into English of the wondrous book

Ginat Egoz

Of

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Yosef Gikatilla, Peace be upon him

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Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity of *HaShem*, blessed is He, this book necessarily and unavoidably makes copious use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.² It is perhaps for this very reason that this holy book has been kept hidden within the purview of only the righteous few who walked before *HaShem*, for almost eight-hundred years.

However, now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to publicize it,³ “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, as will be explained at length in the book itself, the ineffable name of *HaShem* is not to be pronounced whatsoever. This is as stated by the Prophet Amos,⁴ “Then he shall say: ‘Silence, for we must not make (oral) mention of the

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

name of *Hashem!*” Rather, one must toil only to **know** *HaShem* and thereby know His name, as stated,⁵ “For he has loved Me, therefore I shall deliver him; I will set him on high, because he knows My Name.” The verse specifies, “because he **knows** My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warns us that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁶ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on *HaShem* and His holy names, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom. If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can either be enjoyed by someone who will appreciate its value, or if it is tattered from much use, will be respectfully disposed of according to the manner prescribed by Torah law.

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*. This is as stated,⁷ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

⁵ Psalms 91:14

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

It is our sincere hope and prayer that our humble offering will find favor before *HaShem* and that the revelation of this book and its redemption from concealment will be the final act that ushers in the true and complete redemption. May we fully realize the time,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages⁹ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

21 Tishrei, Hoshana Rabba, 5781

The Translators

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

⁹ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

The Gate of The Twenty-Two Letters

My God, teach me the secret of Your Name. Stand me on my foundation and cause my mind to always delve into Your secret, until my weary soul finds rest. Cause my legs to stand on the direct path. Strengthen my hands to hold fast to Your commandments. Set my ears to learn the secret of how the many are founded on Your Singularity, so that through me, the brave shall receive their sustenance. Then You will desire and I will awaken the glory of my soul. Teach me Your Name, that I may know to sanctify it and I will sanctify You with all my being.

*In You¹⁰ who formed me I trust and to Your Name I bow
You are my security; I will forever attest to You.
In You-ב"ך the twenty-two letters are established,
intellect and star, substance, and composite,
and all my contemplations are in You-ב"ך-22.¹¹*

*"In You HaShem-יהו"ה I have taken refuge, let me never be
ashamed. By Your righteousness, rescue me."¹²*

¹⁰ The word "In You-Becha-ב"ך" has the value of 22, and hints at the twenty-two primal letters of the Holy Language, through which the world was created, all of which total ב"ך-22 – in You.

¹¹ Psalms 87:7

¹² Psalms 31:2

May God be gracious to you, my son,¹³ and may He shine His countenance upon you.¹⁴ May He enlighten you with wisdom and ordered intellect and may you behold the composition of hidden matters to the degree that your eyes perceive the revealed. Look into the depths of the revealed and He will open your eyes to see and behold with the eye of the intellect, so that you may gaze at the graciousness of *HaShem*-יהוה and visit His Sanctuary.¹⁵ My prayer is to ל"א-*E"l*,¹⁶ the God of all spirits,¹⁷ and my desire is that He guide me in the path of His commandments, so that He may make His Might known to the children of men,¹⁸ that they may know the judgments of God and His teachings.

My dear brother, may *HaShem* keep and protect you, know that in this volume, it is our intention to explain the meaning of the twenty-two foundational letters of the *Aleph-Beith*. We will explain their order and all their parameters with the hope that those who hear the voice of the first letter may come to understand the voice of the last letter.

Now, in the first volume, we already explained the meaning of various names of *HaShem*, blessed is He.

¹³ Genesis 43:29

¹⁴ Numbers 6:25

¹⁵ Psalms 27:4

¹⁶ The key to understanding this book is to study it in order. As explained in volume one, the Intrinsic Name *HaShem*-יהוה has the numerical value of 26, has four letters and is one word, $26+4+1=31$, which is the numerical value of the title ל"א-*E"l*. To fully understand this, it is imperative that you study volume one first before advancing to volume two.

¹⁷ Numbers 16:22

¹⁸ Psalms 145:12

Moreover, we explained at great length that His Singular Name, *HaShem*-יהו"ה, is unique to Him alone and that it is the only name that indicates and attests to His Singular Intrinsic Being, as He is, in and of Himself, one and alone. Only this name is called His singular, ineffable, essential name, whereas all His other names are nothing more than titles that relate to His actions, according to which they are derived.

For, in truth, only His Singular Name *HaShem*-יהו"ה testifies to the true reality of His Intrinsic Being, because it is the singular, essential name that is preexistent, just as He is preexistent. In contrast, all His other names are only titles that cannot testify to His Intrinsic Being, as He is, since they all are novel and were only introduced into being with His act of creating the world.

Nevertheless, His titles shed light on the ways of the Godly creative wisdom, the mysteries of creation and the inner wisdom therein. Thus, everything you have learned in the first volume, which dealt with His singular name and titles, will shed light and attest to the matter of the twenty-two letters, the novelty of all compositions, and demonstrate how everything is brought forth from the true reality of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He. With this in mind, we will now begin explaining each matter with explanations that are unique and appropriate to it, with the help of *HaShem*.

How all beings in existence are utterly dependent upon the Name *HaShem*-יהו"ה:

We already have explained that His Singular Intrinsic Being necessarily precedes all other beings. That is, He is preexistent, whereas all other beings are newly created. In addition, we have already explained, in a general manner, that the act of creating the natural order-*HaTeva*-הטבע-86 was brought about with the name *Elo"him*-אלהי"ם-86, as evidenced by the use of this title-*Kinuy*-כנוי"-86 throughout the act of creation. Thus, we explained the thirty-two times that the title *Elo"him*-אלהי"ם is mentioned in the account of creation (*Ma'aseh Bereishith*), regarding the verse,¹⁹ "It is the glory (*Kvod*-כבוד-32) of *Elo"him*-אלהי"ם to conceal a thing."

Similarly, we explained that the name *Ya"eh*-יה"ה is the final form of the utilized names of "Being-*Hawayah*-הו"ה," and that it is the first of the names of actualization. In other words, the name *Ya"eh*-יה"ה indicates that it is the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, who causes the existence of all beings other than Himself, blessed is He and blessed is His Name.

Thus, with all the above in mind, we must now awaken to the manner in which all beings are dependent on the name *HaShem*-יהו"ה for their very existence. That is, the existence of all actions (*Pe'uloth*) and motions (*Tnu'oth*) come about from the true reality of the Singular Name of His Intrinsic Being,

¹⁹ Proverbs 25:2

HaShem-יהו"ה, and they all are utterly and completely dependent upon Him.

Know then, that the totality of the world consists of ten levels. These ten levels are foundational to the entire edifice of existence and from these ten and on, it is like a cycle that revolves to the beginning and repeats itself. In truth, the totality of all beings is included in these ten levels, which come from the power of His Singular Intrinsic Being, blessed is He. That is, they all are dependent upon the foundation of His Primary Being, as follows:

יהו"ה יהו"ו י"ה י

Observe that the final letter of the utilized forms of the name *HaShem*-יהו"ה is the letter *Yod*-י, which has the value of ten. This letter *Yod*-י includes all ten components of existence.

To clarify, the preexistent name of *HaShem*-יהו"ה precedes all beings and brings about the existence of the name *Ye"ho*-יהו"ו and the name *Ya"h*-יה"י from the true reality of His Intrinsic Being, as explained in volume one. The *Yod*-י follows these names and includes in it the ten components of which the world is composed.

Now, these ten components are juxtaposed to and follow the name *Ya"h*-יה"י. For in truth, as is readily observable from the above depiction, the ten components that comprise the totality of the act of creation are dependent upon the name *Ya"h*-יה"י which, as explained in volume one, is included in the name *Elo"him*-אלהי"ם. Therefore, contemplate the fact that the

ten components of the world come into being from His names of “Being,” and follow in succession from the name *Ya”h*-יה”ה. That is, they are included in the very first utterance of creation, which is, “Let there be light-*Yehiy Or*-יה”י אור,” as we see that the word *Yehiy*-יה”י-“Let there be,” is comprised of *Ya”h*-יה”ה followed by the ten components of existence, as they are included in the letter *Yod*-י (ten). Together, these are the last two utilized forms of His names of “Being,” as follows:

יה”ה יה”י יה”ה י

That is, know that it is not arbitrary that there are ten utterances of creation, ten commandments and ten intangible²⁰ *Sefiroth* that include the four foundational elements and the six directions of space, including all other fundamental units of ten. Know then, that they all are drawn into existence from the letter *Yod*-י (ten) which is the final letter of His names of “Being,” that are drawn from the true reality of His Singular Intrinsic Being. For, as we see, the last of the utilized forms of His names of “Being” is the letter *Yod*-י (ten). Similarly, note that His names of “Being” consist of a total of ten letters and that the final letter *Yod*-י (ten) attests to them all, as follows:

²⁰ Sefer Yetzirah 1:2 – “*Eser Sefirot Blimah*-Ten Intangible Sefirot”

יהו"ה

יה"ו

יה"י

י

Count the letters and discover that they total ten and that the final letter *Yod*-י (ten) attests to them all.

With this in mind, contemplate what was said above, that the world is composed of ten components, which clearly indicates that they all come from the truth of His Intrinsic Being, blessed is He. That is, there is absolutely nothing that precedes His Being, for He is preexistent and causes everything in existence to be.

Thus, it is understood why the world was created through ten utterances.²¹ In other words, they inform us that the ten utterances themselves, including all of existence, have no intrinsic existence, in and of themselves, whatsoever, and that their existence, of necessity, is preceded by the Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His name. This is because the ten creative utterances are bound to the final letter of the utilized forms of *HaShem*'s names of "Being," which is the letter *Yod*-י (ten) that follows the name *Ya"h*-יה"י.

²¹ Mishnah Avot 5:1

This is equally true of the ten intangible *Sefiroth*, which include the four foundational elements and the six directions of space. They too are ten in number, to inform us that the four foundational elements, of which everything is composed, and the six directions of space, within which all beings exist, are utterly and completely dependent upon the preexistence of His Intrinsic Being, blessed is He and blessed is His name.

Likewise, there are ten commandments that were brought forth from the true reality of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, as He informed us in the first of the ten commandments, when He stated,²² "I am *HaShem*-יהו"ה your God." The same principle applies to all other units of ten.

Therefore, always know and remember these matters; that there are ten components to the world and that they are drawn forth from the reality of the intrinsic name of His Intrinsic Being – יהו"ה. For, as we see, the letter *Yod*-י (ten) is the final letter drawn forth from the truth of His Singular Name *HaShem*-יהו"ה in its utilized forms of expression, as presented above. Thus, all beings are utterly dependent upon this letter *Yod*-י (ten), because their very existence is derived from this final form of His names of "Being," within which they are embedded.

It therefore is clear that the reality of His Intrinsic Being gives existence to all subsequent beings and that were it not for Him, they could not be. For, as can be readily seen, the ten utterances of creation are dependent upon the name *Elo"him*-

²² Exodus 20:2 – "אנכי יהו"ה אלהי"ך"

אלהי"ם, which itself is dependent upon the name *Ya"ה-י*, and the name *Ya"ה-י* is followed by the solitary letter *Yod-י* (ten), as explained in volume one regarding the word “*Yehi-י-י-י-let there be*”, which initiated the act of creation.

Know then, that all foundational levels consist of ten and that after ten, the cycle revolves to the beginning, at which point, constructs begin to appear. To elucidate, let us examine the first ten letters of the *Aleph-Beith*. The first ten letters are single digits, as follows:

10²³-י 9-ט 8-ח 7-ז 6-ו 5-ה 4-ד 3-ג 2-ב 1-א

In contrast, from ten up, the cycle returns to the beginning, thus forming constructs of multiple letters and digits. For, even the solitary letter *Chaf-כ* (twenty) is actually a construct, since it is impossible to arrive at *Chaf-כ* (twenty) without constructs of multiple letters and digits, as follows:

19-ט"י 18-ח"י 17-ז"י 16-ו"י 15-ה"י 14-ד"י 13-ג"י 12-ב"י 11-א"י
twenty-כ

²³ In truth, there is no zero, because zero means nothing, in other words, it does not exist. When we say that there are zero Dodos in the world, we mean that they are an extinct species that does not exist. Therefore, zero does not count as a true number. Arab civilization is accredited with bringing zero to the world, but in fact, only brought it to the west after learning zero from India. That is, they did indeed contribute zero to the world, but did not invent it. Because zero has no value and does not count for anything, it is not a true number and Torah mathematics has no zero. Thus, all ten of the first letters of the *Aleph-Beith* are single digits, including the letter *Yod-י*-ten.

The same principle holds true of all subsequent letters and numbers. However, we find solitary letters at the beginning of progressive units of ten, as follows:

- Twenty-כ
- Thirty-ל
- Forty-מ
- Fifty-נ
- Sixty-ס
- Seventy-ע
- Eighty-פ
- Ninety-צ
- Hundred-ק

The reason for this is because they too are units of ten, following the first unit of ten-*Yod*-י and following the foundational numerals, which are ten. In other words, the unit of one hundred-*Kof*-ק is ten times ten, the unit of a thousand-*Eleph*-אלף is ten times one-hundred, followed by a myriad, which is ten times one-thousand and so on. We therefore see that the order of gradation is in units of ten. This is to inform us that the components of novel existence and of all created beings, are founded on the letter *Yod*-י (ten), and no more.

Therefore, note that the units of ones, tens, hundreds, thousands, and myriads are all founded upon the letters *Aleph*-

א-1, *Beith*-ב-2, *Gimel*-ג-3 and *Daleth*-ד-4, which equal *Yod*-י (ten).²⁴ Thus, all compositions return to their foundation, which is the letter *Yod*-י (ten) or the units of single digits that total ten (א"ב ג"ד), upon which they all are founded. Thus, the units of tens, hundreds, thousands, and myriads, always revolve back in cycles of ten-*Yod*-י, which are units of ten ones, all of which are reflected in the letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3 and *Daleth*-ד-4 which total ten-*Yod*-י.

Contemplate this wondrous matter; that all the components of the world are composed of units of ten and no more. That is, if there are tens, they always cycle in units of ten and all are dependent on the letter *Yod*-י (ten), which is the tenth letter of *HaShem*'s names of Being, יהו"ה יהו"י יה"ה י. This being the case, all of existence revolves around ten components which come forth from the truth of His Name, *HaShem*-יהו"ה, the name of His Singular Preexistent Intrinsic Being, and He is the source of their existence.

Now, based on this foundation of ten, know and awaken to the fact that ten plagues afflicted the Egyptians at the time leading to the exodus from Egypt. This came about because of Pharaoh, who said,²⁵ “I do not know *HaShem*-יהו"ה.” Therefore, the plagues were brought into being from the truth of *HaShem*-יהו"ה, thus totaling ten, for they were bound to the tenth letter of His names of Being-יהו"ה יהו"י יה"ה י. It should be noted that whenever we make mention of, “The Tenth,” we always are referring to the letter *Yod*-י (ten), which is the final

²⁴ 1+2+3+4=10

²⁵ Exodus 5:2 – “וַיֹּאמֶר פַּרְעֹה מִי יְהוָה וְכוּ' לֹא יָדַעְתִּי אֶת יְהוָה”

letter of the ten letters of *HaShem*'s names of "Being", as presented above. Therefore, wherever mention is made of "The Tenth" contemplate and understand that this is what is meant.

With this in mind, contemplate the fact that Egypt was specifically smitten with ten plagues because they denied the existence of *HaShem*-יהו"ה, blessed is He. Therefore, *HaShem* drew forth ten plagues from His Name of Being, to demonstrate the truth of "The Tenth" upon which they all depend. In other words, the Holy One, blessed is He, brought ten plagues upon the Egyptians utilizing His Name *HaShem*-יהו"ה, which is the first utilized form of His Name, and the final form, which is Being-*Hawayah*-הו"י, as stated,²⁶ "Behold, the hand of *HaShem*-יהו"ה will be-*Hoyah*-הו"י upon your cattle that are in the fields." This accords with the statement in volume one that these two names are the first and last permutations of His Intrinsic Name of Being, as follows:

יהה"ו	יוה"ה	<u>יהו"ה</u>
הו"ה	הה"ו	הוה"ו
והה"ו	ויה"ה	והה"ו
<u>הו"י</u>	ההו"י	היה"ו

²⁶ Exodus 9:3 – "הנה יד יהו"ה הו"י במקנך אשר בשדה וגו'"

Contemplate the wondrous depiction above and note that according to the proper and logical order presented here, the name *HaShem*-יהו"ה is the first utilized form of His Singular Name and the name *Hawayah*-הו"ה-Being is its final permutation. Let it not enter your mind that there is an alternate order because, of necessity, the name *HaShem*-יהו"ה must be first and the name *Hawayah*-הו"ה must be last. This is absolutely imperative according to the wisdom of permutation, as will be discussed later in greater detail. Therefore, contemplate the above verse relating to the ten plagues, "Behold, the hand of *HaShem*-יהו"ה will be-*Hoyah*-הו"ה upon your cattle that are in the fields." This verse uses the first permutation of the name *HaShem*-יהו"ה and the final permutation, *Hoyah*-הו"ה. This informs us that the ten plagues were brought upon the Egyptians from the truth and power of His Name *HaShem*-יהו"ה.

For when *HaShem* desired to reveal the name of His kingship and dominion and to avenge Himself upon the Egyptians, who denied His Being, He smote them with the powers of the utilized forms of His Name *HaShem*-יהו"ה. Thus, the verse states, "Behold, the hand of *HaShem*-יהו"ה will be-*Hoyah*-הו"ה upon your cattle." In other words, since the changes to their existence is drawn from the truth of His Intrinsic Name of Being, *HaShem*-יהו"ה, He therefore smote them according to the various permutations of His Name. We are informed of this by the above verse, which utilizes the first permutation of His Intrinsic Name of Being, *HaShem*-יהו"ה, and its final permutation, *Hoyah*-הו"ה.

The Egyptians recognized this and therefore stated,²⁷ “Let us flee from the presence of Israel; for *HaShem*-יהו"ה fights for them against the Egyptians.” For indeed, it was *HaShem*-יהו"ה who fought for them, because He sought to publicize the truth of His Singular Name, *HaShem*-יהו"ה. He therefore brought ten plagues upon them from the truth of His Name of Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His name. It is for this reason that it states, “Behold, the hand of *HaShem*-יהו"ה will be-*Hoyah*-הו"ה upon your cattle.” In other words, the plagues were literally brought into being-*Hawayah*-הו"ה from the name *HaShem*-יהו"ה.

In addition to this, contemplate the fact that the final permutation of the utilized forms is the name *Hawayah*-Being-הו"ה. This is because the name *HaShem*-יהו"ה is publicized through what He brings into being-*Hawayah*-הו"ה. The verse therefore utilizes the first name, which is His Singular Name *HaShem*-יהו"ה, that He desired to publicize, and the final permutation is the actualization of the public revelation of His Being-*Hawayah*-הו"ה in all manner of open revelation, in actuality. He therefore utilized the first form of what He wished to publicize, *HaShem*-יהו"ה, and the final form and actualization, *Hawayah*-הו"ה-Being.

It is not in vain that we are commanded,²⁸ “So that you shall remember the day that you came out of the land of Egypt all the days of your life.” Contemplate this matter, along with the fact that the exodus from Egypt is recalled in every

²⁷ Exodus 14:25 – “ויאמר מצרים אנוסה מפני יהו"ה נלחם להם במצרים”

²⁸ Deuteronomy 16:3 – “למען תזכור את יום צאתך מארץ מצרים כל ימי חיידך”

generation and on every holy and auspicious day. For it is at the very head of all miraculous and wondrous occurrences, through which *HaShem's* Singular Name was revealed and openly publicized in the ultimate form of public revelation. This is as explained above that it was, “The hand of *HaShem*-יהו"ה that will be-הוי"ה upon them.” For it was specifically when His Singular Name *HaShem*-יהו"ה was revealed, that a public display of wonders and miracles was brought about before the eyes of the world.

Contemplate this and understand why there were specifically ten plagues. This is because the plagues were dependent on “The Tenth” which is the letter *Yod*-י, the final letter of His names of Being, as explained before. It is also noteworthy that the name *Hawayah*-הוי"ה does not appear anywhere else in the Torah, except for this solitary verse, in which it is juxtaposed to the name *HaShem*-יהו"ה in accordance with the verse,²⁹ “I am first, and I am last.” In other words, because Pharaoh stated,³⁰ “I do not know *HaShem*-יהו"ה,” he was smitten by the Name of *HaShem*-יהו"ה to inform him that *HaShem*-יהו"ה is first, and with the name *Hawayah*-הוי"ה to inform him that *HaShem* is last, blessed is He and blessed is His Name. All this was in response to his denial of *HaShem* when he said, “I do not know *HaShem*-יהו"ה.” He therefore was informed that *Hashem* is first and *HaShem* is last, with the verse, “The hand of *HaShem* will be-*Yad HaShem Hoyah*- יד

²⁹ Isaiah 44:6 – “כה אמר יהו"ה מלך ישראל וגאלו יהו"ה צבאו"ת אני ראשון ואני אחרון”
”ומבלעדו אין אלהים”

³⁰ Exodus 5:2 – “ויאמר פרעה מי יהו"ה וכי לא ידעת את יהו"ה”

הו"ה-הו"ה," in which *HaShem*-הו"ה is first, and *Hawayah*-הו"ה is last. These hints should serve as adequate explanation of this matter for now. Let us now return to the subject at hand.

Know then, that the components of the world total ten, as stated above. The next thing to contemplate and understand, is that³¹ "The tenth is holy," for it completes all the components. That is, the individual components are incomplete without the tenth, and it is only when they arrive at the tenth that composition can begin. We shall now begin explaining the ten components with greater clarity, by explaining how the ten components are bound to the first half of *HaShem*'s singular name, which is *Ya''h*-הו"ה.

The following configuration results from the first half of *HaShem*'s singular name, which is *Ya''h*-הו"ה. This configuration reflects the base letters of composition, construct and actualization, as follows:

א ב ג ד ה ו ז ח ט

The nine letters depicted above represent the nine basic components of composition, wherein each is a distinct component unto itself. That is, they all are individual units of single digits. When each component is conjoined with another component, a construct is formed. Now, what must be noted is

³¹ Leviticus 27:32 – "העשירי יהיה קדש ליהו"ה"

that when these letters cycle,³² they all attest to the tenth, and that the total of all components in the world are indeed ten. In addition, the tenth itself attests to the tenth letter of the utilized forms of *HaShem*'s names, which is the letter *Yod*-י (ten), which follows and is juxtaposed to *Ya''h*-ה"י, as explained in volume one. Let us therefore begin explaining the manner in which these letters are constructed, conjoined and composed in the cycle, and how they all attest to the tenth-*Yod*-י and to *Ya''h*-ה"י, as follows:

א"ט ב"ח ג"ז ד"ו ה"ה

$$10\text{-י} = 9\text{-ט } 1\text{-א} = \text{ט"א}$$

$$10\text{-י} = 8\text{-ח } 2\text{-ב} = \text{ב"ח}$$

$$10\text{-י} = 7\text{-ז } 3\text{-ג} = \text{ג"ז}$$

$$10\text{-י} = 6\text{-ו } 4\text{-ד} = \text{ד"ו}$$

$$\text{ה"ה}$$

Examine the order above and discover that the cycling of the first nine letters all attest to the tenth, and that the tenth-*Yod*-י becomes conjoined to the remaining letter *Heh*-ה, thus forming the name *Ya''h*-ה"י. That is, the nine components all attest to the tenth and the concluding seal is *Ya''h*-ה"י. Moreover, in the above depiction you will find that there are a

³² That is, when the last letter cycles back to the first letter, this is known as Cycling Back (*Chazarah Chalilah*-חזרה חלילה). Thus, the last letter (*Teth*-ט) cycles back and becomes conjoined with the first letter (*Aleph*-א). The second to last (*Cheth*-ח) cycles with the second letter (*Beith*-ב) etc. This will be explained later at greater length.

total of ten letters and their concluding seal is *Ya''h-ה"י*, to which they are juxtaposed and are dependent upon. For, as we explained regarding the utilized forms of *HaShem*'s names of Being, the *Yod-י* (ten) follows *Ya''h-ה"י* as follows:

יְהוֹה יְהוּה יְהוָה י

It is thus clear that the *Yod-י* (ten) follows after *Ya''h-ה"י*. In addition, note that all this is included in the first creative utterance, “*Yehiy Or-אור יהי*—Let there be light,” that the composites all attest to the tenth-*Yod-י* and that their seal is *Ya''h-ה"י*. Through the above you may understand how the ten components of the world are brought into being from the truth of His name of Being, *Ya''h-ה"י*, and that it encompasses all the components of the world. In other words, the first half of His Singular Name *HaShem-יהוה* encompasses all the components of the world and attests to the fact that they are ten and are drawn forth from the truth of His Name *Ya''h-ה"י*, in the manner we have awakened to.

Now that we have explained the matter of the components, we must now awaken to the matter of their motion. The motion of the components is drawn from the remaining half of His Singular Name *HaShem-יהוה*, and is drawn from the true reality of His Intrinsic Being, as follows:

א"י ב"ט ג"ח ד"ז ה"ו

$$11 = 10-י 1-א = א"י$$

$$11 = 9-ט 2-ב = ב"ט$$

$$11 = 8-ח 3-ג = ג"ח$$

$$11 = 7-ז 4-ד = ד"ז$$

$$11 = 6-ו 5-ה = ה"ו$$

Contemplate the above depiction and behold that the motion of the components of existence depends on the second half of the name *HaShem-ה"ה*, and is the matter of *א"י-11*. For, as explained, the actual components of existence are ten and no more. Thus, upon arriving at *ten-Yod-י* the cycle revolves to the beginning and formulates the above composites, all of which attest to *Waw-Heh-ו"ה-11*, which is their concluding seal.

With the above in mind, it is understood that the components of existence adhere to the first half of His Name, which is *Yod-Heh-ה"י*, whereas the motion of composition adheres to the second half of His Name, which is *Waw-Heh-ו"ה*. This being the case, it is understood that the existence of the components and their motion, is drawn forth from the true reality of His Name of Intrinsic Being, *HaShem-ה"ה*, blessed is He and blessed is His Name.

This demonstrates that everything in existence is inseparable from *HaShem-ה"ה*, and that He is the Singular Preexistent Intrinsic Being who is the source and being of everything. In contrast, all the components of the world and

their motion are newly drawn into being from the true reality of His name of Intrinsic Being, *HaShem*-יהו"ה, and are therefore non-intrinsic and do not have to be. With the help of *HaShem*, we will now clarify the explanations of the components and their motion, and how they are derived from His Great and Glorious Name, so that it will be clearly understood.

The Ten Components of Existence

א"ט ב"ח ג"ז ד"ו ה"ה

Contemplate the above and observe that there are ten components and that they all follow a pattern of ten. That is א"ט is ten, ב"ח is ten, ג"ז is ten, ד"ו is ten, and their concluding signet is *Ya"h*-ה"ה. Thus, all of the components of existence adhere to the name *Ya"h*-ה"ה.

The Motion of the Components of Existence

א"י ב"ט ג"ח ד"ז ה"ו

Contemplate the above and observe that the components of existence only move when they arrive at eleven. For until ten they are only individual components of single digits. However, after ten they revolve to the beginning to form composites, thus creating motion. Thus, the numeral eleven, which is the composite א"י=ten+1, represents the beginning of

all motion. Moreover, note that this motion adheres from the beginning of the components to their end. In other words, the cycle of the ten components revolves around eleven, until their concluding seal which is יה"ו, the second half of His Singular Name, *HaShem*-יהו"ה.

All the above clearly demonstrates that the components of the world and their motion are drawn into being from the truth of *HaShem*-יהו"ה and that they all are dependent upon Him, blessed is He, for without Him they cannot be. It is He who bears them all and they are all sealed with His signet, in that He is first and He is last.³³ Moreover, the signet of all language is the term Being-*Hawayah*-הו"ה, for without the Intrinsic Being of *HaShem*-יהו"ה, nothing at all could be. Contemplate this, and understand how they all are brought into being from His Being and that all the components of existence and their motion cleave to His Being. This clearly attests to what was explained before, that Being precedes all things, for nothing can exist without Being. Thus, the fact that anything exists at all is due to the truth of His Intrinsic Being, which brings them into being.

In addition, contemplate the fact that the term for "Being" is *Hawayah*-הו"ה and how everything that exists is tied to this term. When you understand this, you will have clear testimony about the Preexistence of *HaShem*'s Being and that His name is *HaShem*-יהו"ה. Through this you will grasp that He alone is the Singular Preexistent Being and that He brings the

³³ Isaiah 44:6

world into novel existence from the truth of His Being. His Name itself attests to this, because it is His Name and His Being that causes the existence of all beings. Thus, the components of all existence depend upon the first half of His Name of “Being,” ה"י, and their motion is dependent upon the second half of His Name, ה"ו. Moreover, the concluding seal of the components and their motion form “Being-*Hawayah*-ה"ויה,” and are thus faithful witnesses that the existence of all beings is brought about from the reality of the name *HaShem*-יהו"ה.

A Gate Clarifying the Ten Components of Existence

My dear brother, may *HaShem* keep and protect you, know that the components of all existence are ten in number, as explained above. You will thus find that the stature of the celestial spheres (*Galgilim*) total ten when including the intellect, which is the tenth. Similarly, the measurement of the Holy Ark of the Covenant is ten handbreadths, when including the cover, as explained in volume one. Likewise, there are nine utterances of creation and the tenth is “In the beginning-*Bereishith*.”³⁴ There are nine commandments and the tenth is³⁵ “I am *HaShem*-יהו"ה.” The stature of the *Sefirot* is ten in number, and there were ten plagues brought upon the Egyptians. In addition, the utilized forms of *HaShem*’s names of being are ten, in two ways. The names of Being utilized in the Torah are יהו"ה אהי"ה which consist of ten letters.

³⁴ Genesis 1:1

³⁵ Exodus 20:2

Likewise, the order of the names of being are יהוה יהו"ו י"ה י which also have ten letters. All these are included in the ten letters א, ב, ג, ד, ה, ו, ז, ח, ט, י, which are inclusive of everything. Now that we have awakened you to these matters in a way of general hints, we will delve into each of these matters and explain them, with the help of *HaShem*.

The Stature of The Celestial Spheres

Know then, that there are nine concentric spheres of celestial movement (*Galgalim*). However, the tenth sphere of intellect moves them all, for all movement is drawn to the nine celestial spheres from the sphere of the intellect. In ascending order, they are as follows:

- א. The sphere of the Moon (*Galgal Levanah* – גלגל לבנה).
- ב. The sphere of Mercury (*Galgal Kochav* – גלגל כוכב).
- ג. The sphere of Venus (*Galgal Nogah* – גלגל נוגה).
- ד. The sphere of the Sun (*Galgal Chamah* – גלגל חמה).
- ה. The sphere of Mars (*Galgal Ma'adim* – גלגל מאדים).
- ו. The sphere of Jupiter (*Galgal Tzedek* – גלגל צדק).
- ז. The sphere of Saturn (*Galgal Shabthai* – גלגל שבתאי).
- ח. The sphere of the Constellations (*Galgal HaMazaloth* – גלגל המזלות).
- ט. The sphere of the sky (*Galgal Aravoth* – גלגל ערבות).

The tenth sphere, that encompasses and is above them all, moves them all, and is called The Minister of The World – שר"ו ש"ל עול"ם. Thus, the stature of the entire world is ten, and no more. All three categories of the hosts of the world are included in these ten, as explained in volume one. Therefore, as we have explained here, the entire stature of the whole world is indeed ten and no more.

Now, do not be confounded by the tenth sphere of intellect that moves the other nine spheres. For it receives all movement from the Master of Everything, the Holy One, blessed is He. It is therefore counted amongst the ten and is considered one of the components. However, although on the one hand, it is considered to be an individual and specific component of the ten, on the other hand, it is a general component. With the help of *HaShem*, all this will be explained later at greater length. Nonetheless, with the above we have presented the general stature of the totality of the world, which is ten.

The Measurement of the Holy Ark

Know that the height of the Holy Ark was one and a half cubits,³⁶ and that the thickness of the cover was one handbreadth (*Tefach*). The total, including the cover, equaled ten handbreadths. This was already explained at length in the

³⁶ Exodus 25:10

first volume, so contemplate it based on the explanations given there.

That is, the ark itself was made of wood and had a height of nine handbreadths. These nine correspond to the nine celestial spheres (*Galgalim*), all of which are composed of substance (*Chomer*). In contrast, the cover had a thickness of one handbreadth and was made of solid gold. It corresponds to the intellect which is the tenth and which is not composed of substance, but only of the form of intellect. Thus, the nine correspond to the nine, and the one, which is separate and holy, corresponds to the tenth, which is the intellect.

Moreover, just as gold is incomparably higher in quality than wood, so likewise, the intellect, which is the tenth, transcends the substance (*Chomer*) of the celestial spheres (*Galgalim*). That is, just as the cover of the ark was of solid gold, which is the most precious of all metals, so likewise, the intellect is incomparably higher in quality than substance.

Contemplate this matter, that gold and intellect are compared to each other, for it is a very important matter. In other words, even though intellect is also a novel creation, it nonetheless is of a much higher quality than all other novel creations, just as though gold is a metal, it nonetheless is more precious than other metals. Therefore, the entire stature of ten components are within the category of novel beings. That is, even though they are of different qualities and levels, nevertheless, they all are novel creations.

The Stature of the Nine Utterances of Creation

Know, that the utterances of creation contain the composition of all nine levels of creation. However, the first utterance, “*Bereishith*-In the beginning,” moves them all. This is because it includes the totality of heaven and earth. In other words, it is the general utterance that includes all the nine particular utterances that follow it. Thus, the other nine utterances deal with the particulars of the first general utterance, such as, “let there be a firmament,” “let the waters gather,” “let there be luminaries,” “let the earth put forth,” and so on.

We thus find that there is one utterance that is separate, transcends and moves the nine utterances that follow it. This is similar to how the intellect is the tenth and highest and transcends and is removed, but nevertheless moves the nine that follow it. Nonetheless, they are all in the category of novel existence.

Now, the division of the utterances is as follows. The first utterance is “*Bereishith*-In the beginning” and includes the totality of the heavens and earth. That is, the nine subsequent utterances are all particulars of the first general utterance. The nine utterances are as follows:

- א. “*WaYomer Elo*”*him Yehiy Or*-And *Elo*”*him* said let there be light-*ויאמר אלהי"ם יהי אור*.”
- ב. “*WaYomer Elo*”*him Yehiy Rakia*-And *Elo*”*him* said let there be a firmament-*ויאמר אלהי"ם יהי רקיע*.”

- ג. “*WaYomer Elo”him Yikawu HaMayim*-And *Elo”him* said let the waters gather-יקוו המים-”
- ד. “*WaYomer Elo”him Tadshe*-And *Elo”him* said let the earth put forth-תדשה-”
- ה. “*WaYomer Elo”him Yehiy Me’oroth*-And *Elo”him* said let there be luminaries-יהי מאורות-”
- ו. “*WaYomer Elo”him Yishretzu HaMayim*-And *Elo”him* said let the water swarm-ישרצו המים-”
- ז. “*WaYomer Elo”him Totze HaAretz*-And *Elo”him* said let the earth put forth-תוצא הארץ-”
- ח. “*WaYomer Elo”him Na’aseh Adam*-And *Elo”him* said let us make man-נעשה אדם-”
- ט. “*WaYomer Elo”him Hineh Nathati Lecha*-And *Elo”him* said, behold I have given to you-נתתי לכם-”

These nine explain the specifics of the first utterance. Therefore, there are a total of ten utterances that include the totality of the world.

Now, do not be confounded by the verse that was said to Adam, “*WaYomer Lahem Elo”him Pru U’Revu*-And *Elo”him* said to them, be fruitful and multiply.” For this verse differs from the utterances of creation, in that the utterances begin with the words “*WaYomer Elo”him*-And *Elo”him* said-” ויאמר אלהים,” wherein the title *Elo”him*-אלהים is immediately juxtaposed to the word “*WaYomer*-” ויאמר.” In contrast, this verse begins with “*WaYomer Lahem Elo”him*-And *Elo”him* said to them-” ויאמר להם אלהים,” with the word “*Lahem*-to them-

להם” separating the words, “*WaYomer*-ויאמר” and “*Elo*”him-אלהי”ם.” Thus, it does not count as one of the utterances of creation.

This being the case, there are only nine utterances beginning with “*WaYomer Elo*”him-And *Elo*”him said-ויאמר ואלהי”ם” and the utterance, *Bereishith*-In the beginning-בראשית,” is the general first utterance, which is the tenth and all-inclusive utterance. With the above we have clarified the ten utterances and that they are ten in stature.

The Ten Commandments

My dear brother, know that the commandments that were said to the Jewish people on that great and awesome day when they gathered at Mount Sinai, were ten in number. However, the first one, “I am *HaShem* your God-*Anochi HaShem Elohecha*-אנכי יהוה אלהיך,” includes them all. That is, the other nine are sustained by our acceptance of the first one, for if we do not accept it, the other nine have no basis or meaning.

They all depend on our faith in *HaShem*’s Intrinsic Being, blessed is He, which is the meaning of, “I am *HaShem*-יהוה.” In other words, it is as if He is saying, “I am the Singular Intrinsic Being whose existence is the only true existence.” If a person does not believe this, then he has no basis for accepting the other commandments. Thus, the first commandment includes the remaining nine, for they all depend on our faith in

His Intrinsic Being, blessed is He and blessed is His name. Thus, we see that the one includes the nine.

Although it is included in the total of ten commandments, nevertheless, it is separate from the nine and higher than them. Thus, we again observe the principle being explained here, that the one is separate from the nine, both in category and type, but that, nevertheless, it is included in the enumeration of ten. That is, on the one hand, it is separate from the nine, but on the other hand, it is counted amongst them.

The Stature of the Component Letters of Existence

Know that there are ten foundational letters. However, it is the tenth that conducts the other nine. That is, ט"א equals י-*Yod*-10, ה"ב equals י-*Yod*-10, ז"ג equals י-*Yod*-10, ו"ד equals י-*Yod*-10, and the ה-*Hei*-5 that remains is half the stature of י-*Yod*-10. Thus, the tenth letter, *Yod*-י-10 is separate from the remainder and conducts them all, in the manner that we have presented. This being the case, the stature of the foundational letters is ten.

Moreover, it is clear that this is the case from an additional angle as well, which is that, until ten, one may utilize single digits. For example, if you want to express the number “one,” you can utilize the solitary digit א, and likewise, you can utilize the digit ב for the number “two” and so on, until the

number “ten,” with the solitary letter י.³⁷ However, when enumerating anything beyond ten, the cycle revolves to the beginning to produce a construct of two or more digits. In other words, to express the number “eleven,” the cycle revolves to the beginning, thus creating motion, and is expressed with a construct of two digits, יא-ten+1. That is, it is not possible to express the number eleven with a single digit, but rather, a construct and motion of the base letters must be used to produce יא which equals “eleven.”

We have thus explained a very important principle, which is that when the cycle ascends beyond the number ten, it no longer is within the category of the base letters, but rather revolves back to create motion and construct.³⁸ We already explained why this principle cannot be questioned based on the letters כ-20 or ל-30 and the like. Therefore, having explained this principle, let us move on to the remaining matters, with the help of *HaShem*.

The Stature of the Ten Intangible *Sefirot*

Know, my dear brother, that there are ten intangible *Sefirot*.³⁹ However, it is the first foundation, the foundation of fire, that conducts the remaining nine *Sefirot*, because the

³⁷ Again, note that according to the Holy Language (*Lashon HaKodesh*) and the mathematics of the Torah, there is no numeral zero-0, and the numeral “ten” is represented by the letter י, which is a solitary digit.

³⁸ In other words, the number 11-יא is not a foundational letter or number, but is a construct of the conjoining of י-10 and א-1 which are the foundational components, into the construct of יא-11.

³⁹ Sefer Yetzirah 1:2

remainder develop in a chaining down of cause and effect of one thing from another. We may therefore say that the first foundation includes the remaining nine.

Now, on the surface it may appear that this is incongruent with *Sefer Yetzirah* – The Book of Formation. For it states there⁴⁰ that the first *Sefirah* is the quality of *Ruach*-air. However, know that this seeming contradiction will be fully resolved later at length. We shall therefore return to our subject here. Know then, that the *Sefirot* include all novel beings, be they form, substance or composite, as follows:

- א. Fire (*Aish*-א"ש), the highest foundational element.
- ב. Air (*Aweer*-אוויר), the intermediary element.
- ג. Water (*Mayim*-מים), the lower element.
- ד. Earth (*Aretz*-ארץ), the lowest element.
- ה. Up (*Rom*-רום)
- ו. Down (*Tachath*-תחת)
- ז. East (*Mizrach*-מזרח)
- ח. West (*Ma'arav*-מערב)
- ט. South (*Darom*-דרום)
- י. North (*Tzafon*-צפון)

Thus, these *Sefirot* are all inclusive, in that they include everything in existence. However, they all are included in the first foundational element of Fire (*Aish*-א"ש), from which the remainder are drawn into being, for they are drawn forth one

⁴⁰ Sefer Yetzirah 1:9

from the other. Therefore, the first one is the foundation for them all. It is for this reason that the Torah uses the foundation of Fire (*Aish-שא*) as a reference to *HaShem*, blessed is He. This is as stated,⁴¹ “For *HaShem* your God is a consuming fire.”

Now, do not become confused by the fact that sometimes we state that the first includes them all and sometimes we state that the tenth includes them all. This is because the cycle revolves, so that sometimes the tenth is the first and sometimes the first is the tenth.

The Nine Plagues

Know, my brother, that there were ten plagues that were brought upon the Egyptians. However, it was specifically the tenth plague that touched the inner depth of the heart of the Egyptians. It is thus the signet for them all, as it states,⁴² “And the Egyptians imposed themselves strongly upon the people to hasten to send them out of the land, for they said, ‘We are all dying!’” Thus, if this plague would have been the first plague, the other nine would have been unnecessary. Had it been that way, the Egyptians would have freed the Israelites immediately, as they stated, “We are all dying,” and they therefore would have freed them right away.

However, because the Holy One, blessed is He, desired to magnify and publicize His Great Name and to avenge Himself upon those who rose up against His children, He first

⁴¹ Deuteronomy 4:24 – “כי יהויה אלהיך אש אכלה הוא”

⁴² Exodus 12:33 – “ותחזק מצרים על העם למהר לשלחם מן הארץ כי אמרו כלנו מתים”

struck them with nine plagues that they were capable of withstanding. However, once they were struck with the death of the firstborn, “The Egyptians imposed themselves strongly upon the people to hasten to send them out of the land.” In other words, if they would have been struck by this plague from the start, they would have also done so. We therefore understand that there were ten plagues specifically to magnify and publicize His Name.

This being the case, we see that, actually, the first nine plagues depended on the tenth one, the death of the firstborn. If it would have come at the beginning, the other nine would have been superfluous. It came at the end specifically because it was the seal and signet of them all.

This plague was unique in comparison to the other nine plagues, as stated,⁴³ “And *HaShem* said to Moshe, ‘I shall bring one more plague upon Pharaoh and upon Egypt. After that he shall send you from here; when he sends you out, it shall be complete – he shall drive you out of here.’” In other words, the Torah segregates this final plague from the other nine by stating, “One more plague.” Thus, this one plague includes the other nine, which are all dependent on this one.

הוי"ה - The Stature of the Letters of Being-Hawayah

Know, my brother, that the letters of “being-Hawayah-הוי"ה” are ten in number. However, the ten are included in the

⁴³ Exodus 11:1 – “ויאמר יהויה אל משה עוד נגע אחד אביא על פרעה ועל מצרים אחרי כן”
”ישלח אתכם מזה כשלחו כלה גרש יגרש אתכם מזה”

nine, and the tenth is separate, since it is the tenth. Let me clarify this for you, as follows:

יהו"ה יה"ו י"ה

is equal to:

יהו"ה אהי"ה י"ה

Count the letters and observe that the nine actually bear ten. However, the letter that includes the totality of the world and everything therein, is the tenth of the utilized forms of His Names of Being, which is the single letter *Yod*-י (ten). In other words, the letter *Yod*-י, which is the tenth, includes all the components of the world, from the loftiest to the lowliest.

For the ten letters יהו"ה אהי"ה י"ה, are the utilized forms of *HaShem*'s names of Being in the Torah. However, they are included in the necessary forms of *HaShem*'s names of being that arise from His Singular Name, which are the nine letters יהו"ה יה"ו י"ה. That is, the nine letters יהו"ה יה"ו י"ה bear the ten letters יהו"ה אהי"ה י"ה. However, the nine letters יהו"ה יה"ו י"ה are according to the necessary and true order, as explained in volume one. That is, first is יהו"ה, followed by יה"ו, followed by י"ה.

Thus, when this order is expressed to its completion, according to its letters, there actually is a tenth letter which necessarily follows as part and parcel of the order. However, the tenth letter *Yod*-י is different, in that it is a solitary letter, and

is not found as a form of *HaShem*'s name anywhere in Torah. For the Torah only utilizes the ten letters יהוה אהיה ייה. However, when examined according to the proper order, they only represent the nine letters יהוה ייהו ייה. Thus, the tenth letter is separate and unused.

We thus find that, on the one hand, according to the necessary and proper order יהוה ייהו ייה, there is a tenth letter *Yod*-י (ten) that completes the order. But, on the other hand, it is not part of the utilized forms of *HaShem*'s name found in Torah. That is, the *Yod*-י, which is the tenth, is not included in the names יהוה אהיה ייה, and is thus outside the utilized forms of *HaShem*'s names.

On the other hand, the tens are drawn from *Hashem*'s names of being in their proper order and complete them. That is, the ten components of the world are drawn from His names of the true reality of His Being, without which all of the components would have no existence or being at all. Thus, the first ten letters, which are the foundational component letters, are included in the tenth letter of the names of "Being" which is the letter *Yod*-י (ten), as follows:

א ב ג ד ה ו ז ח ט י
 י = א"ט
 י = ב"ח
 י = ג"ז
 י = ד"ו
 ייה

The concluding signet is *Ya"ח-ה*, which attests to *HaShem*'s name *יהוה*, as explained in volume one. In other words, the components of the world are sealed in their existence and brought forth into being from the true reality of His Intrinsic Being, blessed is He. For they are drawn from the tenth letter of His names of "Being-*Hawayah-הו"י*," upon which they are dependent for their existence. All this clarifies why there are ten foundational components to the world.

Thus, contemplate that the tenth letter *Yod* corresponds to the ten components of existence. Similarly, the sages stated,⁴⁴ "The *Kedushah*-sanctification prayer, requires a minyan of ten" and is not recited with less than ten Jewish men present, for it is only when ten are present that all the components of the world are included.

Likewise, note that the sages, of blessed memory, informed us⁴⁵ that on *Rosh HaShanah* (The Biblical New Year) we recite ten verses of kingship (*Malchiyoth*), ten verses of remembrance (*Zichronoth*), and ten verses of shofar (*Shofroth*). Also note that when the Torah scroll is publicly read, we must read a minimum of ten verses.⁴⁶

Likewise, contemplate that king David, peace be upon him, concluded the book of Psalms with ten songs of praise (*Hallel*). Similarly, we have ten fingers and ten toes. This is because they all are patterned according to the intention of tens,

⁴⁴ Talmud Bavli, Megilla 23b

⁴⁵ Talmud Bavli, Rosh HaShanah 32a

⁴⁶ Talmud Bavli, Megilla 21b-22a

which arises from the final letter *Yod*-י of *HaShem*'s names of Being, as said above.

Now, although these matters are mentioned here in general, they will be explained throughout the book at greater length, with *HaShem*'s help. Nevertheless, they are mentioned here to awaken you to the knowledge that the components of the world are ten and no more. For example, there are ten units of ones which form the base numbers until the number י-*Yod* (ten), ten units of tens equal ק-Kof-one hundred, ten hundreds equal אלף-*Elef*-one thousand and ten thousands equal a רבבה-*Revavah*-ten thousand. However, the foundational components that are the basis for them all are ten, and no more, after which the cycle revolves and repeats, as explained above.

Thus, we see that the world is structured on a stature of ten. This stature of ten is drawn from the last letter of *HaShem*'s names of Being, which is the letter *Yod*-י (ten). Thus, this letter *Yod*-י is drawn from the true reality of the name of *HaShem*'s Preexistent Intrinsic Being, יהו"ה, which precedes everything.

The name *HaShem*-יהו"ה is followed by the name יה"ו-*Yeh*"o, which is drawn forth into being from the true reality of His Singular Preexistent Intrinsic Being, יהו"ה-*HaShem*. The name יה"ה-*Ya*"h follows and is drawn forth from both names that precede it. Thus, the final letter *Yod*-י completes the names of "Being-*Hawayah*-הו"ה," and attests that it all is drawn forth into being from the true reality of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He.

Therefore, the components of the world, which number ten, are brought into novel existence from the true reality of

HaShem's names of "Being-*Hawayah*-הו"י." That is, the ten components of the world are dependent upon the tenth, which is the tenth and final letter *Yod*-י of the names of "Being-*Hawayah*-הו"י."

Thus, the ten foundational letters are all founded upon the tenth letter *Yod*-י of the names of "Being-*Hawayah*-הו"י," and it is in this manner that all the components of the world are drawn forth from the name of *HaShem*-יהו"ה, blessed is He. We therefore see that the ten foundational letters all attest to the name *HaShem*-יהו"ה with their concluding signet *Ya''h*-י"ה as follows:

י א ב ג ד ה ו ז ח ט

י = א"ט

י = ב"ח

י = ג"ז

י = ד"ו

י"ה

As can readily be seen, all the letters attest to the *Yod*-י (ten), and the concluding signet is the name *Ya''h*-י"ה. Thus, they all are stamped with the signet of *HaShem*'s intrinsic Being, *Hawayah*-הו"י.

Having awakened you to this introduction of these wondrous matters and the manner in which the tens are drawn forth from the tenth to the ten components of the world, we will

continue and discuss the matter of the motion that is drawn forth after the components. We now will begin explaining the aspect of motion according to the proper intentions.

The Gate of Motion of the Components

Know, my brother, may *HaShem* keep and protect you, that as we have said, there are ten components to the world. From ten and more, the cycle revolves and motion is born and drawn to the components. For, in truth, the beginning of all motion in the world is from \aleph^{11} -eleven and on. This motion is drawn forth from *HaShem*, blessed is He, upon the tenth, which, as said above, is the matter of intellect. This is to say that the *Aleph- \aleph -one* moves the *Yod- \aleph -ten*. For, since His Being is preexistent, He is the one who moves the intellect, which is the tenth, and the tenth then moves the other nine components of the world.

Now, although the intellect moves the other nine components, it too, along with the others, is considered to be a particular, rather than a general component. This is reflected by the composite \aleph^{10} (one plus nine), in which the *Aleph- \aleph -one* moves the *Teth- \aleph -nine*. Here, the mover and the moved are within the same category, as reflected by the letter \aleph -*Yod-ten*, which includes the *Aleph- \aleph -one* and the *Teth- \aleph -nine* as one letter and category. Moreover, this attests to the fact that the components of the world are subject to change, just as \aleph^{10} (one plus nine) can be changed to become \aleph^{11} -*Yod-ten*.

In contrast, the beginning of motion is from *HaShem*, blessed is He, and He altogether is not within the same category as that which He moves. Therefore, the Mover and the moved cannot be classified in the same category at all. This is therefore only reflected in the composite ט"ו (ten plus one) wherein the One⁴⁷ moves the ten, and even the tenth, intellect, is included amongst the ten particular components that are moved by the One. However, one cannot place the One Mover, who moves the ten, into the same category as the ten that are moved.

To clarify, one cannot exchange the numerals ט"ו (ten plus one) by placing them in the same category and expressing them as a single letter. Rather, each one is a separate particular, since there is no single letter that contains both as one. This is not the case with the letter י'-*Yod*-ten, which does indeed include the two numerals ט"א (*Aleph*-א-one and *Teth*-ט-nine) as one.

In other words, the motion of the components ט"א are subject to change according to the will of *HaShem*, blessed is He. For as is clearly observable, ט"א (*Aleph*-א-one and *Teth*-ט-nine) may be exchanged with a י'-*Yod*-ten, and they are of the same category. This is not the case, however, with the motion of י"א-eleven, for the Holy One, blessed is He, is not in the same category as that which He moves, whatsoever.

Thus, all ten components of the world, whether it is the tenth aspect, that is, the intellect that moves the nine celestial spheres, or whether we are referring to the celestial spheres

⁴⁷ *HaShem*-יהו"ה is One, as is also understood from the form of the letter א-1, a *Yod*-י-10 above, a *Yod*-י-10 below, connected by a *Waw*-ו-6, the numerical value of *HaShem*-יהו"ה-26.

themselves, they all undergo change. They all are within the category of novel being (*Chidush*), and they thus are all within the same category, as reflected by the Yod-ten , which includes them all as a single letter.

In contrast, *HaShem*, blessed is He, undergoes no change at all, because there is nothing that rules over Him that can possibly change Him. This is reflected by the numeral $\text{ten} + \text{one}$ (ten plus one), in which the *One-Aleph-ten* does not enter into the same category as the *ten-Yod-ten* components of the world, just as it is impossible to express the number $\text{ten} + \text{eleven}$ with a single letter or category. Rather, the *ten-Aleph-One* is separate from the *ten-Yod-ten* and the *Yod-ten* is separate from the *ten-Aleph-One*.

From this we see that there is One God who rules over all ten components of the world and that He is not included in what He rules over. Rather, He completely transcends them all and remains singular and alone. This is reflected by the beginning of all motion, that comes from *HaShem*, blessed is He, which is the numeral $\text{one} + \text{eleven}$. That is, the *One-Aleph-ten* is separate from the *ten-Yod-ten*. In other words, *HaShem*, who is reflected in the *One-Aleph-ten*, transcends and is separate from the *ten-Yod-ten* and remains singular and alone.

Moreover, when He rules over them at the beginning of all movement ($\text{one} + \text{ten}$), it is clear that the *ten-Yod-ten* are all equal before Him. In other words, even the intellect, which is the tenth, is included within the same category and level as the nine lesser components, all of which undergo change. That is, the ten of the numeral $\text{one} + \text{eleven}$ are all included as the single letter

Yod-י-ten, whereas the One-*Aleph*-א remains separate and apart, as expressed in the verse,⁴⁸ “*HaShem* is exalted alone.”

Thus, all other beings, be they the angelic beings of intellect or the celestial spheres and all therein, are all equal before Him, and are all within the same category of novel beings compared to Him, blessed is He. They all receive motion from Him, blessed is He, whereas He remains singular, transcendent and alone.

It is based upon this explanation that you must contemplate and understand the wondrous language used in *Sefer Yetzirah* in reference to the *Sefirot*. It states there that,⁴⁹ “There are ten *Sefirot* without Being-*Blimah*-בלימה.” In other words, there are ten *Sefirot* without His Being, blessed is, for He is not counted amongst the *Sefirot*, but transcends them all. The exact same matter applies here to the number יא-eleven, that is, that His Intrinsic Being is One and alone and completely transcends the ten components of the world, which as explained, correspond to the ten *Sefirot*.

In other words, the word “*Blimah*-בלימה” means, “without His Being,” or “without *Ma”h*-מה,” which, as explained in volume one, refers to the singular Intrinsic Being, *HaShem*, blessed is He. Thus, in the number יא (eleven), the ten *Sefirot* are separated to one side, whereas His Being is apart from them, transcends them and remains one and alone.

Contemplate and consider this and realize its wondrousness. For when it comes to the aspect of the intellect

⁴⁸ Isaiah 2:11 – “ונשגב יהוה לבדו ביום ההוא”

⁴⁹ *Sefer Yetzirah* 1:2

which moves the other nine components in the configuration of ט"א, they all are within the same category and therefore may undergo change and exchange. However, when considering the matter that it is *HaShem* who moves all ten aspects, including the intellect, as reflected in י"א, there is no change at all, and yet He and they cannot be expressed in a single letter or category. This clearly attests that He remains transcendent and above all the components of the world. That is, He rules over everything, but remains beyond and outside of everything, for He altogether cannot be considered to be within the same category as that which He moves.

We therefore find that these two aspects, which are the motion of the component letters and the motion that comes from the Holy One, blessed is He, are all bound to His Great and Awesome Name, *HaShem*-יהו"ה, may He be elevated and blessed. That is, they are reflected in the following two configurations:

א"ט ב"ח ג"ז ד"ו י"ה

א"י ב"ט ג"ח ד"ז ה"ו

Contemplate this and realize that the motion of א"ט refers to the components of the world, wherein it is the intellect, which is the tenth, that moves the nine celestial spheres. Nevertheless, the tenth and the other nine all undergo change and exchange, and are in the same category. The composite א"ט

may thus be exchanged and expressed through the single letter י-*Yod*-ten. In contrast, the motion reflected in א"י-eleven indicates motion that comes from *HaShem*, blessed is He, to all ten components. Therefore, א"י-eleven cannot be contained or reflected in a single letter, because His Oneness remains removed, aloof and transcendent from the ten components of the world. Moreover, all this is indicated by His Singular Name, *HaShem*-יהו"ה.

The letters *Yod-Hey*-יה"י attest to the ten components of the world and that they undergo change. To clarify, the letters attest to the fact that there are ten base components, *Yod*-י-ten, which form five constructs, *Hey*-ה-five, all of which undergo change and exchange. That is, they are able to be composed into constructs in the manner being explained and they are interchangeable and exchangeable, at will, by *HaShem*, as follows:

The ten foundational letters are:

א' ב' ג' ד' ה' ו' ז' ח' ט' י'

These form the five constructs:

א"ט = י-10

ב"ח = י-10

ג"ז = י-10

ד"ו = י-10

ה"ה

Contemplate this wondrous configuration and realize that the *Yod-Hey-ו"ו* attests that the ten (*Yod-י*) foundational components of the world undergo change and exchange through the five (*Hey-ה*) constructs that they form.

Likewise, contemplate the second configuration presented, of the letters *Waw-Hey-ו"ו*, and realize that it attests that there are five constructs of the ten components, but that there is one that remains removed, that cannot be expressed by a single letter, as explained above regarding the construct ו"א-eleven.

Based on these introductions, awaken to the great principles being explained here regarding the singularity and unity of *HaShem*, blessed is He, so that you fully understand how all beings are drawn into existence from the reality of His Singular Intrinsic Being. With this in mind, we shall now continue explaining the motion of the letters and how all motion is drawn forth and bound to the second half of *HaShem's* singular name, which are the letters *Waw-Hey-ו"ו*:

$$11 = ו"א$$

$$11 = ב"ט$$

$$11 = ג"ח$$

$$11 = ד"ז$$

$$11 = ה"ו$$

Contemplate the above depiction and note that all the compositions of the ten components attest to the matter of eleven, ״א, and that their concluding signet is the final two letters of *HaShem*'s name, *Waw-Hey-ה"ו*, which equals eleven. In addition, note that the beginning attests to the end, in that the composition ״א attests that ה"ו is the second half of *HaShem*'s name. Similarly, the concluding signet ה"ו attests to ״א, that there is One-א who moves all ten-י components of the world.

In any event, the concluding signet of both the components and their compositions is the Singular Name *HaShem-יהו"ה*. That is, the signet of the component letters is *Yod-Hey-י"ה*, whereas the signet of their motion is *Waw-Hey-ה"ו*. The *Yod-Hey-י"ה* attests that the components are brought into being from the reality of His Singular Intrinsic Being, blessed is He, whereas the *Waw-Hey-ה"ו* attests that all motion is drawn to the components from the reality of His Being, blessed is He. Thus, all the components of the world and their motion are newly brought into being from the true reality of *HaShem*'s Singular Intrinsic Being יהו"ה, blessed is He and blessed is His name.

With all the above in mind, contemplate and thus come to the ultimate clarity of understanding, regarding the fact that the Name of *HaShem* is a term of "Being-*Hawayah-הו"י*." Contemplate this to the depths of your intellect and realize that nothing in existence is exempt from or outside of the parameters of "Being-*Hawayah-הו"י*." For, if there is no *Hawayah-הו"י*, there is no being at all, for it is His Being that causes them to

be. Thus, any existence without His Being-*Hawayah*-הו"י is clearly impossible.

Thus, it is imperative to contemplate the essence of being itself, *Hawayah*-הו"י, upon which the world and everything therein is dependent. This applies both to the components and the motion of the components. All novel beings are included in these two aspects, for they all are drawn from the truth of His being, without which they altogether could not be. Therefore, contemplate and understand that all beings are utterly and completely dependent upon His “Being-*Hawayah*-הו"י,” for this is the critical and primary foundation of all foundations. That is, the Name *HaShem*-יהו"ה attests to His Singular Preexistent Intrinsic Being and all other beings are utterly dependent beings that are newly brought into being from the true reality of His Being, blessed is He and blessed is His name.

It is upon this great foundation that we must rely and it is in His Singular Preexistent Being that we must have faith. That is, we must awaken to the knowledge that, in truth, the entire world and everything therein is newly and continuously brought into being from the true reality of *HaShem*-יהו"ה at every moment and instance. It is specifically through this knowledge that we may truly grasp the meaning of “*HaShem Echad*-*HaShem* is One-יהו"ה אחד.”

Now that the matter of the ten components has been explained, we can continue to awaken to the matter of motion. That is, we will explain and demonstrate that all motion is founded upon and revolves around the numeral א"א-eleven,

which is the matter of the letters *Waw-Hey*-וה of His Great Name, *HaShem*-יהוה, blessed is He. We will therefore begin by explaining the letters of the *Aleph-Beit* according to the order of motion, which generally is known as the cycle of *E"l Ba"m*-א"ל ב"ם, as follows:

א"ל ב"ם ג"ן ד"ס ה"ע ו"ף ז"צ ח"ק ט"ר י"ש כ"ת

Contemplate the above configuration of letters and discover that all these components revolve upon a cycle of א"י-eleven. With the help of *HaShem*, later we will provide wondrous explanations about how they cycle, for that indeed will clarify the matter of motion (*Tnu'ah*). In any event, having hinted at it, be informed that if you examine the above depiction, you will notice that there are eleven-א"י constructs, all of which increase in increments of א"י-11, א"י-11, א"י-11 etc. We shall now explain this with greater clarity, for this matter is a fundamental foundation upon which many aspects of our faith depend. It is through the understanding of this matter that one may enter into the depth of many wondrous matters.

Know, my dear brother, that the twenty-two letters of the *Aleph-Beit* are divided into two categories of eleven letters each. This is hinted at by the sign אהו"י which is composed of the letters א"י-11 and ו"י-11. Now, the two categories of eleven letters each are as follows:

א' ב' ג' ד' ה' ו' ז' ח' ט' י' כ'

ל' מ' נ' ס' ע' פ' צ' ק' ר' ש' ת'

These two categories each contain eleven letters. When they are conjoined one to the other, they produce eleven constructs. Awaken now to the fact that these eleven constructs also follow a successive pattern of eleven. The primary principle to know and remember is that if א"י-eleven is added to the final letter of the first category, which is the letter *Khaf*-כ-20, the result is *E"ל*-ל"א-31. Contemplate this deeply.

We shall now begin explaining the motion of the *Aleph-Beith* as follows:

א"ל ב"ם ג"ן ד"ס ה"ע ו"פ ז"צ ח"ק ט"ר י"ש כ"ת

Examine this formation and see how all twenty-two letters cycle in a pattern of eleven-א"י, which comes from the letters *Waw-Heh*-ה"ו of *HaShem*'s name. Know that the first half of these letters are the eleven letters from *Aleph*-א through *Khaf*-כ, whereas the second half are the eleven letters from *Lamed*-ל through *Taw*-ת, as stated above. Moreover, notice that the construct and motion of the *E"ל Ba"ם*-א"ל formation is in increments of א"י-11. That is, if you add *Waw-Heh*-ה"ו-11, which is the aspect of motion, to the letter *Khaf*-כ-20, the result is the composite *E"ל*-ל"א-31, which is the very first of all

constructs of motion in the cycles. All subsequent motions from the beginning to the end of the cycle follow according to the pattern of the name *Elo'ah*-אלו"ה, or א"ל+ו"ה, as follows:

1. א"ל-31 is moved by ה"ו when י"א-11 is added to כ"י-20.
2. ב"ם-42 is moved by ה"ו when י"א-11 is added to א"ל-31.
3. ג"ן-53 is moved by ה"ו when י"א-11 is added to ב"ם-42.
4. ד"ס-64 is moved by ה"ו when י"א-11 is added to ג"ן-53.
5. ה"ע-75 is moved by ה"ו when י"א-11 is added to ד"ס-64.
6. ו"פ-86 is moved by ה"ו when י"א-11 is added to ה"ע-75.
7. ז"צ-97 is moved by ה"ו when י"א-11 is added to ו"פ-86.

8. ח"ק-108 is moved by ה"ו when י"א-11 is added to ז"צ-97.
9. ט"ר-209 is moved by ה"ו when א"ק-101 which is י"א-11 is added to ח"ק-108.
10. י"ש-310 is moved by ה"ו when א"ק-101 which is י"א-11 is added to ט"ר-209.
11. כ"ת-420 is moved by ה"ו when י"ק-110 which is י"א is added to י"ש-310.

The above depicts the composition of the letters as they cycle according to the second half of the name of *HaShem* which are the letters *Waw-Hey*-ו"ה which equal א"י-11 and is the aspect of motion, as explained above.

Now, note that this cycle revolves around the aspect of א"י-ק-1,10,100.⁵⁰ To clarify, when the cycle revolves in the tens, from

⁵⁰ This will now be further explained, but it will also be clarified with much greater depth, length and breadth later. It is worth noting that the letters of the word

ל"א until צ"ז, it is moved and conducted by the simple numeral א"י-11. However, once it reaches ק"ח-108 and the order of tens are complete, the cycle arrives at hundreds and we find that it is conducted by ק-100 instead of י-10. It is then moved by ק"א-101 which corresponds to א"י-11, and the next construct ט"ט-209 is thus formed etc.

We therefore observe that this cycle is conducted by the aspect of ק"א-1,10,100, which is the ascension of the cycle in a manner of tens and hundreds, as the wheel revolves and cycles. In other words, the cycle always revolves around the second half of His Singular Name, which are the letters *Waw-Hey-ה"ו-11*. Thus, we find the ה"ו in the ten levels of the cycle and that it is the name that gives motion to the *Merkavah*-composition.

Contemplate this wondrous matter and behold that the hidden matters are revealed in the א-1, ב-2, ג-3 and ד-4. For these letters reflect the totality of the *Merkavah*-composition, and equal the ten-י-10 components of the wheel. As is readily observable, these components are all moved by *Waw-Hey-ה"ו-11*, which transcends the א-1, ב-2, ג-3 and ד-4. Contemplate this wondrous matter and grasp the inner matter.

From all the matters explained above, we understand that *Yod-Hey-ה"י* reflects the act of bringing about the components of the cycle, whereas *Waw-Hey-ה"ו* reflects the motion of the components. To clarify:

“*Aleph-א-1-One*” or “*Eleph-א-1-One thousand*” are the letters *Aleph-א-1 Lamed-ל-30* and *Peh-פ-80* the total of which is 111, which is the same as ק"א-111.

א"ט ב"ח ג"ז ד"ו י"ה

As you can see, the first half of His Name contains the explanation of the components of the cycle, which consist of 10-*Yod*-י letters, and 5-*Hey*-ה constructs, the concluding seal of which is the *Yod-Hey*-יה"י of *HaShem*'s name.

א"י ב"ט ג"ח ד"ז ה"ו

As you can see, the second half of His Name contains the explanation of motion and demonstrates that all motion in the world is drawn from the truth of His Being to all the inhabitants of the world, both generally and particularly.

The former reflects the units of ten, which are the components, and are derived from the letters *Yod-Hey*-יה"י of His name, blessed is He. The latter reflects the aspect of eleven, which is the motion of the components from He who is higher than the components and is the aspect of *Waw-Hey*-ה"ו of His Name, blessed is He.

Understand that this matter is utterly consistent with the nature of how numbers function. It thus is undeniable clear proof necessitated and attested to by pure logic. We thus have demonstrated that *Yod-Hey*-יה"י indicates the components of the world and their construct, and that *Waw-Hey*-ה"ו indicates the motion of the components and their continual cycling.

Now, in Part One we explained His Holy Names, blessed is He, and that His Singular Name *HaShem*-יהו"ה is

divided and conjoined with the name *E"l-l"א*. That is, the letters *Yod-Hey-ה"י* bring about action and are thus found within the name *Elo"him-םאלהי"ם*, and the letters *Waw-Hey-ה"ו* bring about motion and are thus found in the name *Elo"ah-האלו"ה*. The intermediary between them is the name *E"l-l"א*. That is, *Elo"him-םאלהי"ם* is on one side, *Elo'ah-האלו"ה* is on the other side and *E"l-l"א* is in the middle.⁵¹ At times, *E"l-l"א* leans toward action, that is, when *Yod-Hey-ה"י* is joined to it, and at times, it leans toward motion, that is, when *Waw-Hey-ה"ו* is joined to it. The names *E"l-l"א*, *Elo"him-םאלהי"ם* and *Elo'ah-האלו"ה* have thus been clearly explained.

Now, note that *E"l-l"א* is the very first construct in the cycle of motion as follows:

א"ל ב"ם ג"ן ד"ס ה"ע ו"ף ז"ץ ח"ק ט"ר י"ש כ"ל

Regarding this it states,⁵² “From one end of the world to the other end of the world, You are *E"l-l"א*-God.” Based upon the above explanations, anyone with eyes to see and ears to hear will properly understand this verse. For, at this point, this matter should be clear to anyone who has been given a mind with which to understand.

⁵¹ Also recall that the name *E"l-l"א*-31 reflects the final forms of His Names of Being (יהויה יהי"י י"ה) as presented in the Act of Creation with the word “And there was-*WaYehiy-י"י*-31.” It was also explained there that this name is also derived from the name of *HaShem-היה*-26. The name *HaShem-היה* has the numerical value of 26, it has four letters and it is one word, totaling *E"l-l"א*-31 (26+4+1=31). This was explained in Part One, and it is assumed that the reader is proficient in the first volume, which deals with the foundation of all foundations.

⁵² Psalms 90:2 – “ומעולם עד עולם אתה א"ל”

Now that we have explained this matter, we may return to the subject at hand, and explain the matter of the nine celestial spheres that continuously revolve due to the power of the tenth-*Yod*-י, about which it states,⁵³ “The tenth shall be holy unto *HaShem*-יהו"ה.” This refers to the intellect, which is the tenth, and is called “The Minister of the World-*Saro Shel Olam*-שר"י של עול"ם.”

Know now that there are movers that move the moved and conductors that conduct the conducted, and upper beings, called separate intellects (*Sichliyim Nifradim*) and lower beings. However, whatever was mentioned regarding the intellect, which is the tenth, applies to them all. It must thus be understood that the conductors who conduct the intellect that manifests within substance, only do so by the power of He who conducts them all, blessed is He.

One who contemplates the matter of the components and constructs of the letters and the motion of the constructs of the components, will understand the aspects of *Pe'ulah*-action and *Tnu'ah*-motion, as well as the matter of those that are moved, all of which are utterly dependent upon His Great Name, blessed is He. Moreover, from this, the matter of intellect as it is manifest in substance, as opposed to separate intellect, will be clear.

Let us now further awaken to the fact that it is the letter *Aleph*-א-1 that moves the letter *Yod*-י-ten, as we previously mentioned with respect to the aspect of י"א-eleven. As we said

⁵³ Leviticus 27:32 – “העשירי יהיה קדש ליהו"ה”

before, the first nine letters all attest to the letter *Yod*-י-ten. This accords with our explanation of the two letter composites, 10-י"ד 10-י"ג 10-ה"ב 10-ט"א. Now, the *Yod*-י-ten itself corresponds to the intellect, which is the tenth.

This may be better understood through the principle transmitted by Rabbi Yishmael regarding Torah hermeneutics,⁵⁴ “A general statement (*Klal*) followed by a particular statement (*Prat*), followed by a general statement (*Klal*)...” Now, although it concludes, “the law is according to the particular statement,” applied to the subject of the letters, it is understood that although the letters up until *Yod*-י-ten are particulars, they all are attested to by the letter *Yod*-י-ten which is general and includes them all, as explained above. That is, it completes the components of the ten-letter cycle, but nonetheless, remains unique and distinct from the other letters. This is because it is a single letter that contains all ten, *Yod*-י-ten, whereas the others require constructs of two letters, א"ט ב"ה י"ד י"ג, to reach and attest to the *Yod*-י-ten, which is a single letter.

This is similar to how the celestial spheres, which are composed of both form (*Tzurah*) and substance (*Chomer*), attest to the intellect, which is the tenth and is form (*Tzurah*) alone. In other words, the celestial spheres (*Galgolim*) are lower and are composed of two qualities, whereas the intellect, which is the tenth, is form alone (*Tzurah*). Thus, the two witnesses, substance (*Chomer*) and form (*Tzurah*) attest to the one, which

⁵⁴ Introduction to Sifra – “כלל ופרט וכלל אי אתה דן אלא כעין הפרט”

is form alone (*Tzurah*). This is as stated,⁵⁵ “By the testimony of two witnesses shall a matter be confirmed.”

Thus, on the one hand we see that the letter *Yod*-י-ten is part of the construct of the component letters, but that on the other hand, it is part of the motion of the letters. For example, with respect to the motion of the construct א"י-eleven, it is only a particular (*Prat*) of the solitary letter *Yod*-י-ten. However, in relation to the other letters it is both general (*Klal*), as the inclusive letter *Yod*-י-ten, and a particular (*Prat*), as the constructs ט"א-ten, ה"ב-ten etc.

The same is true of the intellect (*Sechel*) relative to the nine celestial spheres (*Galgalim*). On the one hand the intellect is general and includes all ten levels, but on the other hand, it itself is a particular level. That is, there are nine celestial spheres (*Galgalim*) and one level that is separate and apart from them that moves them all. This is similar to the *Yod*-י-ten which, on the one hand, is general, but on the other hand is ט"א-ten, ה"ב-ten, and is a construct of particulars.

It is in this manner that you should contemplate and understand the matter of the intellect, which is the tenth. On the one hand, it is part of novel creations and is the tenth letter in the components of construct, but on the other hand, it is a particular when considered relative to the motion of the construct. Nonetheless, it is the singular letter that carries all the components of construct, for as we see, the letter *Yod*-י bears

⁵⁵ Deuteronomy 19:15 – “על פי שנים עדים או על פי שלשה עדים יקום דבר”

all the nine components of construct. It thus is general (*Klal*) on the one hand, and particular (*Prat*) on the other hand.

Thus, when the intellect, which is the tenth, moves the components, it is found in them in a manner of particulars, as in ט"א-ten, ה"ב-ten etc., which represent the motion of the ten components of existence. However, since it receives the power of movement from its Master, blessed is He, the tenth is therefore part and parcel of the other components, as a general component, whereas *HaShem* alone is the particular. This is the meaning of the motion of י"א-ten+one, wherein the *Yod*-י-ten is general and inclusive of the ten components and the *Aleph*-א-1 is separate and transcends them all. For, in truth, the tenth receives motion from its Master, blessed is He, and it too is moved by the One who moves it, just as all components in existence have a mover that gives them motion.

Thus, the motion of י"א-one plus ten, indicates motion that comes from *HaShem*, blessed is He. That is, the *Aleph*-א-1, which represents *HaShem*, is separate and transcendent, as it states,⁵⁶ “*HaShem*-יהו"ה alone will be exalted on that day,” and the ten components of existence remain as one general unit, as reflected in the single letter *Yod*-י-ten. That is, relative to *HaShem*, blessed is He, the tenth is included as part and parcel of the other nine.

If, on the other hand, you were to remove the *Aleph*-א, which refers to the Holy One, blessed is He, who moves all ten components of the world, from the י"א-eleven, all that would be

⁵⁶ Isaiah 2:11 – “וְיִנְשֹׁגֵב יְהוָה לְבַדּוֹ בְיוֹם הַהוּא”

left is the *Yod-ו*-ten, which includes all the movers and moved of the components of existence. In other words, you would be removing the First and Primary Mover who is the preexistent cause of all causes, blessed is He and blessed is His name, forever and ever.

It is therefore understood that there is a single power that draws forth all ten components of the world, as reflected in the *ס"ו*-ten plus one, upon Whom all motion revolves. In other words, even the intellect, which is the tenth aspect, cannot move anything without receiving power to do so from *HaShem*, blessed is He. It therefore is crystal clear that all motion stops with Him, blessed is He, and that He is the Singular Intrinsic Being, the unmoved mover who moves everything, but is not moved by anything.

For, as we explained, the components of existence including the mover (the intellect) and the nine celestial spheres, total ten. Moreover, they all are in the category of construct (*Binyan*), and are all reflected in the single digit letters concluding with the letter *Yod-ו*. However, the beginning of all motion, of both the movers and the moved, is completely bound to the matter of *ס"ו*-ten plus one. That is, it is from the truth of His Oneness (*Aleph-א*-1)⁵⁷ that motion is drawn to the ten (*Yod-ו*-ten). There can be absolutely no motion at all in the totality of the world without this first motion. This is because, the units up until ten are individual components, and motion is only

⁵⁷ As explained before, the letter *א*-Aleph represents *HaShem* both in form and value. Its form is *Yod-ו*-10 above, *Yod-ו*-10 below, connected by *Waw-ו*-6, equaling *HaShem*-יהוה-26 and its value is One-א. That is, *HaShem* is One-*HaShem Echad*-יהוה אחד.

drawn to the components with the numeral eleven-א"י. All subsequent motion and revolution of the cycle only follows this initial motion, such as the subsequent numerals ב"י-12, ג"י-13, ד"י-14, and so forth.

From all these angles it should be clear that the first nine letters, א' ב' ג' ד' ה' ו' ז' ח' ט' represent the components of construct. The tenth letter *Yod*-י is, at once, both the totality and completion of the letters of construct and the first of the moved. Thus, all motion begins with א"י-eleven, and is reflective of the unmoved Mover who moves all the movers and all the moved. For there is none aside for Him, blessed is He, and there is therefore none who can move Him. Rather, He is the mover who moves all the movers and all the moved in the totality of the world. What you should therefore contemplate and understand is that the nine celestial spheres are in the category of construct and that the intellect, which is the tenth, is both the totality and the highest level of construct, as well as the first to receive motion. Nevertheless, it is understood that it cannot move of its own accord, but is moved by *HaShem*, blessed is He, and it is from Him that it receives all motion.

This is the meaning of "*HaShem* is *One-HaShem Echad*-יהוה אחד" that *HaShem* alone is One and solitary, as reflected in the above explanation of the aspect of א"י-eleven. That is, He is the One and only Singular Being who moves all ten components of the world and all motion comes from Him, blessed is He. It is He who forms us all, blessed is He, and blessed is the mention of His great and glorious Name.

All motion begins with Him and issues forth from Him to all the components of existence, whether they are the separate intellects (*Sichliyim*), the celestial spheres (*Galgalim*) or part of the world of composition (*Harkavah*). All questions, investigations and matters end with Him when taken to their ultimate conclusion, just as all beginnings come into being from Him.

Thus, He is first and He is last. He is first, in that it is He who brings about and sustains all the components of existence from His Intrinsic Being, and the beginning of all motion, through which all beings exist, is likewise from Him. He is last, in that all questions and investigations ultimately lead to Him and end with Him, blessed is He.

Ultimately, they all conclude with His Being, blessed is He, and go no further. This, then, is the meaning of the verse,⁵⁸ “So says *HaShem*-יהו"ה, the King of Israel and his redeemer, *HaShem* of Hosts-*HaShem Tzva'oth*-ת"ה צבאו"ה; ‘I am first and I am last, and but for Me there is no God.’”

It should therefore be clearly understood that it is He, blessed is He, who includes all beings and who causes their existence and sustains them. It is because of this that He is called, “*Tzurat Ha'Olam*-The form of the world,” for He moves the whole world and sustains its very existence. This is because all beings are sustained through their motion. Therefore all beings depend upon Him, for it is He who moves them, whereas nothing, other than Himself, blessed is He, moves Him.

⁵⁸ Isaiah 44:6 – “כה אמר יהו"ה מלך ישראל וגאלו יהו"ה צבאו"ה אני ראשון ואני אחרון – “ומבלעדי אין אלהים”

All movers apart from Him⁵⁹ are drawn forth according to His movement upon which they are dependent, and they are brought forth into being from the true reality of His Singular Intrinsic Being upon which they are dependent, and they thus cleave to His motion. In contrast, He is the unmoved mover and requires no one, other than Himself, to move Him.

All this is attested to by the name *HaShem*-יהו"ה, from which He brings about the components of the world and their motion. Having awakened to these explanations with respect to the motion of א"י-eleven, the matter of the motion of the components of the world and that all motion begins with *HaShem* and ends with *HaShem*, blessed is He, should be clearly understood. All this is indicated by the second half of His Name-יהו"ה, which are the letters *Waw-Hey*-וה.

It is thus understood that the entire world and everything therein is utterly dependent upon His Name, both in the aspect of its components and form, as well as the motion of the components. It all depends on His Name, *HaShem*-יהו"ה, which indicates and attests to the true reality of His Singular Intrinsic Preexistent Being, as He is, one and alone. It attests that all beings apart from Him are newly created, that they all depend on Him, are drawn forth into being by His power and are moved by His power of motion. It therefore behooves us to contemplate this wondrous matter and fully understand the explanation of the action (*Pe'ulah*) of the components and their motion (*Tnuah*).

⁵⁹ Such as the separate intellects and angelic beings, and all that they subsequently influence.

We have thus explained the qualities of the nine-ט components of existence, the intellect, which is the tenth-י and the beginning of all motion, which is eleven-יא". These three categories of nine-ט, ten-י, and eleven-יא" correspond to the action (*Pe'ulah*), the motion (*Tnua*), and the Mover (*Meynia*). Know, then, that the first nine letters all attest to the tenth, as we previously explained regarding א"ט ב"ח ג"ז ד"ו, and the ten components including the intellect which is the tenth-י all attest to His Singular Name, as explained in regard to the aspect of eleven-יא".

Having awakened to these wondrous explanations of the aspect of motion (*Tnua*), both generally and particularly, we may now understand that, in truth, the separate intellects (*Sichliyim*), which consist of form alone (*Tzurah*), conduct the celestial spheres, which are composed of both form (*Tzurah*) and substance (*Chomer*). However, it is the Primary Preexistent Being, *HaShem*, who conducts them all, whereas He is conducted by no one apart from Himself. That is, it is from the true reality of His Intrinsic Being that they all are brought into existence and conducted. The fact that they subsequently conduct and influence one another in succession is only by the power and influence emanated upon them from the true reality of His Intrinsic Being, blessed is He, each being according to its capacity and station.

Having explained the fact that all motion arises from the aspect of יא"-11, and that all the components of existence are conducted by it, we shall now present a configuration of the

Aleph-Beit that explains and demonstrates how this is drawn forth, as follows:

א"י ב"כ ג"ל ד"ם ה"נ ו"ס ז"ע ח"פ ט"ץ ק"ר ש"ת

My dear brother, contemplate this glorious arrangement until you thoroughly understand it and you will come to realize that it is א"י-eleven that conducts the cycle and turns it with a force that has no end. For, as explained, א"י-11 is the same as *Waw-Hey-ה"ו-11*, which is the second half of the Singular Name that attests that *HaShem*, blessed is He, is absolutely singular, and that there is nothing else that partners with Him. Thus, א"י-11, which is *Waw-Hey-ה"ו-11*, is always at the beginning of all cycles of motion, just as we explained regarding the configuration of the *Aleph-Beit* of *E"l Ba"m-ב"ם*. With this in mind we may now understand the above configuration, as follows:

- א. א"י-11 is conducted by *Waw-Hey-ה"ו-11*.
- ב. ב"כ-22 is conducted by א"י-11.
- ג. ג"ל-33 is conducted by א"י-11.
- ד. ד"ם-44 is conducted by א"י-11.
- ה. ה"נ-55 is conducted by א"י-11.
- ו. ו"ס-66 is conducted by א"י-11.
- ז. ז"ע-77 is conducted by א"י-11.
- ח. ח"פ-88 is conducted by א"י-11.
- ט. ט"ץ-99 is conducted by א"י-11.

As you can see, it is the ״א-11 that moves and conducts the cycle, and there is never a change from this motion, since it is imperative that it be this way, as explained. Thus, it is this motion of ״א-11 that moves the cycle forward until it reaches the final conclusion where all questions and investigation ceases.⁶⁰

Now that we have awakened to this, I must awaken you to the manner in which the end is bound to the beginning and how they are all moved in a cycle. We shall now present the following configuration, with the help of He who is in need of nothing other than His Singular Name, *HaShem*-יהו"ה, blessed is He and blessed is His name:

א"י ב"כ ג"ל ד"ם ה"נ ו"ס ז"ע ח"פ ט"ץ

When the above-mentioned formation of the cycle of ״א-11 revolves, and the end returns to the beginning, the following cycle arises:

אי טץ קי בכ חפ קי ה"נ גל זע קי דמ וס קי

$$110\text{-ק"י} = 99\text{-ט"ץ} + 11\text{-א"י}$$

$$110\text{-ק"י} = 88\text{-ח"פ} + 22\text{-ב"כ}$$

$$55 = \text{ה"נ}$$

$$110\text{-ק"י} = 77\text{-ז"ע} + 33\text{-ג"ל}$$

$$110\text{-ק"י} = 66\text{-ו"ס} + 44\text{-ד"ם}$$

⁶⁰ That is, the final numeral in the cycle is ט"ץ-99, after which the cycle returns back to the Singular One, the *Aleph*-א-1, and the motion continues with ״א-11 which is drawn forth from the source of all motion, the letters *Waw-Hey*-ו"ה of His Name.

Now, it is important to note that when this cycle of the tens revolves and the end is bound with the beginning, we find ק"ה-55 in the center of the cycle. We shall explain the matter of ק"ה-55 later with the help of *HaShem*, as we have not yet arrived at that subject.⁶¹ Likewise, note that this cycle attests to the letter *Kof*-ק-100, which is at the beginning of the hundreds.⁶² For, in truth, it is the *Kof*-ק-100 that is at the beginning of the units of hundreds ק"ק ר"ש, which are *Kof*-ק-100, *Reish*-ר-200, *Shin*-ש-300, and *Taw*-ת-400. In other words, the units of hundreds are conducted by the *Kof*-ק-100. However, we are not yet up to that subject, so let us set that aside for now and return to the subject we are currently explaining.

Know, my brother, that the motion of the above composition (*Merkavah*) is necessitated by the letters themselves, and there is no crookedness, but rather, we are dealing solely with the straight path here. Let us therefore examine the first three compositions that arise from this cycle:

⁶¹ This will be explained later with wondrous explanations and at greater length. However, you should recall what was mentioned in Part One, that the entirety of the *Aleph-Beit* begins with the construct *E"ל-ל"א*-31 and ends with *Kol*-ל"כ-50, which is called "א"ל-ל"כ-The God of All," and is the same as "Strength-*Alim*-א"ל-ל"כ-81," all of which revolves around the *Hey*-ה-5 of the name *Elo"him*-א"ל-הים. Similarly, the cycle of the first nine letters of the *Aleph-Beit* revolve around the *Hey*-ה-5 in the center of the cycle, as in א ב ג ד ה ו ז ח ט, which cycles and attests to *Ya"ח*-ה"י, as explained above. In this same manner, these first nine compositions that arise, also revolve around the ה-5, as will soon be explained with the utmost clarity.

⁶² In other words, the cycle of the units of one attest to the *Yod*-י-10, as we explained, and similarly, this cycle of the nine first cycles of tens attest to the *Kuf*-ק-100. It is for this reason that we have not considered the letters *Kof*-ק-100, *Reish*-ר-200, *Shin*-ש-300, and *Taw*-ת-400 in this cycle, as we have not yet arrived at the cycle of the hundreds, but are solely examining the cycle of tens, which concludes with ק"ט-99 and revolves back to the *Aleph*-א-1.

א"י ב"כ ג"ל ד"מ ה"נ ו"ס ז"ע ח"פ ט"ץ

We already explained that the aspect of א"י-11 refers to the motion of the ten components of the cycle, which is drawn forth from the *Waw-Hey*-ו"ה-11 of the Singular Name of *HaShem*-יהו"ה. Thus, the very first composition, א"י-11, should already be understood.

The second composition logically and necessarily follows it, and is the composition ב"כ-22, which refers to the twenty-two letters of the *Aleph-Beit*.

The third composition is ג"ל-*Gal*-33, which forms half the word גלגל-*Galgal*-cycle-66, and thus reflects half the cycling of the letters. However, when the aspect of the motion of א"י-11 and the twenty-two letters ב"כ-22 are joined with ג"ל-33, the complete form of the cycle-גלגל-*Galgal*-66 is born.⁶³

You must therefore understand this matter of the cycle-*Galgal*-גלגל-66 so that it is clear. That is, there is one half *Gal*-ג"ל-33 that is revealed, and another half, *Gal*-ג"ל-33, that is concealed. In truth, the concealed *Gal*-ג"ל-33 refers to motion, that is, א"י-11 and the twenty-two letters ב"כ-22, upon which the revealed *Gal*-ג"ל-33 is founded. The term *Gal*-ג"ל means “a heap of stones,” as in the verse,⁶⁴ “This heap of stones-*Gal*-ג"ל shall be a witness.”⁶⁵ It thus should be clear that the

⁶³ 11+22+33=66

⁶⁴ Genesis 31:52 – “עד הגל הזה”

⁶⁵ As known from *Sefer Yetzirah*, Ch. 4, the letters are referred to as stones.

composition of the motion of א"י-11 and כ"ב-22, plus ג"ל-33, forms the cycle of the letters-Galgal-ל"גלג"ל-66. Thus, by fully understanding the cycling of the letters in the cycle-Galgal-ל"גלג"ל-66, the matter of motion and what is meant by it, will be properly understood. With the help of *HaShem*, this will be explained later in greater detail.

However, we now must awaken to the knowledge that, in truth, every cycle-Galgal-ל"גלג"ל-66 comes into being from the aspect of motion which is reflected in א"י-11, when it is conjoined with the ten component letters of construct. That is, the ten letters, in and of themselves, are the component letters of construct and do not cycle on their own. However, when the motion of א"י-11 is joined to the ten letters of construct, the cycle-Galgal-ל"גלג"ל-66 is born, as follows:⁶⁶

א' ב' ג' ד' ה' ו' ז' ח' ט' י' י"א' = גלג"ל-66

Thus, when the ten component letters from א-*Aleph*-1 through י-*Yod*-10 are joined with the motion of א"י-11, the result is the cycle-Galgal-ל"גלג"ל-66 of the letters, not more and not less. Contemplate this well and discover that the ten components of the cycle, when joined with the aspect of motion, give rise to the cycle-Galgal-ל"גלג"ל-66. In other words, the cycle-Galgal-ל"גלג"ל-66 comes about by the motion of the components. The component letters are:

⁶⁶ 1+2+3+4+5+6+7+8+9+10+11=66=Galgal-Cycle

א-1 ב-2 ג-3 ד-4 ה-5 ו-6 ז-7 ח-8 ט-9 י-10

The total of the component letters is ן"ה-55,⁶⁷ which when joined with the aspect of motion א"י-11, gives rise to the cycle-גלג"ל-66. It is thus understood that if there is no motion, there is no cycle-*Galgal*-ל"ג, since it is the motion of the components that gives rise to the cycle-*Galgal*-ל"ג, and it is for this reason that it is called a cycle-*Galgal*-ל"ג. Contemplate this wondrous matter well, for through it you will understand the matter of the cycle-*Galgal*-ל"ג; that the cycle is only complete when there is motion and that without motion, it is incomplete.

Thus, it is only when the components are joined with motion that the sphere can be considered to be true and complete. It therefore behooves us to contemplate the matter of the cycle-*Galgal*-ל"ג to its true depth, so that it is fully understood. For, in truth, it is motion that causes it to be called a cycle-*Galgal*-ל"ג, when conjoined with the ten individual components of single digits. It is for this reason that the cycle-*Galgal*-ל"ג arises from motion, which begins with א"י-11, כ"ב-22, ל"ג-33, thus equaling cycle-*Galgal*-ל"ג-66.

Now, the cycle-*Galgal*-ל"ג-66 is actually spherical, which is indicated by the word “sphere-*Segalgal*-ל"סגלגל” or “round-*Agol*-לעגול.” This is indicated by the next two composites:

⁶⁷ 1+2+3+4+5+6+7+8+9+10=55

א"י ב"כ ג"ל ד"מ ה"נ ו"ס ז"ע ח"פ ט"ץ

That is, the composites ד"מ-44 and ה"נ-55 which immediately follow א"י-11, ב"כ-22 and ג"ל-33, equal “*Segol-Galgal*-round-99.” This attests to the fact that every cycle-*Galgal*-לגלג is spherical-*Segalgal*-לגלג.

Now, the composite that immediately follows after ד"מ-44 and ה"נ-55 is the composite ו"ס-66:

א"י ב"כ ג"ל ד"מ ה"נ ו"ס ז"ע ח"פ ט"ץ

The arrangement of the cycle is thus complete, with a cycle-*Galgal*-לגלג on one side, a cycle-*Galgal*-לגלג on the other side, and a sphere-*Segol*-לגול in the middle.⁶⁸ In addition, this attests to the fact that every cycle-*Galgal*-לגלג is spherical-*Segol*-לגול.

Now, following the composite ס"ו-66 we find the composite ע"ז-77, as follows:

א"י ב"כ ג"ל ד"מ ה"נ ו"ס ז"ע ח"פ ט"ץ

⁶⁸ This also explains the reason for the form of the vowel *Segol*-גולֿ, as will be explained later.

Now, מז"ל-77 refers to the aspect of *Mazal*-77, and attests to the fact that the stars and constellations (*Mazalot*-מזלות) are embedded in the celestial spheres (*Galgalim*). Contemplate this matter well, and understand how the composition of the *Aleph-Beit* attests to the spherical cycles and that the constellations are affixed in the cycles. Then, following the construct ז"ע-77 are the constructs, ח"פ-88 and ט"ץ-99, as follows:

א"י ב"כ ג"ל ד"מ ה"נ ו"ס ז"ע ח"פ ט"ץ

These constructs ח"פ-88 and ט"ץ-99 equal פז"ק-187⁶⁹ which shares the numerical value of the “angels of *Elo”him*-ם אופני”ם-*Ophanim*-cycles”⁷⁰ that move the “*Ophanim*-cycles-ם” mentioned in the Act of the Chariot (*Ma’aseh Merkavah*).⁷¹

With all the above in mind, we see the following order clearly emerge from this cycle of motion. When the motion that arises from א"י-11 moves the ב"כ-22 letters, the ג"ל-33 is formed, completing the cycle-*Galgal*-ל גלג"ל-66. The subsequent compositions סג"ל-*Segol*-ל סג"ל-99, followed by ט"ץ-66 which is the simple and complete cycle-*Galgal*-ל גלג"ל-66. These are followed by ז"ע-77 which is the aspect of the constellations-*Mazal*-ל מז"ל-77 embedded in the

⁶⁹ Which notably is one of the names in the Name of Forty Two Letters, generally known as *Shem Ma”B* - שם מ"ב.

⁷⁰ Genesis 32:2

⁷¹ Ezekiel Chapter one

spheres. These are moved by פ"ה-88 and ט"ט-99 which total קפז-187 and refer to the angels of *Elo"him*-אלהי"ם-187 that move the *Ophanim*-אופני"ם-187 from above. All these great and wondrous matters are explained through this composition of the motion of the *Aleph-Beit*.

Now, the conclusion of this arrangement of the motion of the *Aleph-Beit* are the letters, *Kof*-ק-100, *Reish*-ר-200, *Shin*-ש-300, and *Taw*-ת-400. Altogether, these attest to the name of the very first letter of all the letters, *Eleph*-אלי"ף-1,000, thus completing the cycle and returning to the *Aleph*-א-1.⁷² Contemplate this wondrous matter, and understand that the arrangement and order of all its compositions are according to the Supernal intention, and that the cycles-*Galgalim* of the components continuously revolve according to the motion of א"א-11 which is drawn forth from the letters *Waw-Hey*-וה"א of the Singular Name *HaShem*-יהו"ה.

Having awakened to all the above matters that explain the aspect of motion (*Tnua*), let us continue to explain the remaining matters that are drawn forth from the power of motion. All these matters will be explained according to the Supernal intention, with the help of *HaShem*, blessed is He.

The Five That Are Drawn from The Ten

My dear brother, may *HaShem* keep and protect you, know that there are ten components from which the entire world

⁷² 100+200+300+400=1000

is composed, as we have already informed you. Now, you will discover that there are five constructs that emerge from these ten components. For when each component is joined with its fellow component, the ten components become five pairs. Each pair is a “construct” (*Binyan*) in that it is composed of two components. Thus, the ten foundational letters of creation form five pairs, as follows:

א"ב ג"ד ה"ו ז"ח ט"י

As can be seen, there are ten components and five constructs. Based upon this, contemplate the meaning of the letters *Yod-Hey-ה"י*, and understand what is indicated by them. That is, the letters *Yod-י-10* and *Hey-ה-5* indicate that there are ten components and five constructs. This is a foundation upon which the totality of the world depends. That is, the entire world follows the form of the letters *Yod-Hey-ה"י* of *HaShem*'s name, in its components and construct. This applies both in general and in specific, and these classifications go from the simple to the complex, from the category to the sub-category.

Therefore, based on the fact that there are ten components and five pairs, it is understood that the entire world is likewise divided into ten general components, which in particular, are five and five.

For example, the letters of the *Aleph-Beit* are divided into five categories, which are affixed to five places in the mouth, as follows:

- א. The letters אהזה"ע are formed by the throat.
- ב. The letters בומ"ף are formed by the lips.
- ג. The letters גיכ"ק are formed by the palate.
- ד. The letters דטלנ"ת are formed by the tongue.
- ה. The letters זסצר"ש are formed by the teeth.

Thus, the twenty-two letters of the *Aleph-Beit* are affixed in five places of the mouth. These five places are therefore called constructs-*Binyan*. Corresponding to the five constructs, there are a total of five general vowels, and no more, that move the letters. These five never change and remain constant in their pronunciation. Moreover, the totality of the world revolves through the motion of the five vowels. They are:

- א. *Cholom*-חלם, (makes the sound of o, as in orange)
- ב. *Shoorook*-שרק (makes the sound oo, as in food)
- ג. *Cheereek*-חרק (makes the ee, as in need)
- ד. *Tzeirei*-צרי (makes the sound a, as in day)⁷³
- ה. *Komatz*-קמץ (makes the sound ou, as in fought)⁷⁴

These five vowel motions move the twenty-two letters and therefore, through the cycling of these five, the letters

⁷³ There also is a secondary vowel related to the Tzeirei called Segol-סגול, that makes the sound of e, as in led, wed and fed, that will be discussed in Part Four (The Vowels of Creation).

⁷⁴ There also is a secondary vowel related to the Komatz, called Patach-פתח, that makes the sound of a, as in fat, cat and sat, that will be discussed in Part Four (The Vowels of Creation).

revolve in their cycles. In the entire universe, there are no motions outside the parameters of these five motions of articulation.

We therefore observe that the letters are divided into five categories of construct, and that the vowels are divided into five categories of motion. This explains the statement in *Sefer Yetzirah*,⁷⁵ that, “There are five corresponding to five.” Thus, again we discover that the components of the world total ten.

The same holds true of the *Sefirot*, which are definitively ten in total, as necessitated in the same way. With the help of *HaShem*, we will clarify and explain this further when we come to that subject, with explanations that will satisfy every intelligent person.

In any event, based on the above explanation, we observe that the following ten components emerge:

- א. The letters אהה"ע from the throat.
- ב. The letters בומ"ף from the lips.
- ג. The letters גיכ"ק from the palate.
- ד. The letters דטלנ"ת from the tongue.
- ה. The letters זסצר"ש from the teeth.
- ו. The vowel *Cholom*-חלם
- ז. The vowel *Shoorook*-שרק
- ח. The vowel *Cheereek*-חרק
- ט. The vowel *Tzeirei*-צרי
- י. The vowel *Komatz*-קמץ

⁷⁵ Sefer Yetzirah 1:3

Thus, there are ten fixed and unchangeable components by which the world is constructed. In other words, these components are necessitated by the reality that there are five organs of speech in the mouth and five motions of the voice, called vowels (*Nekudoth*), all of which are unchanging and immutable.

Now, based on this, we may point out that the utilized forms of *HaShem*'s names of "Being-*Hawayah*-ה" also have five divisions which are composed of ten letters, as indicated by the name *Ya'h*-ה" which consists of the letters *Yod*-י-10 and *Hey*-ה-5. These are as follows:

י"ה ר"ה א"ה י"ה י"ה

Observe that the three names of Being utilized in Torah, that is, יה"ה אה"יה יה"ה consist of ten letters and five divisions. They consist of ten letters, indicating that the foundation of all existence comes forth from the true reality of His Singular Intrinsic Being, in the manner previously explained. Similarly, these five utilized forms move and conduct all the components of the world. In addition, note that there are five opposite five in these divisions, as follows:

יה"ה-11	יה"ה-15
יה"ה-15	יה"ה-15
<u>ה-5</u>	<u>א-1</u>
ל"א-31	ל"א-31

Thus, the letters and vowels are founded on the foundation of “Being-*Hawayah*-הויה,” as indicated by the signet they are sealed with, which is the name *Ya”h*-יה, that is, the ten-*Yod*-י components and the five-*Hey*-ה pairs. It therefore is simple to understand that the ten foundational letters אבגד אהההעבומ”ףגיכ”ק are five opposite five. It likewise is clear that the twenty-two letters divide into five categories אהההעבומ”ףגיכ”ק opposite the five vowels קמ”ץ נחמ”ץ opposite the five vowels ז”ח ט”י. Likewise, the names of being, יהויה אהייה ייה, are five opposite five. They all are composed of ten components that form five pairs and they all are founded on the utilized forms of *HaShem*’s names of Being-*Hawayah*-הויה, which are יהויה אהייה ייה, indicating ten components and five constructs, as explained above.

We thus observe that all of existence is founded upon the two divisions of *Ya”h*-היה, which are *Yod*-י-10 and *Hey*-ה-5. There are no other divisions except for these, which consist of ten levels, five opposite five.

It is with this in mind that you should contemplate that there are ten fingers divided between the two hands, five on the right corresponding to the five on the left. We thus observe that there are ten fingers, in five pairs, each affixed in its measure and form. The same is true of the toes of the feet, which also total ten and are divided five opposite five. That is, the ten are divided into five pairs.

Based on this, contemplate all the categories of the world and note that they are divided according to the two paths

of the name *Ya''h*-ה"י, the *Yod*-י-10 and the *Hey*-ה-5. That is, there are ten levels and five pairs. For this is the form of the totality of the world, which is composed of components and construct. It is regarding this that the verse states,⁷⁶ “For with *Ya''h*-ה"י, *HaShem*-יהו"ה formed the worlds,” demonstrating that *Ya''h*-ה"י is the form for the totality of existence.

Now that we have awakened you to all these wondrous matters; that the world has ten components and that they divide into two categories of five opposite five, we shall further delve into these matters and awaken to what arises from this, with the help of He who is Self-Sufficient with His Singular Name.

א. אחה"ע ב. בומ"ף ג. גיכ"ק ד. דטלנ"ת ה. זסצר"ש
ו. חל"ם ז. שר"ק ח. חר"ק ט. צר"י י. קמ"ץ

As you can see, these ten components are configured as the five categories of the components of letters, opposite five categories of the motion of the vowels. However, we now will provide additional explanations for each of the five, as appropriate.

The first thing to know is that the twenty-two letters of the *Aleph-Beit* are divided into five categories and paths. In this respect, note that the *Hey*-ה-5 always refers to construct (*Binyan*). In addition, know that there are two categories to the Singular Name, *HaShem*-יהו"ה; the first is *Yod-Hey*-ה"י and the second is *Waw-Hey*-ו"ה. As previously explained, *Yod-Hey*-ה"י

⁷⁶ Isaiah 26:4 – “כי ב"יה יהו"ה צור עולמים”

indicates action (*Pe'ulah*), whereas *Waw-Hey-ה"ו* indicates motion (*Tnua*). Note that each of these categories contains the letter *Hey-ה-5*. Know then, that one *Hey-ה-5* attests to the five components of action (*Pe'ulah*) and the other *Hey-ה-5* attests to the five components of motion (*Tnua*).

Now, it is for this reason that one *Hey-ה-5* is juxtaposed to the letter *Yod-י-10*, indicating the ten foundational components, whereas the other *Hey-ה-5* is juxtaposed to the *Waw-ו-6*, indicating motion. To clarify, the *Hey-ה-5* that is juxtaposed to the *Waw-ו-6* indicates motion, because all physical things only move within the six directions of space; up, down, east, west, north and south. Know, then that this is the same matter as the cycle-*Galgal-גלגל*, which is born of motion, as explained above.

Thus, the two categories of the Singular Name, *HaShem-ה"ה* have now been explained. In the first category, the *Yod-י-10* indicates the ten components of the cycle and the *Hey-ה-5* juxtaposed to it, indicates the pairing of the components to form the constructs of the cycle. In the second category, the *Waw-ו-6* indicates the six spatial directions of the sphere and the *Hey-ה-5* juxtaposed to it indicates the five kinds of motions that move the cycle.

Now that we have awakened to this wondrous matter, let us continue in the straightforward manner that we are explaining it. We shall clarify each category and explain what is indicated by it according to what is taught in *Sefer Yetzirah*.

Know, my brother, that the five categories of letters and the five types of vowels that conduct the letters, correspond to

the ten intangible *Sefiroth*, about which it states, “They are five opposite five.”⁷⁷ *Sefer Yetzirah* clarifies and explains that,⁷⁸ “The ten intangible *Sefiroth*, the end is bound to the beginning and the beginning is bound to the end.”

This is indeed the case when we consider that the *Sefiroth* correspond to the letters and vowels, for the letters are bound to the vowels and the vowels are bound to the letters. To clarify, being that the letters are consonants, it is impossible to articulate them without utilizing the motion of the vowels. Likewise, it is impossible to articulate the vowels without utilizing the letters. This then, clarifies the meaning of, “The end is bound to the beginning and the beginning is bound to the end,” as this is indeed the case.

Sefer Yetzirah compares this to, “A flame that is bound to the coal.”⁷⁹ The vowels are bound to the letters in the same manner, in that it is impossible to express any letter without utilizing the motion of the vowels. This being the case, “the end” which refers to the vowels, “are bound to the beginning,” which refers to the letters. That is, *HaShem* has made it impossible for us to bring out any of the twenty-two letters from our mouth, without making use of one of the five vowels. This is because the entire cycle revolves by means of these vowels.

This being the case, contemplate this wondrous matter from *Sefer Yetzirah*, that the ten *Sefiroth* are divided into two categories, five opposite five. That is, they correspond to the

⁷⁷ Sefer Yetzirah 1:3

⁷⁸ Sefer Yetzirah 1:7

⁷⁹ Sefer Yetzirah 1:7

division of the five categories of letters and the divisions of the five motions of the vowels. Corresponding to this are the two aspects of *HaShem's* glorious and wondrous name, *Yod-Hey-ה"י* and *Waw-Hey-ה"ו*, which likewise are “five opposite five.” That is, the two letters *Hey-ה*-5 are distributed between the two categories. The first is in the category of construct, and indicates the five-*Hey-ה* constructs of the ten-*Yod-י* components of the world and the second is the category of motion and indicates the six-*Waw-ו* spatial directions of the sphere and the five-*Hey-ה* motions of the vowels.

We therefore see that in the two categories of the name *HaShem-ה"וה"י*, five are in one category and five are in the other category, “five opposite five.” This then, is the explanation of the “Ten intangible *Sefiroth*.” Do not err in this respect for it is in this manner and for this reason that they are divided in their foundations and sides, because they are inclusive of everything.

With all the above in mind, it should be clear that the entire world is divided into two categories, action (*Peula*) and motion (*Tnua*), “five opposite five.” Now that we have awakened to all these matters, you can be enlightened as to why we presented this introduction on the units of five.

Know then, that we see the two categories of construct (*Binyan*) and motion (*Tnua*) in man as well. The matter of construct is found in the ten fingers of the hands, whereas the matter of motion is found in the ten toes of the feet. This is simple to understand, for it is readily observable that the hands

are used for action (*Pe'ulah*) and construct (*Binyan*), whereas the feet are used for motion (*Tnua*) and mobility.

Based on this, be aware that the meaning of the statement in *Sefer Yetzira*⁸⁰ that the Covenant of *Ya'h* (*Brit Ya'h* - ברית י"ה-ה) corresponds to the Covenant of the Mouth (*Brit Peh* - ברית פ"ה) and the Covenant of Circumcision (*Brit Milah* - ברית המילה). This will be explained according to the name *HaShem* - יהו"ה, so that the heart of every intelligent person who contemplates this great and wondrous matter will be gladdened.

The following are five groups of letters as they are distributed in the five orifices of speech in the mouth:

אחה"ע. בומ"ף. גיכ"ק. דטלנ"ת. זסצר"ש.

These letters are affixed to five places in the mouth; the throat, lips, palate, tongue and teeth, from which they issue. The letters אחה"ע are affixed and issue from the throat, the letters בומ"ף are affixed and issue from the lips, גיכ"ק from the palate, דטלנ"ת from the tongue and זסצר"ש from the teeth.

Now, although included in these five groups are letters that are tied to two parts of the mouth,⁸¹ nonetheless, keep in mind that there only are five groups, as set forth above. With this in mind, know that these five paths of construct are always tied to the Covenant of the Mouth - *Pe'h* - פ"ה-ה and are affixed to these five places in the mouth. Calculate and discover that the "mouth-*Pe'h*-85" is equivalent to "Yesod Hey-The

⁸⁰ Sefer Yetzira 1:3; Chapter 6 towards the end.

⁸¹ As will be explained later at greater length.

Foundation of Five-ה'סו"ד 85.” This is because the foundation is tied to the covenant of the mouth (*Brit Pe"ה-ה*) because all construct of speech depends upon these five actions, to the exclusion of all else. This is because composition and construct are composed of five things.

Based upon this, I may now awaken you to a great principle. Namely, that as stated in *Sefer Yetzirah*,⁸² the Covenant of the Mouth (*Brit Pe"ה-ה*) is set between the ten fingers of the hands. For the mouth is set between and above the two hands. Moreover, the hands are used for actualization (*Pe'ulah*), for it is with his hands that man performs actions. We therefore see that the Covenant of the Mouth (*Brit Pe"ה-ה*), which consists of the five orifices of speech, is set between the ten fingers of the hands. Thus, together they are ten-*Yod-י* and five-*Hey-ה*, which is *Ya"ה-י"ה-15*. Additionally, as explained above, the hands consist of ten-*Yod-י* components and five-*Hey-ה* constructs. It is thus understood that the signet of the Covenant of the Mouth (*Brit Pe"ה-ה*) is *Ya"ה-י"ה*.

In addition, know that the Covenant of the Mouth (*Brit Pe"ה-ה*) is tied to the ten commandments (*Aseret HaDvarim-עשרת הדברים*) which were received at Sinai. Contemplate this and note that we received two tablets, each consisting of five commandments, in the same manner of “five opposite five.” Thus, the signet of the tablets is likewise *Ya"ה-י"ה*, in that there are ten commandments that are five opposite five. Moreover, at the giving of the Torah a covenant was

⁸² Sefer Yetzirah 1:3 and Chapter 6.

formed between *HaShem* and the children of Israel. This is reflected in the twenty-two-כ"ב letters of the Torah, as it states,⁸³ “And also, they shall believe in you-*B'cha*-כ"ב-22 forever.”

Thus, the Ten Commandments include the twenty-two-כ"ב letters of the Torah, and are dependent on them. Moreover, they are written on two tablets, five opposite five. We thus understand that the twenty-two letters are five opposite five. Having awakened to this matter according to the proper intention, contemplate the fact that the Torah itself is divided into five, these being the five books of the Torah (*Chumash*-five).

Likewise, contemplate the great principle hinted at by our sages, of blessed memory, who stated,⁸⁴ “When the verse states,⁸⁵ ‘These are the generations of the heavens and the earth when they were created-*beHibare'am*-בהבראם,’ do not read ‘*beHibare'am*-בהבראם’, but rather, read ‘*b'Hey Bare'am*-בה-” Although they only hinted at this homiletically, in truth, the heavens and the earth actually do consist of five levels. These are the two levels of form (*Tzurah*) and substance (*Chomer*) of the heavens and the three levels of form (*Tzurah*), substance (*Chomer*), and composition (*Harkavah*) of the earth, thus totaling five. Similarly, contemplate that the heavens and the earth are made up of four foundational elements, fire, air, water, and earth, plus

⁸³ Exodus 19:9 – “גם כ"ב יאמינו לעולם”

⁸⁴ Talmud Bavli, Menachot 29b

⁸⁵ Genesis 2:4 – “אלה תולדות השמים והארץ בהבראם ביום עשות יהו"ה אלהים ארץ”
”ושמים”

construct and composition, which is the fifth. It thus is evident that the heavens and earth include five levels and thus are tied to the *Hey-ה-5*.

Contemplate further, that in the Torah scroll, the *Hey-ה* of the word “when they were created-*בִּהְבָּרָאם-b’Heebaram*” is written as a small letter ה and thus is different than the other letters, further confirming what was stated above. This may be further understood from the verse,⁸⁶ “And beneath [are] the arms of the world,” that the small *Hey-ה* refers to the division of the “arms of the world.”

Based on all this, awaken to these matters and contemplate the fact that the world is divided into divisions of five, which are five opposite five, and that they are dependent upon the *Hey-ה-5*. Having awakened to all this in relation to construct (*Binyan*), awaken now to the matter of motion (*Tnua*) which is drawn from the second half *HaShem*’s name, *Waw-Hey-ו"ה* and the matter of the five vowels. The five primary vowels are:⁸⁷

- א. *Cholom*-חלם
- ב. *Shoorook*-שורק
- ג. *Cheereek*-חרק
- ד. *Tzeirei*-צרי
- ה. *Komatz*-קמץ

⁸⁶ Deuteronomy 33:27 – “מענה אלהי קדם ומתחת זרעת עולם ויגרש מפניך אויב ויאמר”
”השמד”

⁸⁷ These are o, as in orange, oo, as in food, ee, as in need, a, as in day and ou as in fought.

These five vowels move all beings that have measure and dimensions as indicated by the second half of *HaShem*'s name, the letters *Waw*-ו-6 and *Hey*-ה-5. This is because every physical being possesses three dimensions and thus six directions, as reflected by the *Waw*-ו-6. For example, there are six directions in the world, which are moved by the power of the five-*Hey*-ה motions that move all beings that possess form, just as all of the letters of speech are moved by the five vowels.

We therefore see that motion falls upon all limited beings, all of whom possess the six directions. For example, the aforementioned cycle-*Galgal* possesses measure and six directions, and is moved by the five divisions of motion. Thus, the second half of the Singular Name of *HaShem*, *Waw*-*Hey*-וה, indicates the matter of motion. That is, the *Waw*-ו-6 indicates the six directions and the *Hey*-ה-5 indicates the five motions. The five-ה always move the six-ו.

Now, do not be confused by what we said, that the angelic beings called separate intellects (*Sichliyim Nifradim*), which are ethereal, undergo motion in that they are moved by *HaShem*, blessed is He. For the motion of the separate intellects is not spatial motion like that of physical beings. Rather, when the term motion (*Tnua*) is utilized in relation to the separate intellects, it refers to the sustainment of their form, which is drawn into being from the truth of *HaShem*'s Singular Intrinsic Being, blessed is He. In contrast, the motion of the celestial spheres is indeed spatial, for they possess physical measure and dimensions.

With this in mind, we see that the second half of the name *HaShem*-יהו"ה, which are the letters *Waw*-ו-6 and *Hey*-ה-5, indicates the motion of all measurable beings, meaning that they consist of six directions, and that they are moved by the five levels of motion, as we said. The first half of the name *HaShem*-יהו"ה, which are the letters *Yod*-י-10 and *Hey*-ה-5, indicate the actualization of the ten components of the world, and their five constructs. Thus, the first half of the name, *Yod-Hey*-יה"י indicates the actualization (*Pe'ulah*) and sustainment of the ten components and five constructs, whereas the second half of the name, *Waw-Hey*-הו"ה indicates the motion of the six directions and five types of motions.

Now that we have awakened to this, know that there are no additional motions in existence that are different from these five in their enunciation.⁸⁸ Rather, these five include all the paths of motion, and it is with these motions that the cycle-*Galgal*-גלגל turns and revolves. For example, there is light, swift motion or slow motion. Therefore, understand that there are no motions aside for these and that they apply both to the particulars of creation and to the general whole of creation.

The next thing to note is that in the first ten letters of the *Aleph-Beit*, the middle letter at the halfway point is the letter *Hey*-ה-5, and the concluding signet is the *Yod*-י-10, as follows:

א ב ג ד ה ו ז ח ט י

⁸⁸ In other words, *Segol* and *Patach* are subsets of *Tzeirei* and *Komatz* and are thus part and parcel of the five motions, rather than additional to them.

These two letters attest to one another, as explained before. However, awaken to the knowledge that the five-ה motions move the ten-י letters. These five motions are the vowels *Cholom*-חולם, *Shoorook*-שורק, *Cheereek*-חרק, *Tzeirei*-צירי and *Komatz*-קמץ. Therefore, know that the five motions of the world correspond to these five motions, as indicated in the positioning of the vowels themselves. That is, there is an upward motion, a lower motion, and an intermediary motion that revolves in the center,⁸⁹ and the motion is in one of two ways; quick or slow.⁹⁰ We therefore see that there are five kinds of motion, all of which are according to the natural order.

Based on this great principle, awaken to the truth of the matter, that the singular name of *HaShem*-יהו"ה, blessed is He, is unique and exclusive to His Singular Preexistent Intrinsic Being, as He is, one and alone, as explained at length in Part One. That is, although we find that structure (*Binyan*) and motion (*Tnua*) are divided into two distinct categories, arising from the two halves of His Name, blessed is He, understand that our existence relies upon these divisions because we are incapable of directly knowing the Singular Preexistent Intrinsic Name of His Essential Being, *HaShem*-יהו"ה, as He truly is, one and alone. In other words, His complete name is not included

⁸⁹ In other words, the annotation of the vowels is either above the letters, below the letters or in the middle of the letters. Also, in relation to the cycle, when it revolves, the lower half of the *Galgal* moves with an upward motion, the upper half moves with a downward motion, and the center revolves around its axis.

⁹⁰ The slow motion of the vowels is in their simple form, such as the simple enunciation of the *Komatz*. On the other hand, the fast motion of *Komatz* is when it is a *Chataph Komatz* and is enunciated quickly, as will be explained later in the section on the Vowels of Creation.

in the aspects of construct (*Binyan*), or motion (*Tnua*). Rather, only the truncated names *Yod-Hey*-יה"י and *Waw Hey*-יה"ו relate to construct (*Binyan*), and motion (*Tnua*).

It therefore is understood that these two aspects are not truly of His Essential Name *HaShem*-יהו"ה, since they divide into sections, whereas *HaShem*-יהו"ה is absolutely one, singular and indivisible. On the contrary, it should be clearly understood that this division into two categories, including everything that arises from it, bears clear testimony that His complete name, *HaShem*-יהו"ה, transcends all division and is unique and exclusive to His Singular Preexistent Intrinsic Being alone, blessed is He and blessed is His Name. This is to say that, actually, this division attests that all construct and motion within all of creation is brought into being from the true reality of His Singular Preexistent Intrinsic Being, but that He nonetheless remains completely transcendent, removed and beyond all construct and motion.

It therefore is understood that all the other names that are drawn forth from the true reality of His Singular Name, *HaShem*-יהו"ה, are diminished and truncated and cannot at all be compared to His complete, singular name, blessed is He and blessed is His Name. For example, the name *Yeh*"ו-יה"ו, that is drawn from His Singular Name, is truncated and incomplete and cannot be compared to His complete name *HaShem*-יהו"ה, whatsoever. This is likewise the case regarding the name *Ya*"ה-יה"ה. It is even more truncated and incomplete and cannot be compared to His complete singular name. All this was

explained at length in Part One regarding the utilized forms of His names of Being, which are as follows:

יהו"ה

יה"ו

יה

It should therefore be crystal clear that His Singular Name, *HaShem*-יהו"ה, is unique and exclusive to His Singular Preexistent Intrinsic Being, as He is, one and alone. All other forms of being reflected in the diminished names of being are merely drawn from His Singular Preexistent Intrinsic Being and are thus incomplete, imperfect and unlike *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name.

Always be aware and fully cognizant of this, so that you will not err in your understanding. That is, whenever we mention that the first half of the singular name *HaShem*-יהו"ה relates to actualization (*Pe'ulah*) and the second half relates to motion (*Tnu'a*), be aware that we are not referring to His Essential Singular Name, *HaShem*-יהו"ה. On the contrary, the very fact that there is this division into two categories, means that it cannot be referring to His Singular Preexistent Intrinsic Name, as He is, singular, perfect, complete and indivisible, blessed is He. Rather, what is being referred to is the existence of all being that is **drawn forth** from the true reality of His Singular Name and Being.

In other words, the actualization (*Pe'ulah*) of *Ya''h*-יה''ה is specifically derived from the truncated name *Yeh''o*-יה''ו. Likewise, the motion (*Tnu'a*) of *Waw-Hey*-וה is also derived from the name *Yeh''o*-יה''ו. To reiterate, this is being mentioned here to make it perfectly clear that His singular and perfect name *HaShem*-יהו''ה only indicates the true reality of His Singular Preexistent Intrinsic Being, as He is, one and alone, perfect and indivisible.

In contrast, the names *Yod-Hey*-יהי, *Yeh''o*-יה''ו or *Waw-Hey*-וה are truncated, thus indicating that they are not of His true essence at all, but are only drawn into being from the true reality of the name of His Singular Intrinsic Being, *HaShem*-יהו''ה, blessed is He. In other words, they are derived from Him, but are incomplete and imperfect, unlike His perfect and complete name, *HaShem*-יהו''ה. They are thus within the realm of division, since it is only His singular preexistent name *HaShem*-יהו''ה that indicates His indivisible perfection and singularity. Take great care not to err in this regard, for this is the foundation of all foundations and is critical to proper understanding.

Thus, although throughout this book you may find mention of the divisions of the Name *HaShem*-יהו''ה, be aware that this is only in relation to the fact that they are brought forth and derived from His Name and juxtaposed to it, but not that they actually relate to His complete and perfect name *HaShem*-יהו''ה at all. Rather, they are truncated and divided, and are thus incomplete, imperfect and merely drawn forth from His perfection, which completely transcends them.

Therefore, with the above having been clearly stated, understand that the names *Yeh''o*-י"ה and *Ya''h*-י"ה are drawn into being from the true reality of His Singular Preexistent Name *HaShem*-יהו"ה and are thus juxtaposed to Him and utterly dependent upon Him. That is, all the action (*Pe'ulah*) of *Yod-Hey*-י"י and motion (*Tnu'a*) of *Waw-Hey*-י"ו are drawn from the true reality of the Singular Preexistent Intrinsic Being *HaShem*-יהו"ה.

However, even so, let it not enter your mind that they actually are His Name, for as explained, only His Singular Name *HaShem*-יהו"ה is complete and perfect and His Name *HaShem*-יהו"ה alone indicates the true reality of His Singular Intrinsic Being, blessed is He, and nothing else. Rather, the truncated names *Yod-Hey*-י"י and *Waw-Hey*-י"ו are newly drawn into being from the true reality of His Intrinsic Being, and thus indicate that all novel non-intrinsic, created beings are newly drawn into being, along with the truncated names *Yod-Hey*-י"י and *Waw-Hey*-י"ו.

That is, they all are newly drawn into being from the true reality of His intrinsic being, *HaShem*-יהו"ה blessed is He. Contemplate this wondrous matter, and remember it well, for it is a very great and important principle. With this in mind we may now return to the subject at hand.

Know then, that everything that moves spatially moves through the foundation of *Waw*-ו-6, for all spatial motion is founded upon the six directions of three-dimensional space, which receives from the *Waw*-ו-6. To further clarify, remember that the name *Yeh''o*-י"ה is newly drawn into being from the

true reality of the Preexistent Singular Intrinsic Being *HaShem*-יהו"ה, as explained at length in Part One. That is, it is newly drawn forth into being with the novelty of the letters.

This name *Yeh*"ו-י"ה thus indicates that the world and everything therein is novel and are continuously drawn into existence from the true reality of *HaShem*-יהו"ה and that it is He alone who is the sole preexistent Being. Thus, the totality of the act of creation is sealed with the signet of the name *Yeh*"ו-י"ה, as stated in *Sefer Yetzirah*.⁹¹ As previously explained, the six directions of three dimensional space come into being from the six permutations of the name *Yeh*"ו-י"ה as follows:⁹²

י"הו" – up
ו"י"ה – down
ה"י"ו – east (forward)
ו"ה"י – west (back)
ה"י"ו – south (right)
ו"ה"י – north (left)

In addition, we find the name *Yeh*"ו-י"ה-21 in the first six letters of the *Aleph-Beit*, as follows:

⁹¹ Sefer Yetzirah 1:13

⁹² As mentioned in Part One, there are various different versions and opinions as to which permutation corresponds to which direction, and there are also different versions of the manuscript of Ginat Egoz on this. Nevertheless, it is clear from Sefer Yetzirah that the six possible permutations of the name י"הו" correspond to the six directions of up, down, east, west, north and south. We have presented the specifics of this in accordance with the most generally accepted versions of Sefer Yetzirah.

א-Aleph-1
 ב-Beith-2
 ג-Gimel-3
 ד-Daleth-4
 ה-Hey-5
 ו-Waw-6

Add them together and discover that they equal *Yeh*''o-י"ה-21, as already explained. The name *Yeh*''o-י"ה-21 is thus the foundation for all construct (*Binyan*) and motion (*Tnu'a*), as will now be explained.

Know now, that the first letter of the name *Yeh*''o-י"ה is the letter *Yod*-י-10. This letter hints at the four foundational elements as follows:

א-Aleph-1, ב-Beith-2, ג-Gimel-3, ד-Daleth-4 = *Yod*-י-10

These four foundation letters correspond to the four foundational elements, fire-*Aish*-ש"א, air-*Ruach*-רו"ח, water-*Mayim*-מ"י, and earth-*Adamah*-אדמ"ה. The fifth aspect is reflected in the *Hey*-ה-5 which follows the *Yod*-י in the name *Yeh*''o-י"ה and indicates the construct and composition (*Harkavah*) of the foundations. The letter *Waw*-ו-6 that follows, refers to motion, in that motion necessarily follows the foundations and their construct.

To clarify, the foundations and their constructs are reflected in the letters *Yod*-*Hey*-י"ה. In other words, there are

ten-*Yod*-י foundational letters, that are the base components, as follows:

א ב ג ד ה ו ז ח ט י

And they form five constructs as follows:

א"ב ג"ד ה"ו ז"ח ט"י

Now, motion only follows after construct, just as the *Waw*-ו-6 follows the *Yod*-י-10 foundations and *Hey*-ה-5 constructs of the name *Yeh*"ו-י"ה. To clarify, the *Yod*-י-10 foundations refer to the ten components that form five compositions as reflected by the letter *Hey*-ה-5, which in its expanded form can be spelled ה"ה,⁹³ indicating that the ten form five compositions of five opposite five, which total *Yod*-י-10. The *Waw*-ו-6, which is motion, follows the *Hey*-ה-5 composites. We thus arrive at *Waw*-*Hey*-ה"ו-ו-11 which equals א"י-11, which, as explained previously, is the beginning of all motion.

We therefore see that the name *Yeh*"ו-י"ה includes all novel beings, since it includes the foundations, construct, and motion. In contrast, the singular name *HaShem*-ה"ה is preexistent, transcends all novel creation completely, and

⁹³ There are three possible expansions of the letter *Hey*-ה, which are א"ה, י"ה, and ה"ה.

indicates His Singular Preexistent Intrinsic Being only, as He is, one and alone, blessed is He.

Having clarified this, let us continue to our explanation of the matter at hand. Know that there are five motions of the vowels. However, the sixth is outside the five and indicates the One who moves them, blessed is He and blessed is His name. This is as previously explained regarding the letters *Waw-Hey* ה"ו which are ו"א-11; that *HaShem* is the singular One who transcends and moves all ten components of existence.

Now, as previously explained, a Jew has the covenant of the mouth (*Brith HaPeh*-הפ"ה-ברית) situated between the ten fingers of his hands and the covenant of circumcision (*Brith Milah*-מיל"ה-ברית) situated between the ten toes of his feet. Consider the fact that the fingers and toes are five opposite five and ten corresponding to ten. Similarly, consider that the mouth-*Peh*-הפ"ה-85 corresponds to the circumcision-*Milah*-מיל"ה-85, and that both in the mouth and the circumcision there is a covenant with *HaShem*. The covenant of the mouth (*Brith HaPeh*-הפה-ברית) is the covenant of the true faith and law of the Torah, which is called *Brith HaDath*-הדת-ברית-the covenant of the faith.⁹⁴ The covenant of circumcision-*Brith Milah*-מיל"ה-ברית is known as the covenant of blood-*Brith HaDam*-הדם-ברית.

Additionally, contemplate that the *Sefiroth* are called the, “Ten intangible *Sefiroth-Eser Sefiroth Blimah*-עשר ספירות בלימ"ה.” The word “intangible-*Blimah*-ה-87-בלימ"ה” is equivalent to “Ten *Sefiroth* in the mouth-*Eser Sefiroth BaPeh*-עשר ספירות

⁹⁴ Deuteronomy 33:2

87-בפ"ה⁹⁵ which refers to the ten fingers of the hands that are connected to the mouth. Likewise, "The ten intangible *Sefiroth-Eser Sefiroth Blimah*-ה" עשר ספירות בלימ"ה" may also be read as, "The ten *Sefiroth* of circumcision-*Eser Sefiroth BaMilah*-ה" עשר ספירות במיל"ה" referring to the ten toes of the feet that are five opposite five, with the covenant of circumcision between them.

Thus, we see that there are three aspects in the *Sefiroth*. These are, "The ten intangible *Sefiroth-Eser Sefiroth Blimah*-ה" עשר ספירות בלימ"ה", "The ten *Sefiroth* in the mouth-*Eser Sefiroth BaPeh*-ה" עשר ספירות בפ"ה" and "The ten *Sefiroth* of the circumcision-*Eser Sefiroth BaMilah*-ה" עשר ספירות במיל"ה" and that each aspect has ten *Sefiroth*.⁹⁶

Now, you will find that the covenant of circumcision (*Brith HaMilah*-ה"ה המילה) is in the middle between the ten toes of the feet, with five on one side and five on the other side. As mentioned above, the feet refer to motion, in that the feet are used for mobility. Thus, if we include the covenant of circumcision (*Brith HaMilah*-ה"ה המילה), which is singular, together with the ten toes of the feet, we find that it equals the second half of *HaShem*'s name, that is, the letters *Waw-Hey*-ה"ה-ו"ו. In other words, the ten toes of the feet with the covenant of circumcision, which is the covenant of blood, total *Waw-Hey*-ה"ה-ו"ו.

⁹⁵ BaPeh-ה"ה = Blimah-ה"ה (87)

⁹⁶ To clarify, we can say that the three aspects mentioned here correspond to the ten *Sefiroth* of thought, speech and action (or motion), all of which are bound to the above-mentioned covenants. For an in-depth study of the *Sefiroth*, we recommend that you study *Shaar HaYichud* of Rabbi Dovber of Lubavitch, translated in English with commentary under the title *The Gate of Unity*. It is called, "The Key to Chasidus," by the Chasidic masters.

Now, you might ask the following question. Just as we say that the covenant of circumcision together with the ten toes equals *Waw-Hey-ו"ה-11*, shouldn't this also apply to the ten fingers of the hands together with the mouth? Shouldn't the total also be *Waw-Hey-ו"ה-11*? However, based on the above explanation, the response is clear. That is, the covenant of the mouth (*Brith HaPeh-הפה-ברית*) is different than the covenant of circumcision (*Brith HaMilah-המילה-ברית*). For unlike the covenant of circumcision, the mouth is actually composed of five organs from which the letters of speech issue. These are the throat, palate, tongue, lips and teeth. These five organs are affixed in the mouth and are the source of the five divisions and constructs of letters, as explained above. We thus see that the mouth is composed of five sections whose function is to construct articulation. Therefore, specifically the first half of *HaShem's* name, *Yod-Hey-ו"י-15*, is the signet of the mouth. That is, there are five-ה-5 organs of speech positioned between the ten-י-10 fingers of the hands.

In contrast, the circumcision, which is the covenant of blood, is composed of a single organ and function, unlike the mouth, which is composed of the five organs of speech. Therefore, the covenant of circumcision (*Brith HaMilah-ברית המילה*) is only one, and is affixed between the ten toes of the feet, totaling eleven, the signet of *Waw-Hey-ו"ה-11*.

With all the above in mind, we see that the hands and mouth indicate action (*Pe'ulah*) and construct (*Binyan*) and therefore their signet is *Yod-Hey-ו"י*, which relates to action and construct, as explained before. Likewise, the circumcision and

feet indicate motion and mobility (*Tnua*), and therefore their signet is *Waw-Hey*-וה, which indicates motion, as explained before. This is self-evident and uncontested. Thus, the covenant of the mouth (*Brith HaPeh*-הפ"ה ברית) is *Yod-Hey*-יה"ה and the covenant of circumcision (*Brith HaMilah*-המיל"ה ברית) is *Waw-Hey*-וה. We therefore see that the singular name is distributed between these two characteristics of the Jew and that each one has a covenant specific to it. The covenant of the Torah is in the mouth (*Brith HaPeh*-הפ"ה ברית) and the covenant of blood is in the circumcision (*Brith HaMilah*-המיל"ה ברית).

Based on the above we may now understand the words of Sefer Yetzirah (The Book of Formation), which states,⁹⁷ “The Master of All, blessed is He, revealed Himself to Avraham, our forefather, and formed a covenant with him between the ten fingers of the hands, which is the covenant of the mouth, and between the ten toes of the feet, which is the covenant of the circumcision.” Contemplate this, and note that Sefer Yetzirah specifies the divisions in exactly the manner we explained, no more and no less. However, based on these explanations you may now understand the meaning, which is that the two sections of the singular name *HaShem*-יהו"ה are signed and sealed upon the body of the Jew, that each of these sections forms a covenant and that it is with a profound purpose that this is so.

Now, since the circumcision-*Milah*-מיל"ה includes the second half of the singular name *HaShem*-יהו"ה, we find that the

⁹⁷ Sefer Yetzirah 6:7

name *HaShem*-יהו"ה attests to this, as in the verse,⁹⁸ “Who will ascend to heaven for us-*Mi Ya’aleh Lanu HaShamaymah*-מי יעלה לנו השמימה.” Observe that the beginning letters of these words⁹⁹ make up the word *Milah*-מילה, whereas the final letters¹⁰⁰ bear the signet of the name *HaShem*-יהו"ה. This verse is thus an important foundation that attests to everything explained here.

Having awakened to all of the above, know that the hands always relate to actualization (*Pe’ulah*), in that all actions are performed by the hands. In contrast, the feet relate to motion (*Tnu’a*) rather than action. This is simple to understand, since the hands are used for action (*Pe’ulah*) and the feet are used for mobility and motion (*Tnu’ah*).

In addition, contemplate the fact that the ten fingers of the hands and the ten toes of the feet attest to the ten *Sefiroth*. Consider that there are five divisions above them in the mouth, and one below them in the circumcision. Contemplate that the faith-*Dath*-דת"ד was given from Above, and that the blood-*Dam*-דם"ד of the circumcision attests to the covenant below. This is as stated,¹⁰¹ “My covenant shall be in your flesh as an everlasting covenant.” In the same manner, understand the verse,¹⁰² “If a matter of judgment is hidden from you, between blood-*Dam*-דם"ד and blood-*Dam*-דם"ד etc.” That is, the covenant of blood (*Brith HaDam*-ברית הדם) is situated opposite the covenant

⁹⁸ Deuteronomy 30:12

⁹⁹ *Milah*-מילה = מי יעלה לנו השמימה

¹⁰⁰ *HaShem*-יהו"ה = מי יעלה לנו השמימה

¹⁰¹ Genesis 17:13 – “והיתה בריתי בבשרכם לברית עולם”

¹⁰² Deuteronomy 17:8 – “כי יפלא ממך דבר למשפט בין דם לדם וגו’”

of faith of the mouth (*Brith HaDath*-ת"ד), ten fingers above and ten toes below, five fingers to the right and five to the left, five toes to the right and five to the left. In addition, the motion (*Tnu'a*) of the feet correspond opposite the action (*Pe'ulah*) of the hands.

Now, when we examine the letter *Yod*-י we find that it contains all twenty digits as one. For when the letter *Yod*-י is expanded it is spelled *Yod*-י"י, equaling twenty. In the same manner, the two letters *Hey*-ה of the name *HaShem*-יהו"ה likewise attest to the division of the fingers and toes into four sets of five. For when the letter *Hey*-ה-5 is expanded it is spelled ה"ה, and as there are two letters *Hey*-ה in the name *HaShem*-יהו"ה, we find four sets of five each: ה"ה ה"ה.

Contemplate this well, and know that the *Yod*-י-ten contains an additional ten, that is, there are ten that are included in the ten. That is, hidden within the *Yod*-י-ten are the implied composite letters *Waw*-ו and *Daleth*-ד or ד"ו, thus totaling an additional ten. In the same manner, hidden in the *Hey*-ה-five is the implied composite letter *Hey*-ה-five. Thus, the five include five. In other words, the letter *Yod*-י"י of the singular name *HaShem*-יהו"ה includes the composition (*Merkavah*) of ד"ו, and the two letters *Hey*-ה"ה *Hey*-ה"ה of His name, are the particulars of the composition (*Merkavah*), all four of which are constructs of five-*Hey*-ה. In addition, consider the fact that the right side is revealed, whereas the left side is concealed. That is, in the letter י"י-*Yod*, the *Yod*-י on the right is revealed, whereas the *Waw-Daleth*-ד"ו on the left, are hidden. The same principle applies to the letter *Hey*-ה.

Having awakened to all the above, know that there were two kinds of covenants formed at the giving of the Torah. The first is as stated,¹⁰³ “For according to these words I have sealed a covenant with you and Israel.” This refers to the covenant of the faith (*Brith HaDath*-ברית הדת) which is the covenant of the mouth (*Brith HaPeh*-ברית הפה). The second is as stated,¹⁰⁴ “Behold the blood of the covenant that *HaShem*-יהו"ה sealed with you concerning all these words.”¹⁰⁵ Thus, the second is the covenant of blood (*Brith HaDam*-ברית הדם), which is the covenant of circumcision (*Brith HaMilah*-ברית המילה), that is, the aspect of motion, as explained above.

Thus, the mouth is affixed between the ten fingers of the hands that are used for action (*Pe'ulah*) and are sealed with the signet *Yod-Hey*-י"ה, whereas the circumcision is affixed between the ten toes of the feet that are used for moving the entire body (*Tnu'a*), and are sealed with the signet *Waw-Hey*-ו"ה.

With this great and important principle in mind, contemplate the matter of the covenant of circumcision (*Brith Milah*-ברית מילה) and understand its importance. For it is not without reason that we were given this commandment at the very beginning. That is, the commandment of circumcision was given to Avraham, the founding father of the holy nation, peace

¹⁰³ Exodus 34:27 – “כי על פי הדברים באלה כרתי אתך ברית ואת ישראל”

¹⁰⁴ Exodus 24:8 – “הנה דם הברית אשר כרת יהו"ה עמכם על כל הדברים האלה”

¹⁰⁵ In both of these verses, the words “these words-*HaDvarim HaEileh*-הדברים” refers to the giving of the Ten Commandments (*Aseret HaDvarim*-עשרת הדברים) at Mount Sinai which begins with the words, “And *Elo'him* spoke all of these words saying לאמר-אלהה את כל הדברים האלה לאמר-Exodus 20:1

be upon him. Moreover, consider the verse that states,¹⁰⁶ “Any uncircumcised male, who will not circumcise the flesh of his foreskin, that soul shall be cut off from his people; he has abrogated My covenant.” In other words, the blood drawn during circumcision is the proof that fulfills the testimony that the name of *HaShem*-יהו"ה is stamped onto the body of every single Jewish male. This is as stated,¹⁰⁷ “I will be a God to all the families of Israel, and they shall be My people.” In other words, the covenant is complete when the families are without blemish in this regard. However, if a Jew is uncircumcised, the name *HaShem*-יהו"ה is incomplete in him, as explained above. He is blemished and this blemish affects his children and descendants, not only in this world, but also in the future to come, because Torah law takes familial blemish into account.¹⁰⁸

In contrast, when a man has the blood covenant of circumcision (*Brith Milah*) imprinted in him, he is then fitting to attest about *HaShem*, blessed is He. This is as stated above regarding the verse,¹⁰⁹ “Who will ascend to heaven for us-*Mi Ya'aleh Lanu HaShamaymah*-מי יעלה לנו השמימה.” That is, the covenant of circumcision (*Milah*-מילה) attests to the Name *HaShem*-יהו"ה, blessed is He and blessed is His Name.

Now that we have awakened to all the above, we may further awaken to that which was stated regarding Avraham our

¹⁰⁶ Genesis 17:14 – “וערל זכר אשר לא ימול את בשר ערלתו ונכרתה הנפש ההיא מעמיה – “את בריתי הפר”

¹⁰⁷ Jeremiah 31:1 – “בעת ההיא נאם יהויה אהיה לאלהי"ם לכל משפחות ישראל והמה יהיו – “לי לעם”

¹⁰⁸ Talmud Bavli, Ketuboth 84a

¹⁰⁹ Deuteronomy 30:12

forefather, peace be upon him. Namely, Sefer Yetzirah states¹¹⁰ that *HaShem* formed a covenant with him between the ten fingers of his hands, which is the covenant of the mouth (*Brith HaPeh*-הפ"ה ברית הפ"ה). We likewise see that Avraham made use of the covenant of the mouth by attesting about *HaShem*, as it states,¹¹¹ “And there he called out in the Name *HaShem*-ה"ה יהו”.” In other words, the covenant of the mouth is clarified by what follows it, that is, that he called out in the Name *HaShem*-ה"ה יהו”.

Similarly, we may now understand the covenant that was sealed between the ten toes of his feet, as stated in Sefer Yetzirah, and that it refers to the covenant of circumcision (*Brith Milah*-מילה ברית מילה). This is further corroborated by the verse,¹¹² “This is My covenant which you shall keep between Me and you and your seed after you: every male among you shall be circumcised.” Immediately following this, we find that Avraham indeed consecrated this covenant, as stated,¹¹³ “And Avraham took... every male among the men of Avraham’s house and circumcised the flesh of their foreskin.”

It is with these matters in mind that you should contemplate the matters of construct (*Binyan*) and motion (*Tnu’a*) and understand that they correspond to the ten *Sefiroth*, five opposite five. Moreover, understand that the letters *Yod-Hey*-ה"י are the signet of action (*Pe’ulah*) and that the letters *Waw-Hey*-ה"ו are the signet of motion (*Tnu’a*). Likewise,

¹¹⁰ Sefer Yetzirah 6:7

¹¹¹ Genesis 21:33 – “ויטע אשל בבאר שבע ויקרא שם בשם יהו"ה אל עולם”

¹¹² Genesis 17:10 – “וזאת בריתי אשר תשמרו ביני וביניכם ובין זרעך אחריך המול לכם כל”
זכר”

¹¹³ Genesis 17:23 – “ויקח אברהם... כל זכר באנשי בית אברהם וימל את בשר ערלתם גוי”

understand that the Covenant of the Mouth (*Brith HaPeh*- ברית הפ"ה) bears the signet *Yod-Hey*-י"ה and that the Covenant of Circumcision (*Brith HaMilah*-המיל"ה) bears the signet *Waw-Hey*-ו"ה.

In the same manner, consider the fact that the constructs of the letters are divided into five categories and that their motion is divided into five categories. With this, the fact that the five constructs arise from the ten foundations should be understood.

Likewise, based on all the above explanations, contemplate and understand that the signet of the act of Creation is the name *Yeh"o*-י"ה and that included in it are the foundations, constructs and motion. Awaken to the fact that the signet of *Yeh"o*-י"ה consists of six permutations that bring about the six directions of three dimensional space, as explained above. Now, note that the letter *Hey*-ה is in the middle of the signet *Yeh"o*-י"ה, between the *Yod*-י and the *Waw*-ו. That is, the totality of the world depends on the letter *Hey*-ה. If we are meritorious, the *Hey*-ה leans toward the *Waw*-ו of motion, which is the attribute of mercy. If we are not meritorious, it leans toward the *Yod*-י of action, which is the attribute of judgment, in which case the world is judged with strict judgment. Regarding this, contemplate the words of our sages, of blessed memory, who stated in tractate *Rosh HaShanah*,¹¹⁴ “A person should view himself as though he is exactly half-liable and half-meritorious. If he performs one commandment-

¹¹⁴ Talmud Bavli, Kiddushin 40b

Mitzvah, fortunate is he, for he tilts the scale to the side of merit.” That is, the side of merit is the aspect of *Waw-Hey-וה*, and by performing a *Mitzvah*, he causes the middle letter *Hey-ה* to lean toward the *Waw-ו*, which is the attribute of mercy. However, the sages continued and stated, “If he transgresses a single prohibition, woe to him, for he tilts the scale to the side of liability, as stated,¹¹⁵ ‘One sin destroys much merit.’” That is, he causes the middle letter *Hey-ה* to lean towards the *Yod-י* of *Yeho-יה*, which is the attribute of judgment.

Based on this, contemplate the matter of the scales of justice, and understand what is weighed and how it hinges on the days from *Rosh HaShanah* through *Yom Kippur*. For those days are the “beginning of all actions,” as stated about *Rosh HaShanah*,¹¹⁶ “This is the day that is the beginning of Your actions.” For, as explained before, the six days of the formation of the world were stamped with the signet *Yeh”o-יהו*. Thus, the six days also correspond to the six permutations of *Yeh”o-יהו*, which are the beginning of all action. We therefore see that the balance of the scales is dependent on the six days, to lean either toward merit or judgment.

After awakening to these wondrous matters regarding action (*Pe’ulah*), motion (*Tnu’a*), the mouth-*Peh-פה* and circumcision-*Milah-מילה*, we now will continue, with the help of *HaShem*.

¹¹⁵ Ecclesiastes 9:18 – “טובה חכמה מכלי קרב וחוטא אחד יאבד טובה הרבה”

¹¹⁶ Talmud Bavli, Rosh HaShanah 27a; Mussaf Liturgy of Rosh HaShanah

The Drawing Forth of Action from the Letters to *Elo"him*

My dear brother, may *HaShem* guard and protect you, know that the title-*Kinuy*-כנויי-86 called *Elo"him*-אלהי"ם-86 indicates the act of bringing about the natural order-*HaTeva*-הטבע-86, as explained at length in Part One. You now will be shown how it is drawn from the letters, in the following manner. As explained in Part One, *E"ל-א* is the beginning of the creation of all novel beings.¹¹⁷ Thus, with the help of *HaShem*, we shall now begin explaining how the letters הי"ם are drawn forth and joined to *E"ל-א*.

As mentioned above, *E"ל-א* is the very first of all constructs in the cycling of the letters, as follows:

א"ל ב"ם ג"ן ד"ס ה"ע ו"ף ז"צ ח"ק ט"ר י"ש כ"ת

Thus, *E"ל-א*, which is the first of all constructs, is the beginning of the title *Elo"him*-אלהי"ם, and forms its first two letters. The remaining letters of the title *Elo"him*-אלהי"ם are the letters הי"ם-55. These can be found in the ten foundational letters, as follows:

$$55 = 10\text{-א} \ 2\text{-ב} \ 3\text{-ג} \ 4\text{-ד} \ 5\text{-ה} \ 6\text{-ו} \ 7\text{-ז} \ 8\text{-ח} \ 9\text{-ט} \ 10\text{-י}$$
$$55 = 40\text{-ם} \ 10\text{-י} \ 5\text{-ה} = \text{הי"ם}$$

¹¹⁷ That is, *E"ל-א*-31 is equal to ויהי-*Wayehi*-31 which are the final names of Being יהי ויהי as explained in Part One at length. Thus, *א"ל* is the intermediary between the names of being-*Hawayah*-היי"ה, and the novel creation of the world.

Now, do not question why *E"l-l"* is separate and distinct from *הי"ם*, because, as explained in volume one, *E"l-l"* is a Divine name in and of itself. This being the case, we will now begin explaining the matter of *הי"ם* and how it is founded on the ten foundational letters that include all the components of the world. That is, the ten foundational components equal *הי"ם-55*, and are included in the matter of construct, which is reflected in the name *E"l-l"*, as in:

$$\text{אלהי"ם} = \text{ה"ה} + \text{א"ט ב"ה ג"ז ד"ו י"ה}^{118}$$

Contemplate the arrangement depicted above and consider the foundational letters. You will discover that the letters *ה"ה* are the seal of the ten foundational letters, and that the letters *א"ט ב"ה ג"ז ד"ו* attest to the letter *מ-Mem-40*.¹¹⁹

With this in mind, the title *Elo"him-אלהי"ם* is clearly understood. That is, the first two letters *E"l-l"* attest to the construct of the world, as explained above, and the letters *הי"ם* attest to the ten components of the world, which are the ten foundational letters *א"ב ג"ד ה"ו ז"ח ט"י* that equal *הי"ם-55*.¹²⁰ Understand this matter well, and contemplate the fact that the letters *א"ט ב"ה ג"ז ד"ו* attest to the *מ-Mem-40*, and that the seal *ה"ה-Ya"ח* is the foundation of all actualization (*Pe'ulah*), as explained before.

¹¹⁸ 15=ה"ה + 40=ג"ז ב"ה ג"ז ג"ו=א"ט + 31=ל"א (31+40+15=86=הי"ם)

¹¹⁹ 10=ד"ו=י"ו 10=ג"ז 10=ה"ה 10=ט"א (Total 40=מ)

¹²⁰ 1+2+3+4+5+6+7+8+9+10=55

It therefore is understood that the name *Elo"him*-אלהי"ם includes the totality of all construct (*Binyan*), actualization (*Pe'ulah*), and foundations (*Yesodot*), as follows:

$$40 = \text{א"ט ב"ח ג"ז ד"ו} = \text{מ} \\ \text{הי"ם} = \text{מ} + \text{הי"ם}$$

Now, *E"l*-אל hints at what we previously explained, since it is the very beginning of the construct and motion of the cycle of the *Aleph-Beit*, as follows:

א"ל ב"ם ג"ן ד"ס ה"ע ו"ף ז"צ ח"ק ט"ר י"ש כ"ת

We therefore know that *E"l*-אל refers to the construct of the world, and that הי"ם refers to the components of the construct. Thus, the name *Elo"him*-אלהי"ם has been clearly explained. Moreover, it should be self-understood that, given that it is a construct of the components, *Elo"him*-אלהי"ם relates only to the act of novel creation, through which this name is brought about. Because of this, *Elo"him*-אלהי"ם is actually only a title-*Kinuy*-כנוי-86 that relates to the creation of the natural order-*HaTeva*-הטב"ע-86 alone. In other words, it is *HaShem*'s title as the God and Creator of the world. Moreover, remember the explanation in volume one that the title *Elo"him*-אלהי"ם derives its form from the name *Ya"l*-יה"א that empowers *Elo"him*-אלהי"ם, without which it is mute-*Eelem*-אל"ם.

Now, regarding the fact that 55-הי"ם refers to the ten components of the world, that is, the letters 55-הי"ם, consider the above explanations that the stature of the world is made up of ten components. It is regarding these ten components that equal 55-הי"ם, that the verse states,¹²¹ “These 55-הי"ם-Hein are to יהו"ה-ה-HaShem your God, the heavens and the highest heavens, the earth and everything therein.” In other words, everything in all creation, from the highest heavens to the earth below and everything therein is included in these ten components, referred to here as 55-הי"ם-Hein-these. ¹²² For the ten component letters 55-הי"ם equal 55-הי"ם-Hein-these, which is equivalent to 55-הי"ם, the last three letters of the title *Elo"him*-אלהי"ם-God. It is with this in mind that you may understand the words of the Psalmist,¹²³ “This great sea-55-הי"ם is very great and wide,” which refers to the ten components that equal “The great sea-*HaYam HaGadol*-הי"ם הגדול-55.”

Now, the principle to keep in mind is that there are nine base components of construct that are completed by the tenth. It is in this manner that we explained that all units of ten are drawn from the tenth and that there are no more than ten base components of the world. Thus, all beings with measure and stature are founded upon these ten. Based upon what was stated above regarding the title-*Kinuy*-כנוי-86 *Elo"him*-אלהי"ם-86, it is understood that it too is founded upon the letters, which are

¹²¹ Deuteronomy 10:14 – “הן ליהויה אלהי"ך השמים ושמי השמים הארץ וכל אשר בה”

¹²² The word *Hein*-הי has several meanings; these, now, here, behold, yes and truly. It means “these” in context to what is being explained here.

¹²³ Psalms 104:25 – “זה הים הגדול ורחב ידים”

the ten components, and the construct of *E"l-l"*. It therefore is easy to understand why the title *Elo"him*-אלהי"ם was specifically used throughout the Act of Creation and why the act of creation consists of ten utterances. That is, these ten utterances are founded upon the ten components that equal ה"י"ם-55. Moreover, it is understandable why specifically the title *Elo"him*-אלהי"ם was used to bring about the natural order-ע"הטב-86, given that the bundling, mixing and composition of the foundations and constructs are drawn forth with the title *E"l-l"*. These explanations should suffice for now in clarifying and awakening you concerning the title *Elo"him*-אלהי"ם. We shall therefore move on to the subjects that follow from this.

As explained, the full stature of the ten components is *Hein*-these-ה"י"ם-55. Now, when the aspect of motion is added to the component letters, that is, the aspect of א"י-11, as explained before, the cycle-*Galgal*-ל"גלגל-66 is born, as follows:

$$66 = \text{א"ב' ג' ד' ה' ו' ז' ח' ט' י" + י"א} = \text{ל"גלגל-Galgal-cycle}$$

For, it is only when motion is added to the components that the cycle-*Galgal*-ל"גלגל-66 is complete, and it is the motion that sustains them in their composite existence. However, without the motion to sustain the composites, they would deteriorate back to base foundations and base components. Because of this, as long as the motion of א"י-11 is missing from

the components, there is no cycle-*Galgal*-ל"גלג-66, but rather only the components, as reflected in the word *Hein*-these-ה"ה-55. Thus, only when motion manifests within them does the cycle-*Galgal*-ל"גלג-66 revolve, thus constructing and sustaining the existence of the composites and structures.

Now, what you must understand is that the Holy One, blessed is He, is the One who transcends, encompasses, and turns the cycle, and all motion arises from Him, as explained regarding the letters *Waw-Hey*-ה"ו-11 of His Name. However, He Himself transcends all motion and is completely beyond the cycle-*Galgal*-ל"גלג. This is reflected in the number י"ב-12, which is higher than י"א-11, but includes them all, as follows:

$$12\text{-ב} 11\text{-א} 10\text{-י} 9\text{-ט} 8\text{-ח} 7\text{-ז} 6\text{-ו} 5\text{-ה} 4\text{-ד} 3\text{-ג} 2\text{-ב} 1\text{-א} \\ 78 =$$

The above is equal to “Is and Was and Will Be” (*Howeh w’Hayah w’Yihiyeh*), as follows:

$$78 = \text{הוה והיה ויהיה}$$

Contemplate this and realize that the aspect of the cycle-*Galgal*-ל"גלג-66 only arises and moves from the aspect of י"א-11, which is drawn forth from *HaShem*, blessed is He. That is, all motion is drawn forth from Him, blessed is He. However, motion does not touch Him at all, for He transcends all motion, is beyond the cycle of the *Galgal*-ל"גלג-66 and beyond

everything. This is reflected in the numeral י"ב-12 which is beyond י"א-11. That is, the numeral י"ב-12 is equal to “Is and Was and Will Be-*Howeh w’Hayah w’Yihiyeh*-והיה ויהיה,”¹²⁴ as explained above. Moreover, contemplate and discover that “Is and Was and Will Be-*Howeh w’Hayah w’Yihiyeh*-והיה ויהיה” is equal to and contains the same letters as three times the name *HaShem*-יהו"ה, as follows:

$$78 = \text{הו"ה והי"ה ויהי"ה}$$

$$78 = \text{יהו"ה יהו"ה יהו"ה}$$

These three names of *HaShem*-יהו"ה indicate the transcendence and eternity of His Singular Preexistent Being as expressed in the verses, “*HaShem* is King-*HaShem Melech*-מלך יהו"ה,”¹²⁵ “*HaShem* was King-*HaShem Malach*-מלך יהו"ה,”¹²⁶ “*HaShem* will be King-*HaShem Yimloch*-ימלך יהו"ה.”¹²⁷ In other words, before the world, He was *HaShem*-יהו"ה, as He brings the world into being, He is *HaShem*-יהו"ה, and once the world will cease to be, He will be *HaShem*-יהו"ה.¹²⁸

Contemplate this, and realize that *HaShem*-יהו"ה is King over the separate intellects, *HaShem*-יהו"ה is King over the

¹²⁴ It is also noteworthy that there are twelve letters in ויהי"ה ויהי"ה.

¹²⁵ Psalms 10:16

¹²⁶ Psalms 93:1

¹²⁷ Exodus 15:18

¹²⁸ It is noteworthy that the true reality of the eternal kingship of *HaShem*-יהו"ה is to be fully revealed by Mashiach, as indicated by the fact that “*HaShem* is king, *HaShem* was king, *HaShem* will be king-*HaShem Melech*, *HaShem Malach*, *HaShem Yimloch*-ימלך יהו"ה מלך יהו"ה מלך יהו"ה” equals 358, the numerical value of Moshiach-משיח-358.

celestial spheres (*Galgalim*) and *HaShem*-יהו"ה is King over the composite beings of this lowly world, for He is absolutely singular and one. This is the meaning of what we attest to every day and night, "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה."

The great principle to keep in mind, is that all this is reflected in the aspect of י"ב-12, as explained above. That is, His signet "Is and Was and Will Be-*Howeh w'Hayah w'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה" is equal to י"ב י"א י"ט ז"ח ה"ו ז"ה ט"י י"א י"ב" as explained. It is with this in mind that you should contemplate and understand the word "In Myself-*Bi*-בי-12" where it appears in Torah in reference to *HaShem*. For example, the verse states,¹²⁹ "In Myself-*Bi*-בי-12 I have sworn, said *HaShem*-יהו"ה," clearly referring to *HaShem* Himself. That is, this oath was declared in the aspect of, "Is and Was and Will Be-*Howeh w'Hayah w'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה." This is the meaning of any oath, that it is declared with the Holy One, blessed is He, in mind.

Now contemplate and understand the word "This-*Zeh*-זה-12," when used in reference to *HaShem*-יהו"ה, as in the verse,¹³⁰ "This is My Name forever-*Zeh Shmi L'Olam*-זה שמי ל'עולם." That is, the word "This-*Zeh*-זה-12" is the same as "In Myself-*Bi*-בי-12." Thus, when the verse states, "This-*Zeh*-זה-12 is My Name forever" it is the same as saying, "Is and Was and Will Be-*Howeh w'Hayah w'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה is My Name forever."

¹²⁹ Genesis 22:16 – "ויאמר בי נשבעתי נאם יהו"ה"

¹³⁰ Exodus 3:15 – "זה שמי לעלם וזה זכרי לדר דר"

Similarly, contemplate the word “He-*Hoo*-הוא-12” when used in reference to *HaShem*, as in the verse,¹³¹ “*HaShem* He is *Elo*”*him*-ים האלהי הוא יהוה.” It is the same as saying, “*HaShem*-יהוה who Is and Was and Will Be-*Hayah w’Howeh w’Yihyeh*-היה ויהיה ויהיה is *Elo*”*him*-ים אלהי-God.”

It is in this manner that you should contemplate the three terms that convey this wondrous and glorious matter, for through them you will discover many inner matters and pearls of wisdom. Therefore when, during the course of your study of Torah, you come across the words, “In Me-*Bi*-”ב-12,” “*This-Zeh*-זה-12,” or “He-*Hoo*-א-הוא-12,” in reference to *HaShem*, contemplate and realize that they attest to the Intrinsic Being of *HaShem*, blessed is He, and to the unique singularity of His Name, *HaShem*-יהוה, blessed is He. For this name alone is the true throne and inner chamber within which He is concealed, for it is the only name that attests to His Singular Preexistent Intrinsic Being, as He is, in and of Himself, one and alone. However, the gate to this chamber is closed, so that not all who desire may enter.

With the above in mind, awaken now to the prayer recited during the circuits (*Hakafot*) on the Holiday of Sukkot. We recite,¹³² “I and He, save us-*Ani w’Hoo Hoshi’ah Na*-אני והוא יהוה ויהוה.” The words “I and He-*Ani w’Hoo*-אני והוא,” equals 78. Therefore, this verse is the same as saying, “Is and Was and Will Be-*Hayah w’Howeh w’Yihyeh*-היה ויהיה ויהיה save us.”

¹³¹ Kings I 18:13

¹³² Mishnah Sukkah 4:5

After awakening to these explanations, we will continue to the remaining matters, all of which will be presented according to the Supernal intent of the Godly wisdom.

The Gate of the Divisions of the Twenty-Two Letters

Know, my brother, may *HaShem* keep and protect you, that the composition of the world is divided into three categories, corresponding to the three categories of the letters. There are the three letters, seven letters and twelve letters, as follows:

אמ"ש

בג"ד כפר"ת

ה"ו ז"ח ט"י ל"ב ס"ע צ"ק

Contemplate these three categories and discover that the world in its entirety depends on them, is divided according to their divisions and that everything arises from them. *Sefer Yetzirah* likewise categorizes the letters in this fashion and informs us that the totality of the world is included in these twenty-two letters. Examine the very first verse of Torah and discover that all created beings depend upon the twenty-two letters of the *Aleph-Beit* for their existence. The first verse in the Torah is:

בראשית ברא אלהים את השמים ואת הארץ

Bereishith Bara Elo'him Eith HaShamayim W'Eith HaAretz

In the beginning *Elo'him* created the heavens and the earth

Examine this verse, and discover that the first letters of each word, 5-ה 6-ו 5-ה 1-א 1-א 2-ב 2-ב which total twenty-two, hint at the letters of the *Aleph-Beit*. This is because the totality of the heavens and earth were composed with the twenty-two letters of the *Aleph-Beit*.

Similarly, contemplate what *HaShem* said to our teacher, Moshe, peace be upon him,¹³³ “And they also will believe in you-*Becha*-ב"ך-22 forever.” Likewise, it states,¹³⁴ “we will rejoice and be glad in You-*Bach*-ב"ך-22.” All these matters hint to the twenty-two letters; the foundation of Torah and the world. For, as we see, the very first verse of Torah is founded upon the twenty-two foundational letters.

Now that we have awakened to this, we will explain the division of the world corresponding to the division of the letters. Know that the letters are divided into three categories:

אמ"ש

בג"ד כפר"ת

ה"ו ז"ח ט"י ל"ב ס"ע צ"ק

¹³³ Exodus 19:9 – “וגם ב"ך יאמינו לעולם”

¹³⁴ Song of Songs 1:4 – “משכני אחרוך נרוצה הביאני המלך חדריו נגילה ונשמחה ב"ך”

The letters אַמ"ש indicate the three foundational elements from which the totality of the world is constructed. The seven letters בג"ד כפר"ת indicate the seven chambers (*Heichalot*), or the six directions, plus the seventh, which is the inner, central chamber (*Heichal*). The twelve letters ה"ו ז"ח ט"י hint to the twelve letters of הו"ה ויהי"ה ויהיה"ה (*Howeh w'Hayah w'Yihiyeh*-Is and Was and Will Be), of He who rules over them. Know now that the world is divided in three categories corresponding to the three divisions of the letters, as will now be explained, with *HaShem's* help. Through the understanding of this matter, many of the underpinnings of our faith will become clear.

The Letters אַמ"ש

The letters אַמ"ש are founded on the three foundations that are at the beginning of everything. These are the letters ו"א ו"ה ו"ו-*Yod, Hey, Waw*. Following them are the three foundational elements, fire-*Eish*-אש, air-*Ruach*-רוח,¹³⁵ and water-*Mayim*-מים. Following them are the three categories, world-*Olam*-עולם, year-*Shanah*-שנה and soul-*Nefesh*-נפש.¹³⁶ These are followed by form-*Tzurah*-צורה, substance-*Chomer*-חמר, and composition-*Harkavah*-הרכבה. Subsequently, there are the *Teli*-תלי, the sphere-*Galgal*-גלגל and the heart-*Lev*-לב, and likewise, the angel-*Malach*-מלאך, the sphere-*Galgal*-גלגל, and man-*Adam*-אדם. There is the upper-*Elyon*-עליון, the

¹³⁵ This may also be translated as "spirit", "wind" or "vapor."

¹³⁶ These correspond to, space, time and consciousness.

intermediate-*Teechon*-תיכון, and the lower-*Tachton*-תחתון, and the three vowels; *Cholem*-חלם, *Shoorook*-שרק, and *Cheereek*-חרק.¹³⁷ There is the body-*Guf*-גוף, the soul-*Nefesh*-נפש, and the intellect-*Sechel*-שכל. There is evening-*Erev*-ערב, morning-*Boker*-בקר, and afternoon-*Tzaharayim*-צהריים. There are the three components; book-*Sefer*-ספר, number-*Sfor*-ספר, and story-*Sipur*-ספור, as mentioned in *Sefer Yetzirah*. There is the possible-*Efshar*-אפשר, the fitting-*Ra'uy*-ראוי and the impossible-*Nimna*-נמנע. There are three forefathers, Avraham-אברהם, Yitzchak-יצחק and Yaakov-יעקב. There are the three categories of Jews, priest-*Kohen*-כהן, Levite-לוי, and Israelite-ישראל. The *Tanach*¹³⁸ consists of the Torah-תורה, the Prophets-*Nevi'im*-נביאים, and the Scriptures-*Ketuvim*-כתובים. There are three verses¹³⁹ that form the Divine Name of seventy-two letters; “*WaYisa*-ע-ויס” “*WaYavo*-א-ויב” and “*WaYeit*-ט-ויי.” There are three biblical holy pilgrimages; *Matzot*-מצות, *Shavu'ot*-שבועות and *Sukkot*-סוכות. There are the three scrolls of *Tefillin*-תפילין, *Mezuzah*-מזוזה and the Torah scroll-*Sefer*-ספר. Within the intellect there are three categories; the intellect itself-*Sechel*-שכל, the thinker-*Maskil*-משכיל and the concept-*Muskal*-מושכל. There are the three aspects of Is-*Howeh*-הוה, and Was-*WaHayah*-והיה and Will Be-*WeYihyeh*-ויהיה. In Jeremiah, the verse repeats,¹⁴⁰ “The sanctuary of *HaShem-Heichal HaShem*-יהוה-היכל, the sanctuary of *HaShem-Heichal HaShem-*

¹³⁷ That are annotated above the letter, in the middle of the letter and below the letter.

¹³⁸ The 24 books of the Hebrew Scriptures

¹³⁹ Exodus 14:19-21

¹⁴⁰ Jeremiah 7:4

היכל יהו"ה, the sanctuary of *HaShem-Heichal HaShem-יהו"ה*, three times. There are the three verses, “יהו"ה מלך,”¹⁴¹ “יהו"ה-*HaShem* was King,”¹⁴² “יהו"ה-*HaShem* will be King.”¹⁴³ Likewise, there is the triple sanctification of¹⁴⁴ “Holy Holy Holy-*Kadosh Kadosh Kadosh*.” All these matters will be explained shortly.

בג"ד כפר"ת The Seven Letters

The seven letters בג"ד כפר"ת are the foundation of the sevens. There are the seven days of the week. There are the six spatial directions and the central, inner chamber-*Heichal*-היכל, which is the seventh. There are the seven gates of the soul.¹⁴⁵ There are seven primary planets.¹⁴⁶ There are seven branches of the Menorah. The holidays of Passover and Sukkot each have seven days. There are seven continents. There are seven heavenly firmaments. There are seven levels of purgatory. There are seven men called up to the Torah on Shabbat etc. All this will be explained soon.

¹⁴¹ Psalms 10:16

¹⁴² Psalms 93:1

¹⁴³ Exodus 15:18

¹⁴⁴ Isaiah 6:3

¹⁴⁵ These are the two eyes, two ears, two nostrils and the mouth.

¹⁴⁶ These are the seven celestial bodies that visibly move across the sky in orbits that are independent of each other and can be seen with the naked eye, as opposed to the stars, which appear to be fixed in the celestial dome as it revolves. In other words, to the observer, the position of the stars, relative to each other, appears to be fixed. The seven celestial bodies are the Moon, Mercury, Venus, Sun, Mars, Jupiter and Saturn.

ה"ו ז"ח ט"י ל"ג ס"ע צ"ק The Twelve Letters

The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק are the foundation for the twelve. There are twelve constellations. There are twelve months in the year. There are twelve paths of the soul. There are twelve tribes who are the children of Yaakov. There are twelve stones in the breastplate, and so on, concerning all the units of twelve that are drawn forth after these.

We now will begin explaining each of these divisions, one by one, each in its own chapter. With *HaShem's* help these matters will be fully explained.

The Gate of The Drawing Forth of the Units of Three from the Three Letters אמ"ש

Know, my brother, that the three letters אמ"ש include the division of the entire world. The seven letters that follow depend upon these three letters. Likewise, the twelve letters depend upon the seven letters. The totality of these categories of three, seven, and twelve, completes all twenty-two letters that give form to the totality of the universe.

Know that the seven letters בג"ד כפר"ת are called double letters – *Otiyot Kfulot* – because each has two forms of pronunciation; hard and soft, and can sometimes encroach on the letters that follow them and “swallow” them when pronounced hard. The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע ק"ץ are

called simple letters – *Otiyot Pshutot* – because they have one form of pronunciation and do not “swallow” their fellow letters when pronounced.¹⁴⁷ With the help of *HaShem*, we will now begin to explain the units of three

The Three Letters יו"ד ה"א וא"ו *Yod Hey Waw*

Know, my brother, that the three letters *Yod-Hey-Waw*- יו"ד ה"א וא"ו that form the name *Yeh"o*-י"ה, include all novel beings that follow after them. However, they do not include the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. These three letters are the foundation for the existence of all novel beings and represent the three aspects of foundation- *Yesod*-יסוד, construct-*Binyan*-בניין and motion-*Tnua*-תנועה. The form of all created beings is dependent upon these three aspects. In addition, note that these three letters יו"ד ה"א וא"ו include the six letters א"ב ג"ד ה"ו ז"ח ט"י, which indicate the six spatial directions that arise from the three dimensions of depth, width and length.¹⁴⁸ It is in this regard that *Sefer Yetzirah*¹⁴⁹ informs

¹⁴⁷ For *Lashon HaKodesh* (Biblical Hebrew) to properly be pronounced, each letter must be enunciated and not “swallowed” by the letter that preceded it. Because the seven letters כ"מ נ"ה each have two forms of pronunciation, this problem can more readily occur and should be avoided. An example of this is how the word for repentance - תשובה - is commonly mispronounced as *Choovah*, when the ה is pronounced as a hard ת-*Taw*. It swallows the letter ש-*Shin* and turns the two into the sound of Ch. However, when it is pronounced as a soft ה-*Thaw*, as *Theshoovah*, it is not possible for the ה-*Thaw* to infringe upon the ש-*Shin* and swallow it.

¹⁴⁸ The *Yod*-י represents depth, the *Hey*-ה represents width and the *Waw*-ו represents length.

¹⁴⁹ *Sefer Yetzirah* 1:13

us that these three letters יה"ו are the signet for the totality of creation. For this name יה"ו-*Yeh"o* indicates that all non-intrinsic, newly created, limited beings are drawn into existence from the Singular Preexistent Being, יהו"ה-*HaShem*, blessed is He. This is because, as previously explained, the letters יה"ו when named, are יה"ו ו"א"ו ו"א"ו-*Yod Hey Waw*, which share the same numerical value as *HaShem* is One-*HaShem Echad*- יהו"ה 39-אד"ד. It is thus understood that the novelty of creation drawn forth from יה"ו, attests to the Singular Preexistent Intrinsic Being, יהו"ה-*HaShem*, blessed is He, and that He is the only preexistent being, who is absolutely singular, one and alone. Thus, the existence of all newly created, non-intrinsic, limited beings is drawn from these three letters יה"ו, and they all attest to the existence of the singular name of יהו"ה-*HaShem* and His preexistent singularity, blessed is He and blessed is His name.

Now, the three foundational elements, fire-*Aish*-ש"א, air-*Ruach*-רוח, and water-*Mayim*-מים, are drawn forth from the existence of the name יה"ו-*Yeh"o*. All novel beings are brought forth into existence through the medium of these three foundational elements. Now, these three elements differ in their qualities and natures. Fire-*Aish*-ש"א is naturally above and therefore its nature is to ascend, Air-*Ruach*-רוח is naturally in the middle and therefore its nature is to hover in the middle and water-*Mayim*-מים is naturally below and therefore its nature is to descend. All novel beings depend on these three foundational elements.

The first foundational element is fire-*Aish*-ש"א. This refers to the light of the intellect (*Ohr HaSechel*) which is

always above and, as explained before, is the very first of all created beings. In other words, this is the level of the separate intellects (*Sichliyim Nifradim*) that are called the light of the intellect. All other beings are drawn forth from them, according to the reality of their existence. They are also called, “The light of His garment – *Ohr Levusho*,” in that *HaShem*, blessed is He, manifests within them, and they thus are closer to Him than any other beings that are drawn into existence. It is for this reason that the separate intellects (*Sichliyim Nifradim*) are called, “The light of the intellect” or “The light of His garment,” since they are the highest of all newly created beings. It is through the medium of these angelic beings and light of the intellect, that all other newly created beings are actualized, as explained before at length.

In addition, it is understood that just as a garment conceals the one who wears it, so likewise, the separate intellects act as a garment or curtain that separates between the Holy One, blessed is He, and all other newly created beings. Now, although the angelic separate intellects (*Sichliyim Nifradim*) are also incapable of grasping the ultimate truth of His Singular Preexistent Intrinsic Being, blessed is He, nevertheless, they grasp far more than any other created beings.

Now, in truth, the heavens are drawn into being from the existence of the angelic beings who are called separate intellects (*Sichliyim Nifradim*) and “The light of His garment.” This is because the heavens are the next level down, below the separate intellects. This is as stated by Rabbi Eliezer the Great, may the memory of the righteous bring blessing. In his work, Pirke

D’Rabbi Eliezer, he stated,¹⁵⁰ “From where were the heavens created? From the light of the garment that He wears.” This matter is delightful to those of understanding, for with this statement, the sages declared that the existence of the celestial spheres (*Galgilim*) is drawn forth from the existence of the separate intellects (*Sichliyim Nifradim*), who are called, “The light of his garment” (*Ohr Levusho*).¹⁵¹

Additionally, the heavens are sustained through constant motion, similar to how air-*Ruach*-רוח is in a state of constant motion, which comes about through the medium of fire-*Aish*-שא.¹⁵² Therefore, contemplate this wondrous statement of the great sage, Rabbi Eliezer, peace be upon him, who decreed that the heavens were created from the existence of the angelic beings that are called the “Light of His Garment.” This statement informs us that the heavens are a secondary level to the angelic beings, called intellects (*Sichliyim*), and that they are brought forth into being through the angelic beings that are composed of form (*Tzurah*) alone, whereas the heavens are composed of both substance (*Chomer*) and form (*Tzurah*). Thus, it is form (*Tzurah*) that sustains the existence of substance (*Chomer*), and therefore, it is the simple form of the light of the

¹⁵⁰ Pirke D’Rabbi Eliezer, Ch. 3

¹⁵¹ Note that the term, The Light of His Garment-*Ohr Levusho*-אור לברשו-551 has the same numerical value as, The World of the Intellects-*Olam HaSichliyim*-עולם השכלים-551. (See *Chayei HaNefesh* of Rabbi Avraham Abulafia [the teacher of Rabbi Yosef Gikatilla], Section 2, *Sod Avnei Shayish Tahor*.)

¹⁵² In other words, air moves as a result of heat, as we know that wind comes about when the heat of the sun heats one area of the air differently than another part. This causes the warmer air to expand, making less pressure where it is warm than where it is cool. The high-pressure air is then drawn to the lower pressure air, thus causing wind.

intellect, called the light of His garment, that sustains and gives existence to the heavens, which possess substance (*Chomer*). For without form (*Tzurah*), substance (*Chomer*) could not exist. Thus, the heavens were created from the Light of His Garment, which refers to the simple forms of the angelic beings, called intellects (*Sichliyim*).

Now, it must be noted that the great sage, Rabbi Eliezer, concealed the investigation into the angelic beings of intellect, called “The Light of His Garment.” This is because such investigations are extremely deep and not everyone is capable of grasping them. In truth, the Torah itself concealed this matter by beginning with the creation of the heavens and the earth, thus concealing the existence of the angelic beings of intellect and not mentioning them explicitly. Rather, the Torah begins with the words,¹⁵³ “In the beginning *Elo”him* created the heavens and the earth.” Therefore, following the lead of the Torah, the great sage, Rabbi Eliezer, also concealed this matter. Nevertheless, in investigating the creation of the heavens, he explained that they were preceded by the angelic beings, called, “The Light of His Garment,” just as form (*Tzurah*) must precede substance (*Chomer*). In other words, by saying this, he explained that the substance of the heavens is drawn from the form of the light of His garment, which is the form of the angelic beings. This is the true and straightforward meaning, so do not err by confusing yourself with convoluted rationalizations.

¹⁵³ Genesis 1:1

Now, understand that *HaShem*'s Singular Intrinsic Being and His Name *HaShem*-יהו"ה, blessed is He, precedes the existence of the angelic beings called "The light of His garment." That is, they are drawn into existence from the true reality of His Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. This is as previously explained regarding the verse,¹⁵⁴ "And *Elo*"him-אלהי"ם said let there be light-*Yehiy Or*-יהי אור." That is, the existence of the "Light of His garment" is drawn from the true reality of His Singular Preexistent Being, and is the very first thing drawn forth from Him.¹⁵⁵

Now, the reason that this first novel creation of light is called the light of His garment, is because He manifests within it, blessed is He. In other words, He actualizes the rest of creation through the medium of the light of His garment and it is for this reason that the angelic separate intellects are called the light of His garment.

Now, this appears to be Rabbi Eliezer's reason in asking this question, "From where were the heavens created." In answering this, he follows the Torah, by specifically focusing on the creation of the heavens, in that they were drawn into being from the existence of the angelic intellects, called "The light of His garment," rather than focusing on where the angelic intellects came from. In addition, clearly these angelic beings are not intrinsic and preexistent, but are drawn into being from

¹⁵⁴ Genesis 1:3

¹⁵⁵ All this was explained before in detail, that the word יהי"ם-let there be, is made of the last three letters of *HaShem*'s utilized names of being יהו"ה י"ה י"ה

the true reality of the Singular Preexistent Being, *HaShem*-ה"י יהו"ה, blessed is He. In other words, what he means is that one should not err to think that the intellectual angelic beings are preexistent and intrinsic, in that they are the light of His garment. Rather, he brings out the view of the Torah, which is that the light was the first of all novel creations.

Now, in his *Guide for the Perplexed*, the great sage, Rambam, of righteous memory, questions Rabbi Eliezer regarding this.¹⁵⁶ He states, “I have seen the words of Rabbi Eliezer in *Pirke D’Rabbi Eliezer*, and I never have seen stranger words from a follower of the Torah of our teacher, Moshe, peace be upon him. These are his words,¹⁵⁷ ‘From where were the heavens created? He took them from the light of His garment.’” The Rambam continues, “I wonder what this sage believed. Did he believe that something cannot come from nothing?”¹⁵⁸

¹⁵⁶ *Moreh HaNevuchim*, Vol. 2, Ch. 26

¹⁵⁷ *Pirke d’Rabbi Eliezer*, Ch. 3

¹⁵⁸ The following is a translation of the section in the *Guide for the Perplexed* under discussion here: “In the famous chapters known as the Chapters of Rabbi Eliezer, I find R. Eliezer the Great saying something more extraordinary than I have ever seen in the utterances of any believer in the Torah of Moshe. I am referring to the following passage: “From where were the heavens created? He took part of the light of His garment, stretched it out like a cloth and thus the heavens extended continuously, as it states: “He covers Himself with light as with a garment, He stretches the heavens like a curtain” (Psalms 104:2). “From where was the earth created? He took of the snow under the throne of glory and threw it, as it states: “He says to the snow, become earth” (Job 37:6). These are the words given there; and I, in surprise, ask: What was the belief of this sage? Did he believe that something cannot come from nothing and that, therefore, a primal matter must have preexisted from which all things were formed? Is this why he asked, from where were the heavens and the earth created? What did he gain from his answer? For he could be asked, “From where was the light of His garment created? or the snow under the throne of His glory? or the throne of glory itself? If “The light of His garment” and “The throne of glory” are referring to things that are intrinsic and eternal, we must

Actually, I find the words of the Rambam, may his righteous memory be blessed, to be far more perplexing. Why was he so bewildered by this teaching of Rabbi Eliezer, peace be upon him, and his question, “From where were the heavens created?” It appears from here that the Rambam’s opinion is

reject them, for they would imply that the Universe is eternal, even if only in the form taught by Plato. The creation of the throne of glory is mentioned by our Sages, though in an odd way: for they say that it was created before the creation of the Universe. Scripture, however, does not mention the creation of the throne, except for David, who stated, “The Lord has established his throne in the heavens” (Psalms 103:19), which, in and of itself, could be interpreted figuratively. Nonetheless, the eternity of the throne is, in fact, described explicitly, as in the verse, “You *HaShem*, are enthroned forever, Your throne endures for all generations.” (Lamentations 5:19). Now, if R. Eliezer believed that the throne was eternal, in that the word “throne” expressed a Divine attribute, rather than something created, how could anything be produced of a mere attribute? Stranger still is his expression “from the light of His garment.” In short, this statement greatly confuses the notions of any intelligent and religious people. I cannot adequately explain it and only quote it so that you not be misled by it. However, one important thing R. Eliezer did teach us here is that the substance of the heavens is different than that of the earth; that there are two different substances, the one is described as belonging to God, and because of its superiority, is called the light of His garment, whereas the other is the earthly substance, which is distant from His light and splendor, this being the snow beneath the throne of His glory. This led me to explain the words, “And under his feet as the work of the whiteness of the sapphire” (Exodus 24:10), as expressing that the nobles of the children of Israel comprehended the nature of the earthly primal matter in a prophetic vision. For, according to Onkelos, the pronoun in the phrase, “His feet,” refers to “the throne,” as I have shown: this indicates that the whiteness under the throne signifies the earthly substance. R. Eliezer has thus repeated the same idea, and told us that there are two substances, a higher one, and a lower one; and that there is no single substance common to all things. This is an important subject, and we must not think light of the opinion that the wisest men of Israel have held about this matter. It concerns an important point in explaining the existence of the universe and one of the mysteries of Torah. In *Bereshit Rabbah* (chapter 12), there is the following passage: “R. Eliezer says, The things in the heavens have been created of the heavens, the things on earth of the earth.” Consider how ingeniously this sage stated that all things on earth have one common substance and that the heavens and the things in them have a different common substance. In addition to the above-mentioned matters, the Chapters of R. Eliezer also mention the superiority of the heavenly substance and its proximity to God and, on the other hand, the inferiority of the earthly substance and its position.

that the heavens were the very first of all novel beings to be created and that, therefore, he was perplexed by the words of Rabbi Eliezer, who asked “From where were the heavens created.” In other words, the Rambam seems to be under the impression that Rabbi Eliezer was stating that the substance of the heavens was preceded by an intrinsic, preexistent primal matter, and that the heavens were the first newly created novel beings. This is the view that Rambam is rejecting.

However, the Rambam’s question seems to be misplaced, and would have been better posed regarding the existence of the angelic beings called separate intellects, whose existence preceded that of the heavens. In other words, since the Rambam does not question the prior existence of the separate intellects, which are the “light of His garment,” then he should not be perplexed by the subsequent creation of the heavens from “the light of His garment.” In other words, once it is conceded that the angelic beings, called separate intellects, are the first of all novel creations, then questioning the subsequent creation of the heavens from the prior existence of the separate intellects is not a valid question.

Therefore, I am far more perplexed by the words of the Rambam, of righteous memory, than he was perplexed by the words of Rabbi Eliezer, of righteous memory. For, it seems from the words of Rambam in that chapter, that the heavens were the very first of all novel creations. In other words, because in his view that the heavens were the first to be created, he finds it necessary to reject the question, “From where were the heavens created,” since it would indicate a belief in a

preexistent primal substance from which the heavens were created. In other words, it would indicate a belief in the preexistence of the universe in the form of a primal matter, which certainly must be rejected. It thus seems from the Rambam's presentation here, that he is of the opinion that the heavens were the very first created beings and that the substance of their existence was brought about *ex nihilo* (something out of nothing). Based on such a view, it would be senseless to question where the substance of the heavens came from, given that, in his view, they were brought into being from nothing.

However, if this is indeed the position of the Rambam, then his understanding of the existence of the angelic beings, called separate intellects, is brought into question. For, in regard to the existence of the separate intellects, he must take one of two possible positions. Either he must say that these beings are preexistent and not novel, or he must take the position that they were created after the heavens. For according to what appears to be his position, the heavens were the first of all novel beings, to the extent that one should not question what they were created from. Thus, it would appear from his position that the angelic beings, called separate intellects, were brought into being after the existence of the heavens and that the creation of the heavens preceded them. These two possible conclusions are the inescapable result of what seems to be Rambam's position.

Now, if he were to take the first position, that the separate intellects are preexistent, rather than novel beings, he would be completely self-contradictory. Thus, this position

must be rejected, for such a belief would indicate that there are other preexistent beings aside for the Holy One, blessed is He, and would therefore not preclude the preexistence of the world. However, this flies in the face of the true faith of Torah that Rambam himself presents.

In contrast, if he takes the second position, that the separate intellects (*Sichliyim*) were created after the creation of the heavens, this too is a position that is impossible to maintain. For it is inconceivable that the Perfect Being, *HaShem*, blessed is He, would bestow a goodness only to change His mind and withdraw it. To clarify, if the heavens were indeed the first of all created beings, then they are the closest level to Him, more than any other created beings. Thus, it makes no sense to say that He would then change their station by reducing their status and giving it to other beings, such as the angelic beings called separate intellects (*Sichliyim*), thereby separating them from Him by a level of other beings. For, when *HaShem*, blessed is He, speaks and bestows His goodness, His word is established and sustained, and He does not subsequently retract His word, as stated,¹⁵⁹ “Moreover, the Eternal One of Israel does not lie nor change His mind, for He is not a man that He should change His mind.” Thus, He does not abrogate the position nor change the parameters of any of His created beings.

Now, do not be perplexed by what we find in the next chapter of Pirkei D’Rabbi Eliezer, that the angels were created on the second day, for this will be thoroughly be explained later.

¹⁵⁹ Samuel I 15:29 – “וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם”

Rather, the truth is as stated; that the separate intellects (*Sichliyim Nifradim*), called “The light of His garment” (*Or Levusho*), are the very first of all novel created beings and that the heavens were created from them. This is the correct and proper understanding and therefore any doubt about the words of Rabbi Eliezer the Great, peace be upon him, should thereby be dispelled. Moreover, the fact that he concealed the matter of the creation of the angelic beings and did not elucidate their creation in greater detail, is only because he followed the way of Torah itself. That is, the Torah, which is the word of the Living God, blessed is He, begins with the words, “In the beginning *Elo”him* created the heavens” and conceals the prior creation of the angelic beings. Thus, the words of Rabbi Eliezer follow the presentation of these matters as they are presented in Torah itself. They therefore are true and proper, and are, likewise, the words of the Living God.

Moreover, it must be pointed out here that this position in no way indicates a belief in any type of preexistent being or matter apart from *HaShem*, blessed is He, whatsoever. On the contrary, it demonstrates a belief in the very opposite, that all beings apart from the Holy One, blessed is He, are completely novel, non-intrinsic beings. For, as we previously explained, the existence of the angelic beings is the existence of form (*Tzurah*) which, as explained in Part One, even the most basic of forms is necessarily novel in its existence.¹⁶⁰ As explained there, the existence of form (*Tzurah*) necessarily precedes the

¹⁶⁰ This was discussed extensively in Part One, The Gate of Hosts.

existence of the heavens, which consist of substance (*Chomer*), since there can be no substance (*Chomer*) without form (*Tzurah*). Thus, it must be said that the existence of form (*Tzurah*) precedes the existence of substance (*Chomer*). If, as the Rambam seems to posit, substance (*Chomer*) was created first, then how was it preceded by form (*Tzurah*)?

Rather, the truth is as we have explained, that the form (*Tzurah*) of the angelic beings, called separate intellects (*Sichliyim Nifradim*), was created prior to the creation of the heavens, and they are referred to by Rabbi Eliezer as “the light of His garment” (*Or Levusho*). The substance (*Chomer*) of the heavens was drawn into being from the existence of the form (*Tzurah*) of the separate intellects that preceded them.¹⁶¹

It is based on the above that we may understand why Rabbi Eliezer utilized the words “the light of His garment” to describe the root of the creation of the heavens. In other words, he compared the form (*Tzurah*) that dwells upon the substance (*Chomer*) to give it form, to “the light of His garment,” in the sense that it is this garment that gives form (*Tzurah*) to the substance and is “light” in the sense that it is the highest of all foundations, as will further be elucidated shortly.

This is further corroborated by His description of the creation of the earth in the same chapter of Pirkei D’Rabbi

¹⁶¹ It is noteworthy that the position of the Rambam in Mishneh Torah, Hilchot Yesodei HaTorah, Ch. 2-4 appears to be in agreement with the presentation of Rabbi Yosef Gikatilla here, that the form (*Tzurah*) of the angelic beings precedes and transcends the form (*Tzurah*) and substance (*Chomer*) of the heavenly bodies, in contradistinction to what is implied by the aforementioned chapter of his Guide for the Perplexed (*Moreh HaNevuchim*).

Eliezer.¹⁶² He asks, “From where was the earth created? From the snow that is below His throne of glory.” This too is the case, for he is explaining that the foundational elements were created first, and each was created according to the form of its nature. Thus, since the foundation of light (*Or*-אור) is the highest of all novel beings, it is thus the highest of all elements, and he therefore described it in a more elevated manner, as “the light of His garment.” That is, He describes it with far greater terms of respect, because it is closer and higher in the Kingdom of *HaShem*. In contrast, because water (*Mayim*-מים) is the lowest of the three foundational elements,¹⁶³ he describes it as being “below His throne of glory.” In other words, “snow” refers to the foundational element of water (*Mayim*-מים), because “snow” and “water” are basically one and the same thing. Since the nature of water (*Mayim*-מים) is that it is the lowest element and naturally descends, he therefore used the term “below His throne” in describing it.

This matter should be clear to every understanding person with eyes in his head. Contemplate the words of Rabbi Eliezer, peace be upon him, and realize that he is hinting that the separate intellects (*Sichliyim Nifradim*) are the first of all novel beings and are thus the first foundation, which is the element of light (*Or*-אור) or fire (*Aish*-אש). The celestial spheres (*Galgolim*) follow them and are second. They, therefore are compared to the foundational element of air (*Awir*-אוויר), which is drawn from the existence of the light (*Or*-אור)

¹⁶² Pirkei D’Rabbi Eliezer, Chapter 3.

¹⁶³ Of fire-*Aish* (or light-*Or*-אור), air-*Awir*-אוויר, and water-*Mayim*-מים.

and encompasses the earth, similar to how the heavens encompass it. The earth is third in succession and thus is drawn from the “snow,” that is, the foundational element of water (*Mayim*-מים), which follows from the element of air (*Awir*-אוויר) that precedes it. It is in this regard that he stated that the earth is drawn from “the snow that is below His throne of glory.” Similarly, the Psalmist stated,¹⁶⁴ “To the One who spreads the earth upon the water.” In other words, the earth is low, similar to the foundational element of water, which is low.

Having awakened to all these matters, know that the very first of all created beings is the light of the intellect (*Or HaSechel*), from which the element of fire (*Aish*-אש) was brought into being. Thus, fire is the highest of the foundational elements. Second in descending order is the intermediary foundational element of air (*Awir*-אוויר), which is between the foundation of fire (*Aish*-אש) above it, and the foundation of water (*Mayim*-מים) below it.

With this in mind, contemplate and know that fire is the first of all levels and foundations, and that it is therefore the highest of all beings within novel existence. Because of this, the Torah juxtaposes fire to *HaShem* and states,¹⁶⁵ “For *HaShem*-יהו"ה, your God, is a devouring fire.” Obviously, this cannot to be understood that *HaShem*, blessed is He, is fire, God forbid, for He is not physical, is beyond substance of any kind and cannot be identified or compared to them. Rather, this verse must be understood in light of the above explanation; that

¹⁶⁴ Psalms 136:6 – “לרקע הארץ על המים כי לעולם חסדו”

¹⁶⁵ Deuteronomy 4:24 – “כי יהו"ה אלהיך אש אכלה הוא”

because the foundational element of fire is the first and highest of the elements, it is therefore closest to Him, and it is in this respect that He is called by it. This is similar to what Rabbi Eliezer stated, that it is the “light of His garment,” indicating that it is in closest proximity to Him, in terms of its level within creation.

However, we do not find anywhere in scripture that He is ever called by any other element, such as stating that He is spirit, water or anything else. Do not err by misunderstanding the verse,¹⁶⁶ “And the spirit of God-*Elo”him*” אלהי”ם hovered upon the waters,” for this is similar to the verse,¹⁶⁷ “He is a man of God-*Ish Elohi”m*” איש אלהי”ם who regularly passes by us” and other similar verses. In other words, this neither means that the spirit is God-*Elohi”m*” אלהי”ם nor that the man is God-*Elohi”m*” אלהי”ם. This principle applies throughout Torah, such as in the verse,¹⁶⁸ “It is the finger of God-*Elohi”m*” אלהי”ם”. Certainly, a finger is not God-*Elohi”m*” אלהי”ם nor does God have a finger, since He is beyond physicality or form. This is all the more so regarding the elements, water and earth.

Therefore, contemplate the fact that fire is higher than all other foundational elements, for it is first in the kingdom. Know, then, that fire was the first creation and that it was created out of nothing,¹⁶⁹ directly from the power of *HaShem*’s Intrinsic Being, as stated,¹⁷⁰ “And *Elo”him*” אלהי”ם said, ‘Let

¹⁶⁶ Genesis 1:2 – “ורוח אלהי”ם מרחפת על פני המים”

¹⁶⁷ Kings II 4:9 – “כי איש אלהי”ם קדוש הוא עבר עלינו תמיד”

¹⁶⁸ Exodus 8:15 – “ויאמרו החרטום אל פרעה אצבע אלהי”ם הוא”

¹⁶⁹ From nothing

¹⁷⁰ Genesis 1:3 – “ויאמר אלהי”ם יהי אור ויהי אור”

there be-*Yehiy*-יה"י light."¹⁷¹ This refers to the Separate Intellects-הנפרדים השכלים that are called the “light of His garment.” Since He, blessed is He, is called fire-*Aish*-אש, therefore the light is called His garment. Contemplate this matter deeply.

It therefore is important to know the division of all things and the progression of how they are drawn into being. Contemplate that His statement, “Let there be-*Yehiy*-יה"י light” refers to fire, which is one of His titles, as it states,¹⁷² “For *HaShem*-יהו"ה, your God, is a consuming fire-*Aish*-אש.”¹⁷³ However, the Torah did not call Him by this title to indicate that He is like anything else. Rather, just as out of all things that are within human perception, fire is the only one that cannot be touched directly or used except through a medium¹⁷⁴ (as opposed to air, water and earth which can be touched directly), as Solomon, the wisest of all men, peace be upon him, stated,¹⁷⁵ “Can a man draw fire into his arms without his clothes being burned? Can a man walk on hot coals without his feet being scorched?” So also regarding *HaShem*, who is compared to fire. We all receive influence, sustenance and strength from Him and yet are incapable of touching or using Him. We cannot grasp Him in our minds, just as we cannot grasp Him with our

¹⁷¹ This was explained in Part One, that the word “Let there be-*Yehi*-יה"י” is made up of the last three letters of *HaShem*’s utilized names of Being יהו"ה יה"י ו"ה י, and refers to the creation of something out of nothing.

¹⁷² Deuteronomy 4:24 – “כי יהו"ה אלהיך אש אכלה הוא”

¹⁷³ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (Neirot 2023), Gates Five (*Tiferet*) and Six (*Gevurah*) where he further explains *HaShem*’s title “fire-*Aish*-אש.”

¹⁷⁴ Such as tongs, as stated in Mishnah Avot 5:6

¹⁷⁵ Proverbs 6:27-28

hands or any other organ. He, on the other hand, causes and creates everything and all things in existence receive their existence and sustenance from Him. Nonetheless, no creature can reach Him, as He said,¹⁷⁶ “Man cannot see Me and live” - which even includes the *Chayoth HaKodesh*, the holy angels, called the “Holy Animals.”¹⁷⁷ Thus, contemplate and know the great nobility of position that the foundational fire has over and above all other elements in the world, for *HaShem* יהו"ה enters into judgment with fire.

With these matters in mind, we can now awaken to a very important principle regarding the holy day of Shabbath. You should already be aware of the seriousness of performing certain prohibited activities on the Shabbath. These are productive activities that are called *Melachah*-מלאכה in the singular and *Melachoth*-מלאכות, in the plural.¹⁷⁸ This is because

¹⁷⁶ Exodus 33:20 – “וַיֹּאמֶר לֹא תוּכַל לִרְאוֹת אֶת פְּנֵי כִי לֹא יִרְאֵנִי הָאָדָם וְחִי”

¹⁷⁷ Sifri to Numbers 12:8 Bamidbar Rabba 14:22 and elsewhere.

¹⁷⁸ There are thirty-nine general, overarching productive activities that are forbidden on the day of Shabbath, corresponding to *HaShem* is One-*HaShem Echad*-יהויה אחד-39, each of which includes several sub-categories. The thirty-nine general categories are as follows: 1) זורע-Planting 2) חורש-Plowing 3) קוצר-Reaping 4) מעמר-Gathering Produce 5) דש-Threshing 6) זורה-Winnowing 7) בורר-Sorting 8) טווחן-Pulverization/fine dissection 9) מרקד-Sifting 10) ללש-Kneading 11) בישול-אופה-Cooking/Baking 12) גוזז-Shearing 13) מלבן-Laundering 14) מנפץ-Combing wool 15) צובע-Dyeing 16) טווה-Twisting two strands into thread or yarn 17) מיסך-Creating the first form for the purpose of weaving 18) גירין שתי בתי גירין-Forming loops for the purpose of weaving 19) אורג-Weaving 20) פוצע-Cutting fibers from the loom 21) קושר-Tying 22) מתייר-Untyng 23) תופר-Sewing 24) קורע-tearing for the purpose of sewing 25) צד-Trapping of animals 26) שוחט-Killing an animal 27) מפשט-Skinning an animal 28) מעבד-Curing or salting 29) ממחק-Scraping a surface to smoothen it 30) כותב-etching a guideline 31) מחתך-Cutting something to a specific size 32) כותב-Writing 33) מחק-Erasing for the purpose of writing 34) בונה-Construction 35) סותר-Demolition for the sake of building 36) מכבה-Extinguishing or diminishing fire 37) מבעיר-Igniting or fueling a fire 38) מכה בפטיש-Completing an object to its useful form 39) הוצאה-Transferring something from one domain to another. To reiterate, these

the Shabbath, which is the seventh day of the week, is clear testimony about the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He. By sanctifying the Shabbath, we attest to the novelty of creation that *HaShem* brought about in the six days of creation. Now, although numerous *melachoth* are prohibited on the Shabbath, there is one specific *melachah* that is emphasized in the Torah, over and above the others. This is as stated,¹⁷⁹ "You shall not kindle fire in all your dwellings on the day of Shabbath." That is, the Torah warns us to desist from handling fire on the Shabbath, more than any other element. Indeed, we are permitted to handle water, earth and other things on the Shabbath. However, the handling of fire is prohibited in the strongest of terms.

This is because the element of fire (*Aish*-שא) is the very first of all novel creation and was created out of nothing, as it states, "Let there be light-*Yehiy Ohr*-יהי אור." It thus was created first as the very beginning of the six days of creation. Therefore, it is the primary foundation of all forms of productive activity, called *melachoth*, just as it is foundational relative to all the other elements. This is because all other elements follow from it and all forms of *melachah* conclude with it.

Thus, the very fact that handling fire is prohibited on the Shabbath, is the ultimate testimony that the world is novel. That is, the prohibition against handling fire (*Aish*-שא) sheds light on

thirty-nine activities are general, overarching principles that, in actuality, break down into many complex details that cannot be elucidated in the confines of this book.

¹⁷⁹ Exodus 35:3 – "לא תבערו אש בכל משבתים ביום השבת"

all other forms of *melachah* and all other novel beings that follow from it. In other words, because handling fire is prohibited on the Shabbath, we understand that all other forms of productive activity that follow from it, are likewise prohibited. To clarify, if it is forbidden to handle fire, which is the foundation and beginning of all forms of *melachah*, then certainly this is the case regarding the completion of any other form of *melachah*. That is, the final outcome, that is, the prohibition of handling fire on the Shabbath, indicates the root of the matter at its inception, that is, that fire was created out of nothing, directly from the Intrinsic Being of *HaShem*-יהו"ה, and therefore is the first of all foundational elements and the first form of productive activity-*melachah*.

Thus, our abstinence from handling fire on the Shabbath is clear testimony to the novel creation of the world, that began out of nothing with the very first novel creation, the foundational element of fire. Therefore, by prohibiting the handling of fire, which is the beginning and foundation of all forms of productive activity, the prohibition extends to all other forms of forbidden activity that follow. For they all are dependent and follow from the foundational element of fire and since the handling of fire, which is foundational to them, is prohibited, this necessitates that all forms of *melachah* that follow and depend on it, are likewise prohibited, being that their foundation is prohibited. Thus, the prohibition of handling fire on the Shabbath clearly attests to the novelty of creation.

To clarify, *HaShem* expressly commanded us to abstain from handling fire, specifically singling out this activity,

because the novelty of the six days of creation is founded upon it. It is concerning this first foundational element, the beginning of novel creation, that *HaShem*, blessed is He, commanded us to rest. By abstaining from this first of all beginnings, all other forms of productive activity are subsequently included, just as when the head turns, the entire body follows it. Thus, by prohibiting the handling of fire on the Shabbath, all other forms of productive activity are likewise prohibited, for they are included in this prohibition and follow it.

Now, the handling of fire was permitted in the Holy Temple on the Shabbath. However, this only applied to the holy offerings, rather than for any mundane use. This should be understandable to any intelligent person, for it is simple to understand that the service of *HaShem*, as a positive action, is itself the greatest testimony that *HaShem*, blessed is He, is the Master and Ruler of the Universe and that we are his humble servants. We serve Him and fulfill His will, as a servant who serves his Master. At times this service requires our intellect and at times it requires physical activity. Nonetheless, all forms of service and activity must be aligned and directed to the fulfillment of His will, blessed is He and blessed is His name.

Now, the service in the Holy Temple followed the pattern of the days of the week. That is, there was a daily sacrificial offering known as the *Tamid*¹⁸⁰ offering and on the Shabbath and Biblical holidays there was the additional *Musaf*

¹⁸⁰ As will be explained momentarily, the word *Tamid*-תמיד means “constant,” and refers to the constancy of the consistent daily offering, and the constant continual fire that is to always be upon the alter, indicating the constancy and continuity of the ongoing miracle of the creation of the world from nothing at every moment.

offering.¹⁸¹ The constant daily offering (*Tamid*-תמיד) attested to the fact that *HaShem*, blessed is He, brings the world into being constantly and sustains the totality of creation, from the highest of the high to the lowest of the low, in a constant manner. This is the meaning of the daily offering known as the constant offering-*Tamid*-תמיד.

With this in mind, contemplate that the constant offering (*Tamid*-תמיד), as well as all the other offerings, were burned with fire (*Aish*-אש). This is as stated,¹⁸² “A constant fire shall remain aflame upon the altar; it shall never be extinguished.”

Now, in contrast to the daily constant offering (*Tamid*-תמיד), the additional *Musaf* offerings of the Shabbath and Holy days, attested to additional matters that the Holy One, blessed is He, added to those special days and times. The additional offering of the Shabbath is clear and simple to understand. For it attests to the sanctity of the seventh day of Shabbath, as being unique and elevated, over and above the six days of the week. That is, the seventh day completes a fixed count for the unit of the week and attests to the novelty of the world, for He created it in six days and rested on the seventh. The Shabbath thus completes the unit of the week, after which it cycles back and begins anew. This happens consistently every single week, as a testimony to the novel creation of the world. Thus, because the Shabbath is unique and elevated, over and above the six days of the week, an additional *Musaf* offering was brought on the

¹⁸¹ The word *Musaf*-מוסף literally means additional, and refers to the additional offerings of the Shabbath and other holidays.

¹⁸² Leviticus 6:6 – “אש תמיד תוקד על המזבח לא תכבה”

Shabbath. That is, the additional *Musaf* offering attests to the additional quality of the Shabbath, over and above the six days of the week.

Let us therefore return to what we were explaining. On the one hand, the handling of fire is prohibited on the Shabbath in regard to all mundane matters. However, on the other hand, in the Holy Temple, where *HaShem's* presence resided in a revealed way, it was not prohibited for holy matters, but in fact, not only was it permitted, but it was actually commanded. Know then, that it was prohibited from all mundane matters for this very reason. That is, it was prohibited from the mundane specifically so that it could be sanctified for the holy. In other words, the prohibition against handling fire on the Shabbath for mundane purposes, is itself testimony to the reality of the Holy One, blessed is He. It testifies that the world and all its inhabitants were created by *HaShem* in six days of creation. Moreover, it testifies that the creation of fire out of nothing, was the very first act in creation and was, therefore, the very first act, after which, all other actions followed in a chaining down of cause and effect. Thus, by resting on the Shabbath and desisting from the *melachoth*, we attest that,¹⁸³ “In six days *HaShem*-יהו"ה made the heavens and the earth and on the seventh day He ceased and rested.” We thus fulfill His command forbidding us from handling fire, specifically because fire was the beginning of all creative activity. Therefore, desisting from it is the beginning of all rest.

¹⁸³ Exodus 31:17 – “כי ששת ימים עשה יהו"ה את השמים ואת הארץ וביום השביעי שבת”
”וינפש”

The knowledge of this gives us the wherewithal to follow the progression from the initial intention to its ultimate culmination in the final action. That is, we know that it is the Singular Intrinsic Being, *HaShem*, blessed is He, who constantly brings the world into being out of nothing and that the world had a beginning, which was the initial creation of light, called “the light of His garment,” as explained above. This light or fire, was the ultimate in purity and refinement and from it, the heavens and the earth were created, through the chaining down of the foundational elements that followed it. In other words, although the heavens were created from “the light of His garment,” and the earth was created “from the snow under His throne of glory,” nevertheless, ultimately they all trace back to the same beginning, which is that they were founded upon the first foundational element, fire-*Aish*-אש, which was brought into existence out of nothing, by *HaShem*, blessed is He, as it states,¹⁸⁴ “Let there be light-*Yehiy Or*- יהי אור.”

Thus, by desisting from handling fire, the primary novel existence, which is the light of the intellect (the most refined of all fires), we attest to the novelty of the world and affirm that it was created from nothing, rather than from a primal preexistent matter. Instead, we attest that the very first foundational element and all that follows it, is novel and was brought into being out of nothing from the true reality of *HaShem*, the Singular Preexistent Intrinsic Being. This commandment is

¹⁸⁴ Genesis 1:3

therefore of paramount importance, for it is specifically through it that we acknowledge this essential truth. Therefore, we are prohibited from handling fire on the Shabbath, specifically so that we may come to contemplate the meaning and depth of this prohibition. Through our investigation and contemplation into the matter, we can come to the true, essential depth of its meaning, which is of paramount importance to us.

Now, the fact that in the Holy Temple the handling of fire was permissible on the Shabbath, is likewise fitting and appropriate. For the handling of fire in the Holy Temple was not for mundane purposes, but was solely in the service *HaShem*, blessed is He, which is the very purpose and intention of creation. That is, *HaShem* created the world to give us the opportunity to adhere to Him and serve Him by accepting His Kingship upon ourselves. In other words, *HaShem* is perfect and self-sufficient, in and of Himself, and is not in need of our acknowledgment or testimony. The prohibition against handling fire and all other prohibited activities on the Shabbath, is not for His benefit, but only for our benefit. Rather, the intention in our creation was to give us the opportunity to accept His Kingship upon ourselves and to serve Him, by adhering to Him, body and soul. That is, we adhere to Him both in the service of the body and the service of the soul. This is the inner intention of the service of prayer, as well as the aforementioned daily sacrificial *Tamid* offerings in the Holy Temple.

Now, since He did not create out of any need or lacking on His part, but solely to give us the opportunity to adhere to Him by accepting the yoke of His Kingship and recognizing His

Godliness, it follows that accepting the yoke of His Kingship and serving Him, is the ultimate form of adhesion and connection to Him. Thus, by adhering to Him and serving Him we fulfill the ultimate intention for creating the world in the first place. For when the servant faithfully serves his Master, it becomes clearly recognizable and openly revealed who the servant is and who the Master is. Thus, service of *HaShem* is the ultimate intention of creation and the ultimate acknowledgement and testimony of His Singularity.

However, it follows that since we are the servants and He is the Master, ultimately, action is greater than mere testimony. In other words, since the purpose of the testimony is to bring us to action, therefore action is the greatest form of testimony.¹⁸⁵ This being the case, desisting from handling fire on the Shabbath (as well as guarding ourselves from all the other prohibitions that follow from it) is itself the testimony that *HaShem*, blessed is He, brought the world into being out of nothing. For, as explained, fire was the very first and primary foundational element brought forth in the novelty of creation. Thus, guarding ourselves from this prohibition attests that *HaShem* is the Creator who brings the world into being out of nothing. On the other hand, the fact that fire is permitted and even commanded, in the service of the Holy Temple, attests that He is the Master and that actively serving Him is the ultimate intention of creation.

¹⁸⁵ In other words, the acknowledgement should catapult us to serving Him in our actions, that is, in fulfilling His commandments, which are the expression of His will and are thus the greatest form of testimony.

To clarify, by desisting from this prohibition we affirm and attest to the truth of His Singular Being, blessed is He. Through this, we accept His Kingship upon ourselves and acknowledge that the purpose of our existence is to serve Him. However, once this has been established, serving Him becomes superior to acknowledgement. In other words, actions speak louder than words. This being the case, in the Holy Temple, handling fire on the Shabbath, in His service, constitutes the ultimate intention of our faith. For it is the active service of Him that is the ultimate testimony that He is the Singular Intrinsic Being who brings the world into being out of nothing; that He is our God and we are His servants and that we are totally dependent on Him for our very existence. There is no greater testimony to this, than when the servants serve their Master and Owner.

Thus, as explained, the handling of fire on the Shabbath for our own mundane purpose, is a grave and serious prohibition, for by doing so we would be negating our testimony about Him, God forbid. In other words, if we truly are honest and trustworthy witnesses, we must affirm that *HaShem* is the Singular Preexistent Intrinsic Being who brought the world and everything therein out of nothing during the six days of creation, beginning with the foundation of fire, and it is through the non-act of abstaining from handling fire for our own mundane use on the Shabbath, that we accomplish this. However, once this is established, it is clear that the testimony is only truly complete through serving Him in a way of action, which is the ultimate form of testimony and thus takes

precedence over the initial testimony associated with non-action. Therefore, the active service in His Holy Temple can never be abrogated on account of the initial testimony.

To further clarify, the law provides that the handling of fire for mundane purposes is prohibited to us, and through the non-action of guarding ourselves from this prohibition we acknowledge and testify to the true reality of His Preexistent Intrinsic Being and the novelty of the world. However, on the other hand, service of Him must be constant, for after all, what we are attesting to, is that He brings forth and sustains the world out of nothing constantly, throughout all the seven days of the week. Our service of Him must therefore also be constant, and therefore, we are commanded to bring the constant daily offerings before Him in His Holy Temple. Through this constant service, we attest that He constantly creates and sustains the world and all therein, down to the smallest particular, including all the laws that govern it. Therefore, the service of the Holy Temple is never nullified, even on the day of Shabbath. On the contrary, we increase our service before Him on the Shabbath through the additional *Musaf* offering, in addition to the daily *Tamid* offerings. This additional offering attests to the uniqueness of the seventh day of Shabbath; that it is established forever and that the whole world revolves around the Shabbath, for the seven days of the week.

We therefore see that the testimony that is affirmed by active service of Him, is greater than all other possible testimonies in the world. For the testimony of active service is constant and attests that His act of creating and maintaining the

world and all therein, is constant. This testimony therefore includes and attests to the novelty of the totality of the world, as well as to *HaShem's* ongoing sustainment, conduct and oversight of it. In other words, the prohibition of handling fire on the Shabbath only attests to the novelty of creation at its inception, in that at its inception, the foundational element of fire was created out of nothing, whereas the ongoing and continual handling of fire in service of *HaShem* in the Holy Temple, attests both to the novelty of creation at its inception, as well as to the fact that *HaShem* oversees and conducts the totality of His creation always.

Now, the Torah states,¹⁸⁶ “According to two witnesses shall a matter be established.” The active service of *HaShem* in the Holy Temple testifies to the novelty of the world and to *HaShem's* ongoing conduct of the world, whereas the prohibition against handling fire on the Shabbath testifies to the novelty of the world. We are commanded not to accept the testimony of a single witness, but rather of two witnesses. Therefore, it is clear that the testimony rendered by our abstention from handling fire on the Shabbath is of great importance, but that the active handling of fire in the Holy Temple, in the service of *HaShem*, is of even greater importance. For the additional Shabbath *Musaf* offering attests to the novelty of the world, in that it occurs on the seventh day in which *HaShem* rested from creating, and the constant *Tamid*

¹⁸⁶ Paraphrase of Deuteronomy 19:15

offering attests to the unending motion of the world and that *HaShem* constantly sustains and oversees everything therein.

With the above in mind, contemplate the great depth of the words of our sages, of blessed memory, who taught that¹⁸⁷ were it not for the constant *Tamid* sacrifices, heaven and earth would not continue to exist. Contemplate the deep intention of their words in the fact that the service of *HaShem* through the *Tamid* offering attests to the constant sustainment of the world and its inhabitants at every moment. My brother, based these teachings, contemplate and understand that the handling of fire is prohibited from our own use on the holy day of Shabbath, whereas for the service of *HaShem* in the Holy Temple, not only was permissible, but an additional *Musaf* offering was also brought, in addition to the *Tamid* offering that also was brought on other days of the week. Recognize that the additional *Musaf* offering attests to the uniqueness of the day of Shabbath, which is a fixed testimony about the novelty of the world and that *HaShem* is the Singular Preexistent Intrinsic Being who brings it into existence from nothing. In addition, recognize that the constant *Tamid* offerings are a clear testimony to the continuity of creation and of *HaShem*'s ongoing oversight over all creation, down to the final, tiniest particular.

It is with this in mind, my brother, that it behooves us to know why *HaShem* commanded us to abstain from all productive labor on the Shabbath, beginning with the handling of fire, so that we may come to contemplate His awesome

¹⁸⁷ Talmud Bavli, Taanit 27b

Godliness. Through such contemplation we may come to know and understand why the handling of fire and all the *melachoth* that follow from it, are prohibited. They all attest to the novel creation of the world that *HaShem* brought into being in six days and rested on the Shabbath. The prohibition against handling fire on the Shabbath attests that at the very inception of the world fire was created out of nothing and that everything follows from the foundational element of fire, as it states, “Let there be light-*Yehiy Or*-יה"י אור.” Thus, all the *melachoth* follow from the handling of fire. When we realize this, it becomes clear that if the “door is locked” concerning the handling of fire for our own use on the Shabbath, then this is certainly so regarding all the other *melachoth*, for they all follow from this and are thus also prohibited and “locked.” All this is knowable specifically by virtue of the prohibition against the handling of fire and the other *melachoth* on the Shabbath.

However, when it came to the Holy Temple, where *HaShem*'s presence was openly revealed and all activity was solely to serve Him in His Holy presence, this was unnecessary. There was certainly no need on His part, as previously explained at length. For He requires neither contemplation nor understanding to come to greater knowledge, since everything begins and ends with Him and He is all knowing. Rather, the need for this prohibition applies to **us** only, so that that **we** should come to know and attest that *HaShem*, blessed is He, brings everything into being out of nothing. This being so, there is no purpose or benefit in forbidding it in the sanctuary of His Holy presence, for *HaShem*, blessed is He, is perfect, in and of

Himself, and is not in need of anything at all. Whatever He requires of us is not out of any need on His part. Rather, whatever He commands us is for **our** benefit, to strengthen our knowledge and faith in Him, so that we will come to truly know Him. Thus, the prohibition of handling fire on the Shabbath is so that we should come to contemplate and understand the intention behind it.

In contrast, when it comes to *HaShem*, there is no knowledge gained beyond the infinite knowledge He already possesses. Therefore, there is no justification for fire to be forbidden in His Holy abode, for as explained, the purpose of the service of the Holy Temple was solely to serve Him in His Holy presence, which is the ultimate testimony in the first place.

This being the case, we see that active service of Him is greater than the testimony of abstention from the use of fire, since the purpose of the testimony is to arrive at active service of Him, blessed is He. Thus, since serving before Him in His Holy Temple is a constant, as attested to by the constant *Tamid* offering, it takes precedence over our testimony of abstaining from the use of fire. Therefore, there is no justification to pause the active service of Him due to the testimony. This is because serving Him in the Holy Temple comprises both matters, the testimony and the service, whereas the testimony alone is a single witness, as previously explained.

Now that we have arrived at this and have demonstrated that service of Him is greater than the testimony, we will explain an additional important matter, this being that all the commandments are connected to these two matters; the

prohibition of handling fire for our own use on the Shabbath, and the permissibility of doing so in the Holy Temple, in the open presence of *HaShem*, blessed is He. All the positive, action commandments correspond to the permission in His presence, whereas all the negative, non-action commandments correspond to the prohibition for us.

Know that the commandments are also bound to the heart (*Lev*-לב) and the hands (*Yadayim*-ידיים) and that, in truth, they are one and the same matter. For the heart corresponds to witnessing (*Eidut*-עדות), whereas the hands correspond to deed (*Ma'aseh*-מעשה). These two matters, witnessing and deed, include all the commandments. In regard to this, scripture states,¹⁸⁸ “And you shall love *HaShem*-יהוה your God with all your heart and with all your soul.”

With this in mind, contemplate these wondrous matters, all of which are included in the matter of resting on the Shabbath through the prohibition of engaging in all productive labor, beginning with the prohibition of handling fire. These commandments are God-given and are straightforward and orderly, according to the Divine intent, to inform us of the correct path in life. Beyond that, they all are the words of the Living God and are, literally, the essence of life itself. Accustom yourself to contemplate each and every Torah commandment in this manner. If you do so, you will discover mountains and mountains of innumerable principles that depend on them. By doing so, you will discover that not a

¹⁸⁸ Deuteronomy 6:5 – “ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך”

single commandment is devoid of tremendous depth and wondrous principles, all of which are founded upon rivers of Godly intellect. For every single commandment contains deep, inner intent that, ultimately, sheds light upon the Kingdom of *HaShem*, blessed is He and blessed is His name.

This is why our sages, of blessed memory, warned us stating,¹⁸⁹ “Be as careful with a (seemingly) minor commandment as with a major one.” In other words, we do not necessarily know the ultimate intention and reason why any specific commandment was given. Thus, although we may consider a specific commandment to be of minor importance, it can actually be of extreme importance. On the contrary, it could be that specifically because of its great depth and gravity, we are incapable of grasping its ultimate meaning and depth. Regarding this the verse states,¹⁹⁰ “Only God understands its way, and He knows its place.” In other words, *HaShem* alone, blessed is He, knows why He commanded it, and no one can grasp the ultimate depth of His inner Godly intent. In this manner, all the commandments of the Torah, in their various categories, are founded upon His Godly intent, blessed is He and blessed is His Name.

The sages of righteous memory hinted at this in their words in Tractate Brachoth,¹⁹¹ “A person should always complete his Torah portions with the congregation, reading the text of the Torah twice and its translation once. Moreover, this

¹⁸⁹ Mishnah Avot 2:1

¹⁹⁰ Job 28:23 – “אלהים הבין דרכה והוא ידע את מקומה”

¹⁹¹ Talmud Bavli, Brachot 8a

even applies to a verse such as,¹⁹² ‘Atarot and Divon.’” Open your eyes and contemplate the fact that the sages made a point of applying this to what seems to be the most insignificant verse in the Torah, to the extent that they equated it to the verse¹⁹³ “I am *HaShem*-יהו"ה your God,” which is the foundation of all foundations. In other words, they declared that even a verse like “Atarot and Divon,” which one might think is merely relating seemingly superfluous details of the story,¹⁹⁴ should be read twice in the Torah and once in translation. Contemplate this and understand that what you may think is the simple meaning of the verse, is not at all so, but is merely an indication of your limited understanding, based solely on your lack of knowledge. For, indeed, there is a specific known reason as to why this verse was written in the Torah. There are many similar instances in which the sages, of blessed memory, emphasized this point. This matter is a very important foundational principle regarding the subject we are engaged in. With that, let us return to the main subject here.

Know then, that the prohibition against handling fire on the Shabbath and the permission to handle it in the Holy Temple, are two matters upon which all the commandments depend. That is, they reflect the totality of all negative and positive commandments. More importantly, these two categories are connected to the heart and hands, in other words,

¹⁹² Numbers 32:3 – “עטרות ודיבן ונמרה וחשבון ואלעלה ושבה וגבו ובען”

¹⁹³ Exodus 20:2

¹⁹⁴ This verse is a list of names of places, “Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Sebam, and Nebo, and Beon,” but must also be read twice in the Torah and once in translation.

to testimony and action. In other words, those commandments that are not connected to positive actions are in the category of bearing witness (*Eidut*-עדות), whereas those that are positive actions (*Ma'aseh*-מעשה) complete the testimony. Therefore, whatever you can testify to, you should testify to, and whatever service of *HaShem* you can bring into action, you should bring into action. For through these two matters, testimony and action, you will arrive at love of *HaShem*.

Moreover, know that, in truth, through these two paths, our forefather Avraham, peace be upon him, was crowned and called “beloved” by *HaShem*. That is, he served *HaShem* both through testimony and action. Regarding the testimony of Avraham, we find that wherever he went he attested to the true reality of *HaShem*, as stated,¹⁹⁵ “And he called there in the name of *HaShem*-יהו”ה.” In other words, he attested to the fact that *HaShem*-יהו”ה, blessed is He, brings the world and everything therein into existence from nothing, as explained in Part One at length. We find numerous such statements written about Avraham, like the above verse,¹⁹⁶ “And he planted a tamarisk tree in Beer-Shava and called there in the name of *HaShem*-יהו”ה, the eternal God of the world.” Similarly, it states,¹⁹⁷ “And He built an altar there to *HaShem*-יהו”ה and he called out in the name of *HaShem*-יהו”ה.” That is, our forefather Avraham, peace be upon him, would constantly attest to the true reality of

¹⁹⁵ Genesis 21:33 – “ויטע אשל בבאר שבע ויקרא שם בשם יהו”ה אל עולם”

¹⁹⁶ Genesis 21:33 *ibid*.

¹⁹⁷ Genesis 12:8 – “ויבן שם מזבח ליהו”ה ויקרא בשם יהו”ה”

HaShem-יהו"ה, the Singular Intrinsic Being, in a way of testimony.

In contrast, the service of Avraham, peace be upon him, was with the actions of his hands. Moreover, it was his actual service, in action, that sustained and established everything he had previously attested to in his heart and with his mouth. This particularly includes the binding of his son Yitzchak, as the Holy One, blessed is He, commanded,¹⁹⁸ "Please take your son, your only one, whom you love – Yitzchak – and go to the land of Moriah; bring him up there as an offering upon one of the mountains that I shall tell you." The Torah then relates that Avraham indeed proceeded to fulfill this command in actuality, as stated,¹⁹⁹ "They arrived at the place that God had said to him; Avraham built the altar there and arranged the wood; he bound his son Yitzchak and he placed him on the altar, atop the wood. Avraham stretched out his hand and took the knife to slaughter his son." We see that all this service of action was done with his hands and that it established and solidified everything he had attested to previously, before the action.

An examination of the earlier altars mentioned about Avraham further demonstrates this. We do not find that any sacrificial offerings were actually brought on those altars, nor were they built by his hands, as was the altar that Yitzchak was bound to. Rather, in those instances, all that is related is that,

¹⁹⁸ Genesis 22:2 – "ויאמר קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ – "המרירה והעלהו שם לעלה על אחד ההרים אשר אמר אליך"

¹⁹⁹ Genesis 22:9-10 – "ויבאו אל המקום אשר אמר לו האלהים ויבן שם אברהם את המזבח – "ויערך את העצים ויעקד את יצחק בנו וישם אתו על המזבח ממעל לעצים: וישלה אברהם את ידו ויקח את המאכלת לשחט את בנו"

“He called there in the name of *HaShem*-יהו"ה.” In other words, they were not sacrificial altars in the regular sense. That is, he conducted himself in his customary way of attesting to *HaShem*-יהו"ה wherever he went, as a matter of testimony. However, his testimony culminated specifically when he bound Yitzchak on the sacrificial alter that he built at *HaShem*'s command, for it was only then that his testimony was complete, both in the conviction of his heart and the deeds of his hands, that is, both in testimony and action.

Contemplate this great and important principle to which I am awakening you and understand the meaning of the binding performed by Avraham. Through this you will know what is meant by the fact that Avraham always called out in the name of *HaShem*-יהו"ה and you will understand that specifically through the act of binding Yitzchak to the altar, his testimony came to completion and to its ultimate culmination. For this act was the seal that established and sustained everything he had previously only attested to. It was through this that the service of his heart culminated in the actual deed of his hands, for it demonstrated that his heart and his mouth were as one.

In other words, though he always testified to truth in his heart and mouth, the ultimate testimony came about through action. Thus, it was only when he brought his convictions into action and bound his beloved son Yitzchak upon the altar, as *HaShem* had commanded, that he came to the ultimate culmination of the intent. Therefore, it was specifically because

of this act that *HaShem* told him,²⁰⁰ “Do not stretch out your hand to the youth and do not do anything to him, for now I know that you are God-fearing, for you did not withhold your son, your only one, from Me.” The words, “that you are God-fearing,” refer to service of the heart, whereas the words, “for you did not withhold your son” refer to the service of the hands, in actual deed. Thus, it was specifically with the culmination of this act that *HaShem* told him, “**Now** I know,” because the actual act of service included both the testimony of the heart and mouth and its culmination in the deed of his hands.

With the above in mind, contemplate what ultimately became of Avraham and what was accomplished through this deed. Contemplate that Avraham was the very inception of the singular and unique nation that *HaShem*, blessed is He, singled out and took unto Himself. Moreover, contemplate that *HaShem* reveals Himself to this special nation in both paths that Avraham trod on; the negative commandments and the positive commandments, that is, the service of the heart and the service of the hands, no more and no less. That is, the children of Avraham eat from the fruits of his labor.

Accordingly, contemplate and understand the wondrous and important principle upon which Avraham’s binding of Yitzchak was established. That is, it was neither through happenstance nor by a command with a different intention, but was rather according to the testimony of the service of his heart. That is, he followed this path until he brought it into action,

²⁰⁰ Genesis 22:12 – “כי עתה ידעתי כי ירא אלהים אתה ולא חשכת את בנך את יחידך ממני”

culminating with the service of his hands, which is the ultimate and complete intention. Thus, the act of binding was like the seal and signet to everything that preceded it. Therefore, it was through the act of binding that the Supernal intent of *HaShem* came to its culmination in Avraham, both in the conviction of his heart and the deeds of his hands. We thus see that all the commandments are connected to him through these two aspects.

Now, all this is in opposition to the foolish misconceptions of those who lack knowledge or have wrong intentions in their hearts. They postulate that the Holy One, blessed is He, tested Avraham in order to know what was in his heart. In other words, that *HaShem* wanted to know what He did not already know. That is, they ascribe their own shortcomings to *HaShem*. In truth, by the very fact that they entertain such thoughts – that *HaShem* does not know a person's heart until it is demonstrated through his actions – they only expose their own abject ignorance and lack of knowledge, which is tantamount to blasphemy, God forbid.

Rather, the reason *HaShem* commanded Avraham to bind Yitzchak was so that he should be complete, both in his testimony and in his service, in his heart and his hands. In other words, it was to perfect **him**, so that *HaShem's* Supernal intent would be complete in him, in that he would be the servant of *HaShem*, both in a manner of testimony and action. Specifically through this, the world came to know that Avraham's heart and mouth were one, for he attested to the true reality of *HaShem* with his mouth and with his heart he brought

the testimony forth into the action of his hands. Thus, he was tested before the eyes of the world, rather than before the eyes of *HaShem*, because *HaShem* sees all and “examines the heart and kidneys.”²⁰¹ He knows our deepest thoughts and is not in need of physical actions to know our motivations. For He sees and examines the heart directly, not only the deeds of our hands. However, the world can only see action and cannot know the motivation of the heart, as it states,²⁰² “For it is not as man sees – man sees what his eyes tell him, but *HaShem* sees into the heart.”

It is with this Divine intent that Avraham came to perform this act, to demonstrate and prove his worthiness before the whole world, so that all the nations and peoples of the world should know that it is not without reason that the Holy One, blessed is He, singled out Avraham’s progeny, to redeem them and exact vengeance upon their enemies. For, the Holy One, blessed is He, “Repays kindness for thousands of generations.”²⁰³ Therefore, because of Avraham’s selfless service and *HaShem’s* great love for him, He bestowed this eternal reward upon His children. This also applies to the progeny of Yitzchak and Yisroel as it states,²⁰⁴ “Remember Avraham, Yitzchak and Yisroel, your servants, to whom You swore,” for, they are called,²⁰⁵ “The seed of Avraham, my beloved.”

²⁰¹ Psalms 7:10 – “ובחן לבות וכליות”

²⁰² Samuel I 16:7 – “כי לא אשר יראה האדם כי האדם יראה לעינים ויהויה יראה ללבב”

²⁰³ Exodus 34:7 – “נצח חסד לאלפים”

²⁰⁴ Exodus 32:13 – “זכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בך”

²⁰⁵ Isaiah 41:8 – “ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אהבי”

With the knowledge that Avraham attained the ultimate perfection in his service of *HaShem*, contemplate the fact that his righteousness stood for a thousand generations. Moreover, if this so just in regard to **his** righteousness, contemplate and calculate how much more this is so, in the merit of all the countless righteous *Tzaddikim* who served *HaShem* and walked in His Presence throughout the generations. The number of generations are incalculable!

With this in mind, understand that the Jewish people are eternal and shall never cease.²⁰⁶ For even before the thousand generations that Avraham merited cease, he is followed by the merits of his son, our forefather Yitzchak, peace be upon him, who then is followed by the merits of our forefather Yaakov, peace be upon him and all the countless prophets and *Tzaddikim* who followed after him. Thus, because of this assurance, there is absolutely no accusing power that can ever prosecute the Jewish people before *HaShem* to such an extent as to cause their extinction, for they are an eternal people.

Contemplate and appreciate the thousands upon thousands of generations of merits brought about by the thousands upon thousands of righteous *Tzaddikim* who served *HaShem* and walked in His Presence throughout the generations. Moreover, this itself attests to our undying trust in *HaShem*, blessed is He, in the knowledge that He faithfully fulfills His oath, as stated,²⁰⁷ “So that your days and the days of

²⁰⁶ Malachi 3:6 – “כי אני יהויה לא שניתי ואתם בני יעקב לא כליתם”

²⁰⁷ Deuteronomy 11:21 – “למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהויה – “לאבתיכם לתת להם כימי השמים על הארץ”

your children be prolonged upon the land that *HaShem* swore unto your forefathers, to give them, like the days of the heavens above the earth.” Therefore, the Children of Israel can never be exchanged for another people, for they are the children of Avraham, Yitzchak and Yaakov, and must necessarily continue for thousands upon thousands of generations. Contemplate this well and understand the foundations upon which the children of Israel are founded; that they are eternal and shall never be exchanged.

This is as stated,²⁰⁸ “Just as I, *HaShem*-יהו"ה, have not changed, so you, the sons of Yaakov, have not been extinguished.” For, as we explained, even before the conclusion of the first thousand generations of our forefather Avraham, he is immediately followed by the merits and the thousand generations of Yitzchak, who is followed by the merits of Yaakov and of all those who followed after him. Thus, it is as if *HaShem* is saying, “I cannot exchange you for another nation, for My oath is established forever. Thus, just as I, *HaShem*-יהו"ה, am eternal and never changing, so too, you the Jewish people are eternal and shall never be extinguished.” For even before the completion of the thousand generations of the first righteous Tzaddikim, they are immediately renewed by the thousands upon thousands of righteous and pious Jews who followed them.”

This is why the Children of Israel are an eternal people, who shall never be extinguished or exchanged. This is likewise

²⁰⁸ Malachi 3:6 – “כי אני יהו"ה לא שניתי ואתם בני יעקב לא כליתם”

the reason why this oath is always mentioned, as stated,²⁰⁹ “Remember Avraham, Yitzchak and Yisroel, Your servants, to whom You swore etc.” In other words, it is impossible for *HaShem*, blessed is He, to abrogate this oath, for the merits of Avraham stand in good stead for a thousand generations, and likewise the merits of Yitzchak and Yaakov and all the righteous and pious Tzaddikim who followed after them. It is in this regard that the Psalmist stated,²¹⁰ “He has remembered His covenant forever, the word that He commanded for a thousand generations.” In other words, this is a clear reference to what He commanded and fulfilled with Avraham, for it is in the merit of Avraham that He “Repays kindness for a thousand generations,”²¹¹ as explained above.

With this in mind, contemplate and appreciate the wondrous righteousness of Avraham and all it accomplishes. That is, his children, the nation of Israel, is saved entirely in his merit. In other words, if Israel is righteous and meritorious, in that they too are faithful and trustworthy, consider how immeasurably greater is the goodness. However, even if they are not meritorious and sin before Him, God forbid, nonetheless, the Holy One, blessed is He, is bound by His oath to Avraham for a thousand generations.

It is regarding this that the prophet Habakkuk stated,²¹² “In wrath remember mercy-*Rachem*-ם-רה-248.” For this mercy-*Rachem*-ם-רה-248 is referring to Avraham-ם-אברהם-248,

²⁰⁹ Exodus 32:13 *ibid*.

²¹⁰ Psalms 105:8 – “זכר לעולם בריתו דבר צוה לאלף דור”

²¹¹ Exodus 34:7 – “נצח חסד לאלפים”

²¹² Habakkuk 3:2 – “ברגז רחם תזכור”

as they are one and the same. In other words, this verse means that even in a time of wrath against Israel, the Holy One, blessed is He, must at the very least, remember and rely upon the thousand generations that He swore unto Avraham. For, at the very least, the thousand generations acquired by Avraham cannot be contested in any way whatsoever, since they are attested to by *HaShem* Himself, who called Avraham, “My beloved.” This being the case, the righteousness and merit of Avraham is established for a thousand generations and cannot be contested in any way whatsoever. This is what Habakkuk meant by stating,²¹³ “In wrath remember mercy-*Rachem*-ם” 248.” In other words, even in a time of great wrath and anger, the thousand generations of Avraham stand in good stead for his children, the nation of Israel.

Based on these great and important principles, contemplate the tests that Avraham, peace be upon him, went through and what his actions accomplished. All of it is in line with the Godly intention, in that Avraham is the foundation of the singular nation that was born of him. Therefore, if this is so of the foundation, contemplate and understand that the building that rests upon it is established forever, for since it rests upon this foundation it therefore is similar to the foundation. Thus, as long as the foundation is established, the building firmly stands.

This is hinted at in the verse,²¹⁴ “And he shall be like a tree planted alongside brooks of water, that yields its fruit in its

²¹³ Habakkuk 3:2 *ibid*.

²¹⁴ Psalms 1:3 – “ והיה כעץ שתול על פלגי מים אשר פריו יתן בעתו ועלהו לא יבול וכל אשר – “
”יעשה יצליח”

season and whose leaf never withers.” In other words, because its roots are deeply rooted and established, the tree is fit to “produce branches and bear fruit.”²¹⁵ The same is true of our forefather Avraham, peace be upon him. As long as his thousand generations are in effect, his children are fitting to be established. Moreover, even before the conclusion of his thousand generations, many new periods of a thousand generations each, come about from the righteousness of his children.

Contemplate and understand this tremendous principle, that the people of Israel are a singular and special nation before *HaShem*, blessed is He, and that our forefather Avraham was the first of this nation. Through this, you will come to understand and appreciate the true meaning of everything that happened to Avraham, including all the other righteous Tzaddikim throughout the generations. Then you will realize that this special nation is guided according to the Supernal, Godly intention, and that the Jewish people are established forever and shall never cease.

With all the above in mind, contemplate the words of the Psalmist who stated,²¹⁶ “He remembers His covenant forever – the word He commanded for a thousand generations. That He made with Avraham and His vow to Yitzchak. He established it for Yaakov as a law, for Yisroel as an everlasting covenant.” We thus see that this oath and covenant is

²¹⁵ Ezekiel 17:8 – “לעשות ענף ולשאת פרי”

²¹⁶ Psalms 105:8-10; Chronicles 16:15-17 – “זכר לעולם בריתו דבר צוה לאלך דור:”
“אשר כרת את אברהם ושבועתו לישחק ויעמידה ליעקב לחק לישראל ברית עולם”

established with every Jew eternally, as stated, “For Yisroel as an everlasting covenant.” Contemplate this wondrous matter, and realize that the Jewish people are eternal and shall never cease. For the thousand generations of Avraham, Yitzchak and Yaakov are established as a law upon the Holy One, blessed is He, and He must keep this everlasting oath with the Jewish people forever. It is for this reason that we find that when it came to Yaakov, who is the concluding seal of our forefathers, that it was “established as a law-*Chok*-ק”ח,” in that the Holy One, blessed is He, accepts this law upon Himself, to fulfill it. It is for this reason that Moshe invoked this law and oath on behalf of the Jewish people, by stating,²¹⁷ “Remember Your servants Avraham, Yitzchak and Yaakov.”

In any event, through these explanations awaken and know that Avraham served *HaShem* with the service of his heart and the service of his hands, thereby fulfilling the whole Torah.²¹⁸ That is, he attested to *HaShem* in word and served Him in deed. In the merit of this his thousand generations are assured and “his righteousness endures forever.”²¹⁹ That is, it all is because he fulfilled and established the command of *HaShem*, blessed is He, and served Him with the service of the heart and the service of the hands, for these are the two paths of Torah.

Now, as we explained, since it involves no action, the prohibition of handling fire on the Shabbath corresponds to the

²¹⁷ Deuteronomy 9:27; Exodus 32:13 – “זכר לאברהם ליצחק ולישראל עבדיך”

²¹⁸ Talmud Bavli, Yoma 28b; Kiddushin 82a; Genesis 26:5

²¹⁹ Psalms 112:9 – “צדקתו עמדת לעד”

service of the heart. In contrast, the permission to handle fire in the Holy Temple on the Shabbath corresponds to the service of the hands. Additionally, as explained above, the service of the hands actually completes the service of the heart. This being the case, in the Holy Temple there was no justification to desist from the service of the hands in favor of the service of the heart. This explains why it is permissible, and even commanded, to handle fire in the Holy Temple on the Shabbath. This is because deed is greater than words, just as seeing is far greater proof than merely hearing verbal testimony.

With these matters in mind, contemplate and understand that through our active service of *HaShem*, we approach *HaShem*, come close to the true reality of His Being and cleave to His light. This is as stated,²²⁰ “You shall serve Him and cleave to Him.” Similarly, it states,²²¹ “You shall fear *HaShem*, your God, and you shall serve Him,” referring to the service of the heart. Thus, with reference to the binding of Yitzchak, the words,²²² “Since you have not withheld your son” correspond to the aspect of “you shall serve him,” which refers to service in action. The subsequent verse,²²³ “By Myself I swear,” corresponds to the words, “you shall cleave to Him.” In other words, if you contemplate these verses you will find that these

²²⁰ Deuteronomy 13:5 – “אחרי יהוה אלהיכם תלכו ואתו תיראו ואת מצותיו תשמרו”
“ובקלו תשמעו ואתו תעבדו ובו תדבקו”

²²¹ Deuteronomy 6:13 – “את יהוה אלהיך תירא ואתו תעבד ובשמו תשבע”

²²² Genesis 22:12 – “כי עתה ידעתי כי ירא אלהים אתה ולא חשכת את בנך את יחידך ממני”

²²³ Genesis 22:16 – “ויאמר בי נשבעתי נאם יהוה כי יען אשר עשית את הדבר הזה ולא “
“חשכת את בנך את יחידך”

matters correspond to each other and that they all follow *HaShem*'s Supernal intent.

Based upon these explanations, it is understood that it was fitting and appropriate for the service in the Holy Temple to be constant, without interruption, since the service of the hands, in other words, action, completes the intention. Similarly, fire was constant in the Holy Temple for this very reason, as stated,²²⁴ “A permanent (*Tamid*-תמיד) fire shall remain aflame upon the Altar; it shall never be extinguished.” As explained, this is because the constant existence of created beings is brought about through fire, which is their original and foundational element, as stated, “Let there be light-*Yehiy Or* יהי אור.” This is why the verse specifies, “A permanent (*Tamid*-תמיד) fire shall remain aflame,” sharing the same term as the constant-*Tamid*-תמיד offerings. This indicates that the coming into being of all novel created beings is constant, corresponding to the constant *Tamid* offerings.

Know then, that the prohibition forbidding us from handling fire on the Shabbath, is itself the cause for permitting it in the Holy Temple, in that,²²⁵ “The mouth that forbade it is the same mouth that permitted it.” In other words, contemplate the fact that when it comes to the Holy Temple, the Torah states,²²⁶ “A permanent (*Tamid*-תמיד) fire shall remain aflame upon the Altar; it shall never be extinguished.” In contrast,

²²⁴ Leviticus 6:6 – “אש תמיד תוקד על המזבח לא תכבה”

²²⁵ Talmud Bavli, Ketubot 22a

²²⁶ Leviticus 6:6 *ibid*.

outside the Holy Temple, regarding mundane needs, it states,²²⁷ “You shall not kindle fire in all your dwellings.”

Now, in this manner, awaken to the fact that,²²⁸ “The prayers were instituted corresponding to the daily *Tamid* offerings,” which reflects both the service of the heart and the service of the hands. Likewise, it is for this reason that prayers are called, “*Avodah*-service.”²²⁹ This is because prayer itself is the “service of the heart,” and the formal prayers were specifically instituted to correspond to the actual service of the Holy Temple. Now, although it is true that prayer is in speech, whereas the service of the Holy Temple was in action, and action is greater than speech, however, since nowadays, we are incapable of performing the actual service of the Holy Temple, the formal prayers were instituted in its place, so that we should not forget the active service of the Holy Temple, may it speedily be rebuilt in our times. It thus is clear that service in action is the most elevated of all forms of service of *HaShem*. Thus, the permission to handle fire in the Holy Temple on the Shabbath is a greater and clearer testimony to the Holy One, blessed is He, than the prohibition against handling fire that applies to us, even though they both attest to Him.

The above clearly explains the prohibition against handling fire for mundane use on the Shabbath and why it is permissible for holy use in the Holy Temple. It should therefore be clear what we are attesting to by desisting from handling fire

²²⁷ Exodus 35:3 – “לא תבערו אש בכל משבתיכם ביום השבת”

²²⁸ Talmud Bavli, Brachot 26b

²²⁹ Talmud Bavli, Taanit 2a

and all other prohibited forms of productive labor that follow from it. That is, through this we acknowledge, affirm and attest that the totality of the universe and everything therein is novel, and that *HaShem*, the Singular Preexistent Intrinsic Being, blessed is He, brings it into existence out of nothing constantly (*Tamid*-תמיד), at every instant and at every moment.

Based on this wondrous principle we may now awaken to the blessing recited at the conclusion of the Shabbath. In the *Havdalah* service, we recite the blessing, “Blessed are You, *HaShem* our God, King of the world, who creates the luminaries of fire.” This blessing informs us that the very beginning of the world, at its very inception, was the foundational element of light or fire. At the conclusion of the Shabbath we attest that *HaShem*, blessed is He, creates the world out of nothing and that the foundational element of fire was the very first novel creation. Thus, we attest that fire is the beginning of all productive labor of the six days of the week and that all labor begins and ends with it. Because of this, optimally, for the *Havdalah* service, one should use a fire that was kindled before the Shabbath and that burned continually throughout the Shabbath.

Now, know that when we say that the first of all foundational elements is fire, we are not at all referring to physical fire, but rather, to the most ethereal and refined fire that cannot actually be fully grasped in our minds to its ultimate depth. This is why we use the word light-*Or*-אור in reference to it, specifically to indicate that we are not referring to actual fire in the regular sense. For the light we are referring to is called,

“The light of the intellect,” and is not at all physical. That is, whatever is non-physical, is intellect.

Now contemplate the fact that when the blessing, “Who creates the luminaries of fire” is recited, we do not look directly at the fire, which is the luminary, but rather at its light as it reflects off our fingernails. This too informs us that the fire we are referring to here, is not physical fire, but is rather the spiritual, ethereal light of the intellect, which is the foundational element of fire. This is indicated and hinted at by the light as it reflects off our fingernails, since that is not the physical fire itself and is not physical substance, but is refined energy. Contemplate this wondrous matter, and awaken to the fact that when we refer to the first foundational element as fire or light, we are referring to something that, in actuality, is so refined and spiritual, that we altogether cannot truly know or grasp it.

It is with this in mind that we may understand why the Torah concealed the existence of the angelic beings of intellect, beginning first with the explanation of the celestial spheres that follow them. For, the angelic beings are a spiritual existence of intellect, whereas the celestial beings that follow them are an existence of substance (*Chomer*). Nonetheless, they are drawn forth from the existence of the first foundational element, that is, the intellectual beings that are called, “The light of His garment,” as explained with great clarity and length before. In truth, the beings of intellect, which are “The light of His garment” are drawn into being from the true reality of the Singular Preexistent Intrinsic Being, as explained in Part One, that *Hawayah*-ה"וה"ה-being necessarily precedes form, including

the form of the intellect. For, it is being-*Hawayah*-הו"ה, that causes form to be form and intellect to be intellect.

In like manner, awaken to what is meant by referring to the Holy One, blessed is He, as fire. Obviously, this does not mean that He is physical fire at all, God forbid, nor that He can be described in any way relative to anything other than Himself. Rather, what is meant is only that the very first light came into being out of nothing from the true reality of His Singular Preexistent Intrinsic Being, blessed is He. It is only in this respect that this light is called His light, only in the sense that it is closer to Him than anything else in existence. However, you must clearly understand that *HaShem*, blessed is He, does not share any qualities whatsoever with any form or substance, on any level of existence, God forbid.

Now, with the above understanding of the foundational element of fire and its relationship to the observance of the Shabbath, which testifies to the novelty of creation, we shall now further awaken to the *Havdalah* service at the conclusion of the Shabbath. In it, we differentiate between the following matters in the following order: “Between the holy and the mundane, between light and darkness, between Israel and the nations and between the seventh day and the six days of action.” Now, we need to understand why these specific matters are mentioned in the *Havdalah* service, rather than anything else.

Know then, that the term “differentiation-*Hevdel*-הבדל” can only be used in regard to two things that are of the same type, but are separate from each other qualitatively, rather than spatially. With this in mind, know that the first differentiation

in the *Havdalah* service is between “The holy and the mundane (*Kodesh* vs *Chol*),” and that they are two categories of the same type. Now, these two categories are general, in that they include the categories that follow them. For example, the day of Shabbath is “holy-*Kodesh*-שקדש,”²³⁰ whereas the six days of the week are “mundane-*Chol*-הול.” In other words, both categories are of the same type, in that they are days, but are different in quality. That is, the Shabbath is holy and the six days of the week are mundane. This is similar to the relationship between the *Kohanim*-the priestly caste, who are considered to be holy (*Kodesh*) relative to regular Israelites, who are mundane (*Chol*) in comparison. Likewise, the service of the Holy Temple is considered to be holy relative to the service outside the Holy Temple, which is mundane in comparison. This principle applies to all other matters that are drawn from it.

To clarify, two things that are of different types or natures do not require separation or differentiation-*Havdalah*, as they already are naturally different and distinct from each other. In contrast, two things that are of the same type do indeed require differentiation-*Havdalah* to discern the difference between them. For example, the mundane days of the week and the seventh day of Shabbath are all of the same type, in that they all are days. They thus require differentiation-*Havdalah* to distinguish between them. The same is true of the *Kohanim*-the priestly caste and regular Israelites. They all are Jews and thus require differentiation, specifically because they are alike, to

²³⁰ Exodus 31:14

discern between the *Kohanim*, who are holy relative to other Jews, who are mundane in comparison. This principle applies to all the matters that subsequently follow from it.

This is why we differentiate between the holy and the mundane, because it is necessary to distinguish between them. For example, if we would not distinguish between the holy days and the mundane days, they would all just fall into the definition of days, without distinction, and none of them would be holy. Likewise, if no distinction is made between the families of Israel, they would all just fall into the definition of Israelites, without distinction.

Now, this differentiation is also observable in the distinction between light and darkness. For, although they appear to be opposites, in truth, they are one type and share the same foundation. This is because, in reality, the foundational element of fire is called “darkness” (*Choshech*-חֹשֶׁךְ) and simultaneously, the light of the intellect that is brought into being out of nothing from the true reality of *HaShem*’s Singular Intrinsic Being, is the first light. Thus, both light and darkness are included in the single foundational element of fire. Nevertheless, the advantage of light over darkness is comparable to the advantage of the intellect over the emotions. The words of King Solomon, peace be upon him, are very sweet in this regard. He stated,²³¹ “The advantage of wisdom over foolishness is like the advantage of light over darkness.” Contemplate the wisdom of his words, that both the wise man

²³¹ Ecclesiastes 2:13 – “וראייתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החושך”

and the fool are human beings, but that there is a clear distinction between them, which is wisdom, for other than that, they both are men. Note that he compared this to the advantage of light over darkness. For they too are both within the same type, that of fire, only that one illuminates and the other does not.

We know that darkness is of the foundation of fire from their juxtaposition in the verse,²³² “Total darkness lies in wait for his hidden treasures; an unfanned fire will consume him.” Now, the latter half of the verse explains the first half. In other words, what is the darkness referred to in the first part of the verse? The latter half of the verse informs us that it is the unfanned fire. This is the correct understanding of this verse. Therefore, because both light and darkness are of the same foundational element of fire, it becomes necessary to distinguish and separate between them. In this respect, we find that the supernal elemental fire of the “angelic intellects” is called “light-*Or*-אור.” The lower, composite beings, on the other hand, are called “darkness-*Choshech*-חשך,” because, in comparison, they are dark.

Thus, we find that, in truth, the simple forms of the angelic beings of intellect (*Sichliyim*) are called, “day-*Yom*-יום.” This is as stated,²³³ “And *Elo*”him called the light day.” In comparison, the lower, composite beings are called “night-*Layla*-לילה,” as we find at the conclusion of the verse, “and the darkness he called night.” In other words, even though both the

²³² Job 20:26 – “כל חשך טמון לצפוניו תאכלהו אש לא נפח גוי”

²³³ Genesis 1:5 – “ויקרא אלהים יום ולחשך קרא לילה גוי”

upper supernal beings and the lower composite beings are called “fire,” nevertheless, in comparison, one is light and the other is darkness, one is day and the other is night, one is pure form and the other is gross substance. It is in this respect that the verse states,²³⁴ “I form the light and create the darkness.” That is, light is juxtaposed to form and darkness is juxtaposed to substance, though both arise from the foundational element of fire and are called fire. Similarly, contemplate the verse,²³⁵ “They make night into day, light is close in the face of darkness.” In other words, they are close to each other and are of the same type. Because of this, we distinguish between them in the *Havdalah* service and separate them into two distinct categories, light and darkness.

For the same reason the *Havdalah* service continues with the distinction “between Israel and the nations,” because both Israel and the nations are human beings. Therefore, since they are the same type and have the same nature and composite substance, we must distinguish between them. In other words, to make a distinction between Israel and the planets, or between the planets and the angels, or between animals and the nations, is pointless, since they naturally are different from each other, in and of themselves. Rather, separation and differentiation (*Havdalah*) is only relevant when two things are of the same type, such as Israel and the nations, who all are humans. If the distinction between them would not be made, a person could come to think they are completely equivalent, as scripture

²³⁴ Isaiah 45:7 – “יוצר אור ובורא חשך”

²³⁵ Job 17:12 – “לילה יום ישימו אור קרוב מפני חשך”

states,²³⁶ Thus says the Lord God-*Adon"ay HaShem/Elo"him*-יהו"ה, “Because Moab and Seir say, ‘See, the house of Judah is like all the nations,’ therefore...the Ammonites (Seir) will not be remembered among the nations and I will execute punishments upon Moab and they will know that I am *HaShem*-יהו"ה.” This principle likewise applies to the distinction between the holy and the mundane or the pure and the impure, as opposed to discerning between two different types, such as differentiating between light and water, or between water and air, which is pointless.

Thus, the general principle is that when it comes to the separation we are discussing, it is the separation itself (*Havdalah*) that is required to distinguish between them, without which they would all fall into the same category. Thus, when it comes to the distinction between the seventh day of Shabbath and the six days of creation, since they all are days, distinction and separation (*Havdalah*) is necessary between them.

It is with these principles in mind that we may contemplate and understand the words of our sages, of blessed memory, that one must make the distinction in the *Havdalah*-service,²³⁷ “Between the holy and the mundane, between light and darkness, between Israel and the nations and between the seventh day and the six days of action.” For all these matters are closely related to each other and were it not for the

²³⁶ Ezekiel 25:8-11 – “כה אמר אדנ"י יהו"ה יען אמר מואב ושעיר הגה ככל הגוים בית – “יהודה לכן... לא תזכר בני עמון בגוים ובמואב אעשה שפטים וידעו כי אני יהו"ה”

²³⁷ Talmud Bavli, Pesachim 103b – “בין קודש לחול בין אור לחושך בין ישראל לעמים – “בין יום השביעי לששת ימי המעשה”

distinction-*Havdalah*, one could conclude that they are of one category. For, as explained, *Havdalah*-differentiation is unnecessary between two things that are completely different in nature, since they already are different, in and of themselves. Rather, it is only when they are similar that distinctions-*Havdalah* must be made and it is the distinction itself that brings out their differences.

We thus find that in the Act of Creation (*Ma'aseh Bereishit*) the Torah states,²³⁸ “And *Elo”him*-אלהים separated (*WaYavdel*) between the light and the darkness.” That is, He made a separation in the foundation of fire itself, between the fire of the intellect, which is bright, and physical fire, which is dark in comparison. Similarly, it states,²³⁹ “And He divided (*WaYavdel*) between the waters that were under the firmament and the waters that were above the firmament.” As can readily be seen, this division-*Havdalah* took place within the single matter of water. However, we do not find anywhere throughout the Act of Creation (*Ma'aseh Bereishit*) that separation is made between water and fire or fire and water, or between fire and air or air and fire, since these are already separate by their nature and composition.

However, regarding the separations of the *Havdalah* blessing, “Between the holy and the mundane, between light and darkness, between Israel and the nations and between the seventh day and the six days of action,” we do indeed find terms

²³⁸ Genesis 1:4 – “ויבדל אלהים בין האור ובין החושך”

²³⁹ Genesis 1:7 – “ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע”

of “differentiation-*Havdalah* in the Torah, that distinguish and separate between them.

The reason for the distinction between the holy and the mundane is as Torah states,²⁴⁰ “To distinguish (*U’Lehavdeel*-ולדהייל) between the holy and the mundane and between the impure and the pure.” In other words, if this distinction would not be made, they would all be mundane and nothing could be seen as holy. This is demonstrated by the admonition of the Prophet Ezekiel,²⁴¹ “They have profaned My holy things; they have not distinguished (*Lo Heevdeelo*-לא הבדילו) between the holy and the mundane and have not taught the difference between the impure and the pure; they have hidden their eyes from My Shabbaths and I have thus become mundane amongst them.” Similarly, with respect to the differentiation-*Havdalah* between light and darkness, contemplate the verse that was mentioned already. Namely, that about the Act of Creation Torah states,²⁴² “And *Elo*”him separated (*WaYavdel*-ויבדל) between the light and the darkness.” Likewise, in regard to the difference-*Havdalah* between Israel and the nations, Torah states,²⁴³ “You shall be holy unto Me, for I *HaShem* am holy; and I have separated (*We’Avdeel*-ואבדיל) you from the nations, to be Mine.” We thus see that a term of “differentiation-*Hevdel*-הבדל” is used regarding all these matters.

²⁴⁰ Leviticus 10:10 – “ולהבדיל בין הקדש ובין החל ובין הטמא ובין הטהור”

²⁴¹ Ezekiel 22:26 – “כהניח חמסו תורתו ויחללו קדשי בין קדש לחל לא הבדילו ובין הטמא”
“לטהור לא הודיעו ומשבבותי העלימו עיניהם ואחל בתוכם”

²⁴² Genesis 1:4 – “ויבדל אלהים בין האור ובין החשך”

²⁴³ Leviticus 20:26 – “הייתם לי קדשים כי קדוש אני יהוה ואבדל אתכם מן העמים להיות”
”לי”

This is likewise the case regarding the separation between the seventh day of Shabbath and the six days of creation. This is as stated,²⁴⁴ “It is a sign between Me and the children of Israel forever; for in six days *HaShem*-יהו"ה made the heavens and the earth, and on the seventh day He ceased from work and rested.” The Torah attests to the holiness of the Shabbath and its distinction from the six weekdays in numerous verses and thus the Shabbath is included in the general separation between the holy and the mundane.

However, as said above, the overarching principle to remember is that all these distinctions and separations (*Hevdel*-הבדל) involve matters that otherwise are of one and the same type. For, as explained about the verse,²⁴⁵ “And *Elo*”him separated (*WaYavdel*) between the light and the darkness,” both these aspects are part and parcel of the element of fire. We likewise find the verse,²⁴⁶ “And He separated (*WaYavdel*) the waters that are under the firmament from the waters that are above the firmament,” both of which are included in the element of water (*Mayim*). Thus, when the verse states,²⁴⁷ “To distinguish (*U’Lehavdeel*-וליהבדיל) between the holy and the mundane,” both aspects are included in the same matter and therefore a distinction must be made. In other words, it applies to one general matter that can be divided into the holy or the

²⁴⁴ Exodus 31:17 – “ בני ובני ישראל אות הוא לעלם כי ששת ימים עשה יהו"ה את ”
”השמים ואת הארץ וביום השביעי שבת וינפש

²⁴⁵ Genesis 1:4 – “ויבדל אלהיים בין האור ובין החושך”

²⁴⁶ Genesis 1:7 – “ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע”

²⁴⁷ Leviticus 10:10 – “וליהבדיל בין הקדש ובין החל ובין הטמא ובין הטהור”

mundane. The same is true of the verse,²⁴⁸ “You shall be holy unto Me, for I *HaShem* am holy and I have separated (*We’Avdeel*-ואבדיל) you from the nations, to be Mine,” in that they all are “nations.” This is similar to the verse,²⁴⁹ “And you shall distinguish (*WeHeevdaltem*-והבדלתם) between the pure and impure animals,” in that they all are “animals.” The same is true of the continuation of the verse, “And between the pure and impure birds,” all of which are “birds.” The same is true of all other distinctions and separations (*Havdaloth*). Thus, if you examine every usage of the term “separation-*Havdalah*-הבדלה” in the Torah, you will find that the separation is always within the same type, as explained. Keep this important principle in mind.

However, if this is so, why do we only separate between the holy and the mundane, the light and the darkness, Israel and the nations, and the seventh day and the six days of creation, in the *Havdalah* blessing? In other words, why do we not include other separations mentioned in Torah, such as the separation between the upper waters and lower waters, or the impure animals and the pure animals, or the impure birds and the pure birds? All these are also separations within a single type, rather than separations between two unrelated types of different natures. The answer is as follows:

Know, my brother, that all the categories mentioned in the *Havdalah* blessing are beginnings. In other words, just as

²⁴⁸ Leviticus 20:26 – “כהנייה חמסו תורתי ויחללו קדשי בין קדש לחל לא הבדילו ובין הטמא
”לטהור לא הודיעו ומשבבותי העלימו עיניהם ואחל בתוכם

²⁴⁹ Leviticus 20:25 – “והבדלתם בין הבהמה הטהרה לטמאה וגו’”

the week begins with the six days of creation, the same principle holds true of the other categories mentioned. They all are beginnings.

The first separation-*Havdalah* is between the holy and the mundane. This general, initial separation includes the totality of novel existence and reflects the distinction between intellect, which is called “holy-*Kodesh*” and substance, which is called “mundane-*Chol*.” The totality of the world is divided into these two paths, in numerous sub-divisions of distinctions, all of which are included in this first general distinction between the holy and the mundane. We thus find that the division of the upper waters from the lower waters is merely a sub-category of the overarching distinction between the holy and the mundane. This is as stated,²⁵⁰ “And the *Kohen*-priest shall take the holy water (*Mayim Kedoshim*) in an earthenware vessel.” On the other hand, holiness is not mentioned in regard to the light, which is the intellect, since it is entirely holy in the first place. However, the Torah attests to the holiness of Israel, as stated,²⁵¹ “Israel is holy unto *HaShem*-ה'יהו, the first of His produce.” Similarly, the Torah attests to the holiness of the Shabbath, as stated,²⁵² “You shall observe the Shabbath, for it is holy unto you.” In regard to the animals we find,²⁵³ “Any tithe of the cattle or the flock, of those that pass under the staff, the tenth shall be holy unto *HaShem*-ה'יהו.” Likewise, all of the various

²⁵⁰ Numbers 5:17 – “ולקח הכהן מים קדשים בכלי חרש”

²⁵¹ Jeremiah 2:3 – “קדש ישראל ליהויה ראשית תבואתה”

²⁵² Exodus 31:14 – “ושמרתם את השבת כי קדש הוא לכם”

²⁵³ Leviticus 27:32 – “וכל מעשר בקר וצאן כל אשר יעבר תחת השבט העשירי יהיה קדש ליהויה”

sacrificial offerings, including both animals and birds, such as pigeons and turtle-doves,²⁵⁴ were in the category of “*Kodshim*-holy sacrificial offerings.

It thus is clear that the separation between the holy and the mundane in the *Havdalah* blessing, is general, and includes all the subsequent divisions mentioned there. This is why it is the very first separation mentioned in the blessing and precedes the sub-divisions that follow it, as explained above. This is also why it is both the first and final separation mentioned in the *Havdalah* blessing. That is, the blessing begins with the words, “Blessed are You, *HaShem*, our God, King of the world, who separates between the holy and the mundane,” and after listing the other divisions, concludes with the words, “Blessed are you *HaShem*, who separates between the holy and the mundane.” In other words, the general separation between the holy and the mundane, includes the particular separations within it. It thus is primary to all the other separations-*Havdaloth*.

Now, this primary separation is followed by the separation between light and darkness, as stated in the *Havdalah* blessing, “Who separates between light (*Or*-אור) and darkness (*Choshech*-חשך).” These two matters, light and darkness, also refer to the beginning of novel existence, as attested to by the first act of separation in the creation,²⁵⁵ “And *Elo”him*-אלהים separated (*WaYavdel*) between the light and the darkness.” In other words, this was the first separation at the

²⁵⁴ Leviticus 5:7

²⁵⁵ Genesis 1:4 – “ויבדל אלהים בין האור ובין החשך”

very beginning of the novel existence. Therefore, it is included in the *Havdalah* service.

The next separation-*Havdalah* in the blessing is, “Between Israel and the nations,” which is also a beginning. This is because Israel is the first nation to recognize the Holy One, blessed is He, and to serve Him by accepting the yoke of His Kingdom upon themselves. Now, though there were individuals that preceded them, such as Adam, Sheth, Enosh etc., who recognized and served *HaShem*, nonetheless, they did so as individuals, rather than as an entire nation. In contrast, Israel is the first nation to recognize *HaShem*-יהוה and receive His Torah. They thus are distinct from all other nations and families of the earth, for they are the first to recognize the truth of His Godliness, blessed is He, and to accept His Kingship upon themselves, as a nation. It is thus understood why they are included in the separations of the *Havdalah* blessing, given that they too represent a beginning and are holy unto *HaShem*.

This is then followed by the separation “Between the seventh day and the six days of action.” This too constitutes a beginning, since the seventh day of Shabbath is the beginning of all holy days, all of which are called holy-*Kodesh*.²⁵⁶ This is why when a holy day, such as Passover, Shavuoth or Sukkoth, falls on the Shabbath, we conclude the blessing with the words, “Blessed are you *HaShem* who makes holy (*Mekadesh*) the Shabbath, Israel and the holidays.” We mention the Shabbath first, before Israel and the holidays, because it attests to the

²⁵⁶ Exodus 12:16; Leviticus 23:7 and elsewhere.

novelty of the creation of the world out of nothing, as previously explained at length, and we mention Israel next, before the holidays. With this in mind, contemplate and understand the wondrous teaching of our sages, of blessed memory. They stated²⁵⁷ that the day of Shabbath is holy, in and of itself, whereas the other holy days are sanctified and made holy through the Jewish people. That is, the Shabbath has been affixed as the seventh day of the week since the time of creation, whereas the other holy days are dependent upon the sanctification of the new moon, which is done by the Jewish people. Because of this the sages decreed that in this blessing, the Shabbath must precede Israel and Israel must precede the holiday. This is because the Shabbath was sanctified by *HaShem* Himself after the six days of creation and does not require us to sanctify it. In other words, it is holy in and of itself. It thus is the beginning and first of all holy days.

We therefore clearly see that whatever is mentioned in the *Havdalah* blessing is a matter of beginnings. The Holy and the mundane are the inception of all beginnings in the world and include all the subsequent sub-divisions from the highest to the lowest. Light and darkness likewise began with the novelty of the creation of the world and both are included in the first of all novel creations, the foundational element of fire. This is as previously explained regarding the verse,²⁵⁸ “And *Elo”him*-ם אלהי”ם separated (*WaYavdel*) between the light and the darkness.” Likewise, the separation between Israel and the

²⁵⁷ Talmud Bavli, Beitzta 17a

²⁵⁸ Genesis 1:4 – “ויבדל אלהי”ם בין האור ובין החשך”

nations refers to the beginning of the nation of Israel, who are the very first nation to accept the yoke of *HaShem*'s Kingship upon themselves. The Torah attests to this when it states,²⁵⁹ "Israel is holy unto *HaShem*-יהו"ה, the first of His produce." Similarly, the separation "Between the seventh day and the six days of action," refers to the Shabbath, which is the beginning of all holy days and times, and is called,²⁶⁰ "A sign-*Ot*-אות between Me and you throughout your generations, so that you may know that it is I, *HaShem*-יהו"ה, who sanctifies you."

It therefore is clear that everything in the *Havdalah* blessing involves beginnings. In contrast, the separation of the upper waters and the lower waters is not a beginning, since it was preceded by the foundation of light. The same is true of any other separations mentioned in the Torah that are not included in the *Havdalah* service.

This being the case, awaken to the fact that all the separations mentioned in the *Havdalah* blessing refer to elevated levels of holiness and that they all are separations within the same type. However, in all matters of separation you will never find a term of separation-*Havdalah* used to describe a differentiation between separate natures, since they already are different by nature. This principle holds true throughout the entire Act of Creation and throughout the Torah. The term separation-*Hevdel*-הבדל is never used to differentiate between things that are of different types and natures. Rather, it is used only to differentiate between things of the same type.

²⁵⁹ Jeremiah 2:3 – "קדש ישראל ליהו"ה ראשית תבואתה"

²⁶⁰ Exodus 31:13 – "כי אות הוא ביני וביניכם לדרתיכם לדעת כי אני יהו"ה מקדשכם"

Realize now that this sheds light on the great might and awesome power of *HaShem's* dominion, blessed is He and blessed is His name, for He rules over the totality of creation, down to the last and tiniest particular. That is, *HaShem*-יהוה, blessed is He, is the Actor who separates and differentiates between everything in existence; whether in their many natures, components, types and categories. In other words, through the recognition and knowledge of these distinctions we attest to the reality that there is a single Actor and Ruler, blessed is He, who reigns over all the particulars of existence, down to the tiniest and finest details, and that He can change them all at will. This is in contradistinction to those who say that four intrinsic actors, hot, cold, dry and wet, act upon the foundational elements and effect change in them. In reality they are not actors at all, but are themselves acted upon, by the True Actor who is beyond them. It is He who changes and invests each foundational element with a thing and its opposite, such as investing the foundational element of fire with light and darkness, in that two distinct categories are invested in a single element. All this is to inform us that there is nothing and no one – except for the Singular Preexistent One – that does not undergo change.

In regard to this, we must cite the wondrous and clear words of the great sage, the Rambam, of blessed memory, who awakened me to all these wondrous matters through his trustworthy hints that are understandable to the faithful.

Examine what he wrote regarding the matter of separations-*Havdaloth*²⁶¹ and understand the true meaning of his words.

Know then, that the Holy One, blessed is He, invested each foundational element with the power to withstand a thing and its opposite, according to His will. It is for this reason that the term separation-*Havdalah* is applied to various matters, all of which are always of the same type, as explained above. In other words, the Holy One, blessed is He, makes a separation within the type itself and invests it with the power to sustain a thing and its opposite. This demonstrates a foundational point, which is that *HaShem*, blessed is He, rules over all existence.

Moreover, the fact that, in reality, all of nature is divided into two categories, is the foundation for all wonders and miracles. In other words, this is a rejection of those who believe that the world can only go according to the laws of nature, which are intrinsically fixed and immutable and can never change. This is total heresy and is utterly rejected by the true faith. On the contrary, in reality, *HaShem*, blessed is He, affixed the natural order in a manner of separation-*Havdalah* within a single type, as explained above, specifically so that He can change nature at will, without changing His essential will in the creation. In reality, it is He who creates and sustains the natural order in a fixed and perpetual manner. However, to publicize His Kingship, that in reality He rules over all creation, He embedded the natural order with the capacity to withstand

²⁶¹ Moreh Nevuchim, Vol. 2, Ch. 30

its opposite, as stated in Ezekiel,²⁶² “Wherever the spirit is to go, they go.”

Now, although those who hold on to this erroneous belief, regard this as the ultimate paradox and contradiction, in truth, it is in fact the utmost support and assistance to the true faith. In other words, on the one hand, there is no change and the world continues unchanged in its nature. For if nature would change randomly of its own accord, signs and miracles would not be a demonstration of *HaShem's* dominion and awesome might, since these changes would simply be attributable to natural shifts of the laws of nature. However, since it is impossible for the laws of nature to change of their own accord, because their composition is established in perpetuity, this attests that the occurrence of impossible changes in the natural order, are utterly and completely miraculous. Thus, miracles attest that there is a Ruler who controls the totality of the natural order, who can mute what is regularly appropriate (*Ra'uy*) to the course of nature and do the impossible (*Nimna*) and certainly the possible (*Efshari*).

To clarify, if there were no laws of nature to define the impossible as being impossible, then miracles could not be defined as being miraculous, since changes in the laws of nature would be normal and not impossible. However, because the natural order is fixed and unchanging, miraculous events are therefore wondrous demonstrations that there is a Ruler who reigns over all creation and can do the impossible. For, as

²⁶² Ezekiel 1:12 – “אל אשר יהיה שמה הרוח הלכת ילכו”

explained, if it was in the realm of the possible for the natural order to change of its own accord, miracles and wonders would not be proofs or demonstrations of the existence and dominion of a Supernal Ruler.

To clarify, the belief that the laws of nature are intrinsic and unchangeable, even by the Ruler Himself, is a complete denial of the possibility of wonders and miracles, including the miracle of creation and the novelty of existence itself. This is utter heresy and a complete rejection of the true knowledge and faith.

Rather, the truth is as we have said, that according to the normal conduct of the world, the “nature” of the impossible is that it is impossible. However, as we have explained, the normal conduct of nature does not obstruct the power of *HaShem*’s dominion. On the contrary, it is specifically the impossibility of changes within the natural order that demonstrates and proves that wonders and miracles transcend the natural order and that such changes can only be rendered by He who rules over nature and can change it at will. The Torah is founded upon this foundation. Namely, that on the one hand, we see that the natural order is perpetually sustained and affixed in its composition, but that on the other hand, it can be changed at will by the power of His absolute dominion. This is the true reality of the matter.

Thus, because this is the truth, Torah, which is the signet of His truth, likewise attests to this. That is, we clearly see that these separations-*Havdalo*th of opposites are all within singular types, thus demonstrating that the Holy One, blessed is He, can

change the natural order, just as He changed the nature of the foundation of fire originally and embedded it with both the power of light and the power of darkness. For, as explained, this is the meaning of the verse at the very beginning of creation,²⁶³ “And *Elo”him*-אלהי"ם separated (*WaYavdel*) between the light and the darkness.” In other words, this is a separation within a single type, which demonstrates to the world that all types can be changed by His will, including all the sub-categories that follow this original separation.

Thus, we attest to this at the conclusion of every Shabbath through the *Havdalah* blessing. That is, these separations attest that *HaShem*, blessed is He, brings the totality of the world into being out of nothing according to His will, and that He brings about all the separations and distinctions within all the types, categories and species that He brings forth.

It is in this regard that we explained that all separations are made within singular types, in that things that are already separate by nature do not require separation, since *HaShem*, blessed is He, already separated them when he brought forth the novel foundations. That is, they require no further separation, as they already are distinct, as explained. The entire matter of the *Havdalah* blessing is founded upon this principle. Thus, understand that the aspects of “light-*Or*” and “darkness-*Choshech*” refer to the very beginning of all novel existence. With this in mind, understand that the reason we begin the week with this *Havdalah*-separation, after the

²⁶³ Genesis 1:4 – “ויבדל אלהי"ם בין האור ובין החשך”

conclusion of Shabbath, is because it was the very first act of labor in the novel creation of the world. Through this, we attest that the world is new and had a beginning and that it was created by *HaShem*-יהוה in six days of creation.

Now, the sages of blessed memory stated,²⁶⁴ “One need not seek out fire at the conclusion of the Shabbath in the same manner that he would seek out other Mitzvoth.” The reason for this is because the first separation in the *Havdalah* service, between the holy and the mundane, which is also its concluding separation, already includes the foundational element of fire in it, including the rest of novel existence that follows it. Thus, our testimony about He who separates the holy from the mundane, includes the separation of light from darkness. This is because the general category includes the subcategory of light within it. Therefore, if unavailable, it is unnecessary to seek it for the *Havdalah* service, since the separation between light and darkness is already included in the separation between the holy and the mundane.

The sages of the Talmud affirmed this in the discussion that continues, “Rav Zeira said: Initially I would seek out fire, but once I heard this teaching of Rav Yehudah, I too do not seek out fire. However, if a candle happens to become available to me, I recite a blessing over it.” Doubtlessly, this is as explained, that the separation of light and darkness is in the *Havdalah* blessing, which itself is the act of differentiation. Thus, the specific blessing over the luminary need not be pursued if fire

²⁶⁴ Talmud Bavli, Brachot 53b

is unavailable, since it is already included in the *Havdalah* blessing. Similarly, the separation between the holy and the mundane is the general separation that includes the separations that follow it, including the separation of light and darkness, as evident by the fact that the blessing both begins and ends with it. In other words, the *Havdalah* blessing both begins and ends with the differentiation between the holy and the mundane. From this we see that it is the general principle and the other separations are its particulars.

Now, in truth, the reason why there is a specific blessing of, “Blessed are You, *HaShem* our God, King of the world, who creates luminaries of fire,” is to attest to the novelty of creation, since the foundational element of fire was the first of all creations, as explained above. Now, although there are statements that seem to indicate that spirit-*Ruach*²⁶⁵ was the first foundational element in existence, such as the statement in *Sefer Yetzirah*,²⁶⁶ “Spirit from spirit; water from spirit; fire from water,” in actuality there is no controversy about this matter. For, in fact, the spirit-*Ruach* referred to there is synonymous to the fire referred to in the verse,²⁶⁷ “For *HaShem* your God, He is a consuming fire.” In other words, what is referred to here as spirit-*Ruach* is the aspect of the desire, as indicated by the verse,²⁶⁸ “Wherever the spirit is to go, they go.” This should suffice for the understanding, for we have already explained that the foundational element of light refers to the fire of the

²⁶⁵ Air, wind and spirit are synonymous to this foundational element.

²⁶⁶ *Sefer Yetzirah* 1:9-12

²⁶⁷ Deuteronomy 4:24 – “כי יהו"ה אלהי"ך אש אכלה הוא”

²⁶⁸ *Ezekiel* 1:12 – “אל אשר יהיה שמה הרוח ללכת ילכו”

intellect, which is called the Holy Spirit (*Ruach HaKodesh*). Thus, regarding whomever the Holy Spirit rests on, the Torah attests that,²⁶⁹ “The appearance of the glory of *HaShem*-ה'”²⁶⁹ was like a consuming fire on the mountain top before the eyes of the children of Israel.” In other words, the spirit-*Ruach* referred to here is fire-*Aish*. Based on this, do not be confounded by the interchangeable use of terms, such as *Ruach Sichli*-The Intellectual Spirit, which also is called, *Or HaShechel*-The Light of the Intellect. In any event, this will all be explained later, with *HaShem*'s help.

Now, because the light of the intellect (*Or HaSechel*) is at the very beginning of all desire for the creation of novel existence, it therefore was established as part of the *Havdalah*-separation service. Now, know that the sages, of blessed memory,²⁷⁰ prohibited us from attending to our mundane affairs at the conclusion of the Shabbath, before the *Havdalah*-separation service. The reason is quite clear. That is, if we do not consciously make a differentiation between the holy and the mundane with the *Havdalah* service, we could possibly come to commit Shabbath prohibitions before the actual conclusion of the Shabbath. Therefore, the sages “Made a protective fence around the Torah,”²⁷¹ to avoid the transgression of Biblical prohibitions.

However, to explain the inner aspect of this prohibition, let us recall what we are attesting to in the *Havdalah*-separation.

²⁶⁹ Exodus 24:17 – “ומראה כבוד יהוה כאש אכלת בראש ההר לעיני בני ישראל”

²⁷⁰ Talmud Bavli, Shabbath 150b

²⁷¹ Mishnah, Avot 1:1

That is, we are attesting to the novelty of the creation of the world out of nothing, that it is perpetually conducted by *HaShem*-יהו"ה through His Divine providence and that the first foundation, upon which the world is founded, is the separation between light and darkness. Thus, it is only after we have recognized and attested to this, that we may engage in mundane matters for our own needs. In other words, only after attesting that there is a Ruler who reigns over us and brings the world into existence out of nothing, may we engage in mundane forms of labor.

If, on the other hand, we were to immediately engage in mundane matters without differentiating between the holy and the mundane, we would be rendering our observance of the Shabbath pointless.

Now, let us awaken to the dispute between the school of Hillel and the school of Shammai regarding the wording of the *Havdalah* blessing. In truth, both are the words of the Living God, blessed is He. They said as follows,²⁷² “Regarding the blessing over the candle, the House of Shammai says: ‘Who created (*Bara*-ברא) the luminary of fire,’ whereas the House of Hillel says: ‘Who creates (*Boreh*-בורא) the luminaries of fire.’”

Now, it must be noted that the words of the House of Hillel are more accurate and that the universal custom is to follow the House of Hillel. The reason they are more accurate is because the active term, “creates-*Boreh*-בורא,” is more accurate than “created-*Bara*-ברא.” For, indeed, the Holy One,

²⁷² Talmud Bavli, Brachot 51b

blessed is He, actively creates and renews the world at every moment. In our liturgy this is expressed with the words,²⁷³ “He renews the act of creation every day, constantly.” In other words, the totality of the world constantly comes into being through the seven days of creation. This itself clearly testifies to the novelty of the world. That is, in the unit of a week, the first day testifies to the first day of creation. The same is true of the second, third, fourth, fifth and sixth days, until we arrive at the holy day of Shabbath at the conclusion of the week, which is holy unto *HaShem*. The cycle then revolves to the beginning. Thus, the unit of the week attests to the novelty of the creation of the world. Moreover, it is renewed every day, so that in reality, the act of creation actively renews the world always. With this knowledge we can now understand the words of the House of Hillel who said, “Who creates (*Boreh*-בורא) the luminaries of fire.” In other words, just as *HaShem*, blessed is He, created then, He continues to create now. This is demonstrated by the fact that He conducts the world upon a cycle of seven days, which attests to the reality that the world was created in seven days. Thus, the constant newness of the world is undeniable.

This, likewise, is why the unit of a month is called, “*Chodesh*-חדש,” which means “new.” In the same vein, the year is called, “*Shanah*-שנה,” which means, “*Shinuy*-שינוי-change.” Just as *HaShem*, blessed is He, brings forth the existence of the

²⁷³ Blessings of the *Shema* recital – “המחדש בטובו בכל יום תמיד מעשה בראשית”

world anew-*Chadash*-חדש, so too, He brings about change-*Shinuy*-שנוי from one year to the next.

Therefore, because He creates, conducts and maintains the totality of the natural order according to the laws He set in in motion during the seven days of creation, we recognize that He renews them daily. For, every day of the week, the laws of nature are brought into being anew, just as they were during the original six days of creation. This is why the House of Hillel say “creates-*Boreh*-בורא,” to emphasize that *HaShem* is actively creating, in the present tense.

In contrast, the House of Shammai said, “Who created (*Bara*-ברא) the luminary of fire,” which could seem to indicate that He created it already, in the past tense, but is not actively creating it in the present tense. The word “created-*Bara*-ברא” is therefore not as accurate as the word “creates-*Boreh*-בורא of the House of Hillel, even though, ultimately, both houses agree to the same truth. That is, since He is the Creator, He rules and exerts His dominion over all and can change them all at will, not only in the past, but now. In other words, although He created in the past, He is still the Creator today, and since He rules over everything in existence, He can change it all at will, today, if it so pleases Him. This is demonstrated by the verse that Moshe stated concerning Korach and his followers,²⁷⁴ “If *HaShem* shall create a new creation etc.” This verse means, “If it was already created, good, and if not, let *HaShem* create it

²⁷⁴ Numbers 16:30 – “וּאִם בְּרִיאָה יִבְרָא יְהוָה וְגוֹי”

now,” for just as before, He is actively the Creator today and can exert His dominion over creation and change it at will.

Contemplate this distinction well and know that the Talmud discusses their dispute over the proper term and comes to the conclusion that both houses had the same intention, but that the term “creates-*Boreh*-בּוֹרֵא” conveys it more clearly. The Talmudic sages stated²⁷⁵ that in regard to the word “created-*Bara*-בְּרָא” there was no dispute. In other words, everyone agrees that He created the world during the six days of creation. The dispute only focused on which word is more inclusive of past and present. The House of Shammai held that the term “created-*Bara*-בְּרָא,” more clearly indicates that just as He created then, so is He creating now. They found the term, “created-*Bara*-בְּרָא,” more preferable because the term “creates-*Boreh*-בּוֹרֵא” can also mean that “He will create,” which He is not compelled to do. In contrast, the House of Hillel preferred the term “creates-*Boreh*-בּוֹרֵא” since it is the more inclusive of the past and present, as it more clearly indicates that just as He created then, He continues to create now. We thus see that, in actuality, they all agreed to the fundamental truth that He both created and continues to create and their only differences were about which word conveys this truth more clearly. Now, the universally held position is that the term “creates-*Boreh*-בּוֹרֵא” is more inclusive, and therefore, in practice, we follow the House of Hillel in this regard. This is because the term “created-*Bara*-בְּרָא” may lead one to the misconception that

²⁷⁵ Talmud Bavli Brachot 52b

HaShem only created in the past, whereas the term “creates-*Boreh*-בורא” clearly teaches that just as He created in the past, He actively creates in the present.

Moreover, scripture also uses the term “creates-*Boreh*-בורא,” as stated,²⁷⁶ “He who creates-*Boreh*-בורא the heavens and stretches them out.” In other words, the term “creates-*Boreh*-בורא” clearly attests that He created the world then and that He continues to “renew the act of creation every day, constantly.” Now, when we say that He renews, we do not only mean that He only creates it anew, but also that He conducts and sustains the totality of existence and renews it according to the laws He established during the six days of creation. In other words, when He renews the first day of the week, it is renewed according to everything that was created on the very first day of creation, all of which is renewed with it. Likewise, when He renews the second day, everything that was created on the second day of creation is renewed with it. The same is true of the third day, that all the creations that were created on the third day of creation are renewed with it, and the same holds true of each subsequent day. Thus, the original six days of creation and the original day of Shabbath are like the helmsmen that steer the entire ship, so to speak.

If, however, we were to erroneously assume that the world always existed intrinsically, then what need is there for a fixed unit of seven days of the week? However, because this is not the case, and in reality, the world is newly created, the six

²⁷⁶ Isaiah 42:5 – “כה אמר האל יהוה בורא שמים ונוטיהם”

days in which the world was created are fixed and continuously cycle in a state of constant renewal. Moreover, because the entire world is conducted according to this ever recurring seven-day cycle, we are constantly reminded of the newness of the world and never forget it. All this attests to the reality that *HaShem*, blessed is He, is the one who moves the entire natural order and rotates the celestial spheres (*Galgolim*) in their motion, that they are utterly dependent on Him and constantly revolve and return to the beginning of their cycle, as they originally were. This all is attested to by the cycle of the seven weekdays.

It is regarding this that we say, “He renews the act of creation every day, constantly.” That is, He creates and sustains the existence and cycle of the natural order at every moment. Likewise, it is for this reason that in the blessing over the fire of the *Havdalah* service, we use the term “*Boreh*-creates,” which indicates both that He created and that He actively creates, as opposed to the word “created-*Bara*” ברא which could imply that He only created in the past. The Talmud thus concludes with the opinion of the House of Hillel, as demonstrated by the continuation there,²⁷⁷ “Rav Yosef said: Regarding both ‘created-*Bara*’ ברא and ‘creates-*Boreh*’ בורא there is no (fundamental) argument between them. Rather, their actual disagreement is in regard to the term ‘luminary-*Me’or*’ מאור, in the singular, versus ‘luminaries-*Me’orei*’ מאורי, in the plural.”

²⁷⁷ Talmud Bavli, Brachot 52b

Thus, it is clear from their words and from our custom to say, “creates-*Boreh*-בורא,” according to the House of Hillel, that *HaShem*, blessed is He, created and continues to create and sustain the world in all its particulars and categories. That is, He brings them forth in a cyclical fashion that is completely dependent on Him, blessed is He, which attests to the newness of the world.

Having awakened to all that arises from the foundational element of fire, awaken now to the truth that fire is the first of all of elements and that the totality of the world is drawn from it and follows its motion. In addition, contemplate the prohibition against handling fire on the Shabbath for mundane purposes and the permission to handle it in *HaShem*'s presence in His Holy Temple. Our sages, of blessed memory, elucidated this point further in Talmud, Tractate Shabbath, as follows,²⁷⁸ “It is written,²⁷⁹ ‘Refrain from attending to your own desires on My holy day.’ This indicates that it is forbidden to pursue our own desires on the Shabbath, but that, on the contrary, pursuing the desires of Heaven is permitted.” Through this teaching they opened a portal for the wise to understand. In other words, as explained above, the prohibition from handling fire on the Shabbath is because all matters of labor originate and depend on the foundational element of fire.²⁸⁰ This is why they stated, “The pursuit of our own desires

²⁷⁸ Talmud Bavli, Shabbath 150a

²⁷⁹ Isaiah 58:13 – “אם תשיב משבת רגלך עשות חפצך ביום קדשי גוי”

²⁸⁰ For as previously explained, the foundation of fire refers to the light of the intellect and the spirit of the desire which moves everything that follows thereafter, as will be reiterated and further elucidated soon.

is forbidden, but the pursuit of the desires of Heaven is permitted.” Their words are sweet and delightful to the wise, for in this short phrase they included the whole world, may the memory of our sages be blessed.

Based on everything we have explained, contemplate and appreciate that the foundational element of light was first to come into being. Moreover, the angelic beings, known as the separate intellects (*Sichliyim Nifradim*) are of this light and are called “The light of His garment” (*Or Levusho*).

Know now that the intellectual spirit of man is also derived from this source of light, as scripture states,²⁸¹ “Man’s soul is the flame of *HaShem*-יהוה.” Moreover, as explained above, the light of the intellect (*Or HaSechel*) is synonymous to “spirit-*Ruach*.” With this in mind, know that the heavens were brought into existence from the existence of the separate intellects (*Sichliyim Nifradim*), called, “The light of His garment” (*Or Levusho*) that preceded the heavens.

Throughout the entire Torah and the words of the sages who wrote about these matters, all are in agreement that all of novel existence is divided into three levels. The first level is called the “separate intellects” (*Sichliyim Nifradim* or *Nivdalim*).²⁸² They are the beginning of all novel beings and are the level of separate forms (*Tzurah*). That is, they are forms of intellect, separate and apart from substance (*Chomer*), in that they are pure intellect, unrelated to physicality.

²⁸¹ Proverbs 20:27 – “נר יהוה נשמת אדם”

²⁸² Both these words have the same meaning – separate.

The second level is the heavens and all their hosts. They are formed of non-composite substance. Nonetheless, they possess both substance and form. That is, unlike the separate intellects who are only simple form (*Tzurah*), the celestial spheres possess both form (*Tzurah*) and substance (*Chomer*). This being the case, the level of the celestial spheres (*Galgolim*) is lower than that of the separate intellects (*Sichliyim*). For the separate intellects (*Sichliyim*) are simple forms without substance, whereas the celestial spheres possess both form and substance. Thus, there is an additional quality to the celestial spheres, that of substance (*Chomer*). They thus are lower, because the degree of gradation from higher to lower is according to the degree of additional qualities.

The third level is the category of the earth and all its hosts. They possess three aspects, composition (*Harkavah*), substance (*Chomer*) and form (*Tzurah*). Thus, this third level possesses the additional quality of composition (*Harkavah*), which is the composition of one substance with another. It is the composition of substance with substance that causes the cycle of composition and decomposition in the composite beings. This is unlike the celestial spheres (*Galgolim*) which are substances without the composition of substances.

This being the case, these three levels include all novel beings. This matter was codified by the great sage, the Rambam, of righteous memory,²⁸³ and is in full concordance with our presentation here. He states as follows,²⁸⁴ “Everything

²⁸³ Mishneh Torah, Sefer HaMada, Hilchot Yesodei HaTorah

²⁸⁴ Mishneh Torah, Sefer HaMada, Hilchot Yesodei HaTorah 2:3

that the Holy One, blessed is He, created within His world is divided into three categories. There are creations that are a combination of substance and form. They are constantly coming into being and ceasing to be; for example, the bodies of man and animal, plants and metals. There are also creations that are a combination of substance and form, but do not change from body to body and form to form, as those in the first category. Rather, their form is permanently fixed in their substance and they do not change, as the others do. Examples of this are the spheres and stars that revolve in them. The substance of which they are composed differs from the substance of the lower beings and their forms differ from the forms of the lower beings. There also are creations that have form, but no substance altogether. The angels are an example of this type of being, for the angels do not possess bodies or corporeal being, but are rather separate forms one from the other.” Clearly, the angelic beings are the highest of the three levels listed by Rambam in ascending order.

Rabbi Yehuda HaLevi, of blessed memory, likewise categorizes the levels in the same manner. He too places the separate intellects as the highest order and informs us that the hosts of the heavens receive their influence from them. He agrees that the hosts of the heavens are the second category, however, when discussing it, he mixed certain matters together in an unacceptable way. For example, he puts the Holy Animal Angels (*Chayoth HaKodesh*) in the same category as the *Ophanim*-Cycle Angels. This cannot be, because the *Chayoth HaKodesh* are the movers relative to the *Ophanim*-cycles, who

are the moved. Thus, the *Chayoth* angels are not in the same category as the *Ophanim*-cycles angels. This is understood from the prophecy of Ezekiel who stated,²⁸⁵ “This is the *Chayah*-angel that I saw under the God of Israel by the river Chebar, and I knew that they were *Cherubim*.” In other words, the *Cherubim* are called angels, and the *Chayah*-animal angels are called *Cherubim*. Thus, in truth, it is the *Chayah*-animal angels that move the *Ophanim*-cycles angels, just as the separate intellects (*Sichliyim Nifradim*) move the celestial spheres (*Galgalm*). This is the correct view, and therefore the view of Rabbi Yehudah HaLevi is unacceptable in this regard. For he places the *Chayah* angels in the same category as the hosts of the heavens, though, in truth, there is a vast difference between them. Nevertheless, we are in agreement that there are three levels. He likewise categorized the earth and all its hosts as the third category, which is indeed true. Thus, this great sage likewise agreed that the hosts of all novel existence are divided into three levels; the angelic beings that possess form only (*Tzurah*), the hosts of the heavens that possess form (*Tzurah*) and substance (*Chomer*) and the terrestrial hosts, that possess form (*Tzurah*), substance (*Chomer*) and composition (*Harkavah*). Thus, although he “confounded the language of the whole world,”²⁸⁶ we agree with him on this matter and disagree with him on his categorization of the angelic beings.

²⁸⁵ Ezekiel 10:20 – “היא החיה אשר ראיתי תחת אלהי ישראל בנהר כבר ואדע כי כרובים”
 ”המה”

²⁸⁶ See Genesis 11:9

In the book of Psalms, King David too, peace be upon him, divided all the hosts into these three levels, as stated,²⁸⁷ “Bless *HaShem* O’ His angels,” referring to the separate intellects. The next verse continues, “Bless *HaShem*, all His hosts,” referring to the hosts of heaven. The next verse states, “Bless *HaShem* all His works,” referring to the hosts of the earth. Thus, there is no dispute regarding the division of the world into these three levels.

The reason we have awakened you to these matters, is because they are introductory to the subject we will now begin explaining. Namely, we will explain how all beings in existence are brought into being from the true reality of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. Moreover, the level of every being is governed by its closeness to Him in the gradation of creation, from the loftiest, most refined and pure level, to the lowliest and most coarse beings. In truth, they are generally divided into three levels. The loftiest level is that of the separate intellects, for they are closest in the Kingdom. They are followed by the heavens and its hosts and finally by the earth and its hosts.

Now, since the separate intellects (*Sichliyim Nifradim*) are the highest level of novel beings, it makes perfect sense that they were the first of all novel creations and preceded the existence of the celestial spheres (*Galgalm*). This is dictated by sound logic. Likewise, since the level of the celestial spheres (*Galgalm*) is below them, it makes sense that they were

²⁸⁷ Psalms 103:20-22 – “ברכו יהו"ה מלאכיו כו' ברכו יהו"ה כל צבאיו כו' ברכו יהו"ה כל”
”מעשיו כו'”

brought into being after them. Similarly, since the level of the earth (*Aretz*) and all its hosts is below the celestial spheres (*Galgalim*), they were brought into being after them. In other words, since they are a higher level, the celestial spheres (*Galgalim*) preceded the earthly beings. It therefore is self-understood that the separate intellects (*Sichliyim*) were created on the first day, since they are the first and highest of all levels, and that the rest of newly created beings were brought into existence after them.

The great sage, Rabbi Moshe ben Nachman,²⁸⁸ may his holy memory be blessed, also supports this. He states as follows,²⁸⁹ “It is known that throughout the Act of Creation (*Ma’aseh Bereishit*), those creations that were created on the first day are far more refined, because they are closest to the First Cause. Thus, they are far more refined than those created on the second day, and those of the second day are more refined than those of the third day, and so on.” Contemplate the broad words of this great sage and understand that what he states fully supports what we have taught here. Thus, based on his words, it is understood that the existence of the separate intellects (*Sichliyim*) appropriately preceded the existence of the heavens and the earth. Moreover, it is understood that the separate intellects (*Sichliyim*) are the most refined of all created beings, since they are closest to the first cause. All this is clear from the words of this great sage and indeed this is the truth.

²⁸⁸ The Ramban, also known as Nachmanides

²⁸⁹ Shaar HaGmul, p. 286

Now, a difficulty arises from the simple understanding of the words of Rabbi Eliezer the Great. He states²⁹⁰ that eight things were created on the first day and lists them as follows: The heavens (*Shamayim*) and the earth (*Aretz*), light (*Or*) and darkness (*Choshech*), chaos (*Tohu*) and void (*Vohu*), spirit (*Ruach*) and water (*Mayim*). He then states²⁹¹ that on the second day the firmament that is above the heads of the *Chayot* angels was created, along with the angels and forms of refined fire. Based on these words, we could question Rabbi Moshe ben Nachman's statement that, "The creations that were created on the first day are far more refined because they are closest to the First Cause and are thus more refined than those created on the second day." According to the view of Rabbi Eliezer, it seems to be the opposite, that the heavens and earth were created on the first day and that the firmament of the intellect and angelic beings were created on the second day. Thus, it would seem that in his view, the creations of the first day are more coarse than the creatures of the second day, which are more refined. This leaves us with a huge difficulty regarding the words of Rabbi Moshe ben Nachman, who stated that the creations of the first day are of the highest order and level and are more refined due to their proximity to the First Cause and that the creations of the second day follow them in successive levels of grossness and coarseness. In other words, it seems that in his view the separate intellects (*Sichliyim Nifradim*) are the

²⁹⁰ Pirke D'Rabbi Eliezer, Ch. 3

²⁹¹ Ibid. Ch. 4

first of all levels and are closest to the Kingship of *HaShem*, since after all, they are pure intellect alone.

However, we find that Rabbi Moshe ben Nachman unquestioningly agrees with the words of Rabbi Eliezer that the angelic beings were created on the second day. This being the case, he appears to be contradicting himself. For, on the one hand, he states that the creations of the first day are the highest in level, but on the other hand, he agrees with Rabbi Eliezer that the heavens and earth were created on the first day and the separate intellects (*Sichliyim Nifradim*) were created on the second day. This being so, it appears that the view of Rabbi Moshe ben Nachman is that the heavens and earth are the higher level, since they were created on the first day, and that the level of the separate intellects and the firmament are the lower level, since they were created on the second day. Thus, if we were to say that the heavens and earth were created on the first day and the angelic separate intellects were created on the second day, we are left in a state of confusion and doubt.

Moreover, according to this, we can now understand the strength of Rambam's above mentioned question, may his holy memory bring us blessing. That is, he questioned²⁹² the words of Rabbi Eliezer who stated,²⁹³ "From where were the heavens created? He took them from the light of His garment." That is, if we are to understand that the creation of the heavens preceded the creation of the separate intellects, who are, "The light of His garment," then Rambam's question is all the stronger. In other

²⁹² Moreh HaNevuchim, Vol. 2, Ch. 26

²⁹³ Pirke D'Rabbi Eliezer, Ch. 3

words, above, we supported the words of Rabbi Eliezer, by stating that the heavens and the earth were created from “the light of His garment” which are the separate intellects (*Sichliyim*) and that they preceded the existence of the heavens. However, if we say that the separate intellects (*Sichliyim*) were created on the second day, the Rambam’s question on Rabbi Eliezer remains in full force.

Now, the explanation of the matter that resolves these difficulties, is a teaching we find in the words of our sages of blessed memory. They stated,²⁹⁴ “All of existence was created as one, as it states,²⁹⁵ ‘Indeed My hand has laid the foundation of the earth and My right hand has spread out the heavens; when I call to them, they stand as one.’” In other words, all beings within the totality of existence were brought into being as one, with a single utterance. This includes the existence of the separate intellects (*Sichliyim*), even though their creation is not explicitly mentioned.

Thus, the totality of all novel existence depends on this single utterance of the first day of creation and only after that utterance were they subsequently differentiated into separate forms and levels. This being the case, it actually was only on the second day that levels of being were differentiated in a manner of gradations. This then, is why they stated that the firmament and the angelic beings were created on the second day, since on that day levels began to be differentiated, and they are the first and highest of all levels.

²⁹⁴ Talmud Bavli, Chagigah 12a; Bereishit Rabbah 1:15

²⁹⁵ Isaiah 48:13

According to this explanation, no doubts or questions remain regarding the statements of the aforementioned sages. For, the existence that was brought forth on the first day of creation came into being from the true reality of *HaShem's* Singular Preexistent Intrinsic Being as a general existence that included everything as one. Only after the completion of the first day was each level drawn forth in a manner of gradations and given its particular form, beginning with the firmament and the angelic beings.

Now, when they mentioned that the firmament (*Rakia*) that is above the head of the *Chayot*-animal angels was created on the second day, know that actually, all firmaments were drawn into being from this firmament. Moreover, know that this firmament (*Rakia*) is the firmament of the intellect (*Rakia Sichli*) and is equivalent to the “light of His garment” of the separate intellects (*Sichliyim Nifradim*). Following this, on the third day, we find the separation of the earth from the waters. On the fourth day we find the formation of the forms of the celestial spheres (*Galgolim*). On the fifth day we find that form is given to the earth (*Aretz*).

In this manner, contemplate and understand the true order of the act of creation (*Maaseh Bereishit*). That is, on the first day all of novel existence was brought into being as one general, undifferentiated whole. On the second day the separate intellects were differentiated as the first form at the beginning of everything and the being of the firmaments was drawn from them. On the third day, the earth was given form. The Torah then returns on the fourth day to explain that the planets and

stars were formed within the firmaments that were created on the second day. Likewise, on the fifth day it returns to explain the formation of the earthly beings upon the earth that was formed on the third day.

Contemplate this matter well and discover that on the first day the totality of novel being was drawn into existence as a general, undifferentiated whole from the true reality of *HaShem's* Singular Preexistent Intrinsic Being. Then, on the second and third days, the Torah explains the separation of the firmament and the separation of the earth, but without the forms that populate them. Then, on the fourth and fifth day, it explains the separation of the forms that populate the heavens and the earth. Contemplate this and realize the order of the composition and manner in which it flows. On the sixth day man was created, along with the beasts and all the other creatures of the earth.

Now, note that although we stated that the angelic beings were created on the second day, in reality they were brought into being on the first day, and that is their proper place. This is because the angelic beings of pure intellect did not undergo any further separation of form, that is, they were separate forms to begin with. In contrast, the firmament and the earth did require separation and differentiation between their various forms. Contemplate and realize this important principle, that in fact, the intellects were created on the first day and their forms were separated then and there. However, because all subsequent creations were as yet unformed matter, the existence and form of the separate intellects (*Sichliyim*

Nifradim) was not yet apparent. It is only afterwards, on the second day, when the form of the first firmament and other beings of substance were differentiated, that it became apparent that they were preceded by the forms of the separate intellects (*Sichliyim*). Thus, the statement that the angelic beings were created on the second day, in fact testifies that in actuality they were created on the first day, but that their existence was not apparent until the other forms were separated and differentiated from them on the second day. Thus, although they were brought into being on the first day, it is only on the second day that they remained alone in their level, once the lower forms of substance were differentiated from them. They themselves, on the other hand, are not on the level of substance (*Chomer*) and thus required no separation.

Based on this explanation, contemplate and realize that all created beings were brought into being as one on the first day and were undifferentiated from each other. Rather, they were only differentiated into their separate forms on the second, third, fourth, fifth and sixth days. Thus, the beings of the second day are the beginning of all levels, as levels, whereas the separate intellects (*Sichliyim*) existed, as they are, on the first day, and did not require any further differentiation, as explained. In other words, it is only in regard to the reality that they are the first forms, that they are said to have been brought into being on the second day, in that the second day was the first day that forms were differentiated, thus making the existence of the separate intellects apparent.

Thus, all the questions and doubts mentioned above are now resolved. That is, we now understand that indeed the heavens were drawn into being from “The light of His garment,” which are the separate intellects (*Sichliyim*). Moreover, although Pirke D’Rabbi Eliezer states that the heavens and earth were created on the first day and the angelic beings were created on the second, we now understand that although the heavens and earth were brought into being along with all creation on the first day, they were only differentiated in their forms on the second day and on, and that the existence of the angelic beings became apparent on the second day, even though, in fact, they came into being on the first day. These difficulties are therefore resolved, and it is clearly understood that the separate intellects (*Sichliyim*) preceded the existence of the heavens and earth in their level.

In the same vein, we find that the firmament (*Rakiyah*) was brought into being by means of the separate intellects (*Sichliyim*). For, it was regarding the firmament (*Rakiyah*) that the Torah first used the phrase, “And it was so-*WaYehiy Chein*-ן 101-ויהי כן” which refers to the angel *Michael*-ל 101-מיכאל, who is the first of all angelic beings, as explained in Part One. This is so, even according to the opinion of Rabbi Eliezer, as we find in his teachings. He states,²⁹⁶ “There are four camps of angels who praise the Holy One, blessed is He. The first camp is that of *Michael*-ל 101-מיכאל, to His right. The second camp is that of *Gavriel*-ל 101-גבריאל, to His left etc.” Contemplate this matter,

²⁹⁶ Pirke D’Rabbi Eliezer, Chapter 4

that *Michael*-ל"ל מיכאל is the first of all levels, and is called the right, and understand that *Michael*-ל"ל מיכאל is the first of all of angelic beings, called separate intellects (*Sichliyim*). Moreover, from the first day on, the entire act of creation came about through *Michael*-ל"ל מיכאל-101, as explained in Part One. In other words, the phrase “And it was so-*WaYehiy Chein*-כ"ן-ויהי כ"ן” is used on the second day to describe the formation of the firmament because the firmament came into being from the existence of *Michael*-ל"ל מיכאל-101.”

Now, it must be pointed out that the matters being discussed here are inner matters that our sages, of blessed memory, only discussed in couched language. This is because if they are understood literally, they could mistakenly be thought of in coarse terms, when in reality, they require deep contemplation. This explains many matters found in the teachings of Rabbi Eliezer that cannot be understood literally. For example, he states²⁹⁷ that certain things were created before the existence of the world, such as purgatory (*Gehinom*), the garden of Eden (*Gan Eden*) and the Holy Temple. Obviously, this cannot be understood literally, for without a world, where are the Holy Temple, purgatory and the garden of Eden located? Rather, these are deep matters that indicate *HaShem's* inner intent in creating the world. Know then, that in truth, when, for example, Rabbi Eliezer states that, “The Throne of Glory” (*Kiseh HaKavod*) preceded the world, he is referring to *HaShem's* inner intent, which existed in concept only, and was

²⁹⁷ Pirke D'Rabbi Eliezer, Ch. 3

“The first of His produce.”²⁹⁸ In other words, all these matters depend on the inner intent of the intellect that precedes them. Thus, in this respect, it can be said that they were created before the existence of the world, in the same way that intellect (*Seichel*) precedes action.²⁹⁹

Thus, from all the angles we have explained and awakened to, every intelligent person must contemplate and realize that the separate intellects (*Sichliyim*) that were created on the second day, were actually brought into being on the first day. In other words, it is only on the second day that the Torah begins to specify the manner in which everything was created on the first day. Thus, since the angelic separate intellects were the first to be brought into being on the second day, even according to Rabbi Eliezer, we understand that the specifics elucidated about the second day describe the existence brought about on the first day. We thus understand that the existence of the separate intellects (*Sichliyim*) and the firmament of intellect (*Rakia HaSichli*) preceded the existence of the heavens and earth. In other words, the separate intellects (*Sichliyim*) are “The light of His garment,” from which the heavens were formed.

Understand that because these are deep matters, the sages, of blessed memory, could only speak of them in a way of running and returning – *Ratzo V'Shuv* – and although, on the surface, two matters may seem not to align, when understood circularly they do align. Because of this, we do not question the

²⁹⁸ Jeremiah 2:3

²⁹⁹ A person cannot say or do anything without first thinking it.

homiletic teachings of the Aggadah, but instead understand them contextually, as our sages taught,³⁰⁰ “We do not ask questions (of logic) on Aggadic teachings.” Moreover, Pirkei d’Rabbi Eliezer, in its entirety, was stated as Aggadic teachings, in a way of running and returning – *Ratzo V’Shuv*. However, when contemplated slowly, in their proper order and to their depth, the inner intention of his words is understood.

Thus, with all the above explanations, there are no further questions on the words of Pirke D’Rabbi Eliezer. Likewise, there are no remaining questions on Rabbi Moshe ben Nachman regarding his statement that the creations that were brought into being on the first day are the most refined and closest to the First Cause.

With this in mind, understand that the fire of the second day is of utmost refinement. Moreover, understand that although we stated that it was created on the second day, in reality it was created on the first day, but only became apparent on the second day, which seems to be what Rabbi Moshe ben Nachman meant in *Sha’ar HaGmul*, where he stated that the forms brought out on the second day are of the highest level.

What comes out about the teachings of all these sages is that they all agree that the foundational element of fire is the highest and most refined of all levels, to the extent that it was the first creation brought forth on the second day. Contemplate, however, that when they referred to the creations of the second day, they meant that they are the first effects, as opposed to

³⁰⁰ Talmud Yerushalmi, Pe’ah 2:4; Mevo HaTalmud of Rabbi Shmuel HaNagid, and elsewhere.

causes. In other words, what the sages stated were created on the second day, were actually brought into being on the first day. In other words, what they are actually explaining is the first utterance,³⁰¹ “And *Elo ’him*—אלהיִם said, let there be light (*Yehiy Or*-יִהי אור).” That is, light (*Or*-אור) was the first of all creations and is, “The light of His garment (*Or Levusho*-אור לבושו).”

To clarify, everything we stated about the separate intellects (*Sichliyim*) being created on the first day is indeed so. However, their existence only became apparent with the separations that occurred on the second day, and it is in this respect only, that we say that they were created on the second day. That is, the second day attests that they were brought into being on the first day, even according to the view of Pirkei D’Rabbi Eliezer. This is likewise the view of those who take these matters as a matter of faith alone. That is, they too agree that the first creations are closer to *HaShem*, blessed is He, than those created after. For example, in the Torah’s account of the act of creation (*Ma’aseh Bereishit*), it is clear that the heavens were created before the earth, since they are loftier and closer to their source than the earth.

We thus find that the second day begins to specify and explain everything that was created on the first day, in order, beginning with what was created first. Thus, the second day begins with specifying the creation of the firmament, but without including the stars. Then the third day begins with the

³⁰¹ Genesis 1:3

creation of the earth, but without specifying the animals and other living beings who populate it. In other words, the second and the third days deal with the forms of the heavens and earth themselves, but not the forms of the hosts that inhabit them. Then, on the days that follow, the Torah deals with the forms of the hosts and inhabitants of the heavens and earth. At this point, it once again begins with the forms of the heavens, such as the verses,³⁰² “And *Elo”him*-םאלהי said ‘let there be luminaries,” and,³⁰³ “*Elo”him*-םאלהי made the two great luminaries... and the stars.” In other words, the fourth day specifies the form of the hosts of the heavens, these being the stars and constellations. Only after concluding about the heavens, does it begin to specify the forms of the earth and its inhabitants, such as the verses,³⁰⁴ “Let the waters swarm,” and³⁰⁵ “Let the earth bring forth every living creature after its kind,” etc.

Thus, if you contemplate their composition you will discover that the earlier ones are closer to their source and the later ones are more distant. That is, the existence of the heavens preceded the existence of the earth. The utterance,³⁰⁶ “Let there be a firmament” was on the second day, whereas the utterance,³⁰⁷ “Let the dry land appear,” was on the third day. Likewise, the forms of the hosts of the heavens preceded the forms of the inhabitants and hosts of the earth. For on the fourth

³⁰² Genesis 1:14

³⁰³ Genesis 1:16

³⁰⁴ Genesis 1:20

³⁰⁵ Genesis 1:24

³⁰⁶ Genesis 1:6

³⁰⁷ Genesis 1:9

day, the Torah states,³⁰⁸ “Let there be luminaries in the firmament of the heavens,” and only afterwards, on the fifth and sixth days, does it state,³⁰⁹ “Let the waters swarm,” and³¹⁰ “Let the earth bring forth every living creature after its kind,” all of which is discussing the forms of the hosts of the earth. This being the case, contemplate and understand that the existence that was brought forth first is loftier than what was brought forth after, just as the existence of the heavens is loftier than the existence of the earth, and just as the hosts of the heavens are loftier than the hosts of the earth. For, because they were brought into existence first, they are closer to their source and are loftier and more elevated.

It is thus understood that the separate intellects (*Sichliyim*) are loftier than the celestial spheres (*Galgalim*). For, the separate intellects (*Sichliyim*) exist as form alone (*Tzurah*), whereas the celestial spheres (*Galgalim*) are composed of both form (*Tzurah*) and substance (*Chomer*). This means that the existence of the separate intellects preceded the existence of the celestial spheres. By this knowledge we understand that the motion of the celestial spheres is brought about through the medium of the separate intellects, who are above them. That is, the celestial spheres are sustained by motion and this motion is sustained by the separate intellects. This being the case, the existence of the angelic beings of intellect preceded the existence of the heavens and the earth and

³⁰⁸ Genesis 1:14

³⁰⁹ Genesis 1:20

³¹⁰ Genesis 1:24

all their hosts. Thus, the existence of the separate intellects preceded all other beings.

With this in mind, understand the words of Pirkei D'Rabbi Eliezer beyond their superficial meaning, for as proven above, he veiled the ultimate intention in his words, such as concealing the source of the angelic beings. This was completely appropriate, because since they were first to be brought into being, their existence is directly dependent on *HaShem's* will alone and nothing else. Since their source is beyond conception, he avoided discussing their coming into being, just as Torah does not discuss it. However, since the heavens and earth came into being after the angelic beings, it is appropriate to investigate, "From where were the heavens created?" In other words, the question itself informs us that the heavens and earth were not the first will and desire. Rather, they were drawn into being from the first will and desire, that preceded them. That is, from the separate intellects that are, "The light of His garment," as explained above. This is why he openly investigated the origin of the heavens and earth and avoided investigating the existence of the separate intellects. Contemplate this very well and fully understand it.

It thus is understood that the existence of the angelic beings preceded the existence of the heavens and earth. Moreover, although Rabbi Eliezer stated that the heavens and earth were created on the first day and that the firmament of intellect and the angelic beings were created on the second day, we already explained that the differentiation of the forms of the first day occurred on the second day. In other words, the

heavens and earth mentioned on the first day, were differentiated from the angelic beings on the second day, and it then became apparent that the separate intellects (*Sichliyim*) were created on the first day.

To suggest that the separate intellects (*Sichliyim*) were brought into being from the heavens and earth is very problematic, for if they were created first, the heavens and earth would have to be more refined and ethereal than the separate intellects. If this was so, we would be forced to accept an absurd proposition, namely, that the foundational elements of each creature were created out of nothing independently, which is not so. Rather, in truth, only the first foundational element was brought into being out of nothing and all other beings come into being from it, in a chaining down of cause and effect. No other view is valid, as it is readily apparent that the foundational elements come out one from another in a descending order of chaining down. In other words, the first foundational element is highest, the second is below it, the third is below them and the fourth is the lowest. Therefore, only the first foundation was brought into being out of nothing and all subsequent beings follow it in a chaining down of cause and effect.

Thus, the first foundational element is the most refined. The second foundational element chained down from the first and is also refined, but not to the same extent as the first. The third is less refined and the fourth is the most coarse. Thus, those beings that are closest to the beginning of novel existence are the most refined, ethereal and elevated above the beings that

follow them. That is, the further a being is from the source of its inception, the more coarse and gross it is.

It is therefore absurd to say that the heavens and earth, which are composed of both form and substance, preceded the angelic beings of intellect (*Sichliyim*), which are forms without substance. This would mean that the separate intellects (*Sichliyim Nifradim*) are coarser than the heavens and earth, which any sane person can recognize as being patently false.

With all these explanations in mind, it is thus necessary to state that the existence of the angelic beings is first in order, and that they are the first of his will. It therefore is appropriate that they are at the top of all levels and are more refined than all other beings, for this is evidently the case. Thus, the heavens follow in existence and are therefore not as refined. This is because the angelic beings exist as form alone. In contrast, the heavens are drawn from them and are composed of both form and substance.

We thus find that the level that is composed of both form and substance is lower than the level that is composed of form alone. This is because its substance restricts its form. In contrast, form alone is not restricted by the limitations of substance. This being the case, the comprehension of the angelic separate intellects, is far greater than the comprehension of the celestial spheres.

The same is true of the relation between the heavens and the earth, since the existence of the earth followed the existence of the heavens and consist of form, substance and composition. Thus, the earth and its inhabitants are not as refined as the

heavenly beings. This is because the earth followed the heavens in its existence and is subsequently more distant from the first foundation, thus increasing its coarseness and grossness.

With the above in mind, contemplate and understand that only one foundation is continuously brought into existence out of nothing and that the other foundations are continuously brought into being from it in a chaining down of cause and effect. Let it not arise in your mind that each foundation is independently brought into being out of nothing. Rather, only the first foundation comes into being out of nothing and everything else is continuously drawn forth from it. That is, everything in existence is continuously brought into being, but only the first foundation is brought into being out of nothing, rather than in a way of cause and effect.

Now, it is clear that the elements that are perceptible to us are not the essential, pure foundational elements themselves, but are only derivative elements, as they are drawn into this lowly world. Nonetheless, upon examination, we find that they too exist in gradations of refinement. That is, the element of light-*Or*-אור is the purest and most refined element, much more than the element of air-*Awir*-אוויר. Likewise, the element of air is more refined than the element of water-*Mayim*-מים. Clearly, the element of light is far more refined than the others.

In this manner, contemplate and understand that the foundational element of light is the first and most refined of all the elements. The element of air follows it and is more gross and the element of water follows after and is even more gross. That is, according to their distance from the first foundation, is

the degree of their coarseness. In other words, as they chain down from level to level, they become more and more coarse.

We thus find that the highest order of hosts are the angelic hosts of separate intellects, who are the most refined. The second order of hosts are the heavenly hosts and are more coarse than the angelic hosts. The third category of hosts are the hosts of the earth and are more coarse than the hosts that preceded them. In any event, it is understood that the angelic beings preceded the existence of the heavens and that the heavens preceded the existence of the earth.

All the above being the case, contemplate, my brother, and understand that the first and primary foundational element is light and this is why it was stated that the heavens were created from, “The light of His garment.” That is, “The light of His garment”, which refers to the separate intellects (*Sichliyim*), was created first and causes the continual existence of the heavens. The existence of the celestial spheres (*Galgolim*) is thus drawn into being from the separate intellects (*Sichliyim*) that preceded them.

With this knowledge, contemplate that the foundational element of fire came into existence first and was brought into being out of nothing. With this in mind, know that the intellectual soul in man is what gives him his supernal form, as it too is called “fire-*Aish*-אש,” as stated,³¹¹ “The soul of man is the flame of *HaShem*-יהוה.”

³¹¹ Proverbs 20:27 – “נר יהוה נשמת אדם”

Likewise, we now can understand the discussion of the sages, of blessed memory, about reward and punishment. They asked the following question: If the soul is itself a refined fire, how then is it possible for it to be judged and by what standard can it be judged? The answer is that there is more than one type of fire, for although fire is refined, there is a more refined fire that rules over it. This is as stated,³¹² “There is a fire that consumes fire.” In other words, even though the soul is a refined fire, there is a more refined fire that rules over it. This fire is the most refined of all fires, that became apparent on the second day, and rules over all other forms of fire.

It is for this reason that throughout Torah, whenever *HaShem* wishes to describe something as being superior and sublime, it is described as being “fire-*Aish*-שא.” Thus, Torah itself is called “fire,” as stated,³¹³ “From His right hand, a fiery law unto them,” or,³¹⁴ “For the commandment is a flame, and Torah is light.” Similarly, the essence of true life is called “fire” or “light,” as stated,³¹⁵ “That I may walk before God in the light of life.”

Contemplate this matter and discover that whenever the Holy One, blessed is He, wishes to glorify something and raise it to the highest of levels, He uses the word, “light” to describe it. Think about this and consider that the Torah itself is compared to light, as is the intellect and whatever else is successively drawn into being. Contemplate this and know that,

³¹² Talmud Bavli, Yoma 21b

³¹³ Deuteronomy 33:2 – “מימינו אש דת למו”

³¹⁴ Proverbs 6:23 – “כי נר מצוה ותורה אור”

³¹⁵ Psalms 56:14 – “להתהלך לפני אלהים באור החיים”

in truth, light was the first effect brought into being by the First Cause, blessed is He and blessed is His name. Through this you will understand why the separate intellects (*Sichliyim*), the brilliant firmaments, Torah, the commandments, the soul of man and true life are all called “light-*Or*-אור.”

Now that we have awakened to the sublime level of the foundational element of light (or fire), we will now continue with an explanation of the foundational elements that follow it.

My dear brother, know that the second foundational element is called spirit-*Ruach* or air-*Awir*, and it is the intermediary between the foundations of fire-*Aish* and water-*Mayim*, and separates between the two. This is as stated,³¹⁶ “And there was darkness-*Choshech*-חשך on the face of the deep, and the Spirit-*Ruach*-רוח of God hovered upon the surface of the waters-*Mayim*-מים.” The quality of darkness is the foundation of fire, as previously explained. It is thus understood that when it states that the, “Spirit-*Ruach*-רוח of God hovered upon the surface of the waters,” it is referring to the aspect of spirit-*Ruach*, which is the intermediary between the aspects of fire and water.

Now, as known, even according to the philosophers, there is no actual vacuum in the universe. In other words, there is no space which is completely devoid of substance. This is indeed true, for spirit-*Ruach*-רוח or air-*Awir*-אוויר constantly

³¹⁶ Genesis 1:2 – “והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהים מרחפת על פני המים”

cycles in its circuit and fills all empty space. In reference to the demonic spirits,³¹⁷ the sages, of blessed memory, discussed the subject of the spirits-*Ruchoth*-רוחות in Tractate Brachoth, as follows:³¹⁸ “It was taught that Abba Binyamin says, ‘If the eye was granted permission to see, no creature would be able to withstand the abundance of demonic spirits,’” for they fill all empty space. In the discussion that continued they elucidated that, “Every one of us has a thousand demons to his left and ten thousand to his right, as stated,³¹⁹ ‘A thousand may fall at your side and ten thousand at your right hand, but they will not approach you.’”

Contemplate this matter and realize the depth of their words and that, in this respect, they agree with the philosophers that no empty space exists in the universe, for spirit-*Ruach*-רוח fills all empty space. In stating this, the sages used the term spirit-*Ruach*-רוח, which also refers to the demonic spirits. Clearly, the sages agreed on this point, that there is no vacuum in the universe, given that all empty space is filled by spirits-*Ruchoth*-רוחות. As stated there, “They are more numerous than us and they stand over us like walls surrounding a pit,” or like waters that fill a trench. It thus is understood that there is utterly no space, even the space the size of a mustard seed, that is truly empty and devoid of them.

³¹⁷ Destructive spirits are called *Mazeekien*-מזיקין, *Ruchoth*-רוחות or *Sheidim*-שדים.

³¹⁸ Talmud Bavli, Brachot 6a; See the commentary of Rashi there that this refers to the demonic spirits called “*Sheidim*-שדים.”

³¹⁹ Psalms 91:7 – “יפל מצדך אלף ורבבה מימינך אילך לא יגש”

Therefore, know that spirit-*Ruach* or air-*Awir* is an intermediary between fire-*Aish* and water-*Mayim*. Contemplate and realize that the angels are above, man is below, and *Satan* is an intermediary between man and the ministering angels. In Tractate Chagigah the sages stated,³²⁰ “Six things were taught about the demons; they are like the ministering angels in three ways and like humans in three ways. They are like the ministering angels in that they have wings, they can fly from one end of the world to the other and they hear what will be in the future. They are like humans in that they eat and drink, they procreate and they die.”

From this we understand that they are an intermediary level between the two camps. That is, in three aspects they are like the angels above them and in three aspects they are like humans below them. Contemplate that those that are associated with fire, that is, the separate intellects, are of fire, those that are associated with spirit, that is, the demons, are of spirit and those that are associated with water, that is, humans, are of water.

Thus, the angels are highest and correspond to the foundation of light. *Satan* is an intermediary and in some respects leans toward the angels and in some respects leans toward humans, corresponding to the foundation of spirit-*Ruach*. Humans are lowest and corresponds to the foundation of water, the nature of which is to descend downwards.

Now, about the angelic beings who correspond to the foundation of fire, the Prophet Isaiah stated,³²¹ “The *Serafim*

³²⁰ Talmud Bavli, Chagigah 16a

³²¹ Isaiah 6:2 – “שרפים עומדים ממעל לו גור”

angels stood above [to serve] Him.” The term “*Serafim*-שרפים angels,” literally means “The flaming angels.” We thus find that the angelic beings are called “flaming angels-*Serafim*-שרפים” and that they are above. However, let it not enter your mind that, “*Mima'al Lo*-ממעל לו,” means that they are above Him, God forbid, for this would be a complete misunderstanding. Rather, “*Mima'al Lo*-ממעל לו” means that the angels of fire are above all other creatures and are bound in complete subservience “to Him-*Lo*-לו.” Thus, the proper understanding of the term “To Him-*Lo*-לו” in this verse, is that they are “in service of Him.” The Torah thus attests that the *Serafim* angels are above all other newly created beings.

Now, the demonic beings are indeed in the middle as an aspect of spirit-*Ruach*, for just as the wind-*Ruach* always blows and circulates, they too continuously circulate and wander about the earth to evaluate and prosecute the deeds of mankind. As scripture states,³²² “And *HaShem* said to the Satan, ‘From where have you come?’ The Satan answered *HaShem*, and said, ‘From wandering and going about the earth.’” In other words, he is never still or at rest, but is constantly wandering and going to and fro. This is like the wind-*Ruach*, which is never at rest, but is in constant motion, always moving from place to place. The sages, of blessed memory, encapsulated this into a single teaching, as follows:³²³ “The Satan, the evil inclination-*Yetzer HaRa*, and the angel of death-*Malach HaMaveth*, are all one. First he descends into this world to mislead, then he ascends to

³²² Job 1:7-8

³²³ Talmud Bavli, Bava Batra 16a

accuse, and finally, he receives permission to take a person's soul." As can be seen, his motion is above, below, and in all the directions, just like the wind-*Ruach*, which is the intermediary level that hovers between the upper and lower levels. Contemplate this matter deeply.

Now, in regard to the statement that mankind corresponds to water-*Mayim*, know that this is indeed so, for water always descends to the lowest point, and likewise, the nature of mankind is below. In the same manner, contemplate that the demons (*Sheidim*) correspond to wind-*Ruach*, in that both the wind and the demons are in constant motion, circulating from one place to the other.

To clarify what demons are, the sages stated that,³²⁴ "During the one-hundred and thirty years that Adam was ostracized (and separated from his wife), he bore spirits-*Ruchin*; demons-*Sheidim* and demonesses-*Lilin*."³²⁵ That is, the spirits-*Ruchoth* spoken of here are also demons-*Sheidim*. The sages continued that finally, "When he desired (to have marital relations with his wife) the Torah states,³²⁶ 'He begot a son in his own likeness and image.'"

Now, after the above explanation, know, my brother, that these two categories, the angelic and the demonic, exist within a human being and have the power to rule over him. These are the good inclination (*Yetzer HaTov*) and the evil

³²⁴ Bereishit Rabbah 20:11; Talmud Bavli, Eruvin 18b

³²⁵ After the murder of Abel by his brother Cain, Adam became despondent and desisted from having marital relations with his wife for one-hundred and thirty years. During that time Adam gave birth to demons through nocturnal emissions.

³²⁶ Genesis 5:3 – "ויחי אדם שלשים ומאת שנה ויולד בדמותו כצלמו"

inclination (*Yetzer HaRa*). The good inclination (*Yetzer HaTov*) corresponds to the angelic and that the evil inclination (*Yetzer HaRa*) corresponds to the satanic. This being the case, the human being is an intermediary between the two. That is, mankind operates between the separate intellects (*Sichliyim*) and the satanic beings (*Satanim*). If a person is meritorious he becomes like an angel, as it states,³²⁷ “Thus says *HaShem Tzva’oth* צבאוֹת־יהוָה: If you go in My ways and if you will keep My charge, and also administer My Temple and guard My courtyards, then I will grant you to walk amongst the angels who stand here.” However, if a person is not meritorious it states,³²⁸ “The beastly spirit descends down into the earth.”

Now, do not be confounded by the fact that we call Satan by the term “spirit-*Ruach*-רוּחַ.” For the word “spirit-*Ruach*-רוּחַ” is a shared term that applies to various matters. It can mean “air-*Awir*-אוֹיֵר,” “wind-*Ruach*-רוּחַ” “demons-*Sheidim*-שְׁדִים,” “desire-*Chefetz*-חֶפֶץ,” the “soul-*Neshamah*-נֶשְׁמָה,” as well as other matters. For example, it is used in reference to wind in the verse,³²⁹ “And the *Ruach*-רוּחַ of God was hovering on the surface of the water,” wherein *Ruach*-רוּחַ refers to the air. Likewise, we see it used in reference to demons, such as the verse,³³⁰ “And *HaShem* said: Who shall entice Achav... and there came forth a *Ruach*-רוּחַ and stood

³²⁷ Zacharia 3:7 – “כה אמר יהוָה צבאוֹת־אֵם בדרכי תלך ואם את משמרתִי תשמר וגם”
 “אתה תדין את ביתי וגם תשמר את הצרי ונתתי לך מהלכים בין העמדים האלה”

³²⁸ Ecclesiastes 3:21 – “ורוח הבהמה היורדת היא למטה לארץ”

³²⁹ Genesis 1:2 – “ורוח אלהיִים מרחפת על פני המים”

³³⁰ Kings I 22:20-22 – “ויאמר יהוָה מי יפתה את אחאב כו' ויצא הרוח ויעמד לפני יהוָה”
 “ויאמר אני אפתנו כו' ויאמר אצא והייתי רוח שקר בפי כל נביאיו”

before *HaShem*, and said: I will entice him... I will go forth and be a lying spirit-*Ruach* in the mouth of all his prophets..." Thus, we see that the term *Ruach*-רוח here is used to describe a demonic spirit. We likewise find it used to describe desire, as in the verse,³³¹ "A fool expends all his *Ruach*-רוח," which in this case, means whatever he desires he immediately does, without self-restraint. Likewise, it states,³³² "And the plans of all that he had in his *Ruach*-רוח," meaning, "All that he had in his desire." We also find the term *Ruach*-רוח used in reference to the soul-*Neshamah* in the verse,³³³ "But it is a *Ruach*-רוח in man, and it is the soul from the Almighty that gives them understanding," which clearly refers to the soul.

Therefore, know that in man there are two powers, the power of intellect and the power of lust, which correspond to the angelic and the satanic. With this in mind, know that the power of free choice is given over to man to do either good or its opposite. This is as stated,³³⁴ "See, today I have set before you, life and good, death and evil." Likewise, it states,³³⁵ "See, I have set before you today a blessing and a curse." In other words, free choice is granted to man and placed in his hands, so that he cannot excuse himself by rationalizing that he was forced from Above with the nature to sin and that,³³⁶ "The Merciful One exempts a victim of circumstances that are

³³¹ Proverbs 29:11 – "כל רוחו יוציא כסיל"

³³² Chronicles 1 28:12 – "ותבנית כל אשר היה ברוח עמו להצרות בית יהויה כו"

³³³ Job 32:8 – "אכן רוח היא באנוש ונשמת שדי תבינם"

³³⁴ Deut. 30:15 – "ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע"

³³⁵ Deuteronomy 11:26 – "ראה אנכי נתן לפניכם היום ברכה וקללה"

³³⁶ Talmud Bavli, Nedarim 27a

beyond his control.” In other words, this claim is utterly null and void, since both the power of sound intellect and the animalistic power of lust are included in man, and it always is in his power to either incline toward intellect or its opposite. Ultimately it all depends on his will and desire.

Thus, we find that all of Torah is divided between these two paths that create free will. If this is not so, then what purpose do the *Mitzvot*-commandments serve? That is, if one takes the position that he is forced by his nature, from above, to do good or its opposite, in effect he has nullified the entire Torah and its commandments. However, since this is not so, and in truth, man has been granted the ability to choose between good and evil freely, without being forced from Above, we therefore recognize that all the commandments are dependent upon ones will. Whoever desires to fulfill them will receive goodly reward and whoever desires to transgress them will be punished for his transgressions. This proves clearly that, in fact, man has the ability to rule over these two powers, and he has the power to choose to do good or its opposite. If he is meritorious, the Godly spirit-*Ruach* accompanies and supports him, directing him on the righteous path for which he will be justly rewarded. This is as stated,³³⁷ “The generous spirit-*Ruach* will uphold me.” If, on the other hand, he chooses evil, then,³³⁸ “An evil spirit-*Ruach* from God will terrify him,” as punishment.

³³⁷ Psalms 51:14 – “ורוח נדיבה תסמכני”

³³⁸ Samuel I 16:15 – “רוח אלהיים רעה מבעתך”

Based on these principles, contemplate how these powers manifest within man. It is specifically because of this that man is considered to be a microcosm of the world (*Olam Katan*),³³⁹ because he possesses all the powers of the world within him. Also, contemplate the fact that the life of the soul is sustained by the air-*Awir* that he breathes and that if his soul-*Neshamah*-נשמה does not receive sustenance from the air, his breathing-*Nesheemah*-נשימה ceases and the form of his soul cannot be sustained. This matter is discussed at length by the philosophers.

With the above, we have briefly touched upon the subject of the foundational element of air-*Ruach* that follows after the foundational element of fire. For it is an observable fact that air-*Ruach* can be captured and transported, for example, by capturing it within inflated leather jugs.³⁴⁰ Fire, on the other hand, cannot be captured and transported separate from the fuel that directly sustains it, such as the “flame that is bound to the burning coal.”³⁴¹ It therefore is clear that the element of fire is qualitatively higher and more ethereal than the element of air and precedes it. We shall now continue by explaining the foundation of water-*Mayim*, which is the third foundational element.

³³⁹ Avot D’Rabbi Natan, Ch. 31; Midrash Kohelet Rabba 1:4

³⁴⁰ The term used here is *Nodoth Nefoochoth*-נודות מפוחות. These were leather jugs that were inflated with air and used as floaters, similar to our modern-day inner tubes.

³⁴¹ Sefer Yetzirah 1:7

Know, my brother, that water-*Mayim*-מים is the third foundational element and is divided into three categories. There are the “upper waters-*Mayim Elyonim*-מים עליונים,” the “lower waters-*Mayim Tachtonim*-מים תחתונים” and the intermediary waters between them, which are the “drops-*Teepoth*-טפות” of water that come down from above. Know then, my brother, that because water is the third foundational element, its nature is to flow downward. In other words, this is because it is the most gross and heavy of the three elements, as explained before.

Additionally, know my brother, that the upper waters (*Mayim Elyonim*) were separated from the lower waters (*Mayim Tachtonim*) at the beginning of the formation of the world,³⁴² both in category and in nature, in the manner explained previously regarding separation-*Havdalah*. Regarding the comprehension of the supernal, upper waters, which are the waters of the intellect, Rabbi Akiva advised his students as follows:³⁴³ “When you arrive at the pure stones of marble, do not say ‘water, water,’ for it is stated,³⁴⁴ ‘He who speaks falsehood shall not be established before My eyes.’”

Now, in truth, we find that the composite terrestrial beings are founded on the foundational element of water. This is as stated,³⁴⁵ “To He who spreads forth the earth upon the waters.” Additionally, we see that the foundation of water is more gross than the foundations above it, in that it can be

³⁴² Genesis 1:7

³⁴³ Talmud Bavli, Chagigah 14b

³⁴⁴ Psalms 101:7

³⁴⁵ Psalms 136:6 – “לרקע הארץ על המים כי לעולם חסדו”

grasped in one's hands. Thus, we find that the three foundational elements are divided according to the level of their limitation. That is, the first foundation, which is the element of fire, cannot be grasped by something that is separate from it. The second foundation, which is the element of air, cannot be grasped in the hands, but can be grasped by something external to it, such as inflated leather jugs. However, the third foundation, which is the element of water, can be grasped and captured in any container, including the palms of one's hands.

We thus observe that the foundational elements are qualitatively different from each other. The first is the most refined, the second is more gross and the third is the most gross of the three. Thus, the foundation of water is more coarse and gross than the two foundations that precede it. Contemplate the verse,³⁴⁶ “He binds the waters in His thick clouds-*Avav* עב-יו,” and realize that, of these three elements, water is the most gross-*Av* עב,³⁴⁷ and that its nature is to descend from above to below. Likewise, contemplate the verse,³⁴⁸ “Like streams of water is the heart of a king in the hand of *HaShem*, wherever He wishes, so He directs it.” In other words, the heart of a king is compared to streams of water.

Thus, my brother, know and understand that fire-*Aish* is the highest foundational element, whereas the foundational element of water-*Mayim* is the lowest and the foundational

³⁴⁶ Job 26:8 – “צָרַר מִיָּם בְּעִבְיָו”

³⁴⁷ The term for cloud-*Av* עב is the same term for coarse, gross and thick-*Av* עב. In a similar vein, the term for materiality is *Geshem* גשם, which is the same term used for rain-*Geshem* גשם, or “condensation.”

³⁴⁸ Proverbs 21:1 – “פְּלִגֵּי מַיִם לֵב מֶלֶךְ מִיַּד יְהוָה כֹּל כֹּל אֲשֶׁר יִחְפֹּץ יִטְנֶה”

element of air-*Awir* hovers between them. Having awakened to this, we may now return and awaken to other matters that arise as units of three, each explained with precision and in its correct and proper order, with *HaShem's* Help.

The Three Aspects of *Olam*-World, *Shanah*-Year, and *Nefesh*-Soul

Know, my brother, may *HaShem* keep and protect you, that three main categories contain all other subcategories within them. The first is *Olam*-world-עולם, within which all novel beings exist. The second is *Shanah*-year-שנה, which consists of all motion in the world. The third is *Nefesh*-soul-נפש, which consists of all matters throughout the year that involve the commandments and *HaShem's* Supernal intention. These three correspond to space, time and consciousness.

All beings exist within these three categories. We thus find that in *Sefer Yetzirah*³⁴⁹ everything is divided into the three categories of *Olam*-world-עולם, *Shanah*-year-שנה, and *Nefesh*-soul-נפש and that they correspond to three categories of letters, these being the three foundational letters אב"ש, the seven double letters בג"ד כפר"ת, and the twelve simple letters ה"ו ז"ה ט"י ל"ב. In other words, they comprise all twenty-two letters of the *Aleph-Beith*.

³⁴⁹ Sefer Yetzirah, 3:3-5

Thus, the aspect of *Olam*-world-עולם corresponds to the three primary letters and consists of the three foundational elements of fire-*Aish*-ש, air-*Ruach*-רוח, and water-*Mayim*-מים. Likewise, the aspect of *Shanah*-year-שנה consists of the three pilgrimage festivals (*Shalosh Regalim*)³⁵⁰ and the *Nefesh*-soul-נפש consists of the three powers of the soul.

Now, regarding the seven double letters, the *Olam*-world-עולם consists of the seven moving celestial bodies.³⁵¹ The aspect of *Shanah*-year-שנה consists of the seven days of the week and the aspect of *Nefesh*-soul-נפש consists of the seven gates of the soul.³⁵²

Likewise, regarding the twelve simple letters, the *Olam*-world-עולם consists of twelve constellations. The *Shanah*-year-שנה consists of twelve months and the *Nefesh*-soul-נפש consists of the twelve conductors (*Manhegeem*).³⁵³

Thus, we see that the three categories, *Olam*-world-עולם, *Shanah*-year-שנה and *Nefesh*-soul-נפש, are each divided according to the twenty-two letters of the *Aleph-Beit*. That is, they are divided into the three categories of letters, which are the three foundation letters אמ"ש, the seven double letters בג"ד, and the twelve simple letters ה"ו ז"ח ט"י ל"ב ס"ע צ"ק כפר"ת. In other words, these three categories comprise all the components

³⁵⁰ Pesach, Shavuot and Sukkot

³⁵¹ There are seven celestial bodies that, when observed from earth, move independently in their orbits, as opposed to the stars and constellations, that are fixed in relation to each other, and all move as one.

³⁵² The seven orifices of the head consist of the two eyes, two ears, two nostrils, and the mouth.

³⁵³ As will later be explained, these are the liver, gall, spleen, gullet, right kidney, left kidney, gizzard, stomach, right hand, left hand, right foot, and left foot.

of novel existence. Therefore, contemplate this my brother, and understand that the three aspects, *Olam*-world-עולם, *Shanah*-year-שנה and *Nefesh*-soul-נפש are divided in this manner.

**The three letters אצ"ש correspond to form-*Tzurah*,
substance-*Chomer* and composition-*Harkavah***

Know, my dear brother, may *HaShem* keep and protect you, that the three categories, form-*Tzurah*, substance-*Chomer*, and composition-*Harkavah*, comprise all of novel existence. Form-*Tzurah* is the aspect of the angelic beings who are called the separate intellects (*Sichliyim Nifradim*).

They are composed solely of form, are altogether unrelated to substance and are called, “Simple Intellect” (*Sechel Pashut*). This is the first and highest level of novel existence, as previously explained, and although they subdivide into ten categories of angelic beings,³⁵⁴ they all are called separate intellects (*Sichliyim Nifradim*). These are the forms that appeared to the prophets.

Moreover, through the medium of these forms the Holy One, blessed is He, actualizes everything that is drawn forth from Him to all novel creation. They are the medium through which motion is drawn to the celestial spheres (*Galgalim*), and through which the lowly beings of earth are sustained in their

³⁵⁴ Mishneh Torah, Hilchot Yesodei HaTorah 2:7; They are, 1.) The Holy *Chayot*, 2.) The *Ophanim*, 3.) The *Er'elim*, 4.) The *Chashmalim*, 5.) The *Serafim*, 6.) The *Malachim* 7.) The *Elo'him* 8.) The sons of *Elo'him* 9.) The *Cherubim* 10.) The *Ishim*.

existence. In other words, through the motion that is influenced from them upon the celestial spheres (*Galgolim*), vitality is drawn to the lower beings.

Now, substance-*Chomer* is the aspect of the celestial spheres (*Galgolim*) that are composed of both form and substance. They are the second level, below the level of the separate intellects (*Sichliyim*). Thus, the celestial spheres and their hosts are composed of both substance and form. However, their substance is more refined, pure, clean and simple than our substance.

The Torah describes this as³⁵⁵ “The likeness of sapphire brickwork, like the essence of the heavens in purity.” Thus, though the celestial spheres are composed of the three foundational elements, they still are simple elements, unlike the composition of terrestrial beings. That is, they are composed of the simple elements themselves as they are in their simple form without further composition. This is true of the heavens and all its hosts, including the stars, constellations and all the other hosts of the heavens. That is, they are continually sustained in their simple substance (*Chomer Pashut*). Thus, the heavenly hosts are composed of both substance and form.

Now, composition-*Harkavah* is the aspect the lower, terrestrial hosts, which includes³⁵⁶ “The earth and everything upon it, the seas and everything within them.” This level is lower than the celestial spheres (*Galgolim*) and the angelic

³⁵⁵ Exodus 24:10 – “כמעשה לבנת הספיר וכעצם השמים לטהר”

³⁵⁶ Nechemiah 9:6 – “הארץ וכל אשר עליה הימים וכל אשר בהם”

beings (*Malachim*). Therefore, all terrestrial beings are composed of four things.

This is the world of transient existence, in which the composite beings that inhabit it, go through a process of composition and decomposition of their four elements, in their cycles. That is, the composite beings of this world ultimately decompose back to the four elements. That is, each element in the composition eventually returns to its original state through decomposition, as it states,³⁵⁷ “Until you return to the earth from which you were taken, for you are dust and to dust you shall return.” Thus, the terrestrial composite beings are the lowest of the three abovementioned levels.

Now, in the world of composition (*Harkavah*) there also are three general levels. That is, the world of composition includes inanimate beings (*Domem*), which generally include minerals and plants. For though plants possess the power of growth,³⁵⁸ unlike stones, minerals and metals, nonetheless they do not possess the power of animation and mobility. Therefore, they too fall into the general category of inanimate. Above this is the level of the animate, which includes all animals, beasts, fish and fowl. This category includes two powers, the power of growth and the power of movement.³⁵⁹ Above them is the level of man – *Adam*, who possesses the additional power of intellect and is thus called the, “speaking soul³⁶⁰ – *Nefesh HaMedaberet*” or the “intellectual soul – *Nefesh HaMaskelet*.”

³⁵⁷ Genesis 3:19 – “עד שובך אל האדמה כי ממנה לקחת כי עפר אתה ואל עפר תשוב”

³⁵⁸ *Ko'ach HaTzome'ach* – כח הצומח

³⁵⁹ *Ko'ach HaTnua* – כח התנועה

³⁶⁰ In other words, the articulate soul.

This power separates man from all other lowly composite beings, for through it, man is given the potential to ascend higher than the celestial spheres (*Galgalim*) that are compared to³⁶¹ “The appearance of the sapphire stone.” This ascent completes the form of the world, both generally and particularly. This explanation should suffice for now.

The three letters *שׁמ״שׁ* correspond to the constellation *Teli-Draco*, the cycle-*Galgal*, and the heart-*Lev*

My brother, know that the three categories of *Olam*-world, *Shanah*-year and *Nefesh*-soul, correspond to the following three matters, as stated in *Sefer Yetzirah*:³⁶² “The constellation *Teli-Draco*-תלי is like a king upon his throne; The cycle-*Galgal*-גלגל in the year-*Shanah*, is like a king in his dominion; The heart-*Lev*-לב in the soul-*Nefesh* is like a king in war.”

The explanation is that the constellation *Teli-Draco*-תלי is the uppermost constellation³⁶³ that influences all the celestial spheres (*Galgalim*), from north to south, with the power that is drawn to it from the separate intellect. The constellation *Teli-Draco* thus corresponds to the aspect of *Olam*-world.

³⁶¹ Ezekiel 1:26 – “כמראה אבן ספיר”

³⁶² *Sefer Yetzirah* 6:3

³⁶³ That is, it is circumpolar and at the top of the celestial sphere with stars in all of the twelve houses, thus surrounding the ecliptic pole. As will be explained later, it is the constellation *Teli-Draco* that affects the north-south inclinations of the orbits of the celestial spheres in relation to the earth.

The statement that “the cycle-*Galgal*-גלגל in the year-*Shanah* is like a king in his dominion,” refers to the fact that all the days of the year come about through the celestial cycle-*Galgal*. In other words, the breakdown of the components of time into *Rega'im*-minutes, *Chalakim*-seconds, *Sha'oth*-hours, *Yamim*-days, *Shavu'oth*-weeks, *Chadashim*-months and *Shanah*-years are all governed by the cycle of the celestial sphere (*Galgal*). This is governed by the cycle-*Galgal*-גלגל, that repeats at the beginning of each year-*Shanah*. Likewise, the four seasonal quadrants of the year arise from the revolution of the celestial sphere in a repeating cycle-*Galgal*.

The “heart-*Lev*-לב in the soul-*Nefesh* is like a king in war,” refers to the fact that the heart-*Lev*-לב governs man’s intentions and actions, whether for good or its opposite. For the heart of man draws his intention to the object of his desire, just as the constellation *Teli-Draco* governs the world and the *Galgal*-cycle governs the year. It is with this intention that the Torah tells us,³⁶⁴ “You shall love *HaShem*, your God, with all your heart,” and then immediately continues, “and with all your soul.” That is, the heart-*Lev* is the sanctuary of the soul-*Nefesh*. It directs the soul and draws it to whatever the heart desires, whether for good or its opposite. Thus, the Torah warns us,³⁶⁵ “Do not stray after your heart and after your eyes,” and scripture further states,³⁶⁶ “To seize the House of Israel for what is in their heart.” Contemplate the teaching of our sages, of blessed

³⁶⁴ Deuteronomy 6:5 – “ואהבת את יהוה אלהיך בכל לבבך ובכל נפשך ובכל מאדך”

³⁶⁵ Numbers 15:39 – “ולא תתורו אחרי לבבכם ואחרי עיניכם וכיו”

³⁶⁶ Ezekiel 14:5 – “למען תפש את בית ישראל בלבם”

memory, who stated,³⁶⁷ “The heart and the eyes are the two agents of sin.” For truly, the heart always dictates the conduct of every living being. We thus find that the world is divided into these three categories; the constellation *Teli-Draco*-תלי, the cycle-*Galgal*-גלגל and the heart-*Lev*-לב. This explanation should suffice for now.

The three letters ש"מ"ס correspond to the angel-*Malach*, the celestial sphere-*Galgal*, and man-*Adam*

Know, my brother, that the levels of angel, celestial sphere and man, are three levels of comprehension. The first, level is that of the angelic intellects (*Malachim*) whose form is pure, simple intellect and whose clear grasp of truth is unobscured by the limitations and separations of the corporeal levels below them. Thus, nothing obstructs or restricts their grasp of *Hashem*, except for His utter transcendence, blessed is He, in that He is beyond all form, including intellectual form. Contemplate this well, to its depth, and realize that because of *HaShem's* utter transcendence, He is beyond comprehension, even the comprehension of the separate intellects, who are called, “The Source of Intellect” and certainly of the levels below them.

Thus, it must be understood that novelty itself, is the veil that separates between the one grasping and He who is being

³⁶⁷ Talmud Yerushalmi 1:5

grasped, so that even this level cannot grasp *HaShem*'s ultimate truth, but only a tiny inkling of it, as in the verse,³⁶⁸ “You shall only see the tiniest edge, but not see all of him.” Nonetheless, this level of novel being has tremendous grasp relative to all other novel beings. However, even so, it cannot grasp the ultimate reality of *HaShem*-יהוה Himself, for this is unknowable to anyone but Himself, blessed is He.

The second level of comprehension is that of the celestial spheres (*Galgalim*) who possess souls and knowledge. They recognize their Master, and praise His glorious presence.³⁶⁹ They too possess a wondrous grasp of *HaShem*, blessed is He, but not nearly to the same degree as the separate intellects. For, in and of themselves, the angelic beings are not limited or restricted in their grasp, except for the utter transcendence and concealment of the true reality of *HaShem*'s Singular Preexistent Being, blessed is He.

In contrast, the celestial spheres (*Galgalim*) are restrained, in and of themselves, by the limitations of their nature, in that they are creatures of substance. This, in itself, is a significant barrier that separates and restricts their grasp. For although the substance of the celestial spheres is clean, pure, and refined, nevertheless, because of it, their comprehension cannot equal that of the separate intellects (*Sichliyim*). About this scripture states,³⁷⁰ “In truth, He does not rely on His holy beings nor are the hosts of heaven pure in His eyes.” For, since

³⁶⁸ Numbers 23:13 – the verse is paraphrased in reference to our subject here, although it literally refers to Israel.

³⁶⁹ Mishneh Torah, Hilchot Yesodei HaTorah 3:9

³⁷⁰ Job 15:15 – “הן בקדשו לא יאמין ושמים לא זכו בעיניו”

they are composed of substance, they are inherently limited and restrained in their grasp of Him. Thus, their comprehension is not as great as that of the angelic beings, even though the celestial spheres do indeed possess incredibly wondrous comprehension.

The third level of grasp is the comprehension of man. Know then, that as we said before, the substance of which man is composed is far coarser and grosser than that of the celestial spheres (*Galgalim*). Thus, the substance of man is a great barrier that obstructs his intellect and makes an even greater separation between the one who grasps and He who is being grasped.

This certainly is the case, considering that man has the additional quality of composition (*Harkavah*), which refers to the admixture of various natures and substances with each other. This admixture adds an even greater degree of coarseness to his substance. Thus, composition causes greater coarseness and greater restraint. For example, when water is mixed with dirt, it loses its transparency and translucence and becomes opaque and muddied. In other words, as long as the waters are a pure element unto themselves, they remain pure and clear. However, to the degree that earth or dust is mixed into them, they become coarse and opaque and lose their transparency. The admixture and composition of substances may be understood through this example.

In addition, when the elements are in a state of composition, one with the other, they undergo a transformation from how they were as stand-alone elements. That is, upon

undergoing composition, they no longer are the simple elements of water-*Mayim*, fire-*Aish*, air-*Ruach* or earth-*Aphar*. For example, the human body is made up of all the elements, but they are not recognizable in him as separate elements. In other words, the composition of one substance with another causes a fundamental change of state and greater degree of grossness.

An even greater restriction in man's grasp and comprehension, occurs when the nature of one substance overpowers the nature of another substance. This occurs when there is an imbalance of proper admixture in his composition. Regarding this scripture states,³⁷¹ "For all his days are painful and all his matters are a vexation."

It is thus clear that man has numerous additional impediments to his comprehension and grasp, due to these added qualities. Therefore, realize and know that man's comprehension of *HaShem* is far less than that of the celestial spheres, and is certainly far less than that of the angelic beings. For, man has numerous additional qualities and his deficiencies are commensurate to the degree of the additional qualities he possesses. This is similar to the Talmudic dictum,³⁷² "Every additional [organ] is considered to be like a missing [organ]." In other words, more is less.

From all the above, we discern that the level of grasp of the celestial spheres (*Galgalm*) is greater than the comprehension of man, but lesser than that of the angelic beings (*Malachim*). The comprehension of celestial spheres

³⁷¹ Ecclesiastes 2:23 – "כי כל ימיו מכאבים וכעס ענינו כו"

³⁷² Talmud Bavli, Chullin 58b

(*Galgim*) is thus an intermediate level, lesser than that of the angelic beings and greater than that of man. Additionally, it is clear that the coarse substance of man restricts his comprehension and acts as a veil that limits his grasp.

With this in mind, contemplate the verse,³⁷³ “Clouds and darkness surround Him,” and similarly,³⁷⁴ “He made darkness His hiding place.” Obviously, the Holy One, blessed is He, is not physical and does not need clouds and darkness to surround Him. He cannot be surrounded, nor can darkness conceal Him. Rather, the proper understanding of this verse is that “clouds and darkness” surround those who attempt to grasp Him, in that they can never reach the ultimate comprehension of the true reality of His Singular Preexistent Intrinsic Being.

In other words, it is like a curtain or veil that separates between the one who grasps and He who is being grasped. The meaning of this verse is clearly allegorical, and cannot be understood that He is actually surrounded by clouds and darkness, God forbid. Rather, the clouds and darkness surround the comprehension of Him, in that no mind can reach the ultimate depth and truth of His Being, blessed is He. In other words, no entity, other than Himself, can comprehend the absolute reality of His Preexistent Intrinsic Being, blessed is He.

Any mention of darkness, clouds or thick fog in reference to *HaShem* throughout Torah, should be understood in this way. Know, with certainty, that He cannot be surrounded

³⁷³ Psalms 97:2 – “ענן וערפל סביביו צדק ומשפט מכון כסאיו”

³⁷⁴ Psalms 18:12 – “ישת חשך סתרו סביבותיו סתרו חשכת מים עבי שחקים”

by anything. Rather, realize that no being in existence can contain His Supernal desire, and certainly, not the true reality of His Singular Intrinsic Being, blessed is He. For no novel being is capable of withstanding or containing He who contains and sustains all.

With all this in mind, contemplate the gradations of comprehension of Him, from the grasp of the separate intellects, to the grasp of the celestial spheres (*Galgalim*), and finally, the grasp of the lowly beings (*Shfalim*). This matter has been adequately explained for now. We will now begin explaining the matters that follow, with the help of *HaShem*.

**The three letters אג"ש correspond to the aspects of upper-
Elyon, intermediate-*Teechon*, and lower-*Tachton***

My dear brother, know that all the divisions of three are, at the very least, different from each other in level. This applies both in the levels of the novel beings, as well as the composition of their particulars.

The first is the upper level (*Elyon*-עליון) of the separate intellects (*Sichliyim Nifradim*), as we have said before. Now, just as they are above, their foundation is above them. They thus turn upward to their foundation and yearn for Him. Contemplate the important principle to which I am awakening you. Namely, that the upper beings are founded upon a foundation that is above them, the intermediate beings are

founded upon a foundation that is in the middle and the lower beings are founded upon a foundation that is below them.

In other words, through this contemplation we come to understand that the upper beings attest and cleave to that which is above them, for since the separate intellects (*Sichliyim*) are supernal, upper beings, their foundation is higher and beyond them. In other words, they yearn for the Singular Preexistent Foundation of all foundations, *HaShem*-יהוה, blessed is He and blessed is His Name.

To further elucidate, it is understood that because they are beings of pure intellect, they are not founded on any physical foundation, but only on the foundation of intellect, which is always above them. Thus, they always turn upward to He who brings them into being. Therefore, the separate intellects (*Sichliyim*) are compared to fire-*Aish*-אש, because fire always reaches upward and desires to ascend. With this in mind, realize that the world of intellect (*Olam HaSechel*) is called the upper world-*Olam HaElyon*, and that its foundation is higher and beyond it.

The middle level (*Teechon*-תיכון) is that of the celestial spheres (*Galgalim*) and thus we find that its foundation is in the middle. Contemplate this and discover that the foundation of every circle is its middle. That is, a circle or sphere that does not revolve around its center cannot exist. Moreover, anyone who attempts to draw a circle without first determining its center will fail to draw it. Thus, we find that the central point is the foundation of the circle-*Galgal* and that the circle is equidistant from its center on all sides. This is as scripture

states,³⁷⁵ “The woodworker... marks circles on it with a compass.”

This being the case, clearly, the foundation of the middle world (*Olam HaEmtza'ee*) of the celestial spheres, is in their center. That is, since they are the middle beings, their foundation too is in their center. This is an inescapable truth, for the celestial cycle-*Galgal* is spherical-*Segalgal*, and therefore its beginning is its central foundational point, without which it cannot exist. Thus, the beginning and foundation of every cycle-*Galgal* is the center that it revolves around.

The lower level (*Tachton*-תחתון) is that of the composite beings of the lowly world. We thus find that its foundation is below it, as evident from the fact that it is not possible to build a stable building in this lowly world without a foundation below it. In other words, just as this world is the lower world (*Olam HaTachton*), so its foundation is below it.

My brother, contemplate this matter well and observe that the foundations differ in their properties and that the worlds exist according to the properties of their foundations. Thus, the foundation of the upper world (*Olam HaElyon*) is above it, the foundation of the middle world (*Olam HaTeechon*) is in its middle, and the foundation of the lower world (*Olam HaTachton*) is below it. Always keep this important principle before you, that novel existence consists of above, middle and below, and that its foundations are therefore above, middle and below.

³⁷⁵ Isaiah 44:13 – “חרש עצים נטה קו יתארהו בשרד יעשהו במקצעות ובמחוגה יתארהו”

Thus, wherever in scripture you come across these terms, *Elyon*-upper-עליון, *Teechon*-middle-תיכון and *Tachton*-lower-תחתון, realize that they correspond to these three matters. Upper-*Elyon*-עליון indicates the upper world (*Olam HaElyon*) and its foundation, which is above it. Middle-*Teechon*-תיכון indicates the middle world (*Olam HaTeechon*) and its foundation at its center. *Tachton*-lower-תחתון indicates the lower world (*Olam HaTachton*), and its foundation below it.

With the help of the Creator, blessed is He and blessed is His name, these matters will be further explained at greater length in the Gate of the Vowels of *Lashon HaKodesh*.³⁷⁶ However, a brief explanation of the primary vowels will now follow.

The three letters א"מ"ש correspond to the three vowels *Cholem*-חלם, *Shoorook*-שריק, and *Cheereek*-חריק

Know, my brother that these three vowels are the foundations of all the other vowels. Additionally, know that every vowel hints at specific matters and intentions, each according to its measure, as will be explained at greater length in the Gate of the Vowels. However, these three vowels hint at the foundations of the world, each according to its distinct category.

³⁷⁶ Biblical Hebrew

The vowel *Cholem*-הֶלֶם is always found above the letters, and is thus higher than the aspect of the ten components reflected in the letter *Yod*-י״ד. This vowel thus corresponds to the upper world (*Olam HaElyon*) to which it is unified. It is therefore higher than all other levels and is the vowel that moves all other motions of articulation. Its position indicates that it is founded in the upper world (*Olam HaElyon*), which is above it. Moreover, just as this vowel is singular and foundational, it is therefore called the World of Intellect (*Olam HaSechel*), to which it corresponds.

The vowel *Shoorook*-שׂוּרוּק is always found in the middle of a letter. It thus corresponds to the middle world (*Olam HaEmtza'ee*). That is, the middle world is founded on its central point, just as this vowel is always found in the center of the letter. For, as previously explained, the foundation of the *Galgal*-sphere, which is the middle world (*Olam HaEmtza'ee*), is its center. Thus, the vowel *Shoorook*-שׂוּרוּק is always found in the center of the letter and attests to the middle world (*Olam HaEmtza'ee*). Now, although this vowel is a singular point, nevertheless it is already considered to be a construct-*Binyan*. Therefore, this vowel may sometimes be replaced by the *Koobootz*-קוּבוּץ which is made of three dots, one above the other. These hint at very great and wondrous matters that will be discussed later in *The Gate of the Vowels*.

The vowel *Cheereek*-חֶרֶק is always found under the letters. This vowel thus corresponds to the lower world (*Olam HaTachton*), the foundation of which is always below, just as the vowel *Cheereek*-חֶרֶק is always found below the letters.

Similarly, this vowel always goes down just as it is the nature of the lower world to go down.

We thus find that the nature of each of these categories is according to their foundations. In other words, that which by nature is drawn up is due to its foundation which is above, for the foundation draws what follows from it, to it. Thus, if the foundation is above, the constructs that follow from it are naturally drawn to it. Likewise, the nature of the cycle is that it is drawn after its foundation, which is its center. For the foundation moves the compass, since the cycle always revolves around its center. That is, the cycle revolves by the power of the foundation at its center. Thus, when the foundation moves, the cycle revolves around it.

Likewise, the nature of the lowly world is below and is founded upon the foundation that is below it. In other words, the foundation upholds the construct that is upon it. We thus find that the construct of this lowly world is founded upon the foundation below it.

This is only a brief introduction to these matters but, with *HaShem's* help, we will expand on them with greater depth in the Gate of the Vowels.

The three letters ש"מס correspond to body-*Guf*, soul-*Nefesh* and intellect-*Sechel*

Know, my brother, that the three aforementioned aspects also correspond to three aspects within the composition

of man. The body-*Guf* of man is composed of gross substance (*Chomer*), which is a composite of the four foundational elements (*Yesodoth*). When the soul leaves the body, it becomes a dead corpse that is no more alive than mud or clay. The body of man is composed of the four elements and, in this respect, he is no different than animals, beasts and fowl, or any other composite beings, such as minerals that are inanimate or plants that are vegetative.

Regarding this it states,³⁷⁷ “For the fate of man, and the fate of beast – they have one and the same fate.” That is, they all are of the same opaque, lowly and composite substance and thus face the same death. In substance, man is no different from animal and thus, like the animal, requires salvation, as scripture states,³⁷⁸ “*HaShem*-יהוה, You save both man and beast.”

The soul-*Nefesh* is the breath and spirit of life through which all living beings breathe and live. It is the *Nefesh* that animates and gives form to the body and because of it, the body is animated and capable of moving from place to place. In this respect, man is no different than all beings that undergo the transient existence of composition and decomposition. It is specifically when the *Nefesh* is manifest in the body that the body is called a *Golem*, that is, when the soul-*Nefesh* and the body-*Guf* are together as one.

Regarding this scripture states,³⁷⁹ “As it happens to the animal, so will it happen to me.” In other words, the *Nefesh*

³⁷⁷ Ecclesiastes 3:19 – “כי מקרה בני האדם ומקרה הבהמה ומקרה אחד להם”

³⁷⁸ Psalms 36:7 – “אדם ובהמה תושיע יהוה”

³⁷⁹ See Ecclesiastes 2:15 – “כמקרה הכסיל גם אני יקרני”

manifests in the body of an animal in the same manner that it manifests in the body of man. Thus, in regard to the *Nefesh*, there is no advantage of man over beast or any difference between them.

Now, this soul is sustained in the body through the power of breathing (*Neshimah*). If the soul-*Neshamah* does not receive air, it cannot be sustained and is lost. Because of this, it is also called Wind-*Ruach*-רוח, for it is sustained by air. Likewise, it is also called *Neshamah*-נשמה, since it is sustained through breathing (*Neshimah*-נשימה). Similarly, it is called *Nefesh*-נפש, since it rests (*Nofeshet*-נופשת) and manifests within the actions of the body. For, as we mentioned, this is the soul that manifests within the body, moves it from place to place and performs all of the bodily functions, such as eating, drinking, resting, waking and all other bodily needs and functions.

Now, do not be confounded by the fact that I used these three terms in relation to the soul of animals and equated them to the soul of man. For scripture itself equates them with these terms. Regarding the term *Ruach*-רוח, it states,³⁸⁰ “Who knows that the spirit-*Ruach* of man is the one that ascends on high while the spirit-*Ruach* of beast descends down into the earth.” Regarding the term *Neshamah*-נשמה, Torah states,³⁸¹ “All that had the breath-*Neshamah* of the spirit of life in their nostrils of every (creature) that was on dry land, died.” The term *Nefesh*-נפש is used in reference to the soul of the animal in the verse,³⁸²

³⁸⁰ Ecclesiastes 3:21 – “מי יודע רוח בני האדם העלה היא למעלה ורוח הבהמה הירדת היא – “למטה בארץ”

³⁸¹ Genesis 7:22 – “כל אשר נשמת רוח חיים באפו מכל אשר בחרבה מתו”

³⁸² Leviticus 24:18 – “ומכה נפש בהמה ישלמנה נפש תחת נפש”

“He who mortally strikes the soul-*Nefesh* of an animal shall make restitution.” In other words, all these refer to the soul that exists in the composite body and is its form (*Tzurah*). It itself, however, has no form. With respect to this soul-*Nefesh*, man and animal are equal, and the manifestation of this soul within their body is equal, as in the scriptural verse,³⁸³ “Both man and animal shall cover themselves with sackcloth.”

Now, on the other hand, the intellect-*Sechel*-שכל is the pure form that is influenced upon man from the supernal, upper level and separates him from all other composite beings and animals. This is the intellectual soul (*Nefesh HaSechleet*) within man. Because of this soul, man has the capacity to differentiate between the holy and the mundane and to conduct himself in purity. The intellectual soul gives man the ability to know, understand, and discern between good and its opposite and to elevate himself to a higher level than all other beings that undergo composition and decomposition.

Thus, intellect (*Sechel*) separates man from all lower beings, as scripture states,³⁸⁴ “From his shoulders and above, he was higher than all the people,” clearly referring to the intellect. Therefore, when man attains the form (*Tzurah*) of the intellect, his soul is given form, and without it, his soul has no real form, as we explained above. It is specifically when true intellect is attained, that is, when the form of the intellect becomes invested within his soul, that man can truly be called *Adam*-man.

³⁸³ Jonah 3:8 – “ויתכסו שקים האדם והבהמה”

³⁸⁴ Samuel I 9:2 – “משכמו ומעלה גבוה מכל העם”

Regarding this the Torah states,³⁸⁵ “Let us make man in our image and in our likeness,” (*Dmooth*). This refers to the intellectual soul (*Nefesh HaSeechleet*) of man, which is beyond the form of all other composite beings. For this soul is drawn, “From a place of Holiness and walks amongst the stones of fire.”³⁸⁶ Thus, when man attains the form of intellect, he can truly be called man-*Adam*, because through it he can reach the highest heights, reaching even beyond the separate intellects (*Sichliyim*).

For man indeed has a place above, provided that he fully perfects his soul in the form of the intellect, to the point that through it, he is capable of ascending even higher than the highest and innermost angelic beings. Regarding this it states,³⁸⁷ “There was a likeness-*Dmooth* as the appearance of man upon it, above.” For, in truth, the comprehension of man can even reach higher than this level, as can be understood through contemplating what we are taught about the soul of Moshe, our teacher, peace be upon him.

It is for this reason that the verse states, “There was a likeness-*Dmooth*-דמות of the appearance of man,” corresponding to the utterance, “Let us make man in our form and in our likeness-*Dmootheinu*-דמותנו.” This occurs when the form of the intellect becomes embedded in the soul of man and the Supernal intent is fulfilled in him. For it is the form of the

³⁸⁵ Genesis 1:26 – “וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵינוּ”

³⁸⁶ See Ezekiel 28:14 – “בְּהָר קֹדֶשׁ אֱלֹהִים הָיִיתָ בְּתוֹךְ אַבְנֵי אֵשׁ הַתְּהַלְכָתָ”

³⁸⁷ Ezekiel 1:26 – “וְעַל דְּמוֹת הַכְּסָא דְּמוֹת כְּמִרְאָה אָדָם עָלָיו מִלְּמַעְלָה”

intellect that defines and gives form to the soul, and this itself, is what separates man from all other living beings.

It is for this reason that it states,³⁸⁸ “The spirit-*Ruach* of man is the one that ascends on high while the spirit-*Ruach* of the beast descends down into the earth.” For, when man is truly called man-*Adam*, when he receives a Supernal form, then it draws him up above. In contrast, “The spirit-*Ruach* of the beast descends down into the earth,” occurs when man is only an animal in the likeness of man. That is, when he only operates with his lower, animalistic soul, it rules over him to pull him down, for its nature is always to descend.

In this vein, awaken to the reality that man includes all the powers of the world in himself. He includes the aspect of the separate intellects (*Sichliyim*), as well as the aspect of the celestial spheres (*Galgalm*), and is the intermediary between them. This is as previously explained, that he is composed both of intellect (*Sechel*) and substance (*Chomer*), angel and satan, and that he is the intermediary between them. That is, he is the arbiter between these two opposing powers that rest in him, and is given the free choice to choose between good or its opposite. Thus, he includes both the upper Supernal aspects as well as the lower aspects, the way of perfection and the way of emotions.

Therefore, my brother, know that there are two powers within man. There is the animalistic, through which he is turned downward, like an animal, and there is the intellect, through which he ascends upwards, like the angels. In this regard, the

³⁸⁸ Ecclesiastes 3:21 – “ורוח הבהמה היורדת היא למטה בארץ”

sages of blessed memory stated as follows in Tractate Chagigah,³⁸⁹ “Six statements were said regarding mankind: In three ways they are like the ministering angels and in three ways they are like animals. They are like the ministering angels in three ways; they possess knowledge-*De’ah*, they walk upright, and they speak the holy tongue.³⁹⁰ They are like animals in three ways; they eat and drink, they multiply like animals, and they emit excrement.”

Contemplate this teaching well, and realize the accuracy of their words in support of what I am teaching you. That is, these two forces within man are the inclination towards good (*Yetzer Tov*) and the inclination towards evil (*Yetzer HaRa*). There is a constant battle within man between these two opposing forces, because his intellect inclines upward, whereas his animalism inclines downward. When his higher nature is victorious, man becomes higher than all creation. However, when his lower nature is strengthened and conquers him, he becomes lower than any animal. About such a one, scripture states,³⁹¹ “Let him put his mouth to the dust,” because he ultimately falls and becomes as inanimate as a stone.

Contemplate this matter, and understand that the intellect draws man up, whereas the animalistic draws him down. That is, if he is meritorious, “Then those below are elevated up,” whereas if He is not meritorious, “Then those above fall down.”³⁹² For indeed, when the upper power

³⁸⁹ Talmud Bavli, Chagigah 16a

³⁹⁰ *Lashon HaKodesh* – Biblical Hebrew.

³⁹¹ Lamentations 3:29 – “יתן בעפר פיהו אולי יש תקווה”

³⁹² Talmud Bavli, Bava Bathra 10b

overpowers the lower power, it conquers and uplifts it, even against its will, until it is powerless to resist.

We are thus taught that when a person is fully ruled by his intellect, he becomes divested of physical perception and becomes all intellect. This was the level of our teacher Moshe, peace be upon him. Therefore, it was stated about him that³⁹³ “There remained no partitions that he did not tear down.” He accomplished this through nullifying his physical perception by strengthening the powers of his intellect. For physical perception is a partition that separates, as explained above.

However, since he was entirely intellect and there was nothing to restrain him, he was able to say,³⁹⁴ “Stay here, and I will hear what *HaShem* will command concerning you,” that is, he could attain prophecy at will. The Torah attests to the level attained by Moshe when it states,³⁹⁵ “My servant Moshe is trusted throughout My house. I speak to him mouth to mouth.” In other words, he attained this by removing his sensual perception of the physical-*Chomer*, and thus, because he removed the veil and partition, Torah states, “I speak to him mouth to mouth,” in other words, directly.

Do not understand this verse literally, God forbid, but rather, that his intellect was unfettered by the intermediary of physicality (*Chomer*), because when the intellect fully dominates, sensual perception becomes nullified. For indeed,

³⁹³ Rambam, Pirush HaMishnayot, Perek Chelek; Hilchot Yesodei HaTorah 7:6; Moreh HaNevuchim, Vol. 2, Ch. 32-48

³⁹⁴ Numbers 9:8 – “ויאמר אלהם משה עמדו ואשמעה מה יצוה יהוה לכם”

³⁹⁵ Numbers 12:7-8 – “לא כן עבדי משה בכל ביתי נאמן הוא פה אל פה אדבר בו ומראה “ולא בחידות ותמונת יהוה יביט כר”

this is the nature of two combatants; when the one overpowers his opponent, the other cannot rise up.

According to this, the sages, of blessed memory, stated³⁹⁶ about, “the two angels that accompany a person,” that “the evil angel answers ‘*Amen*’ to the good angel against his will.” Contemplate this matter well, and understand the correctness of their words, for when the one overpowers the other, the other is forced to submit, even against his will. This should suffice for the understanding.

Now, the fact that they used the term “angels” to describe these forces, is indeed correct, because whoever is appointed to be over something or is entrusted with a mission, is called by the term “angel-*Malach*-מלאך.” However, we are not on this subject now. Rather, we only expanded on it here to explain that when the higher power, which is the intellect, overpowers the lower power, which are the sensual perceptions, man is drawn upward.

However, when the lower power overpowers the higher power, that is, when the animalistic power and physical senses overpower the intellect, God forbid, then the intellect becomes nullified. For when the lower power of sensual perception rules over it, the soul reverts and becomes enmeshed with the substance-*Chomer* and then, when the substance decomposes, the soul is lost. Therefore, Torah states,³⁹⁷ “For the soul of the flesh is in the blood... for the life of all flesh – its blood is its soul.” In other words, the animal soul is enmeshed with the

³⁹⁶ Tractate Shabbat 119b

³⁹⁷ Leviticus 17:11,14 – “כי נפש הבשר בדם הוא כו' כי נפש כל בשר דמו בנפשו הוא כו'”

substance and is not independent of it. It thus is ruled by the power of the substance-*Chomer*.

This is why it is equated to blood, for just as the blood is mixed with the substance of the body, so likewise the animalistic soul is not independent unto itself. The reason for this is because the form of the intellect does not reach it, and anything that is formless is called a *Golem*- a formless mass.

The same applies to the soul of a fool who is overpowered by the physicality of his body. If intellect never reaches his soul, in what way is his soul different from his physicality? In other words, his nature causes him to descend and therefore scripture states,³⁹⁸ “The wicked shall return to the grave.” That is, since he is devoid of intellect, he is destined to this end, because, by nature, the body is entirely below.

On the other hand, if the soul is formed by intellect, it ascends upward and is set apart from the body, the nature of which is below. The *Neshamah*-soul is then called unique unto itself (*Yechidah*-יחידה). However, if the form of one’s intellect does not draw him to ascend, his entire nature remains below. Such is the fool who resembles an animal. He lives his life no different than an animal and his level is that of an animal.

In contrast, a wise person, whose soul ascends upward, his soul is bound to its source in the bond of life, to the place from where it was drawn, when he receives the form of the intellect.³⁹⁹ It is with this form that the true man becomes

³⁹⁸ Psalms 9:18 – “ישוּבוּ רשעים לשאולה כל גוים שכחי אלהים”

³⁹⁹ For a detailed elucidation of all of the varying levels of attainment of the elevated soul through the powers of the intellect, see *Kuntres HaHitpa’alut* translated as *A Tract on Divine Inspiration*, by Rabbi DovBer of Lubavitch.

perfected and has a place above, as stated,⁴⁰⁰ “There was a likeness-*Dmooth* as the appearance of man upon it, above.” For, in truth, man is capable of comprehending all the way there. Contemplate this teaching of Ezekiel, and the truth will become clear to you, as the complete truth.

Now that we have explained the matter of the *Guf*-body, the *Nefesh*-soul, and the *Sechel*-intellect, contemplate the fact that these three matters include the totality of our lowly existence. For now, what we have hinted at about these subjects should suffice. Therefore, we will continue explaining the remaining matters.

The three letters אַמ"ש correspond to Evening-*Erev*, Morning-*Boker*, and Noon-*Tzaharayim*

Know, my brother, that these three times of the day are for a known intention, that is, to testify that the Holy One, blessed is He, rules over all motion (*Tnu'ah*) always, as we see from the daily motion of the sun. Now, in the account of the six days of creation, with each day the Torah mentions evening first,⁴⁰¹ because the revolution of the motion of the sphere ends there, and thus, its beginning is also drawn from there. This is a very refined matter in the Act of Creation (*Ma'aseh Bereishit*) regarding the utterance,⁴⁰² “And there was evening-*Erev* ערב,

⁴⁰⁰ Ezekiel 1:26 – “ועל דמות הכסא דמות כמראה אדם עליו מלמעלה”

⁴⁰¹ Genesis 1:5 – “ויהי ערב ויהי בקר יום אחד”

⁴⁰² Genesis 1:5, 1:8, 1:13, 1:19, 1:23, 1:31

and there was morning-*Boker*-בקר,” repeated on each day. This will be explained in great depth and length in *The Gate of the Vowels*, and is only mentioned here as it relates to the units of three that follow from the three primary letters א”ש”פ.

Know that the sun undergoes changes in its path on a daily basis. At dawn it rises and the strength of its light steadily increases until noon, when it reaches its apex, and then its strength begins to steadily wane until it sets and evening begins.⁴⁰³ This shows us that it is in a state of constant change and motion, and since this is so, there certainly is a Prime Mover who rules over it and causes it to change its position in the sky, whether to a slight degree or a greater degree.

As we said, in the morning it rises and continues in its course until at noon (*Tzaharayim*) it reaches the half-way point in the sky. It then continues its circuit downward until it enters,⁴⁰⁴ “The inner court of the King’s house.”⁴⁰⁵ About this, King David, peace be upon him, said,⁴⁰⁶ “Evening, morning and noon, I pray and sigh and He hears my voice.” In other words, during these three times of the day King David acknowledged before *HaShem*-יהו”ה, that He, blessed is He, controls all change and motion. It is He who causes one period of time to pass and another to come, for the motion of time clearly attests that all beings, except *HaShem*-יהו”ה, blessed is He, undergo change.

⁴⁰³ Relative to the observer on earth.

⁴⁰⁴ Esther 1:5 – “בהצר גנת ביתן המלך”

⁴⁰⁵ This refers to the sun’s position through the night, from sunset to dawn, when the sun is not visible to us. Because it cannot be seen it is considered to be in the “inner court.”

⁴⁰⁶ Psalms 55:18 – “ערב ובקר וצהריים אשיחה ואהמה וישמע קולי”

Thus, at all periods that time changes, man must acknowledge and thank his Creator who changes the times.

Now, do not think that since evening, morning and noon occur consistently every day, they are therefore unchanging, because, in reality, evening, morning and noon of the first day of Nissan are different from how they are on the second day of Nissan, both in the position of the sun and the length of the day. This being the case, they actually do change from day to day, according to the motion of the sun and its course relative to the celestial sphere. We thus find that the set times for prayer are not arbitrary, but were established evening, morning and noon to teach us that there is a Director to the world. Thus, it is with great wisdom and purpose that the sages instituted the prayer, “He changes the periods of the day and varies the times.”

Similarly, contemplate that the constant daily *Tamid* offerings in the Holy Temple, corresponded to these daily times, thus teaching us that all the changes in the motion of the day are brought about by *HaShem*, the unmoved Mover, blessed is He, who sustains the heavens and earth through the power of motion that He draws upon all novel beings. It is He who moves them all, both in general and in particular. We thus see that the prayers were not instituted arbitrarily at those periods of the day. Having awakened to this, we will now continue with the remaining matters.

The three letters אמי"ש correspond to *Sefer*-ספר, *Sfar*-ספר, and *Sipur*-ספור

These three refer to three ways that the entire world is divided. These are the three ways of the letters (*Otiyoth*), as follows: א-*A*, אֶלֶף-*Aleph*, אהד-*One*. In other words, these are three divisions of the letters that *Sefer Yetzirah* calls,⁴⁰⁷ Book-*Sefer*-ספר, Telling-*Sfar*-ספר, and Counting-*Sipur*-ספור.

Sefer-ספר-Book refers to the written form and body of the letter, like the letter א, as used in every book. This is its most direct use.

Sfar-ספר-Telling, refers to the spoken name of the letter, such as אֶלֶף-*Aleph*, in that it is called a letter-*Oth*-אות. In other words, the name is associated with the form of the letter and is its first use.⁴⁰⁸

Sipur-ספור-Counting corresponds to the aspect of אהד"ד-*Echad*-1, which is the numeric value of the letter and is the foundation of all mathematics. The mathematical value (*Cheshbon*-חשבון) is juxtaposed to and follows the name. Contemplate this and understand that *Sipur*-ספור-Counting is the mathematical value (*Cheshbon*-חשבון) of the letters.

Thus, according to this, contemplate that *Sefer*-ספר-Book, *Sfar*-ספר-Telling and *Sipur*-ספור-Counting include the three ways that each letter may be expressed, such as “א,” “אֶלֶף,” and “אהד” and that the whole world is divided into these three

⁴⁰⁷ Sefer Yetzirah 1:1

⁴⁰⁸ When first learning to read the child is introduced to the written form of the letter and is told its name. Thus, its name is its first use.

ways, that is, form-*Tzurah*-צורה, name-*Shem*-שם, and construct-*Binyan*-בנין. Form-*Tzurah*-צורה is the letter “א” as it is alone, which is the aspect of Book-*Sefer*-ספר. Name-*Shem*-שם is the verbal identification of the letter, such as, “*Aleph*-אלף,” which is the aspect of Telling-*Sfar*-ספר. Construct-*Binyan*-בנין is the aspect of *Echad*-אחד-1, which is the Counting-*Sipur*-ספור and elucidation of the *Aleph*-א. We thus see that these three ways, Book-*Sefer*-ספר, Telling-*Sfar*-ספר, and Counting-*Sipur*-ספור include the existence of the totality of the world within them, for they are the three pathways of the letters-*Otiyoth*.

Now, although there are commentators who interpret this differently, know my brother, that in actuality, the Supernal intention is as we have explained it. That is, the three paths upon which the whole world revolves are form-*Tzurah*-צורה, name-*Shem*-שם, and construct-*Binyan*-בנין, which correspond to Book-*Sefer*-ספר, Telling-*Sfar*-ספר, and Counting-*Sipur*-ספור, which are the same as א, אלף, and אחד. Therefore, always remember this critically great and important principle, and you will discover that all the letters are conducted according to these three ways. We shall now elucidate this wondrous principle further and explain this.

The form of Book-*Sefer*-ספר is as follows:

א"ב ג"ד ה"ו ז"ח ט"י כ"ל מ"נ ס"ע פ"צ ק"ר ש"ת

The form of *Sfar*-ספר-Telling is as follows:

אל"ף בי"ת גימ"ל דלי"ת ה"א וי"ו זי"ן חי"ת טי"ת יו"ד כ"ף למ"ד מ"ם נו"ן
סמ"ך עי"ן פ"א צדי"ק קו"ף רי"ש שי"ן תי"ו

Alef, Beith, Gimmel, Daleth, Hey etc.

The form of *Sipur*-ספור-Counting is as follows:

אחד שנים שלשה ארבעה חמשה ששה שבעה שמנה תשעה עשרה עשרים
שלשים ארבעים חמשים ששים שבעים שמנים תשעים מאה מאתים שלש-
מאות ארבע-מאות

One, two, three, four, five etc.

The entire world is divided and constructed through these three pathways. This is as stated in *Sefer Yetzirah*, “He created His world with three books (*Sefarim*), with *Sefer*-ספר-Book, *Sfar*-ספר-Telling and *Sipur*-ספור-Counting.” Contemplate this great matter and see that these three paths include all the ways of the world and all the ways of the letters, and that there are no other pathways aside for these. For these three pathways include the totality of novel existence, from top to bottom and from head to toe.

Now, we find these three hinted at in a single verse of Torah, as follows,⁴⁰⁹ “There-*Sham*-שם He gave-*Sam*-שם the

⁴⁰⁹ Exodus 15:25 – “שם שם לו חק ומשפט ושם נסהו”

nation a decree and an ordinance, and there-*W'Sham*-ושם he tested it.” Contemplate this verse, and discover that the three words, “There-*Sham*-שם-340,” “He gave-*Sam*-שם-340,” “And there-*W'Sham*-ושם-346,” equal “Book-*Sefer*-ספר-340,” “Telling-*Sfar*-ספר-340,” “Counting-*Sipiur*-ספור-346.” Contemplate this wondrous matter and discover that these three, “Book-*Sefer*-ספר,” “Telling-*Sfar*-ספר,” and “Counting-*Sipur*-ספור,” include the totality of the world in a direct manner and that it is not arbitrary that they are hinted at in this verse.

With this in mind, we see that they include the totality of novel existence in a direct manner. Moreover, contemplate and realize that the Sefer Torah⁴¹⁰ utilizes all three; form (*Tzurah*), name (*Shem*), and number (*Mispar*). Having awakened you to this, let us continue to awaken to further matters.

The three letters ש"מ"ס correspond to the Possible-*Efshar*, the Necessary-*Ra'uy*, and the Impossible-*Nimna*

Know, my brother, that all novel beings depend on these three matters, the Possible-*Efshar*, the Necessary-*Ra'uy* and the Impossible-*Nimna*. However, you should know that though the possible (*Efshar*) is an intermediate between the necessary (*Ra'uy*) and the impossible (*Nimna*), it is not so in the way that warm water is an intermediate between boiling water and cold

⁴¹⁰ The scroll of the Torah

water. In any event, we find that these terms are used by the philosophers when discussing the characteristics of the natural order and the ascents or descents of the composite beings, whether in their composition and decomposition. That is, they use these terms when discussing the necessary ascents and descents of their composition, regarding the unification of their elements or their dissolution. These are important matters that every thinking person should consider and will be explained, with *HaShem's* help.

Know, my brother, that the philosophers used these terms to categorize all existence. The philosophers called all matters that are imperative to the natural order, “Necessary-*Ra'uy*.” In other words, this refers to whatever is imperative to the natural order of existence, without which it could not be.

Now, the impossible-*Nimna* refers to anything that is impossible according to the natural order. An example of this would be a person who is half human and half ore or metal, or a person who is half human and half bird, with wings that fly. In other words, this category includes anything that is impossible according to the laws of nature. Now, do not question this based on what we find about the Prophet Elisha,⁴¹¹ that his *Tefillin*-phylacteries turned into the wings of a dove and he was hence called, “Elisha, the Man of Wings,” because this was a completely miraculous event, and on the contrary, it is specifically because it was impossible that it was miraculous.

⁴¹¹ Talmud Bavli, Shabbat 49a

Now, the third category, consists of all matters that are possible-*Efshar*, but not necessary.

Contemplate this and discover that all things can be placed into one of these categories, in their nature, composition and conduct.

Now, in the introduction to his translation of the Guide to the Perplexed, Rabbi Shmuel ibn Tibbon states that there cannot be an intermediary between the necessary and the impossible. In other words, according to him, the possible is not an intermediary between the necessary and the impossible, just as there is no intermediary between true (*Emeth*-אמת) and false (*Sheker*-שקר).

Now, he is correct that there is no intermediary between true (*Emeth*-אמת) and false (*Sheker*-שקר) and his argument with Rabbi Yehuda ben Charizi is correct in this respect. However, he is incorrect regarding the possible-*Efshar*. That is, the possible is an intermediate between the necessary-*Ra'uy* and the impossible-*Nimna*, but not in the sense that it is neither this nor that, like warm water which is neither hot nor cold.

Rather, because, on the one hand, the possible can exist, like the necessary, but on the other hand, it does not have to exist, like the impossible, it can therefore be regarded as an intermediary between them.

Such is not the case regarding true and false, in which case there is no intermediary, because something is either true or false. In other words, a half-truth is not true at all. It is in this respect only that the possible is comparable to warm water

that is neither hot nor cold, but somewhere in between. That is, it has some heat and some cold, and is thus an intermediate.

In a similar manner, in one way, the possible is similar to the necessary-*Muchrach*, because, after all, it is possible, but on the other hand, it is similar to the impossible, because, after all, as of yet it does not exist, just as the impossible does not exist. It is in this respect only, that the possible can be considered to be an intermediate between the necessary and the impossible. Thus, it is in this respect only that I call this category an intermediate. With respect to everything else that Rabbi Shmuel ibn Tibbon says, we are in full agreement.

The three letters אב"ש correspond to Avraham, Yitzchak and Yaakov

Know, my brother, that the three forefathers Avraham, Yitzchak, and Yaakov correspond to the three above mentioned aspects of upper (*Elyon*-עליון), middle (*Teechon*-תיכון), lower (*Tachton*-תחתון). Avraham is the highest of the forefathers, as attested to by his name “The exalted father-*Av Ram*-אב רם.”

Yitzchak is the intermediate forefather, as indicated by his name, “There is an arbiter-*Yesh Chok*-יש חק,” just as we find that air mediates between fire and water.⁴¹² Thus, Yitzchak is the arbiter who mediates between Avraham and Yaakov. Now, awaken to the fact that Torah sometimes spells Yitzchak-יצחק

⁴¹² Sefer Yetzirah 6:2

with a *Sin*-ש in place of a *Tzadik*-צ, as in the verse,⁴¹³ “The seed of Avraham, Yischak-ישחק, and Yaakov.” We thus see that his name, Yischak-ישחק attests that he is the intermediate of the forefathers and is the arbiter between them.

Yaakov is the lowest one, as attested by his name, Yaakov-יעקב. The root of the name *Yaakov*-יעקב is “heel-*Ekev*-עקב,” which is always below, like the heel of the foot.

We thus see that the forefathers correspond to these three known matters and intentions. Additionally, throughout the Torah you will find that all three names are spelled with alternate spellings, as follows:

Avraham: אברהם or אברם

Yitzchak: יצחק or ישחק

Yaakov: יעקוב or יעקב

Contemplate this with deep intention, my brother, and see that Avraham-אברהם is exalted-*Ram*-רם above, Yitzchak-יצחק is the arbiter-*Chok*-חק between them and Yaakov-יעקב is the heel-*Ekev*-עקב below.

With this in mind, understand that the forefathers are the Divine Chariot-*Merkavah*,⁴¹⁴ are founded on the three foundational elements, fire-*Aish*, air-*Ruach*, and water-*Mayim* and are their equals, no more, no less. This being the case, contemplate the verse,⁴¹⁵ “The righteous-*Tzadik* is the

⁴¹³ Jeremiah 33:26 – “זרע אברהם ישחק ויעקב”

⁴¹⁴ Midrash Bereishit Rabba 2:6

⁴¹⁵ Proverbs 10:25 – “וצדיק יסוד עולם”

foundation of the world,” and understand that the forefathers are the foundations of the world. With the help of *HaShem*, this matter will be explained at greater length and depth in The Gate of the Seven Letters בג"ד כפר"ת, in which the significance of why they are called “Fathers-*Avot*-אבות” will be explained. For now, the hints we have presented should suffice.

The three letters אב"ש correspond to the Priest-*Kohen*, the Levite-*Levi*, and the Israelite-*Yisroel*

Know, my brother, that the Jewish people are divided into these three levels; Priest-*Kohen*-כהן, Levite-*Levi*-לוי, and Israelite-*Yisroel*-ישראל. The *Kohen* is the first level. They are closest to the Holy Only, blessed is He, and thus it says,⁴¹⁶ “And you shall sanctify him,” referring to the priest-*Kohen*. Thus, we are taught that,⁴¹⁷ “The *Kohanim* are always given priority in matters of sanctity, such as opening the Torah discussions in the study hall, reciting grace after meals and taking the first and finest portion at a meal.” They are thus the first and highest level of the Jewish people and were chosen by *HaShem*, blessed is He, to serve before Him in His Holy Temple. Only they may bring the daily *Tamid* offerings and the additional *Musaf* offerings of the holy days and are involved at all times with the service of the Holy Temple.

⁴¹⁶ Leviticus 21:8 – “וקדשתו כי את לחם אלהי"ך הוא מקריב קדש יהיה לך כי קדוש אני”
”יהו"ה מקדשכם”

⁴¹⁷ Talmud Bavli, Gittin 59b

The Levites are lower than the *Kohanim*. They too serve in the Holy Temple and perform various known tasks, such as closing the doors and singing the recitation of Psalms while the offerings are being brought. About them Torah states,⁴¹⁸ “The Levite himself shall perform the service of the Tent of Meeting.” We thus find that only the Levites may perform the service of song and no others. Nevertheless, the *Kohanim* are the ones who bring the offerings and serve in the inner sanctum, whereas the Levites are responsible to accompany the service of the *Kohanim* with song during their service. Thus, the service of the Levites depends on the service of the *Kohanim*, and since the principle is that, “whoever is first merits,”⁴¹⁹ the *Kohanim* precede and are above all the other levels. Therefore, the *Kohanim* are the highest of the three levels and the Levites come after them.

The Israelites-*Yisroel* are lower than the Levites. Thus, an Israelite is forbidden to serve in the Holy Temple, as stated,⁴²⁰ “The common man who draws near shall be put to death.” Thus, the *Kohanim* are innermost and serve in the inner sanctum to perform the actual service. The Levites follow them on their platform (*Duchan*), as they accompany the *Kohanim* in the service with song. The Israelites follow and stand in their watches (*Ma'amadam*).

In other words, the makeup of the service is as follows: The Israelites bring their offerings and stand watching while the

⁴¹⁸ Numbers 18:23 – “ועבד הלוי הוא את עבדת אהל מועד וגו'”

⁴¹⁹ Talmud Bavli, Gittin 55b

⁴²⁰ Numbers 1:51 – “והזור הקרב יומת”

Kohanim offer the various offerings, such as the burnt offerings (*Olot*-עולות) and the peace offerings (*Shlamim*-שלמים). The Levites serve with song and music while the *Kohanim* bring the offerings. As our sages, of blessed memory, stated in Tractate Megillah,⁴²¹ “The *Kohanim* in their service, the Levites on their platform and the Israelites at their watches.”

Contemplate this, and realize that they are three levels, those of “service-*Avoda*,” those of the “platform-*Duchan*,” and those “standing watch-*Ma’amad*,” each level unto itself. My brother, contemplate this and realize that these levels follow the Supernal intent.

The same principle applies to the communal reading of the Torah on week days, Shabbath and Holy days. On the weekdays, three are called to the Torah. The *Kohen* is always called first, followed by a Levite and finally an Israelite, according to their levels. If a *Kohen* is not present, a Levite is not called first, because the service of the Levite in song, is dependent on the sacrificial offerings of the *Kohanim*. Therefore, if there is no *Kohen* present, it is regarded as if there is no Levite present. On the other hand, if a *Kohen* is present, but not a Levite, the *Kohen* takes the place of the Levite, even though *Kohanim* cannot perform the service of song, which is the exclusive domain of the Levites, as Torah states,⁴²² “Then he shall minister (*W’Shereth*-ושרת) in the Name of *HaShem*-

⁴²¹ Talmud Bavli, Megillah 3a

⁴²² Deuteronomy 18:7 – “ושרת בשם יהוה אלהיו ככל אחיו הלויים העמדים שם לפני”
”יהוה”

יהו"ה, his God, like all his brethren, the Levites, who stand there before *HaShem*.”

In explanation of this verse the sages of blessed memory stated,⁴²³ “What is the service-*Sheirut*-שירות that is performed with the name of *HaShem*-יהו"ה? You must say that this is ‘song-*Shirah*-שירה.’” In other words, the service of song is the exclusive domain of the Levites. Nevertheless, if there is no Levite present, the *Kohen* is called to the reading of the Torah a second time in the place of the Levite, so that the families of Israel will not be blemished. With all the above in mind, contemplate and understand the division of the Jewish people into three categories.

The three letters אִמ"ש correspond to the Torah, the Prophets-*Nevi'im*, and the Scriptures-*Ketuvim*

Know, my brother, that these three; Torah, *Nevi'im*-Prophets, and *Ketuvim*-Scriptures, constitute three levels of prophecy. The first is the Torah given at Mount Sinai. This is the highest level and was given through our teacher Moshe, the master of all prophets, peace be upon him, whose prophecy was greater than those of all prophets, in that prophecy rested upon him whether he was awake or asleep. This is the meaning of,⁴²⁴ “Mouth to mouth I speak in him, with clear vision and not in

⁴²³ Talmud Bavli, Arakhin 11a

⁴²⁴ Numbers 12:8 – “פה אל פה אדבר בו ומראה ולא בחידת יהו"ה יביט”

riddles.” Thus, we find no parables in the prophecy of Moshe like the parables of other prophets.

Thus, the commandments of Torah are literal and devoid of parables and riddles and their intention, that we perform them, is openly revealed. This is why it says, “In clear vision and not in riddles,” regarding his prophecy, to negate the argument that the commandments are not to be taken literally, but are only allegorical and spoken in riddles. This cannot be said about the prophecy of Moshe, for when it states, “Mouth to mouth do I speak to him, in clear vision and not in riddles,” Torah itself attests that the commandments given through him are to be taken literally and must actually be done.

Now, regarding the ultimate Supernal intent of the commandments, no one can truly fathom their ultimate depth, for they are entirely Godly. However, in regard to the simple meaning of the commandments, they are not allegorical, but are meant to be taken literally. This is so, even though they certainly contain wondrously deep and hidden mysteries. In other words, everyone agrees that the simple meaning of the commandments is not their ultimate depth, for without a doubt, they contain deep meaning according to *HaShem's* Supernal intent. However, this does not take away from the fact that they must be performed in actuality.

Thus, understand that the prophecy of our teacher Moshe was clear and straightforward, devoid of parables or riddles and that it transcended the level of all other prophecies,

as we see from his words,⁴²⁵ “Stand here, and I shall hear what *HaShem* shall command.” In other words, our teacher Moshe prophesied at will, unlike other prophets, for the spirit of prophecy did rest upon them at all times. In contrast, Moshe stated, “Stand here, and I will hear.” The Torah itself attests to this, and states,⁴²⁶ “And He said: ‘Hear now my words. If there shall be prophets amongst you, in a vision shall I, *HaShem*, make Myself known to him; in a dream I shall speak with him. Not so My servant Moshe, he is trusted throughout My house.’”

Now, the Torah was specifically given through our teacher Moshe, peace be upon him. Therefore, his prophecy is higher than all other prophecies. Moreover, all the miracles and wonders he performed were done openly and publicly, as explained at length toward the end of Part One, in the Gate of the Hosts. This then, is the prophetic level of Torah.

The second level is that of the Prophets-*Nevi'im*, which is below the Torah. For, as explained, all the prophets prophesied in dreams, through allegories and riddles, as stated,⁴²⁷ “Son of man, put forth a riddle and speak a parable unto the house of Israel.” They would see many matters in their prophetic visions, but all in a dream. Additionally, they could not prophecy at will, whenever they wanted. Rather, they could only prophecy at specific times and needed preparation to deepen their concentration in *HaShem*-יהו"ה and thus be fitting vessels for the spirit of prophecy to rest upon them. The sages

⁴²⁵ Numbers 9:8 – “ויאמר אלהים משה עמדו ואשמעה מה יצוה יהו"ה לכם”

⁴²⁶ Numbers 12:6-7 – “ויאמר שמעו נא דברי אם יהיה נביאכם יהו"ה במראה אליו אתודע”
“בחלום אדבר בו: לא כן עבדי משה בכל ביתי נאמן הוא”

⁴²⁷ Ezekiel 17:2 – “בן אדם חזו חידה ומשל משל אל בית ישראל”

of blessed memory clarified this, and stated,⁴²⁸ “The spirit of prophecy does not rest upon a person if he is sad, nor does it come through laughter, frivolity or idle chatter, but only through joy.”

We see this in regard to our forefather Yaakov, peace be upon him. That is, throughout the time that Yosef was separated from him, the spirit of prophecy did not rest upon him. However, when he received the good tidings that Yosef was alive, it states,⁴²⁹ “The spirit of Yaakov, their father revived.” Onkelos translates this as,⁴³⁰ “The Holy Spirit (*Ruach HaKodesh*) rested upon their father Yaakov.”

Moreover, when the spirit of prophecy rested upon other prophets, they would first be filled with quaking, shuddering and trembling, and only then did it rest upon them in the form of dreams and parables. Moreover, we do not find that the Holy One, blessed is He, told any other prophet to, “Go and do such and such miracle before the eyes of the world.” In contrast, Moshe was commanded by *HaShem*-יהו"ה to perform open wonders and miracles, as stated,⁴³¹ “And you, lift up your staff and stretch out your hand over the sea and divide it.”

Although we find numerous wonders and miracles that occurred at the hands of other prophets, they all were accomplished through prayer and the miracle came from above, from the Holy One, blessed is He. However, He never told another prophet to go and do a miracle, as He did with our

⁴²⁸ Talmud Bavli, Pesachim 117a

⁴²⁹ Genesis 45:27 – “ותחי רווח יעקב אביהם”

⁴³⁰ Onkelos to Genesis 45:27; Avot D'Rabbi Nathan 30:4

⁴³¹ Exodus 14:16 – “ואתה הרם את מטך ונטה את ירך על הים ובקעהו וגו'”

teacher Moshe, peace be upon him. Additionally, the wonders and miracles that happened for the other prophets were not public, like those wrought by the hand of Moshe. Thus, the level of Torah is higher than that of the books of the Prophets-*Nevi'im*.

Now, regarding the books of the Prophets-*Nevi'im*, we find that they reproached and preached to the people, to guide them in the fulfillment of the Torah that was given through Moshe. In other words, they would reprove and warn the nation to follow the straight path of Torah and fulfill its commandments. We thus find that at the conclusion of the prophetic age, Malachi stated,⁴³² “Remember the Torah of My servant Moshe.”

Contemplate this and realize that the Torah is elevated far above the books of the Prophets. For Torah, its commandments-*Mitzvot* and its wonders, were all rendered through our teacher Moshe, in a way that was openly apparent. In contrast, the books of the Prophets contain many parables and riddles and the miracles performed through the prophets were not openly public, like those wrought by Moshe. For Moshe was commanded by *HaShem* to perform these miracles as *HaShem*'s emissary, whereas the other prophets were never commanded to do so.

That is, the other prophets never performed the miracles and wonders themselves, as did Moshe. Rather, they prayed to *HaShem* and the miracle came about from Above. Similarly,

⁴³² Malachi 3:22 – “זכרו תורת משה עבדי אשר צויתי אותו בחרב על כל ישראל וגו'”

they would prophecy about future events, that would come into being later, but not by their hand. Thus, we see that the prophets were on a lower level than our teacher Moshe, peace be upon him.

The third category is that of the Scriptures-*Ketuvim*, which is lower than the Prophets-*Nevi'im*. This is because the Scriptures-*Ketuvim* were not written through prophecy, but through the Divine inspiration of the Supernal intellect that rests upon someone who has perfected himself. He can thereby speak all manner of wondrous wisdom in the mysteries of Torah and righteous conduct. Moreover, the power of this Supernal wisdom awakens him to speak words of rebuke and to instruct the people in the ways of proper conduct.

However, all this is not through prophetic vision, which as explained, is transmitted through dreams, but while he is fully awake. The book of Scriptures-*Ketuvim* was written in this manner and this is why it is called Scriptures-*Ketuvim*, as opposed to the books of Prophets-*Nevi'im*, because it was written through Divine Inspiration, which is known as the Holy Spirit-*Ruach HaKodesh*, rather than through prophecy-*Nevu'ah*.

This is how King David, peace be upon him, composed the book of Psalms and this is how Proverbs, Ecclesiastes, and Song of Songs were written by his son Solomon, peace be upon him. The same is true of Daniel, Ezra and the other books of Scriptures.

In Tractate Megillah the sages discussed this in relation to the book of Esther. They stated,⁴³³ “Esther sent a message to the Sages: ‘Write me in a book for future generations [and canonize it as part of scripture].’ The sages responded, ‘does it not state,⁴³⁴ ‘Have I not written for you three times?’ In other words, Israel’s struggle with Amalek is mentioned three times in the Torah, not four times.”

The discussion continues as to whether the book of Esther was written by Divine Inspiration and states that everyone agrees that, “The books of Ruth, the Song of Songs and Esther, render the hands ritually impure,” which demonstrates that these books were written by Divine Inspiration rather than prophetic vision. As stated there, “It is taught, Rabbi Eliezer says: The book of Esther was written by the Holy Spirit-*Ruach HaKodesh*, Rabbi Akiva says: The book of Esther was written by the Holy Spirit-*Ruach HaKodesh*.”

This being the case, keep in mind and remember the principle that the level of the Scriptures-*Ketuvim* is below the Prophets-*Nevi'im*. Thus, we find no Scriptures-*Ketuvim* that were stated as prophecy and this is why they were segregated as a distinct category and called Scriptures-*Ketuvim*.

Now, though there are sections of the book of Daniel that appear to be prophetic, know that all of the words of Daniel are Scriptures-*Ketuvim* and not prophetic. The sages, of blessed

⁴³³ Talmud Bavli, Megillah 7a

⁴³⁴ Proverbs 22:20 – “הלא כתבתי לך שלישים”

memory, clarified this as follows:⁴³⁵ “It states,⁴³⁶ ‘I, Daniel, alone saw the vision, and the men who were with me did not see the vision; but great fear fell upon them, and they fled and hid.’ Who are these men? Rabbi Yirmiyah said, and some say, Rabbi Hiyya bar Abba said: ‘These were the prophets Haggai, Zechariah, and Malachi.’ In some ways they were greater than him, and in some ways, he was greater than them. They are greater than him, as they were prophets and he was not. He was greater than them, as he saw the vision, and they did not.” Contemplate the words of our sages of blessed memory, and how correctly they were stated, for they explicitly informed us that, “They were prophets and Daniel was not.”

With the above in mind, know and understand that the book of Daniel and all its contents are in the category of Scriptures-*Ketuvim*, and were not stated through prophecy, but only through the awakening of the power of the Supernal intellect, known as the Holy Spirit. Nevertheless, without a doubt, the Holy Spirit is a very great power that is close to the level of Prophecy. However, it is not prophecy and should not be consider as such.

In addition, it was already clarified in Part One that the miracles that occurred for Daniel and his friends were not even on the level of those that occurred for the Prophets. Rather, they happened because they were wholeheartedly ready and willing to give their lives up for the Sanctification of the Name of

⁴³⁵ Talmud Bavli, Megillah 3a

⁴³⁶ Daniel 10:7 – “וראיתי אני דניאל לבדי את המראה והאנשים אשר היו עמי לא ראו את”
“המראה אבל חרדה גדלה נפלה עליהם ויברחו בהחבא”

HaShem-יהו"ה and were therefore saved from Above. Moreover, the miracles happened in the same manner that miracles happen in our times.

Therefore, know that the miracles recorded in the Scriptures cannot compare to the miracles of the prophets and certainly not the miracles of the Torah. This being so, the level of the Scriptures-*Ketuvim* is below that of the Prophets-*Nevi'im*.

With all of the above in mind, the distinctions between Torah, the Prophets-*Nevi'im*, and the Scriptures-*Ketuvim* have been clearly explained.

The three letters אַמ"ש correspond to the three verses,⁴³⁷
“*WaYeesa*-ויסע,” “*WaYavo*-ויבא,” “*WaYeit*-ויט.”

Know, my brother, may *HaShem* keep and protect you, that these three consecutive verses, “*WaYeesa*-ויסע,” “*WaYavo*-ויבא,” “*WaYeit*-ויט” contain seventy-two letters each. They are as follows:

- 1.) “The angel of *Elo'him* who had been going in front of the camp of Israel went behind them; and the pillar of cloud moved from in front of them and went behind them.” (Exodus 14:19)

⁴³⁷ Exodus 14:19-21

- 2.) “It came between the camp of Egypt and the camp of Israel. It was cloud and darkness – yet it illuminated the night – so that the one did not approach the other all night.” (Exodus 14:20)

- 3.) “Moshe stretched out his hand over the sea, and *HaShem* moved the sea with a strong east wind all night, and He turned the sea into dry land and the water split.” (Exodus 14:21)

In the Holy Language-*Lashon HaKodesh*, the verses are as follows:

1. ויסע מלאך האלהי"ם ההלך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם.

2. ויבא בין מחנה מצרים ובין מחנה ישראל ויהי הענן והחשך ויאר את הלילה ולא קרב זה אל זה כל הלילה.

3. ויט משה את ידו על הים ויולך יהו"ה את הים ברוח קדים עזה כל הלילה וישם את הים לחרבה ויבקעו המים.

Count the number of letters in these three verses and discover that they each possess seventy-two letters (ע"ב). The general explanation is well known, which is that these three verses correspond to the explanation of the Singular Name of *HaShem*-יהו"ה (*Shem HaMeYuchad*). This is because the Singular Name of *HaShem*-יהו"ה has three paths of seventy-two,

ע"ב ע"ב ע"ב. Thus, it is for this reason that we are taught that the explained form of the Singular Name of יהו"ה-ה (*HaShem-HaMeforash*) corresponds to these three verses. This will be explained later at greater length, with the help of *HaShem*. We included it here only insofar as it relates to the subject of threes, which correspond to the three foundational letters א"מ"ש, that are the three foundations upon which the entire world depends.

The three letters א"מ"ש correspond to the three pilgrimage festivals; *Matzoth*, *Shavu'oth*, and *Sukkoth*

Know, my brother, that there are three pilgrimages in the year, as commanded by *HaShem*. Contemplate what He said, “You shall celebrate three pilgrimages in the year.” The holiday of *Matzoth* is always counted as the first pilgrimage, as our sages said,⁴³⁸ “Three pilgrimages in order, beginning with the holiday of *Matzoth*.” This is truly appropriate, because the beginning of all the wonders and miracles was on the holiday of *Matzoth*, as stated,⁴³⁹ “You shall safeguard the *Matzoth*, for on this very day I took your legions out of the land of Egypt. You shall observe this day for your generations as an eternal decree.” In other words, this holiday is established by *HaShem* eternally for all generations, as it states,⁴⁴⁰ “So that you shall remember the day you left Egypt all the days of your life.”

⁴³⁸ Talmud Bavli, Rosh HaShanah 4a

⁴³⁹ Exodus 12:17 – “משמר את המצות כי בעצם היום הזה הוצאתי את צבאותיכם מארץ”
 “מצרים ושמרתם את היום הזה לדורתכם חקת עולם”

⁴⁴⁰ Deuteronomy 16:3 – “למען תזכר את יום צאתך מארץ מצרים כל ימי חיך”

Thus, it is set aside for the distinct purpose of relating and discussing the wonders and miracles that *HaShem* wrought on our behalf. This is of great importance, because wonders and miracles are the very foundation of the Torah, in that they testify that *HaShem*-יהו"ה, blessed is He and blessed is His Name, is the source of nature, is above nature, and can abrogate its laws at will.

The second pilgrimage is the holiday of *Shavuoth*. Contemplate, my brother, and realize that *HaShem*-יהו"ה gave us the Torah after the exodus from Egypt. This is as stated,⁴⁴¹ “In the third month from the Exodus of the children of Israel from Egypt, on this day, they arrived at the Wilderness of Sinai.” We thus find that the holiday of *Shavuoth* follows the holiday of Passover and celebrates the giving of the Torah, as well known. This requires no further elaboration.

The third pilgrimage is the holiday of *Sukkoth*, as stated,⁴⁴² “You shall make the festival of *Sukkoth* for a seven-day period, when you gather in from your threshing floor and from your wine cellar.”⁴⁴³ The Holy One, blessed is He established this pilgrimage to rejoice before Him and to thank Him for all of the goodness he has bestowed upon us. For in His abundant graciousness, He redeemed us from slavery, performed wonders and miracles on our behalf before the eyes

⁴⁴¹ Exodus 19:1 – “ בחדש השלישי לצאת בני ישראל מארץ מצרים ביום הזה באו מדבר ”
”סיני”

⁴⁴² Deuteronomy 16:13 – “ חג הסכת תעשה לך שבעת ימים באספך מגרנד ומיקבך ”

⁴⁴³ The order of the holidays listed in Deuteronomy 16 is precisely in the order presented, preceding with the holiday of *Matzoth* (*Pesach* or Passover), followed by the holiday of *Shavuoth*, and finally the holiday of *Sukkoth*.

of the whole world and separated us from those who err, by giving us the Torah of Truth. Concerning all these matters, the holiday of *Sukkoth* was set aside to rejoice in our national lot and to praise and glorify *HaShem* over our inheritance.

In truth, we are obligated to appear before *HaShem* at each of these three pilgrimages. This is as stated,⁴⁴⁴ “Three times a year all your males shall appear before the Lord *HaShem*-יהו"ה, the God of Israel.” That is, during a time that the Holy Temple exists, every Israelite ascends to the Holy Temple and brings his offering, along with all the pledges or consecrated gifts that he may have pledged between one holiday and the next. All these matters are clear to any intelligent person and were thoroughly explained by the sages, of blessed memory. Nonetheless, with *HaShem*'s help, we shall expand upon them later, when the foundational principles of the commandments-*Mitzvoth*, are explained. However, they are included here only as they relate to the order of units of three.

The three letters אב"ש correspond to the *Tefillin*, *Mezuzah*, and the Torah scroll-*Sefer*

Know, my brother, that these three categories, the *Tefillin*-תפילין, *Mezuzah*-מזוזה and Torah scroll-*Sefer*-ספר, are used corresponding to the three aspects, Book-*Sefer*-ספר, Telling-*Sfar*-ספר and Counting-*Sipur*-ספור, mentioned above.

⁴⁴⁴ Exodus 34:23 – “שלוש פעמים בשנה יראה כל זכורך את פני האדון יהו"ה אלהי ישראל”

The first is Tefillin, which we bind to our body. That is, this commandment was given for our body and consists of two *Tefillin*, one for the head and one for the arm, so that we conduct ourselves with this written commandment as a sign for remembrance upon our body. We fulfill the commandment of *Tefillin* thus, as it states,⁴⁴⁵ “And it shall be a sign upon your arm and an ornament between your eyes.”

The second is the *Mezuzah* scroll, which is a written commandment that is affixed to our house, so that we remember the Torah whenever we enter or leave our home. We thus find that this written commandment involves both our body and our home, so that we not forget and cast off the service of our Creator, blessed is He. Thus, the verse states,⁴⁴⁶ “And you shall write them upon the door-posts of your house, and upon your gates.”

The third is the Torah Scroll. Now, this particular commandment is an absolute obligation upon us. The Torah scroll should always be close to us, for it is through Torah that we recognize that *HaShem*-ה' is the Creator of the world, blessed is He. Therefore, each and every Jew is commanded to write a Torah scroll for himself and if he does not know how to write it, he is obligated to buy one.⁴⁴⁷ Moreover, this commandment includes all the other commandments in it, for the Torah scroll is the very foundation of the written Torah,

⁴⁴⁵ Exodus 13:16 – “והיה לאות על ידכה ולטוטפת בין עיניך”

⁴⁴⁶ Deuteronomy 6:9 – “וכתבתם על מזוזות ביתך ובשעריך”

⁴⁴⁷ This can also be accomplished by participating in the writing of a communal *Sefer Torah* by buying one or more letters in it.

because this is what it literally is. Additionally, the written Torah is the foundation of the oral Torah.

We thus find that the written commandments are bound to us in three ways. The *Tefillin* is upon our heart, the *Mezuzah* is affixed to our home and the Torah is upon our mouth. Thus, the entire Torah is acquired in these three ways. Our heart and eyes are drawn after the *Tefillin*, our mouth and ears are drawn after the Torah and our hands and feet are drawn after the *Mezuzah*. This being the case, these three commandments, *Tefillin*, *Mezuzah* and *Sefer Torah*, draw us close to the Godly and Supernal.

Now, it should be pointed out that each of these written commandments is written on a different kind of parchment, the *G'vil*-גויל, the *Duchsostus*-דוכסוסטוס and the *Klaf*-קלף.⁴⁴⁸ Having hinted to these matters somewhat, we shall now awaken to the remaining matters, with *HaShem*'s help.

The three letters א"י"ש correspond to the Intellect-*Sechel*-שכל, the Thinker-*Maskeel*-משכיל, and the Comprehended-*Muskal*-מושכל

Know, my brother, that for all beings, except *HaShem*, the Singular Intrinsic Being, the intellect, the thinker and the

⁴⁴⁸ Mishneh Torah, Hilchot Tefillin, Mezuzah v'Sefer Torah 1:6-9. In short, the *G'vil* is the processed parchment but unsplit. Once split, there are two pieces of parchment, a thin one which is the side where the hair grew, and a thicker one, on the side of the flesh. The portion on the side where the hair grew is called *Klaf*, whereas the portion on the side of the flesh is called *Duchsustos*.

concept, are three distinctly separate matters unto themselves. This shall now be explained.

The Intellect-*Sechel*-שכל is the essential light and understanding that is influenced to the thinker-*Maskeel*-משכיל. It is through the intellect that he comprehends and delves into the subject of his investigations, until he can distinguish one thing from another, such as discerning between good and evil. Through intellect he can ascend in his comprehension and rejoice in what he grasps.

The Thinker-*Maskeel*-משכיל is a person who uses his intellect. Through this he brings his intellect out from the potential to the actual and can plumb the depths of his investigations. He thus conceptualizes and understands everything through his intellect, rather than only taking everything at face value or by coincidence. In truth, it is only through the use of his intellect that a person can be called a thinker. We thus see that intellect is secondary to the thinker and that it is specifically through the use of his intellect that a person can be considered to be a thinker.

The Comprehended-*Muskal*-מושכל is the truth that is understood through the correct use of the intellect. When the thinker investigates something that is concealed from his understanding and studies it well, until he truly grasps it by plumbing its depth, the result is the comprehended. In other words, it is comprehended by the thinker through the power of his intellect. That is, what is grasped is called the comprehended, however, it is separate and apart from the thinker and his intellect.

With the above in mind, we see that in regard to all newly created beings, the intellect, the thinker and the comprehended are three separate and distinct categories.

In contrast, such is not the case regarding the Holy One, blessed is He. Rather, *HaShem*-יהו"ה, blessed is He, is absolutely One and indivisible and since everything is newly brought into being from His reality, therefore His perception of them is because of His reality, rather than their reality, for He is the source of their reality and without Him, they have no reality.

Therefore, His perception of them is not something outside of Himself, for He is the intellect, the thinker and the comprehended, as one indivisible unity. In other words, He is the Thinker from whom the intellect and the comprehended came into being. Therefore, they are not something outside of Him, for He causes them to be from the reality of His Being. This should suffice for now.

The three letters אמ"ש correspond to He is-*Howeh*-היה and He was-*WeHayah*-והיה and He will be-*WaYihyeh*-ויהיה

Know, my brother, that we receive the truth of His Unity through His name, *HaShem*-יהו"ה. Now, *HaShem*-יהו"ה, blessed is He, is absolutely Singular and whatever He newly brought into being was not out of any need or deficiency, for He is perfect, lacks nothing and has no need of anything. Therefore,

we say of Him that He is unchanging and it is in this regard that the verse states,⁴⁴⁹ “I, *HaShem*-יהו"ה, have not changed.”

Moreover, every conscious being, other than Him, changes its will and desire in response to new, previously unknown conditions that caused a need or deficiency to arise. Such is not the case with *HaShem*-יהו"ה, for He is perfect and all-knowing. Rather,⁴⁵⁰ “He foretells the end from the beginning and from before time, what is yet to be etc.” In other words, He knows the future in its entirety.

Furthermore, He does not know it because He peers into the future, but rather, from Self-knowledge of the true reality of His Singular Intrinsic Being. Therefore, He is unchanging and unaffected by changes of any kind. Thus, it is not applicable to say that His will undergoes any changes whatsoever.

Now, through this great and wondrous principle we come to the realization of His preexistence. That is, that He precedes everything and remains One and alone even with the novel creation of the world. Everything depends on His Singular Intrinsic name, *HaShem*-יהו"ה, which attests to this reality without need of any other terminology, as stated,⁴⁵¹ “He is One and who can contradict Him,” that is, to cause Him to change His will from one thing to another.

Know then, my brother, that the Name *HaShem*-יהו"ה, blessed is He, attests to His preexistence before the novelty of creation, during the novelty of creation and after the existence

⁴⁴⁹ Malachi 3:6 – “כי אני יהו"ה לא שניתני”

⁴⁵⁰ Isaiah 46:10 – “מגיד מראשית אחרית ומקדם אשר לא נעשו”

⁴⁵¹ Job 23:13 – “והוא באחד ומי ישיבנו ונפשו אותה ויעש”

of creation, should He desire to terminate it. He is One and He has no second. Rather, His Singular Name is sufficient for Him and stands as an eternal testimony that He has utterly no need for the world or anything therein whatsoever. Thus, even if He would terminate the world, it states,⁴⁵² “And יהו"ה-*HaShem* alone shall be exalted,” for His Name, יהו"ה-*HaShem* alone, is sufficient for Him.

Thus, His Singular Intrinsic Name exists prior to the existence of the world, during the novelty of the world, and after the existence of the world. This is the meaning of, He is-*Howeh*-הוה and He was-*WeHayah*-והיה and He will be-*WaYihyeh*-ויהיה, all of which are conjugations of Being-*Hawayah*-הוי"ה. In other words, He was-*Hayah*-היה before the world, He is-*Howeh*-הוה during the world and He will be-*WaYihyeh*-ויהיה, after the cessation of the world. Moreover, these three terms equal His Singular Name as it is expressed three times, as follows:

הו"ה ויהי"ה ויהי"ה

Is the same as:

יהו"ה יהו"ה יהו"ה

⁴⁵² Isaiah 2:11 – “ונשגב יהו"ה לבדו ביום ההוא”

Count the letters in the above depictions and discover that they are the same letters. In other words, both depictions comprise three *Yods*-י, three *Waws*-ו and six *Heys*-ה.

Additionally, these three usages and tenses are stated in the verses,⁴⁵³ “*HaShem* is King-*HaShem Melech*-מלך יהו"ה,” and,⁴⁵⁴ “*HaShem* was King-*HaShem Malach*-יהו"ה,” and,⁴⁵⁵ “*HaShem* will be King-*HaShem Yimloch*-ימלך יהו"ה.”⁴⁵⁶ We thus find that the three times that *HaShem*-יהו"ה is mentioned in these verses clarify the three tenses, in other words, that *HaShem*-יהו"ה is King-*Melech*-מלך, **was** King-*Malach*-מלך, and **will be** King-*Yimloch*-ימלך, which correspond to the three tenses of He is-*Howeh*-הו"ה, and He was-*WeHayah*-והי"ה, and He will be-*WeYihyeh*-ויהי"ה, no more and no less.

In other words, if we would say, “He is King-*Howeh Melech*-מלך יהו"ה, and He was King-*WeHayah Melech*-מלך והי"ה and He will be King-*WeYihyeh Melech*-מלך ויהי"ה,” we would be expressing His name *HaShem*-יהו"ה with each of them, for as we see from the above depictions, it all is one and the same matter. Contemplate this well, and understand that He is always One, blessed is He, and that His Singular Intrinsic name attests to everything we have explained.

⁴⁵³ Psalms 10:16

⁴⁵⁴ Psalms 93:1

⁴⁵⁵ Exodus 15:18

⁴⁵⁶ These three verses are stated throughout the liturgy as a singular attestation.

The three letters א"ש"ש correspond to the three times “The Sanctuary of *HaShem-Heichal HaShem-יהו"ה*,” is mentioned. (Jeremiah 7:4)

Know, my dear brother, that, “The Sanctuary of *HaShem-Heichal HaShem-יהו"ה*,” as mentioned in this verse,⁴⁵⁷ corresponds to what we explained in Part One. That is, *HaShem-יהו"ה*, blessed is He, is absolutely singular and utterly concealed, so much so, that the true reality of His Singular Intrinsic Being cannot be known by anyone other than Himself, blessed is He. Now, just as the knowledge of the true reality of His Being is utterly concealed after the novel creation of the world, so likewise, He is concealed before the existence of the world. However, in reality, the reverse is also true, that just as He is concealed before the existence of the world, so likewise is He concealed during the existence of the world, for there is no one, other than Himself, who knows the true reality of His Singular Intrinsic Being, blessed is He, as He truly is, in and of Himself. Nonetheless, although He Himself is concealed, His actions are revealed and knowable.

This is the glory of His Kingship-*Malchuth*; that He, blessed is He, is concealed, as stated,⁴⁵⁸ “It is the glory of *Elo"him-אלהי"ם* to conceal a matter.” In other words, He is not King over His creations by virtue of their existence. Rather, He is King by virtue of the true reality of His existence, which is utterly and completely beyond their grasp. Thus, His glory rests

⁴⁵⁷ Jeremiah 7:4 – “היכל יהו"ה היכל יהו"ה היכל יהו"ה המה”

⁴⁵⁸ Proverbs 25:2 – “כבוד אלהי"ם הסתר דבר וכבוד מלכים חקר דבר”

in His concealment. In contrast, a king of flesh and blood rules by virtue of having subjects and his glory comes about by their acknowledgment of him. This clarifies the continuation of the verse, “but the glory of kings is to search a matter out.”

Now, in Mishnah Torah,⁴⁵⁹ Rambam, of blessed memory, states that my Lord-*Adon "nay"-אדני*-65, which is the same as the Sanctuary-*Heichal-היכל*-65” is the Singular Name (*Shem HaMeyuchad*).⁴⁶⁰ However, this is difficult to understand. Perhaps he says this because the name my Lord-*Ado "nay"-אדני*-65 bears the Singular Name *HaShem-יהוה*. As explained in Part One, in the Gate of the Sanctuary, the name my Lord-*Ado "nay"-אדני*-65 contains the Singular Name *HaShem-יהוה*-26 and its explanation, *HaShem* is One-*HaShem Echad-אה"ד*-39 or *יהוה*-39 or *כוז"ו*-39 (26+39=65). Thus, the name my Lord-*Ado "nay"-אדני*-65 is the Sanctuary-*Heichal-היכל* of His Singular Name, which dwells in it.

Thus, from this angle, it could be called the Singular Name, because the name *HaShem-יהוה* dwells in it. However, if Rambam’s statement was meant literally, then it makes no sense for him to equate the title my Lord-*Ado "nay"-אדני* with His Singular Intrinsic Name, *HaShem-יהוה* and to elevate it to such a lofty position.

We have already demonstrated in the Gate of the Sanctuary that they are not at all equal and that the title my Lord-*Ado "nay"-אדני* follows after the Name *HaShem-יהוה*, as

⁴⁵⁹ Mishneh Torah, Hilchoth Avodath Kochavim 2:7

⁴⁶⁰ Mishneh Torah, Hilchoth Avodat Kochavim 2:7

stated in Psalms,⁴⁶¹ “Give thanks to *HaShem*-יהו"ה for He is good, for His kindness endures forever. Give thanks to the God of the heavenly powers-*Elo"hei HaElohim*-אלהי האלהים, for His kindness endures forever. Give thanks to the Lord of lords-*Adonei HaAdonim*-אדני האדנים, for His kindness endures forever.” Torah itself makes this distinction when it states,⁴⁶² “For *HaShem*-יהו"ה your God, He is the God of the heavenly powers-*Elohey HaElo"him*-אלהי האלהים and the Lord of lords-*Adonai HaAdonim*-אדני האדנים.” This was explained at length in Part One, The Gate of the Sanctuary.

Now, I only mention this because in Mishneh Torah, Laws of Idolatry, Rambam states in regard to the blasphemer,⁴⁶³ “A blasphemer is not liable to death by stoning until he pronounces the Singular Name of four letters; אל"ף דל"ת נו"ן; as it states,⁴⁶⁴ ‘He who pronounces the name of *HaShem*-יהו"ה shall surely be put to death. The whole community shall pelt him with stones”” He then continues and states, “There are those who state that he only is liable if uses he the name יו"ד ה"א ו"א"ו ה"א. However, I maintain that he is stoned to death in either case.”

Now, if the Rambam stated this in regard to the fact that the name my Lord-*Ado"nay*-אדני includes both the name *HaShem*-יהו"ה-26 and its explanation - *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד-39, as we recite in the *Shema* twice daily, then

⁴⁶¹ Psalms 136:1-3 – “הודו ליהו"ה כי טוב כי לעולם חסדו: הודו לאלהי האלהים כי לעולם – “חסדו: הודו לאדני האדנים כי לעולם חסדו”

⁴⁶² Deuteronomy 10:17 – “כי יהו"ה אלהיכם הוא אלהי האלהים ואדני האדנים”

⁴⁶³ Mishneh Torah, Hilchot Avodat Kochavim 2:7

⁴⁶⁴ Leviticus 24:16 – “ונקב שם יהו"ה מות יומת רגום ירגמו בו כל העדה”

his words make sense. For, in this respect, since the name my Lord-*Ado"nay*-אדני-65 includes both the name *HaShem*-יהוה-26 and its explanation, *HaShem* is One-*HaShem Echad*-יהוה אחד-39, it could thus be legitimately called the Singular Name, in that the unity and singularity of *HaShem*-יהוה is included and expressed through it. Therefore, a person who blasphemes *HaShem* with the name *Ado"nay*-אדני would be liable to death by stoning.

However, if this was not Rambam's intention and he meant it in the simple meaning of the name my Lord-*Ado"nay*-אדני, then I must agree with the opinion that only a person who blasphemes *HaShem* with the name יהוה הוא ראוי ה"א is liable to death by stoning. For, in truth, this name alone qualifies as the Singular Name of *HaShem*-יהוה (*Shem HaMeyuchad*).

This may be understood from the statement in Pirkei D'Rabbi Eliezer,⁴⁶⁵ "Before the creation of the world there was Him and His Name alone." As we explained at length in Part One, it does not say "Him and His Names," but "Him and His Name," meaning that there is only one preexistent name. Thus, Rambam cannot escape the fact that either the name my Lord-*Ado"nay*-אדני is preexistent or the Name *HaShem*-יהוה is preexistent. However, Scripture already enlightened us that,⁴⁶⁶ "I, *HaShem*-יהוה, am first." Therefore, only *HaShem*-יהוה can truly be regarded as His Singular Name.

In any event, we now have clearly explained that the name my Lord-*Ado"nay*-אדני is the Sanctuary-*Heichal*-היכל

⁴⁶⁵ Pirke D'Rabbi Eliezer, Ch. 3 – "קודם שנברא העולם היה הוא ושמו בלבד"

⁴⁶⁶ Isaiah 41:4 – "אני יהוה ראשון"

for calling the Singular Name *HaShem*-יהו"ה, as it states, "The sanctuary of *HaShem-Heichal HaShem*-יהו"ה ל יהיכ"ל." That is, when we call out to *HaShem*-יהו"ה, we say *Ado"nay*-אדנ"י, but we mean *HaShem*-יהו"ה and that He is One-*HaShem Echad*-יהו"ה אחד. If Rambam stated his ruling according to this understanding, then "How good and how pleasant"⁴⁶⁷ are his words, and if not, I do not understand his reasoning. We shall now move on to explain further matters, with *HaShem*'s help, blessed is He and blessed is His name.

The three letters אמ"ש correspond to He is King-*Melech*-מלך, He was King-*Malach*-מלך, and He will be King-*Yimloch*-ימלוך

We have included these three terms here as a continuation of the order of the three letters אמ"ש and what they represent. However, they have already been explained above in the discussion of the three conjugations of the Singular name, Is-*Howeh*-הוה and Was-*W'Hayah*-והיה and Will Be-*W'Yihyeh*-ויהיה and their equation to *HaShem, HaShem, HaShem*-יהו"ה יהו"ה יהו"ה, in their letters and numerical value. It therefore is not necessary to expand on this here.

However, awaken now to a very deep matter. That is, since there was nothing but Him alone before the creation of the world, how was He King and over what was He king? Know

⁴⁶⁷ Psalms 133:1

then, that one of the deepest and most refined matters to contemplate is that His kingship is not because of His subjects, like a king of flesh and blood, who needs subjects to be king, without whom he cannot be king. Rather, *HaShem*-יהוה is King because of the reality of His Preexistent Intrinsic Being and the existence of His subjects depends on the reality of His preexistence, for without it they could not be.

Since this is so, He is called King because of His intrinsic preexistence, unlike kings of flesh and blood, whose kingdom depends on others, as stated,⁴⁶⁸ “For Kingship befits You, for amongst all the wise of the nations and in all their kingdoms, none can compare to You.” This is because all the kings of the nations depend on their subjects to accept their kingship in order to be king. Thus, all other kingdoms are dependent on their subjects, for without them, over who do they rule and how are they kings?

In contrast, The King, King of kings, the Holy One, blessed is He, is a true King, independently of His subjects. On the contrary, unlike other kings, His subjects depend on Him for their very existence. Thus, His Kingship is unlike other kingships, for He is King because all of existence, other than Himself, depends on Him.

This being the case, even though nothing besides Him existed, He was King before the creation of the world, because, as explained, the kingdom depends on His preexistence, rather than Him depending on the kingdom. Therefore, even before

⁴⁶⁸ Jeremiah 10:7 – “מִי לֹא יִרְאֵךְ מֶלֶךְ הַגּוֹיִם כִּי לֹךְ יֵאָתֶה כִּי בְכָל חֲכָמֵי הַגּוֹיִם וּבְכָל מַלְכוּתָם”
”מאין כמוך”

the existence of the world He was King. It thus is clear why,⁴⁶⁹ “Amongst all the wise of the nations and in all their kingdoms, none can compare to You.” In other words, this verse is saying, “There are no kingdoms, other than Yours, that are not dependent on something. On the contrary, all kingdoms depend on You. This being the case, only You are truly worthy of being called King.”

Moreover, having created the world, He certainly rules over it and His subjects depend on Him. This is the opposite of kings of flesh and blood, whose kingdom depends on the multitude of their subjects, in that without them they cannot be regarded as kings. About this scripture states,⁴⁷⁰ “In the multitude of the nation is a king’s glory, but without the nation the princes panic.”

In this short statement, King Solomon, the wisest of all men, peace be upon him, clarified a very great matter; that the kingdom of kings of flesh and blood depends on their subjects, as he stated, “In the multitude of the nation is a king’s glory,” whereas, without subjects, their entire kingship is negated, as he continued, “But without the nation the princes panic.” Now, in light of all the above, every intelligent person can recognize that in *HaShem*’s kingdom the subjects depend on Him, rather than Him depending on them to be King. On the contrary, their very existence depends on Him.

⁴⁶⁹ Jeremiah 10:7 – “כי בכל חכמי הגוים ובכל מלכותם מאין כמוך”

⁴⁷⁰ Proverbs 14:28 – “ברב עם הדרת מלך ובאפס לאם מחתת רוזן”

Now, this matter cannot be disputed by citing the words of our sages in Tractate Berachot,⁴⁷¹ “The earthly kingdom is similar to the heavenly kingdom,” which seems to imply that the two are equal. Know that they are not at all equal and that this was only stated in regard to the management of the kingdom, but not to the essential kingship itself, in that *HaShem*’s essential Kingship is far removed from any other kingships, as explained above. This requires no further elaboration, as it is crystal clear. We will now continue to the next subject, with *HaShem*’s help.

**The three letters אֱלֹהִים correspond to the triple repetition
Holy, Holy, Holy - קדוש קדוש קדוש – *Kadosh, Kadosh,
Kadosh***

Know, my brother, that in the *Kedushah* - the declaration of *HaShem*’s transcendent Holiness, done in the communal repetition of the Amidah prayer, the word “Holy-*Kadosh*-קדוש” is repeated three times in reference to *HaShem*-יהוה, blessed is He and blessed is His Name. It was explained at the end of Part One, that each of the three levels of creation, including all foundational elements, systems and compositions, accept the yoke of *HaShem*’s Kingship upon themselves and declare His holiness and transcendence, each sanctifying Him according to its function and purpose. Thus, since there are

⁴⁷¹ Talmud, Tractate Berachot 58a

three foundational elements, fire-*Aish*-שא, air-*Ruach*-רוח and water-*Mayim*-מים, the word “Holy-*Kadosh*-קדוש” is repeated three times in the *Kedushah*-קדושה, since each category sanctifies Him with the word Holy-*Kadosh*-קדוש.

That is, the foundation of fire-*Aish*-שא, including all beings that are derived from it, crowns *HaShem*-יהו"ה as King and proclaims “Holy-*Kadosh*-קדוש.” Similarly, the foundation of air-*Ruach*-רוח, including all beings that are derived from it, crowns *HaShem*-יהו"ה as King and proclaims “Holy-*Kadosh*-קדוש.” Likewise, the foundation of water-*Mayim*-מים, including all beings that are derived from it, crowns *HaShem*-יהו"ה as King and proclaims “Holy-*Kadosh*-קדוש.”

Now, you already know that the hosts of angelic beings are called fire-*Aish*-שא, and that the hosts of the heavens are included in them and derive their motion from them. You likewise know that the terrestrial hosts of the earth are founded on the foundation of water-*Mayim*-מים, as it states,⁴⁷² “To He who spreads the earth upon the waters.” It thus is clear that the repetition of “Holy-*Kadosh*-קדוש” three times, represents the three categories of hosts that sanctify His Holy Name, blessed is He. Included are all categories of three in the totality of creation. They all sanctify Him, bless Him, and crown Him as King, since they all are brought into existence from the true reality His Singular Intrinsic Being, blessed is He.

Moreover, this is why we declare Him as “*HaShem* of Hosts-צבאות-יהו"ה,” in the *Kedushah*, as explained at length in

⁴⁷² Psalms 136:6 – “לדקע הארץ על המים כי לעולם חסדו”

Part One, the Gate of Hosts. This is as stated,⁴⁷³ “Holy, Holy, Holy is *HaShem* of Hosts-*HaShem Tzva’ot* צבאות יהוה, the whole earth is filled with His glory.” In other words, the word “Holy-*Kadosh*-קדוש” is repeated three times, corresponding to the three categories of hosts in creation.

Contemplate this deeply, for this is why He is called *HaShem* of Hosts-*HaShem Tzva’ot* צבאות יהוה, because the three categories of hosts include the totality of novel existence brought into being from the true reality of the Singular Preexistent Intrinsic being of *HaShem*-יהוה, blessed is He. For, as explained before, they all are drawn from the three letters of the name *Yeh”o* יהו”ו which is drawn from the true reality of His Singular Name, *HaShem*-יהוה, as explained at length in the Gate of Host, which concluded Part One. This was also explained at the beginning of this volume.

Thus, every intelligent person should fully understand the reason for the triple repetition of “Holy-*Kadosh*-קדוש,” in that each level of hosts proclaims “Holy-*Kadosh*-קדוש.” Thus, the *Kedushah* includes the angelic beings, the hosts of the heavens and the terrestrial hosts of the earth, since all are *HaShem’s* subjects who serve, attest, acknowledge and give thanks before Him. That is, they serve Him because He is the source of their very existence. He is their Master who bestows all goodness upon them.

This being the case, the *Kedushah*-sanctification bears witness to the reality that all the hosts of the world, both the

⁴⁷³ Isaiah 6:3 – “קדוש קדוש קדוש יהוה צבאות מלא כל הארץ כבודו”

upper hosts and the lower hosts, attest that it is *HaShem*-יהו"ה alone who is preexistent, that He alone is singular and exists intrinsically and that all other beings are brought into being and sustained by the true reality of His Singular Preexistent Intrinsic Being, blessed is He. They therefore thank Him, sanctify and bless Him and crown Him as the true King and ruler over all.

Thus, we have explained the triple repetition of “Holy” in the *Kedushah* with a wondrous explanation that leaves no doubts. For all the hosts of the three foundational letters א"מ"ש, which include every novel created being throughout the totality of the novel existence, bow before *HaShem*-יהו"ה, blessed is He.

Now, it should be pointed out that there are a number of commentators who were very verbose in explaining the triple repetition of the word “Holy” in *Kedushah*, with inadequate explanations that do not meet the expectations of the reader. Their explanations are therefore not noteworthy.

Know, then, my brother, that we have placed the explanation of “Holy, Holy, Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש” at the conclusion of the section on units of three, because all units of three in the totality of novel existence sanctify *HaShem*-יהו"ה, blessed is He, and attest that He is the Singular Preexistent Intrinsic Being who brings them into being out of nothing from the true reality of His Intrinsic Being.

Now, do not question this from the fact that earth is the fourth element. This is because earth is included, as part and parcel of the third foundational element of water-*Mayim*-מים. This is as stated, “To He who spreads the earth upon the waters.” Thus, the primary foundations (*Yesodot*) are actually

three, and no more. Additionally, earth is comprised of all three, as it states,⁴⁷⁴ “Who, with wisdom, causes the heavens to shine and Who pours from the flagons of the heavens, when dirt flows with the poured-out rain and clumps stick together.”

Thus, the foundations are primarily divided into three categories. The first is fire-*Aish*-אש, which rises up, the second is wind-*Ruach*-רוח, which hovers in the middle and the third is water-*Mayim*-מים, which descends down. These are the three primary foundational elements. Do not question this based on those who say that there are four elements, because I actually agree with them. However, they are divided into three categories.

The upper division is the category of the separate intellects (*Sichliyim*), the second, is the category of the celestial spheres (*Galgalim*), and the third, is the category of the earth and its inhabitants. Thus, the earth is part and parcel of the third foundational element of water-*Mayim*-מים, upon which it is founded. This is the correct understanding of this matter.

After having awakened to all these matters, you should have a clear understanding of the units of three, all of which are drawn from the letters א"ש, the first category of the twenty-two letters of the *Aleph-Beit*. We now will begin explaining the next category of letters, with the help of *HaShem*.

⁴⁷⁴ Job 38:37-38 – “מי יספר שחקים בחכמה ונבלי שמים מי ישכיב בצקת עפר למוצק ורגבים”
”ידבקו”

The Gate of The Sevens בג"ד כפר"ת Drawn forth from the letters

Know, my brother, that these seven letters correspond to several known matters and characteristics. As mentioned previously, they are called the seven doubled letters in that they may be pronounced hard or soft. Moreover, when juxtaposed to other letters they can sometimes “swallow” them in articulation.⁴⁷⁵ In addition, they are amongst those letters that can either appear once or twice in a given word.⁴⁷⁶ The seven letters are pronounced hard or soft, as follows:

ב"ב ג"ג ד"ד כ"כ פ"פ ר"ר ת"ת

As said above, these letters sometimes appear in words in double form. For example, the term “Cause-*Sibah*-” סב”ה is related to, “Effect-*Mesoovav*-” מסוב”ב, which doubles the letters ב”ב. The term “Holiday-*Chag*-” ח”ג, is related to, “celebrate-*Chogeg*-” חוג”ג, which doubles the letters ג”ג. The term “ravages-*Yashood*-” ישוד, as in the verse,⁴⁷⁷ “Nor the destroyer who ravages-*Yashood*-” ישוד at noon,” is related to, “enravage-*Shoded*-” שוד”ד, which doubles the letters ד”ד. The term *Sukkah*-” סכה is related to “covering-*Schach*-” שכ”ך, which

⁴⁷⁵ For example, when pronouncing the word תשובה-repentance, many people have the tendency for the ת to “swallow” the ש and pronounce them together as “choovah.” The proper pronunciation, on the other hand is, “*Theshoovah*.”

⁴⁷⁶ Other letters that also appear once or twice in scriptural words are, ז, ל, מ, צ, ק and ש.

⁴⁷⁷ Psalms 91:6 – “מדבר באפל יהלך מקטב ישוד צהרים”

doubles the letters כ"כ. The term "light the lamp-*Tzafoh HaTzafith*-צפה הצפית"⁴⁷⁸ is related to, "lamps-*Tzufim*-צפופים," which doubles the letters פ"פ. The term, "curse-*Oroo*-אורו is related to "cursed-*Aroor*-ארור," as in the verse,⁴⁷⁹ "Curse the cursed-*Oroo Aroor*-אורו אורו," which doubles the letters ר"ר. The term "gift-*Matanah*-מתנה," is related to "give-*Tet*-תת," which doubles the letters ת"ת.

To clarify, we are not referring here to the doubled letters in accordance to the wisdom of the composition and exchanges of letters known as *Chochmat HaTziruf*. Rather, we are referring to them in their simple grammatical use, in that the same term can be expressed using both single or double letters. In other words, these letters can be found in words, both doubled and single. That is, they operate both in a revealed and concealed manner and are thus called the seven doubled letters (*Sheva Kfulot*).

Now that we have awakened to this, know that the seven doubled letters are founded upon the three foundational letters, א"מ"ש, explained above. Thus, the seven days of the week, the seven primary celestial spheres and the seven gateways of the soul, are founded upon the three categories; world-*Olam*, year-*Shanah*, and soul-*Nefesh*, as explained above. In other words, the three correspond to the three, and the seven correspond to the seven.

Know that in these seven letters we find a thing and its exchange or opposite (*Temuratho*), as we find that they

⁴⁷⁸ Isaiah 21:5

⁴⁷⁹ Judges 5:23

sometimes are pronounced soft (*Rafeh*) in exchange to being pronounced hard (*Dagoosh*). In other words, as stated in *Sefer Yetzirah*⁴⁸⁰ a hard pronunciation may be exchanged with a soft pronunciation.

We shall now begin explaining the matter of the sevens that are drawn from these seven letters. However, contemplate the exchanges of these matters and their opposites, as it states,⁴⁸¹ “For a righteous man falls seven times, and rises up again.” In other words, rising (*Kimah*) is the opposite and exchange of falling (*Nefilah*). Also, note that the verse hints at this matter using the term, “seven-*Sheva*-שבע.” We shall now begin explaining, with the help of *HaShem*.

**The seven letters בג"ד כפ"ת correspond to the seven days
of the week
(Time and its Measurement)**

Know, my brother, that the seven days of creation correspond to the power of formation-*Yetzirah* and rest-*Shevitah*, which includes the totality of novel existence. All motion revolves with the power of seven, א"ב ג"ד ה"ו ז'. Add them together and find that they equal “Power-*Ko'ach*-כ"ח-28,” as follows:

$$28\text{-כ"ח} = 7\text{-ז} + 6\text{-ו} + 5\text{-ה} + 4\text{-ד} + 3\text{-ג} + 2\text{-ב} + 1\text{-א}$$

⁴⁸⁰ Sefer Yetzirah Chapter 4

⁴⁸¹ Proverbs 24:16 – “כי שבע יפול צדיק וקם”

Now, the foundation of the great cycle of the sun (*Machzor HaGadol*) is Power-Ko'ach-כ"ח-28.⁴⁸² Once the seven components א"ב ג"ד ה"ו ז"ח complete their cycle and arrive at their conclusion, which is power-Ko'ach-כ"ח-28, the cycle reverts to its beginning. Therefore, contemplate and realize that these seven days include the totality of novel existence and its motion. Moreover, just as we find that the seven letters בג"ד ה כפר"ח are doubled, in that each letter includes its opposite, so likewise, we find that the seven days of creation each includes its opposite. That is, each day includes day (*Yom*-יום) and night (*Layla*-לילה) and the one does not trespass into the domain of the other.

This matter is hinted at in Pirke D'Rabbi Eliezer⁴⁸³ to awaken us to the reality that just as these seven letters include their opposites, through hard and soft pronunciation (*Degushot* and *Refuyot*), so likewise the seven days, which correspond to them, include the opposites of day and night. Thus, as will now be explained, we have clear testimony of the novelty of the world's existence and that its composition corresponds to the letters.

Contemplate that all cycles of the world revolve around seven, as stated above, א"ב ג"ד ה"ו ז"ח include the revolution of the

⁴⁸² The Great Cycle (*Machzor HaGadol*) refers to the complete cycle of revolutions of the sun, which is a twenty-eight-year cycle made up of seven four-year cycles, as will soon be explained. The Small Cycle (*Machzor HaKatan*), which will be discussed later, refers to the complete cycle of the moon, which is a nineteen-year cycle consisting of 235 lunations for the moon to realign with the solar cycle, as will soon be explained.

⁴⁸³ Pirke D'Rabbi Eliezer, Ch. 6

sun, both in general, and in its particulars. Pirkei D'Rabbi Eliezer states that there are seven small solar cycles that make up the Great Cycle of the sun (*Machzor HaGadol*), each consisting of four years. Thus, the seven units of four-year cycles make up the *Ko'ach*-ה"כ-28 years of the Great Cycle of the sun (*Machzor HaGadol*).⁴⁸⁴ Moreover, contemplate that each cycle of seven years contains *Ko'ach*-ה"כ-28 cycles of four seasonal quarters per year, each consisting of א"ב-91 days and approximately seven and a half hours.⁴⁸⁵

With these explanations in mind, contemplate that the path of the Great Cycle of the sun (*Machzor HaGadol*) is a twenty-eight-year cycle that is founded upon seven, no more and no less.

⁴⁸⁴ To clarify, the solar year consists of approximately 365.25 days, with the additional .25 equaling approximately six hours per year. This means that every four years, an additional day is added, due to the additional six hours every year for 4 years, equaling 24 hours or 1 day. Thus, an additional day is added to the cycle every four years, to bring about a solar leap year. This occurs for a period of seven 4-year cycles, totaling twenty-eight years (*Ko'ach*-ה"כ-power-28), at which point the sun returns to its original position when it was set in the sky and put into motion on the fourth day of creation. Thus, the seven smaller cycles every four years, each add one day to the 28-year cycle for a total of seven days, thus demonstrating that the Great Solar Cycle of twenty-eight years depends on the seven days of creation.

⁴⁸⁵ That is, every solar year consists of four seasonal quadrants of 91-א"ב days each, (the numerical value of angel-*Malach*-מלאך-91 as will be explained later) and approximately 7.5 hours. To simplify, if we take 365.25 approximate days of the solar year and multiply by seven years, the total is 2556.75 days, which when divided by 28-כ"ח total 91.31 days per quadrant for twenty-eight (כ"ח) quadrants. In other words, every seven years (א"ב-7) there are 28 (כ"ח) units of the four seasonal quadrants per year, each totaling 91 days and approximately 7.5 hours. This then, is another aspect of how the solar cycle operates according to units of seven (א"ב-7) (ה"ז). The approximation of the .5 is because the universe is circular and, as known, a circle cannot be exactly measured. In other words, we can reach greater and greater degrees of accuracy, but still will be infinitely distant from exact accuracy. This is mathematically expressed as pi, which was known to our forefathers.

Contemplate the matters presented in Pirkei D'Rabbi Eliezer, and understand that the great solar cycle (*Machzor HaGadol*) is founded upon the seven smaller solar cycles of א"ב ג"ד ה"ו ז"ח = כ"ח-28, around which they revolve. He presents this through the seven letters א"ב ג"ד ה"ו ז"ח with the mnemonic: ז"ח א"ב ג"ד ה"ו ז"ח. I have also found alternate versions in which the *Waw*-ו and the *Zayin*-ז are interchanged, as follows: ז"ח א"ב ג"ד ה"ו ז"ח.⁴⁸⁶

Contemplate that ז"ח א"ב includes⁴⁸⁷ three cycles corresponding to three letters, and that each of these cycles is of four years, as indicated by ז"ח א"ב which includes four cycles of four years corresponding to the four letters ז"ח א"ב. That is, each of the sub-cycles is exactly four years, and no more.

Moreover, these seven cycles, ז"ח א"ב are founded upon the first seven letters of the *Aleph-Beit*, א"ב ג"ד ה"ו ז"ח, without exchange for other letters. They are divided into ז"ח א"ב, three and four, totaling seven. Contemplate and discover that they correspond to each other mathematically too. That is *Daleth*-ד-4 plus *Beith*-ב-2 equal *Waw*-ו-6, and *Hey*-ה-5 plus *Gimel*-ג-3 equal *Aleph*-א-1 plus *Zayin*-ז-7, which is eight. We thus find that each of the seven cycles are divided into four

⁴⁸⁶ Although the general solar cycle may be simply understood through the seven letters א"ב ג"ד ה"ו ז"ח = כ"ח, the sign and arrangement ז"ח א"ב presented by Rabbi Eliezer the Great in Pirke D'Rabbi Eliezer, includes more particulars and details, as will soon be mentioned. Rabbi Yosef Gikatilla also presents the explanation for the alternative sign ז"ח א"ב.

⁴⁸⁷ Although there are different versions of the sign, as pointed out by Rabbi Yosef Gikatilla, the primary sign that is most favored is the sign ז"ח א"ב. The reason for this is because this order of this sign indicates the days upon which the cycle revolves, as will soon be explained. Nevertheless, Rabbi Yosef Gikatilla provides some explanation as to the alternate sign ז"ח א"ב above. Ultimately, the basic principle is that the Large Cycle (*Machzor HaGadol*) of the Sun revolves around the seven letters א ב ג ד ה ו ז which equal כ"ח-28.

years each,⁴⁸⁸ and ultimately revolve around the seven, which are the seven first letters of the *Aleph-Beit*. That is, the twenty-eight (כח-28) years of the great cycle of the sun (*Machzor HaGadol*) are governed by seven, and no more.

Furthermore, contemplate the sign דב"ו הגא"ז and note that the concluding signet is the letter *Zayin*-ז-7, and that it begins with *Daleth*-ד-4. This is a further indication that the seven cycles each consist of four years, as conveyed by דב"ו ז"גא"ז which equals כ"ח-28, which makes up the larger solar cycle (*Machzor HaGadol*). It is thus clear that the path of these cycles and their revolutions is founded upon seven, and that upon concluding the cycle of the seven, the cycle returns to the start of its cycle, starting its revolution again from the beginning.⁴⁸⁹

Thus, the entire world revolves around the cycle of the seven days of creation. That is, the path of the large cycle (*Machzor HaGadol*) revolves around the seven on the broader general level, and the cycle of the individual days also revolves around the seven on the level of particulars, and they are all in quadrants of four. Thus, upon completion of the seven cycles,

⁴⁸⁸ There are four quadrants to a sphere and thus four quadrants to each day, two quadrants of day and two quadrants of night for each day. That is, from dawn to noon is the first quadrant, from noon to sunset is the second quadrant, from sunset to midnight is the third quadrant and from midnight to dawn is the last quadrant. Similarly, there are four quadrants to the year, corresponding to the four seasons. Likewise, in the larger week of the seven leap days of the solar cycle, each "day" consists of four one-year quadrants until that "day" is complete and the next day begins.

⁴⁸⁹ In addition to the above explanation, it is noteworthy that the signet of the above sign דב"ו הגא"ז are its beginning and concluding letters, which are ז"ד-11, which indicate the spherical motion of א"ד-11 that is drawn forth from the second half of the name of *HaShem*, *Waw-Hey*-ו"ה-11, as will be explained at greater length later.

the revolution reverts to the beginning, just as upon the completion of the seven days of the week, the cycle reverts to the beginning. We have thus established that the motion of all of the cycles revolves around the seven days of creation.

The next thing to contemplate is that the cycling of seven includes seven simple gates (*Pshutot*), and seven impregnated gates (*Me'ubarot*). That is, the seven letters בג"ד are actually י"ד-*Yad*-14 (“Hand”), in that they are sometimes simple letters (*Pshutot*) and sometimes impregnated letters (*Me'ubarot*). For, these seven letters are the doubled letters ר"ר ת"ת פ"פ כ"כ ד"ד ג"ג ב"ב, that are sometimes simple (*Pshutot*), and sometimes impregnated (*Me'ubarot*). That is, they are sometimes pronounced hard (*D'gushot*) and sometimes pronounced softly (*Refuyot*), depending upon whether they are “impregnated” (*Me'ubarot*) or not.⁴⁹⁰ This is hinted at in the dream of Pharaoh,⁴⁹¹ that the “Seven thin ears of grain swallowed the seven full ears of grain,” after which they return and cycle back from the beginning.

Contemplate all this, my brother, and understand it well and in one flow, and you will realize how all the cycles revolve around the seven days of creation, and how all the cycles are connected to them. For, the seven include the twenty-eight (power-*Koach*-כ"ח-28), which refers to the great cycle of the

⁴⁹⁰ To clarify, a leap year is known as a *Shanah Me'Uberet* – a pregnant year. Thus, the cycle of the sevens includes in it both the simple years as well as the pregnant years, as mentioned above. These correspond to the seven letters בג"ד כפר"ת which may be impregnated with a point-*Dagesh*, in which case they are pronounced hard (*D'Gushot*) or without a point, in which case they are pronounced softly (*Refuyot*).

⁴⁹¹ Genesis 41:5-7

sun (*Machzor HaGadol*), in the manner that we explained, that is, א"ב ג"ד ה"ו ז' or ז' דב"ו הגא"ז ,⁴⁹² This is the meaning of the verse,⁴⁹³ “He has told His nation the power-*Koach*-כ"ה-28 of His works.” That is, He has told His nation the power-*Koach*-כ"ה-28 of His works, as included in the seven letters א"ב ג"ד ה"ו ז' . Contemplate this well.

Now, the small cycle (*Machzor HaKatan*) is the nineteen-year cycle of the moon, and it too has known explanations. For, there are two cycles, the great cycle of the sun (*Machzor HaGadol*) and the small cycle of the moon (*Machzor HaKatan*). The small cycle (*Machzor HaKatan*) is a nineteen-year cycle and the great cycle (*Machzor HaGadol*) is a twenty-eight-year cycle.⁴⁹⁴ Thus, contemplate the fact that the solar cycle has nine revolutions more than the nineteen (י"ט-19) year cycle of the moon, to complete the great cycle (*Machzor HaGadol*) of twenty-eight years. By realizing this

⁴⁹² An additional facet to the sign ז' דב"ו הגא"ז is that it accurately reflects the solar cycle as follows: The first day of the cycle is always on Wednesday, the fourth day of the week, since that is the day when the luminaries were affixed in the heavens (Genesis 1:14-19). Hence, the sign begins with the ד-4 , indicating that it always begins on the fourth day of the week. The next sub cycle, after four years, will always begin on Monday, the second-ב day of the week, followed by the next cycle of four years, which always falls on Shabbath, the seventh-ז day of the week. This is a pattern of five days differential, which continues according to the days ז' דב"ו הגא"ז (Wednesday, Monday, Shabbath, Thursday, Tuesday, Sunday, Friday) until the conclusion of the great cycle of seven leap days, which is the twenty-eight-year complete cycle of the sun (*Machzor HaGadol*), and always happens on a Wednesday. (See Talmud Bavli, Brachot 59b, and Rashi there.) It is for this reason that the blessing of the Sun (*Birkat HaChamah*) is recited every twenty-eight years at the beginning of the new solar cycle, which always falls out on a Wednesday, the fourth day, which is the day the luminaries were first affixed in the heavens.

⁴⁹³ Psalms 111:6 – “כח מעשיו הגיד לעמו לתת להם נחלת גוים”

⁴⁹⁴ That is, the small cycle (*Machzor HaKatan*) refers to the complete cycle of the moon until it realigns with the solar cycle. This occurs every two-hundred and thirty-five lunar months, which is every nineteen years.

you will be able to determine the differential between the lunar cycle and the solar cycle, and know to which end it is leaning.⁴⁹⁵

Know also that Rabbi Eliezer the Great divided the seven solar cycles that are included in the Great Cycle (*Machzor HaGadol*) according to the cycle of the seven primary planets.⁴⁹⁶ This is an additional explanation as to his

⁴⁹⁵ To clarify, here he is mentioning the offset that occurs between the solar cycle and the lunar cycle. The natural lunar cycle, by itself, does not actually form the unit of a year, but only the unit of the month. A lunar month is 29 days, 12 hours, 44 minutes and 3 1/3 seconds. As mentioned earlier, a solar year is approximately 365 days and six hours, or more accurately, 365 days, 5 hours, 55 minutes and 25 25/57 seconds long. Thus, a cycle of 19 solar years contains 6,939 days, 16 hours, 33 minutes, and 3/13 seconds, which is equal to two-hundred and thirty-five lunar months, at which point the moon realigns to the solar cycle, and its phases begin anew and recur on the same days of the solar year, aligning with the seasons. Thus, the lunar cycle takes nineteen years to naturally correct and realign with the solar cycle. To further clarify, if there are twelve lunar months to the solar year, in a nineteen-year cycle there are 228 lunar months. Thus, there are seven- $\bar{\tau}$ additional months (a thirteenth month called “a second *Adar-Sheini*”) added throughout the nineteen-year lunar cycle to complete the synchronization of the lunar months with the solar cycle. There are therefore seven- $\bar{\tau}$ leap years during every nineteen-year cycle of the Jewish calendar on the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of the cycle to correct the “leaning” of the lunar cycle from the solar cycle, so that they remain in seasonal alignment. Although the solar cycle is affixed from the time of creation, just as the seventh day of Shabbath is affixed, the lunar cycle and the dates on which holidays will begin were given by Divine command (*Mitzvah*) of the sanctification of the new month to the Jewish people (Exodus 12:2; Numbers 28:14). The Jewish calendar is thus a lunisolar calendar in which there are twelve simple years (*Pshutot*) and seven impregnated (*Me'ubaroth*) leap years in which a thirteenth month (a second *Adar*) is added to the calendar, for each nineteen-year cycle. These correspond to the seven doubled or impregnated letters (*Kfuloth*) and the twelve simple letters (*Pshutot*). Unlike other calendars that take either only the solar cycle or only the lunar cycle into consideration and are thus seasonally inaccurate, the Jewish lunisolar calendar is synchronized. In the Jewish calendar, the solar cycle, the lunar cycle, the planetary cycles, and the cycles of the constellations are all aligned in perfect harmony and synchronicity, as stated (Genesis 1:14) “and they shall serve as signs, and for festivals, and for days and years.” See Mishneh Torah, Hilchot Kiddush HaChodesh 6:10-11.

⁴⁹⁶ Pirke D'Rabbi Eliezer, Ch. 6

arrangement of the letters דב"ז הגא"ו, which are arranged according to the order of the planets שצ"ם הנכ"ל.⁴⁹⁷

⁴⁹⁷ They are: 1.) Saturn-*Shabtai*-שבתאי, 2.) Jupiter-*Tzedek*-צדק, 3.) Mars-*Ma'adim*-מאדים, 4.) The Sun-*Chamah*-חמה, 5.) Venus-*Nogah*-נוגה, 6.) Mercury-*Kochav*-כוכב, 7.) The Moon-*Levanah*-לבנה. These seven primary planetary spheres will be explained later. Nevertheless, we mentioned before that the cycle of דב"ז הגא"ו correspond to the days of the week upon which the cycle will always fall. In similar vein, דב"ז הגא"ו corresponds to the planetary spheres שצ"ם הנכ"ל that govern each day, both in the general seven cycles that form the twenty-eight year larger cycle (*Machzor HaGadol*) as well as on the particular cycles of the weekly unit, and they will always fall out according to the order of the days דב"ז הגא"ו in the seven cycles totaling twenty-eight (כ"ח) years, which continually revolve around the seven-days of creation. (Pirke D'Rabbi Eliezer, Ch. 6; Talmud Bavli, Brachot 59b and Rashi there.) To further clarify, the day is divided into twenty-four hours, each day and each hour of which is governed by one of the seven primary planetary spheres, beginning with Saturn-*Shabtai* on the fourth day of the week, Wednesday. The planet that begins each day is the primary planet that governs and corresponds to that day. Thus, the order that naturally emerges is depicted by the following table, wherein each day begins with the corresponding planet. This cycle holds true for both the particular unit of the week, as well as within the general Large Cycle (*Machzor HaGadol*).

	Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Shabbat
1	Merc	Jup	Ven	Sat	Sun	Moon	Mar
2	Moon	Mar	Merc	Jup	Ven	Sat	Sun
3	Sat	Sun	Moon	Mar	Merc	Jup	Ven
4	Jup	Ven	Sat	Sun	Moon	Mar	Merc
5	Mar	Merc	Jup	Ven	Sat	Sun	Moon
6	Sun	Moon	Mar	Merc	Jup	Ven	Sat
7	Ven	Sat	Sun	Moon	Mar	Merc	Jup
8	Merc	Jup	Ven	Sat	Sun	Moon	Mar
9	Moon	Mar	Merc	Jup	Ven	Sat	Sun
10	Sat	Sun	Moon	Mar	Merc	Jup	Ven
11	Jup	Ven	Sat	Sun	Moon	Mar	Merc
12	Mar	Merc	Jup	Ven	Sat	Sun	Moon
13	Sun	Moon	Mar	Merc	Jup	Ven	Sat
14	Ven	Sat	Sun	Moon	Mar	Merc	Jup
15	Merc	Jup	Ven	Sat	Sun	Moon	Mar
16	Moon	Mar	Merc	Jup	Ven	Sat	Sun
17	Sat	Sun	Moon	Mar	Merc	Jup	Ven
18	Jup	Ven	Sat	Sun	Moon	Mar	Merc

From all the matters that we have hinted at above, you should contemplate the manner in which the seven days of the week consistently cycle. Contemplate that the motion of the cycle of the sun follows the same pattern in its twenty-eight years, since each year is approximately three-hundred and sixty-five days and six hours. Likewise, contemplate that every seven years there are twenty-eight quadrants of ninety-one days and approximately seven and a half hours. Note that the twenty-eight always follows the pattern of דב"ו הגא"ז in the manner we explained, in the pattern of seven and four, no less and no more.

Also contemplate the smaller cycle (*Machzor HaKatan*) of the moon which cycles within the great twenty-eight-year cycle, and you will find that the components of the world are included as ט"ט-19, which is the same as ט"י-19.⁴⁹⁸ That is, the sun must complete an additional nine revolutions of its motion within the twenty-eight years to complete its cycle. When you understand all this, you will understand the matter of the Great Cycle of the sun (*Machzor HaGadol*).

From all of these matters to which we have awakened, know and contemplate that the totality of the world cycles according to the seven days of creation, according to the letters

19	Mar	Merc	Jup	Ven	Sat	Sun	Moon
20	Sun	Moon	Mar	Merc	Jup	Ven	Sat
21	Ven	Sat	Sun	Moon	Mar	Merc	Jup
22	Merc	Jup	Ven	Sat	Sun	Moon	Mar
23	Moon	Mar	Merc	Jup	Ven	Sat	Sun
24	Sat	Sun	Moon	Mar	Merc	Jup	Ven

⁴⁹⁸ The relevance of this offset was already explained, but additional explanations for the significance of the numeral ט"ט-19 will be provided later.

ז' ה"ו ג"ד א"ב which equal power-Ko'ach-כ"ח-28. Just as the seven days of creation cycle according to their order, so likewise, the Great Cycle (*Machzor HaGadol*) revolves according to the same pattern of twenty-eight-Ko'ach-כ"ח which is included in the seven. This being the case, the motion of the world is seven days, and no more. It is within these seven that the sun revolves in its great cycle of twenty-eight-כ"ח years, according to the proper order and in a simple and direct manner.⁴⁹⁹

The seven letters בג"ד כפר"ת correspond to the seven chambers-*Heichalot*

Know, my dear brother, that the constitution of the world is founded upon seven. These are the six directions up, down, east, west, south, and north, and the Holy Chamber which is the seventh and is aligned in the center. This is similar to how we find that all seven days of the week are bound to the

⁴⁹⁹ It is noteworthy that the twenty-eight times and seasons listed in Ecclesiastes (*Koheleth* 3:2-8) are listed in seven verses, with four times listed per each of the seven verses. Moreover, two of the times for each day are positive, while two are negative, corresponding to the four quadrants of the unit of a day, or of the four-year units that make up the cyclical "day" in the twenty-eight-year cycle of the year, wherein there are two quadrants of day and two quadrants of night. They are as follows: "Everything has its season, and there is a time for everything under the heaven: A time to be born and a time to die; a time to plant and a time to uproot the planted. A time to kill and a time to heal; a time to wreck and a time to build. A time to weep and a time to laugh; a time to wail and a time to dance. A time to scatter stones and a time to gather stones; a time to embrace and a time to shun embraces. A time to seek and a time to lose; a time to keep and a time to discard. A time to rend and a time to mend; a time to be silent and a time to speak. A time to love and a time to hate; a time for war and a time for peace."

seventh, and it is around the seventh⁵⁰⁰ that all six days continually revolve. In the same manner, all seven chambers (*Heichalot*) are tied to the seventh, as it is the center around which all units of six always revolve. These are great and wondrous matters that are clearly apparent to one who understands them. Thus, I must awaken you to these matters so that you might grasp and ascend to the level of the intellect, and understand them.

Know then, that the world consists of six directions, and that there is a central point which is the seventh at the center, and that this is the composition of the spheres (*Galgalim*). For, every sphere (*Galgal*) consists of the six directions of three-dimensional space; up, down, east, west, south, and north, and a central point which is the foundation of the sphere (*Galgal*). For, there cannot be a sphere that does not have a central point and it is the central point that sustains the sphere.

This central point is known as the seventh chamber (*Heichal Shvi'i*), in that it is encompassed by six sides and is in the center. It is in this regard that *Sefer Yetzirah* states that there are six sides, and the singular covenant is affixed precisely in the center. It states as follows,⁵⁰¹ “Seven doubles בג"ד כפר"ח correspond to up, down, east, west, north and south, and the Holy Sanctuary (*Heichal HaKodesh*) is precisely in the center.” It supports them all, including up and down, without a doubt.

⁵⁰⁰ The seventh day of Shabbath.

⁵⁰¹ *Sefer Yetzirah* 4:4 – The above is the more extended text of *Sefer Yetzirah* as quoted by Rabbi Yosef Gikatilla, although there are numerous other versions, such as the more common short version.

It continues to state, “The proof for this matter is world-*Olam*, year-*Shanah* and soul-*Nefesh*.” Indeed, this is absolutely true. For, the Holy One, blessed is He, turns the sphere around its central point, which is the seventh chamber (*Heichal HaShvi'i*). It is due to this that the world-*Olam* exists with seven directions, and the year-*Shanah* exists within the world-*Olam*, and the soul-*Nefesh* exists within the year-*Shanah*. It is for this reason that it specifies that “The proof for this matter is world-*Olam*, year-*Shanah* and soul-*Nefesh*,” as is evident from their existence.

For, in truth we know that it is from the true reality of the supernal motion that they exist at all, and by observing their very existence we see clearly that this motion is unceasing. Nonetheless, I must awaken you to a great and wondrous matter that attests to the motion and composition of the spheres, in that they are affixed in an order of six and seven, in which there is no doubt at all.

Know my brother, without a doubt, that the spheres consist of six directions and a central point. This, in itself, attests that they are novel limited beings, with a beginning and end. Now, we find that the spheres (*Galgalim*) are called *Ophanim*. This is as stated,⁵⁰² “As for the *Ophanim*, they are called the *Galgal*-sphere.” Know that the term *Ophanim*-אופנים explains the form of the *Galgal*-sphere, in that it possesses six directions and a seventh inner chamber.

⁵⁰² Ezekiel 10:13 – “לאופנים להם קורא הגלגל באזני”

Now, before I explain this further, let me clarify this point. When the verse states, “As for the *Ophanim*, they are called the sphere-*Galgal*,” it uses the singular of “*Galgal*-גלגל,” though it could have stated “spheres-*Galgalim*-גלגלים,” in the plural. Because it used the term “sphere-*Galgal*-גלגל” in the singular, this indicates that the term “*Ophanim*-אופנים” comes to explain the sphere-*Galgal*-גלגל. Thus, although they are called “*Ophanim*-אופנים” in the plural, the continuation of the verse, “They are called the sphere-*Galgal*-גלגל,” indicates that the *Ophanim* define the form of the sphere-*Galgal*. In other words, they explain the sphere-*Galgal* and its particulars, that is, up, down, right, left, forward, backward, and center.

Know, then, that if you examine the matter of the *Ophanim*-אופנים, you will see that they attest that a sphere (*Galgal*) consists of six sides, and one covenant, which is its central point. Now, we already explained that the foundations are each according to its qualities. That is, the foundation of the upper beings is above them, the foundation of the intermediate beings is in their center, and the foundation of the lower beings is below them. As explained above, the sphere-*Galgal*-גלגל is the intermediate between the upper and the lower, and its foundation is its center. Thus, the intermediate central foundation is called the seventh chamber (*Heichal HaShvi'i*) in *Sefer Yetzirah*. This is the meaning of the statement, “six sides and the seventh chamber.”

We see this from the form of the word *Ophanim*-אופנים itself. That is, the *Aleph*-א-1 at the beginning of *Ophanim*-אופנים refers to the central point which is the foundation of the

existence of the *Galgal*-sphere. The next letter, *Waw*-ו-6 of the word *Ophanim*-אופנים refers to the six directions of three-dimensional space to which every sphere is limited. The remaining word, *Panim*-פנים-sides, is self-understood, as it is a continuation of the *Waw*-ו-6 and refers to the six directions of the sphere.

Thus, wherever you come across the word *Ophanim*-אופנים, realize that it is referring to the definition of the sphere-*Galgal*-גלגל, which must consist of one central point and six directions-*Panim*-פנים, and that this itself is the meaning of *Ophanim*-אופנים. Thus, the *Ophanim*-אופנים refer to the form of the sphere-*Galgal*-גלגל and to the makeup of the totality of the world. This then, is the meaning of the seven chambers (*Heichalot*) that we are explaining.

Contemplate, my brother, and realize that the entire matter is contained in the word *Ophanim*-אופנים, and that *Ophanim*-אופנים explains the form of the sphere-*Galgal*-גלגל. For, every sphere-*Galgal* must possess *Ophanim*-אופנים, meaning a single central point-א and six-ו sides-*Panim*-פנים.

With the help of *HaShem*, we will expand later on the explanations of how the sphere-*Galgal*-גלגל and the *Ophanim*-אופנים are one and the same matter. This will be done when we come to the explanation of *ShaDa*"y-י-י, the One who rules over all motion. This has been mentioned here only insofar as it is necessary to explain that the seven chambers-*Heichalot* correspond to the seven double letters. Therefore, we shall now move on to explain the remaining matters.

The seven letters בג"ד כפר"ת correspond to the seven orbiting planets (*Kochavei Lechet*)

Know, that there are seven celestial bodies that cycle in their orbits, each one exerting dominion at its given time. They are as follows:

1. *Shabtai*-שבתאי-Saturn
2. *Tzedek*-צדק-Jupiter
3. *Ma'adim*-מאדים-Mars
4. *Chamah*-חמה-Sun
5. *Nogah*-נוגה-Venus
6. *Kochav*-כוכב-Mercury
7. *Levanah*-לבנה-Moon

These are the “seven ministers (*Sarim*) who serve before the King”⁵⁰³ as they run the course of their orbits. Now, these seven are divided amongst the seven days of the week, seven corresponding to seven. Of the seven orbiting bodies, two of them orbit daily, one for the day and one for the night. These are the sun-*Chamah*-חמה and the moon-*Levanah*-לבנה.

The large cycle of the sun is a cycle of twenty-eight-*Koach*-כ"ח-28 years. That is, it revolves in a cycle of seven smaller cycles, each consisting of quadrants of four-years. The large cycle of the moon is a twenty-one-כ"א-21 year cycle,

⁵⁰³ Esther 1:10; 1:14 – “שבעת הסריסים המשרתים את פני המלך”

which consists of seven cycles of three years each.⁵⁰⁴ A solar year is approximately three-hundred and sixty-five days and one-quarter day.⁵⁰⁵ A lunar year⁵⁰⁶ consists of approximately three-hundred and fifty-four days, one third of a day and 876 *Chalakim*-parts.⁵⁰⁷ A solar month is therefore thirty-days and ten and a half hours, and a lunar month is twenty-nine and a half days, and two hands of an hour and seventy-three *Chalakim*-parts.

⁵⁰⁴ The previously mentioned nineteen-year cycle of the moon refers to the orbit and cycle of the moon in relation to the sun so that it is seasonally aligned. The twenty-one-year cycle of three years refers to a different lunar cycle, which is the cycle of the moon in relation to the above-mentioned planetary bodies, as discussed in Pirkei D'Rabbi Eliezer, Ch. 7. To clarify further, every three years of the lunar cycle, the *Molad*-conjunction of the new moon, will occur at precisely the same hour, but one day earlier and thus under the dominion of the planet of that day, cycling seven periods of three years until once again the *Molad*-conjunction of the new moon occurs on Wednesday, the fourth day at the hour of *Shabtai*-Saturn, when it originally was set in the heaven. Thus, because each day falls under the dominion of one of the seven planetary bodies, the solar cycle of twenty-eight-years consists of seven periods of four years, each beginning under the dominion of one of the planetary bodies, as previously explained in regard to the sign *שצ"מ הנכ"ל*. Likewise, the lunar cycle of twenty-one-years consists of seven cycles of three years, each beginning under the dominion of one of the seven planetary bodies, until it returns to the beginning of the cycle and repeats.

⁵⁰⁵ As we explained before, a solar year is approximately 365.25 days or 365 days and 6 hours (rounded for ease of calculation according to the calculation of Shmuel). More accurately, it is 365 days, 5 hours, 55 minutes and 25 25/57 seconds long (according to the more precise calculation of Rav Adda bar Ahava).

⁵⁰⁶ Here we are referring to twelve natural lunar months, or revolutions of the moon. That is, we are not yet currently considering the calendric year of the manually adjusted Jewish lunisolar calendar in which a second Adar is sometimes added in order to align the lunar months with the seasonal year according to the nineteen-year cycle and offset that we previously discussed.

⁵⁰⁷ Our Sages of blessed memory did not divide the hour into minutes and seconds, but rather into *Chalakim*-portions, 1080 of which constitute an hour. Each portion-*Chelek* is therefore equal to 3 1/3 seconds (or 1/18 of a minute). Maimonides explains that the division of an hour into 1080-*ח"א* parts is because this number can be divided in half, into fourths, eighths, thirds, sixths, ninths, and tenths. Later, Rabbi Yosef Gikatilla will provide a Biblical hint for this division. (See Mishneh Torah, Hilchot Kiddush HaChodesh 6:2.)

Now, since the solar month is thirty-days, ten and a half hours, each of the twelve constellations (*Mazalot*) serves in a solar month for two and a half days,⁵⁰⁸ with two constellations (*Mazalot*) every five days. Moreover, the minister that begins the month is the one that completes it, he that opens it closes it.⁵⁰⁹

Since a lunar month is twenty-nine and a half days, two hands of an hour and seventy-three *Chalakit*-parts, each constellation (*Mazal*) serves the lunar month for two days and eight hours. Thus, three constellations (*Mazalot*) serve every seven days. Likewise, the minister that begins the new lunar month is the one that completes it at its end.

Now, the astronomers⁵¹⁰ estimate that the size of the sun (*Chamah-המה*) is approximately one-hundred and seventy times the size of the earth, and the moon is approximately one-fortieth the size of earth. In other words, the moon is one-fortieth (1/40) the size of the earth, and the earth is one one-hundredth-and-seventy (1/170) the size of the sun.

⁵⁰⁸ An approximate calculation is: 30 days / 12 constellations = 2.5 days per constellation per solar month. The same calculation is applied to the lunar cycle to determine the dominion of each ministering constellation as will be stated momentarily.

⁵⁰⁹ In other words, if the days of the solar month are plotted in a chart according to the cycle of the constellations, you will note that it arises that each month begins and ends with its corresponding constellation. The same applies to the lunar cycle of the ministering constellations, as will be stated momentarily.

⁵¹⁰ This is according to the astronomers of his day. As he will state later, the sizes of the planets and their temperatures, as well as other speculations about the planets that cannot be verified by observation are not engraved in stone. For a brief explanation of the methods utilized by the ancients to calculate the size and other aspects of the earth and other planetary bodies, see the Kessef Mishneh commentary of Rabbi Yosef Karo, the author of the Code of Jewish Law (*Shulchan Aruch*) to Mishneh Torah, Hilchot Yesodei HaTorah Ch. 3.

Contemplate the matters we have included here and discover that just as the twelve months of the year operate according to the seven days of the week, so also, the twelve constellations operate according to the seven planetary bodies. Thus, the seven planetary bodies govern the motion of the lowly world, all according to the Supernal Intent. Nevertheless, I must awaken you to a number of matters, through which you can awaken to subsequent matters.

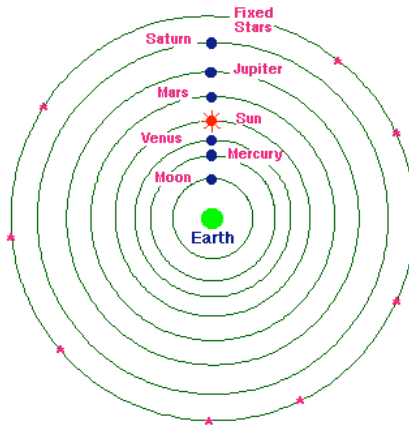
Know, my brother, that the universe consists of nine concentric celestial spheres, one within the other. However, the ninth and highest sphere contains no stars or form. Rather, it holds all the other spheres and moves them in their daily motion, each particular moving in its particular path, as well as the general motion of each general category. This celestial sphere (*Galgal*) is called *Aravoth*-עַרְבוֹת.⁵¹¹ Below it is the celestial sphere (*Galgal*) of the stars and twelve constellations (*Mazalot*). This is called the sphere of the fixed stars.⁵¹² This celestial sphere (*Galgal*) is divided into twelve forms and the stars are divided into twelve categories or stations. Within this eighth celestial sphere, there is no star that is smaller than the earth, for even the smallest of them are greater in size than the earth. Some of the stars within it are two or three times greater in size than the earth, and some of the stars are many times greater than the earth. Thus, in relation to this eighth sphere, the earth is like a single point in the center of a circle.

⁵¹¹ *Aravot*-עַרְבוֹת is the vault of the heavens, that holds all the stars, constellations, and planets in it, but is above them all.

⁵¹² From our vantage point on earth, the stars and constellations appear to be fixed in their celestial positions relative to each other and move as one in the sky.

Below this sphere are seven planetary spheres that are called the spheres of the seven moving planetary bodies.⁵¹³ The first is Saturn-*Shabtai*-שבטאי which is approximately eighty times larger than the earth in size. The second is Jupiter-*Tzedek*-צדק, which is approximately seventy-five times greater than the earth in size. The third is Mars-*Ma'adim*-מאדים, which is approximately two and a half times greater in size than the earth. The fourth is the Sun-*Chamah*-חמה, which is about one-hundred and seventy times larger than the earth. The fifth is Venus-*Nogah*-נוגה, which is about one thirtieth times smaller than the earth. The sixth is Mercury-*Kochav*-כוכב, which is smaller than the earth by approximately three-thousand four-

⁵¹³ These are the celestial bodies that, as observed from earth, move in their orbits independent of the movement of the fixed stars.



hundred parts. The seventh is the moon which is about one-fortieth parts smaller than the earth.⁵¹⁴

What we thus find is that of all the stars are in the eighth sphere (*Galgal*), as well as in the spheres below it, there is no star larger than the sun-*Chamah*-חמה. Likewise, there are none smaller than mercury-*Kochav*-כוכב which is in the second sphere (*Galgal*), above the sphere of the moon-*Yare'ach*-ירח. For, mercury-*Kochav*-כוכב is several thousand parts smaller than the earth. Nonetheless, being that it is called *Kochav*-כוכב, it still is within the category of being a star.

That being said, contemplate that even the smallest celestial body is known as *Kochav*-כוכב-Star. Contemplate what this name consists of. The *Kochav*-כוכב-26-כ"ו refers to the Singular Name of *HaShem*-יהו"ה-26, whereas the 22-כ"ב of *Kochav*-כוכב refers to the twenty-two letters of the *Aleph-Beit*, and this is the meaning of *Kochav*-כוכב. If this is included in even the smallest celestial body, then contemplate the extent of what is included in the other celestial bodies, each according to its size. Thus, it is not for nothing that the prophet Isaiah stated,⁵¹⁵ “Lift up your eyes on high and behold Who created these.”

Now that we have awakening to the matter of the seven planetary bodies, we should awaken to the differences between them. That is, each of these celestial bodies possesses known powers that are different from each other. Know that our

⁵¹⁴ As said in a previous note, these measurements are according to the impressive astronomic calculations of his time, as he himself will point out later.

⁵¹⁵ Isaiah 40:26 – “שאו מרומ עיניכם וראו מי ברא אלה”

Creator, blessed is He, actualizes and conducts the stars in the eighth sphere, as well the seven celestial bodies that are below them. Moreover, He divided the constellations according to the seven planetary bodies, and it is through the medium of the stars and planets that He affects everything He does upon earth and its beings. In other words, the stars and planetary bodies have no power of actualization on their own whatsoever. Rather, it is *HaShem*-יהו"ה, blessed is He, who actualizes everything through the medium of the stars. With this foundational understanding I can now inform you of the actions He renders through the medium of each of the planetary bodies discussed above.

Through the medium of Saturn-*Shabtai*-שבתאי, the Holy One, blessed is He, actualizes judgment and vengeance in the world. That is, when He desires to exact vengeance upon those who sin before Him, He awakens war, captivity, hunger, displaces kingdoms and uproots nations, through the medium of this celestial body. That is, upon whomever He wishes to exact vengeance, He awakens the power of the celestial body of Saturn-*Shabtai*-שבתאי upon them.

Of the seven moving planets, Saturn is closest to the level called, "The upper waters" (*Mayim Elyonim*). Because of its closeness to "The upper waters," this planet tends toward the quality of coldness. Nevertheless, it is not specifically water, but is rather the likeness of ice and is dominated by all types of ice and coldness.

It is in respect to this water and intellectual firmament that Ezekiel's prophecy of the account of the chariot states,⁵¹⁶ "There was the likeness of a firmament, like the color of the awesome ice," although it is not referring to actual ice, but only to the likeness of ice.

According to the wisdom of astrology the two constellations that fall within the division of Saturn-*Shabtai*, are *Gedi*-גדי-Capricorn and *Deli*-דלי-Aquarius. This is the explanation of the planetary body of Saturn-*Shabtai*-שבתאי, which is in the third level, below *Aravoth* and the fixed stars.

Through the celestial body of Jupiter-*Tzedek*-צדק, the Holy One, blessed is He, actualizes kindness, life, love, and order, and awakens mankind to do acts of goodness. Now, He does not force them to do goodness or its opposite, but merely awakens them to do so. That is, through the medium of this celestial body he arouses the desire for social interaction and love, when He wishes to bestow goodness to those who serve before Him.

This planetary body is the intermediary between Saturn-*Shabtai* and Mars-*Ma'adim*. Now, we have already explained that Saturn-*Shabtai* is cold and that Mars-*Ma'adim* is hot. Thus, since Jupiter-*Tzedek* is the intermediary between them, it is both hot and moist, with its heat deriving from Mars-*Ma'adim* and its moisture deriving from Saturn-*Shabtai*. Therefore, Jupiter-*Tzedek* is comparable to lukewarm waters, that are like an intermediary between boiling water and cold

⁵¹⁶ Ezekiel 1:22 – "רקיע כעין הקרח הנורא"

water.⁵¹⁷ The constellations that fall under the division of Jupiter-*Tzedek* are *Keshet-Sagittarius* and *Dagim-Pisces*. This is the fourth level from *Aravoth*.

The next is the planetary body known as Mars-*Ma'adim*-מאדים. Through it, the Holy One, blessed is He, punishes his creatures for their sins. That is, through the medium of this celestial body, He actualizes pestilence, death, and destruction, such as lesions, wounds and bruises, fires, droughts, and all manner of terrible plagues mentioned in the Torah. This celestial body is extremely hot, like burning fire, due to its proximity to the Sun-*Chamah*-חמה. It is therefore hot and dry. The constellations that fall under the division of Mars-*Ma'adim* are *Akrav-Scorpio* and *Taleh-Aries*. This is the fifth level from *Aravoth*.

The next is the celestial body known as the Sun-*Chamah*-חמה. Through it, the Holy One, blessed is He, actualizes power, dominion, and kingship in the world. Through it, He elevates and lowers, builds and destroys, gives salvation to kings and power to ministers, earls and rulers, whether for good or the opposite thereof. As known, the sun is the largest of the planetary bodies and distributes its light to all the other levels. It is through this star (*Kochav*-כוכב) that the days, seasons, and times are calculated with affixed times and known hours. This star is positioned in the middle of the other

⁵¹⁷ Again, the temperatures of the planets are speculative, and as the author will later state, are to be taken as such. However, these were the assumptions of the astronomers of his time.

moving planets (*Kochavei Lechet*), with three above it, and three below it.

Now, the path of the Sun-*Chamah* is as follows: During winter, which is the period of *Tishrei* and *Tevet*, the position of the sun relative to earth is to the south. This is as stated,⁵¹⁸ “It goes toward the south.” In the summertime, however, which is the period of *Nissan* and *Tamuz*, it cycles to the north, as the verse continues, “It turns toward the north.” Contemplate the usage of the terms “it goes-*Holech*-הולך” in reference to winter, and “It turns-*Sovev*-סובב,” in reference to summer, for such is the case.⁵¹⁹ Thus, because of the north-south motion of the sun, the angle of its rays upon the earth either descend or ascend, thus tempering the degree of heat and cold and causing the four seasonal quadrants upon earth.⁵²⁰

This is what Rabbi Eliezer the Great meant when he said,⁵²¹ “The rays of the sun when it is above are (likened to) hail, and if not for the hail that extinguishes, the world would burn up with fire, as it states,⁵²² ‘Nothing can hide from its heat.’ All this is in the summer. However, in winter the sun turns its face downward, and if not for the fire that warms the

⁵¹⁸ Ecclesiastes 1:6 – “הולך אל דרום וסובב אל צפון וגו’”

⁵¹⁹ In other words, for a person standing in the northern hemisphere, the perception is that in the winter the sun goes away, to the south, and in the summer, it returns, to the north.

⁵²⁰ Because the position of the sun relative to the earth in the winter is in the south, the angle of its rays does not hit the northern hemisphere of earth as intensely, thus tempering its heat. In the summer, when the position of the sun is in the north, its rays hit the earth more directly, thus tempering its cold. If not for this north-south motion of the sun, it would be either too hot or too cold to sustain life.

⁵²¹ Pirkei D’Rabbi Eliezer Chapter 6

⁵²² Psalms 19:7 – “מקצה השמים מוצאו ותקופתו על קצותם ואין נסתר מהמתר”

face of the hail, the world could not withstand the cold, as it states,⁵²³ ‘Who can withstand His cold.’”⁵²⁴

The constellation that falls under the division of the Sun-*Chamah* is the single constellation *Aryeh*-Leo. This is the sixth level from *Aravoth*.

The next planetary body is Venus-*Nogah*-נוגה. Through the medium of this celestial body, the Holy One, blessed is He, actualizes quiet and tranquility in the world, along with song and music and “the joyous sound of grooms from their wedding canopy.”⁵²⁵ It is through this planet that He awakens those “who handle harp and flute”⁵²⁶ to rejoice and celebrate with broadness of heart and purity of eyes. At such times, the heavens are clear and the earth is glad and rejoices, for all hearts are awakened to the “lyre and the harp, the drum and the dance, and the organ and flute,”⁵²⁷ and all manner of joy. This celestial body is cold and not hot, like the quality of water. The constellations that fall under the division of Venus-*Nogah* are *Ma'oznayim*-Libra and *Shor*-Taurus. This is the seventh level from *Aravoth*.

The next is the planetary body known as Mercury-*Kochav*-כוכב. Through the medium of Mercury-*Kochav*, the

⁵²³ Psalms 147:17 – “משליך קרהו כפתים לפני קרתו מי יעמד”

⁵²⁴ In order for life to be possible on earth, heat and cold must be regulated within certain parameters between extreme heat and extreme cold, which Rabbi Eliezer calls, “Fire” and “Hail.” In the northern hemisphere, during the summer months, the sun moves to the north. Therefore, it is high in the sky and its rays hit the earth at a more direct angle, thus causing greater heat. In the winter, the sun moves to the south. Therefore, it is lower in the sky and its rays hit the earth at a greater angle, thus heating the earth to a lesser degree.

⁵²⁵ Talmud Bavli, Ketubot 8a; Jeremiah 33:11

⁵²⁶ Genesis 4:21

⁵²⁷ Psalms 150:3-5

Holy One, blessed is He, actualizes wisdom or foolishness, clear and precise language or confusion of language and its disorder, the gathering and acquisition of wealth and treasures, and all manner of profitable business and trade. The nature of this planet is cold, but not like Saturn-*Shabtai* which is compared to ice. Rather, this planet may be compared to snow. The constellations that are in the category of Mercury-*Kochav* are *Te'umim*-Gemini and *Bethulah*-Virgo. This is the eighth level from *Aravoth*.

The next planetary body is the Moon-*Levanah*-לבנה, through which the Holy One, blessed is He, actualizes dominion and servitude in the world. Through it he arouses the powers of wisdom and stupidity, the power of grace and disgrace. This celestial body leans towards the lower waters (*Mayim Tachtonim*) and is closest to the earth.⁵²⁸ It is an intermediary between cold and hot. The constellation that is under the division of the Moon-*Levanah* is the single constellation *Sartan*-Cancer. This is the ninth level from *Aravoth*.

With the above, we have presented the seven planets of motion (*Kochvei Lechet*) based upon our research in books of astronomy and astrology⁵²⁹ and upon intellectual inquiry. However, know that **in actually**, it is impossible for anyone to declare the measure and properties of any of these astronomical bodies precisely, unless their measure is accurately known, fixed, and calculated, which is impossible. For who has ascended to the heights to measure and calculate the properties

⁵²⁸ It therefore affects the tides.

⁵²⁹ In other words, based on the accepted science of astronomy of his day.

of the stars and constellations with a measuring rod? Who can state their precise measure and properties with surety and accuracy? Rather, in these areas we can only follow tradition that arises from the sound analysis of reliable philosophers and their consensus, when they are all in agreement through reliable observation, sound reasoning and intellectual investigation.

However, we cannot rely on matters that arise from unfounded conjecture and guesswork. On the contrary, whenever the philosophers diverge from the true and straight path, we must object, prove them wrong, diminish their stature and nip their arguments in the bud, for such is the truth of Torah and the perfection of the Supernal intent. Thus, wherever we see them denying reality, such as claiming that the world is preexistent or denying Divine providence and supervision, we do not rely on them or believe them, for this is a false consensus that runs through their length and breadth. Thus, when it comes to such matters, we shall destroy their edifices and set their teeth on edge. All this is according to the ways of proper reason and the foundations of our perfect Torah, to which we steadfastly hold.

However, wherever we find that the philosophers agree, acknowledge, and support our Torah view and bring sound proof for our arguments without causing any loss of faith, then we shall listen to their statements without taking who said it into account. In other words, what is correct is correct and an intelligent person will eat the fruit and discards the peel. As our

sages stated,⁵³⁰ “One throws out the bad berries but eats the buds.” We shall therefore do likewise, throwing out the bad berries and eating the buds, even though the buds are surrounded by bad berries. In other words, we do not reject whatever is correct, regardless of who said it.

Now, according to what we have awakened you to, know and understand the nature of the great dispute and war between the Greeks and the Sages of our Holy Torah, in regard to the upper powers. The view of the Greeks is that the influence of the seven moving planets upon the lower world is entirely by luck and happenstance. That is, they agree that the motion of these planets exerts influence upon the world in the manner we presented, but they claim that each one affects the world, whether for good or its opposite, without Supernal intent and supervision.⁵³¹ However, we neither imagine nor think this, God forbid, for their hearts are bent on destruction.⁵³² Therefore, we shall cut off the nations who believe in blind luck and not leave a trace of this notion.

⁵³⁰ Talmud Bavli, Brachot 36a

⁵³¹ This is the view that the Creator set the universe into motion in the beginning to follow its natural course and no longer supervises it, like a person who turns on a machine and then removes his attention from it, to do other things. Thus, according to this view, what happens to a person is governed by the luck of when and where he was born and what the planetary influences were at that time. Everything that follows during the course of his life is governed by the planetary influences that follow from his birth.

⁵³² As explained in Part One, the Foundation of all foundations is that there is a Singular Preexistent Being upon whom everything in existence is wholly dependent at every moment. Attributing anything to luck is a denial of this reality, for it is like saying that there is no “Master” who supervises the world. This is compared to taking out the foundation of a house, in which case the whole house falls in on itself.

Know then that the foundation and principle of our Holy Torah is that the stars serve in the various categories and powers we presented. The stars are appointed over matters that occur in this lowly world, whether for good or its opposite. However, the Holy One, blessed is He, is the One who arranged them and assigned each star and planetary body with its specific dominion, whether for good or its opposite. In other words, when we say that the planets are appointed over joyous occasions, gladness, goodness, profit, salvations, song and rejoicing and so forth, in reality it is only because the Holy One, blessed is He, arranged them as His medium for bestowing His goodness to the good. It is in this regard that *Sefer Yetzirah* states,⁵³³ “Good is kept for the good.”

The same principle is true of the stars and planetary bodies that are appointed over vengeance, war, all manner of destruction, terror, and calamity, such as warfare and annihilation and the like. They too were set in place by the Holy One, blessed is He, as His medium through which He enacts evil upon the evil. Regarding this, *Sefer Yetzirah* states, “And evil is kept for the evil.”

Thus, the Holy One, blessed is He, arranged all the powers according to their categories for the purpose of bringing about consequences to man’s actions, through the medium of the stars that are appointed over every kind and category of influence. Regarding this it states,⁵³⁴ “For through them He judges nations, He feeds in abundance.” In other words, it is

⁵³³ Sefer Yetzirah 6:4

⁵³⁴ Job 36:31 – “כי בם ידין עמים יתן אכל למכביר”

through them that the Holy One, blessed is He, judges His creatures according to their actions, and “feeds” them “the consequences of their deeds.”⁵³⁵ Contemplate this well and realize that this is the meaning of this verse, no more and no less.

It is for this reason that the prophets, peace be upon them, warned us, stating,⁵³⁶ “Do not learn the ways of the nations; do not fear the signs of the heavens, for the nations are fearful of them.” In other words, the prophets advised us in *HaShem*’s name that, “In reality, as long as you do not learn the ways of the nations and do not do as they do, you will not be subject to the happenstance that is drawn from the motion of these powers, like other nations. For My supervision is not upon them, therefore they are subject to the motion of the planets.” This is the intention and meaning of the verse, “Do not fear the signs of the heavens, for the nations are fearful of them.”

Now, do not question this by saying, “How can we say that He, blessed is He, judges his creatures with these powers? If they would not be in constant motion and would not affect good or its opposite until the moment when reward or punishment become necessary, we could say this. However, since astrologically we see that the powers are distributed between the planets, so that when a certain constellation or planet moves, its effect is born in the world, whether for good

⁵³⁵ Jeremiah 32:19 – “ גדול העצה ורב העליליה אשר עיניך פקחות על כל דרכי בני אדם – “ לתת לאיש כדרכיו וכפרי מעלליו

⁵³⁶ Jeremiah 10:2 – “ כה אמר יהוה אל דרך הגוים אל תלמדו ומאתות השמים אל תחתו כי – “ יחתו הגוים מהמה

or bad, how can we say that power is not given over to them? Is it not so that when a good planet is ascendant it affects both good and bad people, as it says,⁵³⁷ ‘The same fate awaits the righteous and the wicked.’ Likewise, when a planet of punishment is ascendant it too affects both good and bad people.”

The answer to this is clear. Know that it is as you said, that indeed the planets and constellations move astronomically according to the Divine intent and that when such and such power moves, such and such transpires in the world. All this is correct. However, your question actually supports our intention here.

Know that according to these matters, *HaShem*, blessed is He, separated us from all the nations and promised us that He will supervise us constantly, as He stated,⁵³⁸ “I shall dwell within the children of Israel and I shall be their God.” When the motion is drawn in the sphere of the heavens for judgment and punishment, He, blessed is He, protects us, whereas all the nations who worship false gods are subject to its motion. About this David, peace be upon him, stated,⁵³⁹ “All who take refuge in You will rejoice, they will sing joyously forever. You will shelter them; and those who love Your Name will exult in You.”

In other words, since *HaShem*-יהו"ה protects all who seek refuge in Him, therefore Israel is not subject to the occurrences of the motion of the spheres. Thus, it is not without

⁵³⁷ Ecclesiastes 9:2 – “מקרה אחד לצדיק ולרשע וגו'”

⁵³⁸ Exodus 29:45 – “ושכנתי בתוך בני ישראל והייתי להם לאלהים”

⁵³⁹ Psalms 5:12 – “וישמחו כל חוסייך בכל לעולם וירגו ותסוך עלימו ויעלצו בך אהבי שמך”

reason that the verse states,⁵⁴⁰ “He will cover you with His pinion and you will be protected beneath His wings, His truth is shield and armor.” Then,⁵⁴¹ “A thousand may fall victim at your side and a myriad at your right hand, but it shall not approach you.”

With this in mind, contemplate, my brother, that without a doubt, the upper powers are constantly revolving in the order of their astronomical and astrological motion. However, when calamity is brought about by their motion, *HaShem*-יהו"ה, blessed is He, protects us, without a doubt. It is not without reason that the verse states,⁵⁴² “The kings of the earth could not believe it, nor did any of the world’s inhabitants, that the adversary and enemy could enter the gates of Jerusalem.” This is because *HaShem*-יהו"ה, blessed is He, protects it, and therefore there is utterly no calamity in the world that can befall it. Moreover, this is clear testimony that *HaShem*’s supervision and providence reaches even the most minute details on earth.

It is upon this foundation that all our prayers and supplications are founded, in which we plead before *HaShem*-יהו"ה and request that He protect us from all manner of calamity that befalls the world through the motion of the planets, stars and constellations. When *HaShem*, blessed is He, protects us, He nullifies the power of the constellations and removes their influence from us completely. Regarding this it states,⁵⁴³ “From

⁵⁴⁰ Psalms 91:4 – “באברתו יסך לך ותחת כנפיו תחסה צנה וסחרה אמתו”

⁵⁴¹ Psalms 91:7 – “יפל מצדך אלף ורבה מימיןך אליך לא יגש”

⁵⁴² Lam. 4:12 – “לא האמינו מלכי ארץ כל ישבי תבל כי יבא צר ואויב בשערי ירושלים”

⁵⁴³ Job 5:19 – “בשש צרות יצילך ובשבע לא יגע בך רע”

six travails He will save you, and in the seventh no harm will reach you.”

Thus, *HaShem*-ה' bestows His providence in this manner, as absolutely no power can stand in opposition to obstruct Him. Rather, all constellations and powers that exist are utterly null and void before Him, for He rules over all. However, if He withdraws the supervision of His providence, the world is then abandoned to the happenings that are brought about by the motion of the constellations and powers.

About this it states,⁵⁴⁴ “Is it not because my God is not within me that all of these evils have befallen me?” This itself is clear testimony that *HaShem*'s supervision and providence is constant. That is, the Holy One, blessed is He, rules over all, and nullifies and supersedes the power of the planets and constellations. In other words, everything is totally and completely dependent upon His will, blessed is He.

This informs us and attests that His providence and protection are absolutely necessary, without which it is impossible. Through this the world is drawn to investigate Him and serve Him, since it is solely within His power to either nullify the power of motion or add to it. This is the true faith of the special and singular nation, the Jewish people.

Thus, because the Holy One, blessed is He, protects us continuously, our sages of blessed memory stated,⁵⁴⁵ “Israel has no constellation (*Mazal*).” In other words, the Jewish people are not abandoned to the occurrences that are brought about by

⁵⁴⁴ Deuteronomy 31:17 – “הלא על כן אין אלה” בקרבי מצאוני הרעות האלה”

⁵⁴⁵ Talmud Bavli, Shabbat 156a – “אין מזל בישראל”

the motion of the upper powers and constellations. For the Singular King who rules over them all, protects the Jewish people, so that no calamity, evil, or destruction can befall them.

It is in this regard that the Torah states,⁵⁴⁶ “If you walk in happenstance-*Keri*-קרי with Me and refuse to heed Me, then I will increase infliction upon you sevenfold, according to your sins.” In other words, “If you deny My providence and say that my supervision is totally withdrawn, and that everything that happens, whether for good or for bad, is merely happenstance-*Mikreh*-מקרה, according to the motion of the stars and constellations, then I too shall withdraw my supervision from you entirely.” It is in this regard that the subsequent verse continues,⁵⁴⁷ “Then, I too will behave toward you with the fury of happenstance-*Keri*-קרי, and I too will strike you.” In other words, “I will conduct Myself with you through the conduct of happenstance-*Mikreh*-מקרה, and⁵⁴⁸ ‘I will surely hide My face from you,’ and you will be abandoned to the occurrences that are drawn from the motion of the seven moving planets (*Kochavei Lechet*).” This is the meaning of the aforementioned verse, “I will increase infliction upon you sevenfold, according to your sins.”

Contemplate that this verse includes both the matter of happenstance-*Mikreh*-מקרה and the matter of seven-*Sheva*-שבע, in the same verse. In other words, the punishment is the

⁵⁴⁶ Leviticus 26:21 – “ואם תלכו עמי קרי ולא תאבו לשמע לי ויספתי עליכם מכה שבע”
”כחטאתיכם”

⁵⁴⁷ Leviticus 26:24-28 – “והלכתי אף אני עמכם בקרי והכיתי אתכם גם אני שבע על”
”חטאתיכם”

⁵⁴⁸ Deuteronomy 31:18 – “אנכי הסתר אסתיר פני וגוי”

withdrawal of Divine supervision, and the abandonment to the occurrences (*Mikrim*-מקריים) that arise from the motion of the seven moving planets. Contemplate this very well, for this has been clearly explained.

Thus, it is in this manner that the verse states,⁵⁴⁹ “Do not fear them, for they can do no harm, neither can they do good.” This verse is telling us, “Do not let it arise in your mind that good or bad come into being from the motion of the stars and constellations because they have dominion over all that comes from them. For, in reality, they have no dominion at all, but are merely My emissaries. I rule over them and can change or nullify their power at will. All goodness or evil drawn forth through their motion is solely rendered in service of Me, as my emissaries, and it is solely by My permission that they actualize whatever they actualize. They have no power to act on their own, but can only fulfill My command.

To clarify, although all matters in the world come about through motion, nevertheless, they cannot move on their own without the Prime Mover who moves them all, blessed is He. Thus, it is in *HaShem*'s יהו"ה power, blessed is He, to either nullify or strengthen their power, for He has utter control over all matters and all motion. Therefore, in reality, everything is within His power and moved by Him.

Thus, the planets and constellations have absolutely no power independent of Him and certainly cannot obstruct His will in even the slightest way. Rather, everything is absolutely

⁵⁴⁹ Jeremiah 10:5 – “אל תראו מהם כי לא ירעו וגם היטיב אין אותם”

and totally dependent upon His will and they cannot act on their own, but only according to His commandment. In the words of *Sefer Yetzirah*,⁵⁵⁰ “At His word they rush like a whirlwind and they all prostrate before His throne.” Do not err to think otherwise whatsoever.

From all these matters we have awakened to, know and understand that the stars and constellations have known powers and fixed qualities. In other words, each star or celestial body is endowed with dominion over certain matters and it is from the reality of their motion that they draw forth and render their effects. All this is so, only if His Divine Supervision does not nullify their powers. However, if the Holy One, blessed is He, manifests His providence, He protects whomever comes under His providence and supervision, in that He nullifies all troubles and tribulations that come into the world through the power of the planetary motions. *HaShem*-יהו"ה guards such a person from all evils, both those in front of him and those behind him. For, it is *HaShem*-יהו"ה who rules over all motions and all powers and they act solely according to His word.

This being the case, awaken to all the matters explained here about the order of the seven planets and their motion. Always know, guard, and remember this great and wondrous principle; that all the stars and constellations are merely *HaShem*'s-יהו"ה emissaries and are the medium through which He renders reward and punishment. That is, they are entirely dependent on His word, as it states,⁵⁵¹ “By the mouth of

⁵⁵⁰ Sefer Yetzirah 1:6

⁵⁵¹ Numbers 9:20,23 – “על פי יהו"ה יחנו ועל פי יהו"ה יסעו”

HaShem-יהו"ה they encamp and by the mouth of *HaShem*-יהו"ה they go.” It is by His word alone that they act and behave, when they lie down and when they rise up⁵⁵² and “by His mouth they come out and by His mouth that they come in.”⁵⁵³ Thus they have no ability whatsoever to deviate from His word whatsoever, blessed is He, not in a minor way nor in a major way.

With the help of *HaShem*, we will explain the matters of the sun and the moon at greater length later, in a manner that will suffice for any thinking person. We shall therefore continue by explaining the remaining subjects that follow this matter, with the help of He who spoke and brought the world into being.

The seven letters בג"ד כפר"ת correspond to the seven gates of the soul

Know, my brother, that the soul of man corresponds to the form of the world, as explained before. Man is therefore called a “small world” (*Olam Katan*).⁵⁵⁴ Thus, corresponding to the seven moving planets (*Kochvei Lechet*) we find that there are seven gates of the soul. They are called gates (*She'arim*) in

⁵⁵² “When they lie down” refers to when they descend under the horizon in their orbits and “When they rise up” refers to when they rise over the horizon in their orbits.

⁵⁵³ Numbers 27:21 – “על פיו יצאו ועל פיו יבאו”; Again, “By His mouth they come out” refers to when they rise above the horizon in their orbits and “By His mouth they come in” refers to when they come under the horizon in their orbits.

⁵⁵⁴ Avot D'Rabbi Nathan Ch. 31; Midrash Kohelet Rabbah 1:4

that it is through the medium of these orifices that the soul interacts with the world. These are as follows:

- א. The right ear
- ב. The left ear
- ג. The right eye
- ד. The left eye
- ה. The right nostril
- ו. The left nostril
- ז. The mouth

Thus, there are seven gates. All are openings that, if closed, are not of use to man. If a person closes his eyes, he cannot see, if he closes his ears, he cannot hear, if his nostrils are closed, he cannot smell and if he closes his mouth, he cannot taste or speak.

We thus find that each of these seven gates or powers, possess its negative counterpart or opposite. That is, the opposite of hearing is deafness in both ears. The opposite of sight is blindness in both eyes. The opposite of smell is the inability to smell in both nostrils (*Totharooth*).⁵⁵⁵ The opposite of speech is muteness of the mouth. Thus, there are seven opposites that are the negative counterparts of the seven gates of the soul.

Contemplate this, my brother, and realize that they are called gates-*She'arim* because they are like seven open

⁵⁵⁵ Talmud Bavli, Bava Bathra 146a

windows. In this manner, contemplate and understand the composition and nature of the soul, in that it has gates through which it is sustained, as explained above regarding the matter of the threes. After having awakened to this, let us move on to examine the remaining matters of seven, with the help of *HaShem*.

The seven letters בגי'ד כפר"ה correspond to the seven lights of the candelabra-*Menorah*

Know, my brother, that the intention of the Holy Temple and all the objects and vessels used in it, all correspond to the order and composition of the world. We have already awakened you to the fact that the composition of the Holy Ark corresponds to the stature of the ten components of novel existence. Similarly, the forms, preparations and foundations that were composed into the vessels of the Holy Temple are all correctly organized corresponding to the units of three which were previously explained.

For example, you will find that the three metals utilized as the elements of the vessels; gold-*Zahav*, silver-*Kesef* and copper-*Nechoshet*, correspond to the foundational elements of fire-*Aish*, air-*Ruach*, and water-*Mayim*. Moreover, just as we find that the elements of fire-*Aish*, air-*Ruach*, and water-*Mayim* are three levels, one higher than the other, through which the world is actualized, this is likewise the case regarding the elements of gold-*Zahav*, silver-*Kesef* and copper-*Nechoshet*,

from which the vessels of the Holy Temple were made. The element of gold-*Zahav* is analogous to the foundational element of fire-*Aish*. The element of silver-*Kesef* is analogous to the foundational element of air-*Ru'ach*. The element of copper-*Nechoshet* is analogous to the foundational element of water-*Mayim*. Similarly, the element of silver-*Kesef* is the intermediary between the elements of gold-*Zahav* and copper-*Nechoshet*, just as the foundational element of air-*Ru'ach* is the intermediary that leans between fire-*Aish* and water-*Mayim*.

In the same vein, you will discover that the seven lights of the candelabra-*Menorah* correspond to the seven moving planets (*Kochvei Lechet*). That is, each of the lights of the candelabra is a luminary that corresponds to one of the celestial luminaries, each luminary corresponding to its corresponding luminary. That is, just as the stars and celestial bodies are called luminaries (*Me'orot*-מאורות),⁵⁵⁶ so too, the lights of the candelabra are likewise luminaries, the purpose of which is to illumination (*LeHa'ir*-להאיר).⁵⁵⁷

With this in mind, contemplate the intention in the arrangement and composition of all of the vessels of the Holy Temple. With *HaShem's* help, we will later explain that the twelve stones of the breastplate correspond to the twelve constellations (*Mazalot*), the twelve conductors of the soul and the twelve months of the year. Many other matters will also be explained as well.

⁵⁵⁶ Genesis 1:16-17

⁵⁵⁷ Numbers 8:2

Nonetheless, contemplate and understand that the composition of the Holy Temple and its vessels correspond to the composition of the world and its form. It is not for nothing that Torah states,⁵⁵⁸ “They shall make a Sanctuary for Me – so that I will dwell within them – like everything that I show you, the form of the Tabernacle and the form of all its vessels, so shall you do.” For the earthly Holy Temple below corresponds to the Supernal Holy Temple above. You will thus discover that the form of the Holy Temple below corresponds to the form of the Supernal Holy Temple Above. Having awakened to this, let us return to the remaining matters that follow it, with the help of He who spoke and brought the world into being.

The seven letters בג"ד כפר"ת correspond to the seven days of the Festival-*Chag*-חג

Know, my dear brother, that the seven days of the festival of *Matzoth* corresponds to the seven days of creation. This attests that the exodus from Egypt was of equal greatness to the novel creation of the world out of nothing. It is for this reason that Torah states,⁵⁵⁹ “Seven days you shall eat unleavened bread-*Matzot* and the seventh day shall be a festival unto *HaShem*.” This accords with the opinion that the world was created in the month of *Nissan*.⁵⁶⁰

⁵⁵⁸ Exodus 25:8-9 – “ועשו לי מקדש ושכנתי בתוכם: ככל אשר אני מראה אותך את תבנית”
 “המשכן ואת תבנית כל כליו וכן תעשו”

⁵⁵⁹ Exodus 13:6 – “שבעת ימים תאכל מצת וביום השביעי חג ליהויה”

⁵⁶⁰ Talmud Bavli, Rosh HaShanah 10b-11a

Know then, my brother, that the exodus from Egypt is mentioned and remembered for all time. We attest to it always just as we attest to the novelty of creation out of nothing always. For, it was with the creation of the world out of nothing that *HaShem*-יהו"ה was crowned King over all newly created beings, and it was with the exodus from Egypt that He publicized His Kingship, blessed is the Name of His glorious kingship forever and ever. Thus, the seven days of the festival are aligned to this known intention. Moreover, because the Holy One, blessed is He, desires to publicize this matter, He established the festival of *Matzoth* for seven days, corresponding to the seven days of creation which are affixed in the world at large.

Similarly, you will discover that the Torah establishes the festival of *Sukkoth*-booths for seven days, as stated,⁵⁶¹ “You shall make the festival of *Sukkoth*-booths for a seven-day period.” This is to publicize the wondrous miracles wrought by *HaShem* for the Jewish people in the desert, a place that is unnatural for human habitation. This is as stated,⁵⁶² “It is not a place of seed, figs, vines or pomegranates, nor is there water to drink.” However, *HaShem*, blessed is He,⁵⁶³ “Rained down *manna* upon them to eat, thus giving them heavenly grain.” Similarly,⁵⁶⁴ “Behold, He smote the rock and waters gushed

⁵⁶¹ Deuteronomy 16:13 – “חג הסכת תעשה לך שבעת ימים”

⁵⁶² Numbers 20:5 – “לא מקום זרע ותאנה וגפן ורמון ומים אין לשתות”

⁵⁶³ Psalms 78:24; Exodus 16:4 – “וַיִּמְטֵר עֲלֵיהֶם מֶן לֶאֱכֹל וּדְגַן שָׁמַיִם נָתַן לֵמֹר” – The *Manna*-מן was called such because they did not know what it was so they called it (Ex. 16:15) “מֶן הוּא”-what is it?” The words “מִן הוּא” form the word “אמונה-*Emunah*-faith,” in that, ultimately, they were sustained by their faith in *HaShem*.

⁵⁶⁴ Psalms 78:20 – “הֵן הִכָּה צוּר וַיִּזְבְּבוּ מִים וַנַּחֲלִים יִשְׁטְפוּ וַגּוֹי”

forth, and streams overflowed,” and,⁵⁶⁵ “He brought across quails from the sea.” All this occurred hidden in the desert, a place that is unnatural to human habitation.

Thus, to publicize these miracles, *HaShem* commanded us to make booths-*Sukkot* and to dwell in them for seven days, outside our homes, in a place that we do not normally dwell throughout the rest of the year. This is in remembrance of the journeys of the Jewish people through the desert, when they were sheltered and shaded by the Clouds of Glory, as stated,⁵⁶⁶ “The pillar of cloud did not depart by day,” and,⁵⁶⁷ “The cloud of *HaShem*-יהו"ה was over them by day.”

Thus, because the Holy One, blessed is He, desired to publicize these matters, He established the seven days of the festival of Passover (*Pesach*) and the seven days of the festival of Booths (*Sukkot*). That is, He commanded that these holidays be established specifically for seven days each, so that they are measured corresponding to the novelty of the creation of the world out of nothing.

For, in reality, during the exodus from Egypt, the natural order was transformed from the nature embedded in it during the order of creation. This is because, through wonders and miracles, the Holy One, blessed is He, can overturn the natural order of the world. Likewise, during the traverse of the Jewish people through the desert, wonders and miracles were wrought for them, thus overturning the natural order of creation. That

⁵⁶⁵ Numbers 11:31 – “ויגזו שלווים מן הים”

⁵⁶⁶ Exodus 13:22 – “לא ימיש עמוד הענן יומם ועמוד האש לילה לפני העם”

⁵⁶⁷ Numbers 10:34 – “וענן יהו"ה עליהם יומם וגו'”

is, water came forth from a stone and *Manna* descended from heaven, and their garments and shoes did not wear out, including all of the other wonders and miracles that were wrought for them in the desert.

Thus, the Holy One, blessed is He, commanded that we establish these holidays to attest to these miracles, and that they be established for seven-day periods, just as the novelty of the creation of the world out of nothing took place in seven days. Thus, the seven days of the festivals were established to correspond to the seven days of creation out of nothing.

Additionally, contemplate that the Torah established these two holidays for all time, just as the seven-days of creation out of nothing are established for all time. With respect to the seven days of the festival of Passover (*Pesach*) it states,⁵⁶⁸ “So that you shall remember the day that you came out of the land of Egypt all the days of your life.” Likewise, with respect to the seven days of the festival of Booths (*Sukkot*) it states,⁵⁶⁹ “So that your generations will know that I caused the Children of Israel to dwell in booths when I took them of the land of Egypt; I am *HaShem*-יהו"ה your God.”

Now, Onkelos the convert, peace be upon him, translated the words, “*Ki VaSukkot Hoshavti*-כי בסכות הושבתי-that I caused to dwell in booths,” as “*Arei VeeM'Talayooth Ananei Othaeiveeth*-אותבית-ענני במטליות-ארי-In the shade of the clouds.” This demonstrates that the *Sukkah*-booth corresponds

⁵⁶⁸ Deuteronomy 16:3 – “למען תזכר את יום צאתך מארץ מצרים כל ימי חיך”-

⁵⁶⁹ Leviticus 23:43 – “למען ידעו דרתיכם כי בסכות הושבתי את בני ישראל בהוציא אותם”-
“מארץ מצרים אני יהו"ה אלהיכם”

to the Clouds of Glory that protected the children of Israel in the desert. Thus, He commanded that the *Sukkah* be our established dwelling place throughout the seven days of the festival of Booths (*Sukkoth*), as a remembrance of the journeys and dwelling of the Jewish people in the desert. Thus, a Jew is meant to dwell in the *Sukkah*-booth in the same manner that he dwells in his own home, as if it is his own, even though the Holy One, blessed is He, is not part of the natural order, and even though all this was done in a miraculous manner.

Therefore, because these matters are meant to be an eternal remembrance and are established forever, like the establishment of the world itself, *HaShem* therefore commanded that these festivals be established for seven days each, corresponding to the establishment of the world. All this should be clearly understood by every intelligent person.

Now, the festival of *Shavu'oth*-weeks is established for one day only. However, this is quite adequate for it, given that it is called *Shavu'oth*-weeks. Thus, it is named for the seven. The reason is because, although the Torah was given on a single day, in reality it is a constant and has no fixed time. This is as stated,⁵⁷⁰ “His delight is in the Torah of *HaShem*-יהו"ה and he toils in His Torah day and night.”

This testimony has no fixed time, but is rather a constant throughout the days of the year, as stated,⁵⁷¹ “Always be intoxicated with her love.” Thus, the festival of *Shavu'oth*-

⁵⁷⁰ Psalms 1:2 – “כי אם בתורת יהו"ה חפצו ובתורתו יהגה יומם ולילה”

⁵⁷¹ Proverbs 5:19 – “באהבתה תשגה תמיד”

weeks was not established for seven days, because it is sufficient for it to be celebrated on the one day that it was given.

That day is fixed, established, and known, whereas the toil and testimony of the Torah is a constant. This is as stated,⁵⁷² “Thus says *HaShem*-יהוה: ‘Were it not for My covenant⁵⁷³ day and night, I would not have established the laws of heaven and earth.’” Thus, we see that the Torah is greater than the novelty of the creation of the world out of nothing in the seven days of creation, because the seven days of creation are dependent on Torah, which preceded them.

Therefore, the testimony of the Torah is greater than the testimony of the seven days, in that it is constant. For this reason, it is sufficient for the festival of *Shavu'oth*-weeks to be established and celebrated on one day only; the day in which the Torah was given. It does not require seven days of celebration, since Torah is constant and applies both by day and by night and does not have an established fixed time like the other festivals which do indeed have fixed and established times. For, about Torah it states,⁵⁷⁴ “You shall talk of them when you sit in your house and when you walk on your way and when you lay down and when you rise up... and you shall bind them... and you shall write them...”

This being so, the Torah should never be separate from a Jew at any point in time whatsoever. It is therefore understood why the festival of *Shavu'oth*-weeks is established on a single

⁵⁷² Jeremiah 33:25 – “כה אמר יהוה אם לא בריתי יומם וליילה חקות שמים וארץ לא שמתיי”

⁵⁷³ The Torah

⁵⁷⁴ Deuteronomy 6:7 – “ודברת בם בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך וקשרתם”
וכו' וכתבתם וכו'

day, whereas the festivals of *Matzoth* and *Sukkoth* are established for seven days.

In the same manner, know that the counting of the *Omer* is,⁵⁷⁵ “That I may cause those that love Me to inherit substance.” That is, through the counting of the *Omer* we eagerly await the day of the giving of the Torah, in order to acknowledge and thank the Holy One, blessed is He, for all of the great goodness that He has bestowed upon us. We praise Him for separating us from those who err, and for giving us the Torah of truth, through which we are able to grasp perfection, and for the reward that we merit through our deeds.

That is, there is hope to our end, since we fulfill the commands of the King, through which we bring purpose to our body and purpose to our soul, and through which we attain perfection of our body, perfection of our morality and perfection of our intellect. For, in truth, this is attained through Torah.

We attain perfection of the body, as stated,⁵⁷⁶ “You shall differentiate between the pure beast and the impure one; between the impure bird and the pure one. Do not make your souls detestable through any beast, bird or anything that creeps on the earth, which I have singled out for you as impure.”

The perfection of morality is attained, as stated,⁵⁷⁷ “Do not follow the customs of the nation that I am banishing from

⁵⁷⁵ Proverbs 8:21 – “להנחיל אהבי יש ואצרתיהם אמלא”

⁵⁷⁶ Leviticus 20:25 – “ והבדלתם בין הבהמה הטהרה לטמאה ובין העוף הטמא לטהר ולא “ תשקצו את נפשתיכם בבהמה ובעוף ובכל אשר תרמש האדמה אשר הבדלתי לכם לטמא

⁵⁷⁷ Leviticus 20:23 – “ ולא תלכו בחקת הגוי אשר אני משלח מפניכם כי את כל אלה עשו “ ואקץ בם

before you, for they did all these things and I became disgusted with them.” The perfection of the intellect is attained, as stated,⁵⁷⁸ “Observe the words of this Covenant and do them, so that you shall be wise in everything you do.”

All these perfections are attained through the truth of our Holy Torah, through which we become likened to the Holiness of *HaShem*, blessed is He and blessed is His name. This is as stated,⁵⁷⁹ “You shall be holy, as I *HaShem*-יהו"ה, am holy.” Thus, all the commandments and all the festivals and offerings, all the acts of service with our hands and all the acts of service with our hearts, and every single commandment, were all commanded as very great and important principles. It is not without purpose that we were commanded to appear before *HaShem*-יהו"ה at these three times throughout the year, as stated,⁵⁸⁰ “Three times in the year all of your males shall appear before The Lord, *HaShem*-יהו"ה, the God of Israel.”

Moreover, it is not without reason that we were commanded that the festival of *Matzoth* be established for seven days, as stated,⁵⁸¹ “For seven days you shall eat unleavened bread-*Matzoth*.” It is not without reason that the holiday of *Shavu'oth*-weeks was established as one day, as it states,⁵⁸² “And on the day of your first fruits, when you bring a new meal offering to *HaShem*-יהו"ה, on your feast of weeks-

⁵⁷⁸ Deuteronomy 29:8 – “ושמרתם את דברי הברית הזאת ועשיתם אתם למען תשכילו את” – “כל אשר תעשון

⁵⁷⁹ Leviticus 19:2 – “קדשים תהיו כי קדוש אני יהו"ה אלהיכם”

⁵⁸⁰ Exodus 34:23 – “שלוש פעמים בשנה יראה כל זכורך את פני האדן יהו"ה אלהי ישראל”

⁵⁸¹ Exodus 13:6 – “שבעת ימים תאכל מצת”

⁵⁸² Numbers 28:26 – “וביום הבכורים בהקריבכם מנחה חדשה ליהו"ה בשבעתכם מקרא” – “קדש יהיה לכם וגוי”

Shavu'oteichem.” It is not without reason that the festival of Booths-*Sukkoth* was established for seven days, as it states,⁵⁸³ “You shall dwell in booths-*Sukkoth* for seven days.” This explanation shall suffice for now, and we shall therefore move on to explain the remaining matters, with the help of He who spoke and brought the world into being.

The seven letters בג"ד כפר"ת correspond to the Seven Lands

Know, my brother, that our sages, of blessed memory, stated that the Holy One, blessed is He, chose the land of Israel (*Eretz Yisroel*) over and above the seven lands mentioned in the Midrash, as it states,⁵⁸⁴ “For *HaShem*-יהו"ה has chosen Tzion.” Know that the philosophers also spoke of seven lands and although our explanation here will appear to be contrary to a literal understanding of *Pirkei Heichaloth*, nonetheless, know that the sages spoke of seven lands in Aggadic allusions that were never meant to be understood literally.⁵⁸⁵

Now, in *Pirkei Heichaloth*, our sages, of blessed memory, stated, that the lowest land is *Eretz*-ארץ, above it is *Adamah*-אדמה, above it is *Charavah*-חרבה, above it is *Yebashah*-יבשה and above it is *Cheled*-חלד, and they spoke of the various

⁵⁸³ Leviticus 23:42 – “בסכת תשבו שבעת ימים”

⁵⁸⁴ Psalms 132:13 – “כי בחר יהו"ה בציון אוה למושב לך”

⁵⁸⁵ In other words, what they said about the seven lands and the forms that exist there, are riddles that allude to deep matters and concepts. However, here the explanation is according to observable physical reality.

forms in these places. We only mentioned this here so that no one should question why we categorize the seven lands as subdivisions of the upper land called *Cheled*-הלל.⁵⁸⁶

Now, the seven lands we are speaking of here are not one on top of the other. Rather, they all are part of the inhabited world, called *Cheled*-הלל.⁵⁸⁷ Nonetheless, since these lands are enumerated as seven, it is understood that they represent seven areas, the nature of which is different one from the other, according to their distance or closeness to the poles. Accordingly, one area will be very hot and another will be very cold, and yet another will be tempered between hot and cold. So also, the differences in the lengths of day and night are governed by the distance from the poles. This is similar to what we hear people say, “The utmost east” or “The utmost north.” In other words, the nature of one area can be radically different from the nature of another area.

Accordingly, we find that the philosophers said that the inhabited world is divided into seven climes, that is, seven areas of distance from the equator. Now, all agree that day and night are comprised of twenty-four hours, which, depending on the time of year, are longer or shorter. In other words, in the summer, the days are longer, whereas in the winter, the nights are longer. About this the sages stated that the seven climes are governed by the length or shortness of day and night, depending

⁵⁸⁶ In other words, if he would not have mentioned the Aggadic categorization of Pirkei Heichaloth, which is not meant to be taken literally, then a person could come to confuse the observable physical phenomena given here, with the allusions of Pirkei Heichaloth.

⁵⁸⁷ *Cheled* is the landmass on the surface of the globe.

on the degree of distance they are from the poles. However, this is not the place to explain this.

However, our intention here is to point out that the world is divided into seven climes, and that apparently, this is what is meant by the seven lands. In other words, the areas of the inhabited world are divided according to their distance from the equatorial line.

According to this, they said that there are places (the north and south poles) where summer consists of six months of daylight and winter consists of six months of nighttime. These places are directly under the “Heights of the world,”⁵⁸⁸ relative to the celestial equator. When the six divisions of the constellations from *Taleh-Aries* to *Moznaim-Libra* are above the equatorial line, there are six months of summer day at the north pole and when the six divisions of the constellations from *Moznaim-Libra* to *Dagim-Pisces* are below the equatorial line, there are six months of winter night at the north pole.

Therefore, contemplate, my brother, that the differences in the lengths of day and night is governed by the motion and cycle of the celestial equator, since the constellations cycle with it and in the course of the months of the year it changes from day to night.

Now, for those who dwell at the center of earth, in other words, on the equator, their days and nights are generally of equal duration, being that they are directly in the path of the “Cycle of straight vision,” which is the horizon that divides

⁵⁸⁸ Referring to celestial north and celestial south.

between the visible part of the sky and the part that is not visible. Now, although on the equator there are no drastic changes in the weather, there nonetheless are two celestial winters and two celestial summers per year. Their winters take place in the solstice at the beginning of *Gedi*-Capricorn and in the solstice at the beginning of *Sartan*-Cancer. Their summers take place in the equinox at the beginning of *Taleh*-Aries and the equinox at the beginning of *Moznaim*-Libra. Since they are in the middle point, that is, on the equatorial line, the sun passes directly over them twice a year as it goes around in its daily cycle until it climbs to its zenith in the sky.

Likewise, at the equator, the position of the sun's shadow will change twice per year. In other words, when the sun is to the east, the shade will be to the west and when the sun is to the north, the shade will be to the south. We have thus clarified several astronomical phenomena according to the motion of the cycles and that day and night on earth are directly related to the location on earth relative to the celestial cycles. These astronomical matters will be explained later at greater length. We will now continue to explain the matter of sevens.

The seven letters בג"ד כפר"ת correspond to the seven firmaments-Reki'im-רקיעים

Know, my brother, that seven firmaments were mentioned by our sages, of blessed memory, in Tractate

Chagigah.⁵⁸⁹ These were discussed and divided according to their levels and the intended meaning there was not about the physical composition of their forms in the world. Contemplate the words of the sages, of blessed memory there, in which they stated as follows: “Rav Yehudah said in the name of Rav: There are two firmaments, as stated,⁵⁹⁰ ‘Behold, to *HaShem*-יהו"ה your God belong the heavens and the heavens of the heavens.’ Reish Lakish said: ‘There are seven firmaments, as follows: *Vilon*-וילון, *Rakia*-ע-רקיע, *Shechakim*-ם-שחקים, *Zevul*-ל-זבול, *Ma'on*-ן-מעון, *Machon*-ן-מכון, and *Aravot*-ת-ערבות.” The intended meaning of each of the seven is elucidated there. If you contemplate each one according to the intentions stated there, you will find that the meaning of what they said is the same as our explanation. That is, there is no difference between Reish Lakish and Rav Yehudah, other than the enumeration of the levels.⁵⁹¹

Thus, contemplate their statement that the firmament called *Veelon*-וילון contains nothing. Above it is the firmament called *Rakia*-ע-רקיע, which contains the sun, moon, stars and constellations. Above it is the firmament called *Shechakim*-ם-שחקים, which contains mills that grind *manna* for the righteous. Above it is *Zevul*-ל-זבול, within which is Jerusalem, the Holy Temple, the altar and Michael, the great minister who stands and offers sacrifices upon it. Above it is *Ma'on*-ן-מעון, within which are groups of ministering angels who recite song by night

⁵⁸⁹ Talmud Bavli, Chagigah 12b

⁵⁹⁰ Deuteronomy 10:14 – “הן ליהויה אלהי"ך השמים ושמי השמים הארץ וכל אשר בה”

⁵⁹¹ In other words, there is no actual controversy between them, except that Reish Lakish enumerates the levels in greater detail.

and are silent by day. Above it is *Machon*-מכו"ן, where there are storehouses of snow and hail etc. Contemplate what they stated about this matter, for their words conceal their inner intention, and their intention is about inner matters, rather than the superficial meaning. Above them all is *Aravot*-ערבו"ת, which contains righteousness-*Tzedek*-צד"ק, justice-*Mishpat*-משפ"ט, charity-*Tzedakah*-צדק"ה, treasuries of good life-*Ginzei Chayim*-גנז"י היי"ם, treasuries of peace-*Shalom*-שלו"ם and blessing-*Brachah*-ברכ"ה, as well as the souls of the righteous *Tzaddikim*.

If you contemplate their words, you will find that altogether, the levels are no more and no less than what we stated regarding the celestial spheres of concentric circles (*Galgalim*). That is, they are only nine levels. Now, the words of our sages in Tractate Chagigah are referring to hidden matters. If you merit to know and understand the meaning of their words, good. If you do not, then I shall not reveal their inner meaning, since the sages wanted these matters to remain concealed.

What I will reveal is that if you examine the levels and their measure, you can come to understand how the upper levels are upper while the lower levels are lower and know the place of judgment, the place of reward, the place of elevation and the place of comprehension. All these matters can be understood by contemplating the teachings of our sages regarding the matter of these seven firmaments.

Contemplate that they stated that the level of the stars is lower than the other levels.⁵⁹² For, as stated above, *Veelon-ןילר"ן*, which is lower than the stars, contains nothing at all. Likewise, contemplate that the souls of the righteous *Tzaddikim* are higher than all these levels. This is similar to what is stated in the prophecy of Ezekiel, that,⁵⁹³ “There was the appearance of the likeness of a man upon it, above.”

If you contemplate the inner intention of all these matters, you will understand that, actually, Reish Lakish did not add anything to what Rav Yehudah and Rav stated. That is, the seven levels of firmaments, in fact, constitute two categories, the one is the level of the stars and the other is all the other levels. Thus, in totality, there are nine celestial spheres of concentric circles and two general levels. That is, the seven planetary spheres and the sphere of the stars total eight levels of concentric circles, all of which are counted as one, and the sphere of *Aravot-ערבות* is a separate level above them all.⁵⁹⁴ If you contemplate these matters, you will find that the light of the intellect will be drawn to you.

Now, although I said that I will not reveal these matters, in reality, I have revealed everything through hints. However, I will not reveal it explicitly. Whoever is understanding will contemplate and understand, and whoever is foolish will be

⁵⁹² That is, the levels above *Rakia-ע"ק*, which contains the stars and constellations, are not physical.

⁵⁹³ Ezekiel 1:26 – “ועל דמות הכסא דמות כמראה אדם עליו מלמעלה”

⁵⁹⁴ In other words, there are a total of eight physical levels, which are counted as one in the aggregate. On the other hand, *Aravot-ערבות* is a spiritual level that contains *Shechakim-שחקים*, *Zevul-זבול*, *Ma'on-מעון*, *Machon-מכון* and *Aravot-ערבות*.

baffled, as stated,⁵⁹⁵ “The wise of heart will take the commandments-*Mitzvot*, but the lips of a fool will become weary.”

The seven letters בג"ד כפר"ת correspond to the seven chambers of purgatory-*Gehinom*-גיהנום

Know, my brother, that what we will now explain is an awesome matter and that our sages, of blessed memory, discussed in the same manner that they discussed all other secrets of our Holy Torah. That is, they conducted themselves according to the manner of the words of the Living God, and concealed their words, just as our holy and pure Torah conceals its secrets in its verses.

Having mentioned this, know, my brother, that all the lower tangible forms correspond to the upper supernal intellectual forms. This is something in which there is no doubt at all. Thus, although the totality of the act of creation (*Ma'aseh Bereishit*) is to be understood literally, nevertheless, there are many wondrous matters that are concealed within it, all of which are bound to the literal meaning. That is, the lower forms correspond to the upper forms.

Thus, although matters, such as the Garden of Eden (*Gan Eden*) and its rivers and all other matters mentioned in the Act of Creation (*Ma'aseh Bereishit*) are to be understood literally, nevertheless, there are corresponding intellectual

⁵⁹⁵ Proverbs 10:8 – “חכם לב יקח מצות ואויל שפתים ילבט”

forms to which they correspond. Know then, that the Garden of Eden and its rivers, correspond to matters that are drawn forth like rivers. Similarly, the quality of gold is related to one of the rivers, which is also the place of the *Bedolach*-crystal, *Shoham*-Onyx and other precious gems and stones, and that they all correspond to the upper Garden of Eden.

In other words, the first level is the brilliant light and intellect and source of eternal life, which corresponds to the gold, crystal and onyx of the first river. The same is true of the second, third and fourth rivers of the lower Garden of Eden, all of which correspond to the reward that one receives in the upper Garden of Eden. For the lower Garden of Eden is compared to and corresponds to the body, whereas the upper Garden of Eden is compared to and corresponds to the soul. That is, the tangible corresponds to the tangible (*Murgash*), and the intellectual corresponds to the intellectual (*Muskal*).

The same is true of the totality of the act of creation (*Ma'aseh Bereishit*). That is, the simple meaning is indeed true, and the hidden secrets that are hinted at, are also true, in that the lower form is aligned corresponding to the upper form. These are the ways of the Supernal wisdom, for everything that the Holy One, blessed is He, does, is with wisdom and in a straightforward manner.

Thus, it is clearly observable that the Holy One, blessed is He, actualizes many different matters and actions in this physical world through which the physical body receives delight, pleasure, joy, and rest. It is likewise clearly observable that He actualizes matters through which the physical body

receives damage, injury, pain and suffering. That is, each of these matters has its opposite.

Thus, just as we find good and evil in this world, in the lowly physical body, so likewise, the Holy One, blessed is He, brought about intellectual forms that correspond to this in the intellectual soul. Therefore, if a person performed good deeds in this world, reward awaits him above in the bond of eternal life (*Tzror HaChayim*), with delights in the light of the intellect to which there are no comparable delights in the physical world, with all manner of gladness and joy.

If, however, he performed evil deeds, there is punishment from Above, for “Fire and brimstone and burning wind shall be the portion of their cup.”⁵⁹⁶ These levels are even more refined and spiritual than the soul itself. Thus, they have dominion over the soul. It is through these levels that the soul is judged, until it receives just punishment according to its actions, whether for a minute, hour, day, week, month or year, or whether, “For shame and everlasting disgrace.”⁵⁹⁷

All these matters are prepared and await the soul above, whether for punishment or for reward, and they all are refined beings of intellect that rule the intellect, similar to how we find them here below. Moreover, these are all refined intellects that rule over the intellect and consciousness of the soul and are utterly spiritual. As we see, they all correspond to reward and punishment, similar to how it is below, in the physical body.

⁵⁹⁶ Psalms 11:6 – “ימטר על רשעים פחים אש וגפריית ורוח זלעפות מנת כוסם”

⁵⁹⁷ Daniel 12:2 – “אלה לחיי עולם ואלה לחרפות לדראון עולם”

That is, just as in the physical body there definitely are tangibly felt good and evil, so also, there is reward and punishment of the intellectual consciousness of the soul above. Have no doubt about this whatsoever, for this certainly is the Supernal intent and there is no room for doubt.

Thus, in the Act of Creation (*Ma'aseh Bereishit*) we find explicit references to tangible reward and punishment (*Murgashim*), and you should know that they correspond to the consciousness of the intellect as well. That is, the lower matters correspond to upper matters. These two aspects are divided between the body of man and his soul. The body leans toward the lower aspects, whether for reward or punishment, whether for tranquility or suffering. Moreover, just as we see that the tangible consequences of reward and punishment, tranquility or suffering, are the result of tangible actions, so likewise, the reward and punishment, tranquility or suffering of the intellectual consciousness, result from intellect. There is no doubt at all in regard to this.

With the above, it should be clearly understood that there are two types of delight (*Eden*), the upper delight and the lower delight, one for the physical body in this world and one for the soul in the world to come (*Olam HaBa*), after this world. Likewise, there are two types of purgatory (*Gehinom*), the upper and the lower, one for the physical body in this world, and one for the soul in the world to come (*Olam HaBa*), after this world. Having awakened to these matters through this preface, we now can continue to explain these matters.

Regarding the punishment known as purgatory-*Gehinnom*, our sages, of blessed memory, stated⁵⁹⁸ that there are seven chambers or levels, corresponding to the level of one's sins. That is, each chamber of punishment, known as *Gehinnom*-purgatory, is commensurate to the level of one's sins. Each level is the length and breadth of the entire world, and each is below the level that precedes it. In descending order, they are called by the following names:

- א. *Gehinnom*-גיהנם
- ב. *Shaarei Maweth*-שערי מות
- ג. *Shaarei Tzalmaweth*-שערי צלמות
- ד. *Be'er Shachath*-באר שחת
- ה. *Teet HaYawen*-טיט היון
- ו. *Avadon*-אבדון
- ז. *She'ol*-שאול, which is the lowest of them all.

These all are included in one place which is called *Arka*-ארק"א, which includes all of the levels, *Gehinnom*-גיהנם, *Shaarei Maweth*-שערי מות, *Shaarei Tzalmaweth*-שערי צלמות, *Be'er Shachath*-באר שחת, *Teet HaYawen*-טיט היון, *Avadon*-אבדון, and *She'ol*-שאול.

Now, the great sage, Rabbi Moshe ben Nachman (*Ramban*), of blessed memory, stated that *Arka*-ארק"א is below them all. I too see *Arka*-ארק"א as being below them all, although

⁵⁹⁸ See *Shaar HaGemul* pg. 284-287

I am not sure exactly how he meant it.⁵⁹⁹ As I understand the *Baraita*, *Arka*-ארק"א is a general place that includes them all, and it is in this sense that it is below them all.

With this in mind, contemplate, my brother, and realize that the lower purgatory-*Gehinnom* corresponds to the upper purgatory-*Gehinnom*, without a doubt. What you must also understand is that the punishment of each level is different from other levels and that the magnitude of the punishment increases with each descent. That is, the punishment is according to the one being punished.

To clarify, the sages stated that the degree of punishment is according to the degree of descent. They explained that the strong fires of *Gehinnom*-גיהנום are one-sixtieth the fires of *Shaarei Maweth*-שערי מות. The fires of *Shaarei Maweth*-שערי מות are one sixtieth the fires of *Shaarei Tzalmaweth*-שערי צלמות. The fires of *Shaarei Tzalmaweth*-שערי צלמות are one-sixtieth the fires of *Be'er Shachath*-באר שחת. The fires of *Be'er Shachath*-באר שחת are one-sixtieth of *Teet HaYawen*-טיט היון. The fires of *Teet HaYawen*-טיט היון are one-sixtieth of *Avadon*-אבדון, and those of *Avadon*-אבדון are one-sixtieth of *She'ol*-שאול.

The sages of blessed memory also expounded at length about the measure of Purgatory-*Gehinnom*, explaining that all these punishments correspond to one's deeds. In other words,

⁵⁹⁹ In other words, Ramban may have meant that *Arka* is a general level that includes all the other levels and is therefore the lowest level of purgatory or he may have meant that it is a specific level below the other levels.

a person who transgresses a specific sin will face a specific punishment.

In truth, no one can deny these matters, for it is the refined spiritual fires that were created on the second day that rule over the soul, which is itself spiritual, and it is through this fire that the Holy One blessed is He punishes sinners according to the gravity of their sin. However, it is for this reason that the sages, of blessed memory, explained and divided the levels of Purgatory into seven general chambers, so that one should not err and assume that all are judged in one place and by one fire.

For, otherwise a person could come to err and think that there is no distinction between one who transgresses a minor transgression of the Torah and one who transgresses a major transgression. It is for these reasons that they explained these matters to us, and stated that there is not a single fire through which all sinners are judged as one, but rather, there are many different types and levels of fire. Thus, one who transgresses a minor prohibition is judged with a minor fire, whereas one who sins with a major, grave transgression is judged with a fire that is far greater. That is, the punishment is exactly commensurate to the sin, without any doubt whatsoever.

The sages, of blessed memory, further hinted at this by stating that Avshalom is in the second level of Purgatory, Korach is in the third level of Purgatory, Yeravam is in the fourth level of purgatory, Achav is in the fifth level of Purgatory, and Michah is in the sixth level of Purgatory. There is no doubt that all these matters were stated in order to teach us that the punishment is commensurate to the sin.

Now, although they stated these matters regarding the lower *Gehinnom*, this is in order to understand the measure of the punishment with respect to the upper fires, without a doubt. Thus, although they also gave measure of the length and breadth of each of the chambers of Purgatory, their intention is to the gravity of the punishment, whether minor or major, according to one's sins and transgressions. Contemplate this well, for it is for this reason that they stated that so-and-so is in this chamber, and so-and-so is in that chamber. This is in order to inform us that not all sinners are judged as one or with the same punishment, but rather, each sinner is judged individually, according to his sins.

Thus, although one who transgressed the sin of forbidden mixtures (*Kilayim*) transgressed a grave transgression, he is not equal to one who murdered or intentionally transgressed the *Shabbath* or worshipped idolatry. It is for this reason that we find that the sages of blessed memory debated and discussed the matter of the different levels and chambers of Purgatory and the differences in punishment between each level and that each chamber is commensurate to the transgression.

Moreover, do not doubt the fact that the punishment of the soul is compared to spiritual fire that rules over it, just as physical fire rules over straw. It is in this regard that it states,⁶⁰⁰ “And you shall tread down the wicked, for they shall be ashes under the soles of your feet.” For, they will be judged by the

⁶⁰⁰ Malachi 3:21 – “ועסותם רשעים כי יהיו אפר תחת כפות רגליכם”

fires of Purgatory-*Gehinnom* with an extremely refined spiritual fire that rules over the soul.

Therefore, based upon these matters to which we have awakened, know that the consequences of reward and punishment that the soul incurs above, are like the consequences of reward and punishment that the body incurs below, and you should have no doubts in this whatsoever. This being the case, when the soul leaves the body, it receives its reward in the world of intellect that rules over the soul, commensurate to its deeds. This is just as the physical body eats the physical fruits of its labor below, in the physical world. Likewise, the soul eats the fruits of the intellect in the world to come, which is a world of intellect.

Now, the great sage, our teacher, Rambam,⁶⁰¹ of blessed memory, spoke of these matters according to the wisdom of the intellect, and though he argued with him on these matters, the great sage, our teacher, Ramban,⁶⁰² also spoke of these matters according to the intellect. In any event, having awakened to the matter of punishment, know that the Garden of Eden (*Gan Eden*) and Purgatory (*Gehinnom*) correspond above to intellect, just as they correspond below to tangible matters.

Therefore, in truth, just as we find that there are seven general categories of punishment that are called Purgatory (*Gehinnom*), so likewise there are seven general levels of delight and reward that are called Garden of Eden (*Gan Eden*). Correspondingly, there are seven categories of righteous

⁶⁰¹ Rabbi Moshe ben Maimon

⁶⁰² Rabbi Moshe ben Nachman

individuals (*Tzaddikim*). Regarding these categories, the sages, of blessed memory, stated that each of these seven general categories has a chamber in the Garden of Eden (*Gan Eden*), and that corresponding to them, there are seven general categories of the wicked (*Resha'im*) and seven general chambers of Purgatory (*Gehinnom*).⁶⁰³

Therefore, contemplate my brother, and realize that the reward is opposite the punishment, as it states,⁶⁰⁴ “God-*Elo'him* אלהים has made one opposite the other.” Thus, there are seven types of consequence, each of which possesses its opposite, seven categories of reward corresponding to seven categories of punishment, just as we explained regarding the seven double letters בג"ד כפר"ת.

With the help of *HaShem*, all these matters will be explained at greater depth later, for the complete explanation is beyond the scope of the discussion here. They are only included here insofar as they relate to the matter of sevens. We therefore shall continue explaining the remaining matters, with the help of *HaShem*, may His Name be blessed and exalted.

The seven letters בג"ד כפר"ת correspond to the seven people that are called up to the Torah on the Shabbath

Know, my brother, that all aspects of seven are beloved to our Creator, blessed is He,⁶⁰⁵ and He therefore established

⁶⁰³ Sifri Dvarim 1:10

⁶⁰⁴ Ecclesiastes 7:14 – “את זה לעמת זה עשה האלהים”

⁶⁰⁵ Midrash Vayikra Rabba 29:11

the sevens upon the foundations, which are the units of three. It is for this reason that we find the units of seven at the beginning of things, such as the seven days of creation, upon which the seven days of the week are founded, and the seven years of the *Shemittah*, the seven times seven years of the Jubilee (*Yovel*), the seven sprinklings of the day of Yom HaKippurim, and all other units of seven that follow from them.

Know this well, my brother, and contemplate all the matters we explained regarding the seven days of the festival of Passover and the seven days of the festival of Sukkot, as well as all of the other matters that we included in the units of seven. What you need to know, my brother, is that when the Holy One, blessed is He, wishes to establish something to be everlasting, He establishes it in a unit of seven, just as the seven days of creation are established forever, as sure proof and testimony to the novelty of creation.

In the same manner, all units of seven are testimony and proof, all of which attest to *HaShem*-יהו"ה, blessed is He, just as the seven days of creation attest that the Holy One, blessed is He, created the world in seven days. Therefore, contemplate the intention of the units of seven wherever you encounter them and you will behold the Godly intention in them, founded upon the foundations of the intellect, the foundations of which no true intellect can depart from.

With this in mind, contemplate, my brother, that seven people are called up to the reading of the Torah on the Shabbath. This too testifies to all other matters of seven, in that they are all founded upon the foundations of our Holy Torah and are all

included in it. Thus, we never call less than three people to the Torah, but on the Shabbath, we call seven, thus testifying to all units of seven in the Torah, and that they all are the words of the Living God.

Having awakened to all these matters, it should be clear that the second category in the division of the letters are the seven letters בג"ד כפר"ת, upon which all units of seven are founded. Having awakened to all these matters, we may now continue to explain the division of the twelve remaining letters of the *Aleph-Beith*.

The Gate of the Twelve Simple Letters

Know, my brother, may *HaShem* protect you, that the twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק are called the simple letters (*Pshutot*). They are the third category in the division of the letters. It is upon the foundation of these twelve letters that the twelve constellations are founded, as well as the twelve months, the twelve tribes, and the twelve memorial stones. Likewise, there are twelve days throughout the year that have the additional *Musaf* of the new moon (*Rosh Chodesh*). These letters are called simple letters because they do not have two forms of articulation that swallow each other, as in the case with the seven double letters. Having introduced them, we shall now begin awakening to the explanations of how they are drawn forth, explaining each according to its proper measure, with the

help of *HaShem* who shall guide us to trod upon the straight and balanced path.

The Twelve Constellations correspond to the Twelve Letters **ה"ו ז"ח ט"י ל"ב ס"ע צ"ק**

Now, we have already been awakened to the fact that the twelve constellations are founded upon the seven celestial bodies of motion (*Kochvei Lechet*), just as the seven celestial bodies of motion are founded upon the three foundations. Know, my brother, that the twelve constellations have several levels and are divided within their borders by the twelve diagonal lines (*Yod-Beith Gvulei Alachson*). Moreover, each constellation possesses several groups of stars, numbering into the hundreds, thousands, and tens of thousands, as shall soon be explained with *HaShem*'s help.

Know, then, that the twelve primary constellations are divided into the twelve months of the year and that they serve the sun by day and the moon by night. Their names are as follows:

- א. *Taleh*-Aries-טלה
- ב. *Shor*-Taurus-שור
- ג. *Te'umim*-Gemini-תאומים
- ד. *Sartan*-Cancer-סרטן
- ה. *Aryeh*-Leo-אריה
- ו. *Bethulah*-Virgo-בתולה

- ז. *Ma'oznayim*-Libra-מאזנים
- ח. *Akrav*-Scorpio-עקרב
- ט. *Keshet*-Sagittarius-קשת
- י. *Gedee*-Capricorn-גדי
- יא. *Delee*-Aquarius-דלי
- יב. *Dagim*-Pisces-דגים

After having presented this, the next thing to know is that these constellations serve the twelve months of the solar and lunar year in the following manner: From the beginning of the month (*Rosh Chodesh*) of *Nissan*, the sun and the moon begin their cycles, with the sun preceding the moon in its orbit, and *Taleh*-Aries serving before it by day, followed by the constellations in their order.⁶⁰⁶

Then, the moon follows it in its motion, and *Taleh*-Aries begins the service before it at night, and all the constellations follow it in their order. It is in this manner that all twelve primary constellations serve the twelve months of the year, with the constellation that serves the sun in a given month by day, serving the moon by night.

This is so, during both a year that completes the aforementioned cycle (*Machzor*), as well as during a leap year (*Ibur*), until the occurrence of twelve leap years, so that the sun and moon return to their original position. The purpose of the leap year is to calibrate the days of the solar year with the days

⁶⁰⁶ See Mishneh Torah, Hilchot Kiddush HaChodesh 11:7. For the expanded elucidations of all of the calculations mentioned here which are beyond the scope of this work, a study of Hilchot Kiddush HaChodesh presented in Mishneh Torah of Rambam (Maimonides) is recommended.

of the lunar year, since there are ten days, twenty-one hours, and two-hundred and four *Chalakim*-parts more to the solar year than to the lunar year.⁶⁰⁷ Thus, when twelve leap years occur, the sun and the moon return to their precise equilibrium and both begin in the same hour that they were first affixed in the sky, which was on the fourth day of the week in the hour of *Shabtai*-Saturn. They then begin their cycles anew.

Thus, the first cycle of the sun begins at the beginning of the hour of *Shabtai*-Saturn, the second begins at the beginning of *Tzedek*-Jupiter, the third at the beginning of *Ma'adim*-Mars, the fourth at the beginning of *Chamah*-Sun, the fifth at the beginning of *Nogah*-Venus, the sixth at the beginning of *Kochav*-Mercury, the seventh at the beginning of *Levanah*-Moon, which occurs at the end of seven hours at the end of thirty-five⁶⁰⁸ days of the great cycle (*Machzor HaGadol*) of twenty-eight years.

Now, when the sun's path is in the north, the moon's path is in the south.⁶⁰⁹ In the first year, at the beginning of the night of the fourth day of the week, the beginning of the conjunction of the new moon (*Molad*) will occur in the hour of

⁶⁰⁷ See Mishneh Torah, Hilchot Kiddush HaChodesh 6:4

⁶⁰⁸ See Pirke D'Rabbi Eliezer, Ch. 6 and the RaDa"L commentary there where he notes the correction to the text of the Pirke D'Rabbi Eliezer quoted here. That is, the five days differential multiplied by the seven cycles equals a total of thirty-five days differential. (Also see the prior note regarding the acronym דב"ו הגא"ו which corresponds to the order of שב"ם הנכ"ל.)

⁶⁰⁹ Mishneh Torah, Hilchot Kiddush HaChodesh, Ch. 16. This refers to the tilted & inclined orbit of the moon in relation to the ecliptic (except for the two intersecting lunar nodes previously mentioned), so that a portion of the moons orbit is inclined to the north of the sun's orbit, and a portion is inclined to the south of the sun's orbit.

Shabtai-Saturn. In the second year, the beginning of the conjunction of the new moon (*Molad*) occurs in the hour of *Levanah*-Moon. In the third year, the beginning of the conjunction of the new moon (*Molad*) occurs in the hour that follows, which is the hour of *Kochav*-Mercury. In the fourth year the conjunction of the new moon (*Molad*) occurs in the hour that follows, which is the hour of *Nogah*-Venus. In the fifth year the conjunction of the new moon (*Molad*) occurs in the hour that follows, which is the hour of *Chamah*-Sun. In the sixth year the conjunction of the new moon (*Molad*) occurs in the hour that follows, which is the hour of *Ma'adim*-Mars. In the seventh year the conjunction of the new moon (*Molad*) occurs in the hour that follows, which is the hour of *Tzedek*-Jupiter.⁶¹⁰ This recurs for three years with the precession of the conjunction of the moon being served by the seven planetary bodies, until the conclusion of the twenty-one-year cycle.⁶¹¹

It is in this manner that you may know and understand that the twelve constellations serve the moon at night in the four quadrants of the world, three in the north, three in the south, three in the east and three in the west. The constellations (*Mazalot*) always cycle through the twelve months of the year, each one to its month. The one that begins the month serves the month, serving the sun at day and the moon at night. Thus, the seven celestial bodies of motion (*Kochvei Lechet*) have known

⁶¹⁰ See Pirke D'Rabbi Eliezer, Ch. 7.

⁶¹¹ See Pirke D'Rabbi Eliezer, Ch. 7, and the commentary of the RaDa"l there to both chapters 6 and 7 for further elucidation of the twenty-one year cycles and their relationship to the name ״ה״-21.

houses, as we explained regarding the twelve constellations (*Mazalot*).

Now that we have explained this, awaken to the fact that each of the twelve constellations is composed of tens of thousands of stars. That is, the number of stars is beyond the count and grasp of man, and is only within the grasp of the One about whom it states,⁶¹² “He counts the number of stars, He calls them all by name,” in other words, *HaShem*-יהו"ה, may His Name be blessed and exalted. Rather, the totality of the configuration of the stars is called a *Mazal*-constellation.

There are a number of philosophers that have awakened to this. Likewise, we find that our sages, of blessed memory, stated the following in Tractate Brachot⁶¹³ in explanation of the verse,⁶¹⁴ “Tziyon has said, ‘*HaShem*-יהו"ה has left me, my Lord-*Adona*”y-י"י has forgotten me.’ The Holy One, blessed is He, responded to Israel, ‘My daughter, I created twelve constellations in the firmament, and for each constellation I have created thirty armies, and for each army I have created thirty legions (*Ligyon*), and for each legion I have created thirty infantry division leaders (*Rahaton*), and for each infantry division leader I have created thirty military camp leaders (*Karton*), and for each military camp leader I have created thirty leaders of forts (*Gastera*), and on each leader of a forts I have hung three hundred and sixty-five thousand stars corresponding to the days of the solar year. Moreover, I created them all for

⁶¹² Psalms 147:4 – “מונה מספר לכוכבים לכלם שמות יקרא”

⁶¹³ Talmud Bavli, Brachot 32b

⁶¹⁴ Isaiah 49:14 – “ותאמר ציון עזבני יהו"ה ואדני” שכחני”

your sake only; and you say that I have forgotten you and that I have left you?”

In this manner, contemplate how many thousands upon thousands of stars there are in each constellation, for all the stars are in the sphere of the constellations, with the other spheres being those of the seven celestial bodies of motion (*Kochvei Lechet*). This being the case, contemplate the vast number of stars that each constellation possesses.

Now, the philosophers spoke about this in terms that are similar to the sages, of blessed memory, although they stated it somewhat differently. They explained that each of the twelve components that make up the twelve constellations has thirty degrees. We thus find that the total of the twelve components of thirty degrees each equals 360 degrees. They further elucidated that each of these components subdivides into sixty smaller parts and that each of these parts has sixty smaller parts, and each of these secondary smaller parts further divides into sixty smaller parts, and that each of these tertiary smaller parts further divides into sixty smaller parts. Thus, observe that the philosophers agreed with this teaching of the Talmudic sages. We thus have two witnesses that attest to this matter.⁶¹⁵

With the above in mind, contemplate, my brother, and realize that the constellations (*Mazalot*) are divided into twelve powers. Each constellation consists of thousands upon thousands of stars, which together are called a constellation (*Mazal*). It is not for nothing that *HaShem* told Avraham,⁶¹⁶

⁶¹⁵ See Mishneh Torah, Hilchot Kiddush HaChodesh 11:7

⁶¹⁶ Genesis 15:5 – “הבט נא השמימה וספר הכוכבים אם תוכל לספר אתם”

“Look now toward the heavens and count the stars, if you are able to count them.” In reality, the stars seen in the heavens are all part of the various constellations, and there are no additional stars outside of the constellations (*Mazalot*) and the seven celestial bodies of motion (*Kochavei Lechet*).

Based upon these matters, awaken now to the fact that the constellations are divided into twelve sections, called the diagonal lines (*Gvulei Alachson*), corresponding to the twelve tribes of Israel. This is as stated,⁶¹⁷ “When He separated the children of man, He set the borders of the nations according to the number of the children of Israel.”

Having awakened to this, know that the philosophers are in agreement that the twelve primary constellations correspond to the twelve months of the year. What you must know, however, is that the constellations are above the seven celestial bodies of motion (*Kochavei Lechet*). That is, they are in the eighth sphere that rules over the seven celestial bodies of motion, and it is thus according to the motion of the constellations that the seven celestial bodies are conducted.

However, it is *HaShem-יהו"ה*, the Singular King, who rules over them all. For, the constellations and celestial bodies have utterly no dominion or the power to do anything, in and of themselves. Rather, it is *HaShem-יהו"ה*, the Prime Mover, blessed is He, who moves all the constellations, and He thus has the power to stop them, reverse their cycle completely or totally nullify them, since it is He, blessed is He, who moves them all.

⁶¹⁷ Deuteronomy 32:8 – “בהנחל עליון גוים בהפרידו בני אדם יצב גבלת עמים למספר בני ישראל”

Contemplate this and understand that it is for this reason that the seven celestial bodies of motion (*Kochvei Lechet*) are called by the term “the seven conquered ones” (*Sheva Kvushin*), indicating that they are dominated by a Conqueror and are altogether not under their own dominion. Rather, there is a Ruler who dominates and moves them.

Know, therefore, that in truth, all the stars and constellations may be compared to an inanimate object relative to a living being. Thus, they are only moved according to the will of the living being who moves them and move according to the will of their Mover, whether to the right or to the left. This is similar to the verse in the prophecy of Ezekiel,⁶¹⁸ “For the spirit of the *Chayah*-living being was in the *Ophanim*-cycles.” In other words, the *Ophanim*-cycles only move according to the reality of the angelic beings known as *Chayot*-living beings.

For, as explained before, the Holy One, blessed is He, moves the stars and constellations through the medium of the sphere of the intellect, which is called the *Chayah*-living being. Thus, the stars and constellations only move according to the dictates of the *Chayah*-living being, and wherever the *Chayah*-living being moves, that is how they move. This is as stated there,⁶¹⁹ “Wherever the spirit-*Ruach* is moved to go, that is where they go.”

This being the case, the motion of all the stars and constellations is according to *HaShem*'s-יהוה Supernal

⁶¹⁸ Ezekiel 1:20 – “כי רוח החיה באופנים”

⁶¹⁹ Ezekiel 1:12 – “אל אשר יהיה שמה הרוח ללכת ילכו”

intention, for they are unable to move at all of their own accord. Rather, they are moved by the *Chayah*-living being, by word of the Holy One, blessed is He. Therefore, all their motions, whether general or particular, are according to the dictates of *HaShem*'s-יהו"ה desire and will, blessed is He. This is a certainty in which there is no room for doubt, since they cannot move on their own, and are all moved by *HaShem*-יהו"ה, the Prime Mover.

With this in mind, it is clear that the stars and constellations are servants of servants, and that it is only through the medium of the power of the higher, supernal servants, known as the beings of intellect (*Sichliyim*), that they are moved. Thus, a star or constellation has absolutely no power whatsoever to do good or evil, but is only moved to wherever it is moved.

Moreover, although through the order of their motion, calamity and destruction may unfold, *HaShem*-יהו"ה, blessed is He, "Is a shield for all who take refuge in Him,"⁶²⁰ and He can utterly nullify the influence of the constellations from whoever He wishes to protect. This is as stated,⁶²¹ "Hide yourself for just a moment, until the wrath has passed." This refers to the face of wrath and anger that is drawn forth into being from the influence of the motion of the stars and constellations according to the order of their constant cycle and continuous motion.

However, all their influence and motion is in the hands of their Mover, who is none other than *HaShem*-יהו"ה, blessed

⁶²⁰ Psalms 18:31 – "מגן הוא לכל החסים בו"

⁶²¹ Isaiah 26:20 – "חבוי כמעט רגע עד יעבר זעם"

is He, and it is from the true reality of His Being that they are moved and receive strength and power to draw forth any influence at all. The same is true of all the beings of intellect that are designated as ministers over the motion of the celestial bodies and spheres. That is, their motion likewise originates with *HaShem*-יהו"ה, just as all motion originates with Him, albeit in succession.

Nevertheless, ultimately, all influence begins and ends with *HaShem*-יהו"ה, and all motion is solely by His word, and it is *HaShem*-יהו"ה, blessed is He, who moves all beings, and it is He alone who is not moved by any being other than Himself, blessed is He. We already explained these matters earlier, and explained that His influence, providence, and “His truth is a shield and buckler,”⁶²² with which “He guards all who take refuge in Him.”⁶²³ Moreover, since His providence and supervision is constant, the stars and constellations have utterly no power of their own to cause damage whatsoever.

Contemplate how wonderful and accurate the words of King David were, when he stated,⁶²⁴ “*HaShem*-יהו"ה is your protector; *HaShem*-יהו"ה is your shade, upon your right hand.” The next verse continues and says,⁶²⁵ “The sun shall not smite you by day, nor the moon by night,” referring to the times of their dominion. The same certainly applies to the rest of the celestial bodies.

⁶²² Psalms 91:4 – “צנה וסחרה אמתו”

⁶²³ Psalms 18:31 – “מגן הוא לכל החסים בו”

⁶²⁴ Psalms 121:5 – “יהו"ה שמרך יהו"ה צלך על יד ימינך”

⁶²⁵ Psalms 121:6 – “יומם השמש לא יככה וירח בלילה”

Therefore, contemplate what he is saying, and how correctly he stated that, due to the protection of *HaShem*-יהו"ה, blessed is He, there is utterly no star or celestial body that has any power to inflict evil whatsoever. Although he only specified the sun and the moon, whose dominion and effects are most readily apparent here on earth, the same principle certainly holds true of all the other celestial bodies. Though this is self-understood, I will, nevertheless, further clarify it to awaken you to this, for it is a very wondrous and important principle.

We have already awakened to the fact that *HaShem*, blessed is He, bestows His protection upon the Jewish people and that He never withdraws His providence from them nor abandons them, even for the blink of an eye. It is in this vein that King David stated,⁶²⁶ “Behold, the protector of Israel neither sleeps nor slumbers.” In other words, *HaShem*-יהו"ה, blessed is He, does not neglect to protect the Jewish people, even for a moment, to abandon them to the happenstance that arises from the motions of the planets, not in a major or minor way.

Rather, as the Psalm continues,⁶²⁷ “*HaShem*-יהו"ה is your protector; *HaShem*-יהו"ה is your shade upon your right hand.” This refers to *HaShem*’s Divine Providence (*Hashgacha*) and His protection, which are constant. That is, He constantly protects and guards those He loves. The term “shade-*Tzeil*-צל,” refers to this protection. In other words, just

⁶²⁶ Psalms 121:4 – “הנה לא ינום ולא יישן שומר ישראל”

⁶²⁷ Psalms 121:5 – “יהויה שמרך יהויה צלך על יד ימינך”

as shade protects man from the sun, so likewise, *HaShem*-יהו"ה, blessed is He, protects those He loves from all troubles.

The Psalm then continues,⁶²⁸ “The sun shall not smite you by day, nor the moon by night.” For, the dominion of the sun is in the day and the dominion of the moon is in the night. Thus, King David is informing us that as long as the Holy One, blessed is He, shields and protects a person, even the sun and the moon have utterly no power to inflict any evil upon him. He thus specified the sun and the moon by day and night, that although day and night are the times of their dominion, nonetheless, when *HaShem*-יהו"ה, blessed is He, guards those He loves, He saves and protects them from any destruction that could be wrought by the motion of the celestial bodies.

That is, by mentioning the sun and moon, which have the greatest effect upon the earth, he automatically included all the other constellations with them, even during the dominion of a specific constellation. This is because the sun and moon are constant forces that affect the earth by day and night. Therefore, all influence wrought by the other celestial bodies are all through the medium of the sun by day and the moon by night. It is for this reason that he specified only the sun and moon, since this implicitly includes all the other stars and constellations. Contemplate this and realize the true magnitude of *HaShem*'s-יהו"ה Divine supervision and His great protection of the Jewish people.

⁶²⁸ Psalms 121:6 – “יומם השמש לא יככה וירח בלילה”

We already explained and awakened to all these matters before, in our explanations of the seven celestial bodies of motion. As we explained there, the Holy One, blessed is He, elucidated in His holy Torah that when His providence is upon the Jewish people they succeed. This is as stated,⁶²⁹ “I will turn My face (*U’Phaneetee*-ופניתי) toward you, I will make you fruitful and increase you; and I will establish My covenant with you.” However, when He withdraws His providence, God forbid, they are abandoned, as it states,⁶³⁰ “And I shall hide My face (*Phanai*-פני) from them, and they shall be devoured.”

Contemplate these two verses and realize that they both are referring to *HaShem’s* supervision and providence (*Hashgacha*). His providence is encapsulated in the words, “I will face you-*U’Phaneetee Eileichem*-ופניתי אליכם,” whereas, in reference to the removal of His providence, the phrase, “and I will hide My face-*VeHeestartee Phanai*-והסתרתני פני” is used. In other words, the term “My face-*Phanai*-פני” is similar to “*U’Phaneetee Eileichem*-ופניתי אליכם,” which means, “I will turn My attention to you.” Every intelligent person should understand and grasp the full truth of this matter, which is the ultimate truth, without which there is no truth at all.

Similarly, we explained that when *HaShem*-יהו"ה, blessed is He, bestows His providence on us, the Jewish people are not abandoned to what arises from the motion of the celestial bodies. However, when He withdraws His providence, God forbid, then He abandons us to happenstance, as explained

⁶²⁹ Lev. 26:9 – “ופניתי אליכם והפריתי אתכם והרביתי אתכם והקימתי את בריתי אתכם”

⁶³⁰ Deuteronomy 31:17 – “והסתרתני פני מהם והיה לאכל וגוי”

regarding the verse,⁶³¹ “Then, I too will behave toward you with the fury of happenstance-*Keri*-קרי, and I too will strike you... I shall lay a further blow upon you – **seven ways**, like your sins.” If you contemplate these verses based on the principles explained above, you will grasp that it refers to the withdrawal of His supervision and abandonment to what is wrought by the seven celestial bodies of motion. This is the meaning of the words, “I shall lay a further blow upon you – **seven ways** for your sins.” In other words, “I will smite you by way of the happenstance-*Mikreh*-מקרה that occurs through the motion of the seven celestial bodies.”

Now, do not think that when this verse states, “seven ways for your sins,” that it means that He strikes a person sevenfold for his sins. Rather, the Holy One, blessed is He, conducts the world in a way of measure for measure, in a measure equal to one’s deeds.⁶³² Actually, in His great mercy, He goes beyond the letter of the law and is lenient with us, for if He would not do so and would judge the world with pure judgment, in a way of pure measure for measure, the world could not withstand it. This is as stated,⁶³³ “If *Ya”h*-יה”ה keeps our iniquity, ‘O my Lord-*Ado”nay*-אדני”י who can withstand it?” This is certainly the case were He to punish in a way that is beyond a way of measure for measure. Thus, when the verse states, “I shall lay a further blow upon you – **seven ways** for

⁶³¹ Leviticus 26:24-28

⁶³² Talmud Bavli, Sanhedrin 90a

⁶³³ Psalms 130:3 – “אם עונות תשמר י”ה אדני”י מי יעמד”

your sins,” it is referring to the influence of seven moving celestial bodies.

Therefore, the explanation is as follows, “The punishment that I shall bring upon you and the blow that I shall lay upon you, is that I will withdraw My providence from you and you will be abandoned to the happenstance that arises from the motion of the seven celestial bodies and the constellations above them.” Thus, the verse includes this blow of happenstance-*Mikreh*-מקרה through the medium of the seven, since the blow of happenstance constitutes being abandoned to the motion of the seven celestial bodies (*Kochvei Lechet*). All this was explained before, but is repeated here, for the purpose of clarification.

As an example of this, contemplate what happened to King Chizkiyahu. According to the dictates of the constellations, his lifespan was reaching its conclusion, as Isaiah told him,⁶³⁴ “For you shall die, and not live.” However, the Holy One, blessed is He, who rules over the constellations, nullified the power of the constellations and he lived. This is as stated,⁶³⁵ “Thus says *HaShem*-יהוה, the God of your father David, ‘I have heard your prayer, I have seen your tears; behold, I will add fifteen years to your days.’” He used the term “add-*Yoseef*-יוסף,” indicating that this is an addition beyond the known and fixed measure of his days.

⁶³⁴ Kings II 20:1; Isaiah 38:1 – “כי מת אתה ולא תחיה”

⁶³⁵ Isaiah 38:5 – “כה אמר יהוה אלהי דוד אביך שמעתי את תפלתך ראיתי את דמעתך הנני –”
”יוסף על ימך חמש עשרה שנה”

In other words, from Above these years were miraculously added to the length of his fixed life-span, attesting to what we have explained. Moreover, note that the number of years that were added were fifteen years, and that it is for this reason that he subsequently offered his prayer of thanks using the name *Ya''h-eh''* the numerical value of which is fifteen, as stated,⁶³⁶ “I had said, ‘I shall not see *Ya''h-eh''*,” referring to the numerical value of *Ya''h-eh''* which is fifteen. Moreover, he repeated this, stating, “*Ya''h-eh''* in the land of the living,” in other words, “I said in my heart that I could not live or see life for the fifteen years that were added to my life-span.” This was what he meant by saying the words, “I shall not see *Ya''h-eh''*-15.”

The explanation of the continuation, “*Ya''h-eh''* in the land of the living,” is as follows: “I thought that the fifteen years that were added to my life were not added to my life in this world, but rather, to the life of the world to come, which is the world of true life.” This is why he stated, “*Ya''h-eh''* in the land of the living.”

With this in mind, my brother, contemplate the great miracle that was performed for King Chizkiyahu, in that the Holy One, blessed is He, nullified the power of the constellations and completely circumvented it. He therefore prayed with the name that attested to the miracle that was wrought for him, which was the name *Ya''h-eh''*-15. Do not

⁶³⁶ Isaiah 38:11 – “אמרתי לא אראה י"ה י"ה בארץ החיים”

minimize this great principle, for it is through it that you may enter into many deep and wondrous investigations.

In any event, from all the above, contemplate and realize that the motion of the constellations is utterly dependent upon the will of *HaShem*, blessed is He, and that their influence is by His word. Otherwise, they have no independent power to bestow either good or its opposite, nor can they veer to the right or the left.

This being the case, we have explained that the twelve constellations have a Ruler who governs them. It is He who moves them and can nullify their influence at will. This is the meaning of Daniel's words,⁶³⁷ "He does according to His will with the hosts of the heavens," in that they only serve and function according to the will of *HaShem*-יהו"ה, blessed is He and have absolutely no power or existence of their own. These hints should serve as adequate explanation regarding the constellations. We shall continue explaining the matters that follow, with the help of *HaShem*.

The twelve letters ז"ח ט"י ל"ג ס"ע צ"ק correspond to the Twelve Months

Know, my brother, may *HaShem* keep and protect you, that just as we explained that there are twelve primary constellations in the world, there are twelve months in the year

⁶³⁷ Daniel 4:32 – "וכמצביה עבד בחזל שמיא ודירי ארעא וגו'"

that correspond to them. That is, each constellation governs a specific month.

- א. Aries-*Taleh*-טלה begins in the month of *Nissan*-ניסן and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ב. Taurus-*Shor*-שור begins in the month of *Iyar*-אייר and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ג. Gemini-*Te'umim*-תאומים begins in the month of *Sivan*-סיון and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ד. Cancer-*Sartan*-סרטן begins in the month of *Tamuz*-תמוז and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ה. Leo-*Aryeh*-אריה begins in the month of *Av*-אב and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ו. Virgo-*Bethulah*-בתולה begins in the month of *Elul*-אלול and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ז. Libra-*Ma'oznayim*-מאזניים begins in the month of *Tishrei*-תשרי and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.
- ח. Scorpio-*Akrav*-עקרב begins in the month of *Marcheshvan*-מרחשון and serves the sun-*Chamah*-חמה by day, and the moon-*Levanah*-לבנה at night.

- ט. Sagittarius-*Keshet* קשת begins in the month of *Kislev*-כסליו and serves the sun-*Chamah* חמה by day, and the moon-*Levanah* לבנה at night.
- י. Capricorn-*G'di* גדי begins in the month of *Teveth* טבת and serves the sun-*Chamah* חמה by day, and the moon-*Levanah* לבנה at night.
- יא. Aquarius-*D'li* דלי begins in the month of *Shvat* שבט and serves the sun-*Chamah* חמה by day, and the moon-*Levanah* לבנה at night.
- יב. Pisces-*Dagim* דגים begins in the month of *Adar* אדר and serves the sun-*Chamah* חמה by day, and the moon-*Levanah* לבנה at night.

Thus, the twelve constellations are divided to the twelve months of the year. Having explained this, know that each month-*Chodesh* חודש attests that the Holy One, blessed is He, brings the world into being anew-*Chadash* חדש.

Now, the great principle to know and remember is the monthly path and motion of the moon. Know, that a lunar month is never less than twenty-nine and a half days, two thirds of an hour, and seventy-three *Chalakim*. The moon travels through all twelve houses of the constellations in one month, whereas the sun travels through the twelve constellations in one year. Thus, it may be said that the sun acts slowly, whereas the moon acts quickly.⁶³⁸ We thus find that each month, the moon spends two and a half days in each of the twelve constellations.

⁶³⁸ Pirke D'Rabbi Eliezer, Ch. 7.

The next thing to understand is that each new moon occurs when the moon is close to the sun in the center line. That is, the moon separates between us and the sun, with the sun at the head and the moon at the end, and they are positioned in the sphere directly opposite one another. That is, they are both in the same half of the sphere opposite one another.

Now, when Draco-*Teli*-תלי intercedes between them, there is a solar eclipse. For, when the moon is before the sun and the constellation Draco-*Teli*-תלי is the constellation that mediates between the moon and the sun,⁶³⁹ then the moon itself will be dark with the concealment of the sun, and the moon will also block the some of the light of the sun. Nevertheless, it will not block all its light, because the body of the moon is smaller than the earth, and is certainly smaller than the sun. Thus, the moon does not have the capacity to conceal the entire body of the sun from the earth. In such an occurrence, the sun will appear to be much less luminescent and will not appear to be fully illuminated as normal. Rather, it will be like the luminary of the moon at the new moon, for this is all that will be visible to the eyes because of the covering of the moon. This is called a solar eclipse.

The next thing to know is that in the first fifteen days of the month, the sun travels ahead of the moon, and the moon

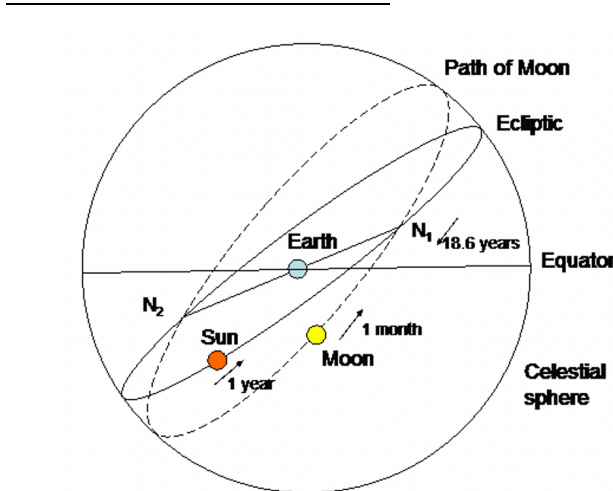
⁶³⁹ As will be explained shortly, it is the circumpolar constellation *Teli-Draco* that is responsible for the north-south tilted elliptical orbits of the sun, moon and stars around the earth, and is thus considered to mediate between them. Additionally, it is the head and tail of *Teli-Draco* that marks the positions of the ascending and descending lunar nodes, which are the points where the paths of the solar and lunar orbits intersect, and thus represents the points where solar and lunar eclipses may occur.

reflects the light that is influenced upon it from the sun. Then, when it reaches the middle of the month, the body of the moon will appear to be completely lit, because the sun and moon are aligned opposite one another, face to face. Then, as they come closer to one another, the light of the moon becomes diminished until at the end of the month they are united with one another and the body of the moon appears completely dark. For the light of the luminary of the moon is nullified to the power of the light of the luminary of the sun. That is, the body of the moon is reflective, so that when it is distant from the sun in its path in the lunar month, it then reflects the light that is influenced upon it from the sun, and as it comes closer to the sun, the light of the moon diminishes from the reflective light of the sun.

Now, at a time when the sun is descending behind it, and the moon's position ascends in the dome of the sky, the shade of Draco-*Teli*-תלי mediates between them.⁶⁴⁰ Then, the light of

⁶⁴⁰ To clarify, this is referring to the lunar nodes, which are the two points at which the orbit of the moon intersects the ecliptic orbital path of the sun. It is because of the tilted north-south orbits that an eclipse is not a monthly occurrence. Rather, eclipses can only occur at the ascending and descending lunar nodes where the two orbits intersect and they are thus in alignment relative to earth. As mentioned before, it is the head and tail of the constellation *Teli-Draco* that marks the positions of the ascending and descending lunar nodes, and the nodes are thus referred to as the head of *Teli-Draco* or the tail of *Teli-Draco* respectively. (Also see *Hilchot Kiddush HaChodesh*, Ch. 16.)

the sun is withheld from the moon, and the body of the moon appears dark, without light. This is because the moon is not illuminated by the light of the sun which is influenced upon it under normal circumstances at all other hours, and this is called a lunar eclipse.⁶⁴¹ It is possible for this to occur during the middle of the month, when the moon is most distant from the sun. For the first fifteen days of every month, the moon appears to chase the sun, and is illuminated in the west and dark on the east. During the second fifteen days of the lunar month, the moon travels before the sun, and it appears that the sun is chasing it, so that the moon is dark in the west and illuminated in the east.⁶⁴²



⁶⁴¹ In other words, the three celestial objects, the sun, the earth, and the moon which are balanced by the circumpolar constellation *Teli-Draco*, come into alignment with one another at the lunar node intersections. Thus, the light of the sun is blocked from the moon by the earth, which is said to hang-*Taluy*-תלוי from the circumpolar constellation *Draco-Teli*-תלי-דרקו, as will be further discussed shortly.

⁶⁴² See the prior diagram depicting the phases of the moon throughout the period of the month.

Now, I would like to awaken you to another matter regarding the constellation Draco-*Teli*-תלי, with respect to the fact that the eclipses of the luminaries are in the power of the constellation Draco-*Teli*-תלי. Know, that the constellation Draco-*Teli*-תלי has the form of a crooked snake (*Nachash Akalton*). It is composed of the foundations, fire-*Aish*-שא and air-*Ruach*-רוח, and is located in the fourth firmament. It has seven limbs that adjust the paths of the seven spheres of the moving planets, moving them from south to north and from north to south.⁶⁴³ However, it is not what draws them from east to west by day, and from west to east at night.⁶⁴⁴ All of the stars and luminaries are tied to it.⁶⁴⁵ Its head is tied to the solar node, and its tail to the lunar node, and it is he who darkens the light of the two luminaries and the light of the seven celestial bodies and all of the luminaries in general. Moreover, it is the constellation Draco-*Teli*-תלי that balances all the stars from south to north and from north to south. However, this is all by the word of his Creator, blessed is He.

Having explained this, know that the moon follows a course of one month, as we have said, whereas it takes the sun

⁶⁴³ In other words, the constellation Draco-*Teli* exerts a pull on the seven spheres of the moving planets, causing their tilted orbits from north-south and south to north and effecting their inclinations.

⁶⁴⁴ In their ascension over the observer on earth the celestial bodies rise in the east and set in the west, and in their night travel beneath the observer on earth, from west to east, rising again in the east. That is, the constellation Draco-*Teli* effects their north-south tilted orbits, but not their east-west revolution.

⁶⁴⁵ The constellation Draco-*Teli*-תלי is circumpolar and positioned surrounding the ecliptic pole, and has stars in all twelve houses, which are said to hang-*Tahy*-תלי from it. It is thus said to balance the inclinations of the planetary orbits from south to north and from north to south, and is “like a king on his throne,” (Sefer Yetzirah 6:3) in that it effects the motion of all the other celestial bodies relative to earth.

one year to travel around the earth. It is for this reason that you will find that a new moon occurs every month. What you must know is that at the beginning or end of the month, the moon is closer to the sun in a straight line in the sphere. At times the moon will appear darkened, which occurs when the constellation *Draco-Teli* separates between it and the sun. At such points, the moon will appear like a black cloud before the sun, and some of the light of the sun will be obscured in relation to the earth. However, not all its light will be obscured, for,⁶⁴⁶ “The bed is too short to be stretched,” since the moon is many parts smaller than the sun. Thus, a solar eclipse does not afflict the entire body of the sun, but only a portion of it. This is known as the “gloom of the sun,” which occurs when the constellation *Draco-Teli* separates between the sun and the moon. Likewise, when the moon is positioned at the head or tail of the constellation *Draco-Teli*, then it is positioned before the sun but does not reflect its light, and appears as a dark cloud. You will thus find that this “gloom of the sun” occurs during the day, since its path over the earth is always at day, and that this will always occur in the beginning of the month or at its end.

Now, when the moon is positioned opposite the sun in the equal line of the sphere, and when *Draco-Teli* mediates between them, then the “gloom of the sun” occurs with an eclipse of the moon. Moreover, what you must know is that this will occur in the middle of the month, which is when the moon and the sun are facing opposite one another and are at their

⁶⁴⁶ Isaiah 28:20 – “כי קצר המצע מהשתרע והמסכה צרה כהתכנס”

distance from one another. If during such a point the line of *Draco-Teli* separates between them,⁶⁴⁷ then the light of the moon will be darkened during the middle of the month, since the line of the constellation *Draco-Teli* causes the light of the sun to be concealed from the moon. Then the moon will become “gloomy,” since the light of the sun is concealed from it, which is called a lunar eclipse. For, as we already explained before, the moon is only illuminated by the light that shines upon it from the sun. It is for this reason that we find the moon to be fully illuminated during the middle of the month, since the sun is far from it and they each face each other, and the moon receives and reflects the full light of the sun. In other words, the further it is away from the sun in its cycle, it appears to receive more light, whereas when it comes closer it becomes darkened to the light of the sun, which occurs at the end of each month.

It is for this reason that we find the “birth – *Molad*” of the new moon is the very fine sliver as it separates from the sun in the balanced center line. The moment they separate from each other at their central point, this is called the “birth – *Molad*”⁶⁴⁸ of the new moon in its completion. For, when they are opposite one another, the moon does not have the capacity to reflect the light of the sun upon the earth, and its body appears blackened like a cloud due to its position facing the sun. However, when they separate from one another, then the moon

⁶⁴⁷ That is, when the sun, earth and moon are balanced in relation to each other and to earth in an equal line in their north-south orbits at the intersecting nodes.

⁶⁴⁸ The moment of separation from the conjunction.

receives and reflects light from the sun, and the more they become distant from one another, the more the moon has additional capacity to receive the light of the sun. For, it is when they are distant that they are opposite one another, and face one another. In contrast, the more the moon comes close to the sun, it diminishes and disappears, until it is completely covered at the end of the month as it comes close to the central point opposite the sun in the straight line.

Having explained this, know that the months are affixed according to the orbit of the moon, and its renewal on a monthly basis. In the manner that we have explained, you should be able to understand the path of the moon in its cycle throughout the months of the year. Additionally, you should be able to understand the explanation of the eclipses of the luminaries according to their motion in relation to the constellation *Draco-Teli* that mediates between them. That is, the sun will only undergo an eclipse in the beginning of the month or at its end, whereas the moon will only undergo an eclipse in the middle of a month.

Now that we have awakened to all the above, know that a solar month consists of thirty days and ten and a half hours. A lunar month consists of twenty-nine and a half days, two thirds of an hour and seventy-three *Chalakitim*. It is according to these measures that we count the months of the year in days, years and seasons, and according to the lunar months we count the festivals, periods-*Zmanim* and seasons-*Tekufot*, each according to what it is in its time. With this in mind, know that the year continuously cycles through the lunar months and the

solar months, each in its manner. Thus, there are twelve solar months, with a total of three-hundred and sixty-five days and a quarter day, and twelve lunar months consisting of three-hundred and fifty-four and one-third days, and nine-hundred and seventy-six *Chalokim*, as we explained before.

The next thing to know is that the twelve months are divided into four seasons (*Tekufot*). Each of these seasons consists of ninety-one days, seven and a half hours, five-hundred and nineteen *Chalokim*, and thirty-one moments (*Rega'im*). That is, each of these four seasons consists of three months, and they are divided as follows:

- א. *Tekufat Tishrei*-The season of *Tishrei* consists of the months *Av*-אב, *Elul*-אלול, and *Tishrei*-תשרי.
- ב. *Tekufat Teveth*-The season of *Teveth* consists of the months *Marcheshvan*-מרחשוון, *Kislev*-כסלו, and *Teveth*-טבת.
- ג. *Tekufat Nissan*-The season of *Nissan* consists of the months *Shvat*-שבט, *Adar*-אדר, and *Nissan*-ניסן.
- ד. *Tekufat Tammuz*-The season of *Tammuz* consists of the months *Iyar*-אייר, *Sivan*-סיון, and *Tamuz*-תמוז.

There is a proof in the Torah for the division into these periods, as elucidated in *Pirke D'Rabbi Eliezer*⁶⁴⁹ on the verse,⁶⁵⁰ “Continuously, all the days of the earth, seedtime and harvest, cold and heat, summer and winter, day and night, shall

⁶⁴⁹ *Pirke D'Rabbi Eliezer*, Ch. 8

⁶⁵⁰ Genesis 8:22 – “עד כל ימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום וליילה לא ישבתר”

not cease.” The period of seedtime-*Zera* is the season of *Tishrei*, for that is when the seedtime is. The period of harvest-*Ketzir* is the season of *Nissan*. The period of cold-*Kor* is the season of *Teveth*, and the period of heat-*Chom* is the season of *Tammuz*. The count of the sun is by day, and the count of the moon is by night, as it continues and states, “they shall not cease.” If you examine these matters and contemplate them, you will understand the truth of the matter in a manner that should be adequate.

Based upon all that we have awakened you to, you should contemplate the motion of the world, and that the year is divided into twelve months, and that each of these months operates according to these mathematical calculations, just as the periods of each of the constellations and all the rest of the stars and celestial bodies operate according to calculation-*Cheshbon*-חשבון.

Now, as we mentioned and as you should know, the Moon-*Levanah* cycles through the sphere each month. It thus spends two and a half days within each of the constellations.

Mercury-*Kochav*, which is higher than the Moon-*Levanah*, cycles through the sphere in ten months. Thus, it spends twenty-five days within each constellation.

Venus-*Nogah*, which is higher than Mercury-*Kochav*, cycles through the sphere in eleven months, and thus spends twenty-seven and a half days in each of the constellations.

The Sun-*Chamah*, which is higher than Venus-*Nogah*, cycles through the sphere in twelve months, and thus spends one month in each of the constellations.

Mars-*Ma'adim*, which is higher than the Sun-*Chamah*, cycles the sphere in eighteen months. It thus spends one and a half months in each constellation.

Jupiter-*Tzedek*, which is higher than Mars-*Ma'adim*, takes twelve years to cycle the sphere, and thus spends a complete year in each of the constellations.

Saturn-*Shabtai*, which is higher than Jupiter-*Tzedek*, takes thirty years to cycle the sphere, and thus spends two-and-a-half years in each of the constellations.

What we thus find is that Saturn-*Shabtai*, which is the seventh, corresponds to the moon, which is the first. That is, the motion of Saturn-*Shabtai* in one year, corresponds to one day of the motion of the Moon-*Levanah*. In other words, the Moon-*Levanah* cycles the sphere in thirty days, whereas Saturn-*Shabtai* cycles the sphere in thirty years. Thus, the Moon spends two and a half days in each constellation, and Saturn spends two and a half years in each constellation.

Having explained all this, the next thing to know is that the length of the constellations is from north to south, and the width is from east to west. The sphere of the sky is thus divided into the twelve components for each of the twelve constellations. Thus, each constellation possesses thirty degrees; fifteen degrees to the length of the constellation from north to south, and fifteen degrees to the width of the constellation from east to west, with the entirety of the sphere cycling from night to day.

The first constellation, which is Aries-*Taleh*, enters and begins in the month of *Nissan* as viewed from the earth, with

the sun arising and entering into the first degree of *Aries-Taleh* on the first day of the month. The second day, the sun is in the second degree, the third day in the third degree, and so on. The sun continues in its path until it completes thirty days and ten and a half hours, completing all thirty degrees of the constellation and entering into the next. In other words, every day the sun travels one degree and spends one day and a few *Chalakim* in that degree of the constellation. In other words, each of these degrees further subdivides into smaller secondary, tertiary, and smaller components, which correspond to the smaller exact points in the degrees of the constellation. We thus find that it takes the sun approximately three-hundred and sixty-five days and a quarter day to cycle and begin its orbit anew. In other words, that is the amount of time it takes for it to travel through the three-hundred and sixty-degrees of the sphere, which are the thirty degrees of each of the twelve constellations, each and every year.

Thus, the sun travels throughout the year in the degrees of the constellations, according to their length from north to south, and according to their width, which is from east to west. Regarding this the verse states,⁶⁵¹ “It goes to the south and turns to the north.” For six months the sun is turned toward the northern hemisphere, which are the months from *Aries-Taleh* through *Libra-Ma’oznayim*, or *Nissan* through *Tishrei*, during which time the days become longer, until the sun reaches the central point at the edge of the north and begins to descend in

⁶⁵¹ Ecclesiastes 1:6 – “הולך אל דרום וסובב אל צפון”

degrees until *Tishrei*. Then, from *Tishrei* and on, the sun travels toward the south until *Tevet*, during which time the days get shorter until they are extremely short when the sun reaches the central point of its travel to the south, at which point it turns and begins to ascend in degrees until *Nissan*.

We thus find that in the summertime, the sun travels around to the northern hemisphere, heating the air and the other foundational elements, and in the wintertime the sun travels around southward. Therefore, the days begin to get longer when the sun is halfway through its travel in winter, which is the lunar month of *Tevet*, and continues to get longer until *Tamuz*. Then, the days begin to get shorter halfway through the travel of the sun in the summertime, which is the lunar month of *Tamuz*. In other words, while the sun is turned and ascending in the degrees of the constellations to the northern side, the days continuously get longer as it gets closer before it turns. Then, while the sun is turned in the degrees of the constellations toward the southern side, the days begin to get shorter. We have thus learned that, each year, the sun travels between the northern and southern degrees of the constellations, and cycles each day from east to west, when it sets and when it rises. We thus find that there is a northern and southern travel to the sun's path each year, in the degrees of the constellations, and an eastern and western travel, in that the sun rises in the east and sets in the west. In the summertime, the sun rises in the east and sets in the west while turned toward the northern hemisphere, and the days are longer and the air is hotter. In the winter it rises in the east and sets in the west, and travels to the

southern hemisphere, and the days become shorter and the air becomes colder. Its path is in the degrees of the sphere between the north and the south according to the length of the constellations.

If you contemplate these matters well, you will understand the truth of the changes to the days and nights that occur for those who are positioned in the equator of the earth as opposed to those who are at the poles of the climes. For those who are positioned at the center of the earth, at the equatorial line, days and nights are equal. In contrast, those who are positioned at the edges of the climes, which are called the north and south poles, have six months of summer and daylight and six months of winter and nighttime. This arises from the travel of the sun toward the northern pole in its cycle in the summertime, and according to the travel of the sun toward the south in the wintertime.

It seems to me that we have provided adequate explanations and hints to these matters for those who are intelligent. From the explanations we have provided, one can come to contemplate and derive many wondrous matters. Contemplate what we have explained, my brother, that the twelve months of the year arise from the travel of the sun through the sphere in the twelve houses of the constellations, and that each of the twelve constellations has thirty degrees, which correspond to the approximately thirty plus days of the solar month. Thus, the path of the sun throughout each month of the year is in known and quantifiable degrees according to the days. Moreover, contemplate the fact that the degrees of the

sphere of the constellations is three-hundred and sixty in total, whereas the days of the sun are three-hundred and sixty-five and one quarter in total. Thus, there is a five days and one-quarter days differential through which you may now understand the path of the sun, in that at the end of twenty-eight years⁶⁵² the sun is recalibrated with the moon in its cycle, each one in its cycle.

Based upon the above, contemplate, my brother, and understand the command of the Holy One, blessed is He, in the Torah,⁶⁵³ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year,” referring to the month of *Nissan*. This is because it is the month of *Nissan* that is the beginning of the degrees of the travel of the path of the sun through the constellations (*Mazalot*).

Now, our sages, of blessed memory, had numerous debates regarding these matters. Similarly, I have seen that Rabbi Eliezer the Great also debates these matters,⁶⁵⁴ but I do not understand to which side he leans, or whether he is discussing other matters, such as the eclipse of the sun and the eclipse of the moon. It seems to me that he spoke of hidden

⁶⁵² It is for this reason that, as previously explained about the matter of *ז"ב* *ז"ב* *ז"ב*, the cycles begin on a Wednesday (ד), and each year of the solar cycle, a quarter day is added, so that every four years there is a solar leap year, and there is a differential of five days, so that every four years the smaller cycle will begin five days later on Monday (ב), and then four years later plus five days, on Shabbat (ז), then four years later, plus five days on a Thursday (ה), then four years later plus five days, on a Tuesday (ב), and four years later and five days, on Sunday (א) and four years later and five days, on a Friday (ו). Thus, after twenty-eight years, the cycle returns and always occurs on a Wednesday and always occurs in the month of *Nissan*, on the day on which the luminaries were originally placed and positioned in the sky.

⁶⁵³ Exodus 12:2 – “החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה”

⁶⁵⁴ Pirke D'Rabbi Eliezer, Ch. 7-8

matters in concealed terms, as evident from his citation to the words of Rabbi Nehora'ee,⁶⁵⁵ who explained that the eclipses of the moon and the sun are by the decree of the King, the Holy One, blessed is He, which I shall not get into the explanations at length here. It seems to me that we have adequately hinted at and explained the matter of the months, and that they are divided in their travel through the degrees of the constellations. I shall therefore move on to explain the remaining matters.

**The twelve letters ט"י ז"ח ט"י ל"ב ט"ע צ"ק correspond to
the twelve gates of the soul**

Know, my brother, that just as we have explained that there are twelve conductors in the World-*Olam*, which are the twelve constellations, and just as we have explained that there are twelve conductors in the Year-*Shanah*, which are the twelve months, so likewise, there are twelve primary conductors in the Soul-*Nefesh* of man. They are as follows:

- א. The Liver-*Kaved*-כבד
- ב. The Gallbladder-*Marah*-מרה
- ג. The Spleen-*Tchul*-טחול
- ד. The Gullet-*Veshet*-ושט
- ה. The Right Kidney-*Kuleet Yemeen*-כולית ימין
- ו. The Left Kidney-*Kuleet Smol*-כולית שמאל
- ז. The Gizzard-*Kurkuvan*-קורקובן

⁶⁵⁵ Pirke D'Rabbi Eliezer, Ch. 7

- ה. The Stomach-*Keivah*-קיבה
- ט. The Right Hand-*Yad Yemeen*-יד ימין
- י. The Left Hand-*Yad Smol*-יד שמאל
- יא. The Right Foot-*Regel Yemeen*-רגל ימין
- יב. The Left Hand-*Regel Smol*-רגל שמאל

Now, we have already explained that man is called a “Small World-*Olam Katan*,” and that all of his forms correspond to the forms of the macrocosm of the upper world. We explained this before with respect to the matter of the units of seven and the units of three. It is therefore unnecessary to repeat and expand on this subject here, since it was already explained. We shall therefore continue explaining the remaining matters.

Nevertheless, what I will say is that if you contemplate it, you will find that these twelve conductors in the soul are likewise divided into four categories of three. These correspond to the four periods of the year, each of which also consist of three months, which likewise correspond to the four categories of constellations, which correspond to the four directions, East-*Mizrach*, West-*Ma’arav*, North-*Tzaphon*, and South-*Darom*, each of which carries its standard.⁶⁵⁶

With this, I shall continue on to explain the matters that follow according to the Godly wisdom, with the help of *HaShem*, blessed is He.

⁶⁵⁶ Numbers 2:2 – “איש על דגלו באתת וגו’”

The twelve letters ק"ל ט"י ל"ב ס"ע צ"ק correspond to the twelve tribes of Israel

My dear brother, may *HaShem* keep and protect you, know that all the forms of the world correspond to the singular nation of Israel. However, since we know that there are many lofty, spiritual levels above and beyond the terrestrial beings, how can it be said that the ultimate intention in the creation of the supernal beings, was for us lowly beings. For, at first glance, it seems to make no sense that the greater, elevated levels were created for the glory of the lowly beings.

Know, however, that the fact that *HaShem* gave His Holy Torah to the children of Israel overcomes any such objections. Through Torah, we are capable of ascending and grasping comprehension of *HaShem* that is higher and beyond even the comprehension of the angelic separate intellects (*Sichliyim*).

That is, *HaShem* has given us the ability to comprehend and accomplish this through our own volition and free will, as it states,⁶⁵⁷ “See, I have placed before you today, life and good, and death and evil,” whereas, although the supernal intellects (*Sichliyim*) do indeed have an immense grasp of Godliness, they nonetheless do not have free choice, but are compelled by their nature to act according to His word, blessed is He and blessed is His name.

⁶⁵⁷ Deut. 30:15 – “ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע”

This being the case, the Jewish people have a huge advantage over and above the supernal beings; an advantage through which they, in fact, can rule over the supernal beings through the power of the Supernal intellect of the Torah of *HaShem* that was given into their hands. For, through it, they can ascend to a far loftier level than the supernal beings.

Thus, even though they are lower beings, in truth, since the Torah was specifically given to them, the very existence of the upper beings is wholly dependent on and sustained by their existence. This is as stated,⁶⁵⁸ “Thus says *HaShem*-יהו"ה, were it not for my covenant by day and by night, I would not have set up the laws of the heavens and the earth.” It thus is clear that the laws of the heavens and the earth are completely dependent upon the covenant between *HaShem*, blessed is He, and the Jewish people, even though they are in the lower world.

Thus, it is understood that the Jewish people have an advantage over and above all creatures in the totality of creation. In other words, even though there are supernal beings that are higher than them, nonetheless, the Torah that was given to the Jewish people, causes and sustains the existence of the supernal beings and of all creation. Thus, the angelic intellects and all their hosts and the celestial spheres below them, and all their hosts, natures and compositions were all created on behalf of the Jewish people and are dependent on them. In other words, they all are totally and utterly dependent upon the Jewish

⁶⁵⁸ Jeremiah 33:25 – “כה אמר יהו"ה אם לא בריתי יומם ולילה חקות שמים וארץ לא שמת”

people fulfilling *HaShem*'s Torah, through which they were all created and upon which they are all dependent.

It is thus a very great and wondrous principle that with the power of the Torah of *HaShem* the Jewish people have the potential to ascend beyond the level of the celestial spheres and even beyond the level of the angelic separate intellects. This being the case, they even have an advantage over the ministering angels and certainly over all the hosts of heaven. It is thus understood that all beings throughout the totality of existence, exist solely for the Jewish people.

This is as stated by our sages, of righteous memory, in Tractate Brachoth,⁶⁵⁹ “The Holy One, blessed is He, responded to Israel, ‘My daughter, I created twelve constellations in the firmament, and for each constellation I created thirty armies, and for each army I created thirty legions (*Ligyon*), and for each legion I created thirty infantry division leaders (*Rahaton*), and for each infantry division leader I created thirty military camp leaders (*Karton*), and for each military camp leader I created thirty leaders of forts (*Gastera*), and on each leader of a fort I have hung three hundred and sixty-five thousand stars corresponding to the days of the solar year, and I created them all for your sake only.’”

All this is solely because of the Holy Torah, which transcends the totality of creation and all the creatures therein and was given into the hands of the Jewish people. Through the Torah of *HaShem*, the Jewish people have the capacity to

⁶⁵⁹ Talmud Bavli, Brachot 32b

ascend higher than even the highest supernal levels, until they reach the level of the Torah, which transcends all beings in existence and through which all of existence was brought into being. Thus, the deep study of Torah and the fulfillment of *HaShem's* commandments draws the Jewish people up and elevates them beyond all supernal levels, to the House of the One who is utterly concealed.

It is only because of this that the Children of Israel have an advantage over all creatures in the totality of creation, both generally and in particular. Their existence and fulfillment of Torah is pivotal and essential to creation, and therefore everything, from the highest to the lowest, was created for their sake. In contrast, all paths other than that of Torah are incapable of making such a claim; that the supernal levels exist solely for the sake of the lower beings, since it is neither applicable, fitting or logical to say that the sublime and lofty exist to serve the wretched and lowly.

Thus, the philosophers agreed that of the three general categories, the level of man is the lowest, for according to them, it would be illogical to say that the two elevated and supernal levels, that are far loftier than us, exist to serve mankind. Moreover, though their opinion of the natural order of levels is correct, nevertheless, when we state that all novel beings in existence were created for the Jewish people, this is likewise true, since the Jewish people received the Torah of *HaShem*, through which they were given the potential to reach beyond all the natural created levels.

Now, it is indeed appropriate that the philosophers believe as they do, for in stating the inferiority of mankind they were speaking the truth about themselves, for after all, the Torah was not given to them and they therefore do not have the capacity to rise above the natural order. It thus is agreed upon, by their own admission, that the world was not created for them, for as they themselves admit, mankind is terrestrial and is thus on the lowest plane of existence, with no means of rising up and reaching the higher, sublime levels.

Nonetheless, though all the above is clear, we are compelled to expand on our words here, because there were some great men of Torah learning who followed the view of the philosophers in this regard and stated that a human being cannot be higher than an angel or celestial sphere. Now, as stated above, it is understandable why the philosophers held this view, since according to the natural order of things, they are in fact correct. However, since the level of the Jewish people is not tied to the natural order, but in fact, is tied solely to their comprehension and grasp of *HaShem*, through His Holy Torah and the fulfillment of His commandments, then a big question arises as to what these Torah sages believed.

As explained above, the natural order, in the gradation and influence of the constellations and celestial spheres, is utterly null and void relative to the Children of Israel, in that the wonders and miracles that *HaShem*-יהו"ה performs for the Jewish people, negate the natural order. It is therefore altogether reasonable that, to the decree that a person has attained perfection in his grasp and comprehension of *HaShem*,

through the truth of His Holy Torah, he can indeed become exalted above the angels. Moreover, he is more beloved to *HaShem*-יהו"ה than the most exalted angels, for their comprehension of Godliness is natural and effortless, whereas his acquisition of knowledge of *HaShem*-יהו"ה is by choice and through great effort, toil and dedication.

Now, Rambam, of blessed memory, presents the position that man is not as lofty as the celestial bodies, let alone the angels.⁶⁶⁰ All this is indeed true when discussing the natural order and progression of things, as stated. However, through the deep study of Torah, knowledge of *HaShem*-יהו"ה may be attained to such a degree that the natural order is negated, and a Jew can reach even higher than the loftiest angels. Thus, the totality of the natural order becomes as nothing compared to it.

It is quite critical that we explain all this, because Rambam stated in his Guide for the Perplexed:⁶⁶¹ “When man compares the substance of his being to that of the celestial spheres, he will feel his deficiency and realize that they do not exist on his account. This is certainly the case if he compares his being to that of the angelic beings who are even more exalted and superior than the celestial spheres.”

His argument is very perplexing, for everyone agrees and acknowledges that the substance of man is very low. Surely, *HaShem*'s Supernal intent in creating man was not for the substance of man's body, but for his elevated and refined intellectual soul, which was hewn from its Supernal Source and

⁶⁶⁰ Mishneh Torah, Hilchot Yesodei HaTorah 4:12

⁶⁶¹ Paraphrased from Moreh HaNevuchim, Volume 3, Chapter 13.

sent forth from *HaShem*, blessed is He, to guide the substance of the body on the proper path.

What would the Rabbi, of blessed memory, say regarding the soul of a righteous *Tzaddik*, whose intellect has been “purified in the crucible of the intellect and refined sevenfold?”⁶⁶² How would he compare such a soul to the substance of the celestial spheres? In other words, though the substance of the celestial spheres is refined and pure, nevertheless, it clearly cannot be compared to the intellectual soul of man, since the one is physical and the other is intellect. This holds true, even in discussing the most refined and elevated of all substances.

Instead of comparing the substance of man to the substance of the celestial spheres, why did he not compare the soul of man, for whom the Supernal intent yearns, to the substance of the celestial spheres? For it is specifically about this that we can say that the soul of man is higher than the celestial spheres. Clearly, substance (*Chomer*) is ultimately distant and intellect (*Sechel*) is ultimately close to the sublime. How then, can it be asserted that the substance of the celestial spheres (*Galgalim*) is greater than the soul of a righteous *Tzaddik*, which was hewn from the Source of Life? Therefore, this teaching of the great Rabbi, peace be upon him, is difficult to digest and requires great scrutiny and analysis.

Now, one could posit the following: “The celestial spheres likewise possess souls. Moreover, the substance of the

⁶⁶² Adapted from the language of Psalms 12:7

celestial spheres is more refined than the body of man. The soul of the celestial spheres, must therefore be greater than the soul of man and have a greater grasp of Godliness. Thus, the celestial spheres are greater than man in all respects.”

However, whoever postulates this should know the following: Although it is indeed stated that the celestial spheres (*Galgalim*) possess souls, nevertheless, their soul is not something distinct from their physicality, as it is in man, in which his soul is distinct from his physicality. Rather, what is meant is that they are living beings made of simple foundational elements, rather than composite beings made of substance with substance. In other words, their physicality and their life are one and the same thing.

This is a wondrous matter that was hinted at by our sages, of blessed memory, in Bereishith Rabba.⁶⁶³ Regarding the words,⁶⁶⁴ “And the earth was chaos-*Tohu* and void-*Vohu*,” they explained that the words “*Tohu*-תהו” and “*Vohu*-בהו” share the same roots as “bewildered-*Tahah*-תהה” and “confused-*Bahah*-בהה,” and that because the earth was consternated and grief stricken, it said, “The heavens and the earth were created as one, but the heavens consist of living elements, whereas the earth consists of lifeless elements.”

Contemplate this and realize that what is referred to here as the souls of the celestial spheres are, in fact, the “living elements” that are one and the same as the physicality of the celestial spheres. In other words, since they are living elements,

⁶⁶³ Midrash Bereishith Rabba 2:2

⁶⁶⁴ Genesis 1:2 – “והארץ היתה תהו ובהו”

we say of them that they possess souls. However, their soul is not something distinct from their physicality, as it is with the soul of man, which manifests in his body and enlivens him. It is therefore clear that the reference to a soul regarding the celestial spheres, in fact, means that they are living physical elements, in contradistinction to the soul of man that is derived from *HaShem* to enliven his physicality.

Now, in truth, it is inappropriate to expand on this subject here, since it deals with the secrets of the Chariot (*Sitrei Merkavah*), nevertheless, because of much confusion on this subject, we were compelled to do so. That said, contemplate what has been hinted here and understand the difference between the soul of man and the soul of the celestial spheres.

As known, the celestial spheres move by the word of the Holy One, blessed is He, as stated,⁶⁶⁵ “Wherever there was the will to go, there they would go, for there was the will to go; the cycles were lifted facing them, for the spirit of the living creature was also in the cycles. When the living creatures would go, the cycles would go, and when they halted, they halted; and when they were lifted from the surface, the cycles were lifted facing them, for the spirit of the living creature was also in the cycles.”

In contrast, man moves by his own free will, as it states,⁶⁶⁶ “See, I have set before you today life and good, and death and evil.” With the above in mind, contemplate the

⁶⁶⁵ Ezekiel 1:20-21 – “על אשר יהיה שם הרוח ללכת ילכו שמה הרוח ללכת והאופנים ינשאו לעמתם כי רוח החיה באופנים: בלכתם ילכו ובעמדם יעמדו ובהנשאם מעל הארץ ינשאו האופנים ללעמתם כי רוח החיה באופנים”

⁶⁶⁶ Deut. 30:15 – “ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע”

distinction on your own, as permission has not been granted to openly reveal more. Nonetheless, the general principle is that the intellectual soul of man has the potential to rise beyond the celestial spheres (*Galgalim*) and even beyond the angelic separate intellects (*Sichliyim*), as will be explained.

Now, we find that Rabbi Avraham Ibn Ezra the linguist, also holds⁶⁶⁷ the view that the celestial spheres (*Galgalim*) are greater than man, and that the angelic beings are certainly greater. He argues against the view of a certain Gaon (genius) who stated that man is greater than the ministering angels, but I do not know the identity of that Gaon.⁶⁶⁸

Ibn Ezra's argument is that when the sages stated that man is greater than the angels, they were referring only to angels that are created at every moment as emissaries of *HaShem* with specific missions. Now, it seems that Ibn Ezra was referring to the teaching of our sages, of blessed memory, in which they stated,⁶⁶⁹ "Each and every day, the Holy One, blessed is He, creates categories of angels who sing praises before Him, and are then gone."

This refers to anything that is created temporarily to fulfill a specific mission. They are called angels only in regard to their mission. However, these are not at all within the category of the separate intellects (*Sichliyim*) that are called the tenth world, as explained above. He concludes that it cannot be said that man can be greater than the ministering angels, since

⁶⁶⁷ Genesis 1:1

⁶⁶⁸ Possibly Rabbeinu Sa'adya Gaon.

⁶⁶⁹ Midrash Bereishit Rabba 8:1

the ministering angels are part of the tenth world, which is the Supernal world.

As proof, he refers to Yehoshua, who bowed down before the angel and said,⁶⁷⁰ “What does my master speak unto his servant.” In other words, Yehoshua refers to the angel as his master and to himself as the servant. Similarly, when the woman from Tekoa responded to King David, she said,⁶⁷¹ “My lord is wise, like the wisdom of an angel of God.” That is, when she wanted to praise his outstanding wisdom, she compared him to an angel, but not to more than an angel. He presented several other arguments and issues in support of his view.

However, as we already explained, in regard to the gradations in the natural order of things, their words are entirely correct. Nonetheless, all these arguments are negated by the grasp of *HaShem*-יהו"ה, blessed is He, through the deep study of His Torah and the fulfillment of His commandments, which were given into our hands by *HaShem*-יהו"ה. We must therefore respond to his arguments, lest he comes to say, “My hand has saved me.”⁶⁷²

Know, therefore, that he should have considered whether Yehoshua and David were the most exalted men in the human species, or whether there are others who are more exalted and glorious than them. If they were, in fact, the greatest and most exalted amongst men and yet served before an angel, then his argument might hold some credence.

⁶⁷⁰ Joshua 5:14 – “ויפל יהושע אל פניו ארצה וישתחו ויאמר לו מה אדני מדבר אל עבדך”

⁶⁷¹ Samuel II 14:20 – “ואדני חכם כחכמת מלאך האלהים”

⁶⁷² Judges 7:2 – “פן יתפאר עלי ישראל לאמר ידי הושיעה לי”

However, we know that our teacher Moshe, the master of all prophets, peace be upon him, had an incomparably greater comprehension of Godliness than either Yehoshua or David. Therefore, if David, peace be upon him, was comparable to an angel of God, obviously, Moshe was greater than both David and an angel.

My brother, contemplate and understand this well, for it is of extreme importance to know that, because we received *HaShem's* Torah, which is higher than the world, the greatness of a Jew has nothing to do with the gradation of the natural order, but is solely dependent on his grasp of *HaShem*-יהו"ה, blessed is He, through the deep study of His Torah, which specifically is within the potential of his intellectual soul.

Every intelligent person should contemplate and appreciate the great gateway and portal of hope that we have opened up here. For, all the sages agree that the angels are part of the supernal world and are intellectual beings alone, with no body or physical mass, that they originate from the very source of intellect and that there is no obstruction to their grasp of *HaShem*, other than His absolute concealment, in and of Himself, may His name be exalted and blessed. Likewise, everyone agrees that the soul of man is drawn from the very same Supernal Source of intellect.

This is undeniable, since everything that is below the world of the angelic intellects, which is the tenth world, is within the category of substance-*Chomer*, and it is impossible to say that the human soul is made of substance, God forbid. On the contrary, the human soul is the light of intellect. This

being the case, without a doubt, it is drawn from the very same Source as the tenth world and the angelic intellects that inhabit it.

Moreover, the intellectual soul (*Nefesh HaSeechlit*) is sent as an emissary of *HaShem*-יהו"ה, blessed is He, to dwell within the physical body of man, which itself is a composite (*Murkav*). Thus, as long as it manifests within the body there are various obstructions and obstacles to its grasp of *HaShem*-יהו"ה, blessed is He.

Now, this soul, which is sent from the Supernal world to dwell in the human body, was given the ability to maintain its purity and remain aloof from the negative influences of the body, so much so, that when it finally leaves the body, it does so without having become intermingled with its substance (*Chomer*-חמר).

That is, it can transcend the substance-*Chomer*-חמר-248 with "no forbidden matter-*Cherem*-חרם-248 adhering to its hand,"⁶⁷³ referring to the 248-*Ramach*-רמ"ה limbs that constitute the substance-*Chomer*-חמר-248 of the physical body. Rather, not only can it transcend the ways of substance, but more so, it can guide the substance according to intellect and according to the ways of goodness and righteousness.

This being the case, is it not logical that the level of a soul who has attained this, is higher at the conclusion of its mission in the body, than it was originally? For, after all, it was sent as an emissary of the Holy One, blessed is He, fulfilled its

⁶⁷³ Deuteronomy 13:18

mission in goodness before Him, and left the body pure and refined as fine gold.

In other words, it initially was hewn from the same Supernal Source as the angelic intellects. Then, when it was garbed in the body as an emissary of *HaShem*-יהו"ה and fulfilled its mission by overcoming all difficulties and challenges, it attained a loftier and more exalted position of honor and glory than before and thus is higher than the angels.

In other words, if it began on the same level as the angelic intellects of the tenth world, we must say with certainty, that upon completion of its mission, it is higher and more sublime than them.

Contemplate what the sages stated about the soul of our teacher Moshe, peace be upon him, that its place is between the Throne of Glory and the angel Metatron, the highest angel. This matter is extremely profound and is the meaning of the verse,⁶⁷⁴ “The righteous is the foundation of the world.” We cannot express it all explicitly here, because on a matter such as this,⁶⁷⁵ “The wise keep silent.”

Now, do not err to think that although the soul of man was indeed lofty and exulted at first, but because it descended into the gross materiality of the body, it was brought down from its lofty state and is no longer in its pristine essential state. This is a complete error, for, “All the ways of *HaShem* are just,”⁶⁷⁶ blessed is He. Therefore, He does no action to lower any being

⁶⁷⁴ Proverbs 10:25 – “וצדיק יסוד עולם”

⁶⁷⁵ See Amos 5:13 – “המשכיל בעת ההיא ידם”

⁶⁷⁶ Deut. 32:4 – “הצור תמים פעלו כי כל דרכיו משפט א"ל אמונה ואין עול צדיק וישר הוא”

from its stature, for *HaShem*, blessed is He, does not render unjust judgments.

Contemplate, then, the meaning of the verse,⁶⁷⁷ “He lowers to the grave and raises up,” and contemplate the truth of the matter as it relates to the soul of man after it has been garbed with its mission and comes out of the crucible of Torah life purified. In other words, the purpose for the descent of the soul is so that, ultimately, it can rise higher than it originally was.

Realize that actualization (*Po'el*) is greater than potential (*Ko'ach*), and that, whereas the angelic intellects are in the category of potential (*Ko'ach*), the soul of man is in the category of actualization (*Po'el*). This matter is likewise extremely deep.

Now, based on everything we have awakened to, every intelligent person should contemplate the greatness of our pure and holy Torah, which is the crucible that purifies and raises the soul. That is, it is through the ways of Torah that the soul is capable of ascending beyond the angelic separate intellects. Whoever contemplates this will certainly realize the great strength and reward of the commandments (*Mitzvot*), as in the known explanation of the ascent of the soul “To the place where his tent had been at the beginning, between Beth E”L and Ai.”⁶⁷⁸

Now, in answer to Ibn Ezra’s argument that after forty years of prophecy, our teacher Moshe, peace be upon him, said

⁶⁷⁷ Samuel I 2:6 – “יהויה ממית ומחיה מוריד שאול ויעל”

⁶⁷⁸ Genesis 13:3; Talmud Bavli, Sanhedrin 44b – “עד המקום אשר שם היה אהלה – “בתחלה בין בית אל ובין העי

to *HaShem*,⁶⁷⁹ “You began to show Your servant Your greatness and Your mighty hand,” demonstrating that Moshe’s knowledge was only the very beginning of comprehension, and was neither partial nor ultimate comprehension.

If I could stand before Ibn Ezra, I would ask him, “Is there any angel that can reach the ultimate grasp of *HaShem*’s Being and wisdom?” Let us then hear what he has to say about Moshe, though, in this matter, all are equal, since there is no being, aside for *HaShem* Himself, who can reach the ultimate grasp and praise of the true reality of His Singular Intrinsic Being, may He be exalted, and this is equally true of the angels, celestial spheres and man.

If only he were to contemplate the meaning of the verse,⁶⁸⁰ “Man shall not see me and live-*WaChay*-וַחַי,” about which the sages, of blessed memory, taught that this includes the angelic beings known as the Holy *Chayot*-הַקְּדוֹשׁ.⁶⁸¹ In other words, certainly, no creature is capable of having ultimate knowledge of *HaShem*-הו"ה, but on the other hand, there certainly are gradations of knowledge, and through the gift of Torah, a Jew, such as our teacher Moshe, has the potential to reach higher than the comprehension of the angelic intellects.

If Ibn Ezra wishes to take this verse as proof for his words, then He has never, in all his days, fulfilled the Mitzvah-commandment of “*Re'iyah*-beholding the face of the Master, *HaShem*-הו"ה, the God of Israel.”⁶⁸² This being said, pay no

⁶⁷⁹ Deut. 3:24 – “אֲדַבְּרֶיךָ יְהוָה אֱתָהּ הַחֲלוּת לְהִרְאוֹת אֶת עַבְדְּךָ אֶת גְּדֻלְךָ וְאֶת יַד הַחֲזֹקָה וְגו'”

⁶⁸⁰ Exodus 33:20 – “כִּי לֹא יִרְאֵנִי הָאָדָם וַחַי”

⁶⁸¹ Sifri to Numbers 12:8

⁶⁸² Exodus 34:23 – “שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יִרְאֶה כָּל זָכוֹר כָּל זָכוֹר אֶת פְּנֵי הָאֵדֶן יְהוָה אֱלֹהֵי יִשְׂרָאֵל”

attention to whoever says otherwise, for our words are adequate response, provided that one is wise and understands our intended meaning here.

Obviously, we are not talking about the physical substance of man, but rather about his Supernal form, about which it says,⁶⁸³ “Let us make man in our image and in our likeness-*K’Dmutheinu*,” which refers to the matter of,⁶⁸⁴ “And there was a likeness-*Dmuth* like the appearance of man upon it from Above.” The intention in both these verses is to the form of the intellect and the comprehension of *HaShem*, may He be exalted, blessed is He, and certainly not to gross substance.

Know therefore, that wherever the Torah speaks of the lowliness of man, it is referring to the lowliness of his substance rather than his soul, God forbid. Contemplate the verse,⁶⁸⁵ “He married a Kushite woman,” and understand the reliable explanation of Onkelos there, that it refers to her outstanding beauty and grace. The general principle that arises from all this is that when we say that man is greater than all other novel beings, his greatness depends on the form of his soul, which is acquired through the power of Torah, not on the form of his substance. Thus, it is inapplicable to take issue with this based on verses that denigrate man, for they refer only to the lowliness of his substance, rather than to the form of his soul. This should suffice for any intelligent person.

⁶⁸³ Genesis 1:26 – “נעשה אדם בצלמנו כדמותנו”

⁶⁸⁴ Ezekiel 1:26 – “ועל דמות הכסא דמות כמראה אדם עליו מלמעלה”

⁶⁸⁵ Numbers 12:1 – “האשה הכושית אשר לקח” (אתתא שפירתא די נסיב)

Contemplate then, that it is not for nothing that the Torah states,⁶⁸⁶ “You shall sanctify yourselves and be holy, for I am holy.” The word “holiness-*Kedushah*-קדושה” means “separation-*Preeshoot*-פרישות.” Contemplate this and understand that when the Jewish people sanctify themselves by freely separating from the ways of gross materiality, they are likened to *HaShem*-יהו"ה, blessed is He. If, however, they are not likened to Him, then no beings, including the angels and the celestial spheres, are likened to Him, for whatever sanctity they have is merely a result of their nature, rather than choice and effort. They thus do not have the potential to rise above their nature.

With all of the above in mind, know that the fulfillment of Torah causes the Jewish people to become greater than the angelic beings. For, according to the natural order, man has no other path to truly purify and sanctify himself and cannot even attain the level of the celestial spheres, let alone the level of the angelic beings.

Thus, when the philosophers stated that it is impossible for man to become greater than the celestial spheres and certainly not greater than the angelic beings, they indeed testified the truth about themselves in good faith, because, after all, they do not have Torah.

It is thus agreed, by their own admission, that the world was not created for them. They therefore find themselves in the lowest category of beings, without any means of ascending to a

⁶⁸⁶ Leviticus 11:44 – “והתקדשתם והייתם קדשים כי קדוש אני”

higher level and certainly not to a level that is higher than all other levels. For the levels that are above them are indeed above and beyond them and it would be illogical for them to posit that the superior and exalted were created to serve the inferior and lowly.

In contrast, the Jewish people did indeed receive the gift of Torah and thereby have been given the means to ascend higher than the highest level. This being the case, through Torah, they are exalted above all other novel beings in the totality of creation, all of which was created for their sake. This is as stated,⁶⁸⁷ “To make you exalted above all the nations that He made, in fame and glory, and so that you shall be a nation that is sanctified unto *HaShem*, your God, as He has spoken.”

Thus, because the children of Israel are exalted above all other beings in existence, the totality of the world, both in general and in all its particulars, was created for their sake. This is because the Jewish people are more elevated than all other beings in existence, except for the Holy One, blessed is He. In turn, the Jewish people were created for the glory of *HaShem*-יהו"ה, blessed is He, and ultimately, the purpose of everything concludes with Him. Based on the above, we can now understand what our sages, of blessed memory, stated in Tractate Brachot,⁶⁸⁸ “I created them all for your sake only.” In other words, the Children of Israel are closest to *HaShem*-יהו"ה, blessed is He, and all other levels are below them. All this is

⁶⁸⁷ Deuteronomy 26:19 – “ולתתך עליון על כל הגוים אשר עשה לטהלה ולשם ולתפראת”
”ולתתך עם קדש ליהו"ה אלהיך כאשר דבר

⁶⁸⁸ Talmud Bavli, Brachot 32b

through the power of the Torah that was bestowed upon them and given into their hands.

Now, though the Rambam concealed this and spoke of these matters in different terms, nonetheless, from everything we have awakened to, the difference between the Jewish people and all other nations of the world is understood. That is, the Holy One, blessed is He, gave them His Holy and Pure Torah, through which they were singled out from all the nations and called “Treasured-*Segulah*,” as it states,⁶⁸⁹ “For you are a sanctified people unto *HaShem*-יהו"ה, your God, and *HaShem*-יהו"ה has chosen you for Himself to be a treasured people, from amongst all the peoples on the face of the earth.”

It likewise states,⁶⁹⁰ “You alone did I know from among all the families of the earth.” The whole of Torah is founded on the principle that, from amongst all the nations, the Jewish people were chosen and sanctified by *HaShem*-יהו"ה, to be His special nation, blessed is He. This is the power of the Torah that was given into their hands, for through it, they have the power to ascend above all levels and connect to *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name.

Now, we have awakened to all these matters to inform you that it is not for nothing that the Jewish people correspond to the form of the world. That is, the twelve tribes of Israel correspond to the twelve constellations in the heavens, and the twelve months of the year. This is so that you should know that

⁶⁸⁹ Deuteronomy 14:2 – “כי עם קדוש אתה ליהו"ה אלהי"ך ובך בחר יהו"ה להיות לו לעם”
”סגולה מכל העמים אשר על פני האדמה”

⁶⁹⁰ Amos 3:2 – “רק אתכם ידעתי מכל משפחות האדמה”

all the supernal beings and the motions of the constellations and months, exist so that the Jewish people could fulfill *HaShem's* Torah, blessed is He. In other words, the very existence and sustainment of the entire world, including the supernal beings, is dependent on the Jewish people in their service of *HaShem*.

Regarding this the sages, of blessed memory, explained,⁶⁹¹ “Were it not for the constant daily offerings (*Temeedin*), heaven and earth would not continue to exist.” As we explained before, the *Temeedin*-constant offerings, refer to the constant service of the Jewish people before *HaShem*-יהו"ה, blessed is He. Having explicitly explained all this, you should now fully understand why the twelve tribes of Israel correspond to the twelve constellations and to the form of the entire world. This should suffice for the understanding.

**The twelve letters ק"ל ט"ז ל"ב ט"י ז"ה ה"ו correspond to
the Twelve Stones of the Breastplate**

Know, my brother, may *HaShem* protect you, that the twelve remembrance stones on the breastplate of the *Kohen HaGadol* (the High Priest) correspond to the twelve constellations (*Mazalot*) and the twelve tribes of Israel. These twelve precious stones are affixed to the breastplate-*Choshen*, just as the twelve constellations (*Mazalot*) are affixed in the eighth celestial sphere. Just as the stars in the eighth celestial

⁶⁹¹ Talmud Bavli, Taanit 27b

sphere are luminaries, so likewise the twelve stones of the breastplate are precious and radiant stones. That is, each of the stones is a precious and radiant stone. However, it is not that they are radiant like the sun or like any other radiant light. Rather, they are like the essence of pure sapphire, “As the likeness of sapphire brickwork, and like the essence of heaven in purity.”⁶⁹² So likewise, were the turquoise, sapphire, and other stones of the breastplate.

Now, we already explained that the seven lights of the candelabra-*Menorah* are luminaries, just as the seven celestial bodies of motion are luminaries. We likewise explained that the first donations to the Holy Temple were the metals, gold-*Zahav*, silver-*Kesef*, and copper-*Nechoshet*, which correspond to the constellation *Draco-Teli*, the sphere-*Galgal* and the heart-*Lev*, or to world-*Olam*, year-*Shanah* and the soul-*Nefesh*, from which everything else is drawn forth. Likewise, all the vessels in the Holy Temple were made of gold, silver, and copper. In the same manner, know that the twelve memorial stones correspond to the twelve tribes and the twelve constellations.

With the above in mind, contemplate that it states about these stones,⁶⁹³ “They are for constant remembrance before *HaShem*.” What you must know regarding these twelve stones, is that they are divided into four known categories. This is similar to the division of the twelve months into four seasons of the year. That is, they are ordered as follows:

⁶⁹² Exodus 24:10 – “כמעשה לבנת הספיר וכעצם השמים לטהר”

⁶⁹³ Exodus 28:29 – “ונשא אהרן את שמות בני ישראל בחשן המשפט על לבו בבאו אל הקדש”
”לזכרן לפני יהויה תמיד”

8. The months of *Shevat*, *Adar*, and *Nissan* are in the season of *Nissan* (*Tekufath Nissan*). (Spring)
2. The months of *Iyar*, *Sivan* and *Tammuz* are in the season of *Tammuz* (*Tekufath Tammuz*). (Summer)
3. The months of *Av*, *Elul* and *Tishrei* are in the season of *Tishrei* (*Tekufath Tishrei*). (Autumn)
7. The months of *Marcheshvan*, *Kislev* and *Teveth* are in the season of *Teveth* (*Tekufath Tevet*). (Winter)

We thus see that the twelve months of the year are divided into four periods or seasons. You will thus find that the twelve remembrance stones of the breastplate are divided into four categories. This is as stated,⁶⁹⁴ “They set it in four rows of stones. The first was a row of carnelian-*Odem*, chrysolite-*Peeteda*, and emerald-*Vareketh*. The second row: turquoise-*Nofech*, sapphire-*Sapeer*, and amethyst-*Yahalom*. The third row: jacinth-*Leshem*, agate-*Shevo*, and crystal-*Achlomoh*. The fourth row: beryl-*Tarsheesh*, lapis lazuli-*Shoham*, and jasper-*Yashphei*.” Thus, the twelve remembrance stones are divided into four categories corresponding to the four periods of the year, and no more. We therefore find the known intention, that these stones indicate the twelve levels of the sphere of the constellations-*Mazalot*.

Now, contemplate the fact that they all were set in the foundation of gold-*Zahav*. For, as we explained before, the first of all desires are the three aspects of gold, silver, and copper,

⁶⁹⁴ Exodus 39:10-13

which correspond to the three foundations. However, of these three, gold-*Zahav* is primary. It is for this reason that you will find that, in the Holy Temple and the Tabernacle, the units of seven are founded with precise intention upon the units of three, and primarily upon the first foundation, which is the foundation of gold-*Zahav*. Now, when we say gold, contemplate that three kinds of gold are mentioned in the Torah. There is *Zahav Sagoor*-fine gold (זהב סגור), *Zahav Shachoot*-beaten gold (זהב שחוט), and *Zahav Tahor*-pure gold (זהב טהור).

In any event, we thus see that in the construction of the Tabernacle, everything was ordered according to units of three, units of seven and the units of twelve. The three metals “gold-*Zahav*, silver-*Kesef*, and copper-*Nechoshet*,”⁶⁹⁵ are included in the general term gold-*Zahav*, since it is the most primary of the three. Likewise, the units of seven are reflected in the candelabra-*Menorah*, as stated,⁶⁹⁶ “And you shall make a candelabra of pure gold,” and,⁶⁹⁷ “You shall make the lamps on it, seven.” Likewise, its foundation is gold, as it states,⁶⁹⁸ “He made it and all its vessels of a talent of pure gold.” In other words, the foundation of them all is gold-*Zahav*. With respect to the units of twelve, it states,⁶⁹⁹ “And they shall make the *Eiphod* of gold,” and upon it were affixed the twelve remembrance stones. Thus, we again find that gold-*Zahav* is the primary aspect, upon which the twelve stones are affixed,

⁶⁹⁵ Exodus 25:3 – “זהב וכסף ונחשת”

⁶⁹⁶ Exodus 25:31 – “ועשית מגרת זהב טהור”

⁶⁹⁷ Exodus 25:37 – “ועשית את נרתיה שבעה”

⁶⁹⁸ Exodus 37:24 – “כבר זהב טהור עשה אתה ואת כל כליה”

⁶⁹⁹ Exodus 28:6 – “ועשו את האפד זהב”

as it continues and states,⁷⁰⁰ “You shall make them enclosed in settings of gold.” This being the case, contemplate the matter of the twelve stones. They are remembrance stones, through which the Supernal intention and will is drawn forth to the lower beings.

In conclusion, we have presented explanations of the units of three, seven, and twelve, all of which are founded upon the foundation of the twenty-two letters. These twenty-two letters are the foundation of the entire world, and the compositions and characteristics of the entire world depend on them. We shall now present the order of the compositions and characteristics, each according to its level, according to the order of the twenty-two letters of the *Aleph-Beith*.

The Form of the World-*Olam* in the way of Twenty-Two Letters and Three Divisions

The three letters א"מ"ש are the three foundations upon which the whole world is dependent. They are the three foundations of fire-*Aish*-ש"א, air-*Ru'ach*-רוח and water-*Mayim*-מים, which are א"מ"ש. Earth-*Aretz*-ארץ is founded upon the third foundation which is water, as it states,⁷⁰¹ “To Him who spreads forth the earth upon the water.”

The seven letters בג"ד כפר"ת are reflected in the seven celestial bodies of motion (*Kochvei Lechet*), which are above

⁷⁰⁰ Exodus 28:11 – “מסבת משבצות זהב תעשה אתם”

⁷⁰¹ Psalms 136:6 – “לרקע הארץ על המים כי לעולם חסדו”

the three foundations. For, the sphere of the moon-*Levanah* is higher than the sphere of the foundations. This being the case, it is the seven celestial bodies of motion (*Kochvei Lechet*) which are represented by the acronym ⁷⁰²שצ"ם חנכ"ל that are above the three. They are the second category of the division of the form of the world.

The twelve letters ה"ו ז"ח ט"י ל"ג ס"ע צ"ק are reflected in the twelve constellations (*Mazalot*) that are above the seven celestial bodies of motion. This being the case, the twelve constellations (*Mazalot*) represented by the acronym טש"ת סא"ב are above the seven celestial bodies שצ"ם חנכ"ל, which are the seven astronomical bodies. They are thus the third category of the division of the form of the world, and complete the twenty-two letters of the *Aleph-Beith*.

The Form of the Year-*Shanah* in the way of Twenty-Two Letters and Three Divisions

The three letters אמ"ש are the three foundations upon which the year depends and around which it revolves. These are called day-*Yom*-יום, week-*Shavua*-שבוע and month-*Chodesh*-חודש. For, it is around these three that the year-*Shanah* revolves, just as the entire world-*Olam* revolves upon the three foundations fire-*Aish*-ש"א, air-*Ruach*-רו"ח, and water-*Mayim*-מ"י. In this respect, we are not referring here to what the author of *Sefer Yetzirah* set forth, but instead, to the true

⁷⁰² The acronym for *Shabtai*-Saturn, *Tzedek*-Jupiter, *Ma'adim*-Mars, *Chamah-Sun*, *Nogah*-Venus, *Kochav*-Mercury, *Levanah*-Moon

foundation of the Year-*Shanah*, which is the counting of days, weeks, and months.

The seven letters בג"ד כפר"ת reflect the seven days of the week-*Shavua*-שבוע, which are founded upon the foundation of days-*Yamim*-ימים of which it is composed. Thus, the first composition is the seven above the three, just as the unit of a week-*Shavua* is above the unit of days-*Yamim*.

The twelve letters ה"ו ז"ח ט"י ל"ג ט"ע צ"ק are reflected in the twelve months of the year, which are founded upon the foundation of weeks. For, the unit of a month is composed of four weeks of seven days each. When the twelve months are complete, the unit of the year is formed, which includes days, weeks, and months. Thus, weeks are above days and months are above weeks. This being said, contemplate that the seven are above the three, and that the twelve are above the seven.

The composition of Year-*Shanah* is thus completed according to the order of the twenty-two letters of the *Aleph-Beit*, according to the matter of days, weeks, and months.

The Form of the Soul-*Nefesh* in the way of Twenty-Two Letters and Three Divisions

The three letters אמ"ש are the three foundations upon which the soul depends and around which it revolves. These are the power of life-*Chayim*-חיים, the power of reproduction-*Toldah*-תולדה, and the power of the intellect-*Sechel*-שכל. It is upon these three foundations that the soul of man leans. For, it

is from the truth of these three that the soul exists upon its foundation, and it is upon them that it depends.

We are presenting this somewhat differently than *Sefer Yetzirah*,⁷⁰³ wherein it says the three foundations are hot, cold, and the temperate foundation of air. What it says there is true, however, the way preferable way to present this, is that when we deal with the world-*Olam*, we must deal with the actual foundations of the world, which are the elements. Similarly, when we deal with the year-*Shanah*, we must deal with the days-*Yamim*, which are the foundation of the year, as explained above, in that the year-*Shanah* is composed of days, weeks, and months. This is more accurate. Likewise, when we deal with the soul, we must deal with the foundations of the soul that are all inclusive to it. These are the power of life-*Chayim*-חיים, the power of reproduction-*Toldah*-תולדה and the power of intellect-*Sechel*-שכל. This seems to be more accurate than dealing with it in such a way that the general principle does not arise from the particulars.

The seven letters בג"ד כפר"ת are the seven gates of the soul that are founded upon the three foundations we have stated. These seven gates are as follows:

- א. The right ear-*Ozen Yemin*-אוזן ימין
- ב. The left ear-*Ozen Smol*-אוזן שמאל
- ג. The right eye-*Ayin Yemin*-עין ימין
- ד. The left eye-*Ayin Smol*-עין שמאל
- ה. The right nostril-*Af Yemin*-אף ימין

⁷⁰³ Sefer Yetzirah 3:5-6

- א. The left nostril-*Af smol*-שמאל
- ב. The mouth-*Peh*-פה

The above are the seven gates of the soul. Now, it seems that the view of the author of Sefer Yetzirah is more general, in the sense that he wishes to include all creatures, not just man. It is for this reason that it states there⁷⁰⁴ that the three foundations are the head-*Rosh*, the torso-*Gviyah*, and the navel-*Betten*.

However, it seems to me that the general principle is much greater, in regard to the soul, when the power of life-*Chayim*, the power of reproduction-*Toldah*, and the power of intellect-*Sechel* are included, in that they include all creatures, each according to its level.

This being the case, you will find that the seven gates of the soul-*Nefesh* are founded upon and dependent upon these three foundations. Now, although it is true that the head-*Rosh*, the torso-*Gviyah*, and the navel-*Betten* are inclusive of the seven and twelve, nevertheless, this is solely from a bodily perspective. As I see it, it is necessary for the foundations of the soul-*Nefesh* to relate to the powers of the soul, just as the foundations of the world-*Olam* should relate to the world. Thus, the three powers that we have stated are indeed tied to the head-*Rosh*, the navel-*Betten* and the torso-*Gviyah*, and their influence is drawn forth to them according to the action.

⁷⁰⁴ Sefer Yetzirah 3:6

The twelve letters ה"ו ז"ח ט"י ל"ב ס"ע צ"ק correspond to the twelve directors of the soul, which are founded upon the three powers and seven gates. For, the directors cannot be sustained at all without the three powers and the seven gates. The twelve directors are as follows:

- א. The Liver-*Kaved*-כבד
- ב. The Gallbladder-*Marah*-מרה
- ג. The Spleen-*Tchul*-טחול
- ד. The Gullet-*Veshet*-ושט (מסס)
- ה. The Right Kidney-*Kuleet Yemeen*-כולית ימין
- ו. The Left Kidney-*Kuleet Smol*-כולית שמאל
- ז. The Gizzard-*Kurkuvan*-קורקובן
- ח. The Stomach-*Keivah*-קיבה
- ט. The Right Hand-*Yad Yemeen*-יד ימין
- י. The Left Hand-*Yad Smol*-יד שמאל
- יא. The Right Foot-*Regel Yemeen*-רגל ימין
- יב. The Left Foot-*Regel Smol*-רגל שמאל

It is through these twelve directors that the form of the soul is complete. Thus, we have concluded the form of the soul according to the three categories and the twenty-two letters of the *Aleph-Beith*.

The Form of the Jewish People-*Yisroel* in the way of Twenty-Two Letters and Three Divisions

The first three letters א"מ"ש are the three foundations upon whom all the Children of Israel depend and revolve. They are called Avraham-אברהם, Yitzchak-יצחק and Yaakov-יעקב. It is upon these three foundations that the Jewish people depend and revolve, and it is from them that they all were brought forth into being. Now, we have already explained these three foundations at length before, and explained how they correspond to the three foundations of fire-*Aish*, air-*Ruach*, and water-*Mayim*. That is, it should already be quite clear that Avraham, Yitzchak and Yaakov correspond to the foundations of the world, and to the foundations of the Jewish people. Thus, our previous explanations and hints should be adequate for every intelligent person.

The seven letters בג"ד כפר"ת correspond to the seven unique levels or categories of Jews, founded upon unique and specific matters. They thus constitute seven gates, each gate being a level in and of itself. They are as follows:

- א. The Israelites-*Yisroel*-ישראל
- ב. The Levites-*Levi*-לוי
- ג. The Regular Priest-*Kohen Hedyot*-כהן הדיוט
- ד. The High Priest-*Kohen Gadol*-כהן גדול
- ה. The Chief Justice-*Av Beith Din*-אב בית דין
- ו. The Prince-*Nasee*-נשיא
- ז. The King-*Melech*-מלך

These are the seven gates that are founded upon the three foundations. In other words, these seven categories of Jews, listed above, are founded upon the three foundations, Avraham, Yitzchak and Yaakov. For the Patriarchs are the foundations for all seven levels of Jewish people, amongst whom they all are divided.

The twelve letters ה"ו ז"ה ט"י ל"ב ס"ע צ"ק correspond to the twelve tribes of Israel, which direct these seven gates. It is within these twelve that the seven levels revolve. Moreover, the twelve tribes correspond to the twelve constellations and the twelve months of the year, as explained above. Thus, the full composition of the Jewish people has been explained according to the three divisions of the twenty-two letters of the *Aleph-Beith*.

The Form of the Holy Vessels-*Klei Kodesh* in the way of Twenty-Two Letters and Three Divisions

The first three letters אמ"ש are the three foundations that the vessels of the Tabernacle-*Mishkan* were composed of and drawn from. These are gold-*Zahav*-זהב, silver-*Kesef*-כסף, and copper-*Nechoshet*-נחשת. These represent the beginning of the composition of the Temple, as is stated at the very beginning of the instructions of how to construct it,⁷⁰⁵ “And these are the gifts that you shall accept from them: gold, silver and copper.” Thus,

⁷⁰⁵ Exodus 25:3 – “וזהב וכסף ונחשת”

these three foundations at their beginning, correspond to the three foundations, fire-*Aish*-שא, air-*Ruach*-רוח, and water-*Mayim*-מים. Likewise, the order of their levels is gold, then silver, then copper. That is, gold is always superior, exalted and above in value, whereas copper is low and silver is in between them. This is the correct and straightforward view, as all who have acquired knowledge agree.

The seven letters בג"ד כפר"ת correspond to the seven lights of the candelabra, which are founded on the first of the three aforementioned foundations. That is, the candelabra-*Menorah* was made entirely of pure gold.⁷⁰⁶ Now, the seven lights of the candelabra-*Menorah* are configured to illuminate, just as the seven celestial bodies of motion are configured to illuminate. Thus, the seven lights of the candelabra-*Menorah* correspond to the seven celestial bodies of motion (*Kochvei Lechet*). This being the case, the intention in these is known and understood, in that the seven are founded upon the three, which are gold, silver, and copper. Thus, we have explained the intention of the candelabra-*Menorah*.

The twelve letters ה"ו ז"ח ט"י ל"ב ס"ע צ"ק correspond to the twelve remembrance stones, which correspond to the twelve constellations. That is, just as the stars of the constellations are affixed in the eighth sphere (*Galgal*), so likewise, the twelve remembrance stones are affixed in the breastplate of the *Ephod* garment. Now, the correspondence of these twelve stones to the constellations is clearly understood, for these twelve

⁷⁰⁶ Exodus 37:17

precious stones are luminescent and are compared to the pure and radiant essence of sapphire, like the stars of the constellations. Thus, the luminescent stars of the constellations are affixed corresponding to these stones.

Now, the seven lights of the candelabra-*Menorah* correspond to the seven celestial bodies of motion (*Kochvei Lechet*) through which the Holy One, blessed is He, illuminates the earth in various different ways and forms, such as the time periods of evening, morning and noon. You will thus note that the lamps of the candelabra were lit in the evening⁷⁰⁷ and would illuminate as the rays of the sun descend below the horizon. Likewise, the correspondence of the twelve stones to the twelve constellations is appropriate. For, just as the conduct of the constellations brings forth and supports the motions of the seven celestial bodies of motion according to the supernal intention, so likewise, the twelve remembrance stones arouse the constant remembrance of the twelve tribes before the Holy One, blessed is He, so that they are not abandoned to the occurrences that arise from the motion of the twelve constellations. Thus, they are quite an important matter. Now, just as the stars and constellations of the eighth sphere illuminate, but not like the light of the sun, so likewise, the twelve stones that correspond to them are radiant (*Zachoot*-זכוח) and illuminate, but not like the light of a candle or of the candelabrum. It is thus fully explained and understood that the lights of the candelabrum correspond to the seven celestial

⁷⁰⁷ Exodus 27:21

illuminating bodies, luminary (*Ma'or*) corresponding to luminary (*Ma'or*), whereas the twelve stones correspond to the twelve constellations, radiance (*Zachoot*) corresponding to radiance (*Zachoot*), and light (*Or*) corresponding to light (*Or*). Contemplate this matter, my brother, for it is quite important.

With the above in mind, we have explained some of the Holy Vessels according to the manner in which they include the form of the world, and according to the straightforward intention. Thus, as you can see, these vessels are aligned and divided according to the twenty-two letters of the *Aleph-Beith*.

The Form of the Festivals-*Mo'adim* in the way of Twenty-Two Letters and Three Divisions

The first three letters א"מ"ש represent the three foundations upon which all the festivals are founded and drawn from. They are *Shabbat*-שבת, *Atzereth*-עצרת and *Kippurim*-כפורים, which are at the head of all the festivals. It is always the day of Shabbat that establishes the days of rest. It is *Atzereth*-עצרת that always establishes the joyous festivals, and it is *Kippurim*-כפורים that establishes all of the fast days and days of repentance and atonement. You will note that these three festivals are always only for one day. That is, Shabbat is one day, *Kippurim* is one day, and *Atzereth* is one day. They thus correspond to the foundations, for they are simple. Now, what you should also know is that the foundation upon which they are founded is *Sefirah*-Counting. For, as you will note, all of

these three days are preceded by a count. That is, Shabbat is the conclusion of the count of the seven days of creation. *Atzeret* is the conclusion of the count-*Sefirah* of the seven weeks beginning from the festival of *Pesach*. *Kippurim* is at the conclusion of the count of the ten days of repentance that begin on *Rosh HaShanah*-the new year.

This being the case, contemplate, my brother, this wondrous matter to which I am awakening you, namely that these three days are the foundations of all of the festivals, and that they are preceded by a count-*Sefirah*. Additionally, take note of the distinctions in the Torah reading between these three days. That is, on Shabbat, seven Jews are called up to the Torah, on *Kippurim* six are called up, and on *Atzeret*, five are called up to the Torah. Contemplate, then, how they are different from one another.

Know, then, that Shabbat is the foundation of all the festivals. All the other festivals follow it and are drawn to it, for they are affixed upon the establishment of the day of Shabbat. *Atzeret* is the foundation of all festivals of thanks and praise to *HaShem*-יהו"ה, since it is the day upon which we thank *HaShem*-יהו"ה, blessed is He, for giving us His Torah of Truth. Thus, this day is the very foundation of all other festivals of thanks, in that all the praises of thanks and joy are drawn forth after Torah. It is for this reason and in this manner that the joy and praise of all the miracles and goodness that *HaShem*-יהו"ה has bestowed upon us that is celebrated on the festival of *Sukkot*, is drawn forth from and follows from the festival of *Atzeret*. The eighth day of *Atzeret* that follows the holiday of

Sukkot is a separate and distinct holiday from the holiday of *Sukkot*, and is a holiday unto itself. It thus attests to the day that the Torah was given, which is the holiday of *Shavuot*, and is called *Atzeret*. Contemplate, then, and realize, that all of festivals of joy attest to the holiday of *Shavuot* and accompany it. That is, the holidays of *Pesach*, *Chanukah*, *Purim* are all holidays of thanks to *HaShem* for all of the goodness, miracles, and wonders that He bestowed upon us.

The holiday of *Kippurim*-atonement is the foundation that draws all the days of penitence, repentance, and fasting. All the new moons (*Rosh Chodesh*) are drawn after it, since they are all days of penitence. Although one must not fast on new moons, nonetheless, they are called days of atonement.⁷⁰⁸ Likewise, the new year – *Rosh HaShanah* – is drawn from it and connected to it, since that is the beginning of the count to *Yom HaKippurim* – the day of atonement. It is a day of penitence and asking forgiveness from *HaShem*. We pray before Him and crown Him as King over us, and we implore and supplicate from Him, that He should remember us for good. We wail with the blasts of the *Shofar*, to arouse ourselves to repentance over having rebelled against Him. We thus cry out in repentance over our misdeeds, sins, and willful transgressions, and we awaken our hearts to repent and return-*Teshuvah* and request forgiveness and atonement. However, the repentance, supplications and penitence that begins on *Rosh HaShanah* – the new year – does not conclude until *Yom*

⁷⁰⁸ Liturgy of the Musaf prayer for Rosh Chodesh

HaKippurim. Thus, we see that *Yom HaKippurim* is more primary. In the same manner, know and understand that all the other fasts and days of supplication throughout the year accompany and follow *Yom HaKippurim*, which includes them all.

We therefore see that these three days, *Shabbat*, *Atzeret*, and *Kippurim*, include all the other holidays and festivals. They each are only one day, since they are the simple foundations and are thus units of one. It is upon these foundations that all the other festivals are founded.

The seven letters בג"ד כפר"ת correspond to the seven days of the festival of *Pesach*-פסח. Likewise, the seven days of the festival of *Sukkot*-סוכת are founded upon the three foundations. Thus, the seven are founded upon the three. Now, we have already provided lengthy explanations as to how the seven days of *Pesach* and the seven days of *Sukkot* correspond to the units of seven. We already explained all this at length and there is no need to repeat it here.

The twelve letters ה"ו ז"ה ט"י ל"ג ס"ע צ"ק correspond to the twelve new moons (*Rosh Chodesh*) that occur during the year. It is on those days that we offer the additional sacrificial *Musaf* offerings of *Rosh Chodesh*, in addition to the daily offerings. It is a known day that occurs each month according to the birth of the new moon (*Molad HaLevanah*). It is an auspicious time to repent for our sins, each and every month. The additional sacrificial offerings themselves attest that these days are elevated above the other mundane days. Additionally, it is known that on *Rosh Chodesh* – the new moon – it is

forbidden to eulogize or fast, and that these days are joyous occasions due to the acceptance of our penitence.

With the above in mind, we have presented all the holidays throughout the year, whether they are the *Shabbat* or the other festivals of joy, or whether they are the holidays of penitence and supplication, or whether they are holidays of thanks and praise, or whether they are fast days. They are all founded upon the twenty-two foundational letters, as they are divided into the three categories into which the letters are divided.

Having explained all this, know that the entire world-*Olam* is founded and sustained upon the foundation of the letters. For the Torah is the foundation of the world, and is the vehicle through which all forms were formed. Know also, that the year-*Shanah* is also conducted by the power of the three, seven and twelve. Similarly, the foundation of the children Israel, the singular, chosen nation of *HaShem*-יהו"ה, is likewise sustained and founded upon three, seven and twelve. Similarly, the form of the Holy Temple and its vessels all correspond to three, seven and twelve. Likewise, all the holidays and festivals are founded upon three, seven, and twelve. We shall now list them according to the order of the *Aleph-Beit*.

The Order of the World-*Olam* in the order of the Twenty-Two Letters

א – The lower foundation is water-*Mayim*-מים

ב – The intermediate foundation is air-*Avir*-אוויר

ג – The upper foundation from which the lower two foundations are drawn forth into being is fire-*Aish*-אש

ד – Above the foundations, in ascending order, the first sphere of the celestial spheres of motion is the sphere of the moon – *Galgal HaYare'ach*-גלגל הירח.

ה – The second is mercury-*Galgal Kochav*-גלגל כוכב.

ו – The third is Venus-*Galgal Nogah*-גלגל נוגה.

ז – The fourth is the Sun-*Galgal Chamah*-גלגל חמה.

ח – The fifth is Mars-*Galgal Ma'adim*-גלגל מאדים.

ט – The sixth is Jupiter-*Galgal Tzedek*-גלגל צדק.

י – The seventh is Saturn-*Galgal Shabtai*-גלגל שבתאי.

יא – Above the seven spheres is the sphere of the twelve constellations-*Mazalot*, the first of which is the constellation Aires-*Taleh*-טלה.

יב – The second level is Taurus-*Shor*-שור.

יג – The third is Gemini-*Te'umim*-תאומים.

יד – The fourth is Cancer-*Sartan*-סרטן.

טו – The fifth is Leo-*Aryeh*-אריה.

טז – The sixth is Virgo-*Bethulah*-בתולה.

יז – The seventh is Libra-*Ma'oznayim*-מאזניים.

יח – The eighth is Scorpio-*Akrav*-עקרב.

ק – The ninth is Sagittarius-*Keshet*-קשת.

ר – The tenth is Capricorn-*Gedi*-גדי.

ש – The eleventh is Aquarius-*Deli*-דלי.

ת – The twelfth is Pisces-*Dagim*-דגים.

The Order of the Year-*Shanah* in the order of the Twenty-Two Letters

א – The first foundation of the year-*Shanah* is the foundational unit of a day-*Yom*-יום.

ב – The second foundation is the week-*Shavua*-שבוע.

ג – The third foundation is the month-*Chodesh*-חדש.

ד – The next level is the construct of the unit of the week which is the foundation that the months of the year are constructed upon. They are according to the order of creation. The first day of the week is first-*Yom Rishon*-יום ראשון.

ה – The second day of the week is *Yom Sheini*-יום שני.

ו – The third day is *Yom Shleeshee*-יום שלישי.

ז – The fourth day is *Yom Revi'i*-יום רביעי.

ח – The fifth day is *Yom Chamishi*-יום חמישי.

ט – The sixth day is *Yom Shishi*-יום ששי.

י – The seventh day is *Yom Shevi'i*-יום שביעי.

כ – The first moon in the months of the year corresponding to the constellations is the month of *Nissan*-ניסן.

ל – The second is the month of *Iyar*-אייר.

- מ – The third is the month of *Sivan*-סיון.
 נ – The fourth is the month of *Tammuz*-תמוז.
 ס – The fifth is the month of *Av*-אב.
 ע – The sixth is the month of *Elul*-אלול.
 פ – The seventh is the month of *Tishrei*-תשרי.
 צ – The eighth is the month of *Marcheshvan*-מרחשון.
 ק – The ninth is the month of *Kislev*-כסלו.
 ר – The tenth is the month of *Teveth*-טבת.
 ש – The eleventh is the month of *Shvat*-שבט.
 ת – The twelfth is the month of *Adar*-אדר.

The Order of the Soul-*Nefesh* in the order of the Twenty-Two Letters

א – The first foundation upon which a soul is called a soul while man is alive is the power of the soul that is called the power of life-*Ko'ach HaChayim*-כח החיים.

ב – The second foundation by which a soul is called a soul is the power of growth and reproduction which is called *Ko'ach HaToldah*-כח התולדה.

ג – The third foundation by which a soul is called a soul is the intellectual soul that gives form to its being, and is called the power of the intellect-*Ko'ach HaSechel*-כח השכל.

ד – The next level are the seven gates of the soul which are founded upon the three powers. In the body, the first is the right ear-*Ozen Yemin*-אזן ימין.

- ה – The second is the left ear-*Ozen Smol*-שמאל.
- ו – The third is the right eye-*Ayin Yemin*-עין ימין.
- ז – The fourth is the left eye-*Ayin Smol*-שמאל.
- ח – The fifth is the right nostril-*Af Yemin*-אף ימין.
- ט – The sixth is the left nostril-*Af Smol*-אף שמאל.
- י – The seventh is the mouth-*Peh*-פה.

כ – The next level is that of the twelve directors of the body, which are founded upon the seven and upon the three. The first is the right hand-*Yad Yemin*-יד ימין.

- ל – The second is the left hand-*Yad Smol*-יד שמאל.
- מ – The third is the right foot-*Regel Yemin*-רגל ימין.
- נ – The fourth is the left foot-*Regel Smol*-רגל שמאל.
- ס – The fifth is the right kidney-*Kooleet Yemin*-כולית ימין.
- ע – The sixth is the left kidney-*Kooleet Smol*-כולית שמאל.
- פ – The seventh is the liver-*Kaved*-כבד.
- צ – The eighth is the gallbladder-*Marah*-מרה.
- ק – The ninth is the windpipe-*Meses/Veshet*-מסס או ושת.
- ר – The tenth is the spleen-*Tchool*-טחול.
- ש – The eleventh is the stomach-*Keivah*-קיבה.
- ת – The twelfth is the gizzard-*Kurkevan*-קורקבן.

The Order of the Jewish People-Israel in the order of the Twenty-Two Letters

א – The first foundation of the Jewish people is Avraham-אברהם.

ב – The second foundation is Yitzchak-יצחק.

ג – The third foundation is Yaakov-יעקב.

ד – The first of the seven gates that follow the three foundations is the level of the Israelite-*Yisroel*-ישראל.

ה – The second level is the Levite-*Levi*-לוי.

ו – The third is the Priest-*Kohen Hedyot*-כהן הדיוט.

ז – The fourth is the High Priest-*Kohen Gadol*-כהן גדול.

ח – The fifth is the Chief Justice-*Av Beth Din*-אב בית דין.

ט – The sixth is the Prince-*Nasee*-נשיא.

י – The seventh is the King-*Melech*-מלך.

יא – The next level is that of the twelve tribes who direct the gates. The first is the tribe of Re'uvan-ראובן.

יב – The second is the tribe of Shimon-שמעון.

יג – The third is the tribe of Levi-לוי.

יד – The fourth is the tribe of Yehudah-יהודה.

טו – The fifth is the tribe of Dan-דן.

טז – The sixth is the tribe of Naftali-נפתלי.

יז – The seventh is the tribe of Gad-גד.

יח – The eighth is the tribe of Asher-אשר.

יט – The ninth is the tribe of Yissachar-יששכר.

כ – The tenth is the tribe of Zevulun-זבולון.

כא – The eleventh is the Yosef-יוסף.

כב – The twelfth is the tribe of Benyamin-בנימין.

The Order of the Holy Vessels-*Klei Kodesh* in the order of the Twenty-Two Letters

א – The first foundations are the gifts of metals that were gifted by the Jewish people for the construction of the Holy Tabernacle and its vessels. The first foundation is gold-*Zahav*-זהב.

ב – The second foundation is silver-*Kesef*-כסף.

ג – The third foundation is copper-*Nechoshet*-נחשת.

ד – The first light of the candelabrum corresponds to the first of the luminaries.

ה – The second light of the candelabrum corresponds to the second of the luminaries.

ו – The third light of the candelabrum corresponds to the third of the luminaries.

ז – The fourth light of the candelabrum corresponds to the fourth of the luminaries.

ח – The fifth light of the candelabrum corresponds to the fifth of the luminaries.

ט – The sixth light of the candelabrum corresponds to the sixth of the luminaries.

י – The seventh light of the candelabrum corresponds to the seventh of the luminaries.

יא – The next level is that of the twelve stones of the breastplate. The first is called carnelian-*Odem*-אדם.

יב – The second is chrysolite-*Peeteda*-פטרדה.

- מ – The third is emerald-*Vareketh*-ברקת.
- נ – The fourth is turquoise-*Nofech*-נופך.
- ס – The fifth is sapphire-*Sapeer*-ספיר.
- ע – The sixth is amethyst-*Yahalom*-יהלום.
- פ – The seventh is jacinth-*Leshem*-לשם.
- צ – The eighth is agate-*Shevo*-שבו.
- ק – The ninth is crystal-*Achlomoh*-אחלמה.
- ר – The tenth is beryl-*Tarsheesh*-תרשיש.
- ש – The eleventh lapis lazuli-*Shoham*-שוהם.
- ת – The twelfth is jasper-*Yashphei*-ישפה.

The Order of the Festivals-*Mo'adim* in the order of the Twenty-Two Letters

א – The first foundation of all the holy festivals and the days of rest throughout each year is the foundation called *Shabbath*-שבת.

ב – The second foundation of all the days of rejoicing throughout each year is the festival called *Shavu'ot*-שבועות.

ג – The third foundation of all of the days of penitence throughout each year is the festival called *Kippurim*-כפורים.

ד – The units of seven represent the holidays of seven days that are founded upon the aforementioned foundations. The first of which is the first day of *Pesach*-פסח.

ה – The second is the second day of *Pesach*-פסח.

ו – The third is the third day of *Pesach*-פסח.

- ז – The fourth is the fourth day of *Pesach*-פסח.
- ח – The fifth is the fifth day of *Pesach*-פסח.
- ט – The sixth is the sixth day of *Pesach*-פסח.
- י – The seventh is the seventh day of *Pesach*-פסח.

כ – The next level of twelve reflects the new moon-*Rosh Chodesh* holidays throughout the year, the first of which is *Rosh Chodesh Nissan*-ראש חודש ניסן.

- ל – The second is *Rosh Chodesh Iyar*-ראש חודש אייר.
- מ – The third is *Rosh Chodesh Sivan*-ראש חודש סיון.
- נ – The fourth is *Rosh Chodesh Tammuz*-ראש חודש תמוז.
- ס – The fifth is *Rosh Chodesh Av*-ראש חודש אב.
- ע – The sixth is *Rosh Chodesh Elul*-ראש חודש אלול.
- פ – The seventh is *Rosh Chodesh Tishrei*-ראש חודש תשרי.
- צ – The eighth is *Rosh Chodesh Marcheshvan*-ראש חודש מרחשון.

מרחשון.

- ק – The ninth is *Rosh Chodesh Kislev*-ראש חודש כסלו.
- ר – The tenth is *Rosh Chodesh Teveth*-ראש חודש טבת.
- ש – The eleventh is *Rosh Shvat*-ראש חודש שבט.
- ת – The twelfth is *Rosh Chodesh Adar*-ראש חודש אדר.

Know, my brother, may *HaShem* keep and protect you, that the lists and orders we have presented of the compositions according to the letters of the *Aleph-Beith*, are all ordered according to the Supernal Intent, and are all set forth to those of understanding. With these matters in mind, contemplate and know that the entire world is founded upon the foundations of the *Aleph-Beith* according to the straightforward path.

Now, do not question why we have not included earth-*Eretz* in the foundations and composition of the world-*Olam*. For the earth and the heavens, mentioned in the very first verse of Torah, include all the twenty-two orders we have presented, and it therefore is unnecessary to count the earth-*Eretz* as a distinct level, in and of itself, amongst the general levels. For, if we count the earth-*Eretz* as a fourth foundation, we must then count the heavens-*Shamayim* as a fifth foundation.

Rather, it must be understood that, in truth, the heavens and the earth are the receptacles for these three foundations. That is, the earth is the receptacle for the three foundations, fire-*Aish*, air-*Ruach* and water-*Mayim*, and similarly, the heavens are a receptacle for these foundations. Thus, it is unnecessary to count the heavens and earth as foundations, in and of themselves. Rather, we only count the foundations that are within the heavens and the earth. For the heavens and the earth themselves constitute the world-*Olam*.

Thus, when considering the construct of the heavens and the earth we need only consider the order of their makeup, rather than counting them separately, as that would not be straightforward or correct. Rather, the true intention in the order we presented is to set forth the order of the levels that are found within the heavens and the earth. Therefore, in the count and order we set forth, only the forms from the sphere of water-*Mayim*, up until the sphere of the constellations-*Mazaloth*, are considered. However, we do not count the earth, which is below the sphere of water, nor the sphere of *Aravoth*, which is above the sphere of the constellations.

This is because the sphere of *Aravoth* above, and the sphere of the earth-*Aretz* below, include everything within them and are thus called, world-*Olam*. It thus is inappropriate to include the sphere of the earth-*Aretz* within the count of the other levels, since it is the receptacle that includes all the levels within it. This is hinted at in the verse⁷⁰⁹ “When dirt flows with the poured-out rain, and clumps stick together.”

With this in mind, contemplate, my brother, and realize that the twenty-two levels we find in the heavens and the earth are founded upon the twenty-two foundational letters. Moreover, remember this great and important principle to which we are awakening you, namely, that it is not appropriate to begin the count of the levels with the earth-*Aretz*, nor is it appropriate to include the sphere of *Aravoth* in the count.

For, the sphere of *Aravoth* is above them all and includes all the upper foundations within it, just as the earth includes and contains all the lower foundations within it. This being the case, the heavens and earth are inclusive of all levels that are counted, but it is inappropriate to include the heavens and earth into the count. For, it is the forms that are within the heavens and the earth that we are counting, not the body of the heavens nor the body of the earth themselves. This is a very important principle.

Thus, when we count the sphere of the water-*Mayim*, the sphere of the wind-*Ru'ach*, or the sphere of the fire-*Aish*, these are all included in the sphere of the earth-*Aretz*, which

⁷⁰⁹ Job 38:38

contains them. Likewise, when we count the seven celestial bodies of motion (*Kochvei Lecheth*) or the twelve constellations (*Mazaloth*), these are all included in the sphere of the heavens-*Shamayim*, that contain them. Keep this principle in mind whenever the three foundations are mentioned, for this is the true and complete intention. That is, the foundations within the earth-*Aretz* are three, and the foundations within the heavens-*Shamayim* are three.

The heavens and earth themselves, however, “Are outside the general principle, in order to teach us about the general principle.”⁷¹⁰ Thus, the heavens and earth are excluded from the count, in order to shed light on the count itself. We find this in the words of Torah itself, which states,⁷¹¹ “And the earth-*Aretz* was chaos and void,” and then continues to elucidate that the darkness was upon it, referring to the foundation of fire-*Aish*, as previously explained.

Likewise, the *Ru'ach*-Spirit of *Elo'him* refers to the sphere of the wind-*Ru'ach* which follows the fire-*Aish* and is the intermediary between fire and water. It then continues that the wind was upon the water-*Mayim*, which is the lowest of the foundations. We thus see that the water is above the earth, and that the earth-*Aretz* is the receptacle that includes all three foundations. Thus, this verse clearly attests that the earth-*Aretz* is a general category that includes the three. The same principle applies with the heavens-*Shamayim*.

⁷¹⁰ Thirteen principles of exegesis of Rabbi Yishmael.

⁷¹¹ Genesis 1:2

Therefore, one should not object to the order we have presented, nor raise any doubts based on this exclusion, since we are clearly counting the levels that are within the heavens and the earth, which constitute the levels of the world-*Olam*. In other words, the principle that arises from this, is that the earth-*Aretz* is the fixed place where these three foundations are set, and the same is true of the heavens-*Shamayim*.

This being the case, the division of the world-*Olam* is into three foundations, that is, three foundations in the heavens which are fire, air, and water, and three foundations in the earth, which are fire, air, and water. With this having been said, this matter should be fully and clearly understood by every intelligent person. We shall therefore move on and begin explaining the division of their levels and forms.

The Gate of The Separation of Forms of the Three Foundational Levels

Know, my brother, may *HaShem* keep and protect you, that the world is divided upon the three foundations we have presented. Moreover, just as the world is divided into these three, so likewise, there are three general levels according to the distinctions of these forms. That is, each and every form is divided into three components, according to the manner that we will now begin explaining according to the Godly intention.

The World of Intellect-*Olam HaSechel*, The World of Substance-*Olam HaChomer*, and The World of Composition-*Olam HaHarkavah*

The world of intellect-*Olam HaSechel* possesses these three foundations, however, as they are in the world of intellect, they are completely spiritual and intellectual. That is, they have no substance-*Chomer* or composition-*Harkavah*, in any way, shape or form whatsoever. As these foundations exist in the world of intellect, they exist only as very refined intellect.

This is the world of the angelic beings, which have no aspect of substance-*Chomer*, nor do they have any likeness to substance or association with it whatsoever. Rather, they are simple beings of refined intellect. Thus, when our sages, of blessed memory, refer to the angels as “an angel of fire,” “an angel of wind,” or “an angel of water,”⁷¹² this has to do with their level according to the foundations, but not that they are actual fire, wind or water, whatsoever.

In this regard, contemplate the teaching of Rabbi Akiva who stated,⁷¹³ “When, [upon your arrival in the upper worlds] you arrive at the pure marble stones, do not say ‘water, water.’” He is informing us of the truth of the matter, which is that there is no physical or sensory aspect to the spiritual forms

⁷¹² Talmud Bavli, Pesachim 118a

⁷¹³ Talmud Bavli, Chagigah 14b

whatsoever, not even in the minutest respect. Rather, they are only very simple refined spiritual beings of intellect.

They are called the foundation of life, since they are all alive and are all intellectual light. This is known as the world of the angels, which are the very first level of all novel beings, according to the order of the three foundations. They are the essence of the intellect and are first in the Kingdom.

Now, when we say that these three foundations are divided, we are only using this term euphemistically, for they are not actually physically divided, but are all called light. That is, they are the aforementioned “light of His garment,” blessed is He, for they are drawn from a place of Holiness and it is to Holiness that they go.

There is no jealousy or competition between them, nor any other emotional aspects of the senses, for they are pure intellect only, and their only yearning is to grasp the true reality of *HaShem*'s יהו"ה Singular Preexistent Being, the Cause of their existence. They do not have any motion in the sense that a physical being moves, but rather, their motion is solely a movement of the intellect and desire.

Thus, these supernal levels are the light of intellect, not physical light that can be seen with the physical eye. Rather, they are actual intellect. They are called the ministers of the world and they are above all levels that follow them. Thus, when we say that they are fire-*Aish*, their fire is the fire and light of the intellect, the hidden light - *Or Chevyon*-אור חביון.⁷¹⁴ In

⁷¹⁴ Habakkuk 3:4 – “ונגה כאור תהיה קרנים מידו לו ושם חביון עזר”

other words, they are not physical fire at all, and this term is only used euphemistically, as a shared term.

These beings are perceived by the prophets when the “garments” of their physical senses are removed and the prophets themselves become intellectual beings. That is, the garments of their physical substance are removed and their intellects become very refined and unfettered by physicality. They then are able to come close to the heat of the intellectual fire, rather than the physical fire of substance.

It is about this fire of the intellect, that inclines toward the world of intellect, that the prophet Jeremiah stated,⁷¹⁵ “And in my heart there was like a burning fire-*K’Aish Bo’eret*- כאש בוערת,” specifying that it was “**like** a burning fire,” with the prefix *Khaf*-כ, and not actual burning fire. This refers to the purification and cleaving of the intellect to the supernal beings, who are called the Holy Intellects. This happens when the form of the soul cleaves to the inner intellect. This then, is the matter of prophecy that arises from the foundation of the fire of the intellect.

Now, their air-*Ru’ach* is likewise the hidden spirit-*Cheyvon*-חביון of the intellect, and again, has no physical qualities whatsoever. That is, this too is a shared term. They too are perceived by the prophets when the garment of their substance is removed and their intellects become refined, at which point, they can come close to the spirit of the intellect that hovers over them.

⁷¹⁵ Jeremiah 20:9 – “והיה בלבי כאש בערת עצר בעצמתי”

In other words, this is not physical wind of substance. Rather, the spirit-*Ru'ach* of the refined inner form of the intellect is aroused and awakened in them. Regarding this kind of spirit, the prophet Yechezkel stated,⁷¹⁶ “The hand of *HaShem*-יהו"ה came upon me, and *HaShem*-יהו"ה carried me out in a spirit-*Ru'ach*.” In other words, it is not physical or sensory wind, but is rather, as the prophet Yishayahu described,⁷¹⁷ “The spirit-*Ru'ach* of wisdom and understanding, the spirit-*Ru'ach* of council and might, the spirit-*Ru'ach* of knowledge and fear of *HaShem*-יהו"ה.”

Thus, we are not discussing a physical wind-*Ru'ach* that has any relation to the body at all, but to a spirit-*Ru'ach* of utmost refinement of the intellect. This occurs when the intellect is a fitting receptacle for the spirit of prophecy, when the intellect is bound to the upper world of the holy intellects, due to the adhesion of its form to the inner intellect. This then, describes the matter of prophecy from the aspect of the intellectual foundation of Spirit-*Ru'ach*.

Now, their waters-*Mayim* are the holy waters of the innermost intellectual pearls of wisdom, and are not physical waters at all, although it is used as a shared term. About these waters, Rabbi Akiva told his students,⁷¹⁸ “When, [upon your arrival in the upper worlds] you come to the pure marble stones, do not say ‘water, water.’” In other words, they should not allow the form of their senses to overpower them, in which case

⁷¹⁶ Ezekiel 37:1 – “היתה עלי יד יהויה ויוצאני ברוח יהויה וגו'”

⁷¹⁷ Isaiah 11:2 – “ונחה עליו רוח יהויה רוח חכמה ובינה רוח עצה וגבורה ורוח דעת ויראת יהויה”

⁷¹⁸ Talmud Bavli, Chagigah 14b

they could come to exchange the beautiful portion for a portion that is not at all beautiful.

For, the waters of the intellect cannot be compared in any way whatsoever to physical waters of substance, God forbid. Rather, the waters of the intellect are entirely spiritual and refined inner lights of the intellect, and their true foundation is only light, and nothing else. About these waters it says,⁷¹⁹ “Many waters cannot quench the love.” In other words, love is not something physical that can be extinguished by water.

Rather, these waters are the waters of the intellect and the love is an intellectual adhesion and spiritual love, which is the arousal of the intellect to prophecy. Thus, it is regarding these waters that it states,⁷²⁰ “Whosoever is thirsty, go to the water,” indicating that the pursuit of the waters of the intellect must come from intellectual thirst. Similarly, it states,⁷²¹ “Council is like deep waters in the heart of man.” There are innumerable verses throughout Torah that illustrate this.

Based on our explanations of the three foundations, fire-*Aish*, air-*Ruach*, and water-*Mayim* as they are in the upper world, it is understood that they are entirely intellect, without any aspect of physicality whatsoever. For, as we have already explained at length, the intellect itself is referred to as fire, as stated,⁷²² “Her flames are flames of fire, the flame of *Ya”h*”ה-ה.”

⁷¹⁹ Song of Songs 8:7 – “מים רבים לא יוכלו לכבות את האהבה וגו’”

⁷²⁰ Isaiah 55:1 – “הוי כל צמא לכו למים”

⁷²¹ Proverbs 20:5 – “מים עמוקים עצה בלב איש ואיש תבונה ידלנה”

⁷²² Song of Songs 8:6 – “רשפיה רשפי אש שלהבתיה”

Or similarly,⁷²³ “And in my heart there was like a burning fire,” as explained above.

We find similar statements in the words of our sages, of blessed memory. For example, they described⁷²⁴ that, “When Rabbi Akiva sat and expounded upon the Act of the Chariot (*Ma’aseh Merkavah*), flames of fire encircled him.” They were referring to the fire of the intellect, and nothing else. When he would cleave to the intellectual investigation of a matter, the fires of his intellect would become strong and overpowering. The same is true of all other instances in which we find references to fire in relation to the righteous *Tzaddikim*.

This is likewise the meaning of the spirit-*Ru’ach* of the intellect, as stated,⁷²⁵ “The spirit-*Ru’ach* of wisdom and understanding,” referring to the spirit of the intellect, and nothing else, God forbid. The same applies to the foundation of water, as explained.

It is in this manner that the three foundations in the upper world of the angelic beings must be understood, in that there are no foundations there other than the foundation of intellect-*Sechel*, and nothing else. All these foundations are entirely spiritual intellect and are called light, as they are all founded upon the foundation of the light of the intellect, and nothing else.

Regarding this light, the very first utterance of creation begins with the words,⁷²⁶ “And God-*Elohim*” said, let

⁷²³ Jeremiah 20:9 – “והיה בלבי כאש בערת עצר בעצמתי ונלאיתי כלכל ולא אוכל”

⁷²⁴ Chagigah 14b

⁷²⁵ Isaiah 11:2 – “ונחה עליו רוח יהוה רוח חכמה ובינה וגו”

⁷²⁶ Genesis 1:3 – “ויאמר אלהים יהי אור ויהי אור”

there be light-*Yehiy Or* יהי אור,” referring to the light of the intellect, as explained at length before. Thus, it is in this manner that you must understand the division of the foundations in the world of the angelic beings, which is called the world of intellect-*Olam HaSechel*.

In other words, just as the totality of the general world of intellect is spiritual intellect, so likewise, the three foundations of that world are spiritual intellect, and nothing else, God forbid. Thus, you will find that the three foundations of the world of intellect-*Olam HaSechel* exist in this manner.

Now, **the world of substance-*Olam HaChomer***, in other words, the world of the celestial spheres, likewise consists of these three foundations, but here they are actual foundations. The foundation of fire-*Aish* refers to the great luminary, the sun, which cannot be gazed at with the naked eye because of its intense brightness and illumination. However, this is not the fire of intellect, but rather, is a physical fire of substance-*Chomer*.

Likewise, the air-*Awir* of the world of substance is clear and pure, however, it is not the air of the intellect, but rather, pure, rarified air. Similarly, the water-*Mayim* of the world of substance is pure, clean and refined, but they are not waters of intellect, but actual pure, rarified water.

It is with respect to these foundations, and the like, that it states,⁷²⁷ “Like the essence of the heaven in purity.” In other words, the foundations of the heavens are all clean and pure

⁷²⁷ Exodus 24:10 – “כעצם השמים לטהר”

foundations, but are nonetheless foundations of substance-*Chomer*. Do not think otherwise. Nevertheless, although they are of substance-*Chomer*, they are of the utmost refinement that a foundation of substance can possibly be. It is regarding this that it states of the heavens, that they are pure and refined, in that the foundations of fire-*Aish*, air-*Ru'ach*, and water-*Mayim* that are in them, are of utmost purity and refinement.

Nonetheless, they are not intellect-*Sechel*, for they are substance-*Chomer*. Thus, all the hosts of the heavens, such as the stars and constellations, fall within this category and are all simple foundations that are clear and radiant like the essence of sapphire.

Now, be informed that all the hosts of the heavens possess souls and intellect, through which they have a wondrous grasp of *HaShem*-יהו"ה, blessed is He. However, their grasp is not like the grasp of the separate intellects of the angelic beings, just as a stream cannot be equated to the spring, which is the source of its waters. Thus, it is in this respect that we say that the hosts of the heavens possess substance-*Chomer* and you will thus discover all the foundations according to their order.

Moreover, they do not undergo changes in the same manner as those who are composites-*Harkavah* undergo changes. To clarify, the truth is, that we do find beings in the heavens that possess two foundations. However, each of the foundations is sustained in its existence and does not undergo changes in the same manner as composite beings. For example, on the one hand, the rays of the sun possess the foundation of

water-*Mayim*, and on the other hand, possess the foundation of fire-*Aish*. However, although both opposites are united as one, neither deviates from its form, in other words, the water is water and the fire is fire.⁷²⁸ Nonetheless, they both are bound as one by the strength of *HaShem*'s supernal wisdom.

Regarding this it states,⁷²⁹ “He makes peace in His heavens.” That is, He unites two opposites as one, without changing either of them, and neither one damages or diminishes the quality of its opposite.

Thus, it is in this manner, that the qualities of the celestial spheres, stars and constellations must be understood. That which is fire is fire, that which is air is air and that which is water is water. Each of these supernal foundations is sustained in its existence, and although we may find two foundations united as one, each foundation does not deviate or change from its essential nature.

Because of this, we find that these foundations illuminate, because they remain pure, without any change to their form. In other words, each foundation has dominion over that which it is appointed over and there is neither composition nor decomposition in this world. This is because all its foundations are simple and retain their form without undergoing change.

It is for this reason that the world of the celestial spheres is said to be refined, pure, and simple, in that the foundations

⁷²⁸ And they do not undergo composition and decomposition – *Hawayah W’Hefesed*, unlike composite beings of the lower composite world.

⁷²⁹ Job 25:2 – “עשה שלום במרומיך”

are established without change. To reiterate, although we do find opposites that are inter-included and bound up with each other, each foundation retains its existence, is sustained as a distinct foundation and does not deviate from its true being.

It is in this respect that the heavens are called pure and refined, even though they possess substance-*Chomer*. For, their substance is pure and refined. Thus, the world of the celestial spheres, stars and constellations is called the world of substance-*Chomer*.

It is in this manner that you will find that the foundations of the world of the celestial spheres (*Galgalim*) are foundations of substance-*Chomer*. However, such is not the case with the world of the angelic beings of intellect, whose foundations are entirely intellect and are not substance at all. In other words, at the very least, it is understood that the foundations of the world of the celestial spheres are physical, possessing substance. Thus, in the manner we explained, you will understand that the three foundations, as they exist in the world of the celestial spheres, are substance.

Now, **the world of composition-*Olam HaHarkavah*** also has these three foundations. However, they are much coarser and grosser than the foundations of the heavens. In this world of composition, the foundations are more gross and undergo change because of their composition. That is, in this world, the composition-*Harkavah* of the foundations causes them to undergo change, which is not the case in the world of the celestial spheres-*Galgalim*.

For, although the foundations unite with one another in the world of the celestial spheres (*Galgalim*), nevertheless, their form does not undergo change. Such is not the case with the world of composition (*Harkavah*) wherein the foundations undergo change of form due to their composition, taking on a different form than the original form of the foundations.

This is true of all beings in the composite world, such as metals, stones, plants, insects, fish, fowl, wild and domesticated animals and man, as well as all the hosts of the lower world. We find that they all are composite beings and that none of them retain the original form of their foundations. Thus, this world is called the world of composition and decomposition (*Olam HaHawayah W'Hefsed*). For, it is the composition of their nature itself, that causes their decomposition and destruction, since not one of their foundations retains its original form.

Thus, the cause of the decomposition in this lowly world is the composition itself. In other words, each of the foundations of a composition will eventually separate and return to “The original place where his tent was in the beginning.”⁷³⁰

This being the case, we have explained the difference between the world of composition-*Harkavah* and the world of substance-*Chomer*. For the foundations of the world of substance maintain their form continually. This being so, it is clear that the foundations are sustained in their existence,

⁷³⁰ Genesis 13:3 – “עד המקום אשר היה שם אהלה בתחלה”

without destruction. This is why it is called the world of substance, because each substance maintains its form.

In contrast, in the world of composition, the foundations are composed of one another and thus undergo change in form. Because of this, they are destined to be destroyed from the composite form and return to the form of natural foundations, with each composite decomposing back to its initial foundations, as stated,⁷³¹ “As he came, so must he depart.” This is why it is called the world of composition-*Harkavah*, wherein the composition itself brings about the decomposition and subsequent destruction. This occurs when the substance of the composite separates and breaks apart from the composition that it constituted. It then returns to its natural form.

With the above in mind, it should be clear that the three foundations, as they exist in the angelic world, are pure intellect alone, and not foundations of substance-*Chomer*. In the world of the celestial spheres, they are actual substance-*Chomer*, but are completely pure, refined and clear, with each substance maintaining its essential form without undergoing true change of form. In the world of the lower beings, however, the substance is coarse and gross, and the foundations undergo change of form due to their composition-*Harkavah*. This being the case, it is the composition-*Harkavah* of the lower beings that is the cause of their decomposition and destruction.

With the above in mind, contemplate the differences between the foundations and their qualities as they exist in each

⁷³¹ Ecclesiastes 5:15 – “כל עמַת שבא כן יֵלך”

of these worlds, for there is a great difference between them. In the same manner, contemplate that the foundations of the heavens and its hosts retain their form. That is, although there may be one being bound to two foundations, each of its foundations retains the essential form of its existence. Thus, they are called pure and refined.

In the same manner, contemplate the foundations as they are in this lowly world and its hosts, that are composite beings-*Murkavim* that undergo change of form. Thus, just as they changed because of composition, so too, they decompose and become separated from the form of their composition. That is, each foundation of the composition returns to its original form. Based on these explanations, the differences between the three worlds is understood. For, each world is totally separate and different from the next, both in category and level.

Now, as known, whatever is separated-*Muvdal*-מובדל from something, is called holy-*Kadosh*-קדוש, as it states,⁷³² “So that you may separate-*Lehavdeel*-להבדיל between the holy-*Kadosh*-קדש and the mundane.” This verse shows us that holiness-*Kodesh*-קודש is a term of separation and distinction from the mundane. In other words, when we say that someone or something is holy-*Kadosh*-קדוש, the meaning is that it is separated from the rest.

For example, we say that a Nazirite is holy-*Kadosh*, in that a Nazirite is separated, as stated,⁷³³ “All his days as a Nazirite he is holy unto *HaShem*-יהו"ה.” This means to say, he

⁷³² Leviticus 10:10 – “ולהבדיל בין הקדש ובין החל ובין הטמא ובין הטהור”

⁷³³ Numbers 6:8 – “כל ימי נזרו קדש הוא ליהו"ה”

is separated and consecrated to יהו"ה-*HaShem* and must thus separate himself from all grape and wine products.

Likewise, when the Torah separates the Jewish people from eating insects and bugs, it uses the same term of holiness-*Kedushah*-קדושה, which means separation and consecration. This is as stated,⁷³⁴ “Sanctify yourself-*W’Hithkadishtem*-והתקדשתם and be holy-*Kedoshim*-קדושים, for I am holy-*Kadosh*-קדוש; you shall not defile yourselves with any manner of swarming thing that creeps upon the earth.”

We thus see that the term holiness-*Kedoosha*-קדושה is used here to indicate separation and asceticism. It is for this reason that the ascetics-*Prushim*-פרושים are called holy-*Kedoshim*-קדושים. We therefore see that the term *Kadosh*-holy-קדוש is always a term of separation-*Hevdel*-הבדל.

Now, the reason we explained all this was to inform you that the heavens and all their hosts are considered to be holy-*Kadosh*-קדוש relative to the earth and its hosts. In other words, because the heavens are separate from the earth, both in type and nature, they are called holy-*Kadosh*-קדוש relative to the earth.

Likewise, the Jewish people are called holy-*Kadosh* relative to the other nations of the world. In other words, they have been separated from them by יהו"ה-*HaShem* and consecrated to Him as His special nation, as stated,⁷³⁵ “Israel is holy-*Kodesh*-קדש unto יהו"ה-*HaShem*, they are His first-fruits.”

⁷³⁴ Leviticus 11:44 – “והתקדשתם והייתם קדושים כי קדוש אני ולא תטמאו את נפשתיכם”
”בכל שרץ הרמש על הארץ”

⁷³⁵ Jeremiah 2:3 – “קדש ישראל ליהו"ה ראשית תבואתה”

Similarly, the priests-*Kohanim* are called holy-*Kadosh*-קדוש relative to the Israelites. In other words, they are holy and separated from them, as it states,⁷³⁶ “They shall be holy-*Kedoshim*-קדשים unto their God and they shall not desecrate the Name of their God, for they offer the fire-offerings of *HaShem*-יהוה, the food of their God, so they must remain holy-*Kadosh*-קדש.” Likewise, it continues and states,⁷³⁷ “You shall sanctify him-*W’Keedashto*-וקדשתו, for he offers the food of your God; he shall remain holy-*Kadosh*-קדש to you, for I, *HaShem*-יהוה, who sanctifies you, am Holy-*Kadosh*-קדוש.” We thus see that the priests-*Kohanim* are holy relative to a regular Israelite.

Likewise, the high priest-*Kohen Gadol* is holy-*Kadosh* relative to the other priests, as it continues and states in regard to the high priest,⁷³⁸ “For I am *HaShem*-יהוה who sanctifies him-*M’Kadesho*-מקדשו.”

In a similar vein, contemplate the vessels and the Holy Sanctuary, that are holy-*Kodesh*-קודש in that of all other vessels, they have been separated and consecrated for the service of *HaShem*-יהוה. There are innumerable examples that demonstrate this.

Now, what we find is that the separation is always a separation of the holy-*Kodesh*-קודש from the mundane-*Chol*-חול, in that when something is consecrated and separated, it is

⁷³⁶ Leviticus 21:6 – “קדשים יהיו לאלהיהם ולא יחללו שם אלהיהם כי את אשי יהוה”
 “לחם אלהיהם הם מקריבם והיו קדש”

⁷³⁷ Leviticus 21:8 – “וקדשתו כי את לחם אלהיך הוא מקריב קדש יהיה לך כי קדוש אני”
 “יהוה מקדשכם”

⁷³⁸ Leviticus 21:15 – “ולא יחלל זרעו בעמיו כי אני יהוה מקדשו”

called holy-*Kadosh*-קדוש and is separated from the mundane-*Chol*-חול.

Now, the reason we have awakened you to this, is to bring out the great principle that arises from it, namely, that the holiness of *HaShem*-יהו"ה relative to all three categories of hosts, is in a way of total holiness and unfathomable separation. For *HaShem*-יהו"ה, blessed is He, is infinitely separate and above all novel existence.

This is why the *Kedushah*-sanctification is repeated three times in the verse,⁷³⁹ “Holy, Holy, Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש.” In other words, the angelic beings, which are the first and highest level of all created beings, sanctify and crown *HaShem*-יהו"ה, blessed is He, by reciting “Holy-*Kadosh*-קדוש.” That is, they proclaim that, “He is separate, transcendent, and elevated, ruling over all our hosts. He is our God, and we are His servants. He sustains us, for He sustains the intellect, but is above and beyond it.” This is the meaning of the proclamation, “Holy-*Kadosh*-קדוש” by the angelic beings. In other words, all the angelic intellects attest that *HaShem*-יהו"ה, blessed is He, is holy-*Kadosh*-קדוש, in that He is separate and beyond them.

This testimony is also the foundation of the *Kaddish*-sanctification prayer, wherein we state, “Blessed and praised, glorified and exalted, extolled and honored, elevated and lauded is the Name of the Holy One, blessed is He.” All the terms of praise in the *Kaddish*-קדיש express elevation and separation.

⁷³⁹ Isaiah 6:3

Moreover, the name of the prayer itself is *Kaddish*-קדיש, meaning sanctification and separation.

However, in truth, the primary sanctification-*Kedushah* is connected to the sanctification of the angelic beings, called the separate intellects, as it states,⁷⁴⁰ “The *Seraphim*-fiery angels stood above, to serve Him,” and then it continues and says that,⁷⁴¹ “They called one to another and said: ‘Holy, holy, holy is *HaShem* of Hosts-*Kadosh Kadosh Kadosh HaShem Tzva’ot*-יהוה צבאו”ת-”

To clarify, if the Holy One, blessed is He, utterly transcends the angelic *Seraphim*, who are the first of created beings and are the foundational fire of intellect, and is called Holy-*Kadosh*-קדוש by them, then this certainly is so regarding all beings lower than them, to whom the angelic intellects are themselves holy and transcendent.

Thus, their triple sanctification-*Kedushah* attests that *HaShem*-יהוה, blessed is He, is above and beyond all the angelic beings, above and beyond all the celestial spheres of substance and above and beyond all the lowly composite beings of this lowly world. He is beyond them all, and is the King who rules over them all.

Therefore, contemplate the triple sanctification of *Kedushah* and realize that it includes all three categories of hosts. That is, the sanctification,⁷⁴² “Holy, holy, holy is *HaShem* of Hosts-*Kadosh Kadosh Kadosh HaShem Tzva’ot*-

⁷⁴⁰ Isaiah 6:2

⁷⁴¹ Isaiah 6:3

⁷⁴² Isaiah 6:3

צבאו"ת-צבאו"ת קדוש קדוש קדוש יהו"ה צבאו"ת," corresponds to all three categories of hosts-*Tzva'oth*.

This being the case, we have explained the matter of the sanctification-*Kedushah* in a straightforward manner, that all the hosts of the world sanctify *HaShem*-יהו"ה, meaning that they testify that He is separate and beyond them all, and that it is *HaShem*-יהו"ה alone, blessed is He, who is the Singular Preexistent Intrinsic Being who rules over all.

At the very least, their testimony attests to the reality that *HaShem*-יהו"ה alone is the Singular Exalted Intrinsic Being who sustains all novel created beings and transcends them all. That is, He is not dependent or subservient to any created being. On the contrary, He is separate and above them all, which is the meaning of holy-*Kadosh*-קדוש, and they are totally dependent and subservient to Him.

With this in mind, contemplate the greatness of the sanctification-*Kedushah*, and how many critical foundations are included in it, so much so, that all of existence is dependent on it. Moreover, contemplate and discover that even at the very beginning of novel existence, *HaShem*-יהו"ה, blessed is He, is holy, separate and transcendent, beyond everything in novel existence. This is what the angelic beings, the celestial spheres, and the lowly beings all attest to when they proclaim that the Holy One, blessed is He, is eternally holy.

In other words, He is separate and alone in His singularity. This is hinted at in the very first word of Torah, which attests that *HaShem*-יהו"ה, blessed is He, is "Holy from the very beginning." For the word "In the beginning-*Bereishit*-

913-בראשית” is equal to “Holy at the beginning-*B’Rosh Kadosh*-ש קדו”ש-913.” In other words, it attests that the Holy One, may He be exalted and blessed, is the source of the beginning-*B’Rosh*-בראש of everything, and that He is singular, separate and transcends all that He subsequently brings into novel existence.

For, this is precisely the meaning of the word “Holy-*Kadosh*-ש קדו.” Thus, if you examine the word, “In the beginning-*B’Reishit*-בראשית,” you will see that it divides into 913-בראשית which equals “*B’Rosh Kadosh*-Holy from the beginning-913,” indicating that at the beginning of everything there is *HaShem*-יהוה, as He is, singular, holy, separate and transcendent. These matters have thus been explained to the satisfaction of any intelligent person. We shall therefore continue to other matters.

The Gate of Masculine and Feminine Language

My dear brother, contemplate and know that, when speaking according to the ways of wisdom, we may use the same word or terminology, sometimes in the masculine form and sometimes in the feminine form. This is true, for “male and female He created them.”⁷⁴³ Therefore, in the Torah, we sometimes find the names of the foundations-*Yesodoth* in the masculine form and sometimes in the feminine form.

⁷⁴³ Genesis 5:2 – “זכר ונקבה בראם”

For example, we find the term fire-*Aish*-אש used in both the masculine and feminine form, even in the same verse, such as,⁷⁴⁴ “A fire will consume him-*Ti’Achleihu Aish*-תאכלהו אש, one not blown by man-*Lo Nupach*-לא נפח.” The first part of the verse, “A fire will consume him-*Ti’Achleihu Aish*-תאכלהו אש” is in the feminine form. However, the latter part, “one not blown by man-*Lo Nupach*-לא נפח,” is in the masculine form.

Likewise, we find the foundation *Ru’ach*-רוח in both the masculine and feminine form. Take for example the verse,⁷⁴⁵ “For the wind passed over it, and it is gone-*W’Ru’ach Avrah Bo W’Eynenoo*-ורוח עברה בו ואיננו.” In this verse the term “wind-*Ru’ach*-רוח” is juxtaposed to the word “passed-*Avrah*-עברה,” which has the suffix letter *Hei*-ה and is in the feminine form. We also find the verse,⁷⁴⁶ “Renew a steadfast spirit within me-*W’Ru’ach Nachon Chadesh b’Keerbee*-ורוח נכון חדש בקרבי,” which is in the masculine form.

Likewise, contemplate the foundation of water-*Mayim*-מים and discover that the upper waters are opposite the lower waters, like the rider and the one being ridden. In other words, the upper waters are masculine and the lower waters are feminine. However, note that the earth-*Aretz*-ארץ is always in the feminine form, since it is the receptacle for them all. This is because fire-*Aish*-אש, air-*Ru’ach*-רוח, and water-*Mayim*-מים are all above the earth, and she is below them. This was

⁷⁴⁴ Job 20:26

⁷⁴⁵ Psalms 103:16

⁷⁴⁶ Psalms 51:12

explained before regarding the verse,⁷⁴⁷ “When dirt flows with the downpour of rain and clumps stick together.”

Now, what we are explaining here is clear testimony to the fact that the foundations are all constructs-*Binyan* relative to *HaShem*-יהו"ה, may He be exalted and blessed. Relative to us, they are trustworthy witnesses, for relative to us, they are our foundations. However, relative to *HaShem*-יהו"ה, blessed is He, they are constructs-*Binyan*, and as it states in *Sefer Yetzirah*,⁷⁴⁸ “Before One, what do you count,” and as stated,⁷⁴⁹ “He is One and who can challenge Him?” In contrast, everything apart from Him is in multiples of two, three, four etc.

This clearly attests that there is nothing in all of existence that does not undergo change except for the Holy One, may He be elevated and blessed. Moreover, since they undergo change, there is the One who changes them and rules over them, and it is within His capacity to overturn their very existence and return them to nothingness. For, each of the foundations is in multiples, as stated,⁷⁵⁰ “With two he covered his face, with two he covered his feet, and with two he did fly.”

Thus, based upon all the matters hinted at here, it behooves us to contemplate and understand that there is not a single being in all of existence that has any independent existence, that can be sustained without the Holy One, may He

⁷⁴⁷ Job 38:38 – “בצקת עפר למוצק ורגבים ידבקו”

⁷⁴⁸ Sefer Yetzirah 1:7

⁷⁴⁹ Job 23:13 – “והוא באחד ומי ישיבנו ונפשו אותה ויעשי”

⁷⁵⁰ Isaiah 6:2 – “בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף”

be exalted and blessed. He alone is One, and all other beings need Him and depend on Him for their very existence.

Therefore, do not take issue when we sometimes use the masculine form and sometimes use the feminine form, since both may be applied to the same thing. Just as we explained this regarding the foundations, this is likewise true of many other things.

For example, it states,⁷⁵¹ “The sun went out-*Yatzah*-יצא upon the earth,” referring to the sun in the masculine form, and it says,⁷⁵² “and the sun shone-*Zarchah*-זרחה upon the water,” referring to the sun in the feminine form. Similarly, the word *Shemesh*-שמש means sun in the masculine form, whereas the word *Chamah*-חמה, means sun, in the feminine form.

The same is true of the moon, such as,⁷⁵³ “The moon-*Yare'ach* walking-*Holech*-הלך in brightness,” is in the masculine form, whereas,⁷⁵⁴ “The moon shall be confounded-*W'Chafrah HaLevanah*-והפרה הלבנה,” is in the feminine form. Moreover, the word *Yare'ach*-ירה means “moon,” in the masculine form, whereas the word *Levanah*-לבנה means “moon” in the feminine form. There are many other examples of things that can be express either masculine or feminine in the Holy Language of Torah. Having awakened to this, let us continue with the help of He who teaches man knowledge.

⁷⁵¹ Genesis 19:23 – “השמש יצא על הארץ”

⁷⁵² Kings II 3:22 – “והשמש זרחה על המים”

⁷⁵³ Job 31:26 – “וירך יקר הלך”

⁷⁵⁴ Isaiah 24:23 – “והפרה הלבנה ובושה החמה כי מלך יהוה צבאות בהר ציון ובירושלם”
”ונגד זקניו כבוד”

The Gate explaining the truth of the orders fully presented

We have already explained that the world is founded upon three foundations and three orders, corresponding to the three categories of letters, which are three, seven, and twelve. The entire world is founded and conducted through them. Now, know that the intention of all of these matters, as taught, is founded upon the first five letters of the *Aleph-Beith*. We shall now begin explaining.

אמ"ש

בג"ד כפר"ת

ה"ו ז"ה ט"י ל"נ ס"ע צ"ק

The above are the three ways the world is divided according to the order of the foundations of the letters. Corresponding to these, you will find that the explanation of these divisions is affixed in the order of the first five letters of the *Aleph-Beith*, as follows:

א"ב – 3

ג"ד – 7

ה"ו – 12

Contemplate these letters and see that they correspond to the categories of three, seven, and twelve. Now, corresponding to these divisions, we find the three categories of Foundation-*Yesod*-יִסוּד, Construct-*Binyan*-בְּנִיין, and Motion-*T'nuah*-תְּנוּעָה, as explained before. That is, א"ב-3 corresponds to the three foundations-*Yesodot*-יְסוּדוֹת. ד"ג-7 corresponds to the seven gates of construct-*Binyan*-בְּנִיין. ה"ה-12 corresponds to the motion that arises from the true meaning of twelve, as previously explained regarding the twelve compositions as they are above.

Having awakened to this, know that the three foundations that correspond to א"ב-3, are the fathers of all forms of work,⁷⁵⁵ since the entire world is divided and founded upon these three divisions, as we explained. In other words, the three foundations of fire-*Aish*, air-*Ru'ach*, and water-*Mayim* are founded upon the letters א"ב-3 and attest that,⁷⁵⁶ "Do we not all have one father-א"ב-3?" In other words, the three foundations all come from the true reality of the One Singular Preexistent Intrinsic Being, may He be blessed and may the mention of Him be exalted. It is from Him, blessed is He, that the א"ב-3 foundations were brought forth into being, and they, in turn, give rise to the seven and the twelve, just as it is from the truth of א"ב that ה"ה-12 are born. At the very least, א"ב unifies the gates of ה"ה-12.

⁷⁵⁵ As mentioned before, the forms of work are called "*Avot Kol HaMelachot*-אבות כל המלאכות."

⁷⁵⁶ Malachi 2:10 – "הלא אב אחד לכלנו הלא א"ל אחד בראגני"

However, the great principle to know, is that the first foundation is light (*Or*-אור), and it is more elevated than all other foundations in the world, since it is the first in all existence. The two foundations that follow it, which are air-*Ru'ach* and water-*Mayim*, though they are called foundations, are considered to be constructs-*Binyan* relative to the first foundation, since they are below it. Thus, it is the only foundation that can actually be called a foundation-*Yesod*, whereas the others are actually just constructs-*Binyan*. The faithful witness that attests to this are the first two letters of the *Alef-Beith*, which indicate the three foundations א"ב-3, wherein א-1 is singular and ב-2 is a construct. This being the case, awaken to the truth that wherever we find the three foundations-*Yesodot*, in truth, the first is the foundation of them all, and the remainder are in the category of construct-*Binyan* relative to it. That is,⁷⁵⁷ “Each man would help his fellow and to his brother he would say ‘Be strong.’”

Thus, this is how the foundations always are. The first, the א-1, is always a simple foundation, and cannot be overturned, for no matter which way you turn it, it remains a single simple foundation. Therefore, anything that is singular and not comingled with anything is called a foundation-*Yesod*. In other words, a single stone can never build a construct. Nevertheless, the primary stone is called a foundation-*Yesod*, for it is the beginning of the construct, and it is the first in enumeration that forms the basis of the construct-*Binyan*. That

⁷⁵⁷ Isaiah 41:6 – “איש את רעהו יעזרו ולאחיו יאמר חזק”

is, one stone is a foundation-*Yesod*, whereas two stones form a construct-*Binyan*. We thus see that construct-*Binyan* is dependent upon numeration. This is why the first two letters of the *Aleph-Beith* include all three foundations, as in ב"א-3. That is, the first letter א-1 is a singular foundation, whereas the second letter ב-2 attests that it is a construct of two. Thus, in these two letters ב"א, one is a foundation and the second is a construct, and together they construct two houses, ב"א and א"ב. As it states in the *Sefer Yetzirah*,⁷⁵⁸ “Two stones build two houses.” In other words, if you place the first stone and place a second stone next to it, a “house” is built, and when you reverse the order, a second “house” is built.

Moreover, this is why the first construct forms the term “father-*Av*-ב"א-3,” which attests to the three foundations at the beginning of all created beings. Thus, they are the fathers of all the offspring that follow them. In this respect, contemplate the words of our sages, of blessed memory, who stated,⁷⁵⁹ “The construct-*Binyan* of a principle-*Av*-ב"א from one verse, or the construct-*Binyan* of a principle-*Av*-ב"א from two verses.” Note that they juxtaposed the term “construct-*Binyan*” to the term “father-*Av*-ב"א-3.” This is because a construct is always dependent on its foundation.

Similarly, it is for this reason that the father of a child is called by the term “father-*Av*-ב"א-3.” For, when the *Yesod*-foundation of man, joins with the female-*Nekevah*, thus forming a construct, this brings about the coupling of the

⁷⁵⁸ Sefer Yetzirah 4:16

⁷⁵⁹ Torat Kohanim, Ch. 1

foundation and the construct, as reflected in א"ב, resulting in the birth of a child. Moreover, it is specifically the birth of a child that causes him to be called a father-אב-א. For, if there is no child, there is no father-אב-א. That is, the name father-אב-א is new to him and only happens when the child is born. In the same manner, the title "Father" in relation to יהו"ה-*HaShem*, blessed is He, only came into existence in His relationship to the Jewish people, as it states,⁷⁶⁰ "If I am a Father, where is My honor?" Now, do not think that the term father-אב-א truly applies to יהו"ה-*HaShem*, blessed is He, in any way, God forbid. Rather, it only is ascribed to Him in reference to His conduct with the Jewish people as a merciful father-אב-א, no more and no less. The abovementioned verse testifies to this. The verse begins, "A son honors his father and a servant his master," and it concludes, "If I am a Father, then where is My honor?" In other words, it is stating as follows: "If you wish to serve Me as a dutiful son serves his father, then where is this service?" In other words, the term "father-אב-א" in no way implies that the Singular Preexistent Intrinsic Being is a father in the regular sense of the word. Rather, He actualizes everything out of nothing from the true reality of His Singular Intrinsic Being, with no need of a partner. Thus, when we call Him father, it is only in regard to His conduct towards us, which is like a father who has mercy upon his dutiful son.

Now, all novel beings that give birth to offspring are called, "father-אב-א." For, when the foundation and the

⁷⁶⁰ Malachi 1:6 – "בן יכבד אב ועבד אדניו ואם אב אני איה כבודי וגו'"

construct unite as one, and a third thing is born by virtue of their bond, then they are called by the term “father-*Av*-אב.” For example, Adam and Chavah are called אב-*Av*, in that Adam is one and Chavah is two, and from the power of their union as אב-*Av*, many nations spread forth upon the earth, each to its kind. Thus, it is in this manner that you should contemplate the intention of the order of the *Aleph-Beith*, in that the first two letters are the fathers of all the subsequent offspring. For example, contemplate the fact that from the power of אב, one thousand houses are constructed, as in “אלף בית”-*Eleph Bayit*-one thousand houses.” For, all the offspring are drawn forth from the power of אב, and there are a thousand-*Eleph*-אלף levels in this, as shall soon be explained.

Awaken now to a wondrous thing; that Adam, the first man and the father-*Av*-אב of all mankind, was meant to live for a thousand (*Eleph*-אלף) years. Our sages, of blessed memory, said in the Midrash⁷⁶¹ that Adam gazed into all the generations and saw that David was destined to live for only three hours. He therefore gifted him seventy years of his own life. It thus comes out that Adam, who lived for nine-hundred and thirty years, was in fact, meant to live for a thousand years (*Eleph Shanim*-שנים-אלף). The reason is because he was the father-*Av*-אב of all who followed him and the true, inner meaning of אב is the name of the first letter (*Aleph*-אלף) and the numeral of the second letter, “*Shnayim*-שנים-two,”⁷⁶² (which may be read

⁷⁶¹ Yalkut Shimoni, Bereishit 41.

⁷⁶² The name of the first, *Aleph*-אלף-1 also means *Eleph*-אלף-1,000, and the numeral of the second *Shnayim*-שנים-two can also be read *Shanim*-שנים-years. Thus אב or אלף שנים means “one thousand years.”

Shanim-שנים-years). This hint should suffice for the understanding. In this manner one may contemplate the original number of years that Adam, the first man, was supposed to have lived, since he was the father-אב-א of all those born after him. In other words, the entire edifice of the construct follows the foundation, just as Chavah was drawn forth subsequent to, and from, Adam.

Having explained all this, know that א"ב-3 constitutes the mystery of the three foundations from which the heavens and the earth were created, "And from there, they traveled to Gudgodah-גדגדה."⁷⁶³ That is, the name Gudgodah-גדגדה is equal to ג"ד ג"ה which are equal to seven and twelve. For, it is from the true being of א"ב-3 that the ג"ה-7 comes forth, just as the units of seven are drawn forth from the truth of the three foundations. For it is without a doubt that the seven follow the three, as it states,⁷⁶⁴ "Fortune has come-בא גד-*Ba Gad*." Now, the twelve are also founded on the three, as indicated by the verse, "And from there, they traveled to Gudgodah-גדגדה,"⁷⁶⁵ which equals ג"ה-12 and ג"ה-7.

Having explained this, we must awaken you to a wondrous matter that the sages, of blessed memory, stated in Tractate Brachoth. They concealed many wondrous mysteries in their sweet and clear words of wisdom and advice. They stated,⁷⁶⁶ "Only three are called fathers-אבות-*Avoth*. They are Avraham, Yitzchak and Yaakov. How correct, smooth and

⁷⁶³ Deuteronomy 10:7 – "משם נסעו הגדגדה"

⁷⁶⁴ Genesis 30:11 – "ותאמר לאה בא גד ותקרא את שמו גד"

⁷⁶⁵ Deuteronomy 10:7 *ibid*.

⁷⁶⁶ Talmud Bavli, Brachot 16b

straightforward their words are indeed, for the term *Av-3* equals the three foundations, and no more. They thus said, “Only three are called fathers-*Avoth*-אבות, since the fathers of the offspring are three, as we have explained. Likewise, it is understood that Avraham-אברהם is the foundation, and it is from the power of Avraham that two subsequent houses were built, the house of Yitzchak, and the house of Yaakov, the sum of which is *Av-3*. We have thus explained the division of all the letters into the three categories, and how they are all hinted at in the sign א"ב ג"ד ג"ה as follows:

3-א"ב - אמ"ש
 7-ג"ד – בג"ד כפר"ת
 12-ג"ה – ה"ו ז"ח ט"י ל"ג ס"ע צ"ק

We now will continue explaining the remaining matters as they are drawn forth according to the proper intention.

What you must note is that the letters 3-א"ב-7-ג"ד are a straightforward composition (*Merkavah*-מרכבה) that includes the ten components of existence within it. For, as we previously explained, there are ten components to existence. Thus, according to the composition and straightforward order, the composition-*Merkavah*-מרכבה is always in units of ten. This is certainly so when ordered in their correct order, 7-ג"ד-3-א"ב.

With this in mind, contemplate the first ten letters of the *Aleph-Beith*, and note that the tenth letter includes the first composition (*Merkavah*-מרכבה). That is, 7-ג"ד-3-א"ב is included in

the letter י-10 from every angle, in two ways. The first is that the form of the letter *Yod-י* is ten, which includes 7-ד-ג 3-א"ב. The second is in the expanded or complete *Yod-י* 20, which includes the ten-י letters א"ב א"ב א"ב א"ב א"ב א"ב א"ב א"ב א"ב א"ב which equal twenty. Thus, these ten letters attest to the tenth according to the straightforward composition of the numerals. In other words, each of these ten letters attests that it was written by the hand-*Yado-יד* of the intellect which is the tenth, whose name is *י* *Yod*. For the intellect is the tenth who moves all the particular beings that are beneath its level, by the word of its Owner and Master, who moves it.

After having awakened to all of the above regarding the letters א"ב ג"ד, know that there is One who is transcendent and utterly beyond everything indicated by א"ב ג"ד. For, א"ב ג"ד-10 is below, whereas ה"ו ז"ה-26 is above everything. For, although א"ב ג"ד-10 includes all novel limited created beings, it does not include the Singular Preexistent Intrinsic Being, *HaShem-יהו"ה*, blessed is He. ה"ו ז"ה-26, on the other hand, equals the Name *HaShem-יהו"ה*-26, may the mention of Him be blessed and exalted beyond all blessings. Thus, it is *HaShem*, blessed is He, who rules over the tenth and moves it, just as ה"ו ז"ה is beyond and above א"ב ג"ד. These matters were already explained before.⁷⁶⁷ I gazed at the truth of ה"ו ז"ה and "I saw *HaShem-יהו"ה* sitting upon the throne, exalted and uplifted,"⁷⁶⁸ higher and beyond everything. He who sees-*Chozeh-הו"ה* everything,

⁷⁶⁷ See Vol. 1 of *HaShem Is One*, pg. 197.

⁷⁶⁸ See Isaiah 6:1

but is separate from everything. For, *HaShem*-יהו"ה, blessed is He, is Singular, and⁷⁶⁹ “*HaShem*-יהו"ה is exalted alone.”

Having hinted somewhat at these matters, awaken now to a great and wondrous matter. This is how oaths are tied to His Great Name, may He be blessed and exalted. For, throughout the Torah, whenever oaths are taken, the words, “As *HaShem* lives-Chay *HaShem*-יהו"ה” are said. This is the same as יהו"ז הו"ז⁷⁷⁰ and thus includes ה"א וא"ו ה"א in the manner that we explained. This being the case, contemplate and understand how the oath is actually tied to the name of *HaShem*-יהו"ה. This is known and revealed and should be clear to any intelligent person.

Having explained all the above, we will continue in the next volume, with the help of *HaShem*, may He be blessed and exalted.

⁷⁶⁹ Isaiah 2:11 – “ונשגב יהו"ה לבדו ביום ההוא”

⁷⁷⁰ יהו"ז equals 18-ה"י, and הו"ז=26 which equals the name of *HaShem*-יהו"ה.

