

HA SHEM IS ONE

Part 4

The Vowels 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 may 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.’”

Purim, 5781

פורים תשפ"א, שנת פלאות אראנו

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 Vowels

This section consists of Four Gates

The Gate of The Foundation

The Gate of Construct

The Gate of Motion

The Gate of Unity

Dearly beloved of my soul, know wisdom and understanding, and bring to light all that is concealed. Delve in contemplation to find the Foundation of all foundations, and understand the mystery of the Preexistent Intrinsic Being. Behold that the foundations of intellect, substance and the sensory, are borne by Him, for they have no intrinsic being of their own. He created beings of intellect to conduct the beings of substance with perfect conduct. He hewed the forms of the vowels and letters, to conduct His actions with His signet. If the intellect and vowels are analogous to souls, then the One who is Singular in His world, is the Soul of all souls.

The Gate of The Foundation

In this Gate of the Foundation, you will find delightful words.

Within it, the three primary vowels are combined.

*They are the foundations of all compositions,
but He alone is The Foundation of all foundations.*

*“We will make circlets of gold for you, with studs (Nekudoth)
of silver” – Song of Songs 1:11*

My brother, may *HaShem*, “who guards truth forever,”¹⁰ keep and protect you. Know, that we are now beginning the section on the Vowels (*Chelek HaNikud*). This is a very important foundation, cornerstone and support, upon which all who enter the inner chambers of wisdom must rely upon, and indeed, they have on what to rely.

Know then, that the vowels and letters teach us the form of the whole world and clarify all the qualities and order of the compositions (*Merkavoth*). Know, my brother, that just as we observe that motion is the foundation that sustains all action, so likewise, the vowels are the foundations that sustain all the letters. For, the letters have no possibility of existence without the five motions that move them.

You thus will find that the entire universe revolves according to them, for these five motions are the foundation of

¹⁰ Psalms 146:6 – “עשה שמים וארץ את הים ואת כל אשר בם השמר אמת לעולם”

the twenty-two letters and it is by means of them that the letters revolve. That is, just as you have been shown to know that the entire universe is conducted according to the order of the twenty-two letters, so likewise, the twenty-two letters are conducted according to the five vowels that move them.

This being so, all compositions of the twenty-two letters involve these five motions, and nothing in the whole of novel existence exists outside the parameters of the twenty-two letters, as necessitated from every angle. Moreover, the twenty-two letters themselves cannot exist outside the parameters of one of these five motions, as necessitated from every angle.

Now, we already explained that the letters are divided into five categories, and that, likewise, there are five primary vowels. These include the totality of the ten *Sefiroth* that are drawn into being from the true reality of the Singular Intrinsic Being, *HaShem*-יהו"ה, in the manner we explained, as follows:

יהו"ה אהי"ה י"ה

This is equal to:

י"ה ו"ה א"ה י"ה י"ה

Contemplate this and discover that the names of Being are divided into five forms, and that the concluding signet of each, is the letter *Hey*-ה-5, as is logically necessitated. That is, there are five letters *Hey*-ה-5 in the utilized forms of *HaShem*'s

names of Being-*Hawayah*-הו"י, without a doubt. This is to inform you of the primary matter, that is, that all beings in existence depend upon the true reality of the Singular Intrinsic Being, *HaShem*-יהו"ה, and cannot deviate from this truth. For, the entire universe and all the novel beings therein, come into being from the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His Name.

We thus must explain these five motions that bear all of novel existence, and understand their meaning. They are as follows:

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

Know, my brother, that all beings in the totality of the universe are sustained by these five vowels. Any other motions that may exist, aside for these, are borne by these foundations and are merely subcategories of these five. Thus, all motions divide into these five paths and there are no paths aside for them. They are as follows:



Know, my brother, that there are paths of action, corresponding in equal balance and measure to these five paths of motion. The hint that includes them all is in the book of Daniel. The verse states,¹¹ “Until when will be the time of wonders-*Ad Mothai Keitz HaPla’oth*”ת-הפלאות“קץ הפלאות?” Know that the word, “הפלאות”ת-*HaPla’oth*” includes all the letters and vowels in it, as follows:

הפלאות
ה' פלאות
אל"ף ת"ו ה'

Contemplate the above depiction and discover that it includes all the letters of the *Aleph-Beith* from *Aleph*-א"ף through *Taw*-ת"ו, plus the *Hey*-ה-5 vowels that move them. Consider the verse stated about *HaShem*-ה-יהו", blessed is He,¹² “Your throne is established from of old; You-*Ata*-ה-את are eternal.” That is, the word, “You-*Ata*-ה-את” includes all of existence, in that it includes all the letters of the *Aleph-Beith* from *Aleph*-א through *Taw*-ת, as well as all *Hey*-ה-5 vowels. Also, consider the verse,¹³ “Blessed are You-*Ata*-ה-את *HaShem*-ה-יהו", teach me Your statutes.” Moreover, consider the fact that

¹¹ Daniel 12:6

¹² Psalms 93:2 – “נכון כסאך מאז מעולם אתה”

¹³ Psalms 119:12 – “ברוך אתה יהו"ה למדני חקך”

the word, “You-*Ata*-ה” is used in all the blessings, all of which begin, “Blessed are You *HaShem-Baruch Ata HaShem-יהוה*.” For, the word “You-*Ata*-ה” refers to the reality that *HaShem-יהוה*, blessed is He, brings everything into existence. Similarly, contemplate the verse,¹⁴ “And You-*Ata*-ה are the Holy One, enthroned upon the praises of Israel.” Likewise, contemplate the verse,¹⁵ “Your testimonies are wonders-*Pla’oth*-ת” in that all His testimonies are included in the letters from *Aleph-א* through *Taw-ת*, which constitute “wonders-*Pla’oth*-ת.”

With the above in mind, you should come to recognize the wondrous contemplations and investigations included in these matters. Always remember this important principle; that wherever in Scripture, or in your prayers, you encounter the word “You-*Ata*-ה” in reference to *HaShem-יהוה*, it always bears the totality of existence within it.

Having explained that the term, “wonders-*Pla’oth*-ת” includes all the letters from *Aleph-א* through *Taw-ת*, we must now explain how it, likewise, is the foundation of all the vowels. However, before beginning, we must first awaken to the fact that the letters from *Aleph-א* through *Taw-ת* are divided into five categories, in that they are affixed and divided between the five sources of speech in the mouth; the throat, lips, middle palate, frontal palate¹⁶ and teeth. Once you

¹⁴ Psalms 22:4 – “ואתה קדוש יושב תהלות ישראל”

¹⁵ Psalms 119:129 – “פלאות עדותיך על כן נצרתם נפש”

¹⁶ The tongue.

come to know this, the truth will become clear to you. We now will begin explaining the matter of the vowels-*Nekudoth*.

Know then, that the term, “the wonders-*HaPla’oth*-הפלאו”ת,” bears all the letters and indicates that they are divided into five paths, as explained. Additionally, the word, “the wonders-*HaPla’oth*-הפלאו”ת,” bears all the vowels (*Nikud*), and indicates that they are divided into five categories, as follows:

$$522 = \text{הפלאו"ת}$$

$$522 = 1,521 = \text{חלם שרק חרק צרי קמץ ה}$$

Thus, the term, “the wonders-*HaPla’oth*-הפלאו”ת” directly indicates the five-ה vowels; חלם שרק חרק צרי קמץ, which equal 522-הפלאו”ת when the cycle of the *Eleph*-אלף-1000 revolves back to *Aleph*-א-1.

Now, regarding the fact that the verse includes the prefix *Hey*-ה-5, as in “**the** wonders-*HaPla’oth*-הפלאו”ת,” this indicates the division into five categories. That is, it can be read as, “ה’ פלאו”ת-*Hey Pla’oth*” five wonders-*Hey Pla’oth*.” The important principle to realize, is that the vowels move the letters and are thus eternally affixed at the beginning and end of the letters. That is, the letters have no existence, no beginning and no end, without the vowels that move them. This is demonstrated by the fact that, as you know, *Aleph*-א-א and *Taw*-ו-ו are the beginning of the letters and their conclusion. Moreover, they equal the five motions of the vowels, as follows:

פלאו"ת = 517

אל"ף ת"ו = 517

חלם שרק חרק צרי קמץ = 1,516 = 517

That is, with the cycling of the *Eleph*-אלף-1000 back to *Aleph*-א-1, which itself is the matter of motion (*Tnu'ah*), we see that the vowels are the signet of the foundation of the letters at their beginning and end. Moreover, the vowels are the signet of construct, since the letters have no possibility of existing without the vowels that move them.

This being the case, contemplate the verse,¹⁷ “The time of the wonders-*Keitz HaPla'oth*-ת-הפלאו"ת-קץ,” and realize that this word attests to the letters and vowels. That is, the five wonders-*Hey Pla'oth*-ת-הפלאו"ת-ה of the twenty-two letters from *Aleph*-אלף-א through *Taw*-ת"ו, are the five sources in the mouth; the throat, lips, middle palate, frontal palate and teeth, by which they are divided into five categories, as follows:

אחה"ע בומ"ף גיכ"ק דטלנ"ת זסצר"ש

Additionally, the five wonders-*Hey Pla'oth*-ת-הפלאו"ת-ה refer to the five ways of the vowels as follows:

¹⁷ Daniel 12:6

חלם שרק חרק צרי קמץ ה

It thus is clear that all the letters and vowels are bound to, “the wonders-*HaPla’oth*”הפלאות. Additionally, contemplate that the ways of the letters and the ways of the vowels are aligned with each other. That is, the letters are the matter of action (*Pe’ulah*) and the vowels are the matter of motion (*Tnu’ah*). Moreover, as we see from the above depictions, the letters are divided into *Hey*-ה-5 categories, and the vowels, likewise, are divided into *Hey*-ה-5 categories.

Know then, that just as the separate intellects (*Sichliyim*) conduct the celestial spheres (*Galglim*), so likewise, the vowels (*Nikud*) conduct the letters (*Othiyoth*). This being so, the separate intellects and the vowels conduct the world and the letters. At the very least, understand that the aspect of form (*Tzurah*) corresponds to the aspect of form (*Tzurah*). Therefore, the vowels (*Nikud*) correspond to the form of the intellect (*Sechel*), and the letters (*Othiyoth*) correspond to the form of the world. Additionally, consider the fact that the,¹⁸ “ten intangible *Sefiroth* are five opposite five,” in that there are five ways of action (*Pe’ulah*) regarding the letters and five ways of motion (*Tenu’ah*) regarding the vowels.

Having awakened to all the above explanations, it behooves you to know the matter of the vowels which are the signet at the beginning of the letters and at their end, as we have explained. That is, the vowels move the letters and are the cause

¹⁸ Sefer Yetzirah Chapter 1, Mishnah 3

of the existence of the letters, because without the motion of the vowels, the letters have no existence whatsoever. This is similar to what we find regarding the celestial spheres (*Galgalim*), whose existence is drawn from the reality of the separate intellects (*Sichliyim*). The existence of all of them is drawn from the true reality of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He.

This may be understood as follows: As explained before, the components of the world are ten in total, which includes both the movers and the moved, both the general (*Klall*) and the particulars (*Prat*), in other words, everything apart for *HaShem*-יהו"ה Himself, blessed is He and blessed is His name. Thus, if you contemplate it, you will discover that motion adheres to the beginning of the components and their end. For, the components themselves are ten-י in total, whereas motion is born with the numeral eleven-יא, as explained at length before.

Thus, if you examine the end and the beginning of the components, you will discover the numeral eleven-יא-11. This being the case, the aspect of motion (*Tnu'ah*) is bound to the beginning of the components and their end, and motion causes the existence of the components, just as motion gives existence to the letters. In other words, the letters are sustained when the vowels (*Nikud*) move the letters and are bound to the beginning and end of the letters. This can be seen in the following manner:

א"ב ג"ד ה"ו ז"ח ט"י

Contemplate the beginning and end of the ten components, and discover eleven-א at their beginning and end, which is the way of motion. That is, the components are ten, and the motion of the components, is the aspect of eleven. It is this same way when we examine the totality of the letters, as follows:

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

Contemplate the beginning letter *Aleph*-א and the concluding letter *Taw*-ת, and discover the vowels, which are the aspect of motion that is affixed to the *Aleph*-א and *Taw*-ת as follows:

$$517 = \text{אל"ף ת"ו}$$

$$517 = 1,516 = \text{חלם שרק חרק צרי קמץ}$$

As you can see, the motion of the vowels is bound to the cycling of the *Taw*-ת back to the *Aleph*-א which itself is necessitated by motion, since it is motion that causes it to revolve and cycle indefinitely, as is truly the case. This being so, we have clearly explained that the motion of the world is born of the beginning of the components and their end, and that the motion of the letters is born of the beginning of the letters and their end.

Additionally, you can see that the letters *Aleph*-א through *Taw*-ת attest to the five-*Hey*-ה as necessitated by the

way of the *Aleph-Beith* of דמ"ש גל"ש בכ"ר גל"ש דמ"ת, explained before, as follows:

אִי"ק בכ"ר גל"ש דמ"ת הנ"ך וס"ם זע"ן הפ"ף טצ"ץ

$$\begin{aligned}
 1000 &= \text{א} + \text{טצ"ץ} \\
 1000 &= \text{א} + \text{הפ"ף} + \text{אִי"ק} \\
 1000 &= \text{א} + \text{זע"ן} + \text{בכ"ר} \\
 1000 &= \text{א} + \text{וס"ם} + \text{גל"ש} \\
 1000 &= \text{א} + \text{הנ"ך} + \text{דמ"ת}
 \end{aligned}$$

As you can see, and as explained before at length, the cycling and motion of the letters necessitates and attests to the five-*Hey-ה* motions that move the letters, without a doubt. Similarly, the letters ת"א-401 themselves attest to the *Hey-ה-5* when the cycle revolves, so that $4+1=5$ -*Hey-ה*.¹⁹

Thus, the word, “the wonders-*HaPla'oth*-ת-הפלאו” attests and refers to the letters ת"א or *Aleph-ף-א* through *Taw-ו"ת*, and how all the letters are moved by the *Hey-ה-5* vowels to which they are equal, as we explained. In other words, the vowels, חמץ צרי קמץ equal חלם שרק חרק צרי קמץ, which equal the “wonders-*Pla'oth*-ת-פלאו.” This being the case, we see that the totality of the universe is utterly dependent upon “the wonders-*HaPla'oth*-ת-הפלאו.” Likewise, as you can see, “the wonders-*HaPla'oth*-ת-הפלאו” correspond to the vowels (*Nikud*) and the *Hey-ה-5* indicates that they are five in number, whereas the term

¹⁹ This is known as *Mispar Katan*-reduced number.

“wonders-*Pla’oth*-ת-פלאו” explains the names of the five vowels as follows:

פלאו"ת = 517

חל"ם שר"ק חר"ק צר"י קמ"ץ = 517

This being so, both the actions (*Pe’ulah*) and the motion (*Tnu’ah*) are carried by He who carries and bears them all. That is, “the wonders-*HaPla’oth*-ת-הפלאו” are brought into existence from the true reality of His Singular Preexistent Intrinsic Being, blessed is He. At the very least, understand that the motions are bound to the beginning of the moved and their end. That is, the letters ת"א indicate that there are *Hey*-ה-5 motions that move all the letters from *Aleph*-א"ף through *Taw*-ת"ו, as encapsulated in the term “You-*Ata*-ה-את.” In other words, in the aspect of eleven-א"י, which is the aspect of motion (*Tnu’ah*), it is the Singular One, the *Aleph*-א-1, who always moves all the components with the five motions.

Having awakened to all of the above, we can now begin to delve into the explanations of the truth of these matters and the true depth of the motion that is born of them. We shall explain each according to the straightforward Supernal Intent, with the help of *HaShem*-ה-יהו, blessed is He and blessed is His Name.

Desire, my son, to ascend to the level of intellect. Invest yourself in ascending the rungs of wisdom, and be diligent in your studies. Prepare the wood, the slaughtering knife, the fire and the altar, and bind your hands and feet to stand upon it.²⁰ Delve into the simple meaning of the text and its inner intellect. Examine the words, the letters, the numbers, and the vowels.

My son, “May יהוה HaShem illuminate His countenance to you and be gracious with you,”²¹ as you enter into the depths of counsel and the chambers of inner wisdom from which light comes out to illuminate the world. These are the counselors who advise man according to the ways of uprightness to those who are worthy to stand upon the straight line and who have the fortitude to stand in the sanctuary of the King, blessed is He and blessed is His Name.

However, before we begin, I must inform you about the level of the vowels (*Nikud*), namely, that we do not have the capacity to grasp it to its ultimate depth, because although man indeed has an intellectual soul (*Nefesh HaSichlith*) nonetheless, there is a limit to its grasp and acquisition. This is hinted in the verse,²² “If she cannot acquire a sheep, she shall take two turtledoves or two young doves.” Nevertheless, when she²³ attains the level of the radiant light (*Zohar*), she shall merit to delight in the upper intellectual delight, which is the delight and

²⁰ Genesis 22:6-9

²¹ Numbers 6:26

²² Leviticus 12:8; 14:21 – “ואם לא תמצא ידה די שה ולקחה שתי תרים או שני בני יונה”

²³ The intellectual soul

pleasure of the souls when they grasp the truth of our Creator, may He be blessed and exalted, through the knowledge of His actions.

For, it is specifically through the comprehension and knowledge of His actions, that we can have some measure of grasp of Him, and through understanding them, we can have some measure of knowledge of Him, blessed is He. For, they teach us the truth of His Singular Intrinsic Being, may the mention of Him be exalted forever and ever.

Know, my son, that the ways of the vowels (*Nikud*) total five in number. They are vessels for vessels and preparations for preparations, and without them the letters have no possibility of existence, as we have explained. Know that these five kinds of vowels teach us the characteristics of the whole world, whether we are discussing the characteristics of the foundations (*Yesod*), the characteristics of the constructs (*Binyan*), or the characteristics of motion (*Tnu'ah*). Let us examine how this is so.

Know that the *Cholem*-חולם corresponds to the foundation of the upper world, which is the world of intellect (*Sechel*). The *Shoorook*-שרק corresponds to the foundation of the intermediate world, which is the world of substance (*Chomer*) and the *Cheereek*-הרק corresponds to the foundation of the lowly world, which is the world of composition (*Harkavah*). These three vowels are separate and distinct from each other. Thus, even when the *Shoorook*-שרק consists of three points, it is important that you know that, of necessity, it only indicates one matter, which is the middle point.

With the above in mind, know that these three vowels are foundations (*Yesodoth*), and indicate the characteristics of the three foundations, these being the upper foundation (*Elyon*), the intermediate foundation (*Teechon*), and the lower foundation (*Tachton*). In contrast, the characteristic of the vowel *Tzeiri*-יִצְרִי fully indicates construct. This is because the *Tzeiri*-יִצְרִי is like two points that are juxtaposed next to each other, which is not the case regarding the solitary points of the three above-mentioned foundational vowels (*Yesodot*).

Therefore, the motion of the *Tzeiri*-יִצְרִי is considered to be a motion of construct (*Binyan*). The same is true of the motion of the *Komatz*-קִמְצָה, as shall soon be explained, with the help of *HaShem*-יהו"ה, blessed is He. It is with this in mind that you should realize that all foundations in the world are founded upon the foundation of the vowels, whether they are foundations (*Yesodoth*), constructs (*Binyan*), or motion (*Tnu'ah*).

With the above understanding in mind, know that it is utterly impossible to ever enunciate or move a single letter, without one of these five kinds of motion. They thus are the foundations of all the letters. Moreover, you have already been awakened to the reality that there can be no motion without something that is moved, and that nothing can be moved without a mover who moves it. Moreover, all the moved were brought into being by *HaShem*-יהו"ה out of nothing, and He moves them all. However, He, blessed is He, has no mover, because whoever has no mover has no motion. That is, *HaShem*-יהו"ה, blessed is He, is the Unmoved Mover. For,

since He, blessed is He, is the space for all form and all motions, to what direction can He possibly be moved? Know, therefore, that He is the Singular Preexistent Intrinsic Being who brings all beings into existence and moves them all, but that He, blessed is He, is not moved by any of them.

This being the case, contemplate what you already have been awakened to, my brother, and realize that the twenty-two foundational letters that form all speech, are divided into five paths and are affixed in five sources. Moreover, just as the letters that correspond to action (*Pe'ulah*) are divided into five paths, so likewise, the vowels (*Nikud*) that correspond to motion (*Tenu'ah*) also divide into five paths. Through these ten paths the entire universe is divided and conducted, in a manner of “five opposite five.”²⁴

Contemplate that the Singular Name *HaShem*-יהוה is divided into two categories of *Yod-Hey*-יהי and *Waw-Hey*-יהו. That is, *Yud-Hey*-יהי corresponds to action (*Pe'ulah*), and *Waw-Hey*-יהו corresponds to motion (*Tenu'ah*), as explained before at length. Thus, they are “five opposite five.”

Now, what we have awakened to here, should be adequate in understanding the general order of these matters, and that they all are included in the word, “wonders-*Pla'oth*-תפלאות.” Nonetheless, we now must awaken to the explanation of each vowel individually, both in general and in particular. However, always keep in mind the overarching principle that all of novel existence depends on the two paths of the Singular

²⁴ Sefer Yetzirah 1:3

Name *HaShem*-יהו"ה, that is *Yud-Hey*-יה"י and *Waw-Hey*-וה"י. This is the meaning of the statement in *Sefer Yetzirah*,²⁵ “Thus we find that all of creation and all of speech comes out of One Name,” referring to the name *HaShem*-יהו"ה. This is the Singular name that is called, *HaShem* is One-*HaShem Echad*-יהו"ה אה"ד and includes all the letters and all the vowels.

Contemplate the Cholem, contemplate the Komatz and Tzeirei.

Contemplate the wondrous Cheereek and Shoorook.

Contemplate the Aleph, contemplate the Taw, the beginning and end. Divide the hosts of letters into five, and align them five opposite five. Contemplate them all, and discover their wonders-Pla'oth-פלאות.

Know, my brother, that the five kinds of motions we mentioned are the secret of all motion (*Tnu'ah*) and the foundation for all cycles (*Gilgul*) always. You already have been awakened to the fact that the beginning and conclusion of the letters are faithful witnesses that attest to their movers. That is, *Aleph*-א"ף-111 and *Taw*-ת"ו-406 are faithful witnesses that attests to the five vowels, צרי קמץ, שרק חלם 517, when the two are joined together with the revolution of the cycle (*Galgal*) “in the encirclement of the camps.”²⁶

²⁵ Sefer Yetzirah 2:5

²⁶ Song of Songs 7:1 – “כמחלת המחנים”

When they are thus joined, you can see that the five vowels move all twenty-two letters that are included from *Aleph*-א"ל"ף through *Taw*-ו"י"ת, which are the beginning of the cycle-*Galgal* and its end, as hinted in the word “*Et*-ת"א.” Contemplate this and discover how the ten *Sefirot* are included in the letters, and that “their beginning is bound to their end and their end to their beginning.”²⁷

This matter itself explains how the ten components of the world are bound as one. That is, when you bind the beginning to the end, you discover that motion binds “the tent” to be as one. You will always find the ways of motion (*Tnu'ah*) and action (*Pe'ulah*) bound to one another as one, just as, “the flame is bound to the coal.”²⁸

This then, explains the matter of the ten *Sefirot* that are aligned five opposite five. That is, the five of action (*Pe'ulah*) cannot act without the five of motion (*Tenu'ah*), and the five of motion (*Tenu'ah*) cannot be found without the five of action (*Pe'ulah*).

Now, it was explained before that, by necessity, the *Aleph-Beith* revolves around the foundation of five-*Hey*-ה, since the letter *Hey*-ה-5 is the foundation upon which everything revolves. If you contemplate the *Aleph-Beith* in the following manner, you will discover that from all the tenths and above, the letter *Hey*-ה is always present:

²⁷ Sefer Yetzirah 1:7 – That is, both the five divisions of all the letters and the five aspects of motion are included in the motion, cycling and conjoining of the first and final letters, ת"א, or *Aleph*-א"ל"ף and *Taw*-ו"י"ת, which is the matter of the “wonders-*Pla'oth*-ת"א.”

²⁸ Sefer Yetzirah 1:7

ט	מה	45 ²⁹
י	נה	55
כ	עה	75
ל	קה	105
מ	קמה	145
נ	קצה	195
ס	רנה	255
ע	שכה	325
פ	תה	405
צ	תצה	495
ק	תקצה	595
ר	תשצה	795
ש	תתרצה	1,095
ת	תתתרצה	1,495

Upon arriving at the concluding letter *Taw*-ת, the value of all of the letters of the *Aleph-Beith* is תתתרצה-1,495, but when the cycle revolves back to *Aleph*-א it is equal to תצ"ו-496.³⁰ Thus, as you can see, the entire motion of the sphere-

²⁹ That is, when you add the letters from the beginning until the letter mentioned in the left column in the chart, the sum total will always have the 5-ה in it. (This is known as *Cheshbon Kidmi*-קדמי-חשבון, or triangular value.) For example, the letters ט זיה equal מ"ה-45. The difference between the letters that precede ט-9 and those that follow it, will be explained shortly.

³⁰ תצ"ו-496 means "you shall command" and also has the numerical value of Kingship-*Malchuth*-מלכות-496, which is the aspect of speech that is drawn from the cycle of the motion of the letters, as per the verse, (Eccl. 8:4) "The word of the King rules." That is, it is inclusive of all of speech, since it is inclusive of all of the letters from *Aleph*-א through *Taw*-ת, because א"ב ג"ד ה"ו ז"ח ט"י כ"ל מ"ג ס"ע פ"צ ק"ר ש"ת is

Galgal revolves around the letter *Hey-Waw*-ו"ה of *HaShem*'s Name, blessed is He.

Now, do not be confused by the fact that until the letter *Teth*-ט-9 the *Hey*-ה-5 is sometimes hidden. This is because the letters that precede *Teth*-ט-9 are the single component letters, and the sphere does not yet revolve. In contrast, from the component letters of the sphere (*Galgal*) and up, we always find that the *Hey*-ה-5 moves them all. This is hinted in the name of Adam's son *Sheth*-ש"ת, who was called by this name because,³¹ "God has set-ת"ש another offspring for me." That is, the cycle of the letters revolves and the count increases until it reaches the letters ש"ת, after which the cycle revolves back to the beginning (*Chozer Chalilah*).

That is, it is when the cycle arrives at the letters ש"ת that it arrives at the thousands-*Eleph*-ףלף, with the value of the letter *Shin*-ש being תתתצ"ה-1,095 and the value of the *Taw*-ת being תתתתצ"ה-1,495. Thus, when the sphere revolves and the *Eleph*-ףלף-1,000 returns to *Aleph*-א-1, the value of the *Shin*-ש is, "command-*Tzav*-ו"צ-96" and the value of *Taw*-ת is, "you shall command-*T'Zav*-ו"צ-496." As you can see, however, it is the *Waw*-Hey-ו"ה of *HaShem*'s Name-ה"ה around which all motion of the sphere revolves.

Now, the letter *Hey*-ה is the center of the sphere, and it is around it that the entire sphere revolves. This is something that is absolutely necessary and indisputable. Know that even

equal to 1,495 and with the revolution of the sphere from *Eleph*-ףלף-1000 to *Aleph*-א-1 equals 496.

³¹ Genesis 4:25 – "ותקרא את שמו שת כי שת לי אלהיים זרע אחר גוי"

in the pronunciation of its name, the *Hey-ה* has the slightest of movement, compared to any other letter, and this is certainly so when it is pronounced in the course of speaking. That is, as long as the “spirit moves”³² and one is still breathing, the letter *Hey-א"ה* can be fully pronounced, without having to move any of the organs of speech, for, after all, it is the simple breath.

However, such is not the case regarding all the other letters from *Aleph-א"ל* through *Taw-ת"ו*. For example, even when the letter “*Aleph-א"ל*” is pronounced, its motion is felt in the throat, with the tightening of the larynx, which is the source from which it emanates. This certainly is the case when its full name, *Aleph-א"ל*, is pronounced, which, as we said, is not the case when the full name, *Hey-א"ה* is pronounced.

Thus, do not equate the other letters of the throat,³³ *א,ה,ה,ע*, with the letter *Hey-ה*, for in this respect it is unique. Rather, as long as the soul-נשמה is sustained by the ability to breathe-*Neshom-נשום*, the motion of the *Hey-ה* is constant and sustains the soul. Moreover, the *Hey-ה* sustains everything, for without breath there is no life. Thus, because its pronunciation is the lightest of all, it is quite fitting that the *Hey-ה* moves the entire sphere of action (*Pe'ulah*) and motion (*Tenu'ah*).

Now, do not think that what we are saying is that the letter *Hey-א"ה* has no motion at all, or that it is entirely ethereal, having no sensory aspect to it whatsoever, for that is not what is meant here. Rather, what is meant is that out of all the pronunciations of the letters, it is the lightest, since it is merely

³² A play on Genesis 1:2

³³ The letters from the orifice of the throat – *Othiyoth Groniyoth*.

ebb and flow of the breath of the lungs, which, as long as one is alive, is constant. This being the case, the expression of the letter *Hey*-ה is the most ethereal matter that a physical human being can express, grasp or move.

Now, the next thing that you must know is that the foundation of the letter *Hey*-ה is itself *Yud*-י, which is its foundation. This is evident in the fact that the value of *Hey*-ה is *Ya*"h-ה-י-15 when one includes the letters ה' ג"ד ב"א-15. This is known as *Cheshbon Kidmi*-קדמי-השבון (triangular value). It also equals *Ya*"h-ה-י-15 by its very name *Hey*-י-ה-15, as known in the received knowledge (*Kabbalah*).³⁴ Thus, from every angle, the *Hey*-ה-5 is the foundation of all compositions. It is for this very reason that it states about the coming into being of the very first novel existence,³⁵ “And *Elohi*”m said, ‘Let there be light-*Yehi*”y *Or*-אור-ייה”י.” That is, in the word “let there be-*Yehi*”y-ייה”י” is the *Hey*-ה is central, in the manner we have explained. Thus, the letter *Hey*-ה-5 is always in the center, in the eye of the sphere, so to speak.³⁶

Now, the purpose of this introduction was to awaken you to the ways in which all of existence is dependent upon the Great Name *HaShem*-יהוה, blessed is He. All the ways of the vowels are thus necessary, and it is upon them that the foundations, constructs, and motion depend. You thus will find that the ten intangible *Sefiroth* all depend on them.

³⁴ That is, there are three possible spellings to the letter *Hey*-ה, which are ה"א, ה"ה, and ה"י.

³⁵ Genesis 1:3 – “ויאמר אלהים יהי אור ויהי אור”

³⁶ Additionally, note that, as explained in the previous volumes of this book, the letter *Hey*-ה is in the center of the nine component letters: א"ב ג"ד ה"ו ז"ח ט"י.

Now, according to all the above, contemplate that the concluding signet of the five constructs of the ten components, is *Ya''h-ה"ה*, as follows:

א"ט ב"ח ג"ז ד"ו י"ה

$$10 = \text{א"ט}$$

$$10 = \text{ב"ח}$$

$$10 = \text{ג"ז}$$

$$10 = \text{ד"ו}$$

$$15 = \text{י"ה}$$

That is, the ten component letters form five constructs, all of which attest to ten, and conclude with the signet *Ya''h-ה"ה*-15. You will find that there are no other constructs of two letters or numerals that indicate ten, except for these. Everything we have hinted at here should suffice for now. We therefore will continue to explain the subject of the vowels, which is the main intention of this Gate.

The First Vowel Cholem-חלם
The Foundation of the foundations of Action (*Pe'ulah*)

Arise in the way, my brother, ride and succeed
Speak and broadcast the understanding of the Foundation of
the foundation
So that His Name will be understood by all intelligent people
For the world stands upon the Covenant of Salt
(ברית מלח-78).

The vowel Cholem-חלם

Stand eternally,
Be prepared for life and you shall live.
Set the time with the Cholem-חל"ם-78
Is and Was and Will be-ויהיה ויהיה ויהיה-78

Know, my brother, may *HaShem* keep and protect you, that the highest of all the vowels and the foundation of all foundations, is the vowel-point *Cholem-חלם*, which is always found as a single point above the letters. Know now, that this point is entirely intellect (*Sechel*), literally. Consider the names of the first ten letters from *Aleph-א* through *Yod-י* and discover that the only one that is read with a *Cholem-חלם*, is the letter *Yod-י*. This is specifically because the *Yod-י*-10 is the tenth letter, and every tenth is called “Holy-*Kodesh*.”³⁷

³⁷ Leviticus 27:32 – “העשירי יהיה קדש ליהויה”

As you already know, the letter *Yod*-י"י-10 hints at the Upper World, which is the world of Intellect (*Olam HaSechel*). This being the case, consider the fact that the *Cholem*-חלם, which is the motion that moves the upper world, is therefore higher than the upper world. Accordingly, it follows that if the *Yod*-י"י is “Holy-*Kodesh*-קודש,” then the *Cholem*-חלם, which hovers above it, is the “Holy of Holies-*Kodesh HaKodoshim*-קודש הקדשים,” because it is the mover that moves the tenth world, which is the world of intellect, and as we know, the mover is always greater than the moved.

Thus, the point of the *Cholem*-חלם, which hovers above the letters, is holier than the *Yod*-י"י and the *Yod*-י"י is holier than the other letters, since it is the tenth. We therefore see that the *Cholem*-חלם is the “Holy of Holies-*Kodesh HaKodoshim*-קודש הקדשים.” In the same vein, note that of all the twenty-two letters of the *Aleph-Beith*, the only other letter whose name is read with the vowel-point *Cholem*-חלם, is the letter *Kof*-קו"ף-100, which is ten times ten.

With the above in mind, contemplate, my brother, and realize that the *Cholem*-חלם moves the letters that are tens and that all tens are Holy-*Kodesh*-קודש . Thus, the One who moves the tens, is the Holy of Holies-*Kodesh HaKodoshim*-קודש הקדשים. Note also, that no matter which of the twenty-two letters the vowel-point *Cholem*-חלם is connected to, it always is above the letter, just as it is above the letter *Yod*-י"י, which is the intellect. Thus, just as the World of Intellect (*Olam HaSechel*) is the Upper World, so also, the One who moves the Upper World is higher than it.

Consider what came into being on the first day of creation and discover three exalted things, all of which are founded upon the *Cholem*-חלם. The first thing that was brought into being was the light-*Or*-אור. As you can see, it is the vowel-point *Cholem*-חלם that moves the light-*Or*-אור. Furthermore, regarding the light, it states,³⁸ “And *Elohi*’m-God saw the light-*Or*-אור, that it was good-*Tov*-טוב.” As you can see, it is the vowel-point *Cholem*-חלם that moves the good-*Tov*-טוב. Moreover, the next verse continues,³⁹ “And *Elohi*’m-God called the light-*Or*-אור day-*Yom*-יום.” As you can see, it is the vowel-point *Cholem*-חלם that moves the day-*Yom*-יום. Thus, all three matters; the light-*Or*-אור, the good-*Tov*-טוב, and the day-*Yom*-יום, are borne on the wings of the *Cholem*-חלם. This being the case, the *Cholem*-חלם is higher than all blessings.

With this in mind, my brother, contemplate and realize that the *Cholem*-חלם is always the foundation of intellect (*Sechel*) and is the first drawing forth of *HaShem*’s Supernal desire. Thus, it is through the *Cholem*-חלם that man is capable of reaching the level of intellect (*Sechel*), provided that he knows and understands its exalted level and the desire of its ways. This is because this vowel-point is a faithful witness who points to the One above and attests that only He is truly singular and supernal and that He is the Foundation of all foundations, who is above everything.

That is, *HaShem*-יהו"ה, blessed is He, is One and Alone and rules over everything. He is elevated and exalted above

³⁸ Genesis 1:4 – “וירא אלהים את האור כי טוב”

³⁹ Genesis 1:5 – “ויקרא אלהים לאור יום”

everything. He bears everything and everything He bears is below him. The *Cholem*-חלם attests to all these matters and all other matters such as these. Thus, it is specifically the *Cholem*-חלם that indicates and teaches the truth of *HaShem*-יהו"ה, and that there is no truth but for His truth.

Know then, that the word *Cholem*-חלם attests to the name of the Singular One who bears everything but remains beyond everything, just as the *Cholem*-חלם is a single point that is the foundation that bears all the letters, but remains above all the letters. With this in mind, know that the *Cholem*-חלם-78 attests that *HaShem*-יהו"ה, is, was and will be-*Howeh w'Hayah w'Yihyeh*-והיה ויהיה ויהיה-78.

Consider that the *Cholem*-חלם is equal to three times the name *HaShem*-יהו"ה, blessed is He, as mentioned in the verses, “*HaShem* is king,”⁴⁰ “*HaShem* was king,”⁴¹ “*HaShem* will be king,”⁴² and that these three are joined together in our liturgy, equaling the *Cholem*-חלם-78. That is, three times *HaShem*-יהו"ה, represents present, past and future, which is equal to, “He is and He was and He will be, both numerically and in their letters, as follows:

יהו"ה יהו"ה יהו"ה = 78

הוה ויהיה ויהיה = 78

⁴⁰ Psalms 10:16

⁴¹ Psalms 93:1

⁴² Exodus 15:18

Count the letters of the above depiction and discover that, in both cases, there are three letters *Yod*-י, six letters *Hey*-ה and three letters *Waw*-ו. This being the case, contemplate, my brother, and realize that the *Cholem*-חלם-78 is the very essence of supernal grasp and comprehension and is the essence of the wisdom- *HaChochmah*-החכמה-78, and is the very inception of the drawing forth of the supernal radiance. Thus, consider the verse,⁴³ “How abundant are Your works *HaShem*-ה' יהוה, You have made them all with wisdom-*Chochmah*.” Similarly, consider the verse,⁴⁴ “It is an everlasting covenant of salt-*Melach*-מלח-78 before *HaShem*-ה' יהוה.” Know, my brother, that, without a doubt, in truth, the “covenant of salt-*Brith Melach*-ברית מלח-78,” sustains the whole world.⁴⁵

Another important principle and foundational cornerstone, is found in Psalm 136, in which King David, peace be upon him, said,⁴⁶ “Give thanks to *HaShem*-ה' יהוה for He is good, for His kindness endures forever.” Examine this Psalm and discover that all its verses are sealed with the signet, “His kindness-*Chasdo*-חסדו-78,” no less and no more. That is, for each thing that David gives praises about, he concludes with the words, “His kindness endures forever,” and the concluding word of each verse is, “His kindness-*Chasdo*-חסדו-78.”

⁴³ Psalms 104:24 – “מה רבו מעשיך יהוה כלם בחכמה עשית”

⁴⁴ Numbers 18:19 – “ברית מלח עולם הוא לפני יהוה גוי”

⁴⁵ The word salt-*Melach*-מלח shares the same letters as the *Cholem*-חלם and the same numerical value as, “Is and Was and Will Be-*Howeh w'Hayah w'Yihyeh*-הוה ויהיה ויהיה”, which is the twelve-letter explanation and expansion of *HaShem*-ה' יהוה, the Ever Present One, who Always Is. Therefore, the Salt Covenant-*Brith Melach*-ברית מלח, is the same as saying, “The Covenant of He who is and was and will be.

⁴⁶ Psalm 136:1 – “הודו ליהוה כי טוב כי לעולם חסדו”

Know, therefore, that the inner intention of, “His kindness-*Chasdo*-חסדו-78” is the *Cholem*-הלם-78. It thus follows that when he states, “For His kindness endures forever-*Ki Le’Olam Chasdo*-כי לעולם חסדו,” it is as if he is saying, “For He is and He was and He will be forever-יהיה ויהיה הוה ויהיה.” Know then, that it is not without reason that this Psalm is called,⁴⁷ “The Great Praise-*Hallel HaGadol*.”

Our sages, of blessed memory, discussed the greatness of this Psalm in Talmud,⁴⁸ and sufficiently expanded upon it to be understandable to every intelligent person. However, with the above in mind, it becomes perfectly clear why this Psalm is called, “The Great Praise-*Hallel HaGadol*,” for it is not arbitrary that each verse is sealed with the signet, “His kindness-*Chasdo*-חסדו-78.” For, this itself is the greatest principle, in that all the foundations are drawn to Him and that He is eternally exalted and above everything. This is because everything He bears is below him, as indicated by the *Cholem*-הלם-78, with which His kindness-*Chasdo*-חסדו-78 is sealed.

The words of our sages, of blessed memory, were very accurate in this regard, when they stated,⁴⁹ “Come and see that the Holy One, blessed is He, is unlike flesh and blood. The attribute of flesh and blood is that he is below, and he carries his load over him, whereas the attribute of the Holy One, blessed is He is that He is above, and everything He carries is

⁴⁷ Talmud Yerushalmi, Ta’anit 3:11

⁴⁸ Talmud Bavli Psachim 118a

⁴⁹ Mishnat Rabbi Eliezer (Midrash Shloshim uShtayim Midot), Ch. 11

below Him. This is as stated,⁵⁰ ‘So says the High and Lofty One.’”

If you contemplate this well, you will come to clearly understand many wondrous matters, through which you will be able to grasp the truth of the Singular One, blessed is He, who none can compare to. However, let it not enter your mind, that it is within our human capacity to reach true grasp of the reality of *HaShem*-יהו"ה, the Singular Intrinsic Being, blessed is He. Rather, we are only capable of grasping Him through His actions and their qualities. It is only through this that we can delve into His Truth.

In the same vein, understand that the vowel-point *Cholem*-חֹלֶם-78 cannot be grasped, unless it is juxtaposed to a letter below it. This is because a point is entirely intellectual, whereas a letter is tangible and sensory. Thus, it is only through the tangible letter that we can come to the intellectual point. However, as the point is, in and of itself, it is impossible to reach any true grasp of it or to distinguish between a foundation and a construct.

For example, without the letters, it would be impossible to distinguish between a *Cheereek*-חֶרֶק, a *Shoorook*-שֹׁרוּק and a *Cholem*-חֹלֶם, because all three are solitary points and the only way to differentiate between them, is in their position relative to the letters, whether above the letter, in its middle, or below it. Thus, the ability to grasp what they are, is not possible unless they are juxtaposed to a letter, which is tangible. Therefore, it

⁵⁰ Isaiah 57:15 – “כי כה אמר רם ונשא שכן עד וקדוש שמו”

is specifically through the medium of the letter, that the identity of the point is clarified.

This then, is clear testimony that the *Cholem*-חֹלֶם is the first of all motions and the foundation of every cycle (*Galgal*). It cannot be grasped directly, as it is, in and of itself, but must be juxtaposed above a letter, such as:



We thus have clear testimony that we cannot enter into matters of intellect, which the vowels signify, except through the medium of the tangible and sensory, which is represented by the letters.

On the other hand, know that the letters have no actual existence without the vowels, since the vowels are the foundations that activate the letters. Thus, if there is no vowel, there is no letter. That is, without a foundation, there can be no construct. As an example, contemplate this regarding the matter of a sphere (*Galgal*), such as a globe, which cannot exist without a central point. Although its center is a single, tiny, dimensionless point, nonetheless, this point is what causes the sphere to be a sphere. In other words, the existence of the sphere (*Galgal*), in its totality, depends on its central point, which is the foundation for the entire construct (*Binyan*) of the sphere. That is, no sphere (*Galgal*) in all of existence can exist without a central point, because the central point is what causes it to be a sphere.

With this in mind, contemplate that the *Cholem*-חלם, is the beginning of all the vowels and the foundation of all motions. This vowel attests that *HaShem*-יהו"ה, blessed is He, is singular, just as the *Cholem*-חלם is a singular point. Furthermore, just as *HaShem*-יהו"ה, blessed is He, is above everything and bears everything, so likewise, the *Cholem*-חלם is above all the letters and bears them all. Additionally, as explained above, the name, *Cholem*-חלם-78 attests that *HaShem*-יהו"ה, blessed is He, Is and Was and Will be-*Howeh w'Hayah w'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה-78, and that He is One, alone and unchanging, which is the very meaning of "He is and He was and He will be-*Howeh w'Hayah w'Yihyeh*-ויהי"ה ויהי"ה ויהי"ה-78." Therefore, contemplate this wondrously great matter, my brother, and realize how the vowel *Cholem*-חלם is the upper vowel that clearly attests to *HaShem*-יהו"ה, blessed is He, as explained.

Know now, that the vowel *Cholem*-חלם is the foundation of the Upper World (*Olam HaElyon*). Moreover, just as the *Cholem*-חלם-78 is above, is entirely intellect, and is the essence of the wisdom-*HaChochmah*-החכמה-78, so likewise, it moves the entire world of intellect (*Olam HaSechel*), which is called the Upper World. Contemplate this matter and understand it well, for through it, you will clearly understand a wondrous and delightful mystery, which is that the vowels-points (*Nekudoth*) correspond to the foundations of the Upper, Middle and Lower worlds.

In addition, contemplate that the vowel *Cholem*-חלם is a singular upper point that conducts the world of the tenth, which

is the World of Intellect (*Olam HaSechel*), in that it conducts the letters *Yod*-י"ד and *Kof*-ק"ף, as previously explained, and that its very name is *Cholem*-חלם-78. As you can see from all these angles, all of which are necessary and self-evident; they all attest to *HaShem*-יהו"ה, blessed is He and blessed is His name, with clear and true testimony.

Now, what we explained before, that every sphere creates an audible frequency as it revolves around its central point, is indeed so, and will be explained later regarding the central point, with *HaShem*'s help. However, from what has been explained so far, it should be clear that the points (*Nikud*) are the foundations of all the letters, that the *Cholem*-חלם is the first and highest of all points, and is the cause of all the other points.

Additionally, contemplate the fact that, as explained, a point is not graspable on its own, as it is pure intellect, and thus must be comprehended through tangible letters, that are sensory. For example, if you were to see the single point,



before your eyes, without it being related to a letter, you would be incapable of understanding the truth of what it is. However, when it is juxtaposed to a tangible letter, you then can understand the point for what it truly is. That is, if it is above the letter, it is a *Cholem*-חלם, if it is in the midpoint of the letter,

it is a *Shoorook*-שורוק and if it is under the letter, it is a *Cheereek*-חירק.

However, let it not enter your mind that the letter gives existence to the point, for this is not so. That is, the letter does not give truth of being to the vowel-point, but the opposite is true, that the vowel-point gives truth to the existence of the letter, and it is the vowel-point that moves the letter, not vice versa.⁵¹ In the same manner, let it not enter your mind that what is tangibly sensed,⁵² gives truth to the existence of the intellect, because in actuality, it is the intellect that moves the senses. That is, the intellect causes the existence of the senses, and not vice versa.⁵³ That is, their relationship is like the relationship of the vowel-point to the letter.

In other words, because our intellect is invested within substance (*Chomer*) and is thus mixed with the tangible, we are incapable of grasping the essential truth of intellect, except through the medium of the tangible. However, this is not because intellect depends on the tangible to exist, but rather, because we are only capable grasping it through the medium of the tangible and sensory.

In other words, this is because of our own inherent lacking and deficiency, since our intellect manifests within

⁵¹ In other words, by itself, without a vowel, a letter is stationary, and cannot do anything. It is the vowel that actualizes the letter by moving it. We therefore see, that the letter depends on the vowel, not vice versa.

⁵² By way of the five senses, seeing, hearing, smelling, tasting and touching.

⁵³ The senses are rooted in the brain, the seat of the intellect, and spread to the rest of the body from there. From this, it is understood that the senses depend on the intellect of the brain, not vice versa. On the other hand, the intellect as it is invested in the physical matter of the brain, is limited to conceiving in tangible terms.

substance.⁵⁴ Thus, our intellect leans toward substance (*Chomer*) within which it resides. Thus, our inability to directly grasp the point, which itself is pure intellect, is only due to our many inherent limitations, in that we can only grasp matters of intellect through the medium of the tangible.

In the same manner, we are only able to grasp the vowel-point, which is intellectual, through the medium of the letter, which is tangible. However, as explained above, this is not because the letter is the foundation of the vowel-point, but rather, because the vowel-point is pure intellect, and since our intellect is comingled with substance (*Chomer*), we have no means by which to grasp it, except through the tangible.

Know therefore, that our grasp of the tangible, which is just the medium to arrive at the comprehension, is solely due to our great shortcomings, and thus is a cause of embarrassment to us, rather than pride.⁵⁵ For, if we were truly whole and of perfect intellect, unmuddied by the comingling of tangible substance, we would have no need to grasp matters of intellect through the medium of the tangible. We likewise would have no need to grasp the foundational vowel-points through the medium of the letters.

⁵⁴ Because our intellect is invested within a physical brain, it can only process matters of intellect, which, in and of themselves, are intangible, by way of the tangible. For example, it is impossible to think or speak without the medium of tangible letters, words and sentences, made up of nouns, verbs, adjectives etc.

⁵⁵ That is, as human beings, we have absolutely no justification to be haughty about our intellect, no matter how much we think we know. In fact, the opposite is true. After all, as physical creatures with physical brains, we are inherently limited intellectually and can have no direct experience of true intellect at all, except by way of analogy.

It thus is clear that the vowel-point is foundational, but that its truth cannot be comprehended except through the medium of the letter, which is tangible and sensory by comparison. Nevertheless, this does not at all indicate that the vowel-point is dependent on the existence of the letter, but rather, the opposite is true.

Thus, although it is impossible to think or speak without the medium of the letters, this is only because the human mind is manifest within substance and therefore its comprehension can only come through the medium of the tangible. Thus, if you only have a point before your eyes, you are incapable of grasping the truth of what it is, or acquiring any intellectual knowledge of it, or even knowing its name, without juxtaposing it to a letter, which in comparison to a point, is tangible and has substance.

Now, if this is the case with a point, such as:



which, at least, can be seen with the eyes, how much more is it so, that the essence of intellect, which is not defined by form, is certainly beyond our grasp. Moreover, if this is true about a point, how much more is it so, in regard to *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, who sees all, but is concealed from all, who formed us along with all novel existence, blessed is He.

With this in mind, realize that all the many terms and adjectives that the prophets called *HaShem*-יהו"ה by, or said of Him, are not to be understood as applying to His Unlimited Essential Self, at all, God forbid, but only to His actions in relation to His world. Nor should it ever enter your mind that He is in need of any of these attributions at all, or that any of them apply to Him or define Him in any way, shape or form, God forbid.

Rather, the prophets only spoke of Him in such terms to bring Him close our human comprehension. In other words, these descriptive terms are merely a means by which to come to some understanding of Him, blessed is He, because, as explained above, as physical, limited beings, we are incapable of grasping the intangible without the medium of tangible substance (*Chomer*) that accords to our limitations.

Therefore, because of our utter inability to relate to Him by any other means, the prophets, peace be upon them, used analogies and descriptive terms about *HaShem*-יהו"ה, blessed is He. Thus, even in Torah itself, we find the use of words such as “descent,” in relation to *HaShem*-יהו"ה, blessed is He, as stated,⁵⁶ “and *HaShem*-יהו"ה descended upon Mount Sinai.”⁵⁷

However, as explained before, this verse refers to how He comes close to our human comprehension and does not at all mean that He actually ascends or descends, God forbid. In other words, this refers to the comprehension of matters that, in and of themselves, cannot be grasped as they truly are in

⁵⁶ Exodus 19:20 – “וירד יהו"ה על הר סיני אל ראש ההר”

⁵⁷ As it states throughout the Talmud that, “The Torah spoke in human terms.”

essence, and it thus is necessary that *HaShem*-יהו"ה, blessed is He, makes them known to us through matters and mediums by which we are brought closer to the grasp of Him, but for which, we would be incapable of grasping anything at all.

Thus, for *HaShem*-יהו"ה, blessed is He, there is no greater descent than this, in that He must appear to us through matters that are outside of His Essential Self, through which we can come to grasp Him. This being the case, contemplate what is meant by His “descent,” and the meaning of the verse, “and *HaShem*-יהו"ה descended upon Mount Sinai.”

As already explained at length, with His Singular Name *HaShem*-יהו"ה, He is elevated and exulted, and His descent is with Sinai-סיני. That is, no one can grasp Him through His Name *HaShem*-יהו"ה, which is infinite and unknowable. However, through the letters of Sinai-סיני we can enter into the investigation and contemplation of Him. However, it is clearly understood that the level of the letters of Sinai-סיני are not comparable to the level of the letters of *HaShem*-יהו"ה.

All in all, know that He does not actually ascend or descend, God forbid. For, as explained before, He is the place-*Makom*-מקום of the world. If He is the place of all existence, where can He possibly ascend or descend to, for if anywhere exists, He is its place. Rather, what is meant by His ascent is His concealment in His Singular Name *HaShem*-יהו"ה, which is beyond all comprehension, and what is meant by His descent, is when He comes close to our human comprehension. This is called a descent, because of our inability to grasp the ultimate reality of His Being, as He truly is. On the contrary, we only

are capable of comprehending Him through the medium of descriptive language and terms.

However, let it not enter your mind that these terms actually apply to Him, blessed is He. This is why this is such a great descent in relation to Him, blessed is He, because those who grasp Him, can only do so through the medium of tangible matters and the language of analogy, which ultimately, cannot define or describe Him at all. Thus, in relation to Him, it is the ultimate “descent.”

This “ascent” and “descent” can be understood from the matter of the point and its relation to the letters. That is, the point is considered to “descend” when it is joined to a letter, and it is considered to “ascend” when it is without a letter, for we are only capable of grasping the point through the medium of a letter. If this is so regarding a simple point, that we can tangibly see, it is infinitely more so, regarding *HaShem*-יהו"ה, blessed is He, in that we have no possibility of comprehending Him, whatsoever, except through human language, which is limited to describing His actions in tangible terms and can never touch upon the Essential Self of *HaShem*-יהו"ה at all, because we can only relate to Him in tangible terms.

Consider this whenever, in your study of Torah, you encounter the prophets speaking of *HaShem*-יהו"ה in descriptive terms and titles. Realize that none of them actually apply to His Essential Self, God forbid. Rather, because of our inability to comprehend except through tangible explanations – and with all that, maybe we will understand – the prophets used these kinds of terms solely for our benefit. Therefore, because we are

incapable of grasping through any other means, the prophets, peace be upon them, made use of analogies to bring *HaShem*-יהו"ה, blessed is He, closer to our comprehension. About this, the verse states,⁵⁸ “Through the prophets I am conveyed by way of analogy.”

However, as with every analogy, it is self-understood that its purpose is not for itself, but is rather to understand one thing from another, by way of example and similarity. In other words, through the analogy, we can enter into understanding the intellectual point itself. This is attested to by the point, which is purely intellectual relative to the letters.

If just a single point is in front of you, it is impossible to comprehend what it is, until it is juxtaposed to a letter, which is tangible. If this is the case with a point, which at least is visible, how much more is it so, regarding *HaShem*-יהו"ה, blessed is He, who is beyond all form and no eye has seen! For, no intellect, no matter how great, is capable of grasping the true reality of *HaShem*'s Singular Intrinsic Being, apart from Him alone, blessed is He and blessed is His Name.

Thus, if you ever come across descriptive terms in Torah that, at first glance, seem to imply that form (*Tzurah*) applies to Him, do not err to think that they actually apply to Him at all, God forbid. Rather, all such terms and matters indicate ways by which we can come close to the comprehension of Him, blessed is He, without overturning our

⁵⁸ Hosea 12:11 – “זביד הנביאים אדמה”

natural order and going beyond the limits of our ability to comprehend.

However, because our comprehension slowly brings Him closer and closer, we can then enter into understanding the truth of His absolute Unity. Nonetheless, due to our limitations, we cannot circumvent these ways, for it is only through the medium of analogies and descriptive terms that we can have any comprehension whatsoever. That is, because our intellect (*Sechel*) dwells in substance (*Chomer*), it is ruled by the conduct of substance (*Chomer*), which acts as a medium between the one comprehending and the One who is being comprehended.

Therefore, it is impossible for our intellect to engage directly in matters of intellect without the intermediary of the tangible. This being the case, all descriptive terms about *HaShem*-יהו"ה, blessed is He, cannot be understood as actually applying to His Essential Self whatsoever, God forbid. Nevertheless, for us these terms are necessary, for we need them to enter into contemplation and attain knowledge of Him, since we are unable to do so except through the medium of the tangible. With this in mind, know that all names throughout the Torah and prophets, other than His Singular Preexistent Name of four letters, *HaShem*-יהו"ה, are only titles derived according to His actions relative to His world and do not apply to His Essential Self at all.

However, because of this, there are differences between these derived names, since not all titles are equal. That is, aside for the name *HaShem*-יהו"ה, all His other names are merely titles

(*Kinuyim*) that are derived according to His actions in relation to His world. For example, the names *Elohi"m*-אלהי"ם, *Adona"y*-אדנ"י, *Shada"y*-שד"י, *Tzva'oth*-צבאו"ת, *E"l*-א, and *Elo'ah*-אלו"ה are all His titles, blessed is He, as explained in Part One. That is, at times, He is called by these titles, in accordance to the action that the title indicates.

Nonetheless, all the above are primary titles that are holy and it therefore is forbidden to erase them. For although they only are derived according to His actions and do not indicate the true reality of His Singular Preexistent Intrinsic Being, they nevertheless are faithful witnesses that attest that He brings the world into being from nothing, that He controls the world and that His Kingship and Dominion over it is Supreme.

In contrast, all other titles by which He is called, such as the adjectives, “holy-*Kadosh*-קדוש,” “mighty-*Chaseen*-חסין,” “righteous-*Tzaddik*-צדיק,” “rock-*Tzur*-צור,” and other such adjectives, can be erased, in that they are secondary titles that cannot truly be applied to Him in any essential way, altogether. For, *HaShem*-יהו"ה, blessed is He, is not physical and thus cannot truly be described by adjectives, such as “holy-*Kadosh*-קדוש,” “mighty-*Chaseen*-חסין,” “righteous-*Tzaddik*-צדיק,” or “rock-*Tzur*-צור.”

The same principle applies to the thirteen attributes of mercy. It should never enter your mind that these attributes actually describe *HaShem*'s Essential Self, God forbid. Rather, these are all borrowed terms and shared expressions. Thus, all these adjectives are considered to be external, secondary titles,

rather than primary titles, since the primary titles indicate His actions.

Nonetheless, all the above are not true names, but are only titles (*Kinuyim*). For, *HaShem*-ה"ה, blessed is He, has only one name, as it states,⁵⁹ “*HaShem* is One-*HaShem Echad*-יהו"ה אחד,” and as stated,⁶⁰ “*HaShem*-ה"ה is One and His Name is One.” In contrast, His titles (*Kinuyim*) only indicate the known actions that *HaShem*-ה"ה, blessed is He, actualizes in His world. Moreover, His secondary titles, do not even indicate this, but only indicate the ways to attain closeness to Him, blessed is He, when we come close to Him by way of these adjectives.

Now, there also are tangible, descriptive terms that, at first glance, seem to refer to Him in literal terms, such as, “He descended,” “ascended,” “stood,” “sat,” “approached,” “distanced,” “was joyous,” “was sad.” These and other similar terms are qualities that we cannot avoid using should we desire to approach Him. For, since our intellect is invested in substance (*Chomer*), we are incapable of grasping the beginning of a level except through tangible comprehension that attests to the possibility of its existence.

For, at first, intellect that is manifest in substance can only grasp what the senses attest to, through the medium of the tangible, whereas something that cannot be clearly sensed, is impossible to believe at first. This being the case, we see that the tangible is the intermediary between the one comprehending

⁵⁹ Deuteronomy 6:4 – “שמע ישראל יהו"ה אלהינו יהו"ה אחד”

⁶⁰ Zachariah 14:9 – “והיה יהו"ה למלך על כל הארץ ביום ההוא יהיה יהו"ה אחד ושמו אחד”

and that which is being comprehended, and that since our intellect is manifest within substance, therefore, anything that the tangible does not attest to, cannot be said to exist in relation to us.

However, all this is only due to our great deficiency and therefore the prophets needed to speak by way of analogies, by comparing *HaShem*-יהו"ה to us, through matters that we are capable of grasping. For, it is impossible for us to grasp the mystery of *HaShem*'s Being, blessed is He, except through the medium of descriptive terminology, as necessitated by the limitations of human comprehension. That is, without the medium of the tangible, we would be completely incapable of grasping the intangible. Nevertheless, one should not think that *HaShem*-יהו"ה, blessed is He, is defined in any way by such analogies, God forbid. For, in reality, all descriptive terms are utterly inapplicable in relation to Him, nor can He truly be called by any of them. On the contrary, in relation to Him, they are a great descent. Rather, He is only called by these terms because of our need, so that through our grasp of the tangible we should be able to enter into the contemplation of the truth of the intangible.

Contemplate these matters well, for they can all be grasped and understood through the matter of the vowels-points (*Nekudoth*) and letters (*Othiyoth*). That is, although a vowel-point may be in front of us, we are incapable of grasping what it is, unless it is joined to a letter, which is a descriptive medium. If such is the case with a simple vowel-point, that we need a descriptive medium to enter into contemplation of it, then it

certainly is the case regarding *HaShem*-יהו"ה, blessed is He, who cannot be seen by the eye and cannot be grasped except through the medium of His actions.

This is because His actions do not have intrinsic being and are only within the realm of possible existence (*Efshari HaMetziuth*) and therefore can be grasped by our limited comprehension, as opposed to His Being, which is intrinsic and must be, and is beyond our limited comprehension. This being the case, it is through the contemplation of His actions that we can come to know and contemplate the reality of the Actor, blessed is He and blessed is His Name.

It is in this manner that the prophets related Him to actions that, in and of themselves, are only in the category of possible existence (*Efshari HaMetziuth*) and are within our capacity to comprehend. It is in this way that you should understand why *HaShem*-יהו"ה, blessed is He, is called by various descriptive terms and titles throughout Torah, the Prophets, and Scripture.

Now, it may be asked, how can we compare the grasp of a vowel-point to the grasp of *HaShem*-יהו"ה, blessed is He? That is, if it was actually the case that no other such singular vowel-points existed, except for this one, then it would be appropriate to compare the grasp of *HaShem*-יהו"ה to the grasp of this vowel-point. For, just as He is One and singular, so likewise, a comparison could be made with this vowel-point, in that it too is one and singular.

In other words, the only reason we are incapable of grasping the solitary point, as it is, in and of itself, without being

associated with a letter, is because there are several kinds of solitary points, such as the *Cholem*-חולם, the *Shoorook*-שרק and the *Cheereek*-חרק. Thus, our inability to grasp the single point, is only because there are several kinds of solitary points, and in and of themselves, we are incapable of identifying which kind they are.

In contrast, when it comes to the Creator, blessed is He, the reason He is not graspable is because He is absolutely singular and there is nothing in all of novel existence that can be likened Him, nor can anyone reach the ultimate grasp of His absolute singularity. That is, our inability to grasp the point is because of the multiplicity of other such points, whereas our inability to grasp *HaShem*-יהו"ה, is because of His Singularity, in that nothing can compare to Him. This being the case, how is this a valid comparison? However, in answer to this question, know that the very matter that seems to be a difficulty, is actually the greatest support for everything we have said.

Know, my brother, that if there was no particular order to these three vowel-points, but each was an independent level unto itself, unrelated to the others, this question would be valid. That is, if these vowel-points were indeed separate and unassociated in level, order and matter, the argument that there are several different vowels-points would be correct. Thus, this question would be appropriate, because the comparison would indeed be inappropriate; since they are disparate points, whereas He is singular. However, know that, in truth, these three points, *Cholem*-חולם, *Shoorook*-שרק and *Cheereek*-חרק, are all founded on one foundation and one order. That is, they have

a necessary order to them, in that the *Cholem*-חלם is always above, the *Shoorook*-שרק is always below it, and the *Cheereek*-חרק is always below both. This being the case, these three vowel-points actually only have a single foundation. That is, the *Cholem*-חלם is the foundation of the *Shoorook*-שרק and the *Cheereek*-חרק. In other words, as the foundation, the *Cholem*-חלם is elevated above the other two, and they are in the category of construct-*Binyan*. This being said, know that out of all the vowels, the only one that is a true foundation and that is always found above, is the *Cholem*-חלם. In contrast, since the *Cholem*-חלם rides upon them, the *Shoorook*-שרק and the *Cheereek*-חרק are merely composites (*Murkav*). That is, the the *Shoorook*-שרק and the *Cheereek*-חרק are composites (*Murkavim*) given that they have a “composer,” who rides upon them. Thus, their form is as follows:



As you can see, the *Cholem*-חלם is above, the *Shoorook*-שרק is in the middle, and the *Cheereek*-חרק is below, in the manner that we have explained. Thus, these three vowel-points have a necessary order to them, and although they are different from each other in relation to the foundation, they are not different from each other in their composition, and yet, there is a vast difference between each of their levels. For, the level of the upper one is not equal to the level of the intermediate, and

the level of the intermediate is not equal to the level of the lower one, just as the level of the rider is superior to the level of the one who is ridden upon.

Now, regarding their necessary order, this is the very reason why we sometimes find the *Shoorook*-שׂוּרוּק consisting of a single point, and sometimes we find that it consists of three points, one higher than the other, as in: *Shoorook*-שׂוּרוּק. Know that when it is a single point, that is its actual construct according to the necessary order, whereas when it is three points, one higher than the other, it hints at these three vowel points that are one higher than the other.

Thus, the *Cholem*-חֹלֶם is always above. For, the foundational point bears all the other points and all matters and constructs in the world, and is called the *Cholem*-חֹלֶם-78. That is, the *Cholem*-חֹלֶם attests to *HaShem*-יהו"ה, blessed is He and blessed is His name, who Is, and Was and Will Be-*Howeh w'Hayah w'Yihyeh*-ויהי"ה והי"ה והיה"ה-78. This vowel-point is above all the letters and bears everything that is below it. Thus, the *Cholem*-חֹלֶם is,⁶¹ “exalted as the head above all,” and is the singular head above all other vowels. For, the foundation of every head-*Rosh*-רֹאשׁ is the *Cholem*-חֹלֶם vowel.

Likewise, the *Cholem*-חֹלֶם is above the tens, as we explained before regarding the *Yod*-יוד. For, the aspect of ten-*Yod*-יוד reflects the complete stature of creation, whereas this vowel-point is above all the letters and all the vowels, which are the aspects of action (*Pe'ulah*) and motion (*Tnu'ah*). It is thus

⁶¹ Chronicles I 29:11 – “המתנשא לכל לראש”

understood, at the very least, that it is the head for all other foundations, and thus, wherever the head turns, everything else follows.

Thus, the world in its entirety is conducted by the *Cholem*-חֵלֶם, and yet it remains outside of those that are conducted, and higher than them. It is not limited by their limitations, does not take up any space in them, but instead, always rides above them, rather than amongst them.

With all the above in mind, contemplate the words of our sages, of blessed memory, in Tractate Chagigah,⁶² “The King, the Living God, the Lofty, the Exalted One, dwells upon them in *Aravoth*, as it states,⁶³ ‘Extoll Him who rides upon *Aravoth*.’” Contemplate that it states that He dwells above them, and not amongst them. For, it should be clearly understood that He who bears everything is beyond everything. Thus, it is the point of the *Cholem*-חֵלֶם that attests to the Singular One, blessed is He, who bears everything, but is beyond everything.

If you truly understand the matter of the *Yod*-י״ד, the words of our sages in Tractate Chagigah will become clearly understood. Likewise, contemplate the verse, “Extoll Him who rides upon *Aravoth*,” and realize that He alone is the primary aspect of everything, whereas everything aside for Him is utterly secondary, just as the horse is secondary to the rider. For, our sages, of blessed memory, were awakening us to this

⁶² Talmud Bavli, Chagigah 12b

⁶³ Psalms 68:5 – “לרכב בערבות ב״ה שׁמ״”

point as well. With all this in mind, contemplate the *Cholem*-חֹלֵם, and discover that it rides above everything.

Know now, that the *Cholem*-חֹלֵם attests to the ultimate and most elevated of all levels of simplicity that is manifest in substance and is possible to be grasped by the human intellect. For, the point of the *Cholem*-חֹלֵם attests to *HaShem*-ה'יְהוָה, blessed is He, as we have explained. Moreover, although it is the foundation of the world, it itself is not included within the world, that is, it is not included amongst the letters. This likewise attests to *HaShem*-ה'יְהוָה, blessed is He, in that although He is the foundation for all beings that He brings into existence, He is not included amongst them, but is absolutely beyond them. That is, although He is found in everything and He is the space of everything, He nonetheless is above and beyond everything, just as the *Cholem*-חֹלֵם is above and beyond all the other vowels and letters.

We thus have learned that the *Cholem*-חֹלֵם alone is a foundation, whereas all the other vowels are constructs and compositions. It thus is necessary for us to bring *HaShem*-ה'יְהוָה, blessed is He, close to our mind through intellectual analogies and allegories, even though, in reality, there is absolutely nothing in the world to which He can be likened.

In other words, whatever we are able to bring close to our knowledge by means of intellect alone, should be done without the medium of tangible analogies. However, regarding whatever we are otherwise incapable of grasping, we have no choice but to do so through tangible analogies. For, in truth, our intellect does not have the capacity to perfectly grasp Him,

given that our intellect is intermingled with substance. Thus, most of what we comprehend of Him is through the medium of the tangible.

It is for all these reasons that we say that the *Cholem*-חלם is the highest and most exalted of all the vowels and letters, which include all novel existence, that is, action (*Pe'ulah*) and motion (*Tnu'ah*). We thus may compare *HaShem*-ה"ה, blessed is He, to this vowel, as a means of bringing Him closer to our human comprehension. For, this vowel is the foundation of the foundations of all novel existence, and at the very least, since it is a simple point, if He can be compared to anything at all, the *Cholem*-חלם is the simplest thing that we can compare Him to.

Likewise, it is for these reasons that we state that these first three vowels are necessarily one foundation and two constructs, given that they have order; upper, intermediate, and lower. The *Cholem*-חלם is the aspect of simple intellect and is thus the highest and most elevated one. Thus, the *Cholem*-חלם moves the World of Intellect. The *Shoorook*-שרק is the intermediate, and is lower than the *Cholem*-חלם. Thus, in relation to the *Cholem*-חלם it is a construct (*Binyan*), even though it is a foundation in relation to the *Cheereek*-חרק.

Know then, that the very fact that the *Shoorook*-שרק is lower than the *Cholem*-חלם, clearly attests that its level is not like the level of the *Cholem*-חלם. This being so, what then is the difference between the first foundation and the second foundation? The difference is as follows: The *Cholem*-חלם is always above and beyond and is never included within that which it moves. In contrast, the foundation of the *Shoorook*-

שרק is always in the center, and is thus included within that which it moves. The upper point, which is the *Cholem*-הלם, hints to the world of intellect (*Olam HaSechel*), whereas the point below it, the *Shoorook*-שרק, hints at the world of substance (*Chomer*), which is the world of the celestial spheres (*Galgolim*). The point of every sphere is in its center, just as the point of the *Shoorook*-שרק is in the center of the letter. We thus see that the intermediate point takes up space and has certain limits and measure, which is not the case with the upper point. Similarly, the upper point of the *Cholem*-הלם moves the world of form (*Tzurah*), which is a world of simplicity, whereas the middle point of the *Shoorook*-שרק moves the world of substance (*Chomer*), which is a construct of form (*Tzurah*) and substance (*Chomer*). This being the case, the intermediate point possesses two qualities; form (*Tzurah*) and substance (*Chomer*). Such is not the case with the upper point, which is not even the most refined of forms. Thus, it is evident that the level of the upper point, which is the foundation of the world of intellect, which is the world of form (*Tzurah*), is far beyond the level of the world of the celestial spheres (*Galgolim*), which is the world of substance (*Chomer*). The form (*Tzurah*) is elevated and above the substance (*Chomer*), just as the *Cholem*-הלם is above the *Shoorook*-שרק. At the very least, it is understood that the *Cholem*-הלם is like the rider in relation to the *Shoorook*-שרק, and that the *Shoorook*-שרק is like the ridden upon, even though they both are points.

We thus see that the point of the *Cholem*-הלם is always above, foundational, and separate. That is, it does not truly

mingled with the substance (*Chomer*) whatsoever. In contrast, the *Shoorook*-שרק consists of substance (*Chomer*) and form (*Tzurah*), just as the world of the celestial spheres (*Galgolim*), which corresponds to the *Shoorook*-שרק, consists of substance (*Chomer*) and form (*Tzurah*).

With all the above in mind, it is understood that the *Shoorook*-שרק is a construct (*Binyan*) in relation to the *Cholem*-חלם. In contrast, the quality of *Cheereek*-קרק is below both of them. Since it is the third level, it thus has three qualities; composition (*Harkavah*), substance (*Chomer*), and form (*Tzurah*). It receives composition (*Harkavah*), because it is the lowest, it receives substance (*Chomer*) from the intermediate point, and it receives form (*Tzurah*) from the upper point, which is above everything. Thus, at the very least, it is understood that the point of the *Cheereek*-קרק vowel is below, as in the verse,⁶⁴ “And if the discolored spot is below... and it is dim,” and it is isolated from all sides.

According to all the above, it is clear that the *Cholem*-חלם is not equal to the *Shoorook*-שרק and certainly not to the *Cheereek*-קרק. For, the *Cholem*-חלם signifies the ultimate level of intellect (*Sechel*), whereas the *Shoorook*-שרק signifies substance (*Chomer*) and form (*Tzurah*), and the *Cheereek*-קרק signifies composition (*Harkavah*), substance (*Chomer*) and form (*Tzurah*). Their positions indicate their qualities and levels, in that the *Cholem*-חלם is always above, the *Shoorook*-

⁶⁴ Leviticus 13:28 – “ואם תחתיה תעמד הבהרת כו' והוא כהה וכו'”

שרק is always below it, and the *Cheereek*-הרק is always the lowest of the three.

At the very least, understand that if intellect that is elevated and separate from everything, is not comparable to intellect that is manifest in substance, that is, intellect as it manifests in the celestial spheres, then it certainly transcends intellect that is comingled with the compositions of substance, that is, intellect as it manifests in the human mind. Thus, these vowels are not equal to each other in level, for there is a necessary order to them. If they did not have this order, but instead, were unrelated points, then the above question would be valid. However, since there is a necessary order to them, in other words, that there is an upper level, an intermediate level and a lower level, the two lower ones are necessarily in the category of construct (*Binyan*) relative to the upper one. Moreover, the very fact that the lower ones are lower, is clear testimony that the upper one is foundational, whereas they are constructs.

Contemplate in this manner and realize that since these three vowel-points are all singular points, they require clarification and examination to determine what they are. This is why we said that we neither have the permission nor the capacity to grasp the truth of the intellectual point *Cholem*-חלם and to differentiate between it and the other vowels, except through the medium of the letters, which are tangible in comparison. Thus, it is specifically when we juxtapose the letters to the vowels-points that we are able to clarify the singular point-*Cholem*-חלם, and attests that it alone is singular

and elevated above everything. Only then can it be understood and attested that the level of this upper singular point transcends the other vowels, and that nothing in all of creation compares to it. For, the *Cholem*-חלם conducts them all, but is beyond and above them all. Through this, the reality that the intermediate vowel-point *Shoorook*-שרק, is a construct of two components, form (*Tzurah*) and substance (*Chomer*), will also become clear.

You thus have been given clear testimony that these vowels follow the necessary order of *HaShem*'s Supernal intent. That is, the *Cholem*-חלם is above, signifying the form of the intellect (*Sechel*), the *Shoorook*-שרק is below it, signifying the world of the celestial spheres (*Galgalim*) that consist of substance (*Chomer*) and form (*Tzurah*) and the *Cheereek*-הרק, is the lowest, signifying our lowly world of composition (*Harkavah*), substance (*Chomer*), and form (*Tzurah*). These three vowels-point are aligned corresponding to the Upper world, the Intermediate world and the Lowly world, as explained. The Upper World is the world of form (*Tzurah*) alone, for this is the world of the separate intellects (*Sichliyim*). The Intermediate World, is the world of substance (*Chomer*) and form (*Tzurah*), as it is the world of the celestial spheres (*Galgalim*), that possess both substance and form. The Lowly World consists of composition (*Harkavah*), substance (*Chomer*) and form (*Tzurah*) and is the world of composition and decomposition, in that the beings of this world, come into being and then decompose. This is because they consist of composition (*Harkavah*), substance (*Chomer*), and form (*Tzurah*). It should thus be clear that the levels of these three

vowels are not equal, because the first is a level of one, the second is the level of two and the last is a level of three. Nonetheless, the truth of the *Cholem*-חלם, which is the foundation of all existence, cannot be realized without the medium of a letter, which is the aspect of tangible comprehension. For, without the letter, it would be impossible for us to know if the singular point is a foundation (*Yesod*), a construct (*Binyan*), or a composition (*Harkavah*). That is, we would be incapable of distinguishing between what is primary and what is secondary.

We thus say, that if a solitary point is before your eyes,



you cannot grasp what it is, to know the intellect of it, that is, whether it is a *Cholem*-חלם and represents the Foundation (*Yesod*) of the whole world, whether it is a *Shoorook*-שרק, and represents construct (*Binyan*), or whether it is a *Cheereek*-הרק and represents composition (*Harkavah*). Ultimately, because of their order, the point that is necessarily foundational is only the *Cholem*-חלם, whereas the others are constructs.

Nonetheless, though the *Cholem*-חלם is holy and the others are mundane, they cannot be differentiated without the medium of the letters. That is, through the letter, which is tangible, we can distinguish that the foundation is the

Foundation (*Yesod*), that the construct is the Construct (*Binyan*), and that the composition is the Composition (*Harkavah*). This is unknowable through the vowels-points as they are alone, since they are all intellect. However, they can be known through the medium of the letter, which is tangible.

It thus arises that in the whole world, there is but one foundational point, the *Cholem*-חלם, that no other points compare to, and that this point is analogous to *HaShem*-יהו"ה, our Creator, who is absolutely One, blessed is He and blessed is His Name. He is the foundation of everything, but is separate and above everything, and no one can compare to Him.

Similarly, although the other vowel points also are points, nonetheless, only the *Cholem*-חלם is truly singular and above. Likewise, though every individual being in existence is counted as "one," nonetheless, none are truly One and Singular, except for *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, our Creator, who gives existence and form to everything, blessed is He and blessed is the very mention of His Name.

This clarifies why we specifically bring proof about *HaShem*-יהו"ה, blessed is He, from the singular point of the *Cholem*-חלם, which is the foundation for everything that is below it. For the *Cholem*-חלם is analogous to the Singular One, blessed is He, who is above and beyond all other beings, but is the foundation for the existence of all that He brings into being.

However, we who are deficient, in that our intellect is invested within substance, are incapable of investigating or contemplating His absolute Unity and Singularity, except through the medium of analogy and descriptive terminology, as

necessitated by our natural limitations. In the same manner, we are incapable of investigating or contemplating the *Cholem*-חֶלֶם, which is singular and distinct from the other vowel-points, except through the medium of a letter. It is specifically through this that we can distinguish between the singular and foundational vowel-point *Cholem*-חֶלֶם, and the other vowels, which, as explained, are complete constructs (*Binyan*). For, just as not all units of ones are equal, so likewise, not all vowel-points are equal.

All in all, from the above, an important principle has been clarified; that the names and descriptive terms teach and clarify the secret of His Singular Unity and that He is separate and apart from everything besides Him, for He is the Foundation, blessed is He.

In other words, although intellectually, we may think that there are other matters that could be classified as foundations (*Yesod*), in reality, they are nothing more than constructs (*Binyan*), for *HaShem*-יהו"ה alone is the foundation of all existence. Nevertheless, this matter cannot be comprehended or grasped except through the medium of names and descriptions, since, after all, our intellect is manifest in substance.

For example, as human beings, we are incapable of even grasping something as simple as the difference between these three vowel-points, or discerning which one is a foundation, which is a construct and which is a composite, except through the medium of a letter, which gives form and description. For, just as we cannot grasp *HaShem*-יהו"ה, blessed is He, in that

nothing can compare to His Singularity, so likewise, we cannot grasp the point of the *Cholem*-חלם, as there is nothing comparable to its singularity.

In other words, just as there are points in the world, so likewise, there are units of ones in the world. However, not all points are equal and not all ones are equal. For, there are points that, although they are one, are actually complete constructs (*Binyan*), and there are units of one, that although they are one, are actually complete constructs (*Binyan*).

For example, the vowels *Shoorook*-שׂוּרוּק and *Cheereek*-חֵרֵק are both singular points, however they are constructs. Likewise, every person is a single person, however he is a construct of many individual parts. In contrast, the upper vowel-point *Cholem*-חלם bears everything and is separate from everything. It attests to *HaShem*-יהו"ה, blessed is He, and signifies that He is utterly Singular and all other ones are incomparable to Him. There is nothing to which He is joined, but rather, He bears everything, but is separate and beyond everything.

Thus, just as we must distinguish between units of one, in that they are not all equal, so likewise, we must distinguish between points and realize that they too are not all equal. However, just as we are unable to distinguish between the point which is the foundation (*Yesod*) and points that are construct (*Binyan*), except through the medium of a tangible letter, so too, we are unable to distinguish between the Singular Preexistent One, blessed is He, and all other units of one, except through

descriptive terms and analogy, because our intellect is invested in substance.

Therefore, understand that the *Cholem*-חלם is the one foundational vowel-point in existence, just as *HaShem*-יהו"ה, the Creator who formed us, is the One Singular Being in existence, blessed is He and blessed is His name. We can therefore make this comparison and state that just as when we have a singular point before our eyes, which at least is visible, we are incapable of distinguishing whether it is the foundation, *Cholem*-חלם, the construct, *Shoorook*-שרק or the composition, *Cheereek*-הרק, then how much more is this so, regarding He who, “no eye has beheld.”⁶⁵

With all the above in mind, know that we cannot enter into the knowledge of the Upper Level except through the medium of the tangible, which is the letter. The same principle applies to knowledge of the Creator, blessed is He and blessed is His name. We are incapable of grasping Him in our mind or distinguishing Him from all other beings, except through the medium of descriptive terms and analogies, for it is only through them that we can enter into having any intellectual grasp of Him at all.

Know therefore, that relative to Him, all beings aside for Him are in the category of construct (*Binyan*) and depend on Him for their very existence, and not vice versa, for He is the Foundation of all foundations. Through the analogy of the *Cholem*-חלם, this matter becomes comprehensible, in that all

⁶⁵ Isaiah 64:3 – “עין לא ראתה אלהי"ם זולתך יעשה למחכה לך”

other vowels are constructs (*Binyan*) in relation to the *Cholem*-חֹלֶם and are below it. On the other hand, the *Cholem*-חֹלֶם is a simple foundation and is not a construct, whereas everything that follows it, is a construct (*Binyan*). Through understanding this principle, the truth of all levels in existence will become clear to you.

Accordingly, no one can object that we brought our proofs from the singular point that conducts the world of intellect, as the analogy for the Preexistent Singular One, who conducts the totality of novel existence. Had these points been separate from each other, with no shared angle, then maybe this could be disputed. However, since they are necessarily one above the other, they have a foundation, which is the one above. Moreover, it is impossible to comprehend this higher, foundational point, and distinguish between it and the points that are constructs, without the medium of the letter.

It thus is clear that we cannot comprehend intellect and discern between it and the tangible, without the medium of substance. So also, we cannot enter into the comprehension of our Creator, blessed is He, except through adequate, shared or borrowed terms, as brought in the books of Prophecy, and that show us the ways of truth in the ways of *HaShem*-יהו"ה, blessed is He. All this, by way of descriptive terms, that draw us close to wisdom. Without this, as humans, there is no scheme by which to enter.

Accordingly, there is no room to object to the use of the *Cholem*-חֹלֶם as the analogy, because, after all, if a singular point is before your eyes, it is impossible to discern whether it is a

Cholem-חלם that represents intellect, a *Shoorook*-שרק that represents substance, or a *Cheereek*-חרק that represents composite, without a letter. Thus, there is no possibility of separating between the intellect and the tangible except through the medium of descriptive terminology. We thus find that the *Cholem*-חלם is the foundation of all the letters and vowel-points, whereas they all are constructs relative to it.

From all the above, know that our Creator, the Creator of everything, is singular, has no partner, nor is He in need any of His creatures, as the prophet testified,⁶⁶ “All that is called by My Name and for My glory; I created it, I formed it, I also made it.” This means to say, “Everything that was included in the act of creation and is dependent on My Name, was not brought into being out of any need, for I did not create anything out of need. Rather, everything was created for My glory.

The name that testifies to all this is the singular name of four letters, *HaShem*-יהו"ה, that testifies that He is Preexistent and Eternal, blessed is He, and since He is unchanging, He has no need for any of His creatures. This then, is the secret of the Foundation upon which all action and motion is dependent. Let us now continue with the subject of the *Cholem*-חלם.

Know, then, that the vowel-point *Cholem*-חלם-78 is at the head and beginning of all desires and that it is not without reason that the *Cholem*-חלם-78 attests that *HaShem*-יהו"ה, Is and Was and Will be-*Hayah W'Howeh W'Yihiyeh*-יהי"ה ויהי"ה ויהי"ה-78. Likewise, contemplate that the *Cholem*-חלם is the upper

⁶⁶ Isaiah 43:7 – “כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו”

vowel, and thus moves the letter *Yod*-י"ד that attests to the Upper World, that is, the World of Intellect (*Olam HaSechel*). What has been hinted here should be adequate for any intelligent person who knows the received knowledge (*Kabbalah*).

Thus, it is the simple and refined vowel *Cholem*-חלם that moves the simple and refined letter *Yod*-י, and the motion of the entire world is included in this motion. That is, if you contemplate units of hundreds, there are *Yod*-י-10, if you contemplate units of thousands, there are *Yod*-י-10, and if you contemplate units of ones, there are *Yod*-י-10. The letters א"ב ג"ד also equal *Yod*-י"ד-10.

We thus see that *Yod*-י"ד is the foundation that the entire world revolves around and that the *Yod*-י"ד is itself moved by the vowel-point *Cholem*-חלם. Therefore, it should be clear from every angle that the world of intellect, which is the *Yod*-י"ד, is moved by the *Cholem*-חלם-78, that is, He who Is and Was and Will Be-*Howeh w'Hayah w'Yihiyeh*-ויהי"ה ויהי"ה ויהי"ה-78.

That is, all levels revolve around He who Is and Was and Will Be-*Howeh w'Hayah w'Yihiyeh*-ויהי"ה ויהי"ה ויהי"ה-78, *HaShem*-יהו"ה, blessed is He and blessed is His name. Thus, all motion and all beings in existence attest that *HaShem*-יהו"ה, blessed is He, is absolutely One and alone and unchanging and the He is the foundation of everything. With the above in mind, contemplate, my brother, and understand everything that was explained about the *Cholem*-חלם. Through this you will understand the truth of the motion of the intellect, which is the

tenth, and that it solely attests to the *Cholem*-הֶלֶם-78, and nothing more.

In the same vein, contemplate the fact that salt-*Melach*-מֶלַח"ה-78 was primary in the preparation of the sacrificial offerings, and that all else was secondary, whereas the salt-*Melach*-מֶלַח"ה-78 was primary. This is as stated,⁶⁷ “Is bland food eaten without salt-*Melach*-מֶלַח?” Contemplate what this verse is attesting to, namely that salt-*Melach*-מֶלַח-78 is primary, whereas all else is secondary, just as the *Cholem*-הֶלֶם-78 is primary, whereas all other beings are secondary to it, to which this verse clearly attests.

It is not without reason that the verse states,⁶⁸ “You shall salt-מֶלַח-78 all your meal-offerings with salt-מֶלַח-78; do not omit the salt-covenant of your God from your meal-offering; offer salt-מֶלַח-78 on all your offerings.” In other words, whenever we come close-*Meetkarveen*-מֵתְקַרְבֵּינָא to *HaShem*-ה' by bringing offerings-*Korbanot*-קִרְבָּנוֹת, the aspect of salt-*Melach*-מֶלַח"ה-78, which corresponds to the true reality of the *Cholem*-חֶלֶם-78, is present, as it states,⁶⁹ “Offer salt-מֶלַח-78 on all your offerings-*Korbancha*-קִרְבַּנְךָ.”⁷⁰

Contemplate and understand that salt-*Melach*-מֶלַח"ה-78 rectifies the flavor of all foods and all foods are improved through it. Furthermore, with the absence of salt, various

⁶⁷ Job 6:6 – “היאכל תפל מבלי מלח”

⁶⁸ Leviticus 2:13 – “ ומנחתך במלח תמלח ולא תשבית מלח ברית אלהיך מעל” – “מנחתך על כל קרבנך תקריב מלח”

⁶⁹ Leviticus 2:13 *ibid.*

⁷⁰ The term offering-*Korban*-קִרְבָּן is of the same root as coming close or approaching-קָרַב, since, in essence, the offering is an act of coming close to *HaShem*, blessed is He.

deficiencies can arise.⁷¹ Moreover, salt-*Melach*-מל"ח-78 is used in the preparation and preservation of meat, so that it will not become putrid and rotten.

Regarding this, contemplate the words of our sages, of blessed memory, in Tractate Avot,⁷² that one of the wonders of the Holy Temple was that “The sacred flesh never became putrid.” In other words, when the Jewish people held strongly to the covenant of salt-*Melach*-מל"ח-78, which refers to the *Cholem*-חלם-78, and they were experts in the matter of the salting-*Melach*-מל"ח-78, then the miracle occurred and the sacred flesh never became putrid, which is one of the wondrous miracles of the Holy Temple.

Thus, when we rectify our traits, just as salt-*Melach*-מל"ח-78 rectifies all that is secondary to it, we become fitting for the Divine Presence (*Shechinah*) to dwell upon us. Know, therefore, that salt-*Melach*-מל"ח-78 is equal to *Cholem*-חלם-78, not only numerically, but it also shares the same letters in reverse.

In the same manner, contemplate the matter of the showbread-*Lechem HaPanim*-לח"ם הפנים-78, and understand what it alludes to.⁷³ Realize that the showbread-*Lechem HaPanim*-

⁷¹ Salt is necessary for life. It is needed to maintain the proper balance of bodily fluids, to transmit nerve impulses and to contract and relax the muscles, including the heart and lungs.

⁷² Mishnah Avot 5:5

⁷³ That is, bread-*Lechem*-לח"ם-78 also shares the same letters and value as salt-*Melach*-מל"ח-78 and *Cholem*-חלם, all of which refer to He who is, and was and will be-*Howeh w'Hayah w'Yihyeh*-והיה והי"ה ויהי"ה-78. It is noteworthy that, as we have mentioned before, the term *Panim*-פנים means “inner,” and thus refers to the inner aspect of the bread, as will be mentioned momentarily.

פנים הפנים לה"ם was a constant, as it states,⁷⁴ “And you shall set showbread-*Lechem HaPanim* הפנים לה"ם upon the table, before Me always-*Tamid*.” In other words, this bread-לה"ם-78, also corresponds to the *Cholem*-חלם-78, and is the aspect of the Innermost of the Innermost-*Pnim HaPnimityim* הפנים הפנימיים.

Contemplate the fact that both the bread-*Lechem* לה"ם-78 and the salt-*Melach* מל"ח-78 were constants in the Holy Temple. On the simplest of levels, it is understood that bread-*Lechem* לה"ם is the staple of life that sustains the world. Nonetheless, the Torah informed us that,⁷⁵ “Not by bread-*Lechem* לה"ם alone does man live, but man lives by all that issues from the mouth of *HaShem* יהו"ה.”

That is, it all depends on *HaShem* יהו"ה, who is attested to by the *Cholem*-חלם-78, for He is the original Being and the Source of all sources, as the verse continues, “But man lives by all that issues from the mouth of *HaShem* יהו"ה.” For, ultimately, the significance of the *Cholem*-חלם-78 is that it attests to *HaShem* יהו"ה, blessed is He, as known.

With all the above in mind, contemplate that there are movers that themselves are moved and there are movers, that is, the separate intellects (*Sichliyim Nifradim*), who have no mover other than the Creator Himself, may He be blessed and exalted. For, it is *HaShem* יהו"ה, blessed is He, who moves everything, both in general and in particular, whereas He Himself is the

⁷⁴ Exodus 25:30 – “ונתת על השלחן לחם פנים לפני תמיד”

⁷⁵ Deuteronomy 8:3 – “כי לא על הלחם לבדו יחיה האדם כי על כל מוצא פי יהו"ה יחיה”
”האדם”

Unmoved Mover who has no mover aside for Himself, blessed is He.

With this realization, contemplate the fact that the *Cholem*-חלם is included in the general category of the most refined aspect of intellect (*Sechel*), that moves the intellect as a whole, and it thus hints to the motion of the Upper World. Understand that all beings are entirely dependent upon the point of the intellect, which is the very beginning of the motion that is drawn forth from *HaShem*-יהו"ה, blessed is He.

Now, everything we have awakened to regarding the *Cholem*-חלם should be sufficient for any intelligent person to contemplate its true meaning. We therefore shall continue to explain the remaining matters under investigation, with the help of *HaShem*, blessed is He.

Having awakened to the general matter of the *Cholem*-חלם, we must now awaken to another matter to which the *Cholem*-חלם is related. That is, there is a vowel that inclines toward the *Cholem*-חלם in its pronunciation, but is not identical. This vowel is actually a combination of two vowels, which are the *Shva*-שבא and the *Komatz*-קמ"ץ conjoined, as follows: ם. It sounds similar to the *Cholem*-חלם, but is not exactly the same.

Now, what you should know about the vowel *Shva Komatz*-קמ"ץ שב"א 533 is that it is, “like the eye of the *Chashmal-K'Ein HaChashmal*-ל-החשמ"ל 533,”⁷⁶ but is not the actual, “eye of the *Chashmal*.” That is, it is **similar** to the pronunciation of *Cholem*-חלם but is not the *Cholem*-חלם. This

⁷⁶ Ezekiel 1:4 – “וארא והנה רוח סערה באה מן הצפון ענן גדול ואש מתלקחת ונגה לו סביב”
”ומתוכה כעין החשמל מתוך האש”

is why we say that the *Shva Komatz* קמ"ץ שב"א 533 is only, "like the eye of the *Chashmal*-ל-החשמל 533," in that it inclines toward and is similar to the pronunciation of the *Cholem*-הולם, but is not the actual, "eye of the *Chashmal-Ein HaChashmal*-ל-החשמל," and is not a *Cholem*-הולם.

The term "the eye of the *Chashmal-Ein HaChashmal*-ל-החשמל" refers to the essential existence of the *Chashmal*. For, the term "*Ein*-עין" refers to the essential source, as can be seen in the term, "a spring of water-*Ein HaMayim*-עין המים," wherein the term "*Ein*-עין" refers to the source that the stream of water is drawn from. Likewise, "the eye of the sphere-*Ein HaGalgal*-עין הגלגל" is the foundational center point and beginning of the existence of the sphere.

It should be pointed out, however, that "the eye of the *Chashmal-Ein HaChashmal*-ל-החשמל," which is its foundational point, is above, whereas the "the eye of the sphere-*Ein HaGalgal*-עין הגלגל," is in its center. That is, "the eye of the *Chashmal-Ein HaChashmal*-ל-החשמל" is above, as understood that the *Chashmal* refers to the *Cholem*-הולם-78, which refers to the wisdom-*HaChochmah*-ה-החכמה-78, and wisdom always is above, as understood from the verse,⁷⁷ "A wise man has his eyes-*Einav*-עניו in his head." Moreover, it is self-understood that it is specifically the wisdom-*HaChochmah*-ה-החכמה-78 that makes the wise man wise.

Thus, with the above in mind it is understood that "the eye of the *Chashmal-Ein HaChashmal*-ל-החשמל" refers to the

⁷⁷ Ecclesiastes 2:14 – "החכם עיניו בראשו וגו'"

foundation of the existence of the *Chashmal*, and refers to the matter of the *Cholem*-חלם, which is the eye of the intellect (*Sechel*), and is always above it, just as the “the eye of the *Chashmal-Ein HaChashmal*-עין החשמל” is always above.

Now, what you have yet to know is that the *Chashmal*-ל"חשמל-378 refers to the vowels *Cholem*-חלם-78 *Tzeirei*-צֵרֵי-300, which is the existence of the sphere of the intellect (*Galgal HaSechel*) and is drawn into novel being by the will of *HaShem*-ה'יהו, blessed is He. Realize, however, is that every *Chashmal*-חשמל is brought into being by the Singular Name of *HaShem*'s-ה'יהו Preexistent Intrinsic Being, and that it is *HaShem*-ה'יהו, blessed is He, who conducts it at the very eye and source of its existence.

Contemplate and realize that “the eye of the *Chashmal-Ein HaChashmal*-עין החשמל” refers to the *Cholem*-חלם that moves the upper world, that is, the world of intellect (*Olam HaSechel*). For, the *Chashmal*-חשמל refers to the radiance (*Zohar*) that is drawn to the Supernal Desire of *HaShem*-ה'יהו, blessed is He. For, the *Shva Komatz*-ש"ב קמ"ץ-533 is like the appearance of the radiance and is described as, “**like** the eye of the *Chashmal-K'Ein HaChashmal*-ל"חשמל-533,” in that it is drawn from the true reality of the *Cholem*-חלם-78. It is called this because it inclines toward the *Cholem*-חלם in its pronunciation, not that it is a *Cholem*-חלם. Rather, it is only like the *Cholem*-חלם. In other words, it is, “**like** the eye of the *Chashmal-K'Ein HaChashmal*-ל"חשמל-533,” but is not the actual, “eye of the *Chashmal-Ein HaChashmal*-עין החשמל.” As explained above, the “eye-*Ein*”-עין” refers to the innermost point

that is beyond other inner points, and therefore refers to the source of the inclination towards the pronunciation of the *Cholem*-הֶלֶם, even though the *Shva Komatz*-קמ"ץ-533 is not a *Cholem*-הֶלֶם, but is only “like the *Cholem*-הֶלֶם,” in that it is “like the eye of the *Chashmal-K’Ein HaChashmal*-כַּעֵיַן הַחַשְׁמַל-533,” but itself is not the actual “eye of the *Chashmal-Ein HaChashmal*-עֵיַן הַחַשְׁמַל-533.”

Now, as you know, the “eye-*Ein*-עֵיַן” is the innermost point, which itself is the source of the light. Thus, the same is true of the *Cholem*-הֶלֶם, that it is the⁷⁸ “glory of the King’s daughter, in the inner chamber.” That is, it is concealed in the innermost sanctum of the upper sanctuary of the intellect. That is, it is the innermost sanctum and source of the intellect, the ultimate intention and grasp of which cannot be fully and truly comprehended or attained by any level of novel, created being.

Know then, that the “eye of the *Chashmal-Ein HaChashmal*-עֵיַן הַחַשְׁמַל” is only graspable through the *Chashmal*-חַשְׁמַל-378, which is the *Cholem Tzeirei*-חֶלֶם צְרִירֵי-378. That is, the *Cholem*-הֶלֶם is the “eye-*Ein*-עֵיַן” and source relative to the *Tzeirei*-צְרִירֵי. In other words, the *Cholem*-הֶלֶם is what moves the tenth aspect of the intellect, whereas the tenth aspect of the intellect is within the category of novel creation and created beings. For, it is from the true reality of the *Cholem*-הֶלֶם-78 that the Holy One, blessed is He, brought forth the intention and⁷⁹ “placed the man that He had formed there.”

⁷⁸ Psalms 45:14 – “כל כבודה בת מלך פנימה ממשבצות זהב לבושה”

⁷⁹ Genesis 2:8 – “ויטע יהו"ה אלהי"ם גן בעדן מקדם וישם שם את האדם אשר יצר”

Thus, although the tenth is a mover, it nonetheless is moved by the power of the mover who is above and beyond it.

It is in this manner that you should likewise understand that the *Shva Komatz*-קמ"ץ שב"א 533 is “**like** the eye of the *Chashmal-K’Ein HaChashmal*-ל-החשמל 533,” but is not the actual “eye of the *Chashmal-Ein HaChashmal*-ל-החשמל.” That is, it is similar to the pronunciation of the *Cholem*-הלם but is not actually a *Cholem*-הלם. Contemplate the matter of the *Shva Komatz*-קמ"ץ שב"א 533, and understand that the vowel *Shva*-א שב"א is always like a servant who runs before kings, and that the *Komatz*-קמ"ץ is the conclusion of the running, all of which is dependent on the *Cholem*-הלם.

Contemplate the fact that the prophet Yechezkel only grasped the aspect that is “**like** the eye of the *Chashmal-K’Ein HaChashmal*-ל-החשמל 533,” which is the aspect of the *Shva Komatz*-קמ"ץ שב"א 533. This is because the grasp of the *Shva Komatz*-קמ"ץ שב"א 533 is indeed attainable without the juxtaposition of a letter. However, he did not grasp the “eye of the *Chashmal-Ein HaChashmal*-ל-החשמל,” which refers to the *Cholem*-הלם. That is, he did not grasp the foundation itself, but only the aspect of construct (*Binyan*) which is indeed possible to grasp directly. For, as you can see, the *Shva Komatz*-שב"א קמ"ץ is the aspect of construct (*Binyan*), whereas the *Cholem*-הלם is the foundation (*Yesod*). Thus, the grasp of the *Cholem*-הלם would be a grasp of the foundation (*Yesod*).

Therefore, understand that all we are capable of comprehending is in the category of construct (*Binyan*), rather than the foundation (*Yesod*) itself. In other words, we are able

to grasp the *Shva Komatz*-קָמַץ א"ק 533 which is “like the eye of the *Chashmal-K’Ein HaChashmal*-לְהַשְׁמַל-כַּעֵיִן 533,” and is the aspect of construct (*Binyan*). However, we are incapable of having direct grasp of the “eye of the *Chashmal-Ein HaChashmal*-לְהַשְׁמַל-עֵיִן,” which is the *Cholem*-חֹלֶם and is the foundation (*Yesod*).

That is, the *Cholem*-חֹלֶם is an intangible, intellectual point, whereas the vowel-points *Shva Komatz*-קָמַץ א"ק attest to construct (*Binyan*). Thus, we are capable of grasping the construct (*Binyan*) directly and immediately with our intellect, which is not the case with the grasp of the foundation (*Yesod*). For, we can only grasp the foundational point through the medium of various intellectual and tangible introductions and explanations. This is why the grasp of Ezekiel was only “like the eye of the *Chashmal-K’Ein HaChashmal*-לְהַשְׁמַל-כַּעֵיִן,” and not a direct grasp of “the eye of the *Chashmal-Ein HaChashmal*-לְהַשְׁמַל-עֵיִן.”

Know that the *Shva Komatz*-קָמַץ א"ק is also called by the name “The Swift *Komatz-Komatz Chataph*-חֲטַף קָמַץ.” This vowel attests to the constancy of motion from the truth of the foundation (*Yesod*). For, the conclusion of all the motion is the motion of *Komatz*-קָמַץ. The term *Komatz*-קָמַץ means “to clench” or “close,” and therefore, the *Komatz*-קָמַץ attests to the closing of all the motions. Thus, when the motion comes to its closure, it is swiftly pushed (*Chataph*-חֲטַף) and the motion begins again as it was at first, and thus continues always.

Through this matter you will discover that the motion of the sphere (*Galgal*) is constant and is from the power of

HaShem-יהו"ה, blessed is He. In other words, although the motion arrives at the *Komatz*-ק"ץ, it does not cease, but instead, is swiftly pushed (*Chataph*-חַטַּף) and picks up speed. All this, because its motion is drawn from the truth of the *Cholem*-חֹלֶם-78, which is the foundation of the speed. Accordingly, we find that the *Komatz Chataph*-ק"ץ חַטַּף, which is the matter of the speed of the motion, is dependent on the pronunciation of the *Cholem*-חֹלֶם-78. Likewise, you will notice that the motion of *Komatz Chataph*-ק"ץ חַטַּף is read swiftly, since it is moved by the power of a mover that moves it.

Contemplate and understand what we have included here regarding the matter of the *Komatz Chataph*-ק"ץ חַטַּף, in that it refers to a “clenching” (*Kemitzah*-קְמִיצָה) and “swiftness” (*Chatiphah*-חַטִּיפָה) of the motion. In other words, when the motion comes to a “conclusion” (*Kemitzah*-קְמִיצָה) it immediately picks up speed and “swiftly” (*Chatuph*-חַטּוּף) begins again. With these matters in mind, understand the relationship between the vowel *Komatz Chataph*-ק"ץ חַטַּף and the pronunciation of the *Cholem*-חֹלֶם, and that the constancy of motion is drawn from the reality of the *Cholem*-חֹלֶם-78.

It is in this manner that you should contemplate and realize that all the motions are drawn from the *Cholem*-חֹלֶם-78, and they all adhere to it, and that the sphere (*Galgal*) revolves constantly without cessation, as expressed by the vowel *Komatz Chataph*-ק"ץ חַטַּף. For, the *Komatz Chataph*-ק"ץ חַטַּף clearly attests to the constancy of the motion, that when the motion arrives at its “closure” (*Kemitzah*-קְמִיצָה) it immediately and “swiftly” (*Chatuph*-חַטּוּף) begins again. Thus, the motion is

always constant, as evident from the *Komatz Chataph*-קמץ חטף, since it is moved by the truth of the *Cholem*-חולם-78.

With the above in mind, contemplate, my brother, and realize that all expression is drawn forth from the vowels and that the vowels are the foundation of all motion. In other words, there can be no expression in the world whatsoever, without motion, and they are so intertwined that, at the very least, it is understood that it is from the reality of the power of motion that expression is drawn forth.

Now, in this manner, the fact that the celestial spheres (*Galgalim*) emit great and wondrous emissions of audible frequencies in their motions, will be clarified. This is a matter that we grasp the truth of from the power of their motion, which necessarily causes the emission of audible frequency. Thus, the celestial spheres (*Galgalim*) produce sound by the power of their motions. For, the enunciation and expression of sound is tied to motion, and one cannot move or express vowels without the emission and expression of the voice. Thus, awoken to the fact that the motions of the celestial spheres (*Galgalim*) are accompanied by pleasant sounds and frequencies.

Now, the great sage, Rambam, of righteous memory, discusses this matter in his Guide for the Perplexed.⁸⁰ He states as follows: “I have seen it agreed in the view of the philosophers, that the celestial spheres produce mighty and awesome sounds. They bring a proof of this by observing how small objects in rapid motion produce high pitched and shrill

⁸⁰ Moreh HaNevuchim Part 2, Ch. 8.

sounds. The Pythagoreans and other philosophers who followed their views, believed that the sounds were pleasant, though loud, and were delightful, like the sound of music. The sages of the Torah were in agreement about this. Aristotle, however, rejected this view, because the view of Aristotle was that the spheres are fixed and only the constellations revolve.”

That is, this statement of Aristotle follows his minority opinion that the world is preexistent, which is a complete departure from the true faith, God forbid. Rather, in truth, *HaShem*-יהו"ה, blessed is He, moves the general sphere in its daily motion and moves all the constellations, stars and planets in their particular motions. At the very least, it should be understood that the celestial spheres (*Galgalim*) move in a general motion and the constellations revolve in their particular motions, as opposed to the opinion of Aristotle, God forbid.

For, in his great inquiry, Aristotle “dug in the haystack”⁸¹ in an attempt to find desirable answers, but he sought and did not find. Because of this, since he did not find a foundation upon which to rely, he was forced to make statements and come to conclusions that are the opposite of reality and the opposite of their true meaning. This is because he did not have Torah, and thus did not have the foundation.

Thus, all his inquiries led him to the very opposite of the true intent. He thus believed that the celestial spheres (*Galgalim*), such as the stars and planets, did not produce audible frequencies, because he believed they were fixed and

⁸¹ Mishnah Sukkah 1:8

did not revolve and that only the constellations revolved. For, had he believed that the celestial spheres (*Galgalim*) were in constant motion, he would have had no doubt about it, and would have had to correlate their motion with the emission of sound. However, because he followed the belief that the spheres are fixed and the constellations revolve, there was no room in his view to state that the spheres produce sound with their motion.

Our view, however, and the view of all who adhere to the true faith, is that the celestial spheres (*Galgalim*) are in constant motion, and that they therefore produce great and awesome sounds. The sages of our Torah, of blessed memory, support this view. Contemplate the words that they incorporated into the Liturgy,⁸² “The *Ophanim*-cycles and the holy *Chayoth*-living angels, rise up with great noise.” Similarly, contemplate that our sages of blessed memory stated that⁸³ “The *Chayoth* angels emit delightful song, and the *Ophanim*-cycle angels emit tapping sounds, while the Jewish people recite ‘Holy, Holy, Holy,’ before the Holy One, blessed is He.”

Contemplate the “tapping sounds” of the *Ophanim*-cycle angels, and likewise, what King David, peace be upon him, stated in Psalms,⁸⁴ “Praise Him with lyre and harp; praise Him with drum and dance; praise Him with organ and flute; praise Him with clanging symbols; praise Him with resonant

⁸² See the morning prayers (*Shacharit*), blessings of the Shema recital.

⁸³ Pirke Hechalot Rabbati 10:3

⁸⁴ Psalms 150

trumpets.” All these correspond to the ways of the upper beings, in that the celestial spheres (*Galgalim*) revolve in their general cycles and the constellations revolve in their particular cycles, all of which was already hinted about.

In any event, from everything we have explained, contemplate the truth of motion and recognize that it emits sound. For, when motion is born, sound is emitted with it. All this can be known from the truth of our Torah, in that the vowels (*Nekudot*) move the letters and that when motion is drawn out, the expression of sound adheres to it, because the emission of sound is tied to motion. For, if you wish to express or move a single letter, it must be done with the emission of the voice and the drawing forth of the expression of enunciation, and it thus moves. At the very least, it is understood that the emission is drawn forth according to the motion. Moreover, it is a foundation of our Torah that we can know the true qualities and makeup of existence, through the study of its ways of truth. For, it is our pure and perfect Torah which is the “mother of all living beings”⁸⁵ as it arose in the desire of He who brings everything into existence from nothing, *HaShem*-יהו"ה, blessed is He. Thus, it is through it that we may understand that the celestial spheres (*Galgalim*) revolve in motion, and that they produce delightful and mighty sounds. For, if it is the case that with a single motion of the enunciation of a single letter, the sound of the voice is emitted, then how much more so is this the case, regarding the mighty and awesome motions of the upper beings.

⁸⁵ Genesis 3:20 – “אם כל חי”

Let us therefore return to the subject we were discussing. Know now, that the vowel *Komatz Chataph*-קָמֵץ חֲטָפֿ is related to the *Cholem*-חֹלֶם. For, it is the *Cholem*-חֹלֶם-78 that turns the sphere with constant motion, because the *Cholem*-חֹלֶם is the foundation of all the motions, as we have explained. Thus, the *Cholem*-חֹלֶם is the foundation of the power of motion, whereas the *Komatz Chataph*-קָמֵץ חֲטָפֿ attests that there is a mover whose motion is constant and never ceasing, as explained above regarding its “closing” (*Kemitzah*-קְמִיצָה) and its immediate and “swift” (*Chatuph*-חֲטוּף) beginning, once again. For, it is understood that before arriving at the “closure” (*Kemitzah*-קְמִיצָה) the motion is “quickened” (*Chatuph*-חֲטוּף), as determined by the *Cholem*-חֹלֶם-78.

It is in this manner that you will discover how motion is drawn to all the moved from the *Cholem*-חֹלֶם-78 that moves them, and that this motion is constant, as this is understood from the *Komatz Chataph*-קָמֵץ חֲטָפֿ. That is, upon arriving at the closure (*Kemitzah*-קְמִיצָה) of the cycle, its motion is again quickened (*Chatuph*-חֲטוּף). This being the case, contemplate all these matters that we have explained and realize that the *Komatz Chataph*-קָמֵץ חֲטָפֿ is a faithful witness that attests to the *Cholem*-חֹלֶם-78 and that it is He who Is and Was and Will Be-*Howeh w'Hayah w'Yihyeh*-וְהָיָה וְיָהִי וְיִהְיֶה-78, who continually moves the sphere-*Galgal* in its daily and unceasing motion, for He is the foundation of all motions.

Now, what you must know, is that the *Komatz Chataph*-קָמֵץ חֲטָפֿ indicates and clarifies the cycle of the ten *Sephiroth*, how their beginning is tied to their end and how they

continually revolve back to their beginning. That is, you will discover that their motion adheres to the *Komatz Chataph*-קמץ חטף, which is the quickening and recycling of the sphere from the *Cholem*-חלם, which is the beginning of His desire and the foundation of all other motion in the world.

With this in mind, contemplate that the ten *Sephiroth* are tied to the letters א"ב ג"ד (1, 2, 3, 4) which equal *Yod*-י-10. Now consider that:

One-*Echad*-ד"אח-13
 Two-*Shnayim*-ם-שני-400
 Three-*Shloshah*-ה-שלש-635
 Four-*Arba'ah*-ה-ארבע-278
 equal 1,326

With the cycling of the *Eleph*-ף-אל-1,000 back to the *Aleph*-א-1, which is the aspect of motion, they equal *Komatz Chataph*-קמץ חטף-327.

Moreover, as explained above, it is the *Cholem*-חלם-78 that moves the letter *Yod*-ד"י. Thus, it is clear, that the *Komatz Chataph*-קמץ חטף moves the ten *Sephiroth* that are included in the letters א"ב ג"ד. For, the explanation of the א"ב ג"ד is One-*Echad*-ד"אח-13, Two-*Shnayim*-ם-שני-400, Three-*Shloshah*-ה-שלש-635, and Four-*Arba'ah*-ה-ארבע-278. This being the case, understand why the letter *Yod*-י-10 bears the letters א"ב ג"ד, that א"ב ג"ד is the matter of the ten *Sephiroth*, which are *Yod*-ד"י-10, and that they are moved by the *Cholem*-חלם-78. That is, it is the *Cholem*-חלם-78 that moves the ten, for the ten *Sephiroth* are

contained in the *Yod*-י"ד-10, and the vowel that moves the *Yod*-י"ד is the *Cholem*-חלם-78, as previously explained.

Thus, we see that from every angle no motion is ever truly apart from the *Cholem*-חלם-78, as attested to by the *Komatz Chataph*-קמץ חטף-קמץ which itself attests that they are moved by the *Cholem*-חלם-78. The *Komatz Chataph*-קמץ חטף-קמץ is thus hinted at in the verse,⁸⁶ “It cycles back to the north.”

This being the case, contemplate, my brother, and awaken to all of these matters and explanations we have presented. Then the truth will become clear to you, that the sphere (*Galgal*) is constantly revolving (*Sovev*) by the power of *HaShem*-יהו"ה, blessed is He, and that He moves all the movers. For, in truth, both the movers and the moved have no existence or sustainment apart from *HaShem*-יהו"ה, blessed is He.

All the matters and ways of understanding we have set before you are the ways of the True Kabbalah (The Received Knowledge), and have two witnesses that attest to them, that is, mathematical proofs, and sound intellect. They are therefore incontrovertible, since the world is conducted through these two witnesses.⁸⁷

We now will continue by explaining the remaining vowel-points, with the help of *HaShem*, blessed is He.

⁸⁶ Ecclesiastes 1:6 – “הולך אל הדרום וסובב אל צפון וגו'”

⁸⁷ Deuteronomy 19:15 – “על פי שנים עדים או על פי שלשה עדים יקום דבר”

The second vowel is a construct (*Binyan*) relative to the first, and is called *Shoorook*-שר"ק

Behold the Shoorook-שר"ק and see it as a bridge

As an intermediary, like an explanation.

It descends to the lowest pit

and soars to the heights like an eagle.

And binds the qualities;

For this alone its name is called a bond-Kesher-קש"ר.

Know, my brother, that the second vowel-point is called *Shoorook*-שר"ק and is a construct relative to the point that is above it, both in position and quality. Know that the vowel-point *Shoorook*-שר"ק is in the center of the letter. This vowel-point is analogous to the foundation of the intermediate world, which is the world of substance, and is called the world of the celestial spheres (*Galgalm*). That is, just as the point of the *Shoorook*-שר"ק, is the intermediate between the *Cholem*-חלם above it, and the *Cheereek*-הרק below it, and is in the center of the letter, so too, the foundation of the intermediate world, which is the world of the celestial spheres, is between the upper world of the angelic beings and the lowly world of man, and is the center of every sphere.

This is so, because no sphere can exist in the world without a central point. Moreover, the central point is the very foundation of the sphere and is the “eye” of the sphere, for the “eye of the sphere” is its very foundation, strength, and soul. In truth, the vowel-point *Shoorook*-שר"ק, which is the foundation

of the celestial spheres (*Galgim*), attests that every sphere possesses six directions. That is, a sphere is round and thus must possess six directions. In other words, since a sphere has substance (*Chomer*) and takes up space, it must possess the dimensions of up, down, and the four directions, front, back, right and left. These are the three dimensions of depth, length, and width.

With this in mind, understand what is clearly attested to by the fact that the central point is called *Shoorook*-ק"ש-600. For, the *Shoorook*-ק"ש-600 bonds-*Kesher*-ר"קש-600 the six-*Sheish*-ש"ש-600 directions of the perimeter of the sphere to the foundation at its center, which is the *Shoorook*-ק"ש-600.

Now, the term bond-*Kesher*-ר"קש, shares the same letters as *Shoorook*-ק"ש and indicates that it is, “caught in the thicket by its horns,”⁸⁸ in that it is bound between the upper beings and the lower beings. That is, it is from the power of those who possess six,⁸⁹ that the beings who possess six dimensions are moved,⁹⁰ and move the six directions below them.⁹¹

Now, the first thing to contemplate, is that the *Shoorook*-ק"ש is the intermediary between the *Cholem*-חלם, which is above, and the *Cheereek*-ק"ר, which is below. Likewise, contemplate that the *Cholem*-חלם is a singular point above, the *Cheereek*-ק"ר is a singular point below, and the

⁸⁸ Genesis 22:13 – “וישא אברהם את עיניו וירא והנה איל אחר נאחו בסבך בקרניו”

⁸⁹ Referring to the angelic beings of the world of intellect, called *Seraphim*-Fiery angels, described in Isaiah 6:2 as having six wings.

⁹⁰ Referring to the spheres of the Celestial world of substance.

⁹¹ Referring to the six directions of this lowly world of composition.

Shoorook-שר"ק is a singular point in the middle. Know however, that although all three are singular points, not all points are equal, just as not all units of one are equal. For as you can see, the *Cholem*-חלם is a singular point above everything, and thus is solitary, whereas the quality of both the *Shoorook*-שר"ק and the *Cheereek*-הרק is that they are below, and are thus complete constructs (*Binyan*) relative to the *Cholem*-חלם, that rides over them.

In contrast, the *Cholem*-חלם,⁹² “is above all the people, from his shoulders and up,” and is thus the transcendent foundation that is above everything. The *Shoorook*-שר"ק, on the other hand, is below the *Cholem*-חלם, and thus is an “Intermediate”⁹³ foundation at the center of the celestial spheres, whereas the foundational point of the *Cheereek*-הרק descends down to earth.

We therefore see that the level of gradation, is that in the position and quality of the vowel-points, the one that is appropriately above is above and the one that is appropriately below is below. Therefore, when considering the relationship between these three vowel-points, we find that only the upper point is a foundation, whereas the *Shoorook*-שר"ק and *Cheereek*-הרק are only constructs (*Binyan*) that cannot compare to it. However, when we consider each individually, each one is considered to be a foundation (*Yesod*) for its particular world. Nonetheless, when they are considered in relation to each other, only the *Cholem*-חלם is a foundation (*Yesod*), and the lower two

⁹² Samuel I 9:2 – “משכמו ומעלה גבה מכל העם”

⁹³ Samuel I 17:4 – “איש הבנים כו' גבהו שש אמות וזרת”

are only constructs (*Binyan*). We thus understand that not all points are equal. In other words, there can be a point that is foundational in relation to what is below it, but is a construct in relation to what is above it. For example, the world of the celestial spheres (*Galgalim*) is above in relation to us, but is lowly in relation to the angelic world of intellect.

In the same manner, it is understood that not all units of one are equal. For example, we know that the Creator of all, *HaShem*-יהו"ה, blessed is He and blessed is His name, is called "One," and yet, every individual creature is also called "one." However, amongst created beings, something that is called "one" consists of many components, each of which is also called "one."

By way of example, "one man" is indeed "one man," nonetheless, he is composed of skin, veins, bones, flesh, blood and various limbs and organs etc. Thus, his oneness cannot be equated to the oneness of a celestial sphere, that is composed of one simple substance (*Chomer*), even though the celestial sphere (*Galgal*) is itself composed of various things, such as form (*Tzurah*), substance (*Chomer*), and size.⁹⁴

Likewise, we cannot equate the oneness of the celestial sphere (*Galgal*) to the oneness of a single angel, which is pure and simple intellect (*Sechel Pashut*). For, an angel does not possess substance (*Chomer*) whatsoever, but is form (*Tzurah*)

⁹⁴ That is, the sun and all the stars are made up of one substance, fire, even though they all are composed of various things, such as their form, which is spherical, the makeup of their substance of the various elements in the universe, and their size, which is how much space they take up within the three dimensions of depth, length and width, those being the six directions, up down, front back, right and left.

alone and takes up no space. Nevertheless, an angelic being is also made up of several units and is not truly one, in that it possesses both form (*Tzurah*) and the novelty of existence (*Chiddush*). Thus, the angelic being cannot be compared to the True One, *HaShem*-ה"ה, blessed is He and blessed is His Name, who cannot be contained by any form, whatsoever, and is truly One and Alone in His Intrinsic Being and Unlimited Existence. Thus, although they all are called by the term “one,” there is an infinite gap between them.

The very same matter holds true of the vowel points. That is, although the *Cheereek*-חֶרֶק is a solitary point, it nonetheless has two riders that ride upon it, and thus, in relation to them, it is a complete composite (*Harkavah*). The two vowels that are always above the *Cheereek*-חֶרֶק are the *Shoorook*-שׁוֹרֹּוּק and the *Cholem*-חֹלֶם, and the *Cholem*-חֹלֶם is always above both the *Shoorook*-שׁוֹרֹּוּק and the *Cheereek*-חֶרֶק. This being the case, the *Cholem*-חֹלֶם alone is truly a foundation (*Yesod*), whereas the *Shoorook*-שׁוֹרֹּוּק and *Cheereek*-חֶרֶק are complete constructs (*Binyan*).

Now, at times, the *Shoorook*-שׁוֹרֹּוּק is expressed as three dots one above the other. This attests to the fact that it is bound between the upper and the lower. However, because it is the intermediate point, the *Shoorook*-שׁוֹרֹּוּק is also expressed as a singular central point. Thus, when you see the *Shoorook*-שׁוֹרֹּוּק expressed as three points, realize that this indicates that the *Shoorook*-שׁוֹרֹּוּק is bound to the *Cholem*-חֹלֶם above it and to the *Cheereek*-חֶרֶק below it. Additionally, know that the three points of the *Shoorook*-שׁוֹרֹּוּק, one above the other, are similar in form

to a diagonal⁹⁵ letter *Waw*-ו-6, which is likewise attested to by its name, *Shoorook*-שׂר"ק-600, which equals the word six-*Sheish*-ש"ש-600.⁹⁶

With the above in mind, understand that the matter of the *Shoorook*-שׂר"ק is drawn from the reality of the *Cholem*-חלם above it, and in turn, draws power to the *Cheereek*-חֶרֶק below it. This too follows the order of the upper world (*Elyon*), the intermediate world (*Teechon*), and the lower world (*Tachton*). That is, the intermediate world (*Teechon*) draws power from the upper world (*Elyon*) and the lower world (*Tachton*) draws power from the intermediate world (*Teechon*).

As we see, the world of the angelic beings, the world of the celestial spheres, and the world of the lowly beings, draw power one from the other in descending order. For example, the world of angelic beings is a world of form only (*Tzurah*), from which power is drawn to the world of the celestial spheres (*Galgalm*) to sustain its substance (*Chomer*), because it is impossible for substance (*Chomer*) to exist without form (*Tzurah*). Likewise, the lowly world consists of composition (*Harkavah*), substance (*Chomer*), and form (*Tzurah*). This is

⁹⁵ The three points form a diagonal line, rather than a vertical line, to indicate that though the lower two are only constructs relative to the *Cholem*-חלם, nonetheless, individually, they each are foundations for what is appropriate to them. That is, the *Cholem*-חלם is the foundation of the world of intellect, that possesses form only, the *Shoorook*-שׂר"ק is the foundation of the world of the celestial spheres, that possess form and substance, and the *Cheereek*-חֶרֶק is the foundation of the lowly world, that possesses form, substance and composition. In other words, the *Cholem*-חלם is in front, the *Shoorook*-שׂר"ק is in the middle, whereas the *Cheereek*-חֶרֶק is behind.

⁹⁶ Moreover, the word *Shoorook*-שׂר"ק possesses six points, equaling the letter *Waw*-ו-6.

because it receives the power of substance (*Chomer*) and the power of form (*Tzurah*) from the intermediate and upper worlds, one being the world of substance (*Chomer*) and the other being the world of form (*Tzurah*).

Contemplate this, and the truth will become clear, that the *Shoorook*-שׂרֹק is bound between the upper beings and the lower beings and draws from the upper beings to the lower beings, just as the world of the celestial spheres (*Galgalim*) is bound between the intellects (*Sichliyim*) and the composite beings (*Murkavim*) and draws power down from the intellects (*Sichliyim*) to the composite beings (*Murkavim*). This is why the intermediate vowel-point, called *Shoorook*-שׂרֹק, shares the same letters as the word bond-*Kesher*-קֶשֶׁר. For it is bound to the *Cholem*-חֹלֶם above it and is bound and gives power to the *Cheereek*-חֶרֶק below it, which is called,⁹⁷ “The lower millstone.”

In the same manner, we find the order of motion of the celestial spheres (*Galgalim*) is that they are intermediaries that are bound to the upper angelic beings, are moved by them and derive their power from them. In the same manner, the lower beings are bound to the celestial spheres (*Galgalim*), are moved by them and derive their power from them.

With this in mind, contemplate the form of the *Shoorook*-שׂרֹק, which consists of three points, one above the other, and attests that the *Shoorook*-שׂרֹק is bound above and bound below. The form of the *Shoorook*-שׂרֹק itself attests to the

⁹⁷ Job 41:16 – “לבו יצוק כמו אבן ויצוק כפלה תחתית”

three levels, one above the other. For, in the form of the *Shoorook*-שׂרָק we find these three points according to their station and form, with the *Cholem*-חֹלֶם above, the *Shoorook*-שׂרָק in the middle, and the *Cheereek*-חֶרֶק below. This is analogous to the qualities of the three worlds, in that the angelic intellects (*Sichliyim*) are above, the celestial spheres (*Galgalim*) are in the middle, and the composite beings (*Murkavim*) are below, as in the verse,⁹⁸ “For there is One higher than high Who watches, and there are high ones above them.”

Thus, with everything we have awakened to in mind, it is clear that the *Shoorook*-שׂרָק is the intermediate vowel-point corresponding to the intermediate world. Now, in the same way, realize that the comprehension of the celestial spheres (*Galgalim*) is also on the intermediate level. That is, the comprehension and knowledge of the celestial spheres (*Galgalim*) is less than the knowledge of the angelic beings, but is greater than the knowledge of man. Thus, their grasp is intermediate, according to their status and quality.

Now, our ability to grasp these matters, is due to the fact that the *Shoorook*-שׂרָק is tied to three points, just as the celestial spheres (*Galgalim*) are tied to three worlds. Nevertheless, ultimately, the *Shoorook*-שׂרָק is represented by a single point, since we are dealing here with the foundations (*Yesodoth*) of motion, and as known, it is inappropriate to define a foundation (*Yesod*) as anything more than one, for the aspect of two is already a construct. This is why, ultimately, we state that the

⁹⁸ Ecclesiastes 5:7 – “כי גבה מעל גבה שמר וגבהים עליהם”

Shoorook-ק"שר is a single central point, that indicates the foundation of the motion of the intermediate world. For, in the intermediate world, the point, which is the cause of its motion, is at its center.

Nevertheless, the intermediate world is below the upper world, and thus, the *Shoorook*-ק"שר that represents it, is below the *Cholem*-חלם, which represents the foundation of the world of intellect. Thus, relative to the *Cholem*-חלם, the *Shoorook*-ק"שר must satisfy itself with its name, which indicates that it is a mere construct (*Binyan*) and not a foundation (*Yesod*). For, as explained, the term bonding-*Kesher*-קש"ר indicates the bonding of two things, which is a complete construct (*Binyan*).

Based on all the above, contemplate that though the *Shoorook*-ק"שר is a foundational point, it is not above and not below, but is rather in the center of the letter, just as the point is in the center of the sphere-*Galgal*. Likewise, the *Shoorook*-ק"שר indicates that the celestial spheres (*Galgalim*) are bound to the upper motion. You should thus contemplate the matters to which we have awakened you, and you will discover that the *Shoorook*-ק"שר attests to the matter of bonding-*Kesher*-קש"ר in three ways. That is, it attests to the six directions from every angle and corresponds to the letter *Waw*-ו-6 in the following three manners:

Firstly, note that the form of the *Shoorook*-שׁרֶק is three points that are similar to the form of the letter *Waw*-ו-6. Secondly, the numerical value of *Shoorook*-שׁרֶק-600 is equivalent to the word *Sheish*-שש-600, which means six. Thirdly, the word *Shoorook*-שׁרֶק has six possible permutations,

as follows: שר"ק שק"ר רק"ש רש"ק קש"ר קר"ש. Therefore, contemplate the fact that the *Shoorook*-שׂרֶק cannot escape the matter of six, whether in its numerical value or the number of its permutations. Examine it from every angle and find it to be so.

Thus, all these matters clearly attest that the intermediate world, which corresponds to the *Shoorook*-שׂרֶק, possesses six directions, all of which are tied to the *Shoorook*-שׂרֶק. Thus, the *Shoorook*-שׂרֶק clearly attests to the world of the celestial spheres (*Galgalm*) in all its characteristics. Furthermore, it is understood that the *Shoorook*-שׂרֶק is a singular point at the center of the letter, as is logically appropriate for it.

This being the case, based on all the above explanations, it is understood that the foundation is entirely dependent upon the *Cholem*-חֹלֶם, and that relative to it, all else is construct (*Binyan*). That is, although these other two vowels are also singular points, nonetheless, relative to them, the *Cholem*-חֹלֶם is the only truly singular point, and is like the soul of these souls. All in all, from all the above, you should be able to contemplate and realize that the *Shoorook*-שׂרֶק is the intermediate between the intellectual and the sensory.

Now that we have adequately hinted at the matter of the *Shoorook*-שׂרֶק, so that every intelligent person who is versed in the received knowledge (*Kabbalah*) should understand, we shall continue to explain the remaining matters, with the help of *HaShem*, blessed is He.

The third vowel is a composite (*Harkavah*) relative to the two that are above it and is called *Cheereek*-חֶרֶק

Investigate-Chaker-חֶקֶיִר the Cheereek-חֶרֶק and see what is before you; Investigate-Chaker-חֶקֶיִר the exalted and lofty wonders; Spiced-Rokeach-רֶקֶח and perfumed-Merkachat-מֶרְקַחַת in the likeness of powder. Distance yourself-Rechak-רַחֲקֵךְ greatly from levels of protrusion; It is ice-Kerach-קֶרַח and is pure; but not like the purity of the spheres and the angels.

Know, my brother, that the third of these foundational vowels, is the vowel-point *Cheereek*-חֶרֶק. Know that it is a composite (*Harkavah*) relative to the *Cholem*-הֶלֶם and a construct (*Binyan*) relative to the *Shoorook*-שׂוּרֹוק. The *Cheereek*-חֶרֶק corresponds and hints to the foundation of this lowly world, for just as the point of the *Cheereek*-חֶרֶק is the lowest of the foundational points, so likewise, this world is the lowest of the worlds.

Know now, that *Cheereek*-חֶרֶק is the matter of contemplative investigation-*Chakirah*-חֶקִירָה, and that this vowel-point conducts this lowly world. Contemplate, my brother, that *Korach*-קֶרַח is below, as it states,⁹⁹ “And the earth swallowed them up...including *Korach*-קֶרַח.” Additionally, what you should know, my brother, is that the *Cheereek*-חֶרֶק-308 is always speaking-*Sach*-שֶׁח-308 and is therefore

⁹⁹ Numbers 16:32 – “ותפתח הארץ את פיה ותבלע אתם ואת בתיהם ואת כל האדם אשר – “לִקְרַח וְאֶת כָּל הַרְכוּשׁ”

positioned below.¹⁰⁰ Contemplate the verse,¹⁰¹ “He performs great deeds beyond inquiry-*Cheker*-ר” meaning to the limits of inquiry, beyond which there can be no inquiry, indicating that whatever is given to inquiry-*Chakirah*-הקירה is actually the lowest of all inquiries. Also, contemplate the verse,¹⁰² “From afar-*MeRachok*-ק” מרח”ה *HaShem*-ה”ה appeared to me,” indicating His distance from inquiry. Nonetheless, it is specifically through inquiry-*Chakirah*-הקירה into the ways of the *Cheereek*-הרק that we can enter into matters of the intellect and perceive *HaShem*-ה”ה, blessed is He, through contemplating the truth of His works here in this lowly world (*Olam HaShafel*).

With the above in mind, contemplate and understand what we find in the Prophet Yechezkel’s perception of the *Merkavah*-Chariot, in that he first stated,¹⁰³ “Like the eye of the ice-*K’Ein HaKerach*-ה”ה-ק”ה,” and later states,¹⁰⁴ “Like the eye of the *Chashmelah*-ה”ה-ש”ה-חשמלה.”¹⁰⁵ Contemplate these verses and the truth will become clear to you. However, regarding his statement,¹⁰⁶ “It was stretched over their heads above,” it must be understood that, depending on the subject

¹⁰⁰ That is, it corresponds to the faculty of speech, which is the lowest of the faculties.

¹⁰¹ Job 9:10 – “עשה גדלות עד אין חקר ונפלאות עד אין מספר”

¹⁰² Jeremiah 31:3 – “מרחוק יהו”ה נראה לי”

¹⁰³ Ezekiel 1:22 – “ודמות על ראשי החיה רקיע כעין הקרח הנורא”

¹⁰⁴ Ezekiel 8:2 – “ולמעלה כמראה זהר כעין החשמלה”

¹⁰⁵ The word *Chashmal*-חשמל in the masculine, or *Chashmelah*-חשמלה in the feminine, is a composite of two words, *Chash*-חש-silence and *Mal*-מל-speech. It thus means, “silent speech.” Moreover, the letters of the word *Chash*-חש-silence, are the reverse of the word *Sach*-שח-speech and both *Chash*-חש-308 and *Sach*-שח-308 equal *Kerach*-קרח-ice-308 and *Cheereek*-הרק-308.

¹⁰⁶ Ezekiel 1:22

matter being discussed, there can be a *Cheereek*-הַרְק that is below the *Shoorook*-שׂר"ק or a *Cheereek*-הַרְק that is above the *Shoorook*-שׂר"ק. That is, it all depends on the specific level being discussed, whether it is a higher and more inner level, or whether it is a lower and more external level. Thus, there can be an aspect of a *Cheereek*-הַרְק that is higher and a *Shoorook*-שׂר"ק that is higher.

To clarify, it must be understood that when a general level is being discussed, the aspect of “ice-*Kerach*-הַקֶּר” is the lowest particular within the general level under discussion, even though this general level is higher than the general levels below it. That is, these three aspects; the *Cholem*-חֹלֶם, *Shoorook*-שׂר"ק and *Cheereek*-הַרְק, also exist as particulars within each of the three general levels. In other words, they exist as specific levels within the comprehension of the angelic intellects (*Sichliyim*), within the comprehension of the celestial spheres (*Galgalm*), and within human comprehension. Therefore, depending on the specific subject matter under discussion, it could be that the *Cheereek*-הַרְק of one general level, is higher than the *Shoorook*-שׂר"ק or *Cholem*-חֹלֶם of a different general level. Nevertheless, generally speaking, the *Cholem*-חֹלֶם, *Shoorook*-שׂר"ק, and *Cheereek*-הַרְק, correspond to the three general worlds and are one above the other, in descending order.

Know now, my brother, that as composite beings, we are the lowest of the levels and are dependent on the *Cheereek*-הַרְק. For, at the very least, it should be understood that we are founded and composed upon the foundation of the

“compositions of *Elohi*”*m-Rechev Elohi*”*m-אלהי*”¹⁰⁷
Moreover, it should be understood that although the *Cheereek-*
הרק is a foundation (*Yesod*) relative to its world, which is this
lowly world (*Olam HaShafel*), nonetheless, it itself is a
complete composition (*Merkavah*) relative to the levels above
it.

Now, based on everything we have elucidated regarding
the *Cholem-**הלם* and *Shoorook-**ק-שר*, the explanation of the
*Cheereek-**הרק* should be readily understood, for we expanded
on those subjects to the extent that any intelligent person should
now be ready to enter into the explanation and understanding of
the *Cheereek-**הרק* and to come to know the truth of these
foundations.

Now, in truth, relative to us, all three of these points are
entirely intellectual, although the lower two are constructs
(*Binyan*) relative to the upper one, which is a foundation. For,
in actuality, we are incapable of even grasping the lower two
that are only constructs (*Binyan*), nor can we differentiate
between the foundation (*Yesod*) and the constructs (*Binyan*) or
what they indicate, except through the medium of the tangible,
which is the matter of the letters, as explained before.

However, all this is due to our great lacking and
inadequacy, in that we are only capable of grasping through the
medium of tangible sensation. On the other hand, if we were
indeed whole and perfect in our grasp of intellect, we would

¹⁰⁷ Psalms 68:18 – “רכב אלהי”ם רבתים אלפי שגאן אדני”י במ סיני בקדש” The words
“compositions of *Elohi*”*m-Rechev Elohi*”*m-אלהי*” equal 308-*הרק*, and refer to
the compositions of the foundations of the natural order of this world.

have no need of intermediary letters to grasp these points. On the contrary, we would comprehend the truth of matters of intellect, through intellect alone, and would thus be able to differentiate between the levels of these points.

For the level of the *Cheereek*-חֶרֶק cannot compare to the level of the *Shoorook*-שׂר"ק and certainly not to the level of the *Cholem*-חֹלֵם, because even the *Shoorook*-שׂר"ק cannot be compared to the *Cholem*-חֹלֵם, which is always above and beyond, and greater than everything. We, however, are incapable of distinguishing between the levels of these points, except through the medium of the letters.

This being the case, contemplate, my brother, and apply your inability to grasp these points, to your inability to grasp *HaShem*-יהו"ה, blessed is He. In other words, if such is the case, that we, as human beings, are incapable of even grasping or distinguishing between these simple points, that we can see with our physical eyes, except through the medium of tangible letters, then how infinitely more are we incapable of grasping *HaShem*-יהו"ה, blessed is He, who is beyond the perception of all novel beings in all of existence.

By nature, we distance ourselves from believing in anything that cannot be perceived by our senses, at least at the beginning of our investigations. It therefore is necessary to liken *HaShem*-יהו"ה, blessed is He, to matters that, in some way, are analogous to Him, in order to bring the truth of His Being closer to our grasp, because without this, we would be utterly incapable of having any grasp of Him whatsoever.

However, when you enter into contemplation of His Being through the tangible analogies, be aware that if you perhaps comprehend the intellect invested in them, you must then divest your comprehension of Him from its tangible garments, even though the comprehension can only be accessed through the tangible. This is the meaning of the verse,¹⁰⁸ “And Moshe approached the dark cloud where God was.” Through this, when these matters come to you as one, the reality of *HaShem*-יהו"ה will become your reality, and your mind will be capable of withstanding it.

Our sages, of blessed memory, attested to this in a number of places, wherein they stated that,¹⁰⁹ “The Torah speaks in the language of men.” For example, regarding the verse,¹¹⁰ “Moshe spoke and God responded in a voice,” the sages explained,¹¹¹ “What is the meaning of the words, ‘in a voice’? In Moshe’s voice,” meaning in a manner that Moshe was capable of comprehending and withstanding. That is, his grasp did not go outside of the bounds of his capacity and nature to grasp, so that the order of creation did not have to be altered for him to comprehend.

This is so regarding all human grasp. It is impossible for a person to immediately enter into the comprehension of matters of the intellect, because we are sensory beings, made of substance, and are of the earth. Rather, our ability to grasp

¹⁰⁸ Exodus 20:18 – “ויעמד העם מרחק ומשה נגש אל הערפל אשר שם האלהים”

¹⁰⁹ Talmud Bavli, Brachot 31b

¹¹⁰ Exodus 19:19 – “משה ידבר והאלהים יענו בקול”

¹¹¹ Talmud Bavli, Brachot 45a

matters of intellect is gradual, as the verse states,¹¹² “I will not drive them out from before you in one year, lest the land become desolate...little by little I will drive them out from before you.” In other words, a person must progress in his comprehension little by little, with order of gradation and level, and the more he increases his intellectual inquiry, the more he refines his intellectual grasp and level. In other words, commensurate to the ascent in levels of intellectual inquiry, each one higher than the other, will be the ascent in the refinement of a person’s intellect and the grasp of more and more wondrous foundations.

Know that regarding this it states,¹¹³ “To Moshe He said, ‘Go up to *HaShem*-ה'יהו"ה, you and Aharon, Nadav and Avihu, and seventy of the elders of Israel and bow down from afar. Moshe alone shall approach *HaShem*-ה'יהו"ה, but the others may not approach. The people shall not come up with him.’” The verse begins with Moshe and tells him to, ‘Go up to *HaShem*-ה'יהו"ה, and then lists the others in descending order according to the gradation of their grasp, each on his level of attainment, stating, “Aharon, Nadav and Avihu, and seventy of the elders of Israel.”

In other words, our teacher Moshe, the master of all prophets, was told, “Go up to *HaShem*-ה'יהו"ה,” since there was no one before or after him who divested himself from the intermediate of substance (*Chomer*) to the extent that he did.

¹¹² Exodus 23:29-30 – “לא אגרשנו מפניך בשנה אחת פן יהיה הארץ שממה ורבה עליך” – “חית השדה: מעט מעט אגרשנו מפניך עד אשר תפרה ונחלת את הארץ ואל משה אמר עלה אל יהו"ה אתה ואהרן נדב ואביהוא ושבעים מזקני”

¹¹³ Exodus 24:1 – “ישראל והשתחוייתם מרחק: ונגש משה לבדו אל יהו"ה והם לא יגשו והעם לא יעלו עמו”

For, when a person is invested in the garment of substance (*Chomer*), he is impeded from being invested in the garment of intellect (*Sechel*), since the two are opposites. This is because they are different forms (*Tzuroth*) and it therefore is impossible to please both. Rather, if you desire to please one, the other becomes agitated. It is always thus, for it is impossible for the intellect and the sensory to exist as one.

However, when a person divests himself from the garment of the sensory, then, to the degree that he divests himself little by little, to that degree, he becomes invested in the garment of intellect, until ultimately, the intellect enters and the sensory departs. This is the way of human comprehension, that to attain a level of comprehension of *HaShem*-ה"ה, even once, a person must pass through the purifying crucible.

In this regard, contemplate the prophecy of Zachariah, wherein it states,¹¹⁴ “And Yehoshua was dressed in filthy clothes as he stood before the angel.” Know that the “filthy clothes” referred to here, is the garment of substance (*Chomer*). With this in mind, contemplate the continuation,¹¹⁵ “They put a pure turban on his head and dressed him in clean clothes, while the angel of *HaShem*-ה"ה remained standing.” Contemplate that the, “pure turban,” refers to pure intellectual grasp that is unsullied by the intermingling of anything else. Therefore, it continues,¹¹⁶ “And I will grant you to walk amongst these

¹¹⁴ Zachariah 3:3 – “ויהושע היה לבש בגדים צואים ועמד לפני המלאך”

¹¹⁵ Zachariah 3:5 – “וישימו הצניף הטהור על ראשו וילבשהו בגדים ומלאך יהו"ה עמד”

¹¹⁶ Zachariah 3:7 – “ונתתי לך מהלכים בין העמדים האלה”

angels who stand here,” referring to advancing in intellectual inquiries.

Thus, through this manner of intellectual grasp, our teacher Moshe, peace be upon him, entered into the comprehension of the true reality of *HaShem*’s-יהו"ה unity and singularity, blessed is He, apart from Whom there is no unity or singularity. This is why he rose to the top of those who had gathered and *HaShem*-יהו"ה specifically spoke to him, since he was the highest.

Now, the verse lists Aharon next, because though his grasp was below that of Moshe, it nonetheless, was higher than the grasp of all others. In other words, each one comprehended according to his ability. This is the meaning of the verse,¹¹⁷ “You shall set boundaries for the people.” That is, each person stood within the boundary of his ability to grasp. Thus, we see that their level of grasp was in a manner of gradation, with Moshe at the head and Aharon below Moshe.

The verse then lists Nadav and Avihu, indicating that their grasp was lower than Aharon. It then lists the seventy elders of Israel, indicating that they were lower in ability, grasp and intellect, than all those who preceded them, for these levels are listed according to ability to grasp.

The verse then states,¹¹⁸ “And you shall bow down from afar-*MeRachok*-ק"מרה.” This indicates that our comprehension is from afar-*MeRachok*-ק"מרה, that is, from the *Cheereek*-ק"מחירק. For, as explained before, the comprehension of the lowly beings

¹¹⁷ Exodus 19:12 – “והגבלת את העם סביב וגו'”

¹¹⁸ Exodus 24:1 – “והשתחויתם מרחק”

is the grasp of the *Cheereek*-חֶרֶק. Now, what is meant by, “You shall bow down from afar-*MeRachok*-מֵרַחֵק,” is that a person should not break the limits of his intellect. Rather, his comprehension must be from the *Cheereek*-חֶרֶק, because otherwise, the matters under his contemplation will become confused in his mind and he will arrive at the reverse of the intended meaning.

For, as we indeed see, they did in fact break the limits of their grasp from afar-*MeRachok*-מֵרַחֵק and the intended meaning was indeed reversed in them, as it states,¹¹⁹ “They saw the God of Israel etc....and they ate and drank.” That is, they broke the limits of their grasp from a distance-*MeRachok*-מֵרַחֵק, that is, from the *Cheereek*-חֶרֶק, and as a result, their comprehension was reversed, to the extent that they deserved destruction, as hinted in the verse,¹²⁰ “And He did not send forth His hand against the nobles of the children of Israel, and they beheld God and ate and drank.”

This teaches us that, in truth, they did deserve punishment, because “they beheld God” beyond the limits of the *Cheereek*-חֶרֶק, but ate and drank. In other words, these matters became confused for them, so that matters of intellect became intermingled with the sensory and tangible, resulting in the opposite of the intended meaning. The verse states this clearly, “They beheld God and ate and drank,” demonstrating

¹¹⁹ Exodus 24:10-11 – “ ויראו את אלהי ישראל וכו' ואל אצילי בני ישראל לא שלח ידו – “ ויחזו את האלהים ויאכלו וישתו”

¹²⁰ Exodus 24:11

that the intellect and the sensory became confused and intermingled.

Thus, they were deserving of destruction, because they were commanded to “bow down from afar-*MeRachok*-ק"מרה" and were permitted to enter into the intellectual inquiries-*Chakirah*-ה"קיר according to their capacity to grasp and not beyond that. As known about the nobles of the children of Israel,¹²¹ “They brought an alien fire before *HaShem*-ה"הו" that He did not command them.” This “alien fire” (*Aish Zarah*) refers to the fire of substance (*Chomer*), whereas the only fire that is appropriate to bring before *HaShem*-ה"הו", blessed is He, is the fire of the intellect and nothing else. Thus, as you can see, it states,¹²² “And Moshe alone shall approach *HaShem*, but they shall not approach,” since there was no one there amongst them who was fitting or able to withstand this level of comprehension, except for Moshe, about whom it states,¹²³ “And you stand here with Me.” For, Moshe attained the level of being and grasp that was purely intellect, divesting himself entirely of the garment of substance. Thus, it is regarding Moshe that it states, “And Moshe alone shall approach *HaShem*-ה"הו", but they shall not approach,” since all the others did not have the capacity to grasp as Moshe. Thus, each of them should have only grasped according to his capacity and strength.

¹²¹ Leviticus 10:1 – “ויקריבו אש זרה לפני יהוה אש זרה אשר לא צוה אתם”

¹²² Exodus 24:2 – “ונגש משה לבדו אל יהוה והם לא יגשו”

¹²³ Deuteronomy 5:28 – “ואתה פה עמוד עמדי ואדברה אליך כר”

Likewise, as you can see, the verse states,¹²⁴ “but the Priests and the people, they shall not break through to ascend to *HaShem*-ה' יהו, lest He burst forth against them.” The “breaking through” being referred to in this verse, is the breaking of the boundaries of comprehension, in that each person must remain within the limits and boundaries of his grasp. Similarly, it states,¹²⁵ “Even the Priests who approach *HaShem*-ה' יהו should sanctify themselves, lest *HaShem*-ה' יהו burst forth against them.” The term, “sanctify themselves-*YithKadoshu*-שׁו יתקדשו” indicates that they must separate themselves in their intellectual powers and in their grasp and comprehension, so that it does not become intermingled with the sensory and so that their grasp should not become confused within them. This is the meaning of, “lest *HaShem*-ה' יהו burst forth against them,” that is, “lest He burst forth beyond their level of grasp, in that they have attempted to ascend and comprehend beyond their level, rather than the proper intention and order.

According to this, know that the grasp of the Jewish people at Mt. Sinai was that each person comprehended according to the capacity of his intellect. In other words, the grasp of each person was according to his level and ability. Similarly, know that these are the entryways through which a person may enter into the investigation-*Chakirah*-ה' חקירה of matters of intellect. For, after all, human comprehension is founded upon the *Cheereek*-ה' חק and it is with this in mind that you should contemplate the meaning of the word, “from a

¹²⁴ Exodus 19:24 – “והכהנים והעם אל יהרסו לעלת אל יהוה פן יפרץ בהם”

¹²⁵ Exodus 19:22 – “ווגם הכהנים הנגשים אל יהוה יתקדשו פן יפרץ בהם יהוה”

distance-*MeRachok*-ק"מרה"ק." Thus, it is in this manner alone that you must enter into the wisdom of the intellect. That is, it is important to recognize that you can only enter into these matters according to the proper order of things.

In this same manner, keep in mind that of the three foundational points; the *Cholem*-הולם, *Shoorook*-ק"שר and *Cheereek*-ק"הרק, the only one that is truly a foundation (*Yesod*) is the *Cholem*-הולם, whereas, relative to the true intent, the others are only in the category of construct (*Binyan*). This being the case, at the very least, it should be understood that these vowel-points are entirely intellectual in relation to us, whereas the letters are tangible and sensory, and it is impossible for us to have any grasp of them, except through the medium of the letters, which are tangible and sensory.

Having awakened to all the above, it should now be clear that the *Cheereek*-ק"הרק is a composite (*Murkav*) relative to the upper points, but is a foundation (*Yesod*) relative to the lower composite beings who are completely in the category of composition (*Harkavah*). In contrast, the *Cheereek*-ק"הרק is distant-*Rachok*-ק"רח from the *Cholem*-הולם on the one hand, but close to it, on the other hand.

However, the primary thing to know and contemplate in the ways of the received knowledge (*Kabbalah*) is to understand one thing from another. For, it could be that you will come across several subjects that, at first glance, seem to be the same, but when analyzed under intellectual scrutiny, you will find that there is no shared commonality between them and that they are not at all the same, but are rather, radically distance

from each other. Therefore, you must learn to evaluate all the levels in the ways of the received knowledge (*Kabbalah*) and know how to differentiate between one thing and another.

For, as you can see regarding these three vowel-points, though at first glance they all seem to be the same, albeit each with a specific path, nonetheless, in truth, such is not at all the case, because if you examine them according to the true foundation, it becomes clear that only one is truly a foundation. That is, only the *Cholem*-הֶלֶם, can appropriately be called a singular point, whereas the others are complete constructs (*Binyan*). This is because they fall into a necessary order of being, one above the other. For, in truth, *Cholem*-הֶלֶם cannot be grasped in this lowly earth of composition, except by way of analogy and comparison.

Thus, these matters must be evaluated in the manner we explained above. In other words, it is true that these points are all foundations (*Yesodoth*) relative to their respective worlds, in that each is foundational (*Yesod*) to its corresponding world. However, relative to each other, we find that the worlds are one above the other, corresponding to these points that are one above the other, and that only the upper one is truly a foundation.

In other words, though a point may be foundational and high relative to the world it is the foundation of, nevertheless, there can be something loftier and greater than it. Likewise, there may be something that is simple relative to the compositions below it, but is a composite relative to the level of simplicity of that transcends it.

This being the case, it all depends on the valuations and order under examination, since there can be something that is high relative to something that is lower than it, but is low relative to something that is higher than it. Thus, there can be something that is potent and exalted relative to one thing, but weak and lowly relative to another thing, and there can be something that is simple relative to one thing, but is a composite relative to another thing.

This principle applies throughout all levels, from the ultimate level of darkness to the ultimate level of light, until, ultimately, we arrive at *HaShem*-יהו"ה alone, blessed is He, who is the beginning and end of everything. That is, when we compare any and all levels to *HaShem*-יהו"ה, blessed is He, they all are below Him, for He alone is high, exalted and transcendent, whereas they all are lowly and as nothing before Him. He alone is the Singular foundation of everything, but is Himself beyond everything, whereas everything besides Him are constructs that follow after the foundation and are as nothing relative to Him.

Thus, through contemplative investigation into these paths of intellect, the truth will become clearly crystalized for you, and you then will “return the Creator in His rightful place.”¹²⁶ For, you will then know that everything, aside for Him, is drawn into existence from the true reality of His Singular Intrinsic Being, and that they all are drawn to Him, blessed is He and blessed is His Name. You then will realize

¹²⁶ Sefer Yetzirah 1:4

that *HaShem*-יהו"ה, blessed is He, is the singular King who rules over all, and that absolutely nothing can obstruct His will, for they all are under Him, whereas “*HaShem*-יהו"ה alone is exalted!”

With the above in mind, contemplate and understand what we have explained on these matters, and recognize the relationship between them, in that the *Cholem*-חלם is above, the *Shoorook*-שר"ק is in the middle and the *Cheereek*-חרק is below. As is readily recognizable, the *Cholem*-חלם is always above the letter, the *Cheereek*-חרק is always below the letter and the *Shoorook*-שר"ק, which is in the middle of the letter, can either be considered to be above or below, depending on what it is being compared to, since the *Shoorook*-שר"ק is below relative to the *Cholem*-חלם, but above relative to the *Cheereek*-חרק.

Thus, the *Shoorook*-שר"ק may be judged to either be above or below, depending on what is being evaluated. This is because the servants of the King are nobility in relation to the rest of the nation, but are servants in relation to the King. It is specifically through understanding the relationship of the various levels to each other, that we, as human beings, can enter into many wondrous and awesome investigations.

In any event, it should now be clearly understood that the *Cholem*-חלם, *Shoorook*-שר"ק and *Cheereek*-חרק, are not equal. One is always above, one is always below, and one is above or below according to what it is being compared to. This is further strengthened by the fact that the *Shoorook*-שר"ק is sometimes represented as three points, one above the other, indicating that the middle point is lower than the upper point,

but higher than the lower point. Contemplate that one of these three points always rides above the other two, and as known, there is a vast difference between the rider and that which is ridden upon.

From all these matters, it should be clear that the upper point conducts the world of intellect (*Olam HaSechel*), the second point conducts the world of substance (*Olam HaChomer*), and the third point conducts the world of composition (*Olam HaHarkavah*). However, in truth, they all are conducted by *HaShem*-יהו"ה, the Supernal One, blessed is He, who is the Cause of all causes, since it from the true reality of His Being that everything is brought into being.

We thus find that the Upper World of intellect consists of form (*Tzurah*) only, separate from substance (*Chomer*). Therefore, the angels who are of that world, are called the separate intellects (*Sichliyim Nifradim*), in that they are separate from substance (*Chomer*) and composition (*Harkavah*). Nevertheless, since they have form, they are created beings and there is One who formed them. Thus, although they are the highest level of created beings, it is *HaShem*-יהו"ה, blessed is He, who brings them into existence.

The intermediate world has form that rides upon it, and is thus a construct of two things, which are substance (*Chomer*) and form (*Tzurah*). In other words, the celestial spheres (*Galgal*) are of substance (*Chomer*) and have form (*Tzurah*), and it is through the form (*Tzurah*) that they grasp their Creator with great and awesome grasp, far beyond the grasp of lowly beings such as us. Nevertheless, the celestial spheres (*Galgal*)

do not grasp through pure intellect alone, since their substance (*Chomer*) prevents them from having such direct grasp, even though their substance is pure and rarified.

In contrast, intellect (*Sechel*) is form (*Tzurah*) alone. Moreover, it is called, “form-*Tzurah*-צורה” because it always gives form-*Metzayereth*-מציירת to the grasp of *HaShem*-יהו"ה, blessed is He, within the intellect. In and of itself, this form (*Tzurah*) is not limited or restrained in its grasp and the only limitation to its grasp is because of the wondrous transcendence of that which is being grasped, in that it is beyond the capacity of any novel creature to attain the ultimate grasp of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He, as He truly is, because He is beyond all grasp.

This is why it was said that the soul (*Neshamah*) is sustained by form (*Tzurah*). That is, when the soul (*Neshamah*) gives form in the intellect to the comprehension and grasp, it then adheres to He who sustains everything, blessed is He, and it is through this grasp that the soul itself is sustained. This, then, is the form (*Tzurah*) of the soul (*Neshamah*), which is called the intellectual form. Any soul that has not attained this form eventually becomes lost and nullified, like the spirit of an animal, since it has no form by which to be sustained. That is, form (*Tzurah*) is what sustains that which it is the form of. Therefore, any soul that has not attained form, cannot possibly be sustained in its existence, since all forms are according to their kinds, as will soon be explained, with the help of *HaShem*-יהו"ה.

However, let us now return to the subject we were discussing. Know then, that the celestial spheres (*Galgalim*) possess both substance (*Chomer*) and form (*Tzurah*) and therefore are constructed of two things. This is true of all the hosts of heaven. Now, if they are constructed of substance (*Chomer*) and form (*Tzurah*), they are the second level, below the level of form (*Tzurah*) alone. For they possess two things, substance (*Chomer*) and form (*Tzurah*). That is, the very substance (*Chomer*) of the celestial spheres (*Galgal*), includes two things; substance (*Chomer*) and form (*Tzurah*), since there can be no substance (*Chomer*) without form (*Tzurah*). However, there can be form (*Tzurah*) without substance (*Chomer*). Thus, the Supernal Intellect influences the celestial spheres, and through the power of this intellect they grasp *HaShem*-יהו"ה, blessed is He, with great and awesome comprehension.

However, the lowly world is the third level, and is a construct of composition (*Harkavah*), substance (*Chomer*) and form (*Tzurah*). Now, since it has the additional aspect of composition (*Harkavah*), this adds an additional aspect of coarseness to it. It is because of this that our comprehension, as creatures of this world, is not as great as that of the intermediate world and certainly not that of the upper world. For, the coarseness of the compositions of this world is itself what obstructs our comprehension. Thus, there are two kinds of obstruction that thwart our grasp. Firstly, substance (*Chomer*) obstructs the form of our intellect (*Sechel*), and secondly, the fact that our substance is a composition

(*Harkavah*) of many different substances acts as an even greater partition that restrains and obstructs our intellectual grasp.

With the above in mind, it should be clear that the upper world is entirely intellect and is sustained directly by *HaShem*-יהו"ה, blessed is He, and thus lives forever. The intermediate world, on the other hand, is bound to the motion of the world of intellect and is sustained by the power of intellect (*Sechel*) which gives it its form (*Tzurah*). Lastly, our lowly world of composition is bound to the motion of the world of the celestial spheres, that are in the world of simple substance.

All in all, since it is of substance (*Chomer*), the intermediate world requires motion, as explained before. It thus requires a mover that is beyond it, to move and sustain its existence. Nonetheless, the substance of the world of the celestial spheres remains unchanging in its foundational form and is therefore sustained in constant motion. For, its motion (*Tnu'ah*) is its form (*Tzurah*), whereas its substance (*Chomer*) is that which is moved. It therefore is clear that the sphere (*Galgal*) is sustained by constant motion (*Tnu'ah*).

In contrast, the lowly world, is a world of composition of substance with substance, without consistent form to its composition, since it undergoes decomposition. Now, both the composition and decomposition in this world are a result of motion, in accordance with the will of *HaShem*-יהו"ה, blessed is He. It thus is clear that the celestial spheres (*Galgalim*) are maintained with constancy, since they are of substance and form alone, whereas the lowly beings are brought forth into

their compositions and then decompose, since they consist of composition, substance and form.

In other words, the composition (*Harkavah*) of the substance is itself what causes its subsequent decomposition. In contrast, the composition of form (*Tzurah*) is always a constant, for there can be no substance (*Chomer*) at all without form (*Tzurah*). Thus, although the composition of substance with substance (*Chomer*) is eventually lost, its form (*Tzurah*), which is the foundation of its substance (*Chomer*) is not lost.

It thus is necessary to contemplate the distinction between the composition of form with substance and the composition of substance with substance. For, the composition of form with substance is the cause that sustains its existence, since without form, there can be no substance. In contrast, the composition of substance with substance is itself what causes the subsequent decomposition and separation of substance from substance. This is because composite substances are composed of opposing elements, and as known,¹²⁷ “two kings cannot share the same crown,” at least, not for long. Thus, although they do, “share the same crown” temporarily, nonetheless, it is not possible that, with the passage of time, they will not lose their composition and decompose.

Thus, contemplate and know that since the intermediate world cannot exist without form (*Tzurah*), therefore, the composition of form (*Tzurah*) with its substance (*Chomer*) is itself the very cause of its sustainment. This being so, then the

¹²⁷ Talmud Bavli, Chullin 60b

very inception of its existence is actually from the upper world, which is the intellectual form through which the substance of the intermediate world is sustained. In contrast, the compositions of this lower world, which are substance with substance, are not sustained.

Now, although the compositions are lost, the substance itself is not lost, but rather, each substance returns to its foundational element. If this is so regarding the foundations of this lowly world, then it certainly is so, regarding the foundations of the intermediate world. For, the loss that is undergone in this lowly world is only from composition to decomposition, and is not the loss of the foundation (*Yesod*). Rather, with the decomposition of substance from substance, each substance returns to its foundation.

However, keep in mind that whenever we use the term “form” (*Tzurah*), it is understood that not all forms are equal. Rather, the form (*Tzurah*) is of the essence of what it is the form of. That is, there is intellectual form that sustains the existence of intellect and there is physical form that sustains the existence of substance. Therefore, when we use the term form (*Tzurah*) in relation to the angelic intellects (*Sichliyim*), we are not necessarily referring to form that is tangible to the physical eye, but rather, to the sustainment of the existence of the intellect.

In contrast, when we use the term form (*Tzurah*) in relation to substance, we are referring to physical form that can be observed with the physical eye, which differentiates between one substance and another, all according to the differences of

form in the substance. Thus, at the very least, the form of the substance is what sustains the existence of the substance.

Now, in respect to human beings, know that only a person possessing two forms can truly be called a man. The first form comes to him immediately before birth, and is the form of his substance (*Tzurat HaChomer*), whereas the second form only comes later on and is the form of his intellect (*Tzurat HaSechel*). The philosophers discussed this at great length and stated that as long as the form of intellect has not come to the soul, that soul remains on the level of an animal, since it does not have the form of intellect.

To clarify, I will state that form sustains the existence of all things. Now, the form of man is his intellect, and it is through this that he is sustained as a human being, whereas the form of an animal is its animal soul, through which it is sustained as an animal. The same principle holds true of the forms of all living beings and even the forms of all inanimate objects. Their forms are the forms that are observed in them.

Now, man is sustained by his intellectual form, as well as the form of his animal soul and the form of his physical body. Other living beings, on the other hand, are sustained by the form of their animal souls and the form of their physical bodies, whereas inanimate objects are sustained by their physical form only. Thus, the sustainment of all things is in their form (*Tzurah*), whereas form itself is of the Upper World (*Olam HaElyon*).

With the above in mind, contemplate that the sustainment of all form (*Tzurah*) is *HaShem* יהו"ה, blessed is

He, since He is the Singular Preexistent Intrinsic Being and if there is no being, there is no form. Thus, it is from the true reality of His Singular Preexistent Intrinsic Being that all form (*Tzurah*) is drawn into existence to sustain all things.

Having awakened to all these matters, realize that the *Cholem*-חלם is the foundation of the upper level, and that it is from the upper level that form is drawn to the intermediate level, which is the *Shoorook*-קר"ש, and from the intermediate level form is drawn to the lower level, which is the *Cheereek*-קרק. This being the case, know that the *Cholem*-חלם is the foundation of form (*Tzurah*), the *Shoorook*-קר"ש is the foundation of substance (*Chomer*) and the *Cheereek*-קרק is the foundation of composition (*Harkavah*).

Thus, all creatures within novel existence are sustained by form (*Tzurah*), being that the highest level of novel existence is form alone. This is followed by substance (*Chomer*), being that substance cannot be sustained in existence without form (*Tzurah*). This is followed by composition (*Harkavah*), being that composition cannot be sustained without both substance (*Chomer*) and form (*Tzurah*).

Thus, we see that all of novel existence is dependent upon the *Cholem*-חלם, in that the *Cholem*-חלם-78 is above, whereas all else is below. Therefore, understand that He who Is and Was and Will Be- *Howeh W'Hayah W'Yihyeh*-הו"ה והי"ה ויהי"ה-78 sustains all of novel existence, from the highest world to this lowly world. From top to bottom, He is its form and He is its ultimate end.

It thus is understood why the philosophers called *HaShem*-יהו"ה, blessed is He, the Actor (*Po'el*), the Form (*Tzurah*), and the End (*Tachleet*). That is, He actualizes the world, He is the form that sustains it and He is the end of all investigation. Realize then, that it is *HaShem*-יהו"ה, blessed is He, who is the ultimate end of all inquiries and investigations.

Now, all this is hinted at in a single verse,¹²⁸ "If you investigate you shall find God; If you search until the very end you will discover the Almighty." This verse means that if you honestly and truly investigate all beings in existence to their ultimate conclusion, you will discover that the One who sustains and moves them all is God-*Elo'ah*-אלו"ה. The same is true of the continuation of the verse, "If you investigate until the very end, you will discover the Almighty-*Shada'y*-שד"י-y."

That is, if you trace one thing from another, in other words, that the sustainment of composition (*Harkavah*) is its substance (*Chomer*) and the sustainment of substance (*Chomer*) is its foundation (*Yesod*) and the sustainment of the foundation (*Yesod*) is its motion (*Tnu'ah*), and the sustainment of its motion (*Tnu'ah*) is its mover (*Mei'nee'ah*), and so on, the conclusion of all your investigations will be that the Almighty-*Shada'y*-שד"י-y moves everything and that He alone is utterly independent and in no need of anything, for His Name *HaShem*-יהו"ה alone is sufficient for Him. Thus, at the end of all inquiries, you will discover the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, whose Singular Name is sufficient for

¹²⁸ Job 11:7 – "החקר אלו"ה תמצא אם עד תכלית שדי תמצא"

Him. This is why He is called *Shada*”שד”י-י, because He is self-sufficient, as previously explained at length.

Contemplate the explanation of this verse and discover that the term, “If you investigate-*HaCheiker*-החק”ר” is dependent on the matter of the *HaCheereek*-הח”ק, since it is us lowly beings who are in need of such inquiries and investigations, being that our eyes are closed to the comprehension of intellect.

At this point, the matter of the *Cholem*-חלם, *Shoorook*-שר”ק and *Cheereek*-ח”ק have been adequately explained. Thus, we shall conclude this gate of the foundation here and shall begin explaining the remaining gates according to their proper order and intention, with the help of *HaShem*.

The Gate of The Construct (*Binyan*)

Understanding (Binah) is the foundation of every construct, and every matter. See that the foundation is established at the head of every matter. Know that the Intrinsic Being, Hawayah-הו"י, who possesses it, possessed the intellect of the spheres as the first of His possessions. All beings that you find, aside for His Singularity, they are all novel, and they are all constructs.

"I have surely built a house of habitation for You, the foundation for Your dwelling forever." -Kings I 8:13

Know, my brother, may *HaShem* keep and protect you, that in this gate we will explain that just as the vowel-points attest to the foundation of the three worlds, they also attest to their construct. Know, my brother, that the three vowels-points, *Tzeirei*-צֵרִי, *Segol*-לִּגּוֹל, and *Shva*-אֵשׁוּבָה, indicate construct. The *Tzeirei*-צֵרִי corresponds to the construct of the simple world, which is the world of intellect (*Olam HaSechel*), the *Segol*-לִּגּוֹל corresponds to the construct of the world of the celestial spheres, which is the world of substance (*Olam HaChomer*) and the *Shva*-אֵשׁוּבָה corresponds to the construct of the lowly world, which is the world of composition (*Olam HaHarkavah*).

These three vowels-points attest to the reality that all beings in existence, except for *HaShem*-יהו"ה, blessed is He, are constructs (*Binyan*). However, not all constructs are equal.

For, there is a construct of simple equilibrium that is sustained by He who brings it into being. This refers to the world of the intellect (*Sechel*) whose construct is attested to by the *Tzeirei*-צֵרִי. Then there is the construct of a circle (*Igul*), that requires a mover to be sustained in existence. This refers to the world of the celestial spheres, whose construct is attested to by the *Segol*-לִּלְסֵגוֹל. Then there is a construct that is a composite, which is drawn from motion and is composed by the power of motion and decomposes by the power of motion. This refers to the lowly world of composition, whose construct is attested to by the *Shva*-אֲשָׁבָא.

Thus, just as we have explained that the *Cholem*-חֹלֵם, *Shoorook*-קִּשְׁרִי, and *Cheereek*-קִּיְרֵק necessarily attest to the foundations of these three worlds, so likewise, the *Tzeirei*-צֵרִי, *Segol*-לִּלְסֵגוֹל, and *Shva*-אֲשָׁבָא necessarily attest to the construct of their construct. We therefore must begin to explain these three kinds of vowels-points, each according to what is appropriate for it, with the help of *HaShem*, blessed is He.

**The vowel that indicates the construct of the Upper World
is called *Tzeirei*-י"י צֶרִי**

*Understand and investigate the foundation of Tzeirei-י"י צֶרִי
Within which you will find the likeness of a glowing construct.
And if you understand its foundations and mysteries
The Spirit of God will rest in you.*

The spirit of *HaShem* spoke within me and His word is upon my tongue,¹²⁹ to enlighten those who are intelligent, about the construct of all beings other than *HaShem*-יהו"ה, blessed is He. For, although there are beings of the utmost simplicity, they nonetheless are complete constructs relative to *HaShem*-יהו"ה, who brings them into being. If this was not so, there would be no difference between the Actor, blessed is He, and that which is brought about by His action.

However, we know that, in truth, no being in existence, other than *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He, is outside the parameters of possessing at least two matters. The first is that it has form (*Tzurah*) and the second is that it is borne by the One who bears it, in other words, it is brought into novel existence by the One who newly brings it into being.

Now, the upper world, which is the world of intellect (*Olam HaSechel*) is utterly simple. However, since it is a new existence, two matters are included in it, the first being the

¹²⁹ Samuel II 23:2 – “רוח יהו"ה דבר בי ומלתו על לשוני”

novelty of its existence (*Chiddush*) and the second being its form (*Tzurah*). However, it should be noted that this construct (*Binyan*) is not a construct in the regular sense, such as the composition (*Harkavah*) of several components, or the bonding and subsequent separation of components. Rather, it is simply the construct of novelty (*Chiddush*) and form (*Tzurah*), meaning that it includes the two as one.

Having awakened to this, understanding that the *Tzeirei*-י"צ corresponds to the construct of the upper world. This is because the upper world is a simple construct, meaning that it is the simplest form of construct possible, in that it consists only of novelty (*Chiddush*) and form (*Tzurah*). We thus find that the *Tzeirei*-י"צ attests to the upper world in that it consists of two horizontal points that are equally aligned with each other, as follows:



As you can see, its two foundational points are aligned next to each other on a level plane, rather than being one above the other. This is because there is neither composition (*Harkavah*), nor anything that inclines toward composition here, but only simple construct (*Binyan Pashut*). Thus, as you see, the *Tzeirei*-י"צ is similar in quality to a foundation (*Yesod*), even though it is of two points, since they are simple.

If you contemplate the matter of the י"צ you will discover that it is fire-*Aish*-ש"צ and corresponds to the foundation of

light.¹³⁰ This is a very wondrous and deep matter. If you contemplate this very well, you will discover how the fire-*Aish*-שֶׁ is drawn from the א, since this itself is the essence of the matter, no more and no less.

Thus, with all the above in mind, know that even the highest of all levels, that is, the separate angelic intellects (*Sichliyim Nifradim*), are novel and are forms of intellect. Therefore, we say that they are complete constructs. In other words, know that everything other than *HaShem*-יהו"ה Himself, blessed is He, is in the category of composition (*Harkavah*), even if, like the world of intellect, it is something that is not a composition of foundations.

Continuing in this vein, know that this is why the *Chayot* angels of the Chariot-*Merkavah* are called the *Merkavah*, which means composition. For, even though they are separate forms of the highest level and are the simplest of beings, nevertheless, they are complete constructs relative to *HaShem*-יהו"ה, blessed is He.

Thus, they depend on *HaShem*-יהו"ה, blessed is He, for their very existence, and if not for Him, they would have no existence at all. Therefore, consider the verse,¹³¹ “The chariot-*Rechev*-רכב of God is twenty thousand times a thousand angels,”¹³² and understand that they all are compositions-*Merkavah*-מרכבה.

¹³⁰ That is, it is the vowel *Tzeirei*-צֶרֶי with the letter א that gives form-*Tzurah*-צורה to the word fire-*Aish*-שֶׁ, as will soon be explained.

¹³¹ Psalms 68:18 – “רכב אלהים רבתים אלפי שגאן אדניי במ סיני בקדש”

¹³² That is, twenty million

Likewise, in Tractate Chagigah, our sages, of blessed memory, stated as follows in regard to the highest celestial sphere, called *Aravoth*:¹³³ “The *Ophanim*-cycle angels, the *Seraphim*-fiery angels, the Holy *Chayoth*-animal angels and the ministering angels are there, but God, who is Lofty and Exalted, dwells above them.” Thus, they clearly stated that *HaShem*-יהו"ה, blessed is He, is always above and beyond the separate intellects (*Sichliyim*).

This being the case, the angelic separate intellects (*Sichliyim*) are constructs (*Binyan*) relative to that which is above them. Similarly, contemplate the verse,¹³⁴ “You ride upon Your horses, Your chariots are salvation.” Realize that it is *HaShem*-יהו"ה, blessed is He, who rides upon all that are ridden upon. He is above the highest levels and exalted beyond the most exalted.

Thus, from all the above, understand that the *Tzeirei*-צֵרִי hints at the construct (*Binyan*) of the upper world, and that although it is a construct, it is a simple construct (*Binyan Pashut*). In other words, it is the construct of foundation (*Yesod*) rather than the construct of composition (*Harkavah*) or the construct of substance (*Chomer*). Nevertheless, it is a construct of novelty (*Chiddush*) and form (*Tzurah*), two matters that are in equilibrium with each other, as indicated by the make-up of the vowel-point *Tzeirei*-צֵרִי.

This is why we say that the vowel-point *Tzeirei*-צֵרִי attests to the novelty of form, and is the matter of the upper

¹³³ Talmud Bavli, Chagigah 12b

¹³⁴ Habakkuk 3:8 – “כי תרכב על סוסים מרכבתך ישועה”

world of form-*Tzurah*-צורה-301. This is because form-*Tzurah*-צורה-301 is a kind of *Tzeirei*-צֵרִי-300 and the *Tzeirei*-צֵרִי-300 attests to it, as follows:

א

When the *Tzeirei*-צֵרִי-300 is expressed as א-300+1, the result is form-*Tzurah*-צורה-301, which is fire-*Aish*-אש-301. Know now, that this mystery is founded on a firm foundation. Contemplate and understand this, and you will become wise and succeed, for these are necessary matters that are not circumstantial.

It is thus understood that the *Tzeirei*-צֵרִי attests to the upper world that is called the world of form (*Olam HaTzurah*), which is the construct of two things; novelty (*Chiddush*) and form (*Tzurah*). Thus, understand that the two points of the *Tzeirei*-צֵרִי vowel are aligned, one next to the other, indicating that they are foundational qualities (*Yesod*) and are not qualities of the construct of composition (*Harkavah*), thus indicating that this is the simplest kind of construct possible.

From all the above, it is clear that although the separate forms of the world of intellect are of the utmost simplicity, nevertheless, they are considered to be a composition (*Merkavah*) relative to *HaShem*-יהו"ה, blessed is He, since they are novel beings and it is the novelty of their form that itself is their construct, and nothing more. Thus, since they are in the category of construct (*Binyan*), there is a Builder (*Boneh*) who

constructs them, and there is One who brings them into novel existence out of nothing.

It thus is clear that the construct of the Upper World is entirely dependent on *HaShem*-יהו"ה, blessed is He, and that everything is brought forth and sustained in its existence by Him, blessed is He and blessed is His name. All the worlds that subsequently chain down, come after this world of intellect (*Olam HaSechel*). This matter should be clear to every intelligent person.

Know now, that although the *Tzeirei*-צֵרִי indicates the construct of the upper world, nevertheless, know that the spirit of God is found within it, this being the form of the angel. Its construct is not a construct of substance, but rather, constructs of intellect that depend on the novelty of form. For, all forms are novel and are brought into being anew by *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being who is the source of all being.

Thus, all beings in all of existence depend upon *HaShem*-יהו"ה, blessed is He, for they all are constructs relative to Him and need Him for their very existence. *HaShem*-יהו"ה is the Foundation of all foundations and, as known, the foundation is never secondary to the construct. Rather, *HaShem*-יהו"ה is the Foundation who causes the existence of everything that is and sustains it all. For, *HaShem*-יהו"ה, blessed is He, is the foundation of form (*Tzurah*) and form (*Tzurah*) is the foundation of substance (*Chomer*) and substance (*Chomer*) is the foundation of composition (*Harkavah*). It thus is clear that *HaShem*-יהו"ה alone, blessed is He, is the Foundation of all

foundations. He is the form of everything and sustains everything.

Based on all the above, it is clearly understood that all beings in existence, except for *HaShem*-יהו"ה Himself, blessed is He, are constructs (*Binyan*), and thus, all are in need of *HaShem*-יהו"ה and are entirely dependent on Him, blessed is He, including the upper world, which is the world of form alone. For, at the very least, it is understood that there is a foundation to the form, that is, the Intrinsic Being-*Hawayah*-הוי"ה of *HaShem*-יהו"ה, who causes all of novel existence from the true reality of His Singular Preexistence.

We thus have explained that the *Tzeirei*-צֵרִי hints at the upper construct, that it is the simplest of all constructs in all of existence, and that since its two points are aligned and equal to each other, it therefore is close to being called a foundation. With the help of *HaShem*, when we come to explain the *Segol*-סְגוּל and the *Shva*-שׁוּבָא we will delve further into the true depth of the *Tzeirei*-צֵרִי, so that you might see what is indicated by it. However, the first thing to know in this regard, is that the vowels *Segol*-סְגוּל and *Shva*-שׁוּבָא only come about after the construct of the *Tzeirei*-צֵרִי. However, for now, we have adequately awakened to these matters, in a manner that should suffice for every intelligent person. We shall now continue by explaining the remaining matters that indicate construct, as revealed through the ways of the vowels, with the help of *HaShem*, blessed is He.

**The vowel that indicates the construct of the Intermediate
World is called the *Segol*-סגול**

*Beloved of my soul, understand the vowel
that shows the foundation of the sphere-גלגל
Know that the points of the Segol-סגול are circular-עגול
It thus is foundational to all cycling-Gilgul-גלגול.*

Know, my brother, may *HaShem* keep and protect you, that the vowel-point *Segol*-סגול corresponds to the construct of the intermediate world. This being so, know that both in form and in name, it clearly attests to the construct of the intermediate world of the celestial spheres (*Galgalim*). Now, every sphere (*Galgal*) is necessarily round (*Igul*) without a doubt. Thus, the term *Segol*-סגול is related to the term *Segalgal*-סגלגל-spherical, as the sages, of blessed memory stated, that the *Galgal*-גלגל is spherical-*Segalgal*-סגלגל.¹³⁵

Now, just as the form of a sphere-*Galgal* is circular, so likewise, the points of the vowel *Segol*-סגול are circular in their configuration. That is, its points correspond to a circle, as follows: אָ. As you can see, the form of the *Segol*-סגול is circular, in that its points are in the form of a circle-*Igul*-עגול. Thus, the *Segol*-סגול attests to the sphere from every angle and form, corresponding to this known intention. For the celestial spheres (*Galgalim*) are globes in their form, which is both observable and, at the very least, makes logical sense.

¹³⁵ See Rashi to Talmud Bavli, Shabbat 31a & 36a.

Now, although on many other subjects the philosophers are “outside the entrance-hall of the palace,” nonetheless, regarding this subject, they all are in agreement that the celestial bodies are spherical. In this, they indeed descended to the depths of its truth and even advanced several proofs demonstrating that the celestial spheres are circular globes, unlike an egg, which is oblong and oval and not equidistant from its center. A true spherical globe, on the other hand, is equidistant from its center on all sides, without being more on one side and less on a different side.

They brought proofs on this matter to the extent that it is undeniable, demonstrating that the celestial spheres (*Galgolim*) are spherical globes that are equal and equidistant from the central point on all sides, no more and no less, for this is the very existence and definition of a true sphere-*Galgal*-גלגל.

This being the case, contemplate, my brother, and understand that the form of the *Segol*-סגול corresponds to the form of the sphere. We thus find that it has three points, because, as will now be explained, this is the true makeup of a sphere. That is, no sphere can exist without the three qualities of length, depth, and width.

Moreover, as a whole, the makeup of a sphere consists of three aspects, that is, two halves and a central point that divides between them. This is a necessary aspect of every sphere, without which, it cannot be defined as a sphere. Since every sphere-*Galgal* has a central point, this indicates that there are three components to it; the upper half, the lower half and the middle. In other words, the very fact that it has a center,

indicates that it has an upper half and lower half. Thus, the quality of every sphere (*Galgal*) is that it has an up, a down and the four directions, front, back, right and left.

Know therefore, that the vowel-point *Segol*-ל־וּגוֹ consists of three aspects indicated by its three points, thus attesting to the sphere-*Galgal*-לגלגל which also includes three aspects. This is logically proven and incontrovertible. Moreover, as is readily observable, all the letters of the word sphere-*Galgal*-לגלגל are of units of three. That is, the *Gimel*-ג-3 is a unit of three, the *Lamed*-ל-30 is a unit of three, the next *Gimel*-ג-3 is a unit of three, the next *Lamed*-ל-30 is a unit of three, and altogether they make up the word sphere-*Galgal*-לגלגל. Therefore, we see that a sphere-*Galgal*-לגלגל cannot exist without these three things, as attested to by the three points of the *Segol*-ל־וּגוֹ.

Now that we have explained that the circularity of the sphere-*Galgal*-לגלגל is due to the motion of the *Segol*-ל־וּגוֹ, which consists of three points, we will explain how the letters of the name *Segol*-ל־וּגוֹ attest to the quality and nature of the sphere-*Galgal*-לגלגל. Know then, that a sphere-*Galgal*-לגלגל-66 possesses 66-ס"ו components, as already explained at length in the section on the letters.

These 66-ס"ו components build 33-ג"ל two letter constructs, that are entirely in the realm of construct (*Binyan*). Know therefore, that there are a total of 66-ס"ו components and 33-ג"ל constructs to a sphere-*Galgal*-לגלגל. We thus see that the name *Segol*-ל־וּגוֹ-99 moves them all and includes them all. For the *Segol*-ל־וּגוֹ includes the 66-ס"ו and the 33-ג"ל, referring to

the ס"ו -66 components and ג"ל -33 houses. This being the case, the *Segol*- ל"ל attests to the components and construct of the sphere-*Galgal*- גלגל .

It thus is clear from all the above, why the name of this vowel is *Segol*- ל"ל . Additionally, it is clear that the sphere-*Galgal*- גלגל depends on circularity to exist, in that a sphere-*Galgal*- גלגל must be round-*Segalgal*- סגלגל . Thus, contemplate the *Segol*- ל"ל and discover that there are four ways by which it may be understood, all of which attest to the truth of the celestial spheres (*Galgalim*) and their makeup.

The first way is that the word *Segol*- ל"ל is of the same root as the word round-*Segalgal*- סגלגל . The second way is that the *Segol*- ל"ל attests to the components of the sphere and its construct, namely that they are ס"ו -66 components and ג"ל -33 constructs, that is ס"ו ג"ל . The third way is that the points of the *Segol*- ל"ל are aligned in a circular form, as such, ס . The fourth way is that there are specifically three points to the *Segol*- ל"ל , indicating that a sphere has three aspects; up, down and center. This mystery is revealed in the three *Aleph-Beith* formations, which are above, below, and center and the ס"ו -66 components that include ג"ל -33 constructs with the pairing of the letters, as previously explained at length.

My brother, contemplate and understand the wondrous matters presented here regarding the *Segol*- ל"ל and discover that it itself bears the entire mystery of the sphere-*Galgal*- גלגל , in that the *Segol*- ל"ל attests to its very circularity-*Segalgal*- סגלגל . In addition, realize that the word sphere-*Galgal*- גלגל

shares the same root as the word “revolution-*Gilgul*-גלגול” and is related to the word circularity-*Segalgal*-סגלגל.

Thus, just as the *Segol*-לִּגּוֹלִים attests to the ס"ו-66 components and the ג"ל-33 constructs, so likewise the word sphere-*Galgal*-גלגל-66 attests to the ס"ו-66 components and their circular form of ג"ל-33 components opposite לִּגּוֹלִים-33 components, which forms ג"ל-33 constructs. Likewise, just as the three points of the *Segol*-לִּגּוֹלִים attest to its circularity, so likewise, as explained above, all of the letters of *Galgal*-גלגל are units of three.

With all the above in mind, know that the *Segol*-לִּגּוֹלִים corresponds to the quality and makeup of the intermediate world of celestial spheres (*Galgolim*). As you can see, the *Segol*-לִּגּוֹלִים is the intermediate between the *Tzeirei*-יִצְרֵי and the *Shva*-אֲשָׁב and the quality of the *Tzeirei*-יִצְרֵי is dissimilar to the quality of the *Shva*-אֲשָׁב. Nevertheless, we find that both the quality of the *Tzeirei*-יִצְרֵי and the quality of the *Shva*-אֲשָׁב are tied to the form of the *Segol*-לִּגּוֹלִים, as follows:



Contemplate this and discover the quality of the *Tzeirei*-יִצְרֵי above and the quality of *Shva*-אֲשָׁב below. That is, the *Tzeirei*-יִצְרֵי is always above and the *Shva*-אֲשָׁב is always below, whereas the *Segol*-לִּגּוֹלִים attests to both, is connected to both and revolves between both. For, as you can see, the *Segol*-לִּגּוֹלִים is

composed of three points and is tied to both the *Tzeirei*-י"צ above and the *Shva*-א"ש below.

It thus is similar to the *Shoorook*-ק"ש, which likewise consists of three points and is connected to the *Cholem*-חלם above and the *Cheereek*-ק"ר below, with the *Shoorook*-ק"ש in the center. In other words, the *Shoorook*-ק"ש corresponds to the *Segol*-ל"ס in that the *Shoorook*-ק"ש corresponds to the foundation (*Yesod*) of the celestial spheres (*Galgalm*), whereas the *Segol*-ל"ס corresponds to the construct (*Binyan*) of the celestial spheres (*Galgalm*). This being the case, contemplate the fact that the celestial spheres (*Galgalm*) are arranged according to the Supernal Intent without any crooked or contrary angles.

However, the primary principle to awaken to, is that the signet of the *Segol*-ל"ס-99 is ט"ץ according to what was previously explained about the order of תתקצ"ט-999. Through this, you can awaken to the understanding that the *Segol*-ל"ס-99 is in the domain of the minister who rules over the תתקצ"ט-999,¹³⁶ which is a great and wondrous matter.

Thus, from all the matters we have hinted at regarding the *Segol*-ל"ס, it should now be clear how it corresponds to the intermediate world and its construct and how it revolves. If you contemplate the arrangement of the Chariot of Ezekiel, this truth will become clearly understood to you. It is with this in mind that you should contemplate that the *Tzeirei*-י"צ corresponds to the construct of the upper world and the *Segol*-

¹³⁶ This refers to "Metatron, the Minister of the Interior-ם הפני"מטטרו"ן ש"ר ה-999" as explained at length in Volume 3.

קָגוּ"ל corresponds to the intermediate world. These explanations about the *Segol*-קָגוּ"ל should suffice for now for every intelligent person. We shall now go on to the vowels that remain to be explained, with the help of *HaShem*, blessed is He.

**The vowel that indicates the construct of the Lowly World
is called *Shva-א"שׁ***

*Contemplate understanding and dwell upon the line of the qualities.
Know that the qualities of the lowly world
is the *Shva-א"שׁ*.*

Know, my brother, may *HaShem* keep and protect you, that the vowel-point *Shva-א"שׁ* corresponds to the construct of the lowly world of Composition (*Olam HaHarkavah*), the existence of which is unsustainable without being moved by the other worlds, in that all its compositions bond according to the motion and separate according to the motion.

Know that from every angle, the world of composition always corresponds to the qualities of the *Shva-א"שׁ*, because the *Shva-א"שׁ* indicates the ultimate aspect of construct and composition. That is, the two points of the *Shva-א"שׁ* indicate construct and composition, in that they are positioned one upon the other, like the composition of two things, as follows:

א

Contemplate this and realize that its construct is the opposite of the construct of the *Tzeirei-י"צ*, just as the construct of this lowly world is the opposite of the construct of the upper world. For, as you can see, the points of the *Tzeirei-י"צ*, which hint at the construct of the upper world, are aligned on an equal level and possess no aspect of composition (*Harkavah*), other

than one point being equally aligned to the other. That is, both are equal in level and are foundational aspects (*Yesod*). For, the construct of the upper world is only of the very refined matters of novelty of existence (*Chiddush*) and form (*Tzurah*), which come as one. In contrast, the *Shva*-א"שׁוּׁ, which hints at the construct of this lowly world, indicates the composition of one thing upon another. This is so because it is the world of composition (*Olam HaHarkavah*).

Having understood this, contemplate, my brother, and understand that the vowel *Shva*-א"שׁוּׁ does not move on its own, but must always rely on the other vowels to be moved. This corresponds to the fact that, by itself, this lowly world cannot be sustained or conducted, but must be sustained, moved, and upheld by the worlds above it. This is clearly attested to by the vowel *Shva*-א"שׁוּׁ, which cannot move by itself, but must always be moved by the other vowels. Because of this it never is found alone in a word, whereas all the other vowels can be found alone, as follows:

אֹר קוּם סִין. אֵל אֶת עַל דָּן.

Contemplate this and discover that all other vowels in the world move on their own. In contrast, the *Shva*-א"שׁוּׁ cannot do anything without being juxtaposed and supported by another vowel. That is, it cannot be sustained by itself. With this in mind, realize that, from every angle, the *Shva*-א"שׁוּׁ corresponds to the characteristics of the lowly world of composition and is analogous to it.

Know therefore, that the worlds that are above the world of composition command and compel it, for it is incapable of existing on its own without support from above. Thus, it is clear that, just as it is with the world of composition, the compositions of *Shva-א"ךֿֿ* are brought into being according to the motion of the sphere-*Galgal* and likewise, decompose according to the motion of the sphere-*Galgal*.

Additionally, contemplate the fact that the articulation of the vowel *Shva-א"ךֿֿ* is the lightest and quickest articulation of all the vowels. This is because it is moved by the power of movers that compel it to move quickly. Thus, its motion is such that its compositions can only be sustained in short, quick spurts. This is because the *Shva-א"ךֿֿ* is a composite that is “handicapped in its legs,” so to speak, so that if it is not moved quickly, its compositions quickly dissipate and its strength becomes nullified. It therefore corresponds to the compositions of this lowly world of composition (*Olam HaHarkavah*), which also is so.

If you understood the makeup of the *Segol-ל"גוֹ*, explained before, you will notice that it attests that the *Shva-א"ךֿֿ* is always below, whereas the *Tzeirei-י"צֶרֶ* is always above. Thus, from the *Segol-ל"גוֹ* we see that simple construct (*Pashut*) is above, whereas complex construct, that is, the composite (*Murkav*), is below. This indicates that the *Shva-א"ךֿֿ* cannot be sustained independently, but is moved by the two vowels above it. In like fashion, the worlds above this world, move this lowly world, sometimes to the right and sometimes to the left.

Know that these three kinds of vowels; *Tzeirei*-י"צֶרֶךְ, *Segol*-לִּסְגוֹל and *Shva*-אֵשׁוּבָה, differ in the motion of their articulation. The articulation of the *Tzeirei*-י"צֶרֶךְ is simple and gentle, as in the phrase,¹³⁷ “אֵת-*Eith*-the heavens and אֵת-*Eith*-the earth.” This is the motion of the upper world. The articulation of the *Segol*-לִּסְגוֹל is faster, as in the phrase,¹³⁸ “fill אֵת-*Eth*-the waters” or the verse,¹³⁹ “He made everything-*Eth HaKol*-הַכֹּל אֵת suitable in its time.” This is because the motion of the *Segol*-לִּסְגוֹל comes from the power of the motion of the *Tzeirei*-י"צֶרֶךְ.¹⁴⁰ In contrast, the motion of the *Shva*-אֵשׁוּבָה is entirely dependent upon the others and is altogether incapable of standing alone. With this in mind, understand the intention in these vowels and realize that they come forth in a necessary order.

The great principle here is that the upper world is separate from the two lower worlds. This is why it is called the world of the separate intellects (*Sichliyim Nifradim*), in that they are separate from substance (*Chomer*). Nevertheless, it is the upper world that influences power to the other worlds and moves them according to the will of *HaShem*-ה'יהוה, the Master who moves everything. Albeit, in truth, the upper world is removed from and transcends the intermediate world and certainly the lower world. In the same manner, realize that the

¹³⁷ Genesis 1:1 – “בראשית ברא את השמים ואת הארץ”

¹³⁸ Genesis 1:22 – “ויברך אתם אלהים לאמר פרו ורבו ומלאו את המים”

¹³⁹ Ecclesiastes 3:11 – “את הכל עשה יפה בעתו”

¹⁴⁰ The *Tzeirei*-י"צֶרֶךְ is articulated as a long letter a, as in the word “fade,” whereas the *Segol*-לִּסְגוֹל is like a short letter e, as in the word “fed.” If you say “fade” and “fed” together, you will notice that the vowel in “fade” is longer than the vowel in “fed.” Thus, the *Segol*-לִּסְגוֹל, is a shorter and lesser version of *Tzeirei*-י"צֶרֶךְ and comes out of it.

vowel *Tzeirei*-י"צַ attests to the transcendence of the upper world from the others. Thus, the vowel *Tzeirei*-י"צַ is never juxtaposed to either the *Shva*-א"שׁוּ or the *Segol*-ל"סֶגוֹל, but rather is always independent of them and is never moved by the motion of other vowels to move any quicker than its own exalted motion.

In contrast to the *Tzeirei*-י"צַ, the *Segol*-ל"סֶגוֹל, which is the intermediate level, is sometimes connected to the level below it, since the only strength and sustenance the lowly world has, is through its bond with the world of the celestial spheres (*Galgolim*). It cannot be sustained, nor does it have any support by itself, just as the *Shva*-א"שׁוּ cannot be sustained or supported by itself.

For, this lowly world requires two, three or more things by which to be bound to the dome of the intermediate world of the celestial spheres, with an actual bond to sustain its motion. This is comparable to a person who wears a bracelet on his wrist and moves it through the medium of his hand. Wherever his hand moves, the bracelet is pulled along with its motion. The same is true of the motion of this lowly world in relation to the intermediate world.

The intermediate world, on the other hand, is not bound to the upper world with any actual bond. This is because the upper world does not have any aspect of substance (*Chomer*) to it, that the substance of the intermediate world could be bound to. Rather, in reality, the intermediate world is dependent upon the upper world through the aspects of motion (*Tnu'ah*) and

intellect (*Sechel*), just as the physical body is dependent upon the soul through the aspects of motion and intellect.

This being the case, there is a vast difference between the bond of the intermediate world to the upper world and the bond of the lower world to the intermediate world. For, the intermediate world is dependent upon the upper world for its motion, whereas the lowly world is bound to the intermediate world with an actual bond, as well as to its motion.

This being the case, contemplate and understand that the *Tzeirei*-צֵרִי, which refers to the upper world, has a slow motion that is not dependent upon or bound to the motions of the other vowels. In contrast, the *Segol*-לִּגּוֹל, which refers to the intermediate world, is indeed bound to the lower world. For at times, we find the vowel *Shva*-אֵשׁוּבָה bound to the *Segol*-לִּגּוֹל in the articulation of words.

For example, the verse states,¹⁴¹ “The valley of *Siddim* was full of slime pits-בְּאֵרוֹת בְּאֵרוֹת.” Thus, as you can see, the *Shva*-אֵשׁוּבָה accompanies and is bound to the *Segol*-לִּגּוֹל, just as the lowly world accompanies and is bound to the intermediate world. In contrast, you will never find the *Tzeirei*-צֵרִי bound to the *Shva*-אֵשׁוּבָה, the *Segol*-לִּגּוֹל or any other vowels. This is because the upper world transcends all other worlds.

If you contemplate these worlds deeply, you will come to understand a very deep mystery, namely, that the lower beings can rule over the intermediate beings, by compelling the

¹⁴¹ Genesis 14:10 – “ועמק השדים בארת בארת חמר וגוי”

upper beings. However, this is not the appropriate place to explain this.¹⁴² Whoever is wise will remain silent.¹⁴³

Based on everything we have awakened to about these vowels, know and contemplate that these three kinds of vowels are analogous to the qualities of the three worlds and elucidate how the worlds are drawn one after the other. That is, as indicated by the *Segol*-ל"ל סגול, the intermediate world is drawn from the upper world in its motion, and in turn, draws power to the lower world. The lower world, on the other hand, is drawn from the intermediate world, both with an actual bond and in its motion and is incapable of motion without this bond, for it has no motion on its own, as indicated by the vowel *Shva*-א"א שׁבּ.

This is why we often find a *Shva Segol*-ל"ל סגול"א שׁבּ a *Shva Patach*-ח"ח פת"א שׁבּ, and a *Shva Komatz*-ץ"ץ קמ"א שׁבּ. However, the *Shva Komatz*-ץ"ץ קמ"א שׁבּ reverts the lower beings upward, since both the *Shva*-א"א שׁבּ and the *Komatz*-ץ"ץ קמ"א שׁבּ are final motions. Thus, when they are conjoined, they join to the upper foundation, which is the *Cholem*-ח"ח חלם, in their articulation. That is, a *Shva Komatz*-ץ"ץ קמ"א שׁבּ sounds very similar to a *Cholem*-ח"ח חלם, as explained before.

In any event, let us return to the subject at hand, and say as follows: At the very least, know that the *Tzeirei*-י"י צֵרֵי is separate and removed from the *Shva*-א"א שׁבּ in all ways. For, the *Tzeirei*-י"י צֵרֵי is separate intellect, whereas the *Shva*-א"א שׁבּ is composed substance (*Chomer Murkav*). This being the case,

¹⁴² See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness.

¹⁴³ Amos 5:13 – “המשכיל בעת ההיא ידם”

contemplate the vast difference between them. Thus, with all the above regarding the *Shva*-א"שָׁבָה in mind, you should realize that composition and reversal applies to the lower beings in every respect.

What you must thus contemplate and awaken to know, is that the *Shva*-א"שָׁבָה is like a servant who runs before the kings who rule over him. Thus, when the servant derives sustenance at the king's table, he has the power to run before him. However, if the servant is on his own, he derives no sustenance and dies of hunger, and, of course, his run ends with his death. The same is true of the *Shva*-א"שָׁבָה. When the *Shva*-א"שָׁבָה is sustained by kings, he has the power to run. However, alone he has no sustenance and becomes totally nullified. In the same way, this lowly world is dependent upon the upper worlds and is drawn after them. It then has, "the power to act with strength."¹⁴⁴ However, by itself it cannot be sustained, neither in a minor way nor a major way.

Know now that relative to us, the upper beings are like *Elohim*-אלהים-gods, and the intermediate beings are like *Adonim*-אדונים-lords. However, *HaShem*-יהו"ה, the Singular Intrinsic Being who rules over all, is the God of all gods and the Lord of all lords. This matter is expressed in the verse,¹⁴⁵ "For *HaShem*-יהו"ה your God, He is the God of the gods-*Elohei HaElohim*-אלהי האלהים and the Lord of the lords-*Adonai HaAdonim*-אדניי האדונים." That is, *HaShem*-יהו"ה, blessed is He, is the first King and Lord, who is over and above both worlds

¹⁴⁴ Deuteronomy 8:18 – "וזכרת את יהו"ה אלהי"ך כי הוא הנתן לך כח לעשות חיל"

¹⁴⁵ Deuteronomy 10:17 – "כי יהו"ה אלהיכם הוא אלהי האלהים ואדניי האדנים"

true of all songs in the Torah, except for the song about the death of the ten sons of Haman and the song about the destruction of the kings of Canaan by Yehoshua, which are laid out and arranged as, “a half brick upon a half brick and a whole brick upon a whole brick,” like the form of the *Shva*-א"שׁ.

In other words, it refers to the matter of their destruction and loss, which is the matter of the *Shva*-א"שׁ. Know therefore, that sustainment is from the *Segol*-ל"גו, and destruction is from the *Shva*-א"שׁ. This being so, it is understood that the foundation of the *Tzeirei*-י"צ is the *Cholem*-לם, the foundation of the *Segol*-ל"גו is the *Shoorook*-קשר, and the foundation of the *Shva*-א"שׁ is the *Cheereek*-קרק.

Moreover, you should not find difficulty with the fact that the *Shoorook*-קשר is sometimes presented as three points, for as we have already explained before, this hints at how it is connected to the *Cholem*-לם above it and the *Cheereek*-קרק below it. In truth, however, these three points do not indicate the true quality of the *Shoorook*-קשר, in and of itself, but only how it fits in with the three qualities of upper, intermediate and lowly. Such is not the case regarding the *Shva*-א"שׁ, since it indicates complete composition (*Harkavah*). Moreover, the *Shva*-א"שׁ is within the order of construct (*Binyan*), whereas the *Shoorook*-קשר is within the order of foundations (*Yesod*).

We thus have adequately awakened to the qualities of the three kinds of vowels that indicate construct (*Binyan*) and will now continue by explaining the remaining matters that are drawn according to the Supernal intent and explain them

according to the Supernal Will, with the help of *HaShem*,
blessed is He.

The Gate of Motion

Know the Wisdom and Understanding

contained in the qualities of the Patach-פתח.

You then shall be like a garden planted upon the waters.

*Contemplate with understanding the orders of the hidden matters
and behold visions of the heavenly hosts.*

*“HaShem-יהוה, teach me Your way, that I may walk in Your
truth; unite my heart to fear Your Name.” -Psalms 86:11*

Know, my brother, may *HaShem* keep and protect you, that the gate we now will explain, is to inform you of the meaning of the two vowels *Patach*-פתח and *Komatz*-קמץ, and that they correspond to the motion of the world. We have already explained that the three vowels represented by singular points, that is, *Cholem*-חלם, *Shoorook*-שורוק and *Cheereek*-חריק, correspond to the order of foundations (*Yesod*). We also have explained that the three vowels that follow them, that is, *Tzeirei*-צירי, *Segol*-סגול and *Shva*-א"ש, correspond to the order of construct (*Binyan*). Now, following foundation and construct, motion (*Tnu'ah*) is drawn forth, which is attested to by the two vowels, *Patach*-פתח and *Komatz*-קמץ, the first being the vowel that opens (*Pote'ach*) and the second being the vowel that closes (*No'el*). With this in mind, contemplate and realize that the vowels are all precise, in that they contain and are the foundations for all of novel existence. That is, they contain the aspects of foundation (*Yesod*), construct (*Binyan*), and motion

(*Tnu'ah*). We shall now begin explaining this with the help of *HaShem*, blessed is He.

The vowel that indicates the beginning of the motion is the vowel called *Patach*-פתח

Know, my friend, that our God stretches out the Shechakim like stretched out tents and actualizes the separate intellects in the heights of the world. However, the motion is at the opening of Zevul.

Know, my brother, may *HaShem* keep and protect you, that the vowel called *Patach*-פתח is the matter of the opening of motion. Through it, all things are clarified, and all forms are formed, so that those that are fitting to be separated are separated and those that are fitting to be bound are bound. For, *HaShem*-יהו"ה, blessed is He, actualizes through motion and brought it about in order to bond the tent to be as one.

Know now, that the *Patach*-פתח is the “opening of hope-*Petach Tikwah*-תקוה-פתח,”¹⁴⁷ and is in the form of a single unbroken line, unlike the foundational vowels or the vowels of construct. All the vowels differ in their forms, however we find that the two vowels, *Patach*-פתח and *Komatz*-קמץ, are the aspects of the beginning of motion and its closure. That is, the motion opens (*Pote'ach*-פותח) with the *Patach*-פתח and closes (*Kometz*-קומץ) with the *Komatz*-קמץ.

¹⁴⁷ Hosea 2:17

Know then, that the *Patach*-פתח and *Komatz*-קמץ include all created beings within them, each one according to its motion. That is, those whose motions are refined are refined, those whose motions are coarse are coarse, those whose motions are direct are direct, and those whose motions are crooked are crooked. In truth, because the *Patach*-פתח is something that is open, you will discover that it only goes in a continuous straight line.

Now, since the hosts of the heavens cannot be sustained without motion, it is the *Patach*-פתח that moves them. That is, motion is what causes them to be sustained as distinct individuals. Thus, with the beginning of motion all beings of substance (*Chomer*) and measure are sustained in existence. Therefore, know that motion causes the sphere to revolve in a straightforward manner since the line passes through the plane.

What you should know and contemplate, is that the most encompassing of all the spheres, is the sphere of *Aravoth*, which continuously revolves from east to west, and through this, all qualities that are manifest in substance are sustained.

However, what you must know and contemplate, is that the opening (*Petichah*) of the *Patach*-פתח is indicated by a straight line, whereas the closing (*Ne'ilah*) of the *Komatz*-קמץ is indicated by a straight line with a point in the center. Know that this point attests that the sphere concludes its motion when it returns to the point that caused its existence in the first place. For, it began with a point (*Nekudah*), and it concludes with a point (*Nekudah*), and the One who caused it (*Gorem*-גורם) is the One who concludes it (*Gomer*-גומר).

With the above in mind, contemplate that the vowels of foundation (*Yesod*) are necessarily three in number, corresponding to the three worlds. The same is true of the vowels that indicate construct (*Binyan*). However, only two vowels are necessary to indicate motion (*Tnu'ah*), one to indicate the beginning of motion and one to indicate its conclusion.

Having hinted somewhat at this matter, we shall now continue by awakening to the vowel that indicates the closing (*Ne'ilah*) of motion, with the help of *HaShem*, blessed is He.

**The vowel that indicates the closing of the motion is the
vowel called *Komatz*-קמץ**

Delve and examine the matter of the Komatz-קמץ, and perhaps you will merit to behold the pleasantness of how it moves each letter. For it is a sphere that surrounds each letter.

Know, my brother, that the vowel called the *Komatz*-קמץ attests to the concluding signet of the motion of the sphere-*Galgal*. Now, you should already know that the word *Komatz*-קמץ is of the same root as the word closing-*Kemitzah*-קמיצה, and thus attests to the matter of closing (*Ne'ilah*). This is why a person who closes his hand from giving to others is thus called a miser-*Kamtzan*-קמצן. Similarly, contemplate the words of the verse,¹⁴⁸ “And the Priest shall grasp-*Komatz*-קמץ his handful-*Kumtzo*-קמצו,” which refers to the clenching of the hand with one’s fingers, because as long as the hand is open, there can be no grasp-*Kemitzah*-קמיצה. Thus, it is only when the fingers join together and close, that there is grasp-*Kemitzah*-קמיצה. Similarly, contemplate what is meant by the statement of our sages, of blessed memory, in Tractate Berachoth,¹⁴⁹ “A single handful-*Kometz*-קומץ of food cannot satisfy a lion,” indicating that when the food is constricted-*Kamutz*-קמוץ, the lion cannot be sated. We thus see that the word *Komatz*-קמץ is related to the closing-*Kometz*-קומץ of the hand.

¹⁴⁸ Leviticus 5:12 – “והביאה אל הכהן וקמץ הכהן ממנה מלוא קמצו גוי”

¹⁴⁹ Talmud Bavli, Brachot 3b

Now that we have awakened to the construct of the *Komatz*-קמץ and have explained that it is related to the matter of closing-*Ne'ilah*, we shall continue to explain what the *Komatz*-קמץ indicates and attests to.

Know now, that every *Komatz*-קמץ is the matter of a sphere and is encompassed. Moreover, know that whatever is encompassing (*Makif*) is destined to be a *Komatz*-קמץ, because everything that encompasses has a limit to its circumference, which is the *Komatz*-קמץ. The vowel-point *Komatz*-קמץ-230, consists of a straight line, with a point beneath, at its center. This attests to the sphere-*Kadur*-כדור-230, whose point is at its center, with the circumference of the sphere-*Kadur*-כדור revolving around the center-point. Know, my brother, that every sphere *Kadur*-כדור has a central point, corresponding to the form of the vowel *Komatz*-קמץ.

In the same manner, contemplate that the sphere (*Galgal*-גלגל) of the letters revolves in the 231-רא"ל gates, as explained before, which itself refers to the sphere-*Kadura*-כדור"א-231. That is, it consists of an encompassing sphere-*Kadur*-כדור-230 and one central point (א). This is hinted at by the form of the *Komatz*-קמץ-230, in the single point that is below the line that revolves around it.

Know therefore, that the vowel *Komatz*-קמץ moves every letter in the sphere by means of the central point. Therefore, know that the sphere-*Kadur*-כדור"ר-230 is equal to 230-ר"ל, and with the central point, it equals 231-רא"ל, and as explained, that “יש רא"ל-231” gates to the sphere-*Galgal*. Thus, the sphere is engraved corresponding to the form

of the children of Israel-ל"ישראל.¹⁵⁰ For, regarding the motion of the celestial spheres (*Galgolim*) it states,¹⁵¹ “All the days of the earth; seedtime and harvest, cold and heat, summer and winter and day and night, shall not cease.” Likewise, regarding the Jewish people it states,¹⁵² “Who gives the sun for a light by day, and the ordinances of the moon and stars by night...If these laws depart from before Me, says *HaShem*-יהו"ה, then the seed of the Jewish people shall also cease from being an everlasting nation before Me.” In other words, just as it is not possible for day and night to cease, which are engraved with the matter of 231-כדור"א-Kadura, which is the aspect of the sphere, so likewise, it is not possible for the Jewish people to cease.

Having awakened to the matter of the vowels, we now must continue and awaken to the remaining matters. For we have adequately hinted at the ways of the vowels, in a manner that should suffice for every intelligent person who is knowledgeable in the ways of the received knowledge (*Kabbalah*). From everything hinted at in these gates, every intelligent person should be able to enter into many other inner chambers. We now will enter into an analysis of the Gate of True Unity, which will conclude this book.

May *HaShem*-יהו"ה, our Creator, blessed is He, preserve us and guide us in the straightforward paths of purity and

¹⁵⁰ Note that the term *Yesh*-יש also indicates the sphere, in that the *Yod*-י is a central point and the *Shin*-ש"י"ן-360 refers to the 360 degrees of the sphere, as previously mentioned. Thus, the name *Israel*-ל"ישראל indicates the 360 degrees and central point of the sphere and its last three letters indicate the 231 gates of the sphere.

¹⁵¹ Genesis 8:22 – “עד כל ימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום ולילה לא ישבתו”

¹⁵² Jeremiah 31:35-36 – “כה אמר יהו"ה נתן שמש לאור יומם חקת ירח וכוכבים לאור”
 “לילה כו' אם ימשו החקים האלה מלפני נאם יהו"ה גם זרע ישראל ישבתו מהיות גוי לפני כל הימים”

enlighten us in our contemplations, through which we may enter into the true reality of His unity and clarify the Gate of Unity to its fullest measure, with the help of *HaShem*, blessed is He.

The Gate of Unity

*Be in awe of the Singular One and don a garment of fear
before the Master who rules without obstruction.
Know that our Lord is the Foundation of all existence,
that He is above all and that He is One-Echad-אחד!*

Know, my brother, may *HaShem*-יהו"ה keep and protect you, that our intention in this gate is to give you knowledge, at least in some small measure, of the true reality of the unity of *HaShem*-יהו"ה, our Creator, blessed is He, and with this gate, we will conclude this book of ours. First of all, know that our intention in writing this book, is that it should be founded on the foundation of "*HaShem* is One-*HaShem Echad*-אחד יהו"ה!" Therefore, we began this book with the Gate of the Intrinsic Being, *HaShem*-יהו"ה, and are concluding it with The Gate of Unity. That is, this book begins with *HaShem*-יהו"ה and concludes with One-*Echad*-אחד. This being so, from beginning to end, it is founded on the Singular foundation of *HaShem* is One-*HaShem Echad*-אחד יהו"ה! Having awakened to this, we will now enter into the intention of this gate, that is, the Singular Unity of *HaShem*-יהו"ה, blessed is He and blessed is His name.

Know then, that our Creator, blessed is He, is called "One-*Echad*-אחד." This being so, we need to know why He is called "One-*Echad*-אחד." Once we truly know the reality of *HaShem*'s-יהו"ה unity, our faith will be perfected, for then we will truly unify with Him. Now, we find that there are many other beings that are also called, "one-*Echad*-אחד." Therefore,

it is imperative that we understand that not all “ones” are equal. For, there are things that are called “one” but are composed of several components.

For example, a person may be called, “one man,” even though, when we examine him, we find that, in truth, he is composed of many things, at the very least, the four foundational elements. This being so, he is not truly one, but is rather a composite of many parts. Moreover, certainly, a human being does not remain in a single state of being, but undergoes many changes, even within a single hour. This being the case, “one man” is actually a composite of many different ones, and is not a true one.

This being the case, contemplate and know that our Creator, blessed is He, who is the Creator of everything, is not called “one” in this manner whatsoever. For, He is not like any other “one” in all of existence, God forbid. Rather, in reality, no being in all of existence, except for *HaShem*-יהו"ה, can truly be called “One-*Echad*-אחד.” For, He is not called One in that He is first in counting, that you might think that there are others of like kind that follow after Him. Nor is He called the Foundation (*Yesod*), in the sense that the construct that He is the foundation of, is relative to Him in any way. For, He is not First because of those who follow after Him, nor is He like a foundation that needs a construct to be a foundation. Nor is He called One-*Echad*-אחד in that He includes many components that make up one complete whole, God forbid. On the contrary, none in all of novel beings can compare to His Unity and Singularity, in any conceivable way, shape or form.

Moreover, amongst all the beings of this lowly world, there is not a single one that can truly be called one and unique, who has no second. Even if you were to attempt to say this regarding the foundational elements, by considering each one independently of the others, this still is not so. For, the foundational elements are divisible and since they are divisible, they are not a true Oneness.

Thus, for example, we can make separations within the foundational element of air, by filling an inflatable float with air and thereby separating it from all other air. The same is true of the foundational elements of fire, water, and earth. They too are separate, in that there is not one fire, but many, not one body of water and not one landmass. Since they are divisible, they are not a true oneness at all, because everything that is divisible can undergo change and anything that undergoes change is not truly one. On the contrary, the very term “change” in reference to something, testifies that it is not one, and as is readily observable, the foundational elements change according to the composition of beings that they makeup.

It is for this very reason that *HaShem*-יהו"ה, blessed is He, made a separation in the foundation of fire-*Aish*, in that it originally includes light and darkness as one. He separated it specifically so that no created being could deny His unity and state that any other beings are one or are not novel in their existence. This is also how the verse,¹⁵³ “He divided the waters which were under the firmament from the waters which were

¹⁵³ Genesis 1:7 – “ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע”

above the firmament,” should be understood, from which we see that the foundation of water-*Mayim* is likewise not truly one. This principle may be applied to the other foundational elements as well.

Moreover, the term air-*Ruach*¹⁵⁴ is a shared term that has more than one meaning, which shows us that it is not a true oneness. Similarly, contemplate that the earth is a foundational element that undergoes change, and that throughout the act of Creation we find that, “He called such and such, such and such,” and so on, thus making separations and divisions (*Havdalah*) between all things. This being the case, know that in all of existence there is nothing that can truly be called one, except for *HaShem*-יהוה, blessed is He and blessed is His Name.

In the same manner, know and realize that there is nothing in this lowly world that is not made of four elements. This being so, nothing in this world can truly be called one. The same is true of the world of the celestial spheres (*Galgalm*), which is the world of simple substance (*Chomer*), without composition (*Harkavah*). Nonetheless, since it is a world of substance (*Chomer*), this clearly attests that it cannot exist without form (*Tzurah*), for there can be no substance (*Chomer*) without form (*Tzurah*). Thus, at least two things are included in that world, and therefore, nothing in the world of the celestial spheres (*Galgalm*) can truly be called one, since they each are composed of substance and form. Furthermore, since the world of substance is in constant motion, it undergoes change, and as

¹⁵⁴ Besides meaning air, the word *Ruach*-רוח also means, wind, spirit and soul, as explained at length in Part Two.

stated above, anything that undergoes change is not a true oneness at all.

Moreover, know that the world of the celestial spheres (*Galgolim*) is composed of a multitude of stars and planets, all of which consist of substance and form. Thus, as a whole, it cannot truly be called one, nor is there anything in it that can truly be called one. This being the case, any oneness of the world of the celestial spheres is not a true oneness at all. Rather, any use of the term “one” in relation to it, is only a borrowed term, meaning the unity of parts, such as, “one assembly of people,” or like the verse,¹⁵⁵ “they are one people,” in which case, the people or nation is composed of many individuals that are included in the whole. The term “one” is therefore used to describe a gathering of many things into one whole, in order to exclude things that are separate from that whole. However, this is not true oneness at all.

The same holds true of the world of separate intellects (*Sichliyim*), which is the world of simple form (*Tzurah*), separate and removed from substance (*Chomer*). Although such form (*Tzurah*) is more fitting to be called, “one” relative to all that is below it, nevertheless, in reality, nothing in the upper world can truly be called one, in the sense that it does not possess two things. For, even though the upper world consists of form (*Tzurah*) only, nonetheless, that form (*Tzurah*) is itself novel (*Mechudash*) and is borne by He who bears it.

¹⁵⁵ Genesis 11:6 – “ויאמר יהויה הן עם אחד וגו’”

This being the case, even the simplest forms of the world of intellect include a multiplicity of ones, in that they have form (*Tzurah*), are novel (*Chiddush*), and are borne (*Nesu'ah*) by He who bears them. This being the case, there is nothing in that world that may truly and appropriately be called one, in the sense that it consists of nothing secondary within it. Rather, it too is only called one in the sense that it is a gathering of the many as one. In contrast, *HaShem*-יהו"ה, our Creator, blessed is He, is truly One-*Echad*-אחד! For, He is not novel, nor is He borne by anyone or anything, nor is He dependent on anything outside of Himself whatsoever. Rather, He bears everything and nothing bears Him.

Now, if we cannot say of the angelic intellects (*Sichliyim*) that they have any secondary aspects to them, except for the fact that they are novel beings and are borne by He who bears them, then how much more is it so, regarding the true Oneness of *HaShem*-יהו"ה, blessed is He, who bears all and transcends all. Thus, amongst all beings in all of existence, there is no true oneness, other than the oneness of *HaShem*-יהו"ה, blessed is He, for all other beings are only called "one" as a borrowed term, meaning the unity of parts.

In contrast, *HaShem*-יהו"ה, blessed is He, is called One in the true sense of the word, in that absolutely nothing is conjoined or partnered with Him whatsoever. Thus, He alone is called by His Singular Name *HaShem*-יהו"ה, which attests to the true reality of His absolute Singularity, but for which there is no singularity, and but for His true reality, there is no reality. Thus, since He is the Singular Preexistent Intrinsic Being, as

attested to by existence itself, it is impossible to conjoin any secondary aspect to Him whatsoever or to say that He has a second. After all, all beings in existence, be they angel, substance, or composite, are brought into being by the true reality of the Name of His Intrinsic Being, *HaShem*-יהו"ה, but for which they altogether would have no possibility of existing.

Thus, although the closer they are to the true reality of His Singular Being, they are a truer aspect of oneness in comparison to those who are more distant, nonetheless, this principle still applies to them, namely, that no beings in all of existence are truly one, without possessing secondary aspects. Rather, there is only One who truly is One. He is beyond all grasp and “no eye has seen Him.”¹⁵⁶

It is in this respect that we state that not all ones are equal. For there are “ones” that include many parts and there are more refined “ones” that do not include so many, until ultimately, there is the true One, who brings all beings into existence from the true reality of His Oneness. His Oneness has no aspect of novelty, cannot be borne, has no lacking whatsoever, undergoes no change, is utterly indivisible, takes up no space, has no limit or measure at all, and is not included in anything that He bears whatsoever.

Nonetheless, it is He, blessed is He, who is the space for everything, who bears everything, is beyond everything, is within everything, and nothing is beyond Him or can circumvent Him whatsoever, nor is there anything in existence

¹⁵⁶ Isaiah 64:3 – “עין לא ראתה אלהי"ם וזולתך יעשה למחכה לך”

that does not depend on Him for its very existence. For, all beings depend on Him, blessed is He, for their very existence.

Now that we have awakened to all the above, we must further awaken to the matter of the ones that are found in the world, which are founded upon the singular vowel-points that are foundational, in that there is no true singular point in the world, except for one. We must thus further awaken to the *Cholem*-הלם, *Shoorook*-שרק and *Cheereek*-הרק, which are the foundational vowel-points (*Yesodoth*).

Know that of these foundational vowel-points, only one is a true foundation. This is the upper vowel-point called *Cholem*-הלם, for there is no true foundation in the world except for the upper foundation, because, as explained before, the intermediate and lower foundations are actually compositions (*Harkavot*) rather than true foundations (*Yesodot*).

Understand that the foundations (*Yesodot*) are elevated by degrees and that according to the level of a higher level, so likewise, its foundation is elevated and beyond it, not mingling with what it is the foundation of. Thus, you will never find the upper foundation intermingled with what it is the foundation of, not in its lower aspect and not in its middle aspect.

Rather, this foundation is beyond that which it conducts. It is foundational and above and whatever it is the foundation of, is below it. For, in truth, the foundational intellect is never intermingled with anything. Since it takes up no space, there is nothing with which to intermingle. We thus find that the foundation of intellect (*Sechel*) is always above and everything else is below it.

We therefore find that the upper foundation, which bears all the other foundations, is above them all. This refers to the *Cholem*-חלם, which always is above and is never mixed with the letters or their motions. The *Cholem*-חלם corresponds to the foundation of the upper world. It therefore is neither below nor in the middle, but is always above and transcends the world. It therefore is clear that just as the upper world of intellect is above, so likewise, its foundation is above it, since it is the foundation that brings about that which follows it. This being the case, the foundation of intellect has a pull on that which it is the foundation of and draws it up, since the construct (*Binyan*) is always drawn after the foundation (*Yesod*).

Now, regarding the intermediate world, its foundation is neither below nor above, but is rather in its center. Thus, the beginning of every cycle or sphere is its center, which is its foundational central point. We thus see that the foundation of the intermediate world is in its center. This is why the vowel-point *Shoorook*-שרק, which hints at the foundation of the intermediate world, is always in the center of the letter. This clearly attests that the foundation of all intermediate aspects is in their center, and since every construct is sustained by its foundation, so likewise, the intermediate world is sustained by its revolution around the central point. For, as explained above, the foundation has a pull on the construct that follows it.

However, regarding this lowly world, its foundation is neither above nor in its center, but is rather below it. That is, just as it is below, so its foundation is below it, and since the foundation is below, it pulls all the constructs of this lowly

world down. In truth, this lowly world is the world of composition (*Olam HaHarkavah*), in which all the foundations lean downward. Thus, in this world the foundation is always below, and only then can its constructs be built upon it, for in this world, it is impossible for any structure to be built without a foundation below it. For, since the foundation of this world is below it, its nature is to be pulled down towards its foundation. Thus, the foundation of the lowly world is hinted at by the vowel-point *Cheereek*-קֶרֶק, which is always found below the letters. That is, it indicates the lowly world, the foundational elements of which are lowly and below its construct.

We therefore see that the foundation of the upper world is above it; the foundation of the intermediate world is in its center and the foundation of the lowly world is at its base. In other words, the various beings in existence have different foundations and are therefore, not all above, in the center or below. Rather, the foundation of that which is above is above it, the foundation of that which is intermediate is in its center and the foundation of that which is below, is below it. We therefore see that just as not all “ones” are equal, likewise, not all foundations are equal.

However, there is One who has no aspect of novelty or form whatsoever, who is neither borne by anything nor limited in any way, who undergoes no change and lacks nothing, nor does multiplicity apply to Him in any way whatsoever. This is the One Singular Preexistent Intrinsic Being, *HaShem*-יהוה, our Creator, blessed is He and blessed is His Name!

Now, there is another kind of “one” that has no substance (*Chomer*) and is unlimited, but has form (*Tzurah*), is novel in its existence and is borne by the One who bears it. Therefore, this “one” cannot at all be compared to the true One mentioned above, for it includes many “ones,” which is not so about the true One, blessed is He. This secondary one, which is the highest level of all novel, created beings, includes many “ones” and is the world of the angelic beings.

There also is another kind of “one” that has both substance (*Chomer*) and form (*Tzurah*), is physical and novel, and is moved by a mover. This refers to the world of the celestial spheres (*Galgolim*). In truth, although it too is called, “one,” it consists of many different ones and is below the angelic world of intellect. This is the intermediate world.

Lastly, there is the kind of “one” that has substance (*Chomer*), form (*Tzurah*) and composition (*Harkavah*) and undergoes change according to the motion. This refers to this lowly world. This kind of “one” includes an abundance of “ones” that are beyond count and is the lowest of all “ones,” specifically because of the multiplicity of “ones” within it.

This being the case, we see that all beings in existence can be called “one,” but that none of them are true ones that are outside the category of construct (*Binyan*). Rather, there is only One Being who is truly One and can truly be called One. He bears everything, is the foundation of everything, upholds everything and is eternally above and beyond everything.

Thus, it should be clearly understood that just as not all “ones” are equal, so likewise, not all foundations are equal.

Rather, the foundations are each according to their level. Moreover, in reality, of all the foundations, only One is the true foundation, whereas all the others are entirely in the category of construct (*Binyan*). This true foundation (*Yesod*) is the upper foundation, who is above and beyond everything that He is the foundation of. This is *HaShem*-יהו"ה, our Creator, blessed is He. He is always above, beyond and transcendent, whereas all other beings in all of existence, are utterly below Him.

About this our sages, of blessed memory, stated that, “*HaShem*-יהו"ה, blessed is He, bears all, but is above all, and all that He bears is below Him.” This is indeed the case, without a doubt, even according to the natural order of things, for by nature every construct is drawn to its foundation. Thus, since *HaShem*-יהו"ה, blessed is He, is the foundation of everything and is above, therefore all beings in existence are drawn to Him and are below Him. This is an incontrovertible truth.

Accordingly, understand that there is a foundation whose construct is entirely below it and the construct below is always dependent on the foundation above. There is another foundation whose construct encompasses it, and the foundation is always in the center of the construct. Then there is a foundation that is below, and its construct is above it, so that the foundation is lowly, and the construct is higher than it.

These are the ways of the three worlds: the upper world (*Elyon*), the intermediate world (*Teechon*), and the lower world (*Tachton*). The foundation of the upper world is above it. This is so because there is no composition in the upper world, being that it is entirely intellect, and its construct is simple. That is, it

consists of nothing more than construct, novelty, and form. Therefore, we find that the upper world of intellect is entirely drawn to the foundation above it, who is our Creator, blessed is He.

Thus, we find that all the forms of the world of intellect and the intermediate world, turn toward the foundation of the upper world and yearn for the supernal comprehension of Him, blessed is He. This is the meaning of what we recite in our daily prayers,¹⁵⁷ “The *Ophanim*-cycles and the living-*Chayoth* angels rise up.” That is, they rise up and yearn for the Foundation who sustains all of existence. Since the upper world is entirely intellect, its nature is to turn upward rather than downward, for as explained, the construct is always drawn to the foundation that brings it forth. Thus, we have clearly explained that the foundation of the upper world is above it.

The foundation of the intermediate world of the celestial spheres (*Galglim*), who are composed of both substance (*Chomer*) and form (*Tzurah*), is in its center. This is because the nature of its form (*Tzurah*) is to ascend upward, since it is founded on the foundation of intellect. In contrast, the nature of its substance (*Chomer*) is to descend downward. This being the case, the form (*Tzurah*) of the intermediate world is drawn upward, whereas its substance (*Chomer*) is drawn downward. It thus revolves around its center, since it stands, “between the living and the dead.”¹⁵⁸

¹⁵⁷ Morning *Shacharit* liturgy, blessings of the *Shema* recital.

¹⁵⁸ Numbers 17:13

It is in this manner that the celestial spheres (*Galgalim*) revolve, since the upper form draws the substance of the celestial spheres, and they thus revolve around the central point, which is their foundation (*Yesod*). Therefore, we find that the sphere constantly revolves by the power of our Creator, blessed is He, in that the form (*Tzurah*) and the substance (*Chomer*) are bound to one another, with one above and one below. This is why the celestial spheres (*Galgalim*) constantly cycle around their central point, as hinted in the verse,¹⁵⁹ “The eye-*Ein*-עין of justice which is holy-*Kadesh*-קדש.”¹⁶⁰ For, there is no sphere in the world that does not have its foundation in its center, and without the central foundation, it is impossible to draw a circle or a sphere.

We have thus explained that the quality of the celestial spheres (*Galgalim*) is arranged according to His supernal will, blessed is He, to cycle constantly according to His word, with unceasing strength. We also have explained that the foundation of the celestial spheres (*Galgalim*) is in their center, and their constructs encompass around them.

In contrast, the foundation of the lowly world of composition (*Harkavah*), is always below. This is because the lowly world is the composition of substance with substance, and thus, its nature is predominantly to descent downward. Since it is entirely of substance, and is a construct of composition, the nature of which is to descend downward, therefore its foundation is at its base, below it. Its constructs

¹⁵⁹ Genesis 14:7 – “עין משפט הוא קדש”

¹⁶⁰ The word eye-*Ein*-עין here means the center, as in the “eye” of the hurricane.

are founded upon the foundation below. Thus, the constructs are above, but are drawn down toward their foundation. It thus is clear that the foundation of the lower beings is below, whereas their constructs are above, and that both the foundation and constructs of the lowly world are in the ultimate category of composition (*Harkavah*).

With all the above in mind, it becomes exceedingly clear that *HaShem*-יהו"ה, blessed is He, is the foundation above the upper world, that He is the most elevated and transcendent of all beings in existence, and that He alone is the foundation that is not subjugated or secondary to the construct that is drawn from Him. However, the foundation of the intermediate world is in its center, and is a construct relative to the foundation of the upper world, even though it is foundational relative to the construct of the intermediate world. In contrast, the foundation of the lower world, is below it, and is entirely in the category of composition (*Harkavah*) relative to the upper world, and is a construct (*Binyan*) relative to the intermediate world, even though it is a foundation (*Yesod*) relative to the lower world.

This being so, it should now be clear that, in truth, there is only One foundation in all of existence, that is, *HaShem*-יהו"ה, blessed is He, who is the Supernal One above, and all things below Him are merely constructs. Similarly, of all the vowel-points there is a single foundation, the *Cholem*-הולם, which is always above, whereas, relative to it, the *Shoorook*-שרק and *Cheereek*-הרק are construct (*Binyan*) and composition (*Harkavah*). Always remember this critically important principle, that 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. The mnemonic by which to remember this is the verse,¹⁶¹ “He will ascend above you higher and higher, while you will descend lower and lower.” That is, whatever is above, its foundation is higher than it, as hinted at by the double language, “higher and higher.” In contrast, whatever is below, its foundation is lower than it, as hinted at by the double language, “lower and lower.” Thus, this matter has been adequately explained in a manner that should suffice for every intelligent person.

All the above explanations should enable you to contemplate the foundations of the world through the matter of the *Cholem*-חֹלֶם, *Shoorook*-שָׂרֵק and *Cheereek*-חֶרֶק, which are analogous to them. Thus, from the qualities of these three foundations, you can come to understand the qualities of the three foundational elements, fire-*Aish*-אֵשׁ, air-*Ruach*-רוּחַ, and water-*Mayim*-מַיִם. Fire-*Aish*-אֵשׁ is the upper element that is always drawn upward, for this is the nature of every flame. It corresponds to the *Cholem*-חֹלֶם and to the upper world. Air-*Ruach*-רוּחַ, is the intermediate element, and is always¹⁶² “turning about and revolving in its circuit and the wind-*Ruach*-רוּחַ returns in its circuits.” It corresponds to the *Shoorook*-שָׂרֵק, and the intermediate world, because both the wind and the sphere are in constant revolving motion. Water-*Mayim*-מַיִם, is the lower element and always descends downward. For, it is

¹⁶¹ Deuteronomy 28:43 – “יעלה עליך מעלה מעלה ואתה תרד מטה מטה”

¹⁶² Ecclesiastes 1:6 – “סובב סבב הוֹלֵךְ הַרוּחַ וְעַל סְבִיבֹתָיו שֶׁב הַרוּחַ”

the nature of water to flow down. It corresponds to the *Cheereek*-חֶרֶק and the lowly world of composition.

We therefore see that the foundations, the worlds and the vowels, are all one, in that they all bear the same attributes and are analogous to each other. Moreover, we clearly see that according to the level of something, is the level of its refinement, in that water-*Mayim*-מַיִם is below, air-*Ruach*-רוּחַ is intermediate and fire-*Aish*-אֵשׁ is above. Thus, because water is below, we can touch it to our flesh, cup it in our hands and readily use it, as we wish. However, unlike water, wind cannot be grasped or contained except through the medium of a vessel, within which it can be captured. We thus see that the lower element is of a lower order and can be handled directly, whereas the intermediary element cannot be handled directly except through the use of an intermediary. In contrast, fire, which is the higher element, cannot be touched directly, unlike water and air. Thus, we see that the higher something is, the more removed and transcendent it is.

It thus arises that all things are in groups of three, being that there are three foundations. Just as there are three foundations, so also, they each bear three aspects. The upper foundation is reflected in the three aspects of fire-*Aish*-אֵשׁ, intellect-*Sechel*-שֵׁכֶל, and the *Cholem*-חֹלֵם. The intermediate foundation is reflected in the three aspects of air-*Ruach*-רוּחַ, substance-*Chomer*-חֹמֶר, and the *Shoorook*-שְׂרוּק. The lower foundation is reflected in the three aspects of water-*Mayim*-מַיִם, composition-*Harkavah*-הֶרְכָּבָה, and the *Cheereek*-חֶרֶק.

However, the most elevated and Supernal One, who bears them all, is *HaShem*-יהו"ה, the Singular Intrinsic Being, who is beyond all and bears all, and is attested to by the vowel-point *Cholem*-חֹלֶם-78. Thus, from all the above, we have clear testimony that there is only One True Foundation, who is and was and will be-*Howeh w'Hayah w'Yihiyeh*-וְהָיָה וְהָיָה וְהָיָה-78. He is the foundation Who is above all and transcends all. All construct is below Him and cannot compare to Him whatsoever, for He altogether is not in the same category as construct. This is *HaShem*-יהו"ה, our Creator, the Singular Preexistent Intrinsic Being, blessed is He.

It thus follows that no being in all of existence can truly be called, "one," except for the One who is above and beyond everything, who is the cause of all existence and brings everything in the world into being and sustains and conducts it. Nonetheless, though He is the place of the world, the world is not His place, for, *HaShem*-יהו"ה, blessed is He, has no physicality, form or bodily attributes and functions. Rather, He is the true Singularity who is the foundation of all of existence, and though He conducts it all, He remains beyond it all.

Through contemplation of the vowel-point *Cholem*-חֹלֶם-78, it is possible to enter into the true contemplation of *HaShem*-יהו"ה, blessed is He, in that He is above everything, yet gives form and sustains everything, and that He, and only He, is the truly Singular Being. Moreover, He brings forth all beings

solely for His glory,¹⁶³ and not out of any need for them, whatsoever.

Now, since He created us for His glory, He obviously did not create us to rebel against Him and desecrate His Name, God forbid. All the goodness and kindness that He bestows upon us is not out of any obligation towards us, but solely because of His great and abundant kindness, blessed is He. This is as stated,¹⁶⁴ “Who has preceded Me, that I should repay him?” In other words, “There is no one who has preceded Me in kindness, that I should owe him anything! For, I am the Creator of all beings in existence! Thus, since I am the Creator, I preceded all beings with the bestowal of My kindness upon them, and therefore they are obligated to serve Me! They must do so, whether it is because I brought them into being, or because I am their King who rules over them, or because I am their Master, or because I am the One who sustains them!”

This being so, it is imperative that we contemplate the truth of His unity and singularity, so that perhaps we may merit to enter into His Holy Sanctuary and wholeheartedly crown Him as our King, at which point His Supernal Intention will be fulfilled in us. For, then we will truly know the Master in whose presence we serve; He who created us for His glory and not out of any need. Thus, we must serve Him with honor and respect, and glorify His Great Name, blessed is He.

Such service can only follow the deep contemplation of Him, for it is only through such contemplation that we may

¹⁶³ Isaiah 43:7 – “כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו”

¹⁶⁴ Job 41:3 – “מי הקדימני ואשלם תחת כל השמים לי הוא”

come to grasp the unlimited extent of His exalted elevation and glory, and realize our own tremendous lacking and deficiencies. Moreover, to the extent that we realize and appreciate our own deficiencies, to that extent, we can appreciate His greatness and glory, blessed is He. It is specifically in this way that we awaken our hearts to serve in His awesome presence, by cleaving to Him in our thoughts and intellect, and through this, we will merit to behold His brilliant light.

These then, are the ways of true wisdom and this itself was the intention in the creation of mankind. That is, we were created to delve into the comprehension of our Creator, blessed is He. We were not created merely to eat, drink and engage in sexual relations, the purpose of which is only to maintain our health and propagate the generations, so that we may properly serve *HaShem*-יהו"ה, blessed is He.¹⁶⁵ Thus, when we turn all our desires and needs toward the service of *HaShem*-יהו"ה, and place this upon our heart, then all our deeds are considered as perfect and complete service of Him by *HaShem*-יהו"ה, blessed is He.

This is so even when we are engaged in mundane and bodily matters, such as earning a livelihood. If our entire intention is to sustain ourselves so that we may live in the service of *HaShem*-יהו"ה, blessed is He, then it is considered as part and parcel of our service of Him. Indeed, this was the way of our righteous forefathers, Avraham, Yitzchak and Yaakov, peace be upon them. Even when they were involved with their

¹⁶⁵ Mishneh Torah, Hilchot De'ot 3:2

physical necessities, their entire intention was for the service of *HaShem*-יהו"ה, our Creator, blessed is He. They therefore merited that *HaShem*-יהו"ה, blessed is He, included their names amongst His holy titles, and called Himself,¹⁶⁶ “The God of Avraham, the God of Yitzchak and the God of Yaakov.” For, the intent of their mind was always focused upon *HaShem*-יהו"ה, blessed is He, even when they were involved with their physical needs.

This then, is the meaning of the teaching of our sages, of blessed memory,¹⁶⁷ “May all your deeds be for the sake of Heaven.” For, even in our mundane activities, we can sanctify everything we do to the service of our Creator, blessed is He. For example, if we have set times to be involved in honest commerce, in order to sustain ourselves and serve our Creator without having to beg and become a burden on others, this is part and parcel of our service of *HaShem*-יהו"ה, blessed is He.

Likewise, when we eat and drink to sustain our health, so that we could serve *HaShem*-יהו"ה without sickness from lack of food, our act of eating and drinking becomes an important service of *HaShem*-יהו"ה, blessed is He. Similarly, when we engage in marital relations in order to have holy children who will sanctify the name of *HaShem*-יהו"ה, by studying His Torah and performing His *Mitzvoth*, then the very act of marital relations becomes sanctified and is completely in the service of *HaShem*-יהו"ה, blessed is He.

¹⁶⁶ Exodus 3:6 – “אלהי אברהם אלהי יצחק ואלהי יעקב”

¹⁶⁷ Mishnah Avot 2:12

We can thus serve *HaShem*-יהו"ה and live in His presence all the days of our lives, even when we are involved in our physical needs, and this can be done in such a manner that we will not be drawn into illicit matters, such as becoming a glutton or being drawn into lewdness or dealing dishonestly in matters of livelihood. Thus, if we serve our Creator, blessed is He, as a servant who serves in the presence of his Master, we become fitting vessels to,¹⁶⁸ “behold the pleasantness of *HaShem*-יהו"ה, and to visit His Sanctuary,” and we fulfill the reason for our creation.

We have seen fit to include these matters in this book because they are the very foundations of our Torah. May *HaShem*-יהו"ה our God desire us and may our offerings be delightful before Him, and may His Great Name be sanctified through the work of our hands. May this book be like a high mountain from which good tidings are heralded to the whole world and may it be like a beacon of light upon a hill, that all faces turn to.

May *HaShem*-יהו"ה enlighten our eyes to grasp His mysteries. May He quicken the time when we will comprehend Him without the admixture of the tangible and sensory, but with the grasp of pure intellect, a full grasp. May the time arrive, about which it states,¹⁶⁹ “They shall no longer teach – each man his fellow and each man his brother – saying, ‘know *HaShem*-

¹⁶⁸ Psalms 27:4 – “לחזות בנעם יהו"ה ולבקר בהיכליו”

¹⁶⁹ Jeremiah 31:34 – “ולא ילמדו עוד איש את רעהו ואיש את אחיו לאמר דעו את יהו"ה כי” – “כולם ידעו אותי למקטנם ועד גדולם נאם יהו"ה כי אסלח לעונם ולהטאתם ולא אזכר עוד”

יהו"ה' For they will all know Me, from their smallest to their greatest!"

May He announce the good tidings and return the service to Tziyon and the rulership to Yerushalayim, as we recite,¹⁷⁰ "How long shall we shed tears for Tziyon and eulogize for Yerushalayim. Return, and have mercy on Tziyon. Rebuild the walls of Yerushalayim!" May *HaShem*-יהו"ה, blessed is He, send forth His Supernal announcement upon the mountains of Tziyon and may His Divine Presence dwell amongst us. May He rejoice in our undying faith in Him and may the words of the Prophet Yishayahu be fulfilled,¹⁷¹ "Ascend upon a high mountain, O herald of Tziyon; raise your strength, O herald of Yerushalayim! Raise it, fear not; say to the cities of Yehudah 'Behold, your God!'" Then,¹⁷² "*HaShem*-יהו"ה will be King over the whole earth; On that day *HaShem*-יהו"ה will be One and His Name will be One!"

We will conclude this book by awakening to a critically important matter about the unity of *HaShem*-יהו"ה, blessed is He, in that He is One unlike all other ones, for He is beyond definition or form and has no end. His Oneness is not in numeration, in that He has no second, third and fourth etc., nor is He one of a kind, in which there are others of the same kind. Nor is He a general one that includes many particular ones. Nor

¹⁷⁰ Kinot for the 9th of Av

¹⁷¹ Isaiah 40:9 – "על הר גבה עלי לך מבשרת ציון הרימי בכה קולך מבשרת ירושלם הרימי – "אל תיראי אמרי לערי יהודה הנה אלהיכם והיה יהו"ה למלך על כל הארץ ביום ההוא יהיה יהו"ה אחד ושמו – "

¹⁷² Zachariah 14:9 – "אחד"

does His will ever change from one will to another will. This matter, that His will is unchanging, is of utmost importance to His ultimate unity, singularity and kingship, and is the crown of His entire reign.

Now, since He is One and His will is unchanging, we need to understand how this could be, because what we observe in the world seems to indicate the exact opposite. For we observe life and death, justice and judgment, reward and punishment, and all manner of judgment coming into the world. At the very least, it seems as if there are at least two kinds of will; the desire to bestow goodness and reward and the desire to punish. The entire world seems to be divided into these two paths. It therefore appears, at least on the surface, that *HaShem*-ה'יהו"ה, blessed is He, has changes of desire, from goodwill to the opposite thereof. However, in truth, this is not at all the case.

Know therefore, that our Creator, may He be blessed and exalted, does not change His singular desire ever. On the contrary, the fact that we see various matters come into being in the world according to the actions, is clear testimony that, “He is in One.”¹⁷³ We therefore need to awaken to the reality that His will is one and unchanging and that although different matters come about in the world, nonetheless, His will remains one, as He is One.

How is this so? Know that the very first desire that was drawn into being from Him was the luminary of fire-*Aish*-אש, as it states,¹⁷⁴ “And God-*Elohi*”m said, ‘Let there be light.’”

¹⁷³ Job 23:13 – “והוא באחד ומי ישיבנו ונפשו אותה ויעש”

¹⁷⁴ Genesis 1:3 – “ויאמר אלהי”ם יהי אור ויהי אור”

Now, we find that fire has the power of heat. However, from this one power, various opposites come about. For example, depending on what is placed in it, fire can either melt or harden, it can either whiten or blacken. Thus, fire is the crucible for everything, in that all these opposites result from the power of heat of the fire.

Nonetheless, the fire itself is unaffected by the changes that come about from its heat. Rather, the changes occur according to what substance is placed into the fire. In other words, the fire affects whatever is placed into it according to what is appropriate for that substance. Whatever is fitting to melt, melts, whatever is fitting to harden, hardens, whatever is fitting to whiten, whitens and whatever is fitting to blacken, blackens.

In other words, whatever changes come about in the different substances, is not due to any change in the fire itself. Rather, the fire acts with the same power of heat upon them all. However, the substances react differently because they are different from each other. The fire itself, on the other hand, acts with a single power, which is the power of heat, and each item that is placed into it, is affected and changes according to its particular nature and strength.

If this is so regarding fire, which is a created thing, that it affects change without being changed itself, then how much more is it certainly so, regarding *HaShem*-יהו"ה, the Creator of all, blessed is He! He remains One and is unchanging, even though He effects all change. In other words, whatever changes we observe in the world, come about specifically **because** “He

is in One!"¹⁷⁵ That is, the effected undergo changes appropriate to their actions, but *HaShem*-יהו"ה, the Actor, remains One and unchanging.

This is analogous to fire. Its heat effects different changes in different substances, but the fire remains the same. Rather, each substance undergoes change that is appropriate to it. That is, the same heat affects two different substances in very different ways; one becoming whitened and the other becoming blackened, but the fire remains the same.

Thus, when we say that *HaShem*-יהו"ה, blessed is He, brings about reward and punishment in the world, it is not because His will undergoes any change. Rather, this is analogous to different things being placed into the crucible of fire. That is, the change in reward and punishment is according to our actions, not because His will changes toward us. Rather, He remains One and unchanging and we undergo change according to our differences from each other. Therefore, whoever deserves life, receives life, whoever deserves death, receives death, whoever deserves reward, receives reward and whoever deserves punishment receives punishment. In truth, the crucible remains one, but in its heat, the nature of each substance becomes apparent, each according to its form and strength.

Moreover, if there is an admixture of different substances in a single object, and it is placed into the crucible, they separate and become distinct from each other. For

¹⁷⁵ Job 23:13

example, if gold, silver, copper and tin are mixed together in a single object, when it is placed into the crucible, each metal becomes recognizable and separate unto itself. In other words, the heat of the fire, affects them all, each according to its nature, and they become separate and distinct from each other.

Now, just as this is so in the analogy of the crucible, so is it regarding *HaShem*-יהו"ה, our Creator, blessed is He. He Himself acts with one singular desire, but all who are affected by the reality of His Being receive different changes, each according to the strength of his deeds, not because of any change in *HaShem*-יהו"ה, God forbid. Rather, it is only we, the affected, who undergo change, whereas *HaShem*-יהו"ה, blessed is He, is like the crucible who purifies all.

About this it states,¹⁷⁶ “The refining pot is for silver, and the crucible is for gold, but *HaShem* examines hearts.” In other words, *HaShem*-יהו"ה, blessed is He, examines and sees all things. He is the ultimate crucible of everything and everyone, and we each receive according to what is appropriate for us. Whoever should receive goodness, receives goodness, and whoever should receive the opposite, receives the opposite.

Through understanding this matter, many things throughout our Holy Torah, wherein it may appear, at first glance, that there are changes in His will, will become clear to you. For example, it states,¹⁷⁷ “For I have reconsidered My having made them,” and other similar verses. However, God forbid to think that *HaShem*-יהו"ה undergoes any changes

¹⁷⁶ Proverbs 17:3 – “מצרף לכסף וכור לזהב ובחן לבות יהו"ה”

¹⁷⁷ Genesis 6:7 – “כי נחמתי כי עשיתם”

whatsoever. Rather, as the affected come close to the crucible, they are judged to receive the effect of their actions, each according to his strength, not because of any change in *HaShem*-ה"ה-יהו.

Rather, as explained, the crucible acts according to the qualities of the affected, and therefore, they are not all affected in the same manner. In the same way, our Creator, blessed is He, examines our deeds and each one receives according to the measure appropriate to his actions. If you understand this, all the ways of Torah will become clear to you, and you will have no doubts whatsoever. For you will know that *HaShem*'s-ה"ה-יהו actions are unchanging, just as He is unchanging.

Rather, the changes are appropriate to each of the affected as they approach the crucible. That is, He examines all our qualities and attributes, and each person receives precisely according to the proper judgment and justice specific to him, without overstepping the boundaries of a different person. Thus, when the righteous and the wicked come close to the crucible, that is *HaShem*-ה"ה-יהו, He examines them, and through this, the righteous come as white as silver, whereas the wicked come out black as iron. This is as stated,¹⁷⁸ “*HaShem*-ה"ה-יהו examines the righteous,” and,¹⁷⁹ “Examine me, *HaShem*-ה"ה-יהו, and try me; refine my innards and my heart,” and,¹⁸⁰ “When He tries me, I shall come out as gold.” It similarly states,¹⁸¹ “I will

¹⁷⁸ Psalms 11:5 – “יהו"ה צדיק יבחן”

¹⁷⁹ Psalms 26:2 – “בחנני יהו"ה ונסני צרפה כליותי ולבי”

¹⁸⁰ Job 23:10 – “בחנני כזהב אצא”

¹⁸¹ Zachariah 13:9 – “וצרפתים כצרף את הכסף ובחנתים כבחן את הזהב”

refine them as silver is refined, and I will try them as gold is tried.”

Thus, from all that we have awakened you to, contemplate all the matters of the world and realize that they all are brought forth from the true reality of the Singular Being of *HaShem*-יהו"ה, blessed is He, and yet He remains absolutely One-*Echad*-אחד and unchanging. He examines and tests all things, and when they undergo change, this itself attests to the reality that *HaShem*-יהו"ה, blessed is He, undergoes no change at all. Rather, He remains Absolutely One and alone, even as He brings everything into existence.

Now, according to the above, you now will be able to understand the matter of His thirteen-י"ג-13 attributes of mercy, which are One-*Echad*-אחד-13, for they all are One-*Echad*-אחד-13 crucible. In other words, *HaShem*-יהו"ה does not at all change from one attribute to the other, as explained above. Contemplate this well, for through it you will come to understand the ways of Torah. Delve into this matter greatly, for through it, the truth of *HaShem's*-יהו"ה unchanging singularity will become clear to you, and you will understand that the changes of reward and punishment are all according to our actions, whereas *HaShem*-יהו"ה, blessed is He, remains absolutely One.

Only He can truly be called One-*Echad*-אחד, and He is unlike any other “ones” in the whole world. He is the crucible of everything and there is no crucible but Him. May He who

“examines the hearts and the innards”¹⁸² unite our hearts to Him, so that we fear Him, and may He bring us out of the crucible, as pure and clean as gold is at the moment it is taken from the refining pot. May He place the fear and awe of Him in our hearts. May we merit to sanctify His Great Name with the works of our hands, and may the time of our knowledge of Him arrive speedily! May He publicize His unity and singularity and reveal His Kingship before the eyes of the whole world, as it states,¹⁸³ “*HaShem-יהו"ה* will be King over the whole earth; On that day *HaShem-יהו"ה* will be One, and His Name, One!” “Blessed is *HaShem* forever, Amen and Amen!”¹⁸⁴

*May the completion of this holy work
Be a praise to HaShem, He who is splendid in holiness,
On this fourth day of the week
The 29th day of the month of Elul
The eve of Rosh HaShanah, the new year.
May it be a year of the fulfillment of the prophecy,¹⁸⁵
“How pleasant are the footsteps of the herald upon the
mountains; who proclaims peace, heralding goodness, proclaiming
salvation; who says to Tziyon, ‘Your God reigns.’
Your watchmen have raised their voice
They sing out together*

¹⁸² Psalms 7:10 – “ובחן לבות וכליות אלהיים צדיק”

¹⁸³ Zachariah 14:9 – “ והיה יהויה למלך על כל הארץ ביום ההוא יהיה יהויה אחד ושמו “אחד”

¹⁸⁴ Psalms 89:53 – “ברוך יהויה לעולם אמן ואמן”

¹⁸⁵ Isaiah 52:7-8 – “מה נאוו על ההרים רגלי מבשר משמיע שלום מבשר טוב משמיע ישועה” – “אמר לציון מלך אלהיך: קול צפיד נשאו קול יחדו ירננו כי עין בעין יראו בשוב יהויה ציון”

*For when HaShem returns to Zion
They will see Him eye to eye.”
Let the voice proclaim the goodness of Moshiach!*

*Our Father, our King, renew us with a year of goodness
and blessings, Amen, may it be His will!*

