

Gates of Light

A Translation and adaptation
into English of

Shaarei Orah

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Yosef Gikatilla

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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 and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes 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

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to disseminate these teachings,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, it should be noted that 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 utter the name *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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

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 the unity and service of *HaShem*, blessed is He and blessed is His Name, 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 worn and tattered from much use, will be respectfully disposed of according to the manner prescribed by Torah law.

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

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

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 will be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

12-13 Tammuz, 5783

י"ב-י"ג תמוז תשפ"ג, שנת כ"י יהו"ה אלהי"ך בקרב"ך א"ל גדו"ל וגור"א

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.

Opening Words¹⁰

You have asked of me, my brother and friend of my soul, to illuminate a path before you in the matter of the names of the Holy One, blessed is He, through which to attain and reach your desired goal. Since I see that your intention is better and more upright than your request, I find it necessary to inform you which path is apportioned for light¹¹ and what way *HaShem*-יהו"ה desires or does not desire. When you attain knowledge of this, then you shall call and *HaShem*-יהו"ה will answer, you will be amongst those who are close to Him, you will love Him with all your soul, you will delight in *HaShem*-יהו"ה and He will give you the desire of your heart.

Do you not know? Have you not heard? *HaShem*-יהו"ה, Eternal God; the upper and lower creatures tremble before Him, the earth quakes in fear of Him. Who can stand in His wrath and who will rise in His anger?¹² Even in His holy angels He has no faith and the heavens have no merit in His eyes, certainly not one who is loathsome and corrupt; man, who drinks iniquity like water.¹³ How will one born of woman use His Holy names and make an axe of them to cut with? Who is it? Which one

¹⁰ The original manuscript of this book was written approximately eight hundred years ago, before the advent of the printing press. In those days, many works on Torah, especially works on the received knowledge of Kabbalah, were written to a specific student and would then be copied by hand by others. The book therefore starts on a personal note, in answer to the students request.

¹¹ Job 38:24

¹² Nachum 1:6

¹³ Job 15:16

has filled his heart to do so;¹⁴ to stretch out his hand and take the royal crown and make use of it?

Behold, our rabbis of blessed memory said,¹⁵ “Whosoever pronounces the name of *HaShem*-יהו"ה according to its spelling has no share in the coming world.” If even the supremely holy one, Rabbi Chaninah ben Teradyon, who never pronounced the name *HaShem*-יהו"ה in any unholy manner or ever made use of it, except in an honorable way, to learn and understand the ways of *HaShem*-יהו"ה, blessed is He, was nonetheless punished;¹⁶ how much more so we, who are impoverished and lacking!

Do you not see what *HaShem*-יהו"ה wrote in His Torah,¹⁷ “Do not bear the name of *HaShem*-יהו"ה your God in vain.” Though this comes to warn against false testimony, He brought out this statement in a manner that is understood as not bearing His name upon our lips in vain; for He could have said, “Do not swear falsely in the name of *HaShem*-יהו"ה your God.” However, from the fact that He wrote “Do not bear,” we understand both meanings.

When our teacher Moshe, ascended to the heights, he learned the secret of the mention of the Name *HaShem*-יהו"ה, blessed is He, from the attendant angels. He warned Israel about this when he said,¹⁸ “When I call in the name of *HaShem*-יהו"ה, give glory to our God.” Now, if the supernal angels are warned thus about mentioning *HaShem*'s-יהו"ה name, how

¹⁴ Esther 7:5

¹⁵ Talmud Bavli, Sanhedrin 90a

¹⁶ Talmud Bavli, Avodah Zarah 17b-18a

¹⁷ Exodus 20:7

¹⁸ Deuteronomy 32:3

much more so are we, who are maggots and worms; certainly, someone foolish enough to make use of his Master's Crown; how much more so, in our times, when none are proficient in mentioning *HaShem*'s יהו"ה Name or its usages in a practical way. This being so, all that will come up in the hand of he who utters it, is the loss of his world and he brings up broken shards in his palms. About such a one the rabbis said,¹⁹ "Whosoever does not consider the honor of his Master is better off never having come into the world."

And now my son, listen to my voice, let your ears be attentive to my counsel. My son, if sinners seduce you, do not be enticed.²⁰ If they tell you, "Come with us and we will give into your hands names and pronunciations that you can use," my son, do not walk on the way with them. Restrain your legs from their path.²¹ For all those names and usages are kinds of nets and traps with which to hunt souls and lead them to destruction.

And though, in truth, there were holy names in the hands of our ancient sages, received from the mouth of the prophets, such as the name of 72 letters, the name of 42 letters and the name of 12 letters, and many other holy names, and they were able to bring about signs and miracles in the world, they did not use them for their needs, only temporarily in a time of oppression or to sanctify *HaShem*'s יהו"ה name, like Rabbi Meir who saved his wife's sister from enslavement in a house of

¹⁹ Talmud Bavli, Chagigah 11b

²⁰ Proverbs 1:10

²¹ Proverbs 1:15

prostitution and said to the non-Jewish guard,²² “At any time that you find yourself in trouble say, ‘God of Meir, answer me’, and you will be saved.” And even though he said this to that non-Jew, when Rabbi Meir saw himself in danger, he did not use the Name, but fled instead, as it says in the first chapter of Avodah Zarah,²³ or the matter of Choni Hame’agel²⁴ or the matter of Rava with King Shavor, as it says in the chapter Seder Ta’aniyot²⁵ or the matter of David when he dug the drainpipes of the Temple and the waters of the depths rose and sought to inundate the world, as stated in Perek HaChalil²⁶ and in Sanhedrin.²⁷

Now, the definition of truth and the covenantal tradition is that whoever wants to achieve his desires in the matter of the Name and titles of the Holy One, blessed is He, should invest all his effort in Torah, to comprehend the meaning of each and every one of the holy names mentioned in Torah, such as *Eheyeh*-ה"ה-א, *Yah*-ה"י, *HaShem*-ה"יהו, *Adonai*-י"אדוני, *El*-ל"א, *Eloah*-ה"אלו, *Elohim*-ים"אלה, *Shaddai*-י"שד, *Tzvaot*-ת"צבאו.

A person should know and understand that all these names are like keys for a person’s every need, for every angle and matter in the world. If he contemplates these names, he will find that all of Torah and its commandments depend on them. When he will know the intention of each name, he then will

²² Talmud Bavli, Avodah Zarah 18a

²³ Talmud Bavli, Avodah Zarah 18b

²⁴ Talmud Bavli, Ta’anit 23a

²⁵ Talmud Bavli, Ta’anit 24b

²⁶ Talmud Bavli, Sukkah 53a

²⁷ See Talmud Bavli, Makkot 11a

recognize and know the greatness of He who spoke and the world was, *HaShem*-יהו"ה, blessed is He and blessed is His Name, and will be fearful and awed in His Ever-Presence. He will desire, yearn and lust to adhere to Him through the knowledge of His Holy Name and titles, blessed is He. He then will be close to *HaShem*-יהו"ה and his prayers will be accepted.

About this it states,²⁸ "I will uplift him for he knows My Name, when he calls Me, I will answer him." Scripture does not say, "I will uplift him for he mentions My name," but rather, "for he knows My Name." Knowledge is the essential thing! Only after this, "when he calls Me, I will answer him," meaning to say, that if he has a need and in his prayer to *HaShem*-יהו"ה, blessed is He, focuses on the name or title of *HaShem*-יהו"ה that his need depends on, I then will answer Him.

Do you not see that in a time of trouble Yaakov mentioned *El Shaddai*-א"ל שד"י, and said,²⁹ "May *El Shaddai*-א"ל שד"י give you mercy." When Daniel prayed about the Holy Temple, he said,³⁰ "Shine Your countenance upon Your desolate Temple for the sake of *Adonai*-אדני," and even though in Talmud Berachot,³¹ our rabbis, of blessed memory, interpreted this homiletically, "for the sake of Avraham, who called You Lord-*Adon*-אדני," we must still acknowledge its straightforward meaning.

²⁸ Psalms 91:14-15

²⁹ Genesis 43:14

³⁰ Daniel 9:17

³¹ Talmud Bavli, Berachot 7b

When Chana prayed for *HaShem*-יהו"ה to instill the seed of man in her, how is it written?³² “*HaShem* of Hosts-*HaShem Tzvaoth*-תצבאו"ה יהו"ה if You will look upon the suffering of Your maidservant etc.” Even though, in Talmud Berachot,³³ they interpreted this homiletically, there nevertheless is an essential and inner root to the matter. Moreover, here we are not coming with homiletics, but rather with the essential meaning of the matter. This being so, a principle and root upon which to rely, must be placed in your hand.

Know that all the holy names mentioned in Torah are utterly dependent on His four-letter name *HaShem*-יהו"ה.³⁴ And if you say, “Is not the name *Eheyeh*-היה"ה the root and source?” Know that the name of four letters, *HaShem*-יהו"ה, is like the trunk of the tree, whereas the name *Eheyeh*-היה"ה is like the root that spreads out from it. From the trunk, the roots and branches spread out to all sides. All the other holy names are like branches and leaves that are drawn from the trunk of the tree. Moreover, each branch produces fruit after its kind.

Now, besides the known holy names that are forbidden to erase, there are several other titles that depend on each name. For example, if you would ask, “What are the titles of the name *HaShem*-יהו"ה?” These are, “The Awesome One-*Nora*-נורא,” “He who bears iniquity-*Nos'e Avon*-נושא עון,” “He who overlooks intentional sin-*Over Al Pesha*-עובר על פשע.” What

³² Samuel I 1:11

³³ Talmud Bavli, Berachot 31b

³⁴ The author, Rabbi Yosef Gikatilla, elucidates this principle at great length in his *Ginat Egoz*, translated as *HaShem is One*, particularly in Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

are the titles of the name *El*-ל"א? These are, "Magnanimous-*Gadol*-גדול," "Merciful-*Rachum*-רחום," "Gracious-*Chanun*-חנון." What are the titles of the name *Elohi*"m-אלהי"ם? These are "Mighty-*Adir*-אדיר," "Judge-*Shofet*-שופט," "Decisor-*Dayan*-דיין." Moreover, each of these titles has other titles that depend on these titles, these being all the other words of Torah, until we find that the entirety of Torah is woven upon the titles and the titles on the names, and in turn, all the holy names are themselves merely titles that depend on the Singular Name *HaShem*-יהו"ה. We thus find that the entire Torah is a tapestry of the Name *HaShem*-יהו"ה. Because of this it is called,³⁵ "Purely the Torah of *HaShem-Torat HaShem Temimah*-תורת יהו"ה תמימה."

What you learn from this is that when you will understand the meaning of the holy names according to their families, and comprehend the titles associated with each of them, you then will see that everything depends on His Great Name *HaShem*-יהו"ה, blessed is He, and you will yearn and desire to adhere to Him and will be in awe and fear of Him. Then you will understand the fear of *HaShem*-יהו"ה and will discover knowledge of God-אלהי"ם,³⁶ and you will enter amongst those about whom it says,³⁷ "I will uplift him for he knows My Name." You then will understand how great is the punishment of someone who mentions the name of heaven in vain; how

³⁵ Psalms 19:8

³⁶ Proverbs 2:5

³⁷ Psalms 91:15

much more so, someone who pronounces the name according to its letters; even more so, someone who makes use of it!

Now, before I begin with the intent of this composition, I must first preface as follows; Know, as a great principle, that the Essential Self of *HaShem*-יהו"ה, the Creator, blessed is He, as He truly is, is beyond the comprehension of anyone other than Himself. There are none, even amongst the multitude of the highest angels, who know His place, not to mention the Essential Reality of His Being. Do you not see that the supernal angels declare,³⁸ “Blessed is the glory of *HaShem*-יהו"ה from His place,” meaning, “wherever He may be.” If this is true of the supernal beings, how much more is it true of the lower creatures.

If so, what is the meaning of all those matters that we read of in the Torah, such as a hand, foot, ear or eye? Know and trust that all these matters, even though they indicate and testify to His greatness and truth; no creature is capable of knowing and contemplating what the matter called hand, foot or ear, and the like, is. And though we are made in His image and likeness, it should not enter your mind that what is meant, is an eye in the actual form of an eye, or a hand in the actual form of a hand. Rather, this refers to inner matters and matters that are the inner of the inner, concerning the truth of *HaShem*'s-יהו"ה existence, blessed is He; matters from which the source and influence comes out to all that exist according to the decree of *HaShem*-יהו"ה, blessed is He. However, what that hand is, is not what

³⁸ Ezekiel 3:12

this hand is, nor are they equal in their form, as it states,³⁹ “Who can you compare Me to, that I would be his equal.”

Know and understand that there is no comparison between Him and us in essence and form. Rather, *HaShem*’s-יהו"ה intention in the form of our organs is that they are made to be like signposts for hidden, supernal matters that the mind cannot know except in a way of representation, like writing the words, “Reuven the son of Yaakov.” Certainly, neither these letters, nor the form of the words, “Reuven the son of Yaakov,” are his actual form, image and being, but are just a representation, that this written name, “Reuven the son of Yaakov” is a sign corresponding to that known essential self and image who is called, “Reuven the son of Yaakov.”

Since *HaShem*-יהו"ה desired to bestow merit upon us, He therefore created several hidden and revealed organs in the body of man, as a sign for the act of the chariot (*Ma’aseh Merkavah*-מעשה מרכבה). If a person merits to purify one of his organs, that organ becomes like a seat for the corresponding supernal matter that is called by this name, whether an eye or a hand. The same applies to all the other organs.

For example, if a person is careful and guards the sight of his eyes, taking care not to look and see matters of licentiousness, nor any other unseemly and disgraceful things, but rather looks at matters of *HaShem*’s-יהו"ה holiness and service of Him, his eye then becomes like a seat for that

³⁹ Isaiah 40:25

supernal matter that is called the “eye.” The same applies to one’s hand or foot and all his other organs.

About this our sages, of blessed memory, stated,⁴⁰ “The forefathers are the chariot.” They did not state, “Each of the forefathers is the chariot,” but rather, “The forefathers are the chariot.” How so? Our forefather Avraham, peace be upon him, took the right side in purity and acquired the Supernal right side, which is the quality of *Chesed*-kindness. About this it states,⁴¹ “And Avram traveled onward toward the south.”⁴² Yitzchak took the left side in purity, which is fear. About this it states,⁴³ “And Yaakov swore by the fear of his father Yitzchak.” Yaakov took the middle line in purity. About this it states,⁴⁴ “And Yaakov was a pure man who dwelt in tents,” that is, between the tent of Avraham and the tent of Yitzchak.⁴⁵ We thus find that altogether, the three forefathers are the seat of the chariot (*Merkavah*). It is in this manner that the matter becomes clearly explained, and “the Creator is affixed upon His base.”⁴⁶

We now must enlighten your eyes to a matter that is dependent on this. Know that the qualities-*midot*-מדות depend on the organs. For example, the quality of the eyes is the faculty

⁴⁰ Midrash Bereshith Rabbah 47:6

⁴¹ Genesis 12:9

⁴² That is, the south (*Negev*) corresponds to the quality of kindness (*Chessed*), whereas the north (*Tzafon*) corresponds to the quality of judgment (*Gevurah*). This will be discussed at greater length later, in the appropriate Gates. (Also see Pardes Rimonim, Shaar 23 (Erchei HaKinuyim), Ch. 14.)

⁴³ Genesis 31:53

⁴⁴ Genesis 25:27

⁴⁵ That is, the quality of beauty-*Tiferet*. This will be discussed at greater length later, in the appropriate Gates.

⁴⁶ Sefer Yetzirah 1:4

of sight, the quality of the ears is the faculty of hearing, the quality of the hands is the faculty of touch, the quality of the feet is the faculty of mobility. Now, as we see, the qualities are drawn with the organs.

Since our sages, of blessed memory, mentioned the term “qualities-*midot*-מידות” in regard to how it is supernally, we therefore must judge the matter of the qualities, just as we judge the matters of the ear, hand and foot mentioned above. That is, just as there is no comparison between our organs and how they are supernally, so also, there is no comparison between our qualities and how they are supernally. Therefore, since we must use the terminology of “qualities-*midot*-מידות” in this book, be cautious and guard your soul exceedingly, lest you stumble and think that *HaShem*-יהו"ה has limited and measured qualities, heaven forbid. This is not so. Rather, just as the matter of the supernal “eye” or “ear” has no measure, limitation, or likeness, so it is in regard to the supernal qualities-מידות.

Now, our sages, of blessed memory, called His holy names by the term “qualities-מידות,” as we learn in the first chapter of Rosh HaShanah,⁴⁷ “Rabbi Yehudah said, ‘A covenant is established that the thirteen qualities (*Midot*-מידות) of Mercy never return emptyhanded, as it states,⁴⁸ ‘Behold, I am making a covenant.’ These thirteen qualities are,⁴⁹ ‘*HaShem*-יהו"ה, *HaShem*-יהו"ה, *El*-אל-Benevolent God (1), *Rachum*-רחום-Compassionate (2), *v'Chanun*-והנון-and Gracious (3), *Erech-*

⁴⁷ Talmud Bavli, Rosh HaShanah 17b

⁴⁸ Exodus 34:10

⁴⁹ Exodus 34:6

אָרֶךְ-Long (slow) (4), *Apayim*-אפּיִם-Suffering (to anger) (5), *v'Rav Chesed*-חֶסֶד-וּרְבַב-and abundant in Kindness (6), *v'Emet*-וְאֵמֶת-and Truth (7), *Notzer Chesed*-חֶסֶד-נֹצֵר-He preserves kindness (8), *L'Alaphim*-לְאַלְפִים-for thousands of generations (9), *Noseh Avon*-נֹשֵׂא עֲוֹן-Pardoning Iniquity (10), *v'Pesha*-וּפְשָׁע-and Transgression (11), *v'Chata'a*-וְחַטָּאָה-and Sin (12), *v'Nakeh*-וְנֹקֵה-and He cleanses (13).”

The general principle for you to trust in, is that there is no comparison between the qualities of *HaShem*-יְהוָה, blessed is He, and our qualities, except in name only, by way of representational signs. About this, our rabbis, of blessed memory, stated in many places,⁵⁰ “Come and see that the qualities of flesh and blood are not like the qualities of the Holy One, blessed is He.”

Now that this preliminary key has been given into your hands, we must enter into an explanation of each of the holy names, to illuminate your eyes, so that you will understand the source of living waters that flows from all of *HaShem's*-יְהוָה's holy names, blessed is He, wherever you find them written in Torah. When you comprehend this matter, you then will be successful and become wise.

⁵⁰ Talmud Bavli, Berachot 5a and elsewhere.

Gate One (The *Sefirah* of *Malchut*)

“My Lord-אדני, *open my lips and my mouth shall speak
Your praises.*”- Psalms 51:17

The foundation of wisdom and the essence of the received knowledge-*Kabbalah*⁵¹ is to trust in the faithfulness of *HaShem*-יהו"ה, blessed is He.⁵² If your thoughts go in His Presence,⁵³ “Then you will walk on your way securely and your foot will not stumble.”⁵⁴

The first of the holy names, in ascending order, is *HaShem*'s-יהו"ה title *Adona*"ע-Lord-אדני.⁵⁵ King Solomon, peace be upon him, said,⁵⁶ “Guard your foot when you go to the house of God.” In this, he informs us that a person should examine himself and be cautious when he wants to pray before *HaShem*-יהו"ה, blessed is He, and to see and understand whether there are prosecutors and obstructions to his prayers being accepted. He must clear the path and remove any stumbling blocks that may be in the way.

This is analogous to a person who goes to the royal court of the king to make a request. He needs to be zealous in

⁵¹ The opening words to this section begin “*Yesod HaChochmah V'Ikar HaKabbalah* הקבלה ועיקר היסוד החכמה ויכור,” the first letters of which are the Name *HaShem*-יהו"ה.

⁵² The first letters of each of these words, “*Emumat HaShem Yitbarach HaAmen* אמנות ה' יתברך האמן אהייה” are the name *Eheyeh*-אהייה.

⁵³ The first letters of each of these words, “*Im Derech Nechochah Yidrechuh* אדני-ע” are the name *Adona*"ע-Lord-אדני.

⁵⁴ Proverbs 3:23

⁵⁵ That is *HaShem*'s-יהו"ה quality of kingship-*Malchut* מלכות.

⁵⁶ Ecclesiastes 4:17

knowing whether there is obstruction or danger on the way. Besides this, he must take into consideration how many gates there are in the palace of the king, one more inner than the other, and be familiar with the gatekeepers who are appointed to guard them, to be beloved by them all and to know if there is any amongst them who despises him, so that he can make peace with him.

Besides this, he should contemplate and be aware of the clothing he is wearing, whether it is fit to enter the court of the king wearing such garments, as it states,⁵⁷ “For it is forbidden to come to the king’s gate dressed in sackcloth.” Besides all this, he should examine whether he is worthy of speaking before the king and the ministers and officers present before Him; whether there are any amongst them who will object to his request, and whether he can bear to be delayed in the palace of the king for an hour or two.

Our rabbis, of blessed memory, found it necessary to awaken us to this, and therefore informed us of a very important principle when they said,⁵⁸ “The earthly kingdom is similar to the heavenly kingdom.” That is, if it is necessary to be careful about all the above matters when entering into the presence of an earthly king of flesh and blood, how much more is this so of a person who enters to greet the face of the King, King of kings, the Holy One, blessed is He, He Who is blessed and exalted.

A person should understand and know, that from the earth to the firmament there is no empty space, but rather, it all is

⁵⁷ Esther 4:2

⁵⁸ Talmud Berachot 58a

teaming with legions and multitudes. Of these, there are those who are pure, kind and compassionate. However, below them are many impure creatures who accuse and cause damage. They all exist hovering in the air and from the earth to the firmament there is no place empty of them. Rather, it all is filled with multitudes, good ones and bad ones, those who are for life and those who are for death.

The Song of Obstructions,⁵⁹ which is founded on this principle, thus states, “He who sits in the refuge of the Most High, dwells in the shade of the Almighty. I will say of *HaShem*-יהו"ה, He is my refuge and my fortress; my God in whom I trust. For He will deliver you from the ensnaring trap, from devastating pestilence. He will cover you with His pinion and you will be protected under His wings; His truth is shield and armor. You shall not fear the terror of night, nor the arrow that flies by day, nor the pestilence that walks in gloom, nor the destroyer who lays waste at noon. A thousand may fall victim at your side and a myriad at your right hand, but it shall not reach you. You will only glance with your eyes and behold the retribution of the wicked etc.”⁶⁰

Now, all these legions between the earth and the heavens, are like a person who walks in a place of danger. So too, to ascend to the firmament, one’s prayers must pass through these camps. If one is meritorious, robbers will not attack his prayers,

⁵⁹ Psalm 91

⁶⁰ This Psalm and the various legions of destructive forces described by each of the terms in this Psalm are elucidated at greater length in *Derech Chayim* of Rabbi DovBer of Lubavitch, the Mittler Rebbe, translated as *The Path of Life*.

but if he is not meritorious, many obstacles and destructive forces will attack him on the way.

In response to this, King David, peace be upon him, composed his songs-*zemiroth*-זמירות, in order to clear the path for the prayers to pass. This is because all those camps are like a cloud that obstructs the prayers from ascending. About this it states,⁶¹ “You have covered Yourself in a cloud that prayer cannot penetrate.” However, now that David came and composed songs-*zemiroth*-זמירות, when a person recites these songs-*zemiroth*-זמירות, then these destroyers, spoilers and obstructers withdraw and go away. They are called songs-*zemiroth*-זמירות from the term “machete-*mazmer*-מזמר,” as in the verse,⁶² “He will cut down the young branches with machetes-*mazmerot*-מזמרות.” About this scripture states,⁶³ “Your statutes were like machetes-*zemiroth*-זמירות for me in the house of my fears-*megurai*-מגורי.” This is to say that in those places on the way that I was in fear and terror-*magor*-מגור, I scattered and cut through them with those machetes-*zemiroth*-זמירות (songs).

In the same manner it states,⁶⁴ “When the morning stars sang-*ron*-רן in unison and all the (angels who are called the) sons of God-*Bnei Elohim*-בני אלהים trembled-*Yari'oo*-יריעו.” The songs that are called *Rinah*-רינה are the songs of the morning. It is then that all the forces of harsh judgment, who are called the sons of God-*Bnei Elohi*’m-בני אלהים are scattered

⁶¹ Lamentations 3:44

⁶² Isaiah 18:5

⁶³ Psalms 119:54. This verse is usually translated, “Your statutes were music to me in my house of residence.”

⁶⁴ Job 38:7

and tremble. The word “trembled-*Yari 'oo*-יריעו” here is related to the verse,⁶⁵ “Trembling, trembling-*Ro 'ah Hithro 'a 'ah*-רעה התרענה will be the land.”

It therefore is necessary for a person to prepare himself for prayer and properly direct his thoughts, in a manner that his prayer will not be obstructed and his request will not return emptyhanded. About this our sages, of blessed memory stated,⁶⁶ “A person should always take stock of himself. If he is able to focus his heart, he should pray, but if not, he should not pray,” meaning, if in his prayer he is able to focus on *HaShem 's*-יהו"ה title that pertains to his prayer, he should pray, but if not, he should not pray.

We now have informed you that the root of faith and the foundation of unity is to understand His titles; in that all His holy titles, mentioned in Torah, are included in His four-letter Essential Name *HaShem*-יהו"ה, blessed is He, which is compared to the trunk of the tree, whereas all His other titles are like the root or branches, or treasuries and storehouses, each of which has a specific function that differs from the others.

This is analogous to a treasury that has many chambers, each of which is designated for specific things. In one chamber precious stones and pearls are stored, in another chamber silver is stored, in another gold, in another various foods, in another various drinks, and in another various garments. If a person needs food, but does not know in which chamber food is to be found, though the chambers are stocked with all manner of

⁶⁵ Isaiah 24:19

⁶⁶ Talmud Bavli, Berachot 30b

goodness, he can die of starvation, not because his request has been denied, but only because he does not know which chamber contains his needs.

It literally is the same way in the comprehension of *HaShem* 's-יהו"ה holy titles, blessed is He. There are titles that are appointed over prayer, mercy and forgiveness. There are those appointed over tears, those appointed over difficulties and troubles, those over food and livelihood, others over might, kindness or grace. If a person does not know to concentrate in his prayers on that title that is the key to his needs, who is it that caused his prayer to be ineffectual in fulfilling his want, only his ignorance and lack of understanding.

About this, the verse states,⁶⁷ “A person’s foolishness corrupts his way, but his heart is angered at *HaShem*-יהו"ה.” In truth, *HaShem* 's-יהו"ה hand is opened to all, however, because of foolishness, that is, ignorance of which treasury contains his needs, he returns emptyhanded and entertains an evil thought in his mind, that *HaShem*-יהו"ה is withholding his needs and desires. However, this is not so. It is rather his foolishness that withholds it from him, in that he is unaware of which treasury holds his needs. About this the verse states,⁶⁸ “Your sins have turned these away, and your transgressions have withheld goodness from you.”

Therefore, a person should traverse the ways of Torah and know the intentions of *HaShem* 's-יהו"ה holy titles, in a way of being proficient in His titles and their intentions. Then, if he

⁶⁷ Proverbs 19:3

⁶⁸ Jeremiah 5:25

needs to ask or request something of *HaShem*-יהו"ה, blessed is He, he should focus on *HaShem*'s-יהו"ה title that is appointed over his need. Not only will all his desires be fulfilled, but more so, he will be beloved above and delightful below, and will thus inherit both this world and the coming world.

Now that we have delivered these principles into your hand, in that they are like a foundational principle of what will be explained in this book, we must enter into the clarification of *HaShem*'s-יהו"ה holy titles found in Torah, each according to its intended meaning, with *HaShem*'s-יהו"ה help, blessed is He.

Know that *HaShem*'s-יהו"ה first title, in ascending order, which is closest to all the creatures and through which we enter into the presence of the King, *HaShem*-יהו"ה, blessed is He – and except for this title, there is no way in the world to behold the countenance of the King, blessed is He – is the title **Lord-Adona**”ע-י-אדני. How so? Know that the Singular Name *HaShem*-יהו"ה, blessed is He, indicates the Singular Intrinsic and Essential Being, our Creator, blessed is He, and everything depends on it. However, the first gate and key through which we enter from below into the presence of *HaShem*-יהו"ה, blessed is He, is His title Lord-Adona”ע-י-אדני, which is the last level, in descending order, from *HaShem*-יהו"ה, blessed is He.

Everything above, up until and including the title Lord-Adona”ע-י-אדני, constitutes the foundation of the true and complete unity,⁶⁹ as will later be explained with *HaShem*'s-יהו"ה help. Everything below this is the world of division and

⁶⁹ The world of Emanation-*Atzulut*

separation.⁷⁰ This is the secret of the verse,⁷¹ “A river went out of Eden-עֵדֶן to water the garden-*Gan*-גן and from there it divided and became four heads.” These refer to the four encampments of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*-שכינה, that are below the Lord-*Adona*’י-אדנ, blessed is He, which is His last title in descending order.

Now, this title Lord-*Adona*’י-אדנ is like a treasury and storehouse for all the various kinds of influence and emanation of types of vitality that are drawn from *HaShem*-יהו"ה, blessed is He, through all the channels and conduits, so that we find three names positioned corresponding to each other; His title Lord-*Adona*’י-אדנ below, His name *HaShem*-יהו"ה in the middle and His title *Eheyeh*-ה-איה above.⁷² From His title

⁷⁰ That is, this title Lord-*Adona*’י-אדנ refers to the aspect of kingship-*Malchut* of the world of Emanation-*Atzilut*. The three worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* that are below it, are called the worlds of division and separation (*Olam HaPirud*).

⁷¹ Genesis 2:10

⁷² That is, the title Lord-*Adona*’י-אדנ corresponds to *HaShem*’s-יהו"ה quality of kingship-*Malchut*, as mentioned before, and is below. The (lower) name *HaShem*-יהו"ה, corresponds to the quality of beauty-*Tiferet*, and is central. The title *Eheyeh*-ה-איה corresponds to the crown-*Keter*, and is above. However, as mentioned before and as explained at length in Rabbi Yosef Gikatilla’s foundational work, *Ginat Egoz* (translated as *HaShem Is One*), these are all dependent upon the Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו"ה, blessed is He, which is called the Unlimited One-אין סוף and is the upper Name *HaShem*-יהו"ה. This is explained there as follows: The sum of the first two letters of these names is כ"ו-26 and the sum of the last two letters of these names is כ"ו-26. They are thus drawn from the power of the name *HaShem*-יהו"ה-26, both in its simple form כ"ו and in its spoken form *Chaf Vav*-ר"ו-כ"ו. We therefore find that these names are all unified in and dependent upon the unique name *HaShem*-יהו"ה-26. Examine the first half of each of these names and discover that together they attest to *HaShem*-יהו"ה-26 and are also the initial letters of ב"ן ב"ן as follows:

$$6 = 5 + 1 \quad \text{אָהִי"ה}$$

$$15 = 5 + 10 \quad \text{יְהוָה"$$

$$5 = 4 + 1 \quad \text{אָדֹנָי"$$

Eheyeh-ה"הי all kinds of influence of emanation are emanated from the source called, “the Unlimited One-*Ein Sof*-אין סוף,” by way of degrees until His name *HaShem*-ה"הי, blessed is He, and from the name *HaShem*-ה"הי all the channels and influence are drawn to His title Lord-*Adona*’י-ג'אדנ.

His title Lord-*Adona*’י-ג'אדנ is like a warehouse that houses all the King’s treasures and is the great provider for the totality of all creatures. It nourishes and sustains all through the power of *HaShem*-ה"הי that is within it. By its mouth they go out and by its mouth they come in to adhere to the name *HaShem*-ה"הי, blessed is He, and there is no way, angle or manner of adhering to the name *HaShem*-ה"הי, except through His title Lord-*Adona*’י-ג'אדנ.⁷³ Therefore, this title is the

Total 26

Now examine the second half of each of these names and discover that together they attest to 86-פ"ו, which are the last letters of ו"י כ"ב ר"נ, as follows:

$$\begin{aligned}
 15 &= 5 + 10 \quad \text{אה"ה} \\
 11 &= 5 + 6 \quad \text{יה"ה} \\
 60 &= 10 + 50 \quad \text{אדנ"י} \\
 &\text{Total } 86
 \end{aligned}$$

Altogether their sum total is 112-כ"ף ו"י, the numerical value of *HaShem* God-ה"הי אלהי"ם as follows:

$$\begin{aligned}
 26 &= \text{יה"ה} \\
 21 &= \text{אה"ה} \\
 65 &= \text{אדנ"י} \\
 &\text{Total } 112
 \end{aligned}$$

$$112 = \text{יה"ה אלהי"ם}$$

⁷³ That is, the Name *HaShem*-ה"הי is entirely beyond fathom and grasp, and is thus ineffable, as previously mentioned.

treasury of His unique Name *HaShem*-יהו"ה and is the **Sanctuary-Heichal-היכל** within which *HaShem*-יהו"ה dwells.⁷⁴ Therefore, throughout Torah, we generally pronounce His title Lord-*Adona*"אדני"י-ג' in place of His name *HaShem*-יהו"ה. This is to say that whoever seeks *HaShem*-יהו"ה will find Him in His title Lord-*Adona*"אדני"י-ג'.

This being so, know that *HaShem*-יהו"ה, blessed is He, has 54 squared names that are combinations-צירוף of the name *HaShem*-יהו"ה, blessed is He, totaling 216 רי"ו letters. These 54 names are the secret of the power that is drawn forth to everything that exists in the world with the coming into being of all novel beings. They are like the soul of the 216 רי"ו letters of the verses⁷⁵ “*WaYisa*-ויסע-and it moved,” “*WaYavo*-ויבא-and it came” and “*WaYet*-ויט-and he stretched forth.” Everything in the world is included in these 54 names and they provide the needs of all creatures through *HaShem*'s-יהו"ה title Lord-*Adona*"אדני"י-ג'.⁷⁶

This being so, the letters of His title Lord-*Adona*"אדני"י-ג' indicate the matter of His governance and dominion. How so?

⁷⁴ As Rabbi Yosef Gikatilla explained at length in his foundational work, *Ginat Egoz*, the title Lord-*Adona*"אדני"י-ג' 65 is called the Sanctuary-*Heichal*-היכל-65 within which the Name *HaShem*-יהו"ה-26 and the explanation of His Unity, “*HaShem* is One-יהו"ה אחד-39” are concealed. Thus, when the term “Sanctuary-*Heichal*-היכל-65” is used in the Torah in reference to *HaShem*-יהו"ה, it is a reference to His title Lord-*Adona*"אדני"י-ג' 65. An example of this is the verse (Habakkuk 2:20), “But when *Hashem*-יהו"ה is in the Sanctuary-*Heichal*-היכל-65 of His holiness, the entire earth is silent-*Hass*-הט-65 before Him.” (See at greater length in *Ginat Egoz* translated as *HaShem* is One, Vol. 1, The Gate of the Sanctuary – *Shaar HaHeichal*.)

⁷⁵ Exodus 14:19, 20, 21

⁷⁶ See the explanation of Rabbi Avraham Abulafia in *Ohr HaSechel* and *Sitrei Torah*, as well as explanation of Rabbi Moshe Cordovero in *Pardes Rimonim*, *Shaar* 21, Ch. 11.

Its letter *Aleph*-א is the secret of the title *Eheyeh*-ה"ה above, its letter *Yod*-י is the secret of the name *HaShem*-ה"ה who dwells within it, and its letters *Dalet Nun*-נ"ד are the secret of the 54 names of being-*Havayah*-ה"ה, which are the secret of all the kinds of influence, emanation and existence to all creatures in the world. From this we find that all governance and control is in the hand of the Lord-*Adona*"י"ג. It therefore is a term that indicates *HaShem*'s-ה"ה Lordship-*Adnoot*-אדנות. That is, this title is the Lord of the whole earth by the power of *HaShem*-ה"ה who dwells within it.

Moreover, since no creature in the world has a way to enter into the presence of *HaShem*-ה"ה, blessed is He, except through it, and all petitions, requests and pleas for mercy do not enter except by the hand of His title Lord-*Adona*"י"ג, the sages therefore instituted that we initiate the *Amidah* prayer with the words,⁷⁷ "Lord-*Adona*"י"ג, open my lips and my mouth will speak Your praises." This is because this verse specifically mentions His title Lord-*Adona*"י"ג, spelled *Aleph*-א *Dalet*-ד *Nun*-נ *Yod*-י, and is essential here. Thus, through this title our prayers enter the presence of *HaShem*-ה"ה, blessed is He and blessed is His name.

Now, since *HaShem*-ה"ה, blessed is He, influences all kinds of influence and emanation into His title Lord-*Adona*"י"ג and all the treasures and wealth of the King are within it - all of which enter and are gathered and stored in it and from there they spread out to fulfill the needs of all the creatures – it

⁷⁷ Psalms 51:17

therefore is similar to a **Pool-*Breichah*-בריכה** that the stream flows into. From this pool, water is provided to water the garden and for the purpose of drinking and other needs. Therefore, the Torah refers to His title Lord-*Adona*’י-ע”אדנ” by the term, **Blessing-*Brachah*-ברכה**. This is because the word blessing-*Brachah*-ברכה is related to the word pool-*Breichah*-בריכה.

Through this title, our forefather Yaakov, peace be upon him, blessed his children. He inherited it from his father Yitzchak and Yitzchak inherited it from his father Avraham, and *HaShem*-יהו”ה, blessed is He, gave this title over to our forefather Avraham, peace be upon him, in order to open the gates of the Lord-*Adona*’י-ע”אדנ” and give him and all the inhabitants of the world all their needs.

HaShem-יהו”ה thus gave this blessing-*Brachah*-ברכה over into Avraham’s hand. This is the meaning of the verse,⁷⁸ “I will bless you and magnify your name and you will be a blessing-*Brachah*-ברכה.” *HaShem*-יהו”ה did not say, “You will be blessed,” but rather, “You will be a blessing-*Brachah*-ברכה.” It is as if He was saying, “Behold, the blessing-*Brachah*-ברכה is given over into your hand. Take whatever you want of it. Moreover, I am not only giving you permission to take for yourself, but rather, you can give to whosoever you wish of all the inhabitants of the world.” This is the meaning of the next verse,⁷⁹ “And in you all the families of the earth shall be blessed.” That is, whosoever desires to partake in any measure

⁷⁸ Genesis 12:2

⁷⁹ Genesis 12:3

of this blessing-*Brachah*-ברכה, cannot receive except through your hand, for behold, it is given into your hand and is yours.

Therefore, our sages of blessed memory, stated⁸⁰ that the first one to call *HaShem*-יהו"ה by the title Lord-*Adona*"ע-אדנ"י was our forefather Avraham, peace be upon him, when he said,⁸¹ "Lord *HaShem-Adona*"ע *HaShem*-יהו"ה אדנ"י [pronounced *Adona*"ע *Elohi*"מ-אלהי"ם] what will you give me etc.," for he asked all his requests from the great Name *HaShem*-יהו"ה through His title Lord-*Adona*"ע-אדנ"י. Now, after Avraham, Yitzchak inherited it, as it states,⁸² "And it was, that after the death of Avraham, God blessed his son Yitzchak."

It was concerning this blessing that Esav and Yaakov quarreled. Moreover, it is the right of the firstborn that Esav sold to Yaakov. Later, Yitzchak confirmed the sale when he sent Yaakov to Padan-Aram. This is what he meant when he told him,⁸³ "Get up and go to Padan-Aram and God who is Self-Sufficient-*El Shaddai*-י-שדי"א will bless you and give you the blessing of Avraham, to you and your descendants with you." Thus, by saying, "to you and your descendants," the blessing-*Brachah*-ברכה was given as an inheritance exclusively to Yaakov and his descendants alone.

Therefore, when Yaakov was about to depart from this world, he opened up this blessing-*Brachah*-ברכה to the twelve tribes, for each tribe to take his portion of this blessing as an

⁸⁰ Talmud Bavli, Berachot 7b

⁸¹ Genesis 15:2

⁸² Genesis 25:11

⁸³ Genesis 28:2

inheritance. This is the meaning of the verse,⁸⁴ “And this is what their father said to them and he blessed them; he blessed each man according to his blessing.” What does it mean, “each man according to his blessing?” Lest you think that he blessed any one of them according to his own opinion, know that this is not so. Rather, he gave each and every tribe what was appropriate for him from this pool-*Breichah*-בריכה, not according to his own opinion, but according to the opinion of the blessing-*Brachah*-ברכה itself.

Before the children of Israel entered the land, our teacher Moshe, peace be upon him, blessed them with this blessing-*Brachah*-ברכה. This is the meaning of the verse,⁸⁵ “And this is the blessing-*Brachah*-ברכה that Moshe, the man of God, blessed the children of Israel before his death.”

What we find from all this, is that *HaShem's*-יהו"ה title Lord-*Adona'y*-אדני"י is the secret of the blessing-*Brachah*-ברכה and that this blessing enriches whosoever adheres to it, free of sorrow and worry. This is the meaning of the verse,⁸⁶ “It is the blessing of *HaShem*-יהו"ה that enriches, and He adds no sorrow with it.”

Now, since *HaShem's*-יהו"ה title Lord-*Adona'y*-אדני"י is like a storehouse for receiving the influence of all the various blessings and kinds of emanation and is like a pool-*Breichah*-בריכה and receptacle, it therefore is of the same terminology as the sockets-*adnei*-אדני"י of the tabernacle courtyard, within

⁸⁴ Genesis 49:28

⁸⁵ Deuteronomy 33:1

⁸⁶ Proverbs 10:22

which the pillars were inserted. We find that one-hundred silver sockets-*Adnei Kesef*-אדני כסף were made for the tabernacle, as written,⁸⁷ “One hundred sockets-*Adanim*-אדני of one hundred talents, one talent for each socket-*Aden*-אדן.” These one-hundred sockets-*Adanim*-אדני of the tabernacle are like one-hundred pools that become filled from the great pool-*Breichah*-בריכה called Lord-*Adona*’y-אדני.

A Jew is thus obligated to make one-hundred blessings (*Brachot*-ברכות) every day, in order to draw down influence to each of them.⁸⁸ Since one-hundred blessings-*Brachot*-ברכות come in the name of the Lord-*Adona*’y-אדני from these pools-*breichot*-בריכות, therefore, if even a single blessing-*brachah*-ברכה is missing, it causes damage and brings about blemish.

This matter depends on the secret of בכ"ר 1,10, 100 – 2, 20, 200 etc., which is the secret of Kohen, Levi, Israel- לוי כהן לוי and is the secret of the three levels of the soul, *nefesh*-נפש, *ruach*-רוח, *neshamah*-נשמה. According to this principle, King David, peace be upon him, said,⁸⁹ “My soul, bless *HaShem*-יהוה.” Through the secret of the three upper orders, he stated that the blessing is dependent on the soul. That is, the *nefesh*-נפש level of the soul, which corresponds to Israel, must make one-hundred blessings every day. Then, ten of the one-hundred, which is a tithe, reach the *ruach*-רוח level of the soul

⁸⁷ Exodus 38:27

⁸⁸ Talmud Bavli, Menachot 43b; Midrash Bamidbar Rabba 18:21; Tur and Shulchan Aruch, Orach Chayim 63. The *Siddur*-Prayer book is specifically designed to include 100 blessings throughout the morning, afternoon and evening services and the blessings over food and drink.

⁸⁹ Psalms 103:1

that corresponds to Levi. Then, from the ten that are for Levi, one is given to the *neshamah*-נשמה level of the soul, which corresponds to the Kohen.

We thus learn that if the soul of a Jew does not make one-hundred blessings every day, the *neshamah*-נשמה level of his soul will not receive even a single blessing. This is because the *ruach*-רוח level of the soul, which corresponds to Levi, did not receive its ten blessings, this being the secret of the Levites who receive the tithe from Israel. They in turn give a tithe of one blessing to the Kohanim from the ten that they received. This is the secret of the tithes of the Levites and Kohanim, as written in the Torah.

It therefore states,⁹⁰ “*HaShem*-יהו"ה spoke to Moshe saying, ‘Speak to the Levites and say to them, when you take from the children of Israel the tithe that I gave to you from them as your inheritance, separate a gift-offering to *HaShem*-יהו"ה, a tithe of a tithe.’” The secret of the tithe of a tithe is the secret of ק"א-1, 10, 100. That is, if the one-hundred are lacking, the ten are lacking, and if the ten are lacking, the one is lacking.

Therefore, a Jew must be zealous to make one-hundred blessings (*Brachot*-ברכות) every day, and if he is missing one, God forbid, he causes blemish. These one-hundred blessings are similar to the one-hundred silver sockets-*Adnei Kesef*-אדני כסף from which the influence of the Lord-*Adona*"י"ג spreads forth on all sides to the one-hundred pools-*breichot*-בריכות.

⁹⁰ Numbers 18:25-26

Now, sometimes Torah calls *HaShem*'s יהו"ה title Lord-*Adona*' י-ע'אדנ" by the term **Well-Be'er** באר. This is because, as said above, it is like a well of living waters within which all manner of influence and emanation from above accumulate. About this, the verse states,⁹¹ "A well of living waters and flowing streams from Lebanon." As long as the Jewish people are righteous and make one-hundred blessings every day, as is proper, this well-*Be'er* באר becomes filled with living waters from the influence of the supernal emanation. They then are all wealthy and brimming with all goodness, drawing forth living waters according to their needs.

It sometimes is also called, **The Well of Seven-Be'er** *Sheva*-שבע באר, since seven streams are drawn to it by way of the foundation of the world-*Yesod Olam* יסוד עולם, from the seven supernal levels.⁹²

Now opposite this well-*Be'er* באר, there is another well-*Be'er* באר on the outside, along with several other wells filled with snakes and scorpions, that are called, "strange wells-*Be'erot Nochrivot* נכריות," about which it states,⁹³ "For a harlot is a deep pit and a strange woman is a well of trouble-*Be'er Tzarah* צרה." All those who are completely wicked and are drawn after severe transgressions do not merit to draw

⁹¹ Song of songs 4:15

⁹² That is, the quality of kingship-*Malchut* contains the six emotive *Sefirot* above it, that it receives through the quality of foundation-*Yesod*, as well as its own stature, thus totaling seven. Alternatively, the seven upper levels, to which Kingship-*Malchut* is the eighth, is the quality of Understanding-*Binah*, and the six emotive *Sefirot* that receive emanation from it, as will be explained later in the appropriate Gates.

⁹³ Proverbs 23:27

from The Well of Seven-*Be'er Sheva* שבַּעֲשֵׁב, but rather fall into the well of troubles-*Be'er Tzarah* צַרָּה of the strange woman.

The Lord-*Adona* ״י-י אֲדֹנָי hinted about this when the Jewish people sinned in this matter, as the prophet declared,⁹⁴ “For My people have committed two evils. They have left Me – the source of living waters – to excavate many broken cisterns (*Borot Borot Nishbarim*-בְּאֵרוֹת בְּאֵרֹת נִשְׁבָּרִים) for themselves that do not hold water.” That is, a well of trouble (*Be'er Tzarah*-בְּאֵר צַרָּה) has no solid ground, for its walls continuously crumble and its waters dissipate. Instead, it becomes filled with snakes and scorpions. David hinted at this when he said,⁹⁵ “Let not the well-*Be'er*-בְּאֵר close its mouth over me.”

Sometimes *HaShem* 's-ה' יהו"ה title Lord-*Adona* ״י-י אֲדֹנָי is called by the term **Sea-Yam**-יָם. This is because all the various kinds of pools-*Breichot*-בְּרִיכוֹת of influence and emanation are drawn to it like rivers. This is the secret of the verse,⁹⁶ “All the rivers flow into the sea-*HaYam*-הַיָּם.”⁹⁷

Now, the term sea-*Yam*-יָם refers to the seabed that contains the water, as the verse states,⁹⁸ “As the waters cover the seabed-

⁹⁴ Jeremiah 2:13

⁹⁵ Psalms 69:16

⁹⁶ Ecclesiastes 1:7

⁹⁷ As Rabbi Yosef Gikatilla explains in his foundational work *Ginat Egoz*, the term “The Sea-*HaYam*-הַיָּם-55” is representative of the ten base letters and numerals, ט״ו ה״י א״ב ג״ד ה״ו ז״ח ט״ז which equal “The Sea-*HaYam*-הַיָּם-55” in numerical value. All compositions are borne by these ten base letters and numerals, as explained there at length. (See *Ginat Egoz* translated as *HaShem Is One*, Vol. 2, The Letters of Creation, section entitled “The Drawing Forth of Action from the Letters to *Elohi*”-מֵאלֹהִים”)

⁹⁸ Isaiah 11:9

Yam-ים.” It also states,⁹⁹ “And He called the ingathering of the waters, seas-*Yamim-מים*. Clearly, the receptacle of the waters is called the sea-*Yam-ים*. From within this sea-*Yam-ים* many camps of angels were created and many different species that the waters within it swarmed with, all of which are supernal chariots and encampments.

Scripture hints at this when it states,¹⁰⁰ “Behold this great and wide sea-*Yam-ים*, countless creeping creatures are there, creatures great and small.” Within this sea are many ships with many oarsmen and many banners waving from the ship mastheads. Moreover, many kinds of waves and whirlpools revolve within it. Scripture states about this sea,¹⁰¹ “There ships travel.”

Now, on the edge of this sea there is a certain place called the End Sea-*Yam Sof-סוף-ים*, located near the border of the area of the known land in the quality of the Lord-*Adona"י-יג*. It is from this place that judgment descended upon the Egyptians and they drowned in the sea of reeds-*Yam Soof-סוף-ים* below. This is the secret of the verse,¹⁰² “For *HaShem-היהו* fought for them in Egypt.”

The sages of the inner wisdom sometimes refer to this quality, called the Lord-*Adona"י-יג*, as the **Sea of Wisdom-*Yam HaChochmah-החכמה-ים***, because all the various kinds of wisdom and emanation drawn from the

⁹⁹ Genesis 1:11

¹⁰⁰ Psalms 104:25

¹⁰¹ Psalms 104:26

¹⁰² Exodus 14:25

supernal wisdom fall into it and all who are wise of heart draw from it. *HaShem*-יהו"ה, blessed is He, gave of this quality to Solomon, as it states,¹⁰³ “And *HaShem*-יהו"ה gave wisdom to Solomon.”

When Solomon entered the sea of wisdom, he was given the power to know and understand the orders of how the upper and lower beings are arranged, and nothing was withheld from him. Through the power of *HaShem*'s-יהו"ה title Lord-*Adona*''ג-י"א he sat upon the throne of *HaShem*-יהו"ה and ruled over the upper and lower beings, because the wisdom of God was within him, to do justice.

Sometimes *HaShem*'s-יהו"ה title Lord-*Adona*''ג-י"א is called by the term **All-Kol**-כל. This is because everything-*Kol*-כל is in it and nothing is lacking.¹⁰⁴ This is because all types of influence and emanation and all kinds of blessings and existence flow into it. It therefore is called All-*Kol*-כל because it contains everything. Whatever in the world a person needs should not be requested from any other godliness or place, since everything is included in this title of *HaShem*-יהו"ה, blessed is He. Rather, from this place, whoever asks receives, each person according to his desire and will, if he calls *HaShem*-יהו"ה in

¹⁰³ Kings 5:26

¹⁰⁴ It should additionally be pointed out that the numerical value of the term “All-*Kol*-כל-50” is the same as “Sea-*Yam*-ים-50,” as explained in Ginat Egoz *ibid*. Additionally, the term “All-*Kol*-כל” is the final permutation of the two-letter roots in the *Aleph-Beit*, (in that it is the final permutation of the 231 gates (רל"א שערים) in the final order of *A" T Ba" Sh*-ש"ב"א), and is thus likewise indicative of kingship-*Malchut*, the final *Sefirah* that receives all-*Kol*-כל. (See Ginat Egoz translated as *HaShem Is One* *ibid*.)

truth.¹⁰⁵ Moreover, based on principles that will later be explained with the help of *HaShem*-יהו"ה, *HaShem's*-יהו"ה's quality of Foundation-*Yesod*-יסוד is also called All-*Kol*-כל.

As explained above, *HaShem*-יהו"ה, blessed is He, gave this quality called All-*Kol*-כל as a gift to Avraham, being that it is the foundation of the blessing-*Brachah*-ברכה and the pool-*Breichah*-בריכה. The Torah hints to this when it states,¹⁰⁶ “And *HaShem*-יהו"ה blessed Avraham in all-*BaKol*-בכל.” From Avraham it was given over to Yitzchak, as it states,¹⁰⁷ “And I ate from all-*MiKol*-מכל before you came, and I blessed him.” It was then transferred from Yitzchak to Yaakov, as it states,¹⁰⁸ “For God has been gracious with me and I have all-*Kol*-כל.” That is, Yaakov said to Esav, “Lest it enter your mind that what I have given you caused a lacking for me, know that all the keys to the supernal blessing-*Brachah*-ברכה have been given over into my hand and that it includes all-*Kol*-כל.” This is the meaning of his words, “I have all-*Kol*-כל. Thus, I lack nothing as a result of giving to you.”

Sometimes, *HaShem's*-יהו"ה's title Lord-*Adona*”אדני” is called by the term **Stone-Even**-אבן, since it is the foundation of all constructs in the world, and because all beings that exist in the world depend upon it and are in need of it. It is referred

¹⁰⁵ Psalms 148:18 – “קרוב יהו"ה לכל קראיו לכל אשר יקראהו באמת” – *HaShem*-יהו"ה is close to all who call upon Him, to all who call upon Him in truth.”

¹⁰⁶ Genesis 24:1

¹⁰⁷ Genesis 27:33

¹⁰⁸ Genesis 33:11

to as **The Cornerstone-Even HaRoshah-אבן הראשה**,¹⁰⁹ from which all the multitudes of the upper and lower hosts came forth in the act of creation (*Ma'aseh Bereishit*). It is called a **Brilliant Stone-Even Sapeer-אבן ספיר**,¹¹⁰ since it receives all the colors from the levels above it. In addition, in the creatures it affects a thing and its opposite, at times for goodness and at times for evil, to enliven or to put to death, to smite or to heal, to impoverish or to make wealthy and the like. This is hinted at in the verse,¹¹¹ “See now that I-אני, I am He, and no god is with Me. I-אני put to death and I bring to life, I have struck down and I will heal, and there is no one who can rescue from My hand.”¹¹²

Moreover, this is because this quality draws the strength of the *Sefirot* and draws forth all kinds of emanations and blessings to itself. Then, after it draws forth from the blessings Above, it turns and bestows sustenance and nourishment to all beings below, each according to what is appropriate for him. About this the verse states,¹¹³ “The Stone-Even-אבן that the builders despised has become the cornerstone.” This is because Avraham, Yitzchak and Yaakov took their portions of the

¹⁰⁹ Zachariah 4:7 – “Who are you, O’ great mountain? Before Zerubbabel, become a plain! He will bring out the cornerstone (*Even HaRoshah-אבן הראשה*) with cheers of ‘Grace! Grace!’ for it.”

¹¹⁰ Ezekiel 1:26

¹¹¹ Deuteronomy 32:39

¹¹² As will soon be explained, the term I-אני is one of the subtitles of the title Lord-*Adonay-אדני* in the Torah, and thus relates to the quality of *HaShem*’s-יהוה kingship, blessed is He. This is also hinted at in the shared letters of the term “I-אני-אני,” which has the numerical value of 61, has three letters and is one word (7-4), thus totaling 65, which is the numerical value as “Lord-*Adonay-אדני-65*.”

¹¹³ Psalms 118:22 – “אבן מאסו הבונים היתה לראש פנה.”

chariot (*Merkavah*) in the *Sefirot* that are above it. It is only when David came, that he held on to it and took it as his quality in the Divine chariot (*Merkavah*). About this the verse states, “has become the cornerstone.” For, it is to this Divine quality that all faces in all novel existence turn to, whether the upper creatures or the lower creatures, whether those levels above it or those levels below it. Those that are above it, turn to it to draw down their strength and bestowal of goodness and blessings, and those that are below it, turn to it to plead for their sustenance, nourishment, and the sustainment of their existence. This then, is the mystery of what is meant by the words, “the cornerstone-*Rosh Pinah* פנה-ראש,” and is similarly the meaning of the verse,¹¹⁴ “Into what are its bases-*Adaneha* אדניה sunken, or who laid its cornerstone-*Even Pinatah* אבן פנתה?” It is this quality that sustains the Jewish people, as indicated by the verse,¹¹⁵ “From there He shepherded the stone of Israel-*Even Yisroel* אבן ישראל.”

However, this stone-*Even* אבן yearns, desires, and sets its entire purpose for another, loftier stone than it, and from that stone all kinds of emanations come to it. These two stones are very precious to the Jewish people, as indicated by the verse,¹¹⁶ “You shall take the two *Shoham* stones-*Avnei Shoham* אבני שהם and engrave the names of the sons of Israel upon them.” The meaning of this mystery is hinted in the verse,¹¹⁷ “Lord *HaShem-Adona*”y *HaShem*-ה יהו"ה [pronounced *Adona*]”y

¹¹⁴ Job 38:6 – “על מה אדניה הטבעו או מי ירה אבן פנתה”

¹¹⁵ Genesis 49:24

¹¹⁶ Exodus 28:9

¹¹⁷ Genesis 15:2

Elohi”m-אלהי”m-ם] what will you give me etc.”¹¹⁸ That is, the Indwelling Presence of *HaShem*-יהו”ה (*Shechinah*) draws from Above to below and is drawn from below to Above.

Opposed to this stone-*Even*-אבן is another stone called, “a large stone-*Even Gedolah*-גדולה-אבן,”¹¹⁹ and when it covers the mouth of the well-*Be’er*-באר, Israel is subjugated beneath it,¹²⁰ “until the coming of the executor of judgment, when I will deliver him [into his hands].”¹²¹ This is indicated by the verse,¹²² “Yaakov came forward and rolled the stone-*Even*-אבן off the mouth of the well-*Be’er*-באר,” and is the meaning of the mystery of the Torah portion,¹²³ “Yaakov journeyed to Sukkot,” and the section in Prophets that states,¹²⁴ “Behold, a day is coming for *HaShem*-יהו”ה.”

Now, the Divine quality indicated by the title Lord-*Adonay*-אדני is sometimes called by the term, **The Holy Temple-*Beit HaMikdash*-בית המקדש**, since it is the home within which the Singular Name *HaShem*-יהו”ה dwells,¹²⁵

¹¹⁸ That is, the title Lord-*Adona*”y-אדני”y-י refers to the quality of the *Sefirah* of Kingship-*Malchut*. When the Name *HaShem*-יהו”ה follows immediately after the title Lord-*Adonay*-אדני in the Torah, the Name *HaShem*-יהו”ה is pronounced as *Elohi*”m-אלהי”m-ם,” and is a reference to the quality of the *Sefirah* of understanding-*Binah*, as will later be explained.

¹¹⁹ Genesis 29:2

¹²⁰ Also see Zohar I 151b that this is a reference to the evil inclination which is called (Isaiah 8:14), “a stumbling stone-*Even Negef*-אבן נגף.” (See also Psalms 91:12.)

¹²¹ Ezekiel 21:32

¹²² Genesis 29:10

¹²³ Genesis 33:17

¹²⁴ Zachariah 14:1 – That is, the era of the true and complete redemption upon which (14:9), “*HaShem*-יהו”ה will be King over all the land; on that day *HaShem*-יהו”ה will be one and His Name one.”

¹²⁵ As mentioned previously, the Singular Name *HaShem*-יהו”ה is ineffable and is thus read with the title Lord-*Adona*”y-אדני”y-י when reading to Torah or praying

and because *HaShem*-יהו"ה, blessed is He, sanctified Mount Moriah. Mount Moriah was thus sanctified as the portion of the Lord-*Adona*"י-אדני and the Holy Temple-*Beit HaMikdash*-בית המקדש was built upon it, as indicated by the verse,¹²⁶ "A foundation of Your dwelling-place that You, *HaShem*-יהו"ה have made – The Sanctuary of the Lord-*Mikdash Adona*"י-אדני מקדש אדני that Your hands established." Thus, this Name would dwell within it.

Additionally, all the forms of the Holy Temple and all its chambers, sanctuaries, treasuries, and halls, all corresponded to the forms of the mystery of the title Lord-*Adonay*-אדני, similar to what we stated before about the mystery of the form of the organs of man. However, when the Jewish people sinned, and the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, was withdrawn, the Holy Temple was destroyed.

However, when Daniel came and prayed before *HaShem*-יהו"ה, blessed is He, for the Holy Temple be rebuilt, He focused on this quality and stated,¹²⁷ "Let your face shine upon Your desolate Sanctuary-*Mikdash*עך-מקדש for the sake of the Lord-*Adona*"י-אדני," specifically with the spelling *Aleph*-א *Dalet*-ד *Nun*-נ *Yod*-י.¹²⁸ In other words, it was as if he was saying, "Rebuild the Holy Temple, which is the throne and sanctuary for *HaShem*'s-יהו"ה title Lord-*Adona*"י-אדני."

(However, there are exceptions when it is read as *Elohi*"m-אלהים, as mentioned in a previous note and as will be explained fully later).

¹²⁶ Exodus 15:17

¹²⁷ Daniel 9:17 – "והאר פניך על מקדשך השמש למען אדני"

¹²⁸ See Avodat HaKodesh 2:2

Now, regarding what our sages of blessed memory, expounded in Tractate Brachot,¹²⁹ “The verse should have said, ‘For Your sake,’ rather than ‘For the sake of the Lord-*Adona*’y-אדני.’ Rather, what is meant is for the sake of Avraham, who called You ‘Lord-*Adon*-אדון.’” Indeed, this is true and certain. For, it is this Divine quality that guarded over Avraham and fought his wars, which is the mystery of the verse,¹³⁰ “He with his servants deployed against them at night and struck them,” and is the mystery of the verse,¹³¹ “Who inspired the one from the east,¹³² whose every footstep was accompanied by righteousness-*Tzedek*-צדק,” as will be explained about the term, “righteousness-*Tzedek*-צדק,” with the help of *HaShem*-יהוה, blessed is He.

Sometimes, this Divine quality is called by the term, the Indwelling Presence of *HaShem*-יהוה, ***Shechinah***-שכינה. For, from the time that the Tabernacle (*Mishkan*-משכן) was built, it always dwelt with the Jewish people, as stated,¹³³ “And they shall make a Sanctuary for Me – and I will dwell (*V’Shachanti*-ושכנתי) within them.”

Now, there is a very important principle that you must know. Know now, that at the beginning of the creation of the world, the essential root of the Indwelling Presence of *HaShem*-

¹²⁹ Talmud Bavli, Brachot 7b

¹³⁰ Genesis 14:15

¹³¹ Isaiah 41:2

¹³² That is, this is a reference to Avraham who was from Canaan to the east, and that just as *HaShem*-יהוה, blessed is He, helped Avraham in his war against the kings, so will He help Avraham’s offspring in the future. (See Rashi and Radak to Isaiah 41:2.)

¹³³ Exodus 25:8

יהו"ה, the *Ikkar Shechinah*-שכינה-עיקר, was in the lower worlds.¹³⁴ For, the arrangement of all the creatures was according to their levels – those that are upper corresponding to those that are upper, and those that are lower corresponding to those that are lower. Thus, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*-שכינה) dwelt in the lower worlds.

Now, when the Indwelling Presence of *HaShem*-יהו"ה was below, the heavens and earth were as one, as indicated by the verse,¹³⁵ “And the heavens and the earth and all their hosts were finished-*Vayechulu*-ויכלו.” That is, they were “intermingled-*Nishtaklelu*-נשתכללו,”¹³⁶ satiated and filled with each other, in that all the channels and sources acted in a manner of perfect completion, thus affecting a drawing down of influence from Above to below. It thus is understood that *HaShem*-יהו"ה, blessed is He, fills the worlds from Above to below, as hinted in the verse,¹³⁷ “Thus said *HaShem*-יהו"ה: The heavens are My throne and the earth is My footrest.” We thus find that *HaShem*-יהו"ה, blessed is He, dwelt in equal harmony amongst the upper and lower beings.

However, when Adam sinned the lines were ruined, the conduits were broken, the pools-*Breichot*-בריכות ceased, the Indwelling Presence of *HaShem*-יהו"ה was withdrawn and the bundle unraveled. Then, when Avraham, Yitzchak and Yaakov came, they began drawing down the Indwelling Presence of

¹³⁴ Midrash Shir HaShirim Rabba 5:1

¹³⁵ Genesis 2:1

¹³⁶ Midrash Esther Rabba 7:11 – The word “intermingled-*Nishtaklelu*-נשתכללו” is of the same root as “finished-*Vayechulu*-ויכלו.”

¹³⁷ Isaiah 66:1

HaShem-יהו"ה and they repaired three thrones, thus drawing down the Indwelling Presence of *HaShem*-יהו"ה to a degree, by making their bodies into seats for the Indwelling Presence of *HaShem*-יהו"ה, blessed is He.

However, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*-שכינה) was not drawn down to the earth as a permanent dwelling, but only as a temporary dwelling, and it thus hovered above them. This is the meaning of the verse,¹³⁸ “God-*Elohi*”מ-אלהי"ם ascended from upon Avraham,” meaning, “from upon Avraham” in the most literal sense. Similarly, about Yaakov the verse states,¹³⁹ “Then God-*Elohi*”מ-אלהי"ם ascended from upon him.” About this, our sages, of blessed memory, stated,¹⁴⁰ “Our forefathers were the Divine Chariot (*Merkavah*).” However, from this we find that, in their times, the *Shechinah*-שכינה hovered in the air and did not find a resting place for the soles of her feet in the earth, as it was at the beginning of creation.

Then, our teacher Moshe, peace be upon him came, and all Israel with him. They made the Tabernacle (*Mishkan*-משכן) and its vessels, they repaired the damaged conduits, rearranged the lines in their proper order, fixed the pools-*Breichot*-בריכות and drew forth living waters from the place they are drawn from, thus returning the *Shechinah*-שכינה, the Indwelling Presence of *HaShem*-יהו"ה, to dwell in the lower worlds. However, this was only affected in the space of the Tent (*Ohel*),

¹³⁸ Genesis 17:22

¹³⁹ Genesis 35:13

¹⁴⁰ Midrash Bereishit Rabba 47:6

but not actually in the ground of the earth itself, as it was at the beginning of creation. This is the meaning of the verse,¹⁴¹ “And they shall make a Sanctuary for Me – and I will dwell within them.”

We thus find that the Indwelling Presence of *HaShem*-יהו"ה was like a traveler going from place to place. It is for this reason that the verse states, “and I will dwell within them-*B'Tocham*-בתוכם,” and not, “and I will dwell below.” Rather, it specifies “within them-*B'Tocham*-בתוכם,” like to a traveler who goes from place to place. In other words, it is as if He is saying, “Wherever the Jewish people go, I will go with them and dwell within them.” However, the *Shechinah*-שכינה was not affixed to a place of permanence. This is the meaning of the verse,¹⁴² “When the Ark would journey, Moshe would say, ‘Arise, *HaShem*-יהו"ה, and let your foes be scattered, let those who hate You flee from Your Presence.’”

David was anguished over this and desired to establish a permanent place for the Indwelling Presence of *HaShem*-יהו"ה below. This is the meaning of the verses,¹⁴³ “How he swore to *HaShem*-יהו"ה and vowed to the Mighty One of Yaakov, ‘If I enter the tent of my home; if I go upon the bed that is spread for me; If I allow my eyes to sleep, my eyelids to slumber; before I find a place for *HaShem*-יהו"ה, resting places (*Mishkanot*-משכנות) for the Mighty One of Yaakov.’” The Psalm then continues,¹⁴⁴ “For *HaShem*-יהו"ה has chosen Zion; He has

¹⁴¹ Exodus 25:8

¹⁴² Numbers 10:35

¹⁴³ Psalms 132:2-5

¹⁴⁴ Psalms 132:13-14

desired it for His habitation. This is My resting place forever and ever, here I will dwell, for I have desired it.”

Thus, because David wished to establish a dwelling place for the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*-שכינה, and stated,¹⁴⁵ “Arise, *HaShem*-יהו"ה to Your resting place, You and the Ark of Your might,” his thoughts were deemed upright before the Indwelling Presence of *HaShem*-יהו"ה. Therefore, *HaShem*-יהו"ה, blessed is He, responded by sending His prophet Nathan and said to him,¹⁴⁶ “Go and say to My servant, to David: ‘Thus said *HaShem*-יהו"ה: Will you build Me a house for My dwelling? For I have not dwelt in a house from the day I brought the children of Israel up from Egypt to this day; I have moved about in a tent and a Tabernacle. Wherever I moved about amongst all the children of Israel, did I say a word to one of the leaders of Israel, whom I have appointed to shepherd My people Israel, saying, ‘Why have you not built Me a house of cedar etc.?’”

Elsewhere it is written,¹⁴⁷ “Inasmuch as it has been in your heart to build a Temple for My Name, you have done well by having this in your heart. You, however, shall not build the Temple. Rather, your son, who will emerge from your loins – he will build the Temple for My Name.” What then did King David do? He prepared “silver, gold, copper, and iron, wood and *Shoham* stones and stones for setting, emeralds, tapestries,

¹⁴⁵ Psalms 132:8

¹⁴⁶ Samuel II 7:5-7

¹⁴⁷ Chronicles II 6:8-9

and all kinds of precious stones and marble stones – in abundance.”¹⁴⁸

He set all the plans in order for the Temple, all its rooms and storehouses, its stairs and rooms, the courts and the main hall, the sanctuaries, and all the rest of the plans of the Temple, including its courtyards and chambers. He received all of it through the Holy Spirit (*Ru'ach HaKodesh*), such as the forms of each particular place and the amounts of silver, gold and precious stones, and all other things necessary to it, each according to precise measure and balance. All of it was according to the order of the compositions and for the needs of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.”

This is as stated,¹⁴⁹ “David then gave his son Solomon the plans for the Hall and its structures, storage rooms, upper chambers and inner rooms, and for the Chamber of the Ark-Cover, and the plans for all that he had with him by the Holy Spirit – for the courtyards of the Temple of *HaShem*-יהו"ה and for all the chambers all around, for the storage rooms of the Temple of God, and for the treasuries of the consecrated items, as well as the plan for the divisions of the Priests (*Kohanim*) and the Levites, and for all the work of the service of the Temple of *HaShem*-יהו"ה, and for all the vessels for the service of the Temple of *HaShem*-יהו"ה. Gold was by the weight of gold, for all the vessels of each kind of service, for all the silver vessels by weight, for all the vessels of each kind of service. The weight of the gold for the golden candelabra and their golden

¹⁴⁸ See Chronicles I 29:2

¹⁴⁹ Chronicles I 28:11-19

lamps was according to the weight for every candelabrum and its lamps; and so for the silver candelabra, according to the weight for each candelabrum and its lamps, according to the function of each of the candelabra; and gold by the weight for the tables of the stacks for each table, and likewise silver for the silver tables; and pure gold for the forks, the bowls, and the tubes; and for the golden basins according to the weight of each basin; and [silver] for the silver basins according to the weight of each basin; and refined gold for the Altar of Incense by weight; and for the image of the Chariot, the golden Cherubim that spread out [their wings] and covered the Ark of the Covenant of *HaShem*-יהו"ה. Everything is in writing, by the hand of *HaShem*-יהו"ה, which He gave me to understand to know – all the works of the plan.”

We thus clearly see that David, peace be upon him, arranged all the forms of the Holy Temple and the weight of each specific thing, according to the word of *HaShem*-יהו"ה, blessed is He, and that it all corresponds to the likeness of the Supernal Chariot (*Merkavah*), the throne and dwelling of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה.

Subsequently, Solomon came and built the Holy Temple, organizing all its orders and forms, as set forth for him by his father David, peace be upon him. The Indwelling Presence of *HaShem*-יהו"ה then descended and dwelt in its eternal home. About this the verse states,¹⁵⁰ “Then Solomon said, “*HaShem*-יהו"ה said that He would dwell in the thick

¹⁵⁰ Kings I 8:12-13

cloud. I have surely built a house of habitation for You, the foundation for Your dwelling forever.” Similarly, the verse states,¹⁵¹ “So now, *HaShem*-יהו"ה, God of Israel, cause Your word that You spoke unto Your servant David to come true. Would God truly dwell on earth with man? Behold, the heavens and the heavens of the heavens cannot contain You; surely not this Temple that I have built.”

The verses then continue,¹⁵² “Now, arise *HaShem*-יהו"ה God, to Your resting place, You and the Ark of Your might! *HaShem*-יהו"ה God, do not turn back the request of Your anointed one; remember the righteousness of Your servant David!” The verse then continues and relates,¹⁵³ “When Solomon finished praying, the fire came down from heaven and consumed the burnt-offering and the feast-offerings, and the glory of *HaShem*-יהו"ה filled the Temple.”

We thus discover that the *Shechinah* returned to rest in the earth, in its eternal dwelling. Then all the conduits and drawings forth of influence returned to bestow beneficence and blessing in the Holy Temple. This is as stated,¹⁵⁴ “So the dew of Hermon descends upon the mountains of Zion, for there *HaShem*-יהו"ה has commanded the blessing (*Brachah*-ברכה). May there be life forever!” Similarly, the verse states,¹⁵⁵ “Out of Zion, the consummate beauty, God appeared.”

¹⁵¹ Chronicles II 6:17-18

¹⁵² Chronicles II 6:41-42

¹⁵³ Chronicles II 7:1

¹⁵⁴ Psalms 133:3

¹⁵⁵ Psalms 50:2

Then, from the Holy Temple, all the conduits were drawn to all the lands, to all the seventy families of the earth, which correspond to the seventy heavenly ministers of the nations. From Jerusalem they would be granted their portions, as written,¹⁵⁶ “All the families of the earth shall bless themselves by you.”

Now, because Solomon knew the ways by which the bestowal of beneficence is drawn from Jerusalem to all places, he therefore stated,¹⁵⁷ “I made for myself gardens and orchards and planted every kind of fruit tree in them.” Now, is it indeed possible that every kind of tree in the world grew in a single place? However, Solomon knew which vein was drawn to Cush¹⁵⁸ and therefore planted peppers there, and the same is true of every direction and side.¹⁵⁹ About this the verse states,¹⁶⁰ “Out of Zion, the consummate beauty, God appeared.” That is, Zion-צִיּוֹן refers to the foundation of the world.¹⁶¹

We thus find that the *Shechinah*, the Indwelling Presence of *HaShem*-יהוה, sends forth the blessing-*Brachah*-

¹⁵⁶ Genesis 12:3

¹⁵⁷ Ecclesiastes 2:5

¹⁵⁸ Ethiopia

¹⁵⁹ See Rashi citing Tanchumah to Ecclesiastes 2:5 – “Shlomo with his wisdom recognized the veins of the earth, which vein goes to Cush, and there he planted peppers [which normally do not grow in the land of Israel]; which one goes to a land of carobs, and there he planted carob trees. For, all the veins of the earth come to Zion, from where the world was founded, as it states (Ps. 50:2), ‘Out of Zion, the consummate beauty.’ Therefore, it is stated, ‘every kind of fruit tree.’ This is found in Midrash Tanchumah.”

¹⁶⁰ Psalms 50:2

¹⁶¹ That is, Zion-*Tziyon*-צִיּוֹן-156 has the same numerical value as Yosef-יוסף-156 and refers to the quality of foundation-*Yesod*-יסוד, as will be explained in the next gate.

ברכה from the Holy Temple (*Beit HaMikdash*-בית המקדש) in the appropriate measure according to each land.

We must now inform you that the *Shechinah*-שכינה is unique to the Jewish people alone. This is as stated,¹⁶² “And they shall make a Sanctuary for Me – and I will dwell (*v'Shachantee*-ושכנתי) within **them**.” Similarly, the verse states,¹⁶³ “They shall know that I am *HaShem*-יהו"ה their God, who took them out of the land of Egypt to rest My Presence (*l'Shachnee*-לשכני) within them.” It is similarly written,¹⁶⁴ “I will place My Dwelling (*Mishkane*-משכני) within you.”

The secret of this has already been explained to you, which is that this refers to the Sanctuary-*Heichal*-היכל within which *HaShem*-יהו"ה, blessed is He, dwells. *HaShem*-יהו"ה, blessed is He, thus tells the Jewish people, take my dwelling within which I dwell, and I shall never depart from you. Even though you may become impure, my Indwelling Presence (*Shechinah*) shall not separate from you. This is as written,¹⁶⁵ “that dwells with them (*HaShochen Eetam*-השוכן אתם) amid their impurities.”

Thus, when *HaShem*-יהו"ה, blessed is He, gave the Jewish people this gift, and the Indwelling Presence of *HaShem*-יהו"ה dwelt within them, all the treasuries of *HaShem*-יהו"ה, blessed is He, all His storehouses and chambers, and all bestowals of beneficence and emanations of blessings, were given into the hands of the Jewish people. He transferred the

¹⁶² Exodus 25:8

¹⁶³ Exodus 29:46

¹⁶⁴ Leviticus 26:11

¹⁶⁵ Leviticus 16:16

keys of each specific treasury into the hand of the Jewish people, so that they could open them and receive the bestowal of beneficence and blessings from the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.

About this the verse states,¹⁶⁶ “I will walk within you, I will be a God unto you and you will be a people unto Me.” That is, it is as if the *Shechinah*-שכינה is the dwelling (*Mishkan*-משכן) and collateral (*Mashkon*-משכון) of the Holy One, blessed is He, that is given into the hands of the Jewish people. However, when the Jewish people sinned before Him and the Holy Temple was destroyed, this collateral (*Mashkon*-משכון) of His was then given as security (*m’Mashkeno*-ממשכנו) into the hands of the Jewish people and accompanies them in their exile. This is the meaning of the verse,¹⁶⁷ “These are the reckonings of the Tabernacle, the Tabernacle of Testimony (*Mishkan HaEidut*-משכן העדות).”¹⁶⁸

About this, our sages, of blessed memory, stated,¹⁶⁹ “The Jewish people are beloved to the Holy One, blessed is He, and wherever they were exiled, the Indwelling Presence of *HaShem*-יהו"ה accompanied them. When they were exiled in Egypt, the *Shechinah*-שכינה was with them, as it states,¹⁷⁰ ‘Did I not appear to the family of your ancestor when they were in

¹⁶⁶ Leviticus 26:11

¹⁶⁷ Exodus 38:21

¹⁶⁸ See Rashi to Exodus 38:21 – “It is a testimony to the Jewish people that the Holy One, blessed is He, overlooked their transgression with the golden calf, and nevertheless manifested His Indwelling Presence (*Shechinah*-שכינה) within them.”

¹⁶⁹ See Midrash Bamidbar Rabba 7:10; Sifri Bamidbar 84; 161:5 and elsewhere.

¹⁷⁰ Samuel I 2:27

Egypt, [enslaved] to the house of Pharaoh?’ Similarly, it is written,¹⁷¹ ‘I shall descend with You to Egypt.’

When they were exiled to Babylon, the *Shechinah* was with them. This is as stated,¹⁷² ‘Because of you I was sent to Babylon.’ When they were exiled to Elam, the *Shechinah*, was with them. This is as stated,¹⁷³ ‘I will place My throne in Elam.’ When they were exiled to Edom, the *Shechinah*, was with them, as it states,¹⁷⁴ ‘Who is this coming from Edom... This One, who is majestic in His raiment, girded with His abundant strength.’

When they return, the Indwelling Presence of *HaShem*-יהו"ה will be with them, as it states,¹⁷⁵ ‘Then *HaShem*-יהו"ה your God will return with your captivity and have mercy upon you, and He will gather you in from all the peoples to which *HaShem*-יהו"ה your God, has scattered you.’” As our sages, of blessed memory, stated,¹⁷⁶ “The verse does not state ‘He will bring back-*v'Heishiv*-והשיב’ but states, ‘He will return-*v'Shav*-ושב.’ This teaches us that the Holy One, blessed is He, will return with them from the exiles.” Similarly, the verse states,¹⁷⁷ “From Lebanon, come with Me, My bride.”

Rabbi Meir says:¹⁷⁸ This is analogous to a king who tells his servant, if you seek me, you will find me with my son, as it states,¹⁷⁹ “That dwells **with** them (*HaShochen Itam*-השוכן אהם)

¹⁷¹ Genesis 46:4

¹⁷² Isaiah 43:14

¹⁷³ Jeremiah 49:38

¹⁷⁴ Isaiah 63:1

¹⁷⁵ Deuteronomy 30:3

¹⁷⁶ Talmud Bavli, Megillah 29a

¹⁷⁷ Song of Songs 4:8

¹⁷⁸ See Midrash Lekach Tov, Numbers 35:34 (our versions cite Rabbi Nathan).

¹⁷⁹ Leviticus 16:16

amid their impurities.” That is, even “if they contaminate My Dwelling (*Mishkanee*-משכני) that is within them.” Similarly, it states,¹⁸⁰ “They shall not contaminate their camps, within which I dwell (*Shochen*-שכן).” Likewise, it states,¹⁸¹ “You shall not contaminate the Land in which you dwell, in whose midst I rest, for I am *HaShem*-יהו"ה who dwells within the children of Israel.”

Now, throughout all of Torah this Divine quality is called **The Meeting Tent-Ohel Mo'ed-אהל מועד**. The general reason is because it is the house of *HaShem*-יהו"ה and He dwells (*Shochen*-שוכן) within it. The verse thus states,¹⁸² “He called to Moshe, and *HaShem*-יהו"ה spoke to him from the Meeting Tent-Ohel Mo'ed-אהל מועד, saying.” That is, to whomever *HaShem*-יהו"ה speaks, He speaks to him through this Meeting Tent-Ohel Mo'ed-אהל מועד.” In regard to Moshe, peace be upon him, the difference is that he would enter into the Tent and speak to *HaShem*-יהו"ה face to face,¹⁸³ as it states,¹⁸⁴ “When Moshe arrived at the Tent of Meeting to speak with Him,” in which Targum translates the term “Tent-Ohel-אהל” as “Dwelling-*Mishkena*-משכנא,” which is a reference to the mystery of the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה. The term “Meeting-Mo'ed-מועד” means “a house of meeting and readiness-*Beit Va'ad*-בית וועד,”¹⁸⁵ meaning that

¹⁸⁰ Numbers 5:3

¹⁸¹ Numbers 35:34

¹⁸² Leviticus 1:1

¹⁸³ Numbers 12:7-8;

¹⁸⁴ Numbers 7:89

¹⁸⁵ See Rashi to Exodus 33:7

HaShem-יהו"ה is always readily found there. It is specifically **His** meeting place, as it states,¹⁸⁶ “It is there that I will set My meetings with you.”

Now, at times this Divine quality is called by the term **Righteousness-Tzedek**-צדק. That is, since the Indwelling Presence of *HaShem*-יהו"ה was always present in Jerusalem, because it was chosen as His eternal home, He therefore stated,¹⁸⁷ “She was full of justice, righteousness-Tzedek-צדק lodged in her.” Now, about the matter of righteousness-Tzedek-צדק, know that this quality is called the **Lower Court of Judgment-Beit Din Shel Matah**-בית דין של מטה, which receives its influence from the Upper Court of Judgment (*Beit Din Shel Ma'alah*-מעלה-בית דין של מעלה), which is the Divine quality of judgment (*Gevurah*) and fear (*Pachad*) and is called by the title God-*Elohi*"m-אלהי"ם.

Thus, at times, when it becomes filled with and draws from *HaShem*'s-יהו"ה quality of judgment (*Gevurah*) and fear (*Pachad*), this quality is called by the title God-*Elohi*"m-אלהי"ם. It then affects judgment and justice in the world, whether for war or for peace, whether for hunger or for satiety, whether for death or for life, whether for illness or for health, and the same applies to all judgments rendered in the world. They are drawn from this quality as it receives and draws from the attribute of judgment (*Gevurah*) and fear (*Pachad*). It is this Divine quality that fights the wars of *HaShem*-יהו"ה, “encircled by sixty

¹⁸⁶ Exodus 25:22

¹⁸⁷ Isaiah 1:21

warriors, all of them trained in warfare, skilled in battle,”¹⁸⁸ to annihilate, kill and destroy, to lay waste to lands, to uproot kingdoms and to affect reckoning and retribution.

Thus, it is into the hands of the quality called “righteousness-*Tzedek*-צדק” that a number of camps and troops, called “men of war (*Anshei Milchamah*-אנשי מלחמה)” are given. Included in them are those who have spears, bows and arrows, swords and ballistic stones, with which to engage in battle, to uproot and annihilate. It is this Divine quality that accompanied our forefather Avraham, peace be upon him, in the war of the kings. It is this quality that obliterated them before him and through which he was victorious in the war. This is as stated,¹⁸⁹ “Who inspired the one from the east,¹⁹⁰ whose [every] footstep was accompanied by righteousness-*Tzedek*-צדק? Who delivered nations to him and subdued kings [before him]? Who made [his enemies] be like dust [before] his sword; like straw blown about [before] his bow?”

At times, this Divine quality is called by the term, **The sword that avenges breaches of the covenant-*Cherev Nokemet Nekam Brit*-חרב נוקמת נקם ברית**. It is this quality that always dwells in Jerusalem (ירושלם).¹⁹¹ It afflicts Israel constantly, like an ever-present judge always

¹⁸⁸ Song of Songs 3:7-8

¹⁸⁹ Isaiah 41:2

¹⁹⁰ As mentioned before, this is a reference to Avraham who was from Canaan to the east. (See Rashi and Radak to Isaiah 41:2.)

¹⁹¹ Our sages, of blessed memory, explain that the name Jerusalem-*Yerushalayim*-ירושלם-586 refers to the fear of *HaShem*-יהויה, blessed is He, and is thus equal to “perfect fear-*Yirah Shalem*-של"ם-ירא"ה-586” (See Midrash Bereishit Rabba 56:10).

ready to render judgement. When this quality would afflict them, it would exact them of their debts and their willful sins and transgressions, until they all became righteous-*Tzaddikim*. Because of this, they stated that this quality is called righteousness-*Tzedek*-צדק, since it exacts and cleanses them of their sins, thus making them righteous (*Matzdeketa*-מצדקת). This is why the verse states,¹⁹² “Those who dwell [in Jerusalem-ירושלם] will not say, ‘I am sick’; the people dwelling there shall be forgiven of sin.”

The meaning of this verse is, “Let the inhabitants of Jerusalem-ירושלם not say, ‘Why are we always sick with afflictions?’ For, this Divine quality, which is called **The Court of Righteous Judgment-Beit Din Tzedek**-בית צדק dwells there always and desires to make them meritorious, by exacting the debt of all their sins and iniquities, so that they will be righteous-*Tzaddikim* and worthy of life in the coming world. This is the meaning of the words, “The inhabitants [of Jerusalem-ירושלם] will not say, ‘I am sick’; the people dwelling there shall be forgiven of sin.” This is also expressed in the verse,¹⁹³ “You alone did I know from amongst the families of the earth; therefore I will hold you accountable for all your iniquities.”

Now, because this Divine quality called “righteousness-*Tzedek*-צדק,” always rendered judgments in Jerusalem-ירושלם, our sages of blessed memory, stated,¹⁹⁴ “No one would lodge in

¹⁹² Isaiah 33:24

¹⁹³ Amos 3:2

¹⁹⁴ Midrash Bamidbar Rabba 21:21; Pesikta d’Rav Kahanah 5:17

Jerusalem-ירושלם with sin upon his hands, as it states,¹⁹⁵ ‘righteousness-*Tzedek* lodges in her.’” Thus, this quality is the gatehouse through which to enter before *HaShem*-יהו"ה, blessed is He. It is this quality that discerns between the righteous and the wicked, and does not grant the wicked permission to enter. When he was at peace with this Divine quality, David rejoiced, and through it, he would enter to greet the face of *HaShem*-יהו"ה, blessed is He. This is the meaning of the verse,¹⁹⁶ “And I, in righteousness-*Tzedek*-צדק shall I behold Your face.”

At times, this quality draws from *HaShem's*-יהו"ה qualities of kindness (*Chesed*) and mercy (*Rachamim*). That is, it becomes filled with mercy (*Rachamim*) toward the Jewish people, and thus brings judgment in a way of kindness and mercy. This kind of judgment is called justice-*Mishpat*-משפט, and is intermingled with kindness (*Chesed*) and mercy (*Rachamim*). About this, the verse states,¹⁹⁷ “She was full of justice-*Mishpat*-משפט, righteousness-*Tzedek*-צדק lodged in her.” It is similarly written,¹⁹⁸ “Righteousness-*Tzedek* and justice-*Mishpat*-משפט are the foundation of Your throne, kindness and truth precede Your face.” About this quality the verse states,¹⁹⁹ “Chastise me *HaShem*-יהו"ה, but with justice-*Mishpat*-משפט, not with Your anger, lest You diminish me.”

¹⁹⁵ Isaiah 1:21

¹⁹⁶ Psalms 17:15

¹⁹⁷ Isaiah 1:21

¹⁹⁸ Psalms 89:15

¹⁹⁹ Jeremiah 10:24

However, this quality is unique to the court of the land of Israel, as written,²⁰⁰ “He who judges-*Yishpot*-ישפט *Teiveil*-the inhabited land with righteousness-*Tzedek*-צדק.” On the other hand, the other nations of the world are judged by the Upper Court, which is called “fairness-*Meisharim*-מישרים,” as the verse concludes, “He will judge-*Yadin*-דין the regimes with fairness-*Meisharim*-מישרים.”

To explain, the courts of Law that judge the nations of the world, do not judge them with kindness (*Chessed*) and mercy (*Rachamim*), but rather, in fairness, that is, in a manner of measure for measure. There is no forgiveness for their sins and iniquities. Rather, they are literally judged measure for measure, whereas, the quality of “righteousness-*Tzedek*-צדק” is unique to the Court of the Jewish People, as it states,²⁰¹ “Judges and officers shall you appoint in all your cities, that *HaShem*-יהוה your God, gives you for your tribes; and they shall judge the people with righteous justice-*Mishpat Tzedek*-משפט צדק.”

Similarly, Torah states,²⁰² “Righteousness-*Tzedek*-צדק, righteousness-*Tzedek*-צדק shall you pursue, so that you should live and possess the Land that *HaShem*-יהוה your God gives you.” The verse repeats the phrase, “Righteousness, righteousness-*Tzedek Tzedek*-צדק צדק,” referring to the Upper Righteousness (*Tzedek Elyon*) and Lower Righteousness

²⁰⁰ Psalms 9:9

²⁰¹ Deuteronomy 16:18 – “שפטים ושטרים תתן לך בכל שעריך אשר יהוה אלהיך נתן – לשבטיך ושפטו את-העם משפט-צדק.”

²⁰² Deuteronomy 16:20

(*Tzedek Tachton*), which are the secret of the names Lord God-*Adona"y Elohi"m*-יהו"ה-אדני. ²⁰³ The verse thus continues, “so that you will live,” corresponding to the first “righteousness-*Tzedek*-צדק,” which is the Upper Righteousness, and then continues, “and possess the Land that *HaShem*-יהו"ה your God, gives you,” corresponding to the second “righteousness-*Tzedek*-צדק,” which is the Lower Righteousness.

Now, because this quality called “righteousness-*Tzedek*-צדק” receives from the Upper Court and judges the Jewish people, it therefore is called **Lord-Adona"y**-אדני"י. It was specifically our teacher Moshe, peace be upon him, who requested this Divine quality for the Court of the Jewish people, as he said, ²⁰⁴ “If I now have found favor in Your eyes, my Lord-*Adona"y*-אדני"י, let the Lord-*Adona"y*-אדני"י go amongst us – for it is a stiff-necked people, and You shall forgive our iniquity and error, and make us Your heritage.”

The other nations, however, are judged by the Upper Court, and their dues are collected at the hands of an angel or heavenly minister. Moreover, the heavenly minister or angel is incapable of absolving them of their sins or changing the decree. This is as stated, ²⁰⁵ “Behold! I send an angel before you to protect you on the way... Beware of him – hearken to his voice, do not rebel against him, for he will not forgive your

²⁰³ As previously mentioned, is the title Lord-*Adona"y*-אדני"י (the title of kingship-*Malchut*) is followed by the name *HaShem*-יהו"ה in Torah, the Name *HaShem*-יהו"ה is pronounced with the title *Elohi"m*-אלהי"ם, (and refers to the quality of understanding-*Binah*, as will be explained later).

²⁰⁴ Exodus 34:9

²⁰⁵ Exodus 23:20

iniquities.” In contrast, about the quality of righteousness-*Tzedek*-צדק, which is the quality of the Lord-*Adona’y*-אדני and is the court of the Jewish people, it states,²⁰⁶ “To the Lord-*Adona’y*-אדני our God, belong compassion and forgiveness, for we have rebelled against Him.”

Similarly, the verse states,²⁰⁷ “O Lord, listen-*Adona’y* *Shma’ah*-שמע אדני; O Lord, forgive-*Adona’y* *Slachah*-אלח אדני, O Lord, be attentive-*Adona’y* *Hakshivah*-הקשיבה, O Lord, act, do not delay.” The explanation is as follows: Know, that there are three-hundred and sixty-five (365-שש"ה) negative commandments, for which a Jew stands in judgment and for which payment and retribution is exacted from him. These negative commandments are equal in number to the three-hundred and sixty-five (365-שש"ה) days of the year, throughout which it is possible for him to transgress them. We thus find that every day, a Jew stands in judgment for his deeds.

Nevertheless, *HaShem*-יהו"ה is merciful in His Divine quality of Lordship-*Adona’y*-אדני, and through it, we receive forgiveness for all transgressions and sin. Because of this, we find the Lord-*Adona’y*-אדני mentioned three times in this verse, juxtaposed to the three-hundred and sixty-five (365-שש"ה) days, corresponding to the number of negative commandments.

Now, when *HaShem*-יהו"ה desires to decree judgment upon the Jewish people through this quality, it becomes filled with kindness (*Chessed*) and mercy (*Rachamim*). Thus, it is

²⁰⁶ Daniel 9:9

²⁰⁷ Daniel 9:19 – “אדניי שמעה אדניי סלחה אדניי הקשיבה”

often the case that the quality of judgment (*Din*) is overturned to the quality of mercy (*Rachamim*). This is as stated,²⁰⁸ “How can I hand you over, Ephraim, or deliver you, Israel? How can I render you like Admah or make you like Zevoim? My heart has been overturned; My mercies have altogether been aroused.”

Thus, if the Jewish people do not want to return in repentance to *HaShem*-יהו"ה, blessed is He, it becomes impossible for the judgment not be meted out, and this quality of *HaShem*-יהו"ה is pained about it. Nevertheless, even though this Court, which is called “righteousness-*Tzedek*-צדק,” metes out judgment and justice to the Jewish people, He judges them like a father who disciplines his son with mercy, as written,²⁰⁹ “For *HaShem*-יהו"ה admonishes the one He loves, and like a father, He placates the child.”

Now, because this Divine quality is the Court of the Jewish People, and is what exacts retribution from them, therefore, throughout Torah, it is called, **I-Anee-אני**.²¹⁰ At times it admonishes and warns the Jewish people not to sin, that they should stand in fear of judgment before it, since it is not possible that justice will not to be executed by it. It is in this regard that throughout the Torah it states,²¹¹ “You shall fear your God, I am *HaShem-Anee HaShem*-יהו"ה-אני.” In other

²⁰⁸ Hosea 11:8

²⁰⁹ Proverbs 3:12

²¹⁰ The term “I-Ani-אני” is an acrostic for the words of the verse (Psalms 94:1), “*HaShem* is a God of retribution-*El Nekamot HaShem*-יהו"ה-אני.” (See Me’or Yosef to Shaarei Orah.)

²¹¹ Leviticus 19:14; 19:32; 25:17

words, it is as if the verse is saying, “You must have fear and trepidation of My judgment, even though it is judgment (*Din*) mingled with mercy (*Rachamim*).” It is upon this foundation that the verse states,²¹² “If despite this you will not heed Me, and you behave with indifference toward Me, I will behave toward you with the fury of indifference; I will chastise you, even I-*Anee*-אני, seven ways for your sins.” The conclusion of the verse, “seven ways for your sins-*Sheva Al Chatoteichem*-שבע על חטאתיכם,” is because this quality is called “the well of seven-*Be'er Sheva*-באר שבע,” and has wells that are filled with fear, might, and judgment. These are the wells of Yitzchak, as is written,²¹³ “He went up from there to the well of seven-*Be'er Sheva*-באר שבע.”

It is Yitzchak who draws the judgments, which are the seven streams,²¹⁴ to the quality of the Lord-*Adona'y*-אדני'י – some of which are aspects of judgment and some of which are aspects of mercy. About this the verse states,²¹⁵ “See now that I-*Anee*-אני, I-*Anee*-אני am He, and no god is with Me. I-*Anee*-אני put to death and I bring to life, I struck down and I-*Anee*-אני will heal, and there is no rescuer from My hand.”

Now, because this Divine quality is what avenges and affects retributions on behalf of the Jewish people, and fights their wars, it was therefore this quality that actualized the plague of the death of the first-born in Egypt, and it is this quality which was used to bring them out of Egypt by the

²¹² Leviticus 26:27-28

²¹³ Genesis 26:23

²¹⁴ That is, the seven emotive *Sefirot*.

²¹⁵ Deuteronomy 32:39

strength of the Upper Righteousness (*Tzedek Elyon*) that is upon it, and which is called the Jubilee-*Yovel*-יובל.²¹⁶

When it actualized the plague of the death of the firstborn, it was not accompanied by an angel, nor a minister, nor anything else. This is as stated,²¹⁷ “I shall go through the land of Egypt on this night, and I shall strike every firstborn in the land of Egypt, from man to beast, and against all the gods of Egypt I shall mete out punishment – I am *HaShem-Anee HaShem*-אהי יהוה.”

Our sages, of blessed memory, expounded²¹⁸ upon this verse and explained that, “I shall go through the land of Egypt – I-*Anee*-אני and not an angel; and I shall strike every firstborn – I-*Anee*-אני and not a *Seraph*, and against all the gods of Egypt I shall mete out punishment – I-*Anee*-אני and not an emissary; I am *HaShem-Anee HaShem*-אהי יהוה – I-*Anee*-אני am He, and there is no other.” The Torah therefore warns the Jewish people informing them, “It is with this quality that I redeemed you and it is with this quality that I judge you.”

This is as written,²¹⁹ “I am *HaShem-Anee HaShem*-אני יהוה your God, who took you out of the land of Egypt,” and then continues to the conclusion of the verse and repeats, “I am *HaShem-Anee HaShem*-אהי יהוה your God.” As you can see, this verse both begins and ends with “I am *HaShem-Anee*

²¹⁶ This refers to the quality of the *Sefirah* of understanding-*Binah*, as will be explained later.

²¹⁷ Exodus 12:12

²¹⁸ Liturgy of Passover Haggadah; Sifri Devarim 301:18; Yalkut Shimoni Exodus 12; Ramban to Exodus 12:12 and elsewhere.

²¹⁹ Numbers 15:41; Conclusion of the third paragraph of the *Shema* recital.

HaShem-יהו"ה," once for mercy (*Rachamim*), and once for judgment (*Din*).

Now, because it is with this Divine quality that *HaShem*-יהו"ה, blessed is He, rules over all creatures in the world, and He is the great benefactor that all forms are in need of, the Torah calls this quality by the term **Kingship-Malchut-מלכות**. This is because all the matters of the King, *HaShem*-יהו"ה, blessed is He, and all His deeds are actualized through this Divine quality. About this it is written,²²⁰ "For Kingship (*Meluchah*-מלוכה) belongs to *HaShem*-יהו"ה and He rules the nations."

The matters of Kingship (*Meluchah*-מלוכה) and Lordship (*Adanoot*-אדנות) both indicate dominion and rule, except that the name Lord-*Adona*"ג-אדני, which is the title of Lordship (*Adanoot*-אדנות), indicates and attests to the manner that the bestowal of influence and strength from the title *Eheye*"ה-איהי and the name *HaShem*-יהו"ה is received.²²¹

In contrast, the title Kingship-*Malchut*-מלכות indicates the manner of dominion and rule by the power of judgment that comes forth from the power of the name Lord-*Adona*"ג-אדני. That is, it is the aspect of the two-hundred and sixteen (ר"י

²²⁰ Psalms 22:29

²²¹ That is, the judgment-*Dan*-דן is encompassed and surrounded by kindness and mercies, with the *Aleph*-א of the Name *Eheye*"ה-איהי and the *Yod*-י of the Name *HaShem*-יהו"ה, and in addition the letters א"י-11 are equal to י"ה-11 of the Holy Name *HaShem*-יהו"ה, which is the aspect of mercy. (See Ginat Egoz, translated as *HaShem Is One*, Vol. 1, *The Gate of the Sanctuary (Shaar HaHeichel)*, and Vol. 3 (*The Letters of Creation*), section on the motion of the letters יו"ה.)

216)²²² letters that constitute the fifty-four (54) names of being-*Havayah*-הו"ה that are manifest in the name Lord-*Adona*"אדני"י, as hinted in the verse,²²³ "Dan-דן 54 shall judge-*Yadin*-ידין His people."

Now, because this Divine quality avenges breaches of the covenant- *Nokemet Nekam Brit*-נקמת נקם ברית, and since King Saul did not completely execute its command,²²⁴ he was rejected by it and it was given to David. It thus is called, **The Kingdom of the House of David-*Malchut Beit David***-מלכות בית דוד. This Divine quality always accompanied David, fighting his battles, and vanquishing his foes. It is in regard to this that he said,²²⁵ "I pursued my foes and overtook them, and did not return until they were destroyed. I struck them down and they could not rise, they fell beneath my feet." It is to this Divine quality that David adhered, and it is from it that he inherited the Kingship-*Malchut*-מלכות. It is through it that he would supplicate and prostrate to *HaShem*-יהו"ה, as he states,²²⁶ "To You, *HaShem*-יהו"ה, I would call, and to the Lord-*Adona*"אדני"י I would appeal." It is with this quality that he would wage battle with his enemies, as he states,²²⁷ "Arouse Yourself and awaken to my judgment; my God and Lord-*Adona*"אדני"י, to my quarrel," and similarly he

²²² The two-hundred and sixteen (216) letters that constitute the aforementioned fifty-four (54) names, are equal to fear-*Yirah*-יראה-216 and might-*Gevurah*-גבורה-216.

²²³ Genesis 49:16

²²⁴ To destroy and eradicate Amalek (See Samuel I 15).

²²⁵ Psalms 18:38-39

²²⁶ Psalms 30:9

²²⁷ Psalms 35:23

states there,²²⁸ “You have seen *HaShem*-יהו"ה, do not be mute; O Lord-*Adona*"ע-י"אדנ, be not far from me.” It is to this quality that he yearned, as he states,²²⁹ “O Lord-*Adona*"ע-י"אדנ, to You is all my yearning,” and similarly he states,²³⁰ “Because for You, *HaShem*-יהו"ה do I wait; You will answer, O Lord-*Adona*"ע-י"אדנ, my God.” He likewise stated,²³¹ “And now, for what do I hope, O Lord-*Adona*"ע-י"אדנ? My longing is to You.” In all his times of trouble, he would adhere to this Divine quality, as he states,²³² “On the day of my distress, I sought the Lord-*Adona*"ע-י"אדנ,” and similarly,²³³ “Show me favor, O Lord-*Adona*"ע-י"אדנ, for to You do I call all day long.” Thus, because this Divine quality is in exile together with the Jewish people, we recite,²³⁴ “May the Kingship of the House of David-*Malchut Beit David*-מלכות בית דוד, Your anointed one, be speedily restored to its place.”

Now, sometimes this Divine quality is called by the term **Eagle-Nesher**-נשר. The reason is because it is at times wealthy, and filled with all manner of goodness, when the Jewish people are righteous, affecting the drawing forth of influence from the higher levels into it. They thus draw forth various types of beneficence, emanations, blessings, kindness, and mercies, from all the *Sefirot* that are above it.

²²⁸ Psalms 35:22

²²⁹ Psalms 38:10

²³⁰ Psalms 38:16

²³¹ Psalms 39:8

²³² Psalms 77:3

²³³ Psalms 86:3

²³⁴ In the *Amidah* prayer liturgy.

However, when the Jewish people stray from the ways of *HaShem*-יהו"ה, blessed is He, then this quality is lacking, and becomes poor and impoverished, "like an elm tree with wilted leaves, and like a garden with no water."²³⁵ It then becomes like a tree that has shed (*Nosher*-נושר) all its fruit, at which time the Jewish people are impoverished and lowly, despised and abandoned to disgrace and derision. It then is called by the term "*Nesher*-נשר" of the same root as²³⁶ "a tree that sheds-*Masheer*-משיר its fruit."

Let me further awaken you to the explanation of this mystery, as follows: I have already informed you that the Essential Root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikar Shechinah*, is in the earth. The verse by which to remember this is,²³⁷ "the earth is My footrest." Thus, when the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) receives beneficence from the blessings that are above, it is called²³⁸ **The gathering of the waters-*Mikveh HaMayim* - מקוה המים**. In contrast, when it does not receive blessings, it is called, **Dry land-*Yabashah*-יבשה**.²³⁹ The verse by which to remember this is,²⁴⁰ "God called the dry land-*Yabashah*-יבשה earth-ארץ and the gathering of waters-*Mikveh HaMayim*-מקוה המים He called, Seas-ימים." Thus, when this quality is dry-*Yeveishah*-יבשה and lacking, the Jewish people are in a state of

²³⁵ Isaiah 1:30

²³⁶ Talmud Bavli, Shabbat 67a

²³⁷ Isaiah 66:1

²³⁸ Genesis 1:10

²³⁹ Genesis 1:9

²⁴⁰ Genesis 1:10

hunger and thirst, naked and lacking everything, and they are shed (*Neshurim*-נשורים) of it. For, the Jewish people are like the leaves, whereas this quality is like the body of the tree.

This quality is sometimes prosperous and sometimes lacking, sometimes full and sometimes empty. This is the mystery of the verse,²⁴¹ “He was like an eagle-*Nesher*-נשר arousing its nest, hovering over its young.” When the Jewish people return to *HaShem*-יהו"ה, blessed is He, in repentance, they renew this quality to be as an eagle-*Nesher*-נשר, as it was at first. When they repair the conduits and bestow beneficence of blessings toward it, then it becomes filled to the brim, renewed and prosperous. About this the verse states,²⁴² “Bless *HaShem*-יהו"ה Who satisfies your mouth with goodness, so that your youth is renewed like the eagle-*Nesher*-נשר.”

Now, this Divine quality called “eagle-*Nesher*-נשר” possesses several eagles-*Nesharim*-נשרים,²⁴³ who have several wings. They are called, “the eagles of the Chariot-*Nishrei HaMerkavah*-המרכבה-נשרי,” and they all protect the Jewish people by spreading their wings over them, saving them from various troubles.

²⁴¹ Deuteronomy 32:11

²⁴² Psalms 103:5

²⁴³ It is pointed out that the term “eagles-*Nesharim*-נשרים-600” shares the same numerical value as the names of the two angels “Metatron and Sandalfon-מטטרון וסנדלפון-600,” both of whom are called eagles-*Nesher*-נשר, in that they uplift the prayers and souls of the Jewish people, as in the verse (Exodus 19:4), “I have borne you on the wings of eagles-*Nesharim*-נשרים and brought you to Me.” The angel Metatron-מטטרון is the primary angel of the world of Formation-*Yetzirah*, whereas Sandalfon-סנדלפון is the primary angel of the world of Action-*Asiyah*. (See Me’or Yosef to Shaarei Orah, citing Kohelet Yaakov, Section 350.)

It is this eagle-*Nesher*-נשר and all its camps that are called, “the eagles of the Chariot-*Nishrei HaMerkavah*-נשרי המרכבה,” who protected the Jewish people in Egypt, taking them out of bondage. This is the mystery of the verse,²⁴⁴ “You have seen what I did to Egypt; that I have borne you on the wings of eagles-*Nesharim*-נשרים and brought you to Me.” All these camps called “the eagles of the Chariot-*Nishrei HaMerkavah*-נשרי המרכבה,” become elevated and filled when the Jewish people ascend in the study of *HaShem*’s-יהו"ה Torah and the fulfillment of His commandments-*mitzvot*. However, they are caused to descend and become lacking when the Jewish people are distant from the study of Torah and the fulfillment of the commandments-*mitzvot*.

Now, because this quality must necessarily be bound to the Divine qualities that are above it, so that their beneficence and blessings can come to it, *HaShem*-יהו"ה, blessed is He, granted the Jewish people the strength and power to affect this bond between this quality and those that are above it. This is the mystery of the phylactery of the hand-*Tefillah Shel Yad*-תפלה של יד.” It is about this that the verse states,²⁴⁵ “Bind them as a sign upon your arm and let them be as ornaments between your eyes.” Thus,²⁴⁶ “whosoever recites the morning *Shema* recital without donning phylacteries-*Tefillin*, it is as if he is testifying falsely against himself.” There is therefore no way

²⁴⁴ Exodus 19:4

²⁴⁵ Deuteronomy 6:8

²⁴⁶ Talmud Bavli, Brachot 14b

by which his prayer can enter, since the prayer-*Tefillah*-תפילה is dependent upon the phylactery-*Tefillah*-תפילה.

This is to say that the prayer-*Tefillah*-תפילה of his mouth is dependent upon the phylactery-*Tefillah*-תפילה of the hand. It is the phylactery-*Tefillah*-תפילה of the hand that opens the gateways in the morning, so that all the prayers of that day can enter before *HaShem*-יהו"ה, blessed is He. It is thus necessary that one don phylacteries-*Tefillin*-תפילין for the *Shema* recital of the morning. Our sages, of blessed memory, therefore established that a person must first recite the *Shema* and only afterwards stand in prayer.²⁴⁷ This is because it is the phylactery of the hand-*Tefillah Shel Yad*-תפילה של יד, accompanied by the *Shema* recital, that opens the gateways of prayer (*Shaarei HaTefilah*). Therefore, the *Shema* recital precedes the *Amidah* prayer-*Tefillah*.

However, on Shabbat and Holidays prescribed by Torah, the donning of phylacteries-*Tefillin* is not necessary. This is because, on those days, there are several other wondrously great matters and all the gates are open. This is analogous to the fact that when a person has the king himself, he has no need for the king's signet. Thus, Shabbat and the Holidays, which themselves are called a "sign-*Ot*-אות,"²⁴⁸ are sufficient, so that on those days we do not need to²⁴⁹ "bind them as a sign-*Ot*-אות."

²⁴⁷ That is, the *Amidah* prayer follows the *Shema* recital.

²⁴⁸ Exodus 31:13 and elsewhere.

²⁴⁹ Deuteronomy 6:8

Now, the term that is used as a sign for this Divine quality throughout the Torah, the Prophets, and the Scriptures (*TaNach*) is the word, **Thus-Koh-כה**. Since this quality is the opening to all levels above it, it therefore is the mystery of the Holy Spirit (*Ru'ach HaKodesh*) through which the prophets enter the world of prophecy. The prophets therefore made use of it to a great degree. This is why we often find the prophets referring to the Indwelling Presence of *HaShem-יהוה*, the *Shechinah*, by this title. That is, they would often say, “Thus-Koh-כה says *HaShem-יהוה*.”²⁵⁰

Now, as we already informed you regarding this Divine quality, it was our forefather Avraham, peace be upon him, who began to return it down below. It is he who began to call in the name of the Lord-*Adona'y-אדניי*,²⁵¹ when he said,²⁵² “Lord God-*Adona'y Hashem/Elohi'm-יהוה* what will you give me.” The Holy One, blessed is He, responded that amongst all the orders of the stars and all the other hosts of the world, whether in the supernal worlds or the lower worlds, none can bear seed without the power of this Divine quality called “Thus-Koh-כה.” For, this is the gate of prayer, and through it all must enter to entreat and supplicate before *HaShem-יהוה*, blessed is He, to affect changes to the power of the constellations (*Mazalot*).

It is this Divine quality that can transform the quality of judgment to mercy, and exchange death for life, exchange

²⁵⁰ See Exodus 4:22 and elsewhere.

²⁵¹ Talmud Bavli, Brachot 7b

²⁵² Genesis 15:2

illness for health, exchange barren for fertile. For, all is dependent upon it, and it is thus called, **The Opening of the Wellsprings-*Petach Eynayim***-**פֶּתַח עֵינַיִם**.²⁵³ Thus, since everything is dependent upon the Divine quality called, “Thus-*Koh*-כֹּה,” *HaShem*-יהו"ה, blessed is He, answered Avraham,²⁵⁴ “Thus-*Koh*-כֹּה shall your offspring be.” In other words, it is as if He said to him, “Through this quality you may enter to the Source of all sources and to the Wellspring of all effects, until you reach the place called the Supernal Crown (*Keter Elyon*), which is the *Mazal*-מזל over all the constellations-*Mazalot*-מזלות, since it is from it that living waters flow-*Nozel*-נוזל to all the constellations-*Mazalot*-מזלות.

It is in this manner that you shall bear seed. It is upon this *Mazal*-מזל that even the Torah Scroll in the Sanctuary is dependent, and not like the misconceptions of those who err and believe that these matters depend on the constellations-*Mazalot*-מזלות of the stars. Rather, it is as our sages, of blessed memory, taught²⁵⁵ in the chapter entitled “One who was traveling on Friday and night fell,” wherein they included and expounded many awesome and wondrous matters.

Now, because this quality was inherited by our forefather Avraham, as stated,²⁵⁶ “and you shall be a blessing-

²⁵³ Genesis 38:14 – The term “*Eynayim*” עֵינַיִם means both “eyes” and “wellsprings.”

²⁵⁴ Genesis 15:5

²⁵⁵ Talmud Bavli, Shabbat 156a-b – That is, there is no constellation for the Jewish people, and they do not fall under the dominion of the stars and constellations, as expounded upon at length there. The matter of this upper flow-*Mazal*-מזל will be explained later in the appropriate Gates.

²⁵⁶ Genesis 12:2

Brachah-ברכה,” and then concludes,²⁵⁷ “*HaShem*-יהו” blessed Avraham with everything-בכל,” *HaShem*-יהו” thus needed to bestow the Jewish people with the keys to open this pool-*Breichah*-בריכה. He thus bestowed the Priests (*Kohanim*) with the Supernal keys to draw forth blessings, beneficence, and emanations from all the Upper levels and Supernal *Sefirot* into this pool-*Breichah*-בריכה called “Thus-*Koh*-כה.”

He thus commanded the Priestly blessing and said,²⁵⁸ “Speak to Aharon and his sons, saying: Thus-*Koh*-כה shall you bless the children of Israel.” For, it is when this quality is blessed and becomes filled, that beneficence and emanations come to the Jewish people. The sign for this is hinted in the continuation,²⁵⁹ “Let them place My Name upon the children of Israel, and I-*Anee*-אני shall bless them.”

Similarly, about this mystery of the Priestly blessing with the quality called “Thus-*Koh*-כה,” David, peace be upon him, said,²⁶⁰ “All Your works shall thank you, *HaShem*-יהו” and Your devout ones will bless You-*Yevarchuchah*-יברכוכה,” which specifically concludes with “*Koh*-כה” filled with the letter *Hey*-ה.²⁶¹ It is as if he is saying,²⁶² “Thus-*Koh*-כה shall you bless.”

²⁵⁷ Genesis 24:1

²⁵⁸ Numbers 6:23

²⁵⁹ Numbers 6:27

²⁶⁰ Psalms 145:10

²⁶¹ That is, the word “will bless You-*Yevarchuchah*-יברכוכה” of this verse is specifically spelled with the suffix *Koh*-כה, rather than the normal spelling “will bless You-*Yevarchucha*-יברכוך.”

²⁶² Numbers 6:23

As mentioned before, this refers to the phylactery-*Tefillah* of the hand, about which Torah states,²⁶³ “And it shall be as a sign upon your arm-*Yadichah*-ידכה,” also concluding with “*Koh*-כה” filled with the letter *Hey*-ה.²⁶⁴ The reason that we bind the phylactery-*Tefillah* of the hand on the left arm, is because it is from the Divine quality of the left – which is the attribute of fear and might – that we draw strength to the quality of “Thus-*Koh*-כה.” Therefore, since it was this quality called “Thus-*Koh*-כה” that would wage the battles of David, peace be upon him, he therefore stated,²⁶⁵ “With You-*b’Khoh*-בכה I can rush a barrier, with my God I can scale a wall,” specifying, “with You-*b’Khoh*-בכה,” filled with the letter *Hey*-ה, and not the normal spelling “with You-*Becha*-בך.” In other words, it is with the strength of this quality that David smote and pursued all his enemies. Moreover, it is this Divine quality that waged the war of our forefather Avraham, peace be upon him, against the kings, as we explained regarding the term “righteousness-*Tzedek*-צדק.”

Now, it is this Divine quality that introduces novel wonders and miracles into the world, such as the ten plagues that afflicted Egypt, that were wrought through this quality. However, I must enlighten your eyes as to the reason for this. Know then, that our sages, of blessed memory, already stated that the land of Egypt is second to the Land of Israel, and that

²⁶³ Exodus 13:16

²⁶⁴ That is, rather than the normal spelling of the term “your arm-*Yadicha*-ידך” the Torah specifies “your arm-*Yadichah*-ידכה,” concluding the word with “Thus-*Koh*-כה.”

²⁶⁵ Samuel II 22:30

the heavenly minister of Egypt is one of the greater heavenly ministers of the nations.²⁶⁶ Therefore, this heavenly minister took the portion of the firstborn, that is, the first of the constellations (*Mazalot*), which is the constellation Aries-*Taleh*-טלה. It rises in the month of Nissan, which is the first of the months, and is thus likened to the firstborn of the twelve constellations. This is as stated,²⁶⁷ “This month shall be for you the beginning of the months, it shall be for you the first of the months of the year.”

Now, Pharaoh was devoted and adhered to his heavenly minister, and had no portion in the Name *HaShem*-יהו"ה, blessed is He, but only in the heavenly minister that was apportioned to him. It was thus necessary for *HaShem*-יהו"ה, blessed is He, to send him a message by the hand of our teacher Moshe, peace be upon him, to inform him that there is a Lord of the world who rules over all the heavenly ministers and all the hosts of the world, namely, *HaShem*-יהו"ה, blessed is He, and that the children of Israel are his portion and heritage. He thus warned him that he must send the children of Israel out of Egypt, since they are not the portion of any constellation or star, but are the heritage of *HaShem*-יהו"ה Himself, blessed is He.

HaShem-יהו"ה thus informed Moshe that there is no path by which to enter the knowledge of His Name *HaShem*-יהו"ה, blessed is He, unless He opens the first gateway for him, which is “Thus-*Koh*-כה.” The revelation of the Name *HaShem*-יהו"ה, blessed is He, is specifically through it, since it is *HaShem*'s-

²⁶⁶ See Recanati to Miketz 1 and elsewhere.

²⁶⁷ Exodus 12:2

יהו"ה sanctuary and dwelling. This is the meaning of the verse,²⁶⁸ “God answered Moshe, ‘I shall be as I shall be-*Eheye*h *Asher Eheye*h-אהי"ה אשר אהי"ה,’ and He said, ‘Thus-*Koh* shall you say to the children of Israel, ‘I shall be-*Eheye*h-אהי"ה has sent me to you.’” In the verse that follows, *HaShem*-יהו"ה repeated this a second time, as it states,²⁶⁹ “God further said to Moshe, ‘Thus-*Koh* shall you say to the children of Israel, ‘*HaShem*-יהו"ה, the God of your forefathers, the God of Avraham, Yitzchak, and Yaakov, has sent me to you. This is My Name forever, and this is My remembrance from generation to generation.’”

However, we must understand the meaning of the words, “This is My Name” and “this is My remembrance.” Although there are many primary principles and mysteries hidden in this passage, the one primary principle is as follows:

The words, “This is My Name” refer to *HaShem*-יהו"ה. Therefore, the next word, “forever-*Le'olam*-לעלם” is written in Torah without the letter *Vav*-ו. This is to inform us that we must “conceal-*Le'alem*-לעלם” the Name *HaShem*-יהו"ה when we read it.²⁷⁰ That is, we are forbidden to pronounce it according to its letters, which is only permissible to do in the Holy Temple. This is as stated,²⁷¹ “In the Holy Temple, [the priest] utters the Name as it is written, but in the rest of the country it is pronounced by its title.” Thus, the word, “My remembrance-*Zichree*-זכרי,” refers to His title Lord-*Adona*”ג-אדני-65, which

²⁶⁸ Exodus 3:14

²⁶⁹ Exodus 3:15

²⁷⁰ Talmud Bavli, Kiddushin 71a

²⁷¹ Mishnah Makkot 7:6

is the sanctuary-היכל-65 of *HaShem*-יהו"ה, and is the title by which to call to Him.²⁷² This is to say that wherever we find the Name *HaShem*-יהו"ה in Torah, we must pronounce it using His title Lord-*Adona*"ג-אדני. About this our sages, of blessed memory, stated,²⁷³ "The Holy One, blessed is He, said: I am not read as I am written. Rather, I am written *HaShem*-יהו"ה, but I am read Lord-*Adona*"ג-אדני."

Therefore, when He wrote the term, "Thus-*Koh*-כה" in these two verses which include *Eheyeh*-אהי"ה and *HaShem*-יהו"ה, He informed us that "Thus-*Koh*-כה" is the opening through which to enter them both. This accords with what we already have informed you in our previous explanations. Namely, that there are three names: *Eheyeh*-אהי"ה is above, *HaShem*-יהו"ה is central and *Adona*"ג-אדני is below. Thus, we refer to His Name *HaShem*-יהו"ה with His title Lord-*Adona*"ג-אדני-65, which is His sanctuary-*Heichal*-היכל-65. This is why in these two verses that mention *Eheyeh*-אהי"ה and *HaShem*-יהו"ה the term "Thus-*Koh*-כה" is used.

Therefore, when Moshe went to Pharaoh as *HaShem*'s-יהו"ה emissary, blessed is He, he began with the word "Thus-*Koh*-כה," since it is the opening by which to enter the Name *HaShem*-יהו"ה, blessed is He. This is as written,²⁷⁴ "Afterwards, Moshe and Aharon came and said to Pharaoh, 'Thus-*Koh*-כה said *HaShem*-יהו"ה, the God of Israel, 'Send out My people

²⁷² See at length in Ginat Egoz translated as *HaShem Is One*, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*).

²⁷³ Talmud Bavli, Pesachim 50a

²⁷⁴ Exodus 5:1

etc.” The next verse continues,²⁷⁵ “Pharaoh replied: ‘Who is *HaShem*-יהו"ה that I should heed His voice to send Israel out? I do not know *HaShem*-יהו"ה.” Moshe therefore responded, “If you do not know *HaShem*-יהו"ה, then what you must know is that the first gateway through which one enters the knowledge of Him, is His Divine quality called, ‘Thus-*Koh*-כה.””

Through this Divine quality the heavens and earth were created, and through this quality wondrous signs and awesome plagues are brought upon all who sin and rebel against Him.” He therefore said,²⁷⁶ “You have not heeded until now-*Ad Koh*-עד כה; Thus-*Koh*-כה says *HaShem*-יהו"ה, ‘Through this shall you know that I am *HaShem*-יהו"ה; Behold, with the staff that is in my hand I shall strike-*Makeh*-מכה.””

In other words, each plague-*Makah*-מכה was brought about through the quality of *Koh*-כה, and in truth, each plague constituted five plagues, as that is the decree of judgment.²⁷⁷ It therefore was this Divine quality itself through which the plague of the death of the firstborn was wrought, being that the god of Egypt is like the firstborn of all the other heavenly ministers of the nations, and as written,²⁷⁸ “Strike the main beam and the side posts will quake.”

Now, if a person transgresses many of the prohibitions of Torah, the quality of “*Koh*-כה” is summoned to strike and smite him, in vengeance for all the sins that he transgressed.

²⁷⁵ Exodus 5:2

²⁷⁶ Exodus 7:15-16

²⁷⁷ See Haggadah Shel Pesach, section on the ten plagues.

²⁷⁸ Amos 9:1

HaShem-יהו"ה, blessed is He, therefore commanded that the transgressor should receive lashes at the hand of the earthly court, for the two-hundred and seven (207-ר"ז)²⁷⁹ kinds of transgressions, that the transgressor of which, receives forty lashes.²⁸⁰ The reason for this is so that the Jewish people will not come to receive their lashes at the hands of this Divine quality called *Koh*-כה, since it's lashes are much harsher and fiercer than the lashes administered by the earthly court.

Now, because "an ox knows its master and a donkey knows its master's trough,"²⁸¹ when this Divine quality strikes sinners, it strikes them with the ox (*Shor*-שור) and the donkey (*Chamor*-חמור). It therefore is fitting that the straps used by the earthly court to administer lashes be of the hide of an ox and donkey.²⁸² For, when this Divine quality draws from *HaShem*'s-יהו"ה quality of might (*Gevurah*) and fear (*Pachad*) and becomes filled with them, it then destroys countries and smites all the people of the world.

HaShem-יהו"ה therefore commanded the Jewish people, telling them to guard themselves regarding this quality of *Koh*-

²⁷⁹ The number of negative commandments, the violation of which results in lashes being administered is 207-רז. As will soon be explained, this is derived from the verse regarding the administering of lashes, which states (Deuteronomy 25:3), "Forty shall he strike him, he shall not add; lest he additionally strike him beyond these with a great blow-*Makah Rabah*-מכה רבה, and your brother will be degraded in your eyes." The term great-*Rabah* רבה has a numerical value of 207, and hints at this. (Also see Rabbeinu Bahya to Deuteronomy 25:3.)

²⁸⁰ Deuteronomy 25:3

²⁸¹ Isaiah 1:3

²⁸² Talmud Bavli, Makkot 23a – "A certain Galilean interpreted before Rav Chisda: It is written (Isaiah 1:3), 'An ox knows its owner and a donkey its master's trough; but Israel does not know, My nation does not contemplate.' The Holy One, blessed is He, said: Let the one who recognizes his master's trough come and exact retribution from one who does not recognize his master's trough."

כה, lest it become filled with the anger and wrath of the Divine quality of fear (*Pachad*) and might (*Gevurah*). Rather, we must draw forth mercy and blessing to it, lest it destroy the world. This is the meaning of the words,²⁸³ Thus-*Koh*-כה shall you bless the children of Israel.” In other words, it must be in a way of drawing forth blessings, kindness, and mercy to this quality, so that they will be blessed by it, and guard themselves against the opposite, since the lashes rendered by this Divine quality are extremely harsh.

The verse therefore states,²⁸⁴ “Forty shall he strike him, he shall not add.” What is the meaning of the words “he shall not add”? It is as if to say, if the sinner receives the forty lashes, then he shall not come to receive lashes at the hand of the quality of *Koh*-כה, which possesses various additional punishments beyond the lashes administered by man. About this the verse continues, “Lest he additionally strike him beyond these, a great blow-*Makah Rabah*-מכה רבה.” That is, if he does not receive the forty lashes in this world, he then shall come to receive lashes from the “great blow-*Makah Rabah*-מכה רבה.” About this our sages, of blessed memory, taught, “Do not read, ‘a great blow-*Makah Rabah*-מכה רבה,’ but rather read, ‘from the great *Koh*-כה-מכיה רבה.”²⁸⁵ An additional sign by which to remember this, is that the term “great-*Rabah*-מכה רבה-207” hints at the two-hundred and seven (207) prohibitions of the Torah for which one is administered lashes. About the precision of

²⁸³ Numbers 6:23

²⁸⁴ Deuteronomy 25:3

²⁸⁵ Also see Rabbeinu Bahya to Deuteronomy 25:3 *ibid*.

the words, “Forty shall he strike him, he shall not add,” our sages, of blessed memory, also taught²⁸⁶ that this means forty minus one, all of which depends on the written law.

Now, when our teacher Moshe, peace be upon him, came to inform Pharaoh of the plague of the death of the firstborn, he hinted that it would be actualized through the Divine quality of *Koh*-כה. He therefore stated,²⁸⁷ “Thus-*Koh*-כה said *HaShem*-יהו"ה, ‘At about midnight I shall go out in the midst of Egypt. Every firstborn in the land of Egypt shall die etc.’” It is about this that our sages, of blessed memory, stated,²⁸⁸ “I shall go out in the midst of Egypt – I-*Anee*-אני, and not an angel; and I shall strike every firstborn – I-*Anee*-אני, and not a *Seraph*, etc.”

Now, in the Act of Creation (*Ma'aseh Bereishit*), this quality is called **The Tree of Knowledge-*Etz HaDa'at*** עץ הדעת. It is in this quality that Adam sinned and caused the withdrawal of the *Shechinah* – the Indwelling Presence of *HaShem*-יהו"ה. For it receives all the colors of all the upper qualities, as we have informed you, and then affects the lower worlds according to the powers drawn to it from the levels above it, whether for life or death, whether for good or evil. Because of this the Torah states,²⁸⁹ “And the Tree of the Knowledge of good and evil.” If it is good, why then is it called evil? And if it is evil, why then is it called good? Rather, in

²⁸⁶ Talmud Bavli, Makkot 22b

²⁸⁷ Exodus 11:4-5

²⁸⁸ Liturgy of Passover Haggadah; Sifri Devarim 301:18; Yalkut Shimoni Exodus 12; Ramban to Exodus 12:12 and elsewhere.

²⁸⁹ Genesis 2:9

fact, it is called the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת, and for those who know the hidden mysteries of the Name *HaShem*-יהו"ה, blessed is He, it is knowledge-*Da'at*-דעת. That is, this quality is the tree of *HaShem*-יהו"ה that is called knowledge-*Da'at*-דעת, which is His sanctuary and dwelling.

Through it, He sends forth roots and strength of blessing and emanation, and it is from there that *HaShem*-יהו"ה brings forth all manner of goodness to the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת. That is, they are all drawn to it through the quality called “righteousness-*Tzedek*” which is called “good-*Tov*.”²⁹⁰ If there is a stoppage in the conduits that come forth by way of righteousness-*Tzedek*, God forbid, then it instead draws from the Divine quality of harsh judgment from the left side, which introduces things that are evil into the world. This then, is the meaning of “good and evil.”

Now, Adam, the first man, sinned in thought and was punished with death. The verse by which to remember this is,²⁹¹ “See – I have placed before you today the life and the good, and the death and the evil.” Similarly, it is written,²⁹² “But they, like Adam, transgressed the covenant-*Brit*.” However, what covenant was ever formed with Adam? Rather, it is in the covenant of circumcision-*Brit* that he sinned.²⁹³ Thus, this quality that avenges breaches of the covenant-*Nokemet Nekam Brit*” exacts retribution from all those who

²⁹⁰ That is, the quality of foundation-*Yesod* which will be explained in the next gate.

²⁹¹ Deuteronomy 30:15

²⁹² Hosea 6:7

²⁹³ Talmud Bavli, Sanhedrin 38b, 44b; Tikkunei Zohar 112b

transgress any of the sexual prohibitions written in the Torah, as we have yet to awaken you to, with the help of *HaShem*-יהו"ה, blessed is He.

When this Divine quality draws forth supernal blessings, beneficence, and emanations from the Tree of Life-*Etz HaChayim* העץ החיים, by means of the quality called, the Living God-*El Chai* אל חי, it then is called, **The Land of the Living-Eretz HaChayim** ארץ החיים. Those who have passed on and are buried in the Land of Israel, which is uniquely tied to this quality, will be the first to be brought back to life in the resurrection of the dead.²⁹⁴ Moreover, whosoever does good deeds, keeps *HaShem's*-יהו"ה Torah and *mitzvot*-commandments, and adheres to this Divine quality through guarding the purity of his limbs, as explained in the introduction, is called, "alive," even after passing from this world. The verse by which to remember this is,²⁹⁵ "And Benayahu the son of Yehoyada was a valiant man-*Ben Ish Chay* בני איש חי," which is written, "living-*Chay*-חי," though it is read "valiant-*Chayil*-חיל," since the two matters are intertwined and integral to each other.

Thus, whosoever adheres to this quality merits eternal life. This is as stated,²⁹⁶ "You who adhere to *HaShem*-יהו"ה, your God, are all alive today." Regarding what our sages, of blessed memory, expounded in the Talmud on this verse,²⁹⁷

²⁹⁴ See Talmud Bavli, Ketubot 111a

²⁹⁵ Samuel II 23:20

²⁹⁶ Deuteronomy 4:4

²⁹⁷ Talmud Bavli, Ketubot 111b; Midrash Vayikra Rabba 25:3; Mishneh Torah, Hilchot De'ot 6:2 and elsewhere.

“But is it possible to adhere to the Indwelling Presence of *HaShem*-יהו"ה etc.,” that too is all true, and they came to add to this.

However, know that *HaShem*-יהו"ה, blessed is He, stated in His Torah,²⁹⁸ “*HaShem*-יהו"ה your God shall you fear, Him shall you serve, and in His Name shall you swear,” and it states,²⁹⁹ “*HaShem*-יהו"ה your God shall you fear, Him shall you serve, to Him shall you adhere, and in His Name shall you swear.” Similarly, it states,³⁰⁰ “You who adhere to *HaShem*-יהו"ה your God, are all alive today.” Therefore, know and trust that there indeed is truth to the mystery and form of the purity of one’s limbs, and that it indeed is possible for a person to attain adhesion (*Deveikut*) to the Indwelling Presence of *HaShem*-יהו"ה, even though “He is a consuming fire.”³⁰¹

Nevertheless, this is a fire in which those who adhere to the *Shechinah*, the Indwelling Presence of *HaShem*-יהו"ה, indulge and delight, provided they are of pure soul, which is called “the flame of *HaShem*-יהו"ה.”³⁰² It is through this adhesion that they kindle the flame of their soul. It is to the Indwelling Presence of *HaShem*-יהו"ה, that the soul adheres and yearns for, as will soon be explained, with the help of *HaShem*-יהו"ה, blessed is He.

Now, at times this Divine quality is called **The Book of Life-*Sefer HaChayim*-ספר החיים**. This is because it is

²⁹⁸ Deuteronomy 6:13

²⁹⁹ Deuteronomy 10:20

³⁰⁰ Deuteronomy 4:4

³⁰¹ Deuteronomy 4:24

³⁰² Proverbs 20:27 – “The soul of man is the flame of *HaShem*-יהו"ה.”

a repository within which life is drawn from the Supernal Life that is called the “Life of the Coming World.” This life is drawn to it from *HaShem*’s-יהו"ה Divine quality called the Living God-*El Chai* אל חי and is analogous to a book in which one writes. So it is with this quality. All forms are given depiction in it, each to their kind, whether for death or for life, as written,³⁰³ “I-*Anee* אני put to death and I bring to life.” Similarly, it is written,³⁰⁴ “Everyone who is inscribed for life in Jerusalem,” because this quality is also called Jerusalem-*Yerushalayim*-ירושלם, after a known quality.³⁰⁵ With the help of *HaShem*-יהו"ה, we will explain all these matters according to their proper order and intent and with full explanations, when we come to *HaShem*’s-יהו"ה Divine quality called, the Living God-*El Chai* אל חי.

This quality is signified in the Torah by a unique word, to inform us that it is through its hand that the Jewish people receive all goodness, sustenance and blessing, and it ushers in the Jewish people and their emissaries before *HaShem*-יהו"ה, blessed is He. It therefore is called by the term **This-Zot**-זאת in the feminine form.

Now, because the Jewish people inherited this Divine quality, and it was uniquely apportioned to them, they therefore are *HaShem*’s-יהו"ה portion, blessed is He, and His heritage.

³⁰³ Deuteronomy 32:39

³⁰⁴ Isaiah 4:3

³⁰⁵ As mentioned before, our sages, of blessed memory, explain that the name Jerusalem-*Yerushalayim*-ירושלם refers to the fear of *HaShem*-יהו"ה, blessed is He, and is thus equal to “perfect fear-*Yirah Shalem*-של"ם” (See Midrash Bereishit Rabba 56:10).

This quality thus dwells amongst them always, and through her they elicit all their requests. When the Jewish people must enter before *HaShem*-יהו"ה, blessed is He, she enters with them and sets them before Him.

If you have been perceptive, you have seen that on Yom Kippur, the singularly special day, the High Priest was granted entry to the innermost sanctum, in order to elicit pardon and forgiveness on behalf of the Jewish people, in addition to blessings and sustenance for the whole year. However, he was only permitted to enter with this quality. This is the meaning of the verse,³⁰⁶ “With this-*Zot*-זאת shall Aharon come into the Sanctuary.” That is, he only was permitted to enter by means of this-*Zot*-זאת.

Even our teacher Moshe, peace be upon him, initially only entered the Meeting Tent (*Ohel Mo'ed*-מאד אהל) to speak with *HaShem*-יהו"ה, blessed is He, by means of this-*Zot*-זאת. This mystery is hinted in the verse,³⁰⁷ And He called-*Vayikra*-ויקרא to Moshe, and *HaShem*-יהו"ה spoke to him from the Tent of Meeting.” Who is it who called Moshe? The small *Aleph*-א of the word “And He called-*Vayikra*-ויקרא.” Only afterwards does it continue, “And *HaShem*-יהו"ה spoke to him.”³⁰⁸ And from where does He speak to him? From the Tent of Meeting-

³⁰⁶ Leviticus 16:3

³⁰⁷ Leviticus 1:1

³⁰⁸ In other words, he first entered by means of this quality of fear of *HaShem*-יהו"ה, blessed is He, and humility before Him, and only afterwards did *HaShem*-יהו"ה, blessed is He, speak with Him. This is indicated by the small letter *Aleph*-א. In contrast, in regards to the gentile prophet Bilaam, who did not merit to receive the gift of the Torah of *HaShem*-יהו"ה as did Moshe, the Torah states (Numbers 23:4), “God-*Elohi*”m-אלהיים happened upon-*Vayikar*-ויקר Bilaam,” without the *Aleph*-א.

Ohel Mo'ed-מועד אהל, and we have already informed you that this tent-*Ohel*-אהל is the place that is prepared for convening-*Va'ad*-ועד with *HaShem*-יהו"ה, blessed is He, who dwells there always.

Now, it is this Divine quality that stands and guards over the Jewish people in their times of trouble, about which it states,³⁰⁹ “Though an army would besiege me, my heart would not fear; though war would arise against me, in this-*Zot*-זאת I trust.” She resides with the Jewish people in exile and comforts their hearts, and it is about her that the verse states,³¹⁰ “This-*Zot*-זאת is my comfort in my affliction.” It is she who binds the stature of the Supernal Chariot, and it is about her that it states,³¹¹ “This-*Zot*-זאת is your stature, likened to a towering palm.” It is through this quality that the Jewish people merited receiving the Written Torah, through the Oral Torah, and it is about her that it states,³¹² “This-*Zot*-זאת is the Torah, when a man dies in the tent.” It is through her that we enter into the explanation of the Written Torah, since This-*Zot*-זאת is the mystery of **The Oral Torah-*Torah SheBa'al Peh***-תורה שבעל פה.³¹³

It is through this Divine quality that the Jewish people merited to inherit the land-*Aretz*-ארץ, since it is the quality that

³⁰⁹ Psalms 27:3

³¹⁰ Psalms 119:50

³¹¹ Song of Songs 7:8

³¹² Numbers 19:14; Also see Talmud Bavli, Brachot 63b – “Reish Lakish said: From where is it derived that matters of Torah are only retained by one who kills himself over it? As it states, ‘This is the Torah, when a man dies in a tent.’”

³¹³ See story of Hillel and Shammai (Talmud Bavli, Shabbat 31a-b)

dwells in the land-*Aretz*-אֶרֶץ. About this the verse states,³¹⁴ “This-*Zot*-זֹאת is the land that shall fall to you as an inheritance.” This quality is the great goodness through which we enter into the life of the coming world, about which it states,³¹⁵ “This-*Zot*-זֹאת is the heritage of the servants of *HaShem*-יהו"ה.” It is through it that the Jewish people receive all goodness and blessings, and it is about it that the Torah states,³¹⁶ “And this-*v'Zot*-וְזֹאת is what their father spoke to them and he blessed them.” That is, were it not for this-*Zot*-זֹאת, then from where could he bless them? Similarly, it is through this quality that our teacher Moshe, peace be upon him, concluded and blessed the Jewish people, as it states, “And this-*Zot*-זֹאת is the blessing-*haBrachah*-הַבְּרָכָה that Moshe, the man of God, bestowed upon the children of Israel.”

Moreover, this Divine quality is uniquely special to Kingship-*Malchut*-מַלְכוּת, which was merited by Yehudah, as it states,³¹⁷ “And this-*v'Zot*-וְזֹאת is to Yehudah.” *HaShem*-יהו"ה, blessed is He, warns the Jewish people, informing them to be zealous in guarding this quality, and conducting themselves in it with purity, as it states,³¹⁸ “So that your camp should be holy, so that He will not see a shameful thing³¹⁹ amongst you and turn away from behind you.” It similarly states,³²⁰ “If only they

³¹⁴ Numbers 34:2

³¹⁵ Isaiah 54:17

³¹⁶ Genesis 49:28

³¹⁷ Deuteronomy 33:7

³¹⁸ Deuteronomy 23:15

³¹⁹ The term “thing-*Davar*-דָּבָר” (which also means “word”) is a reference to this quality of kingship-*Malchut*, which is called (Esther 1:19), “The royal edict-*Dvar Malchut*-מַלְכוּת-דָּבָר.”

³²⁰ Deuteronomy 32:29

were wise, they would comprehend this-Zot-זאת, they would understand it from their end.”

The explanation of this verse is that the aspect called “If only-Lu-לו”³²¹ should be drawn forth to the quality of “This-Zot-זאת,” from the source of wisdom-*Chochmah*, which is called “good intellect-*Sechel Tov*-שכל טוב”³²² by means of the righteous-*Tzaddik* who is the foundation of the world.³²³ They then will find “good intellect-*Sechel Tov*-שכל טוב” and eat of the fruit of the righteous-*Tzaddik* who is called good-*Tov*-טוב, as it states,³²⁴ “Say of the righteous-*Tzaddik*-צדיק that he is good-*Tov*-טוב; for they shall eat the fruits of their deeds.” The continuation of the verse, “they would understand it from their end,” means that they should draw forth from the “width of the river-*Rehovot HaNahar*-רחובות הנהר”³²⁵ from the source of understanding-*Binah*, to this quality of this-Zot-זאת, which is called “The End of Days-*Acharit HaYamim*-אחרית הימים,” as it states,³²⁶ “Gather together and I shall tell you what will befall you in the End of Days-*Acharit HaYamim*-אחרית הימים.”

³²¹ This refers to the six upper emotive qualities, each of which possess six, totaling thirty-six, which is the numerical value of “If only-Lu-לו-36.”

³²² See Psalms 111:10 – “The beginning of wisdom is fear of *HaShem*-יהוה (יהוה-*HaShem*), good intellect (*Sechel Tov*-שכל טוב) to all their practitioners.”

³²³ This is a reference to the quality of foundation-*Yesod*, which is the quality through which beneficence is bestowed, and is the subject of the next gate, although he is beginning to introduce some of the terms relating to this quality insofar as it relates to the quality of kingship-*Malchut*.

³²⁴ Isaiah 3:10

³²⁵ Genesis 36:37; This is one of the terms that relates to the quality of understanding-*Binah*, which is compared to the expanse of a river.

³²⁶ Genesis 49:1

Similarly, the verse states,³²⁷ “There is hope for your end-*Acharitecha*-אחריתך – the word of *HaShem*-יהו”ה.”

Now, wherever you find the term “saying-*Amirah*-אמירה” in the Torah, such as the words, “*HaShem* Said-*Vayomer HaShem*-יהו”ה ויאמר,” or the word, “to say-*Leimor*-לאמר,” or “said-*Amarta*-אמרת,” it always refers to this quality. Let me further explain, as follows: Know, that wherever the term “speech-*Dibur*-דיבור” is used throughout Torah, it refers to the Divine quality of might-*Gevurah*. That is, it is a term that is used in reference to the Written Torah (*Torah SheB’Khtav*) and is hinted at by the teaching,³²⁸ “We heard it from the mouth of the Almighty One-*HaGevurah*-הגבורה.”

However, because the Written Torah (*Torah SheB’Khtav*) and the Oral Torah (*Torah SheBa’al Peh*) require each other, the Torah therefore states, “And *HaShem* spoke-*VaYedaber HaShem*-יהו”ה וידבר to Moshe saying-*Leimor*-לאמר.” That is, the verse begins with the word, “spoke-*VaYedaber*-וידבר,” referring to the Written Torah (*Torah SheB’Khtav*), and concludes with the word, “saying-*Leimor*-לאמר” referring to the Oral Torah (*Torah SheBa’al Peh*).

It is with these two-words - “speaking-*Dibur*-דיבור” and “saying-*Amirah*-אמירה,” that the entire Torah is composed and arranged. This is demonstrated by the verse,³²⁹ “Write-*Ktov*-כתוב these words for yourself, for it is by the speech-*Al Pi*-על פי of these words that I have sealed a covenant with you and

³²⁷ Jeremiah 31:16

³²⁸ Horayot 8a; Sifri Numbers 111:1; Rashi to Numbers 15:22

³²⁹ Exodus 34:27

Israel.” In other words, the covenant is sealed with the Written Torah (*Torah SheB’Khtav*) when it is expounded according to the Oral Torah (*Torah SheBa’al Peh*), as *HaShem*-יהו"ה says, “Write-*Ktov*-כתוב these words for yourself, for it is by the speech-*Al Pi*-על פי of these words that I have sealed a covenant with you and Israel.”

Let me therefore transmit a general principal to you. That is, the Tablets of the Covenant (*Luchot HaBrit*) were placed in the Ark (*Aron*). This is as stated,³³⁰ “And you shall place them in the Ark.” Now, the written Torah is expounded upon solely by means of the Oral Torah. This is because the Oral Torah (*Torah SheBa’al Peh*) is the Sanctuary (*Heichal*) of the Written Torah (*Torah SheB’Khtav*). The sign by which to remember this, is the fact that the title Lord-*Adona*’י-אדנ65 is the Sanctuary-*Heichal*-היכל-65 of the Name *HaShem*-יהו"ה.

These two aspects of Torah adhere to each other, “Like two fawns, twins of the gazelle.”³³¹ Regarding one who separates between the two, the verse states,³³² “A querulous person estranges the Master,” and is compared to a person who has no god at all. Therefore, know that wherever the Torah states, “And *HaShem* spoke-*VaYedaber HaShem*-יהו"ה וידבר to Moshe saying-*Leimor*-לאמר,” it is hinting at both the Written Torah (*Torah SheB’Khtav*) and the Oral Torah (*Torah SheBa’al*

³³⁰ Deuteronomy 10:2

³³¹ Song of Songs 4:5

³³² Proverbs 16:28

Peh). Similarly, the verse states,³³³ “Give me the kisses of Your mouth.”³³⁴

Now, when the Jewish people sinned against the Written Torah (*Torah SheB’Khtav*) and the Oral Torah (*Torah SheBa’al Peh*), the Prophet came and rebuked them stating,³³⁵ “They have abhorred the Torah of *HaShem*-יהו"ה,” referring to the Written Torah (*Torah SheB’Khtav*), and then continues, “and they have scorned the saying-*Imrat*-אמרת of the Holy One of Israel,” referring to the Oral Torah (*Torah SheBa’al Peh*).³³⁶

The verse that indicates both “speaking-*Dibur*-דיבור,” referring to might-*Gevurah*, and “saying-*Amirah*-אמירה,” referring to Kingship-*Malchut*, is the verse,³³⁷ “And God spoke-*Vayedaber Elohim*-אלהי"ם וידבר to Moshe, and said-*Vayomer*-ויאמר to him, ‘I am *HaShem-Anee HaShem*-אני יהו"ה-*HaShem*.’” That is, wherever you find Torah stating “and He spoke-*Vayedaber*-וידבר” it is the Divine quality of the title God-*Elo”him*-אלהי"ם, which is His quality of judgment-*Gevurah*. In contrast, wherever you find the term “and He said-*Vayomer*-ויאמר,” it refers to “I am *HaShem-Anee HaShem*-אני יהו"ה-*HaShem*,” which is His Divine quality of Kingship-*Malchut* and the Oral Torah (*Torah SheBa’al Peh*).

After having informed you of this matter regarding the term, “and He said-*Vayomer*-ויאמר,” always contemplate that this Divine quality is always called, **The Oral Torah-**

³³³ Song of Songs 1:2

³³⁴ That is, the mouth (*Peh*-פה) refers to the Oral Torah (*Torah SheBa’al Peh*).

³³⁵ Isaiah 5:24

³³⁶ See *Pesikta d’Rav Kahana* 15:5

³³⁷ Exodus 6:2

Torah SheBa'al Peh-תורה שבעל פה. The reason is because the Torah of *HaShem-יהו"ה* is the Written Torah (*Torah SheBikhtav*) and dwells within this quality. That is, the Oral Torah (*Torah SheBa'al Peh*) is like the tent (*Ohel*) and ark (*Aron*) for the Written Torah (*Torah SheBikhtav*). Thus, it is through the Oral Torah (*Torah SheBa'al Peh*) that all the mysteries, concealments, depths, and hidden aspects of the Written Torah (*Torah SheBikhtav*) are explained.

About this the verse states,³³⁸ “If a matter of judgment is hidden from you, between blood and blood, between verdict and verdict etc.” In other words, when something is hidden from you in the depths of the Written Torah (*Torah SheBikhtav*), what then does the Torah continue and instruct us? “You shall do according to the word-*Al Pi-על פי* that they will tell you,”³³⁹ and continues,³⁴⁰ “According to the word-*Al Pi-על פי* of the teaching that they shall say to you-*Yomroo-לך* will you do; you shall not veer from the word that they will tell you, neither to the right nor to the left.”

Therefore, contemplate and understand everything we have explained here regarding the matter of the Oral Torah (*Torah SheBa'al Peh*), about the term, “And He said-*Vayomer-ויאמר*” and the term, “This-*Zot-זאת*,” and arrange all your words accordingly.

Now, I must set you firmly upon a very refined foundation, as follows: Know, that there is no bestowal of

³³⁸ Deuteronomy 17:8-9

³³⁹ Deuteronomy 17:10

³⁴⁰ Deuteronomy 17:11

beneficence or emanation to the Oral Torah (*Torah SheBa'al Peh*) except by means of the Written Torah (*Torah SheBikhtav*). Likewise, there is no means by which to enter the Written Torah (*Torah SheBikhtav*) except by way of the Oral Torah (*Torah SheBa'al Peh*). The explanation is that just as there is no beneficence and blessing to the title Lord-*Adona* "י-י"אדנ except from *HaShem*-יהו"ה, blessed is He, so likewise, there is no manner by which to enter the knowledge of *HaShem*-יהו"ה, except by way of His title Lord-*Adona* "י-י"אדנ. It thus is all clearly explained.

It therefore is understood that the Written Torah (*Torah SheBikhtav*) and the Oral Torah (*Torah SheBa'al Peh*) are dependent on each other and are unified with each other. The verse by which to remember this is,³⁴¹ "On that day *HaShem*-יהו"ה will be One, and His Name One." This is to say that the name *HaShem*-יהו"ה and His title Lord-*Adona* "י-י"אדנ are read as One.³⁴²

Having awakened you to these primary principles and foundations that are included in *HaShem* 's-יהו"ה Divine quality called Lord-*Adona* "י-י"אדנ, we must conclude with a foundation that is founded upon an important general principle, that you must always keep in mind. That is, know that since this Divine quality receives its strength from the qualities above it, and that it is due to them that it revolves in various colors, whether to enliven or to cause death, whether to elevate or to

³⁴¹ Zacharia 14:9

³⁴² That is to say, in the written Torah, the Name *HaShem*-יהו"ה is written יהו"ה, but it is pronounced Lord-*Adonay*-י-י"אדנ, indicating that they are one.

bring down, whether to smite or heal; it all is according to the strength drawn to it from the qualities above it. That is, according to the power it receives, that is how it will affect all the creatures. All of it is according to straightforward judgment and true justice, without any perversion, prejudice, or forgetfulness, in any way whatsoever. Thus, since this quality becomes filled with beneficence from the qualities above it, therefore, at times it is called by the name of the quality from which it becomes filled at that time.

How is this so? As you already know, the known name for the quality of might (*Gevurah*) and fear (*Pachad*) is *HaShem's* יהו"ה title God-*Elo"him*-אלהי"ם. It is the Upper Court of Justice (*Beit Din Shel Ma'alah*) and by this quality all creatures in all of creation are judged, whether to the right or the left, through the median line, all with truth and righteousness. Now, when the Divine quality of might-*Gevurah* decrees judgment upon the lower creatures, that they be destroyed, killed and obliterated, then *HaShem's* יהו"ה quality of Lordship-*Adona"y*-אדני"י – which is the storehouse that receives everything that descends from Above – becomes filled with the judgment decreed by His title God-*Elo"him*-אלהי"ם. It then actualizes and carries out the judgment, bringing it upon the lower beings. At such a time, it too takes on the title God-*Elo"him*-אלהי"ם and is called by it, after the quality of judgment-*Gevurah*, which decreed the judgement upon those who were judged. That is, it becomes like an emissary who is called by the name of the one who sent him.

Thus, at times this quality is called by the Name *HaShem*-יהו"ה, at times by the title Lord-*Adona*"ג-אדני, at times by the title God-*Elohi*"מ-אלהים, and at times by the title *Shada*"ג-שד, all according to the Divine quality that bestows beneficence to it, according to its matter, whether for mercy or the opposite of mercy.

Thus, when this quality becomes filled with the quality that precedes it,³⁴³ it then is called the One Who Is Self-Sufficient-*Shada*"ג-שד, meaning that there is sufficiency-*Sheyesh Dai*-יש די, indicating completion and fullness. When this quality is called *Shada*"ג-שד, all the various kinds of destructive forces and demons flee from it. This is the meaning of the verse in the Psalm known as the Song of Obstructions,³⁴⁴ "Whosoever dwells in the hiding place of the Most High, resides in the shade of the One Who Is Self-Sufficient-*Shada*"ג-שד.³⁴⁵

Now, because this quality is the gateway by which to enter to the Name *HaShem*-יהו"ה, therefore, the title, He Who Is Self-Sufficient-*Shada*"ג-שד is written and affixed upon the reverse side of every *Mezuzah*-מזוזה scroll,³⁴⁶ corresponding to

³⁴³ The quality of foundation-*Yesod*, which is the subject of the next gate.

³⁴⁴ Psalms 91:1

³⁴⁵ Talmud Bavli, Shevuot 15b – *Shir Shel Pega'im*-שיר של פגעים. This is one of the ten Psalms said by our teacher Moshe, peace be upon him (Rashi *ibid.*), that protects against all forces of destruction. (See also Midrash Bamidbar Rabba 12:3.)

³⁴⁶ The *Mezuzah*-מזוזה-65 scroll, on which the first paragraph of the *Shema* is written, has the same numerical value as the title Lord-*Adona*"ג-אדני-65, which is the Sanctuary-*Heichal*-היכל-65 for the Name *HaShem*-יהו"ה and the explanation of His Unity, which is *HaShem* is One-*HaShem Echad*-יהו"ה אחד. The title *Shada*"ג-שד, which means "The One Who is Sufficient," is affixed on the outside of the *Mezuzah*-מזוזה as an attestation that the Name *HaShem*-יהו"ה is sufficient, whole, perfect, and utterly singular and alone, and that it is *HaShem*-יהו"ה, blessed is He,

the second paragraph of the *Shema* recital, “and it shall be-*Vehayah*-והיה.” This is hinted at in the verse,³⁴⁷ “And it shall be-*Vahayah*-והיה that He Who is Self-Sufficient-*Shada*”שדי-י will be your stronghold.”³⁴⁸

Now, it is important that you know that this quality manifests within three kinds of fire, depending on which of three titles it is called by, *Shada*”שדי-י, *Elo*”אלהי-ם, or *Adona*”אדני-י. However, they all depend on the power of the Name *HaShem*-יהוה, blessed is He, for it is He who bears them all and actualizes everything.

When this quality is called by the title *Shada*”שדי-י, the appearance of a black consuming fire manifests, before which all destructive forces and all evil spirits flee. The great multitudes and masses of troops of impure creatures tremble with fear and are incapable of withstanding it. Instead, they all scatter and flee, “to caverns in the rocks and hollows in the ground.”³⁴⁹

who is our stronghold, as the verse states (Job 22:25-26), “The One Who is Sufficient-*Shada*”שדי-י would be your stronghold, and you would have an abundance of money. Then you would delight in the One Who Is Sufficient-*Shada*”שדי-י, and you would raise your face to God.” (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of The Sanctuary*.)

³⁴⁷ Job 22:25

³⁴⁸ That is, the word “and it shall be-*Vehayah*-והיה” is one of the twelve permutations of the Name *HaShem*-יהוה. The verse thus attests that it is *HaShem*-יהוה who is The One Who Is Sufficient-*Shaday*-שדי, and who is our stronghold. Thus, it is He who protects our dwellings and from Whom all beneficence is bestowed, as the continuation of the verse states, and as clearly expressed in the second paragraph of the *Shema* which begins (Deut. 11:13), “And it shall be-*Vehayah*-והיה that if you listen to My commandments that I command you today, to love *HaShem*-יהוה your God, and to serve Him with all your heart and with all your soul; then I shall provide rain for your Land in its proper time etc.” (Also see *Ginat Egoz* translated as *HaShem Is One*, Vol. 1, *The Gate of The Name*.)

³⁴⁹ Isaiah 2:19

When this quality is called by the title *Elo"him*-אלהים, a red fire manifests, in the appearance of a consuming fire that burns and incinerates, to bring about justice with strength, both above and below, rendering judgment upon the righteous and the wicked. It is from this quality that the enforcers and emissaries of judgment receive permission to bring judgment upon the creatures. It is this quality that rises to kill and to give life, to smite and to heal, to lower and to raise up, through the power of the Name *HaShem*-יהו"ה within it.

When this quality is called by the title *Adona"y*-אדני"י, it manifests in a green fire, from which all creatures are caused to recoil and be stricken with fear and trepidation. For then, this quality is enthroned upon the throne of *HaShem's*-יהו"ה Kingship-*Malchut*, and all the multitudes above and below tremble and shudder before it. The world is then conducted in the manner of kingship-*Malchut*, by the conduct of the Lord and Ruler, *HaShem*-יהו"ה, blessed is He, who rides upon and has utter dominion over the entire chariot (*Merkavah*) and rules over everything with His Forty-Two letter name (שם בן מ"ב). About this aspect the verse states,³⁵⁰ "*HaShem*-יהו"ה our Lord-*Adoneinu*-אדנינו, how mighty is Your Name throughout the earth!"

Having transmitted the keys to this Divine quality called Lord-*Adona"y*-אדני"י into your hand, we now must hint at another matter. Namely, that just as there are three names that are bound in true unity, which is the explanation of *Adona"y*-

³⁵⁰ Psalms 8:10

אדני"י, *HaShem*-יהו"ה, and *Eheye*"ה-יהו"ה, so likewise, it is from these three knots that the three levels of the soul of man are drawn forth, these being the *Nefesh*-נפש, *Ru'ach*-רוח and *Neshamah*-נשמה. Man must bring about a bond between his *Nefesh* and *Ru'ach*, between his *Ru'ach* and *Neshamah*, and between his *Neshamah* and *HaShem*'s-יהו"ה title of Lordship-*Adona*"י-אדני. This is the meaning of the verse,³⁵¹ May my lord's soul-*Nefesh Adonee*-אדני נפש be bound up in the bond of life, with *HaShem*-יהו"ה your God."

Now, because *HaShem*'s-יהו"ה title Lord-*Adona*"י-אדני is the last of the Divine qualities in descending order and the first Divine quality in ascending order, it is the mystery of the final letter *Hey*-ה of *HaShem*'s-יהו"ה Name, blessed is He. Nevertheless, the quality of Lordship-*Adona*"י-אדני is unified and one with the nine levels above it. Therefore, a person must exert himself with all his strength to take hold of and adhere to the Name *HaShem*-יהו"ה, blessed is He, through His title Lord-*Adona*"י-אדני. This is as stated,³⁵² "*HaShem*-יהו"ה your God shall you fear, Him shall you serve, to Him shall you adhere, and in His Name shall you swear." May *HaShem*-יהו"ה, blessed is He and blessed is His Name, show us the way to cleave and adhere to Him, for the sake of His mercies and kindnesses, and may He assist us in fulfilling His will in this world, so that we can merit the life of the coming world, Amen!

At the head of all the principles we are transmitting to you, it is incumbent upon us to transmit a matter of the received

³⁵¹ Samuel I 25:29

³⁵² Deuteronomy 10:20

knowledge of *Kabbalah*. Namely, that wherever you find our sages, of blessed memory, making mentioned of **The Ingathering of Israel-Knesset Yisroel-כנסת ישראל**, they are referring to this Divine quality called Lord-Adona”y-יהו”ה, which is called the Indwelling Presence of *HaShem*-שכינה (*Shechinah*) and all the other titles that we have mentioned. It is to this quality that the entire assembly of the Jewish people adhere to, and through it they are gathered and assembled.

It likewise is this quality that separates the children of Israel from all the nations of the world, as the verse states,³⁵³ “I have separated you from the nations to be Mine.” This is the meaning of the verse,³⁵⁴ “When the Supreme One gave the nations their inheritance, when He separated the children of man, He set the borders of the peoples according to the number of the sons of Israel, for *HaShem*’s-יהו”ה portion is His people.”

In the same manner, this quality is also called **The Land of Israel-Eretz Yisroel-ארץ ישראל**, since the Land of Israel is divided into twelve borders for each of the twelve tribes. All these matters will be explained later at greater length,³⁵⁵ with the help of *HaShem*-יהו”ה, blessed is He, and therefore shall not expounded upon here at length. It must also be pointed out that in the Song of Songs, this Divine quality is called the, “Bride-*Kalah*-כלה,” however this is not the proper

³⁵³ Leviticus 20:26

³⁵⁴ Deuteronomy 32:8-9

³⁵⁵ This will be discussed at greater length in the fifth gate. Also see Ginat Egoz, translated as *HaShem Is One*, Volumes 2 & 3, *The Letters of Creation*.

place to explain this. There also are many other names that this quality is called by. Although they have not been explained here, with *HaShem's* יהו"ה help, blessed is He, we will awaken you to them later.

I shall now transmit a fundamental principle to you. Know, that this title Lord-*Adona*''ע-אדני-65, is a vast Sanctuary-*Heichal*-היכל-65 to which all types of beneficence and emanations come from the head of the Divine Crown-*Keter* called *Eheye*''ה-אהי, by way of *HaShem*-ה יהו, who is called Splendor-*Tiferet*. Within it, all the streams that are drawn forth are bound, be they from the thirteen qualities of the crown-*Keter*, the thirty-two pathways of wisdom-*Chochmah*, the fifty gates of understanding-*Binah*, the seventy-two bridges that come from the waters of kindness-*Chessed* and magnanimity-*Gedulah*, the forty-two kinds of fire that come out of judgment-*Gevurah*, or the seventy conduits that are drawn down by way of the middle line. All these levels, pathways, gates, bridges, kinds of fire and conduits, revolve and come forth by way of *HaShem's* יהו"ה Divine qualities of conquest-*Netzach* and majesty-*Hod*, and bond together in His Divine quality called, "The Living God-*E'l Chai*-הי-אל, which is called the foundation-*Yesod*, "and from there they come to the well-*Be'erah*-בארה."³⁵⁶ In other words, from *HaShem's* יהו"ה Divine quality of foundation-*Yesod*, they all enter the upper pool-*Breichah*-בריכה called the Lord-*Adona*''ע-אדני.

³⁵⁶ See Numbers 21:16

However, do not think that all the above-mentioned qualities must always come as one. Rather, it is specifically when the Name *HaShem*-יהו"ה is in a state of wholeness and is called, "*HaShem* is One-*HaShem Echad*"-יהו"ה אח"ד",³⁵⁷ that all the levels are drawn with a singular desire and will, at which time the title Lord-*Adona*"י-אדני is blessed with them all. According to the beneficence by which the title Lord-*Adona*"י-אדני is filled by the nine *Sefirot* above it, will the world be blessed by *HaShem*'s-יהו"ה title Lord-*Adona*"י-אדני. At such a time, all the creatures are filled with all manner of goodness and beneficence from the pool-*Breichah*-בריכה, each according to its kind.

At times, the kindnesses affect that the conduits of judgment become diminished, so that the conduits of kindness and mercy flow in greater abundance. At other times, if mankind sins, the conduits of kindness and mercy become diminished and the conduits of judgment flow in greater abundance. At such times, there is a drawing forth of various harsh matters to *HaShem*'s-יהו"ה title Lord-*Adona*"י-אדני, blessed is He. Then, the entire world is in a state of suffering and lacking and there are various plagues and illnesses that are drawn to the world. At times, all the upper conduits become blocked, and then there is a drawing forth of influence from the conduits of the external powers of evil, that are called "bad waters-*Mayim Ra'im*"-מים רעים".³⁵⁸ At such times there is

³⁵⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

³⁵⁸ See Kings II 2:19; Mishnah Avot 1:11

destruction of lands, kingdoms are uprooted and there are harsh and difficult exiles.

In conclusion, know that יהו"ה-*HaShem's* Divine title Lord-*Adona'y*-אדוני"י, acts according to what is drawn to it, whether from within or without, and it then is called by the title that is fitting for it, whether for good or for bad, whether for life or for death, whether for plague or for pleasure. This is the mystery of the Tree of the Knowledge of good and evil. If the drawing forth is from the side of kindness-*Chessed*, it is called good-*Tov*-טוב. If the drawing forth from the side of judgment, there also is an angle whereby it is called good-*Tov*-טוב, even though it is from the side of judgment. This happens when the judgment is drawn from the inner camps and is the mystery hinted in the verse,³⁵⁹ “He was ruddy-*Admonee*-אדמוני, with fair eyes and a good-*Tov*-טוב appearance.”³⁶⁰ However, if the judgment is from the external forces, it is an evil illness, and is the matter of evil-*Ra*-רע.

Understand this very well, that during times that the title Lord-*Adona'y*-אדוני"י draws from the side of kindness-*Chessed*, it is called good-*Tov*-טוב. Moreover, even when it draws from the side of judgment, but from the inner aspects, it then is also called good-*Tov*-טוב. This is the meaning of the blessing, “Blessed is the True Judge-*Baruch Dayan HaEmet*.” Moreover, it is for this reason that the blessing, “Blessed is He who is good and does good-*Baruch HaTov VeHaMeitiv*” was

³⁵⁹ Samuel I 16:12

³⁶⁰ That is, David (whose attribute was kingship-*Malchut*) was red-*Admonee*-אדמוני on the one hand, indicating judgment-*Gevurah*, and yet is called good-*Tov*-טוב, as will be discussed later.

instituted in regard to the slain of Beitar.³⁶¹ If, on the other hand, the judgment comes about due to the external forces that are outside the line of holiness, it then is a matter of evil-*Ra*-רע. However, when this quality is garbed with a spirit of grace and compassion, the entire world is sustained with kindness (*Chessed*) and mercy (*Rachamim*). About this the verse states,³⁶² “To the Lord-*Adona*”ע-אדני our God, belong compassion and forgiveness.”

Always remember this important principle, through which you will understand that *HaShem*-יהוה, blessed is He, is called by the appropriate title according to the bestowal of beneficence that is drawn to His title Lord-*Adona*”ע-אדני. May *HaShem*-יהוה, in His abundant mercies and kindness, blessed is He, illuminate our eyes with the luminary of the grasp of Him.

The following are the titles relating to the *Sefirah* of Kingship-*Malchut* that were mentioned in this gate:

1. Lord-*Adona*”ע-אדני
2. Well-*Be'er*-באר
3. *Be'er Sheva*-באר שבע
4. Sea-*Yam*-ים
5. The sea of wisdom-*Yam HaChochmah*-ים חכמה
6. All-*Kol*-כל
7. Stone-*Even*-אבן
8. The Foundation Stone-*Even HaRoshah*-אבן הראשה

³⁶¹ Talmud Bavli, Brachot 48b

³⁶² Daniel 9:9

9. Brilliant Stone-*Even Sapir*-אבן ספיר
10. Garden-*Gan*-גן
11. Sanctuary-*Heichal*-היכל
12. Ark-*Aron*-ארון
13. The Holy Temple-*Beit HaMikdash*-בית המקדש
14. The Indwelling Presence-*Shechinah*-שכינה
15. The Meeting Tent-*Ohel Mo'ed*-אהל מועד
16. Righteousness-*Tzedek*-צדק
17. God-*Elohi"m*-אלהים
18. The Sword that Avenges Breaches of the Covenant-
Cherev Nokemet Nekam Brit-חרב נוקמת נקם ברית
19. I-*Ani*-אני
20. The Kingdom of the House of David-*Malchut Beit David*-מלכות בית דוד
21. The Gathering of Waters-*Mikveh HaMayim*-מקוה המים
22. Dry Land-*Yabashah*-יבשה
23. The Phylactery of The Hand-*Tefillah Shel Yad*-תפילה של יד
24. Thus-*Koh*-כה
25. The opening of the eyes-*Petach Eynayim*-פתח עינים
26. The Tree of Knowledge-*Etz HaDa'at*-עץ הדעת
27. The Land of the Living-*Eretz HaChayim*-ארץ החיים
28. The Book of Life-*Sefer HaChayim*-ספר החיים
29. Jerusalem-*Yerushalayim*-ירושלים
30. This-*Zot*-זאת
31. The End-*Acharit*-אחרית
32. And He Said-*Vayomer*-ויאמר

33. The Oral Torah-*Torah SheBa'al Peh*-תורה שבעל פה
34. The One Who is Self-Sufficient-*Shada'y*-שד"י
35. The Final *Hey*-ה of The Name-ה' אחרונה של שם
36. The Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל
37. The Land of Israel-*Eretz Yisroel*-ארץ ישראל
38. Bride-*Kalah*-כלה
39. Rachel-רהל
40. Blessing-*Brachah*-ברכה
41. Eagle-*Nesher*-נשר
42. The Daughter of Seven-*Bat Sheva*-בת שבע
43. The Altar-*Mizbe'ach*-מזבח
44. Daughter-*Bat*-בת
45. Woman-*Ishah*-אשה
46. The *Teru'ah*-תרועה
47. The Sabbatical-*Shemittah*-שמיטה
48. The Lower Indwelling Presence-*Shechinah Tata'ah*-שכינה תתאה
49. The Bent *Nun*-נ' כפופה

Gate Two (The *Sefirah* of *Yesod*)

My soul thirsts for God-אלהים, for the Living God-אל חי
When will I come and behold the face of God-אלהים?
(Psalms 42:3)

The second of *HaShem's* יהו"ה holy titles in ascending order is that He is called **The Living God-El Chai-אל חי**. The reason for being called the Living God-*El Chai-אל חי* is because this name is the end of the nine levels called³⁶³ “the nine lenses-*Aspaklariot*-אספקלריות” and draws the quality of *HaShem's* יהו"ה kindness-*Chessed*-חסד and His life-*Chayim-חיים* to the quality of His Lordship-*Adona*”אדני-י-ע, as known (from the previous gate). Since it draws from the quality of His Kindness-*Chessed*-חסד, it is called Benevolent God-*El-אל* and since it draws from the quality of His life-*Chayim-חיים* it is called Living-*Chai-חי*, and when the kindness and life are unified as one, He is called The Living God-*El Chai-אל חי*. When this power is then drawn into the quality of *HaShem's* יהו"ה Lordship-*Adona*”אדני-י-ע, then it too is called, The Land of Life-*Eretz HaChayim*-ארץ החיים, that is, the land where the Supernal life gathers.

It is from the power of the quality of this name the Living God-*El Chai-אל חי*, that the quality of His name of Lordship-*Adona*”אדני-י-ע draws life into all creatures in the

³⁶³ Midrash Vayikra Rabba 1:14

world to their various kinds, into the angels and all the hosts of heaven and their stars and into all the hosts of the earth and its offspring. This is the meaning of the verse,³⁶⁴ “Let the earth bring forth living souls according to their kind.”

Thus, according to the Supernal wisdom, this verse includes the souls of all animate creatures and everything that crawls upon the ground, the souls of every kind of fish, fowl, animals, and beasts, including the animalistic soul in man. Moreover, even the higher soul in man, called the *Neshamah*-נשמה is included. Therefore, the sages explained³⁶⁵ that this verse, “Let the earth bring forth living souls according to their kind,” even refers to the soul of Moshiach.

How wondrous are their words and how great is their intellect! For how can this verse include all living creatures, everything that crawls on the ground, the souls of fish, fowl, animals and beasts, the souls of man and even the souls of the angels, all the hosts of heaven and the stars and even the soul of Moshiach?

Therefore, know that it all is included in a single word that was enunciated in this verse. This is the meaning of, “to its kind-*L'Minah*-למינה.” What does “to its kind” mean? It refers to the soul of every kind of living being, each according to its kind. If the creature is supernal, its soul is supernal, if it is intermediate, its soul is intermediate and if it is lowly, its soul is lowly. It all is included in the word that He spoke in creating the world, “to its kind-*L'Minah*-למינה.”

³⁶⁴ Genesis 1:24

³⁶⁵ Midrash Bereishit Rabba 8:1

Now, do not speculate that an angel has no soul, because, in reality, there is not a single creature in the world that does not have a soul of its kind. Rather, according to the substance, so will be the soul, as it should be. If it is supernal, its soul will be supernal and if it is lowly, its soul will be lowly.³⁶⁶

All the supernal and lowly souls were drawn to them from *HaShem's* יהו"ה title Lord-*Adona'y*-אדני"י, which is called the Land of Life-*Eretz HaChayim*-ארץ החיים, through the power of the Living God-*El Chai*-אל חי, blessed is He, that influences the power of life to the quality of His title Lord-*Adona'y*-אדני"י, which is called the Land of Life-*Eretz HaChayim*-ארץ החיים from the source of life, through the medium of the Tree of Life-*Etz HaChayim*-עץ החיים.

Now, since we find that all living beings in the world receive their life force from *HaShem*-יהו"ה, the Living God-*El Chai*-אל חי, through His quality of Lordship-*Adona'y*-אדני"י, therefore on Rosh HaShanah we request, "Remember us for life" and we address *HaShem*-יהו"ה as the Living God-*El Chai*-אל חי and Protector-*Magen*-מגן.

In this manner, contemplate that whosoever desires to attain eternal life should adhere to *HaShem's* יהו"ה quality as the Living God-*El Chai*-אל חי and in his prayer he should draw *HaShem's* יהו"ה quality as the Living God-*El Chai*-אל חי to His quality of Lordship-*Adona'y*-אדני"י. David, peace be upon him, greatly desired and longed for this matter and said,³⁶⁷ "My soul

³⁶⁶ See Mishneh Torah, Hilchot Yesodei HaTorah 2:8

³⁶⁷ Psalms 42:3

thirsts for God-*Elo”him*-ם אלהי, for the Living God-*El Chai*-א"ל חי, for when *HaShem*’s-הו"ה Divine quality as the Living God-*El Chai*-א"ל חי is bonded to His quality of Lordship-*Adona*”ג-אדני, then the Jewish people receive all their needs and requests and they are victorious over all their enemies and no man can stand against them.

Yehoshua, peace be upon him, hinted at this when he said,³⁶⁸ “With this-*b’Zot*-בזאת shall you know that the Living God-*El Chai*-א"ל חי is within you, and He will surely drive away the Canaanite, the Hittite, the Hivite, Perizite, the Girgashite, the Emorite and the Yevusite from before you.” And since we need to bind all the *Sefirot* and levels to the quality of His Lordship-*Adona*”ג-אדני, therefore in the blessing concluding the verses of song (*Pesukei d’Zimra*), we say, “He who chooses the songs of melody, the King God, life of the worlds.”

Whoever desires to ask for good life should direct his prayer to *HaShem*’s-הו"ה quality as the Living God-*El Chai*-א"ל חי. Thus, when a person adheres to the name of *HaShem*’s-הו"ה quality of Lordship-*Adona*”ג-אדני in purity, by doing so he adheres to the Living God-*El Chai*-א"ל חי. About this it states,³⁶⁹ “And you who adhere to *HaShem*-הו"ה your God are all alive today.”

Now, sometimes this Divine quality is called **The God of Life-*Elo”him Chayim***-ם אלהי חיים, as it states,³⁷⁰ “He

³⁶⁸ Joshua 3:10

³⁶⁹ Deuteronomy 4:4

³⁷⁰ Jeremiah 10:10

is the God of Life-*Elo "him Chayim* םהי"ם אלהי and the King of the world-*Melech Olam*-מלך עולם." This is the matter of The Living God-*El Chai*-הי"ל א"ל pouring life into the pool-*Breichah*-בריכה of His Lordship-*Adona"y*-אדנ"י, which is called God-*Elo "him* םהי"ם אלהי, and when it becomes filled with life-*Chayim*-הי"ם, together they are called the God of Life-*Elo "him Chayim*-םהי"ם אלהי.³⁷¹ Then, all living beings become filled through the conduits.

When our teacher Moshe, peace be upon him, ascended to the heights, he drew down *HaShem's*-יהו"ה quality as the Living God-*El Chai*-הי"ל א"ל to His quality of Lordship-*Adona"y*-אדנ"י when he said,³⁷² "And now, may the power of the Lord-*Adona"y*-אדנ"י be magnified."

What is the power of the Lord-*Adona"y*-אדנ"י? It is the matter of the life that is drawn to it from *HaShem's*-יהו"ה quality as the Living God-*El Chai*-הי"ל א"ל. What is written after this?³⁷³ "And *HaShem*-יהו"ה said, I have forgiven according to your words, but as surely as I live-*Chai Anee*-הי אני and as the glory of *HaShem*-יהו"ה fills the whole earth, all the people who saw My Glory and My signs that I performed in Egypt and in the desert, but tested me these ten times and did not hearken to My voice, shall not see the land that I swore unto their forefathers. All those who provoked Me will not see it."

³⁷¹ As mentioned before, one of the titles for *HaShem's*-יהו"ה quality of kingship-*Malchut* is "sea-*Yam*-ים" or "the sea-*HaYam*-הים." Thus, the conjoining of His quality The Living God-*E"l Chai*-הי"ל א"ל with "the sea-*HaYam*-הים" and "sea-*Yam*-ים" is the God of Life-*Elohi"m Chayim*-הי"ם אלהי.

³⁷² Numbers 14:17

³⁷³ Numbers 14:20-23

This is the matter of *HaShem* יהו"ה drawing life down from His quality as the Living God-*El Chai* א"ל חי to His quality of Lordship-*Adona* ״ג-אדנ, which is called *I-Anee* אני. If not for this, they would have died immediately. He therefore delayed this and kept them alive until they bore fruit and their fruit bore fruit³⁷⁴ and He exacted punishment from them afterwards.

Whoever grasps this will understand the extent of the power of drawing down *HaShem*'s יהו"ה quality as the Living God-*El Chai* א"ל חי to the quality of His Lordship-*Adona* ״ג-אדנ, and the reason scripture states here, the God of Life-*Elo* ״him *Chayim* חיים אלהים is because the quality of *HaShem*'s יהו"ה Lordship-*Adona* ״ג-אדנ is also called the God of Life-*Elo* ״him *Chayim* חיים אלהים.

The reason is because, without exception, His quality as Lord-*Adona* ״ג-אדנ does not give life except according to judgement-*Din* דין. This is why the God of Life-*Elo* ״him *Chayim* חיים אלהים is mentioned here, which is the quality of judgment-*Din* דין together with life-*Chayim* חיים.

Therefore, on Rosh HaShanah, which is the day of judgment-*Yom HaDin* יום הדין, we mention both these qualities; the God of Life-*Elo* ״him *Chayim* חיים אלהים and the Living God-*El Chai* א"ל חי and protector-*Magen* מגן in the first blessing, in that we say, "Remember us for life, Benevolent God-*El* א"ל-ל, the King who desires life, and inscribe us in the book of life, for Your sake, God of Life-*Elo* ״him *Chayim*-

³⁷⁴ That is, until they had children and grandchildren.

אלהי"ם חיים, the Living God-*El Chai* ל"א and Protector-*Magen*-מגן.” As you see, both qualities are included in this blessing.

Now that you have been informed of this principle, know that *HaShem*’s יהו"ה quality as the Living God-*El Chai* ל"א is sometimes called, ***El Shaddai***-ל"א שד"י **The Self-sufficient God**. This is because from this Divine quality, all power, perfection, influence, and emanation are drawn to the quality of His title of Lordship-*Adona*”ג-אדנ"י until He says enough-*Dai*-די. Because of this, in Tractate Chagigah³⁷⁵ our sages, of blessed memory said, “He is called Enough-*Shaddai*-ל"א שד"י because through this He said ‘enough-*Dai*-די’ to His world,” and even though this is understood as the sages stated there, that the world continued to expand until He said “enough-*Dai*-די,” the inner principle is that with His quality of *El Shaddai*-ל"א שד"י-the Self-sufficient God, He gives sustenance to every single creature and transmits His blessings to His quality of Lordship-*Adona*”ג-אדנ"י until their lips are worn from saying “enough-*Dai*-די.”

When *HaShem*’s יהו"ה quality of Lordship-*Adona*”ג-אדנ"י becomes filled with His quality of *El Shaddai*-ל"א שד"י-the Self-sufficient God, then it too is called by His name *Shaddai*-ל"א שד"י and *El Shaddai*-ל"א שד"י, as was explained (in Gate One), and all the blessings and goodness that are influenced to His quality of Lordship-*Adona*”ג-אדנ"י in order to fulfill the needs of every creature, are through *El Shaddai*-ל"א שד"י-the Self-

³⁷⁵ Chagigah 12a

sufficient God, as it states,³⁷⁶ “*El Shaddai*-א"ל שדי will bless you and will make you fruitful and multiply you etc.” Through this Divine quality He also says “enough” to all troubles, that they should not befall a person. This is why, when our forefather Yaakov prayed to *HaShem*-יהו"ה, blessed is He, he referred to Him by His title *El Shaddai*-א"ל שדי.

Now, sometimes this Divine quality is called **The Source of Living Waters-*Mekor Mayim Chayim***-מקור מים חיים. The reason is because these waters flow to it from the upper Eden, from the source called The Unlimited One-*Ein Sof*-אין סוף. Then, from this source, life is drawn to all living beings. It therefore is called The Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים.

However, since there are other bad waters, which are called Dead waters-*Mayim Meitim*-מים מתים,³⁷⁷ these being the³⁷⁸ muddy waters-*Mayim Achurim*-מים עכורים that come from the essence of the malignant waters-*Mayim Zeidonim*-מים זידונים,³⁷⁹ which are alien cisterns that contain several kinds of bad waters from which the bitter and repugnant waters came out, therefore *HaShem*-יהו"ה had to thunder against all of Israel and say,³⁸⁰ “For My people have committed two evils; they have left Me, the Source of Living waters-*Mekor Mayim Chayim*-מקור מים חיים, to dig cisterns for themselves, broken

³⁷⁶ Genesis 28:3

³⁷⁷ Stagnant waters

³⁷⁸ See Rashi to Genesis 34:30 citing Talmud Bavli, Brachot 25b

³⁷⁹ Psalms 124:5

³⁸⁰ Jeremiah 2:13

cisterns that cannot hold water.” Moreover, it is written,³⁸¹ “*HaShem*-ה"יהו is the hope of Israel, all who have left You will be shamed. Those who turn aside from Me will be inscribed for burial in the earth, for they have left *HaShem*-ה"יהו, the Source of Living Waters-*Mekor Mayim Chayim*-מים חיים.”

Now, there are several facets as to why He is called the Source of Living Waters-*Mekor Mayim Chayim*-מים חיים. The first is that this source comes out of the upper Eden-*Eden HaElyon*-העליון-עדן, through which all living creatures live, and when they drink of these waters, they are neither hungry nor thirsty and always live and exist forever. The second is that just as a living being moves from here to there and performs actions, so too these waters are always moving and flowing to water streams, fields, vineyards, and orchards, so that people can acquire all their needs from them. They thus perform all their actions by moving from place to place. Thirdly, whosoever seeks true life in the presence of *HaShem*-ה"יהו will be informed of His place by these waters. That is, if a person walks upstream on the banks of this stream-*Nachal*-נחל and never separates himself from it, he will come to know the place from which it issues, for he will be guided to its source from which life emerges. The sign for this is the verse,³⁸² “From a gift, the stream of God-*Nachli'el*-נחליאל and from the stream of God-*Nachli'el*-נחליאל to the heights.”³⁸³

³⁸¹ Jeremiah 17:13

³⁸² Numbers 21:19

³⁸³ The name *Nachaliel*-נחליאל is usually translated as the, “inheritance of God” but according to this interpretation it means, “the stream of God.”

In this way a person should contemplate what *HaShem*-יהו"ה, blessed is He, said in His Torah,³⁸⁴ “See, today I set before you, life and good and death and bad,” since whoever adheres to *HaShem*'s-יהו"ה quality as the Living God-*E"l Chai*-א"ל חי will find life and good and whoever distances himself from the Living God-*E"l Chai*-א"ל חי will find its opposite, death and bad, in that they are arranged one opposite the other. The sign for this is the verse,³⁸⁵ “Also, God made these opposite these.”

Furthermore, this quality is called ***Yesod-Foundation***-יסוד, that is, just as a house, rests upon its foundations, so also, *HaShem*'s-יהו"ה quality of Lordship-*Adona*"י-אדני rests upon His quality of Foundation-*Yesod*-יסוד, being that His quality of Lordship-*Adona*"י-אדני receives no influence and existence except through the quality of Foundation-*Yesod*-יסוד, which is called the Living God-*E"l Chai*-א"ל חי. In the Talmud, in Tractate Chagigah³⁸⁶ the sages said, “Upon what is the world established? Upon a single pillar called the Righteous-*Tzaddik*-צדיק, as it states,³⁸⁷ “The righteous-*Tzaddik*-צדיק is the *Yesod-Foundation*-יסוד of the world.”

Now, be informed that not all foundations are equal. That is, there is a foundation that is above and its building is below it, there is a foundation that is in the center of its building, and there is a foundation that is below and its building is above

³⁸⁴ Deuteronomy 30:15

³⁸⁵ Ecclesiastes 7:14

³⁸⁶ Chagigah 12b

³⁸⁷ Proverbs 10:25

it. The sign for this is the upper world (*Olam HaElyon*-עולם עליון), the middle world (*Olam HaTeechon*-עולם תיכון) and the lower world (*Olam HaTachton*-עולם תחתון). Moreover, there is a sign within each sign. That is, the foundation of the upper world is above it, the foundation of the middle world is in its center and the foundation of the lower world is below it. This is the matter of the vowel points, *Cholem*-חולם above the letter, *Shoorook*-שורק in the center of the letter, and *Cheereek*-חרק under the letter.³⁸⁸

This has already been hinted at by our sages, of blessed memory, when they said,³⁸⁹ “Come and see that the quality of flesh and blood is unlike the quality of the Holy One, blessed is He. A person of flesh and blood is below and his burden is above him. However, the Holy One, blessed is He, is unlike this. Rather, He is above and His burden is below Him, as it states,³⁹⁰ “Thus said *HaShem*-ה' יהו"ה who is high and elevated.”

Accordingly, contemplate that *HaShem*'s-ה' יהו"ה quality as the Living God-*El Chai*-א"ל חי, which is called *Yesod*-יסוד-Foundation, is above and His quality of Lordship-*Adona*'y-אדני"י, which is its building, is below it. This is a wondrous matter, in that the quality of *HaShem*'s-ה' יהו"ה Lordship-*Adona*'y-אדני"י desires to go up and ascend to His quality as the Living God-*El Chai*-א"ל חי and always longs to ascend to it. Do not be astonished by this, because in this world

³⁸⁸ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), regarding the three foundational vowel points, the *Cholem*-חולם, the *Shoorook*-שורק, and the *Cheereek*-חרק.

³⁸⁹ Midrash Tehillim 18

³⁹⁰ Isaiah 57:15

too there is an example of this. As we see that though a magnet is above, it draws things that are below it to itself. Moreover, the three foundational elements of fire, air and water testify to this.³⁹¹

Now, throughout the Torah this quality is called **The Righteous One-Tzaddik-צדיק**. Moreover, because it is called the Foundation-*Yesod*-יסוד and carries all entities that are below it, it is called,³⁹² “the Righteous One-Tzaddik-צדיק, the Foundation-*Yesod*-יסוד of the world.” The reason it is called Righteous-Tzaddik-צדיק is because it influences all goodness and blessings into *HaShem's*-יהו"ה quality of Lordship-*Adona*”ג-אדנ”י, as it states,³⁹³ “the righteous-Tzaddik-צדיק is generous and gives.”

I must now awaken you to a great and glorious matter. Know that there are three names, *Tzaddik*-צדיק, *Tzedek*-צדק and *Tzedakah*-צדקה. *HaShem's*-יהו"ה quality as the Living God-*El Chai*-חי"ל א"ל is called The Righteous One-Tzaddik-צדיק and *HaShem's*-יהו"ה quality of Lordship-*Adona*”ג-אדנ”י is called Righteousness-*Tzedek*-צדק. When the Righteous One-Tzaddik-צדיק influences His blessing into Righteousness-*Tzedek*-צדק, that influence and emanation is called Charity-*Tzedakah*-צדקה and these three names become unified as one. The Righteous One-Tzaddik-צדיק gives, Righteousness-*Tzedek*-צדק receives and Charity-*Tzedakah*-צדקה is the matter of the gift, adhesion,

³⁹¹ In that the nature of fire is to be drawn upward, the nature of water is to be drawn downward and the nature of air is to hover in the middle. See Ginat Egoz, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1).

³⁹² Proverbs 10:25

³⁹³ Psalms 37:21

and connection. Accordingly, the verse states,³⁹⁴ “The memory of the Righteous-*Tzaddik*-צדיק is for blessing.”

It now is appropriate to enlighten you to a very great principle. Know that when the Righteous One-*Tzaddik*-צדיק influences His blessing and goodness upon Righteousness-*Tzedek*-צדק, the Righteousness-*Tzedek* is then called the Land of Life-*Eretz HaChayim*-ארץ החיים, which then provides goodness to all creatures. However, if the conduits of the Righteous One are stopped up, goodness does not come to the quality of Righteousness-*Tzedek*-צדק and it then becomes filled with those cisterns that are called death. It then causes death and brings about all sorts of plagues and destruction in the world. However, when the Righteous One-*Tzaddik*-צדיק unites with the Righteousness-*Tzedek*-צדק and gives it of His blessings, then through that unification, which is called Charity-*Tzedakah*-צדקה, He brings life instead of death to the quality of Righteousness-*Tzedek*-צדק. This is the matter of the verse,³⁹⁵ “Charity-*Tzedakah*-צדקה rescues from death.”

Come and see the great effect of Charity-*Tzedakah*-צדקה. For when a person does an act of Charity-*Tzedakah*-צדקה, he draws *HaShem*’s-יהוה quality as the Righteous One-*Tzaddik*-צדיק into His quality of Righteousness-*Tzedek*-צדק, bringing life to the world and rescuing them from death. Now, if he rescues the world from death, certainly this also applies to himself too. Moreover, do not think that this only applies to strange forms of death. It rather applies to death itself. On the

³⁹⁴ Proverbs 10:7

³⁹⁵ Proverbs 10:2

other hand, when the Righteous One-*Tzaddik*-צדיק departs from Righteousness-*Tzedek*-צדק and the quality of Righteousness-*Tzedek*-צדק remains empty, it then rises to kill and destroy, to rip out and uproot, bringing many kinds of death upon the creatures. Of these are natural death, death by plague, strange forms of death and every other kind of death.

Accordingly, contemplate that whosoever wishes to inherit the Land of Life-*Eretz HaChayim*-החיים must adhere to the quality of the Righteous One-*Tzaddik*-צדיק, being that whoever adheres to the quality of the Righteous One-*Tzaddik*-צדיק is also called Righteous-*Tzaddik*-צדיק and inherits the Land of Life-*Eretz HaChayim*-החיים. About this it states,³⁹⁶ “Your people are all righteous-*Tzaddikim*-צדיקים, they will inherit the land forever.” What our sages, of blessed memory, explained about this verse is well known, as it states,³⁹⁷ “All Israel have a share in the coming world, as it states, ‘Your people are all righteous-*Tzaddikim*-צדיקים, they shall inherit the land forever.’”

We now must awaken you to a very great principle which is the foundational root in knowing the great damage caused through the transgression of sins. You have already been informed in this book that when *HaShem's*-ה' quality of Lordship-*Adona'y*-אדני becomes filled from the upper source, which is called the Living and Righteous God-א"ל חי, it becomes blessed and established in its fullness and thereby provides the needs of all the creatures. Then the entire

³⁹⁶ Isaiah 60:21

³⁹⁷ Talmud Bavli, Sanhedrin 90a

world is established in its fullness and joy, with all kinds of delights and pleasures. Sometimes, *HaShem's* יהו"ה quality as the Living God-*El Chai* א"ל חי withdraws from His quality of Lordship-*Adona* אדני"י-ג' and it then remains empty, lacking all goodness. I therefore must inform you as to how this could possibly be.

Know that *HaShem's* יהו"ה quality as the Living God-*El Chai* א"ל חי, which is called the Righteous One-*Tzaddik* צדיק, stands to see and observe mankind. If He observes that people are occupied in the study of His Torah and the observance of His commandments-*mitzvot* מצוות and that they wish to purify and conduct themselves in purity and cleanliness, then *HaShem's* יהו"ה quality as the Righteous One-*Tzaddik* צדיק spreads forth and expands, becoming filled with all kinds of influence and emanation from above, to pour blessings upon His quality of Lordship-*Adona* אדני"י-ג' in order to bestow the reward of goodness to those who uphold His Torah and *mitzvot* and purify themselves. The result is that the entire world is blessed through these righteous ones-*Tzaddikim* צדיקים. Moreover, *HaShem's* יהו"ה quality of Lordship-*Adona* אדני"י-ג' is also blessed through them. This is the matter of,³⁹⁸ “The memory of the righteous-*Tzaddik* צדיק is for blessing.”

However, if people bring impurity upon themselves, heaven forbid, and become distant from *HaShem's* יהו"ה Torah and *mitzvot*, committing evil, injustice and violence, then *HaShem's* יהו"ה quality as the Righteous One-*Tzaddik* צדיק

³⁹⁸ Proverbs 10:7

stands up to see and observe their deeds. When He sees that people are bringing impurity upon themselves, in rejecting His Torah and *mitzvot* and committing injustice and violence, then His quality as the Righteous One-*Tzaddik*-צדיק gathers into itself and withdraws on high. Then all the conduits and drawings down of influence become stopped up and *HaShem's*-יהו"ה quality of Lordship-*Adona'y*-אדני"י is left like a dry and empty land, lacking all goodness. This is the matter of the verse,³⁹⁹ “Because of the evil, the Righteous-*Tzaddik*-צדיק is gathered up.” King Solomon cried out about this and said,⁴⁰⁰ “There is a righteous man who is lost in his righteousness and there is a wicked man who continues in his wickedness.”

This entire matter is hinted at in the verse,⁴⁰¹ “From the heavens *HaShem*-יהו"ה gazed down upon mankind to see if there is a wise person who seeks God. They altogether have gone astray, they have become depraved, there are none who do good, not even one.” Do you not see what this verse hints at when it says, “there are none who do good?” This is because mankind below has the power to either build many matters above or to cause havoc and destruction. This is the matter of the verse,⁴⁰² “It is a time to act for *HaShem*-יהו"ה, they have voided Your Torah.” It also is written,⁴⁰³ “If (a person) would grasp My might he would make peace for Me, peace he would make for Me.” Whosoever understands this matter will

³⁹⁹ Isaiah 57:1

⁴⁰⁰ Ecclesiastes 7:15

⁴⁰¹ Psalms 14:2-3

⁴⁰² Psalms 119:126

⁴⁰³ Isaiah 27:5

understand to what extent a person has the power to either build or destroy.

Now, come and see the extent of the power of the righteous-*Tzaddikim* צדיקים who adhere to Torah and *mitzvot*, in that they have the power to unite all the *Sefirot* and to instill peace amongst the upper and lower beings, for when an upright and pure person unites *HaShem* 's-ה"ה quality as the Righteous One-*Tzaddik* צדיק with His quality of Righteousness-*Tzedek* צדק, He then is called “*HaShem* is One-*HaShem Echad*-ה"ה אהד,” thus instilling peace amongst the upper entourage and the lower entourage. We thus find that through such a person the heavens and the earth become united. Happy is his lot and happy is she who bore him. About such a one the verse states,⁴⁰⁴ “Your father and your mother will be glad and she who gave birth to you shall rejoice,” and it further states,⁴⁰⁵ “*HaShem* יהו"ה rejoices in His works.”

However, if a person is evil, impure, and undisciplined, plotting evil schemes and running to do evil, rejecting goodness, chooses evil and despises Torah and *mitzvot*, when *HaShem* 's-ה"ה quality as the Righteous One-*Tzaddik* צדיק looks upon his evil deeds, the quality of the Righteous One-*Tzaddik* צדיק then gathers up, withdraws, and ascends above. Subsequently, *HaShem* 's-ה"ה quality of Lordship-*Adona* 'y-י אדנ"י is left alone, dry and bereft of all the goodness of the Righteous One-*Tzaddik* צדיק. What caused this? The wickedness of this evil one. About such a person the verse

⁴⁰⁴ Proverbs 23:25

⁴⁰⁵ Psalms 104:31

states,⁴⁰⁶ “A contrary man incites strife and a protester estranges a ruler.” We thus find that he destroys the world and ruins the order of all the creatures.

Our sages, of blessed memory warned us about this in Tractate Kiddushin,⁴⁰⁷ and said, “A person should always see himself as if he is half meritorious and half liable.” Rabbi Elazar ben Shimon said, “Since the world is judged according to its majority and an individual is judged according to his majority, if a person does a *mitzvah*, happy is he, for he has tipped the scales for himself and for the world for merit.” In the same way, contemplate what our sages, of blessed memory, said,⁴⁰⁸ “What does the world stand on? On a single pillar, which is the righteous-*Tzaddik*-צדיק, as the verse states,⁴⁰⁹ “The righteous-*Tzaddik*-צדיק is the foundation of the world.”

Know that throughout the Torah this quality is called **Good-Tov-טוב**. The sign for this is the verse,⁴¹⁰ “Say of the righteous-*Tzaddik*-צדיק that he is good-*Tov*-טוב.” We now must awaken you to a certain matter. Know that all the influence that is drawn from the upper *Sefirot* above, all act in a way of goodness and wholeness. Even if judgment-*Din*-דין comes down to the world through the quality of fear-*Pachad*-פחד and might-*Gevurah*-גבורה, if it comes through the Righteous-*Tzaddik*-צדיק, it all comes in a way of complete goodness. That is, whatever bad happens, is only for the good of the person

⁴⁰⁶ Proverbs 16:28

⁴⁰⁷ Talmud Bavli, Kidushin 40b

⁴⁰⁸ Talmud Bavli, Chagigah 12b

⁴⁰⁹ Proverbs 10:25

⁴¹⁰ Isaiah 3:10

affected by it. This is because it comes to him through the agency of the Righteous-*Tzaddik*-צדיק and is all for the good. This is the meaning of the statement of our sages, of blessed memory,⁴¹¹ “Nothing bad descends from heaven.” If so, what is the meaning of the verse,⁴¹² “But bad came down from before *HaShem*-יהו"ה-ה?”

Know that outside the partition of the Divine *Sefirot* are plagues that are called bad-*Ra*-רע, which surround the *Sefirot* from the outside and sometimes cling to *HaShem*’s-יהו"ה quality of Lordship-*Adona*’ג-אדני and descend to the world. This is why the verse states, “But bad came down from **before** *HaShem*-יהו"ה-ה,” rather than “from *HaShem*-יהו"ה-ה.” In the same manner, in the account of the act of creation it states,⁴¹³ “And God saw that it was good.” However, at the end of the act of creation it states,⁴¹⁴ “and behold, it was very good.” In *Bereshit Rabbah* our sages said that, “it was good” refers to the good inclination-*Yetzer Tov*-יצר טוב, whereas “very good” refers to death. This is because if something comes from *HaShem*’s-יהו"ה quality as the Righteous One-*Tzaddik*-צדיק, then even death is called life and good. This is the meaning of what our sages, of blessed memory stated,⁴¹⁵ “Even in their death, the righteous-*Tzaddikim*-צדיקים are considered to be alive.” About this Torah states,⁴¹⁶ “And the Tree of the Knowledge of good

⁴¹¹ Midrash *Bereshit Rabbah* 51:3, *Tikkunei Zohar* 41:2

⁴¹² *Michah* 1:12

⁴¹³ *Genesis* 1:10

⁴¹⁴ *Genesis* 1:31

⁴¹⁵ *Talmud Bavli*, *Brachot* 18a

⁴¹⁶ *Genesis* 2:9

and evil.” That is, when *HaShem*’s-ה"ה quality of Lordship-*Adona*’י-ג"א, which is called the Tree of Knowledge-*Eitz HaDa’at*-הדעת עץ, draws from the quality of Good-*Tov*-טוב, all its actions are called good. That is, all life and all death that come to the worlds are good.

In this way, Nachum Ish Gamzu would say of all the troubles and sicknesses that came upon him,⁴¹⁷ “This too is counted as good-*Gam zu l’tovah*-גם זו לטובה” and Rabbi Akiva was accustomed to always say,⁴¹⁸ “Everything that happens from Heaven happens for the good,” as in the incident recorded in Tractate Berachot, Perek HaRo’eh.⁴¹⁹

However, if heaven forbid, the conduits of the Righteous One-*Tzaddik*-צדיק are stopped up from coming from the quality of His Righteousness-*Tzedek*-צדק, which is called the Tree of Knowledge-*Eitz HaDaat*-הדעת אץ, the quality of Righteousness-*Tzedek*-צדק then draws to itself many kinds of destruction and punishment from those external matters that are called “bad illness” and sends them to all the inhabitants of the world according to what it deems just. At such times the world is smitten with plagues and destruction. This is the meaning of,⁴²⁰ “the Tree of the Knowledge of good and evil.” That is, they stand one opposite the other.

However, contemplate the matter of our teacher Moshe, peace be upon him, about whom it states,⁴²¹ “And she saw that

⁴¹⁷ Talmud Bavli, Taanit 21a

⁴¹⁸ Talmud Bavli, Taanit 60b

⁴¹⁹ Talmud Bavli, Brachot 60b

⁴²⁰ Genesis 2:9

⁴²¹ Exodus 2:2

he was good,” since he was bound to this quality. The house therefore became full of light. Also, contemplate the blessing⁴²² “the Good Who does good-*HaTov v’HaMeitiv*-והטוב והמטיב” which the sages instituted in Yavneh for the fallen of the city of Beitar who were killed by the Romans. We say “the Good,” in that their corpses did not become putrid and we say “Who does good” in that they were able to bury them.

Know and be faithful that *HaShem*’s יהו"ה quality as the Righteous One-*Tzaddik*-צדיק always stands ready to fulfill the desire of every supplicant and have mercy upon him, if his intention is to correct his ways for goodness. About such a person the verse states,⁴²³ “*HaShem*-יהו"ה is good to all and His mercies are upon all His works.” With this quality *HaShem*-יהו"ה guides sinners in the way of repentance. About this the verse states,⁴²⁴ “*HaShem*-יהו"ה is good and upright, He therefore guides sinners on the way.” This means that He brings troubles, plagues, and sicknesses upon people, all for their benefit, so that they will return in repentance to Him. We thus find that all these troubles and plagues are completely good, being that they cause a person to return in repentance to *HaShem*-יהו"ה, so that he can merit the upper goodness and the life of the coming world. This is the meaning of the verse, “*HaShem*-יהו"ה is good and upright, He therefore guides sinners on the way.”

Know and understand that when *HaShem*-יהו"ה came to create the creatures through His quality of Lordship-*Adona*’y-

⁴²² Talmud Bavli, Brachot 48b; This blessing is said in grace after meals.

⁴²³ Psalms 154:9

⁴²⁴ Psalms 25:8

אֱלֹהִים-יְיָ, which is sometimes called God-*Eloh*”*im*”-אֱלֹהִים, He looked into His quality of Goodness-*Tov*-טוֹב for counsel to create all creatures and form all forms, as it states in the account of creation.⁴²⁵ That is, God-*Elohi*”*m*”-אֱלֹהִים took counsel from His quality of Goodness-*Tov*-טוֹב and created the world. This is the essential truth, for if not for the quality of His Goodness-*Tov*-טוֹב, His quality of Lordship-*Adona*”*y*”-אֲדֹנָי, which was called God-*Eloh*”*im*”-אֱלֹהִים in the act of creation, would be incapable of sustaining the creatures and fulfilling their needs. Since all His acts of creation were sealed with this quality called Good-*Tov*-טוֹב, the verse therefore states,⁴²⁶ “And God-*Eloh*”*im*”-אֱלֹהִים saw everything that He had done and behold, it was very good-*Tov*-טוֹב.”

Sometimes this quality is called **Good Intellect-*Sechel Tov*-שְׂכֵל טוֹב**, being that from this quality a person enters the Illuminating Lens-*Aspaklaria HaMeirah*-אֲסַפְקָלְרִיאַ הַמַּאֲרִיחַ, for it is with the quality of the Living God-*E”l Chai*-אֱלֹהִים חַי that a person finds the wisdom to enter, contemplate and know the truth of *HaShem*-יְהוָה, blessed is He. Moreover, this quality called Good Intellect-*Sechel Tov*-שְׂכֵל טוֹב stands with a person when he fulfills Torah and *mitzvot*. The sign for this is the verse,⁴²⁷ “The beginning of wisdom is the fear of *HaShem*-יְהוָה, good intellect to all who do them.” The great matter here is the verse,⁴²⁸ “One who contemplates a matter intelligently

⁴²⁵ Genesis 1:10

⁴²⁶ Genesis 1:31

⁴²⁷ Psalms 111:10

⁴²⁸ Proverbs 16:20

will find goodness.” Since David, peace be upon him, adhered to this quality, his Psalms often open with the words, “An intellectual insight of David-*Maskil L’David*-לדוד משכיל-*L’David*.” Furthermore, wherever the term *maskil*-משכיל is used (throughout scripture) it depends on this quality. Moreover, whoever knows the matter of Grace-*Chein*-חן will understand the verse,⁴²⁹ “Good intellect-*Sechel Tov*-טוב שכל provides grace-*Chein*-חן.” However, know that there is a difference between a person of intellect-*Maskil*-משכיל and a person of understanding-*Meivin*-מבין. This is because a person of understanding-*Meivin*-מבין draws from the source of understanding, which is the *Sefirah* of Understanding-*Binah*, whereas a person of intellect-*Maskil*-משכיל draws from the quality of Good-*Tov*-טוב, which is the *Sefirah* of Foundation-*Yesod*. The two represent the beginning of a person’s understanding and the culmination of his understanding.

Now, throughout the Torah this quality is called **Peace-Shalom-שלום**. The reason is as already explained, that when the Jewish people are righteous-*Tzaddikim*-צדיקים and good-*Tovim*-טובים, *HaShem*’s יהו"ה Lordship-*Adona*”ע-אדני is full and whole in all types of influence and blessing. However, if heaven forbid, the Jewish people depart from what the Merciful One-*Rachaman*-הרחמן, *HaShem*-יהו"ה, blessed is He, desires, He withdraws from His quality of Lordship-*Adona*”ע-אדני-65, which is His sanctuary-*Heichal*-היכל-65, and it is left empty and lowly. Then, when the Righteous-*Tzaddik*-צדיק

⁴²⁹ Proverbs 13:15

awakens to return the world to *HaShem*-יהו"ה through repentance, or to fix the damage, this quality, called Peace-*Shalom*-שלום, acts as good counsel between *HaShem*-יהו"ה and His quality of Lordship-*Adona'y*-אדני"י, thus instilling peace between them and drawing them close to dwell as one, without anything in the world dividing or separating between them. We thus find that at such a time *HaShem* is *One-HaShem Echad*-יהו"ה אחד.

Know faithfully that blessing cannot come to the world except through this quality called Peace-*Shalom*-שלום. About this the verse states,⁴³⁰ “*HaShem*-יהו"ה will bless His people with Peace-*Shalom*-שלום.” Our sages, of blessed memory, said,⁴³¹ “There is no vessel that holds blessing except for Peace-*Shalom*-שלום.”

Know that since Peace-*Shalom*-שלום is the end of the nine Supernal lenses-*Aspaklariyot*-אספקלרייות and pours blessing into *HaShem's*-יהו"ה quality of Lordship-*Adona'y*-אדני"י, it therefore was established at the conclusion of the priestly blessing and at the conclusion of the *Amidah* prayer. The reason is because all who come to adhere to the Supernal light called, The Life of the Coming World-*Chayei HaOlam HaBa*-חיי העולם הבא, come out and go in according to its word. I should now awaken you to the inner matter here. Know that our sages, of blessed memory, said,⁴³² “When Moshe ascended to the heights, the Holy One, blessed is He, said to him, “Moshe, is

⁴³⁰ Psalms 29:11

⁴³¹ Midrash Bamidbar Rabbah 21:1

⁴³² Talmud Bavli, Shabbat 89a

there no peace in your city?” He answered, “Is there a servant who gives peace to his master?” The Holy One, blessed is He, answered him, “You should have assisted Me.” To which Moshe immediately opened and said,⁴³³ “And now, may the power of the Lord-*Adona*”י-ע”אדנ” be magnified.” What is written following this?⁴³⁴ “I have forgiven according to your word. However, as I live,” meaning to say, “You have revived me with your words.” The explanation of this matter is that when they unify as one, *HaShem*’s-ה”ה quality called Peace-*Shalom*-שלום pours life into His quality of Lordship-*Adona*”י-ע”אדנ”י. Great is the power of Peace-*Shalom*-שלום, for even the supernal angels are in need of it, as scripture states,⁴³⁵ “He makes peace in His heights.” When a person upholds *HaShem*’s-ה”ה Torah and *mitzvot*, it is as if he instills peace in the Supernal entourage. This is the meaning of the verse,⁴³⁶ “If (a person) would grasp My might he would make peace for Me, peace he would make for Me.”

Know that this quality is called, **Remembrance-*Zikaron***-זכרון. Here the deeds of all the inhabitants of the world, whether for good or otherwise, are remembered. And according to the Remembrance-*Zikaron*-זכרון that comes from this place, so is judgment rendered upon all the inhabitants of the world. Therefore, the day of Rosh HaShanah is called Remembrance-*Zikaron*-זכרון. The explanation of the matter is

⁴³³ Numbers 14:17

⁴³⁴ Numbers 14:21

⁴³⁵ Job 25:2

⁴³⁶ Isaiah 27:5

that Rosh HaShanah is the matter of *HaShem's* יהו"ה Lordship-*Adona* ״ג-י אדנ" and the "Day of Remembrance-*Yom HaZikaron*-יום הזכרון is the matter of the Living God-*El Chai* א"ל חי. This is because on Rosh HaShanah we stand in judgment and all our deeds are accounted for and remembered before *HaShem's* יהו"ה quality of Lordship-*Adona* ״ג-י אדנ". This is why we say, "Remember us for life Benevolent God-*El*-א"ל, the King who desires life, inscribe us in the book of life etc., Living God and Protector-*El Chai v'Magen* א"ל חי ומגן. With this quality *HaShem* יהו"ה remembers everything that has been forgotten, therefore on Rosh HaShanah we conclude with the words, "He who remembers the covenant-*Zocher HaBrit*-זוכר הברית." Since it is the matter of Remembrance-*Zikaron*-זכרון and is the matter of the Covenant-*Brit*-ברית, we therefore conclude with these two matters, "He who remembers the covenant-*Zocher HaBrit*-זוכר הברית." Because David, peace be upon him, wanted to connect and adhere to this quality, he therefore said,⁴³⁷ "A psalm of David to remind-להזכיר."

This is the matter of the remembrance-*Azkartah*-אזכרתה of the meal-offering-*Minchah*-מנחה of a woman whose husband suspects her of adultery-*Sotah*-סוטה and is the matter of,⁴³⁸ "An offering of remembrance-זכרון, מנחת זכרון, the remembrance of sin-מזכרת עון," in that the sin of a woman who is suspected of adultery depends on this to be resolved, as it states,⁴³⁹ "For it is a meal offering of Jealousy," that is, this is a place of jealousy.

⁴³⁷ Psalms 38:1

⁴³⁸ Numbers 5:15

⁴³⁹ Numbers 5:18

The sign for this is the verse,⁴⁴⁰ “The Jealousy of *HaShem*-יהו"ה will accomplish this.” Now, the word *Pikdonot*-פקדונות is similar to the word *Zichronot*-זכרונות,⁴⁴¹ except that *Pikdonot*-פקדונות come from *HaShem*'s-יהו"ה quality of Lordship-*Adona*"אדני-י"ע and *Zichronot*-זכרונות come from His quality as the Living God-*El Chai*-א"ל ה"י.

Now, when these two Divine qualities of *HaShem*-יהו"ה, the Living God-*El Chai*-א"ל ה"י and the Lord-*Adona*"אדני-י"ע unify, the whole world is then in a state of perfection. Therefore, *HaShem*-יהו"ה, blessed is He, gave the day of Shabbat to the children of Israel, corresponding to these two qualities, remember it-*Zachor*-זכור for the daytime, corresponding to the Living God-*El Chai*-א"ל ה"י and keep it-*Shamor*-שמור for the nighttime, corresponding to the Lord-*Adona*"אדני-י"ע. Therefore, about Shabbat, it says both “remember it” and “keep it” in the Ten Commandments. Know and have faith in the true received knowledge, that the wellspring of all the blessings that come to *HaShem*'s-יהו"ה quality of Lordship-*Adona*"אדני-י"ע to bless the Jewish people, is this place called Remembrance-*Zikaron*-זכרון. This is the meaning of the verse,⁴⁴² “Every place where I will mention-*Azkir*-אזכיר My name, I will come to you and bless you.” It is further written,⁴⁴³ “The remembrance-*Zecher*-זכר of the

⁴⁴⁰ Isaiah 9:6

⁴⁴¹ Talmud Bavli, Rosh HaShanah 32b

⁴⁴² Exodus 20:20

⁴⁴³ Proverbs 10:7

Righteous-*Tzaddik*-צדיק is for blessing.” The hidden matter here is,⁴⁴⁴ “*HaShem*-יהו"ה will bless our remembrance.”

Corresponding to this quality, *HaShem*-יהו"ה, blessed is He, gave the children of Israel the matter of ***Shabbat***-שבת, about which I must inform you. Know that above, when the three Supernal *Sefirot*, Crown-*Keter*, Wisdom-*Chochmah* and Understanding-*Binah* unify, the *Sefirah* of Understanding-*Binah* then bonds with the six *Sefirot* beneath her until this *Sefirah* called the Living God-*El Chai*-א"ל חי and called *Shabbat*-שבת. Based on this principle, the creation of the world took place in six days and the seventh day was Shabbat. The day of Shabbat thus corresponds to the *Sefirah* of Foundation-*Yesod*-יסוד, which is the *Sefirah* of the Living God-*El Chai*-א"ל חי. Because of this, the day of *Shabbat*-שבת is called the source of blessings and holiness, as it states,⁴⁴⁵ “And God blessed the seventh day and sanctified it, for on it He ceased-*Shavat*-שבת from all His work that God created to be done.” We thus find that the day of Shabbat is the source of all blessings and drawings of holiness below.

Know that a Jew who keeps the Shabbat according to Torah law (*Halachah*), that person becomes like the seat of the Chariot (*Merkavah*) of *HaShem*-יהו"ה, blessed is He. Shabbat is therefore called the resting-place-*Menuchah*-מנוחה, about which it is written,⁴⁴⁶ “This is My resting-place for ever and ever.” It is as if *HaShem*-יהו"ה, blessed is He, rests upon human

⁴⁴⁴ Psalms 115:12

⁴⁴⁵ Genesis 2:3

⁴⁴⁶ Psalms 132:14

beings and dwells upon them like a king upon His throne. The sign for this is the verse,⁴⁴⁷ “And He rested on the seventh day.” That is, He Himself rested.⁴⁴⁸ We thus find that whosoever keeps Shabbat according to Torah law (*Halacha*), it is as if he fulfills the entire Torah. About this the prophet said,⁴⁴⁹ “Happy is the man who does this and the person who upholds it; who guards from desecrating Shabbat and guards his hand from doing evil.”

Know and have faith that whoever only has marital relations from the night of Shabbat to the night of Shabbat, merits having righteous children who merit the life of the coming world (*Olam HaBa*). This is because Shabbat is the quality of the Righteous-*Tzaddik*-צדיק, being that it is the matter of the Living God-*El Chai*-א"ל הַיְחַיִּים. About such a person it states,⁴⁵⁰ “That yields its fruit in its appropriate time.” The prophet therefore said,⁴⁵¹ “For thus says *HaShem*-ה' to the barren who keep My Shabbats, who have chosen what I desire and uphold My covenant. I will give them honor and renown in My house and within My walls etc.” Now, are those who are barren the best of Israel? Do only the barren keep Shabbat? However, the explanation is that this verse refers to those righteous ones-*Tzaddikim*-צדיקים who make themselves as if they are barren, by refraining from marital relations during the

⁴⁴⁷ Exodus 20:11

⁴⁴⁸ That is, the term “to rest-*Lishbot*-לִשְׁבֹת” also means “to rest upon” or “to sit-*LaShevet*-לִשְׁבֹת.”

⁴⁴⁹ Isaiah 56:2

⁴⁵⁰ Psalms 1:3

⁴⁵¹ Isaiah 56:4-5

six days of the week and only have marital relations on Shabbat nights. This is because the term “who keep” refers to the woman, as it says,⁴⁵² “The angel of *HaShem*-ה' יהו"ה said to Manoach, ‘Keep yourself from everything that I said to the woman.’ The sign for this is “Remember-*Zachor*-זכור” for daytime and “Keep-*Shamor*-שמור” for nighttime. When they do this, what is written?⁴⁵³ “I will bring them to My holy mountain and will gladden them in My house of prayer.” My holy mountain is the matter of the Living God-*El Chai*-א"ל חי and My house of prayer is the matter of *HaShem*'s-ה' יהו"ה Lordship-*Adona*"י-אדני, as these terms literally testify to two qualities – Remember-*Zachor*-זכור and Keep-*Shamor*-שמור. However, if heaven forbid, a person profanes the Shabbat, it is as if he denies the essential truth of *HaShem*-ה' יהו"ה, being that Shabbat is the essence of the tree from below to above.

Therefore, this quality is called **The Foundation of the World-*Yesod Olam*-יסוד עולם**, being that it carries the powers of the quality of *HaShem*'s-ה' יהו"ה Lordship-*Adona*"י-אדני and is the essence of the knowledge of *HaShem*-ה' יהו"ה, blessed is He, for it is the gate that is in closest proximity to all the creatures. This is the essential matter of the lower letter *Vav*-ו, which is like a foundation-*Yesod*-יסוד, from below to above.

Since *Shabbat*-שבת is the matter of drawing down the power of the upper *Sefirot* into *HaShem*'s-ה' יהו"ה quality of Lordship-*Adona*"י-אדני and is the matter of the unification of

⁴⁵² Judges 13:13

⁴⁵³ Isaiah 56:7

all the *Sefirot*, being that the Living God-*El Chai* א"ל חי rests within the quality of Lordship-*Adona* אדני"י-יג, which is the matter of,⁴⁵⁴ “and He rested in the seventh day,” and the matter of,⁴⁵⁵ “and God completed in the seventh day,” our sages, of blessed memory said,⁴⁵⁶ “The Holy One, blessed is He, told Moshe, “I have a good gift in my storehouse, called Shabbat, which I want to give to Israel. Go and inform them of this.”” As you see, Shabbat dwells in *HaShem* יהוה"ה's storehouse, blessed is He, and as you already know, His storehouse is His quality of Lordship-*Adona* אדני"י-יג. Therefore, whosoever keeps the Shabbat according to Torah law (*Halachah*) brings these two qualities together and unifies them, one with the other, and when these two qualities come together, all the *Sefirot* then unify. This is the matter of Rest-*Menuchah* מנוחה, which rests within *HaShem* יהוה"ה's quality of Lordship-*Adona* אדני"י-יג, as it states,⁴⁵⁷ “the spirit of Eliyahu has rested-*Nachah* נחה upon Elisha,” and it states,⁴⁵⁸ “and He rested-*VaYanach* וינח on the seventh day.” Therefore, in the Ten Commandments it states, Remember-*Zachor* זכור and Keep-*Shamor* שמור.

Now, since the souls are uplifted by the quality of *HaShem* יהוה"ה's Lordship-*Adona* אדני"י-יג through His quality as the Living God-*El Chai* א"ל חי, we must say that an additional soul-*Nefesh* נפש is added to a person on Shabbat and is removed

⁴⁵⁴ Exodus 20:11

⁴⁵⁵ Genesis 2:2

⁴⁵⁶ Talmud Bavli, Shabbat 10b

⁴⁵⁷ Kings II 2:15

⁴⁵⁸ Exodus 20:11

at the conclusion of Shabbat. This is the matter of,⁴⁵⁹ “and on the seventh day He ceased (from the act of creation) and His soul was refreshed-*vaYinafash*-וַיִּנַּפֵּשׁ.” Whoever has eyes will see the matter plainly. We thus find that Shabbat binds the last *Sefirah*, which is *HaShem*’s-יהו"ה quality of Lordship-*Adona*”אדני”י-אדני, to all the upper *Sefirot*. Therefore, Shabbat is called, “The seventh day,” being that it is the seventh *Sefirah* in descending order from the *Sefirah* of Understanding-*Binah*. We thus find that the *Sefirah* of Understanding-*Binah* connects the two *Sefirot* that are above it to the six *Sefirot* that are below it. Moreover, the *Sefirah* of Understanding-*Binah* is also the seventh in ascending order, from below to above. We thus find that the Living God-*El Chai*-א"ל חי is the matter of the seventh in this world and Understanding-*Binah* is the matter of the seventh in the coming world. That is, all redemption and every kind of freedom is connected to Understanding-*Binah*.

I must now awaken you to a great principle. Know that when *HaShem*’s-יהו"ה quality as the Living God-*El Chai*-א"ל חי unifies with His quality of Lordship-*Adona*”אדני”י-אדני, His quality of Lordship-*Adona*”אדני”י-אדני then sits on the throne of Kingship-*Malchut* and rules over all the creatures. However, when His quality as the Living God-*El Chai*-א"ל חי withdraws from it, it then is considered that His quality of Lordship-*Adona*”אדני”י-אדני, which is called the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, goes into exile under other dominions and alien powers. This is the matter of the verse,⁴⁶⁰ “because of a maid-

⁴⁵⁹ Exodus 31:17

⁴⁶⁰ Proverbs 30:23

servant who inherits what belongs to her mistress.” Our sages, of blessed memory, therefore said that in our prayers,⁴⁶¹ “It is necessary to juxtapose (*Lismoch*-לסמוך) the blessing of redemption to the Amidah prayer. This is because the Living God-*El Chai* א"ל חי is the matter of redemption-*Geulah*-גאולה and the Lord-*Adona*’y אדני י"ג is the matter of prayer-*Tefillah*-תפילה. When they are juxtaposed (*Semuchim*-סמוכים) to each other, everything is then in a state of unity, perfection, and blessing. The sign for this is the verse,⁴⁶² “*HaShem*-יהוה” supports (*Somech*-סומך) all the fallen.” However, when this is not so, the verse,⁴⁶³ “She has fallen and will not continue to rise” applies.

Therefore, every single day the Jewish people need to have great intention in juxtaposing (*Lismoch*-לסמוך) the blessing of redemption-*Geulah*-גאולה to the *Amidah* prayer-*Tefillah*-תפילה, so that these two Divine qualities should join and unite. Therefore, when a person reaches the blessing, “True and certain-*Emet v’Yatziv* ויציב-אמת” until the words “the Redeemer of Israel-*Go’al Yisrael*-גאול ישראל,” he must have the matter of what this redemption is in mind, and juxtapose it to the *Amidah* prayer when he begins the *Amidah*, by first saying “Lord open my lips-*Adona*’y *Sefotai Tiftach*-תפתח-שפתי אדני,” for there is a great principle here.

Now, regarding that sage⁴⁶⁴ who used to delight in the fact the he once juxtaposed the blessing of redemption to the

⁴⁶¹ Talmud Bavli, Brachot 4b

⁴⁶² Psalms 145:14

⁴⁶³ Isaiah 24:20

⁴⁶⁴ Rabbi Bruna. See Talmud Bavli, Brachot 9b.

Amidah prayer, let it not enter your mind that on other days he would transgress and stop to talk between the blessing of redemption and the *Amidah* prayer. Heaven forbid to *HaShem*-יהו"ה our God and heaven forbid to think that His pious and holy servants would do such a thing. Rather, the matter of his juxtaposing the blessing of redemption to the *Amidah* prayer, is that when he said the blessing, "True and certain etc.," he had in mind to draw down all the conduits and unify all the *Sefirot* until the conduits are drawn down and reach the conclusion of the blessing, with the words, "The Redeemer of Israel." Thus, when he reached the opening words of the *Amidah* prayer, "Lord, open my lips-*Adona*" *y sefotai tiftach*-תפתח שפתי אדני" *א"ל חי*-*El Chai* as the Living God-יהו"ה as the Living God-*El Chai* *א"ל חי* rested within His quality of Lordship-*Adona*" *y*-אדני" *א"ל חי* and thus, the *Sefirot* were unified through this sage. Now, this is a very great matter that requires correct thought in order to draw down all the conduits and put all the *Sefirot* in their proper order, until they all reach *HaShem*'s-יהו"ה quality as the Living God-*El Chai* *א"ל חי* and thereby pour into His quality of Lordship-*Adona*" *y*-אדני" *א"ל חי*. And since a person does not have the power to concentrate and accomplish such a great thing every day, it necessarily was said about him that he "once juxtaposed the blessing of redemption to the *Amidah* prayer." This was because the juxtaposition was in speech and action, in that he knew how to have these powers in mind and draw down influence by way of the conduits until they all reached *HaShem*'s-יהו"ה quality as the Living God-*El Chai* *א"ל חי* and from there he poured influence into *HaShem*'s-יהו"ה quality of

Lordship-*Adona*”ע-י-אדני. This then is the matter of juxtaposing the blessing of redemption-*Geulah*-גאולה to the *Amidah* prayer. The sign for this is the verse,⁴⁶⁵ “They are juxtaposed (*Semocheem*-סמוכים) forever, for eternity, accomplished in truth and uprightness.”

Now, since the matter of redemption-*Geulah*-גאולה and prayer-*Tefillah*-תפילה is the matter of the Living God-*El Chai*-הי-אל and the Lord-*Adona*”ע-י-אדני, which is the matter of Remember-*Zachor*-זכור and Keep-*Shamor*-שמור, our sages, of blessed memory, stated,⁴⁶⁶ “If the Jewish people would keep one Shabbat according to Torah law (*Halachah*) they would immediately be redeemed.” This is a clear reason for all Jews juxtaposing Remember-*Zachor*-זכור to Keep-*Shamor*-שמור, which is the matter of juxtaposing the blessing of Redemption-*Geulah*-גאולה to the *Amidah* prayer-*Tefillah*-תפילה.

And if you ask, if so, why were the Jewish people not redeemed on the day that this sage juxtaposed the blessing of Redemption-*Geulah*-גאולה to the *Amidah* prayer-*Tefillah*-תפילה? Know that a single individual is only capable of accomplishing this according to his own capacity. However, if all Israel would juxtapose them according to all the perfection and fullness necessary to bind and unify the blessing of Redemption-*Geulah* to the *Amidah* prayer, they would all be redeemed. This matter of juxtaposing Redemption-*Geulah*-גאולה to prayer-*Tefillah*-תפילה through the matter of unifying

⁴⁶⁵ Psalms 111:8. This verse is usually translated, “They are steadfast forever, for eternity etc.

⁴⁶⁶ Midrash Tehillim 95. Also see Tractate Shabbat 118b

HaShem 's-יהו"ה quality as the Living God-*El Chai* ח"א to His quality of Lordship-*Adona* ״ג"י-אדנ"י is the matter of the verses,⁴⁶⁷ “My soul, bless *HaShem*-יהו"ה and do not forget all His kindnesses. Who forgives all your sins. Who heals all your ailments. Who redeems your life from the pit. Who crowns you with kindness and mercy. Who satisfies your mouth with goodness, so that your youth is renewed like the eagle.”

Now that we have awakened you to this great principle, know that when *HaShem*-יהו"ה, blessed is He, wanted to redeem Israel from Egypt, He bound His quality as the Living God-*El Chai* ח"א, which is called Redemption-*Geulah* גאולה, to His quality of Lordship-*Adona* ״ג"י-אדנ"י, which is called Prayer-*Tefillah* תפילה. This is the matter of,⁴⁶⁸ “The children of Israel groaned from their labor and cried out. And their anguished cry ascended to God from the labor.” It then is written,⁴⁶⁹ “God saw the children of Israel and God knew.” The great matter here is expressed in the verse,⁴⁷⁰ “Also, I have heard the groaning of the children of Israel, whom the Egyptians are enslaving, and I have remembered-*Ezkor* אזכור My covenant.”

Now that you know this, know that He is sometimes called the **Redeemer-גואל** for the following reason. Know that when His quality as the Living God-*El Chai* ח"א bonds with His quality of Lordship-*Adona* ״ג"י-אדנ"י, this being the matter of Redemption-*Geulah* גאולה and Prayer-*Tefillah* תפילה,

⁴⁶⁷ Psalms 103:4-5

⁴⁶⁸ Exodus 2:23

⁴⁶⁹ Exodus 2:24

⁴⁷⁰ Exodus 6:5

His quality of Lordship-*Adona* "י-ג" becomes filled with the influence of Redemption-*Geulah*-גאולה and then His quality of Lordship-*Adona* "י-ג" brings about Redemption-*Geulah*-גאולה as the agent of the Living God-*El Chai*-ה"י and rescues the Righteous, redeeming them all from being smitten by any sickness and any kind of destruction and retribution. At such times it is called, **The Redeeming Angel-*HaMalach HaGoel***-המלאך הגואל. Since *HaShem*'s-ה"ה quality of Lordship-*Adona* "י-ג" is called the Indwelling Presence of *HaShem*-ה"ה – the *Shechinah* – it would travel with Yaakov as the agent of *HaShem*'s-ה"ה quality as the Living God-*El Chai*-ה"י, as he said,⁴⁷¹ “If God will be with me and will guard me on this way upon which I go, giving me bread to eat and clothing to wear and returning me in peace to my father’s house, then *HaShem*-ה"ה will be my God.” Since this quality went with Yaakov to redeem him from every kind of destruction, Yaakov called it,⁴⁷² “the angel who redeems me (*HaMalach HaGoel*-המלאך הגואל) from all evil.” The reason he called this quality an angel-*Malach*-מלאך is because it does not bring about redemption-*Geulah*-גאולה except as the agent of *HaShem*'s-ה"ה quality as the Living God-*El Chai*-ה"י, being that it itself is also in need of redemption-*Geulah*-גאולה, as our sages, of blessed memory said,⁴⁷³ “When they were exiled to Egypt the Indwelling Presence of *HaShem*-ה"ה – the *Shechinah*-שכינה – was with them.” Therefore, when His quality of Lordship-

⁴⁷¹ Genesis 28:20-21

⁴⁷² Genesis 48:16

⁴⁷³ Midrah Bamidbar Rabbah 7:10

Adona "גאולה-*Geulah* brings about redemption-א"ל חי-*El Chai* as the Living God and is thus called, the Redeeming Angel-*HaMalach HaGoel* הגואל. That is, the agent is called by the name of the one who sent him.

The explanation of this principle is as follows: Know that above, *HaShem*'s יהו"ה quality of the Jubilee-*Yovel* יובל (Understanding-*Binah*) is the seventh in ascending order. It is above and is the matter of complete redemption and freedom. From the Jubilee-*Yovel* יובל, which is the matter of complete redemption, His quality as the Living God-*El Chai* א"ל חי receives the influence of redemption and brings redemption to the world, in the same way that it receives lifeforce from the Jubilee-*Yovel* יובל (*Binah*-Understanding) and is therefore called the Living God-*El Chai* א"ל חי-*El Chai*.

Know that it was through the power of the *Sefirah* of the Jubilee-*Yovel* יובל (*Binah*-Understanding) that is drawn into His quality as the Living God-*El Chai* א"ל חי, that Israel was redeemed and came out of Egypt, as Torah states,⁴⁷⁴ "The children of Israel came out of Egypt well-armed-*Chamushim* חמשים." Do not just read it as well-armed, but read it as fifty-*Chamishim* חמשים, as it states,⁴⁷⁵ "It is the Jubilee-*Yovel* יובל, the year of the fiftieth year." And it further is written,⁴⁷⁶ "It shall have redemption and be released on the Jubilee-*Yovel* יובל." Moreover, it is written,⁴⁷⁷ "In the entire land of your

⁴⁷⁴ Exodus 13:18

⁴⁷⁵ Leviticus 25:11

⁴⁷⁶ Leviticus 25:31

⁴⁷⁷ Leviticus 25:24

ancestral holding, you will give redemption to the land.” The great principle here is the verse,⁴⁷⁸ “In this Jubilee year each man shall return to his ancestral holding.” Know that *HaShem*’s-יהו"ה quality as the Living God-*El Chai*-חי"א draws redemption from His quality of the Jubilee-*Yovel*-יובל (Understanding-*Binah*) when it is juxtaposed to *HaShem*’s-יהו"ה quality of Lordship-*Adona*’ע"י-אדני.

We thus find that the Jubilee-*Yovel*-יובל (*Binah*) is the upper seventh *Sefirah*, and Shabbat, which is the matter of the Living God-*El Chai*-חי"א, is the lower seventh *Sefirah* and that we count seven Sabbaths of years⁴⁷⁹ up to the Jubilee-*Yovel*-יובל and for the Shabbat we count six days and the seventh day is Shabbat. Now, if you ask, “Is not the Jubilee-*Yovel*-יובל the beginning of the fiftieth year, as it states,⁴⁸⁰ ‘It is the Jubilee-*Yovel*-יובל, the year of the fiftieth year?’” Know that with *HaShem*’s-יהו"ה help, blessed is He, when we reach the explanation (in the Eighth Gate) of the name *HaShem*-יהו"ה (vowelized as God-*Eloh*’im-אלהי"ם), which is the matter of the Jubilee-*Yovel*-יובל and the matter of Understanding-*Binah*, I will hint at very great principles and there I will bestow my endearment to you.

For now, understand and have faith that Shabbat is the spring of all goodness and the source of all emanation to *HaShem*’s-יהו"ה quality of Lordship-*Adona*’ע"י-אדני and to the children of Israel who adhere to His quality of Lordship-

⁴⁷⁸ Leviticus 25:13

⁴⁷⁹ That is, $7 \times 7 = 49$

⁴⁸⁰ Leviticus 25:31

Adona”י-יג”א, and it is from Shabbat that a person enters into the coming world (*Olam HaBa*), which is the matter of the Jubilee-*Yovel*-יובל, as we have informed you. The coming world-*HaOlam HaBa*-הבא העולם is called the Great Shabbat, which is the upper seventh (*Binah*) and the Living God-*El Chai*-הי א”ל is the matter of Shabbat, which is the lower seventh (*Yesod*). From the coming world-*HaOlam HaBa* Shabbat draws down all emanation, great goodness, life, and redemption. This being so, open your eyes and see how you should keep the Shabbat if you desire to merit life and redemption and enter the life of the coming world. For behold, our Shabbat is like a gateway to enter the great palace of the life of the coming world, which is called, “The great Shabbat.” Prepare yourself in the vestibule so that you may enter the palace.⁴⁸¹

When you understand this,⁴⁸² “You will call Shabbat a delight (*Oneg*-ענג) and the holy of *HaShem*-ה”יהו honored.” “You will call Shabbat a delight (*Oneg*-ענג),” refers to our Shabbat, “and the holy of *HaShem*-ה”יהו honored,” refers to the upper Shabbat, which is called Jubilee-*Yovel*-יובל. Therefore, our sages, of blessed memory explained that,⁴⁸³ “the holy of *HaShem*-ה”יהו” refers to the Day of Atonements (*Yom HaKippurim*). Know and have faith that all atonement comes from the Jubilee-*Yovel*-יובל (*Binah*) and from there forgiveness is drawn to the quality of *HaShem*’s-ה”יהו Lordship-*Adona*”י-

⁴⁸¹ Pirkei Avot 4:16

⁴⁸² Isaiah 58:13

⁴⁸³ Talmud Bavli Shabbat 119a

אֲדֹנָי. It then is said,⁴⁸⁴ “Compassion and forgiveness belong to the Lord-*Adona*” אֲדֹנָי-יְיָ our God,” and it says,⁴⁸⁵ “Lord-*Adona*” אֲדֹנָי-יְיָ listen, Lord-*Adona*” אֲדֹנָי-יְיָ forgive, Lord-*Adona*” אֲדֹנָי-יְיָ be attentive.” Later, in its place (in the Eighth Gate) the reason that the quality of the Jubilee-*Yovel*-יובל is called both seventh and eighth will be explained.

What we therefore find is that whoever keeps the Shabbat according to Torah law (*Halachah*) unites with the lower seventh, called Shabbat, and from there merits the upper seventh, called the coming world (*Olam HaBa*-עולם הבא). However, if heaven forbid, a person profanes the Shabbat, he then is distant from life, as it states,⁴⁸⁶ “Keep the Shabbat for it is holy to you, whoever profanes it shall surely die,” because the portal to enter the life of the coming world (*Olam HaBa*-עולם הבא) is shut before him.

Our sages, of blessed memory, therefore said about the matter of Shabbat,⁴⁸⁷ “Even though it is meant to be revealed, its reward is not meant to be revealed.” This is because the reward of the coming world (*Olam HaBa*-עולם הבא) and its goodness is hidden, as it says,⁴⁸⁸ “Except for You God, no eye has seen it; what He will do for one who awaits Him.” It also says,⁴⁸⁹ “How abundant is Your goodness that You have hidden for those who fear You, that You have done for those who find

⁴⁸⁴ Daniel 9:9

⁴⁸⁵ Daniel 9:19

⁴⁸⁶ Exodus 31:14

⁴⁸⁷ Tractate Shabbat 10b

⁴⁸⁸ Isaiah 64:3

⁴⁸⁹ Psalms 31:20

refuge in You.” According to this principle you should know that even though the Shabbat is revealed before us, its reward is not revealed, but is rather sealed and hidden. Moreover, not a single prophet prophesied about it and what it is, since it is the great goodness that has been hidden from the time of the six days of creation and no creature can behold it, other than *HaShem*-יהו"ה Himself, blessed is He.

Now, it is important for a person to be zealous in fulfilling the three Shabbat meals, for they are the matter of the bond of unity that binds the Great Shabbat (*Binah*) with the day of Shabbat that we perform. When a Jew fulfills the three meals of Shabbat, it is as if he unifies *HaShem*-יהו"ה, blessed is He, in the matter of,⁴⁹⁰ “*HaShem*-יהו"ה is One and His Name is One,” that is, in the matter of the three and the seven. Through this he merits salvation from three retributions. Now, of these three meals, the first corresponds to *HaShem*'s-יהו"ה quality of Lordship-*Adona*”אדני-י-ע” (*Malchut*) which unifies with the day of Shabbat, this being the matter of the unification of the seven. The second meal corresponds to *HaShem*-יהו"ה (*Tiferet*) and the third meal corresponds to the *Sefirah* of Understanding-*Binah*, which is bound to the matter of *Eheyeh*-אהי"ה (*Keter*). This is the matter of the unification of the three and is the matter of,⁴⁹¹ “You shall call Shabbat a delight-*Oneg*.”ענג” Now, the word delight-*Oneg*-ענג is an acrostic of the three words *Eden*-עדן, *Nahar*-נהר and *Gan*-גן, which is the matter of⁴⁹² “And a river-

⁴⁹⁰ Zacharia 14:9

⁴⁹¹ Isaiah 58:13

⁴⁹² Genesis 2:10

Nahar-נהר came out of *Eden*-עדן to water the *Garden*-גן.” This is the matter of true and complete unity, which is the matter of *Eden*-עדן, *Nahar*-נהר, *Gan*-גן. Thus, whosoever fulfills the three meals of Shabbat, it is as if he unifies the ten *Sefirot* in complete unity, in the matter of *Adona*’י-ג-אדנ, *HaShem*-ה-יהו, *Eheyeh*-ה-אהי, all of which unify by means of the Living God-*El Chai*-א"ל חי (*Yesod*), both above and below. That is, it connects to Understanding-*Binah* above, which is the matter of bonding with *Eheyeh*-ה-אהי (*Keter*), in that Understanding-*Binah* bonds with *Eheyeh*-ה-אהי in the matter of the three upper *Sefirot* (*Keter*, *Chochmah*, *Binah*). It connects to Lordship-*Adona*’י-ג-אדנ below (*Malchut*), which is the matter of the bond between the seven lower *Sefirot*. We thus find that Shabbat binds all the *Sefirot*, both above and below. Therefore, about Shabbat the Torah states both Remember-*Zachor*-זכור and Keep-*Shamor*-שמור.

Now therefore, contemplate how carefully you should keep the Shabbat and guard yourself from forbidden labor and speech on the day of Shabbat and the matter of resting, delighting, and honoring the Shabbat. For when you properly keep the Shabbat you will find true joy, for it will be considered that you are hosting the ten *Sefirot*.

Now, in the Torah, *HaShem* ’s-ה-יהו quality as the Living God-*El Chai*-א"ל חי is sometimes called **Covenant-*Brit***-בריית. Know and understand that every term of covenant-בריית in Torah divides into three kinds of matters that are all connected as one. The three matters divide into these three names; Lord-*Adona*’י-ג-אדנ, the Living God-*El Chai*-א"ל חי and

Understanding-*Binah*-בינה. The covenant of Understanding-*Binah*-בינה is the covenant of the mouth, the covenant of the tongue and the covenant of the lips, as it states,⁴⁹³ “upon the mouth-*Al Pee*-על פי of these things I have made a covenant with you.”⁴⁹⁴ The covenant of the Living God-*El Chai*-א"ל חי is called the covenant of Peace-*Shalom*-שלום, as stated,⁴⁹⁵ “Behold, I give him My covenant of Peace-*Breetee Shalom*-בריתי שלום,” which includes the covenant of Shabbat and the covenant of the rainbow. Moreover, *HaShem*-יהו"ה, blessed is He, gave us the covenant of circumcision-*Brit Milah*-ברית מילה so that we can merit His quality as the Living God-*El Chai*-א"ל חי. The covenant of *HaShem*'s-יהו"ה quality of Lordship-*Adona*"י-ע"א corresponds to the covenant of the Torah, which is bound between the covenant of the Living God-*El Chai*-א"ל חי and the covenant of the Lord-*Adona*"י-ע"א. When *HaShem*'s-יהו"ה quality of Lordship-*Adona*"י-ע"א is bound to His quality as the Living God-*El Chai*-א"ל חי and to His quality of Understanding-*Binah*-בינה, then it too is called by the term covenant-*Brit*-ברית, in accordance to both. This is the matter of the covenant of the tongue and the covenant of the skin (circumcision).

Now, this is the matter of performing the covenant of circumcision, including *Pri'ah*-פריעה, as our sages, of blessed

⁴⁹³ Exodus 34:27

⁴⁹⁴ The words “*Al Pee*-על פי-upon the mouth,” is how “according to” is said in the Hebrew language. Thus, the usual translation of this verse is, “According to these things I have made a covenant with you.”

⁴⁹⁵ Numbers 25:13

memory said,⁴⁹⁶ “If circumcision-*Milah*-מילה has been performed, but the inner membrane has not been folded back-*Pri’ah*-פריעה, it is as if the circumcision-*Milah*-מילה has not been performed.” That is, *Pri’ah*-פריעה is the matter of *HaShem*’s-יהו"ה Lordship-*Adona*”ע-אדני (Malchut) and if it has not been performed, the person will be missing the first *Sefirah* through which one enters into the sanctuary-*Heichal*-היכל of *HaShem*-יהו"ה, blessed is He. This is because from *HaShem*’s-יהו"ה quality of Lordship-*Adona*”ע-אדני (Malchut) one enters to His quality as the Living God-*El Chai*-א"ל חי (*Yesod*) and from His quality as the Living God-*El Chai*-א"ל חי one enters to His name *HaShem*-יהו"ה, blessed is He, and since the *Pri’ah*-פריעה was not performed, he cannot even enter into *HaShem*’s-יהו"ה quality as the Living God-*El Chai*-א"ל חי, since he lacks *Pri’ah*-פריעה, which corresponds to *HaShem*’s-יהו"ה quality of Lordship-*Adona*”ע-אדני.

Now that you have been informed of this, know that *HaShem*-יהו"ה wanted to perfect our forefather Avraham in all the *Sefirot* and told him,⁴⁹⁷ “Walk before Me and be perfect.” That is, “In order for you to be connected to My chariot, I am placing an imprint in your flesh which is called, “the covenant of the flesh-*Brit Bassar*-ברית בשר,” as it states,⁴⁹⁸ “I will place My covenant-*Brit*-ברית between Me and you.” It further states,⁴⁹⁹ “Those born in your household or acquired must be circumcised; My covenant shall be in your flesh as an eternal

⁴⁹⁶ Talmud Bavli, Shabbat 137b

⁴⁹⁷ Genesis 17:1

⁴⁹⁸ Genesis 17:2

⁴⁹⁹ Genesis 17:13

covenant.” The words, “My covenant shall be in your flesh” refer to “the covenant of flesh-*Brit Bassar*-ברית בשר,” and the words, “as an eternal covenant” refer to the covenant of the tongue-*Brit HaLashon*-ברית הלשון, which is the matter of Torah, which is drawn from the *Sefirah* of Understanding-*Binah*-בינה and is the matter of counting fifty days (*Sefirat HaOmer*) to the giving of the Torah, corresponding to the counting of fifty years to the Jubilee-*Yovel*-יובל. That is, had Israel not accepted the covenant of the flesh-*Brit Bassar*-ברית בשר, they would never have merited receiving the Torah, which is the covenant of the tongue-*Brit HaLashon*-ברית הלשון. This is why Sefer Yetzirah states,⁵⁰⁰ “When our forefather Avraham came, saw, investigated, understood, engraved, thought, and succeeded, the Lord of the world-*Adon HaOlam*-אדון העולם revealed Himself to him and called him,⁵⁰¹ ‘My Beloved.’ He made a covenant with him between the ten fingers of his hands, which is the covenant of the tongue-*Brit HaLashon*-ברית הלשון and between the ten toes of his feet, which is the covenant of circumcision-*Brit Milah*-ברית מילה.” And if you say that Avraham was not given the matter of *Pri’ah*-פריעה,⁵⁰² which corresponds to *HaShem’s*-יהו"ה quality of Lordship-*Adona*”אדני”ע-י, know that actually, this quality was already his, for he was the first one to call *HaShem*-יהו"ה by this title.

We thus learn that there are three kinds of covenants-*Brit*-ברית. The first is the covenant of the tongue-*Brit*

⁵⁰⁰ Ending paragraph of Sefer Yetzirah.

⁵⁰¹ Isaiah 41:8

⁵⁰² As stated in Talmud Bavli, Yevamot 71b the matter of *Pri’ah*-פריעה was first given in the generation of Joshua.

HaLashon-ברית הלשון, which is the covenant of the mouth-*Brit HaPeh*-ברית הפה, which is the covenant of the Torah-*Brit HaTorah*-ברית התורה, which is the eternal covenant-*Brit Olam*-ברית עולם, which is the covenant of Understanding-*Brit HaBinah*-ברית הבינה. The second is the covenant of circumcision-*Brit Milah*-ברית מילה, which is the covenant of the flesh-*Brit Bassar*-ברית בשר, which is the covenant of the rainbow-*Brit HaKeshet*-ברית הקשת, which is the covenant of Shabbat-שבת. Now, within these two covenants is the covenant of Lordship-*Adona'y*-אדני, which is the covenant of the Oral Torah-*Brit Torah Shebe'Al Peh*-ברית תורה שבעל פה, which is the covenant of *Pri'ah*-פריעה.⁵⁰³ “By the mouth of these things I have made a covenant with you,” referring to the covenant of the Written Torah and the Oral Torah. Of these three covenants, the first is Understanding-*Binah* (the name *HaShem*-יהו"ה vowelized as God-*Eloh'im*-אלהים). The last covenant is Kingship-*Malchut*-מלכות (Lord-*Adona'y*-אדני). The middle covenant is Shabbat (The Living God-*El Chai*-אל חי). We thus find that the covenant of Shabbat is the bond between *HaShem*-יהו"ה and His Lordship-*Adona'y*-אדני and that if not for the covenant of circumcision-*Brit Milah*-ברית מילה, which is the covenant of Shabbat, we would not have merited receiving either the Written Torah or the Oral Torah, which are the matter of *HaShem* the Lord-יהו"ה אדני [pronounced *Elohi'm Adona'y*-אלהים אדני]. Know that the title the Living God-*El Chai*-אל חי, which is called covenant-

⁵⁰³ Exodus 34:27

Brit-ברית, is the gateway to enter the quality of Splendor-*Tiferet*-תפארת, which is the matter of the Written Torah that emanates from Understanding-*Binah*-בינה in the matter of fifty days, as explained above. If a person does not enter this gateway, which is the covenant-*Brit*-ברית, how then can he grasp Torah, which is inner and above.

Now, being that the covenant of circumcision-*Brit Milah*-מילה ברית is the matter of the Living God-*El Chai*-א"ל חי and is the matter of Shabbat, therefore [in the circumcision ceremony] our sages, of blessed memory,⁵⁰⁴ instituted the words, “The Living God-*El Chai*-א"ל חי, our Portion, our Rock, ordained that the beloved of our flesh, be saved from the abyss for the sake of His covenant that He placed in our flesh. Blessed are you *HaShem*-יהו"ה, who makes the covenant.” As you see, they established *HaShem*'s-יהו"ה title the Living God-*El Chai*-א"ל חי in the circumcision blessing. About this it says,⁵⁰⁵ “And you who adhere to *HaShem*-יהו"ה your God, are all alive today.”

Know that the covenant of circumcision-*Brit Milah*-מילה ברית is the matter of Shabbat, in the matter of circumcision-*Milah*-מילה and *Pri'ah*-פריעה, which is the matter of “remember-*Zachor*-זכור the day of Shabbat” and “keep-*Shamor*-שמור the day of Shabbat.” That is, Remember-*Zachor*-זכור is for the day and Keep-*Shamor*-שמור is for the night, corresponding to the Living God-*El Chai*-א"ל חי and Lord-*Adona*”ע"י-אדנ"י. That is, the covenant of circumcision-*Brit Milah*-מילה ברית includes the

⁵⁰⁴ Talmud Bavli, Shabbat 137b

⁵⁰⁵ Deuteronomy 4:4

covenant of both these *Sefirot*. The verse thus says,⁵⁰⁶ “If not for My covenant of day and night I would not have set the statutes-*Chukot*-חוקות of heaven and earth.” The matter of these “statutes-*Chukot*-חוקות” (in the plural) is the matter of the Living God-*El Chai* א"ל חי and Lord-*Adona*”אדני”י-ע, which is the matter of *Chok*-חק (in the masculine) and *Chukah*-חקה (in the feminine). The sign for this is the verse,⁵⁰⁷ “Keep My statutes-*Chukotai*-חוקותי,” and the matter of My statutes-*Chukotai*-חוקותי (in the plural) is the Living God-*El Chai* א"ל חי and Lord-*Adona*”אדני”י-ע. Know that the covenant that is called day and night is the matter of *Milah*-מילה and *Pri’ah*-פריעה, Remember-*Zachor*-זכור and Keep-*Shamor*-שמור, the Living God-*El Chai* א"ל חי and Lord-*Adona*”אדני”י-ע, the Written Torah and the Oral Torah, all of which are the matter of the statutes of heaven and earth, one opposite the other. This is the matter of the verse,⁵⁰⁸ But his desire is in the Torah of *HaShem*-היהוה and in His Torah he will contemplate day and night.” Day refers to the Written Torah, the Living God-*El Chai* א"ל חי, Remember-*Zachor*-זכור and circumcision-*Milah*-מילה. Night refers to the Oral Torah, Lord-*Adona*”אדני”י-ע, Keep-*Shamor*-שמור and *Pri’ah*-פריעה. The Torah is therefore only given over to someone who has received the covenant of the flesh-*Brit Bassar*-ברית בשר and from the covenant of flesh he enters the covenant of the tongue-*Brit Lashon*-ברית לשון, of reading the Torah.

⁵⁰⁶ Jeremiah 33:25

⁵⁰⁷ Leviticus 19:19

⁵⁰⁸ Psalms 1:2

Let me now enlighten your eyes about how *HaShem*-יהו"ה, blessed is He, imprinted His Great Name *HaShem*-יהו"ה in our forefather Avraham and in those of his descendants who received the Torah. How so? It says in Sefer Yetzirah⁵⁰⁹ "He made a covenant with him in the ten fingers of his hands," which is the covenant of the tongue, with the imprint of the letters *Yod-Hey*-יה"ה of His Name *HaShem*-יהו"ה. The letter *Yod*-י has the numerical value of ten, corresponding to the ten fingers, and the letter *Hey*-ה has the numerical value of five, corresponding to the five places in the mouth that are the sources of the letters of the speech of Torah. These are the letter groupings גיכ"ק from the lips, בומ"ף from the throat, אזה"ע from the palate, דטלנ"ת from the tongue and זסצר"ש from the teeth. We thus find that the seal of *Ya'h*-יה"ה is the covenant of the tongue-*Brit HaLashon*-ה'לשון ברית which is the covenant of the mouth-*Brit HaPeh*-הפה ברית. "And He made a covenant between the ten toes of his feet," which is the covenant of circumcision-*Brit Milah*-מילה ברית with the imprint of the letters of the second half of His name ו"ה and have the numerical value of eleven-יא. This is the matter of the ten toes and the one covenant of circumcision-*Brit Milah*-מילה ברית, for the sum of eleven-יא, corresponding to the letters ו"ה of His name *HaShem*-יהו"ה. Furthermore, the matter of the letters ו"ה is the matter of the Written Torah (ו) and Oral Torah (ה), all of which depend on the covenant of circumcision-*Brit Milah*-מילה ברית, which is the lower root of the letter *Vav*-ו, whereas the letter

⁵⁰⁹ Sefer Yetzirah 6:8

Hey-ה is the matter of the Oral Torah, which is the matter of *Pri'ah-פריעה*. Therefore, being that he is uncircumcised, the teachings of Torah are not given over to a non-Jew, as our sages stated,⁵¹⁰ “In saying grace after meals, one must mention the covenant-*Brit-ברית* before mentioning the Torah, by saying, “We thank You *HaShem-ה"ה* our God...for Your covenant-*Brit-ברית* that You imprinted in our flesh and for Your Torah that You taught us.” This is the meaning of the words,⁵¹¹ “He tells His words to Yaakov,” that is, to one who is circumcised, like Yaakov, peace be upon Him. On the other hand,⁵¹² “A non-Jew who occupies himself in the study of Torah is liable to the death penalty.” Since the circumcision and the *Pri'ah-פריעה* is the matter of Remember-*Zachor-זכור* and Keep-*Shamor-שמור* of Shabbat, therefore the rite of circumcision supersedes Shabbat and is always done on the eighth day from birth, this being the matter of *HaShem's-ה"ה* Lordship-*Adona"y-אדני*, which is the matter of *Pri'ah-פריעה*, that is performed subsequent to the circumcision-*Milah-מילה*. This is the matter of Lord *HaShem/God-Adona"y HaShem/Elohi"m-ה"ה*.⁵¹³ We thus find that the covenant of circumcision supersedes Shabbat, being that it is the very quality itself. Thus, wherever in Torah you find the term covenant-*Brit-ברית*, contemplate from what angle it is being mentioned, whether it refers to the covenant of

⁵¹⁰ Tractate Berachot 48b

⁵¹¹ Psalms 147:19

⁵¹² Tractate Sanhedrin 59a

⁵¹³ When these two Divine names are juxtaposed in such a way in the written Torah, the name *HaShem-ה"ה* is pronounced *Eloh"im-אלהי"ם*-God, as will be explained in the Eighth Gate.

the tongue-*Brit HaLashon*-ברית הלשון, the covenant of the flesh-*Brit Bassar*-בשר ברית or the matter of *Pri'ah*-פריעה.

Now that you have been awakened to these principles, guard yourself and take great care not to be like those who profane the sign of the Holy Covenant-*Ot Brit Kodesh*-אות ברית קודש, being that everything written in the Torah on the matter of forbidden relationships, depends on these two *Sefirot*; *HaShem's*-יהו"ה quality as the Living God-*El Chai*-א"ל חי (*Yesod*) and His quality of Lordship-*Adona'y*-אדני"י (*Malchut*), and some depend on the *Sefirot* that adhere to them from above, which are called, the God of hosts-*Eloh'im Tzvaot*-אלהים צבאות (*Hod*) and *HaShem* of hosts-*HaShem Tzvaot*-יהו"ה צבאות (*Netzach*). With the help of *HaShem*-יהו"ה, blessed is He, we will yet give you a way to understand several good levels and awesome matters that are connected to the word covenant-*Brit*-ברית. You then will understand the judgment that befalls a person who commits forbidden relationships, or who intentionally brings about an erection in himself, or who holds his organ while urinating. With *HaShem's*-יהו"ה help, from what we have hinted at here, you will yet understand several hidden and sealed matters.

It sometimes is called by the term **Sign-*Ot***-אית in the Torah, being that signs-*Otot*-אותות and proofs-*Moftim*-מופתים depend on this quality, for when *HaShem's*-יהו"ה quality as the Living God-*El Chai*-א"ל חי is bound to His quality of Lordship-*Adona'y*-אדני"י, signs and proofs happen in the world. Thus, when redemption-*Geulah*-גאולה was juxtaposed to prayer-*Tefillah*-תפילה in the exodus from Egypt, several signs-*Otot*-

אותות and several miracles and wonders happened, which is the matter of the verse,⁵¹⁴ “And God saw the children of Israel and God knew,” and the verse,⁵¹⁵ “I have remembered My covenant.”

We must now inform you that the Shabbat, which is the quality of the Living God-*El Chai*-א"ל חי, is called a sign-*Ot*-אות, in that *HaShem*-יהו"ה said,⁵¹⁶ “It is a sign-*Ot*-אות between Me and the children of Israel forever.” The covenant of the circumcision-*Brit Milah*-מילה ברית is also called a sign-*Ot*-אות, as He said,⁵¹⁷ “You shall circumcise the flesh of your foreskin and it shall be a sign-*Ot*-אות of the covenant between Me and you.” This matter is hinted at in the blessing of the circumcision; “Blessed are You *HaShem*-יהו"ה our God, King of the universe, who sanctified the beloved one from the womb, set His statute in his flesh, and sealed his descendants with the sign-*Ot*-אות of the Holy Covenant. Therefore, as reward for this, the Living God-*El Chai*-א"ל חי, our Portion, our Rock, has ordained that the beloved of our flesh be saved from the abyss, for the sake of His Covenant that He has set in our flesh. Blessed are You *HaShem*-יהו"ה, who makes the Covenant-*Brit*-ברית.” The rainbow is also called a sign-*Ot*-אות, as He said,⁵¹⁸ “I placed My rainbow in the cloud and it shall be a sign-*Ot*-אות of the Covenant between Me and the earth.” As we have

⁵¹⁴ Exodus 2:23

⁵¹⁵ Exodus 6:5

⁵¹⁶ Exodus 31:17

⁵¹⁷ Genesis 17:11

⁵¹⁸ Genesis 9:13

already informed you, the covenant of the rainbow is also the covenant of the Living God-*El Chai* א"ל חי.

Therefore, know that wherever in Torah you find the word sign-*Ot* אות, it refers to the matter of the Living God-*El Chai* א"ל חי, which is the matter of the remembrance-*Zicaron* זכרון that *HaShem's* יהו"ה quality as Lord-*Adona* אדנ"י-יג"ע reminds all the inhabitants of the world, and the sign-*Ot* אות of the covenant of Shabbat and the covenant of circumcision is singularly between Him and all flesh that is upon the earth. Know that sometimes *HaShem's* יהו"ה quality of Lordship-*Adona* אדנ"י-יג"ע is included in the word sign-*Ot* אות. As you already know, the day of Shabbat is called a sign-*Ot* אות and consists of Remember-*Zachor* זכור and Keep-*Shamor* שמור and the covenant of circumcision is called a sign-*Ot* אות and consists of *Milah* מילה and *Pri'ah* פריעה.

The simple meaning of the word sign-*Ot* אות is that it is the matter of the small *Yod* י, which as known to those who are wise in the esoteric knowledge, is the lower extremity of the letter Vav ו of the name *HaShem* יהו"ה, and is called the small letter-*Ot* אות and the sign-*Ot* אות of the Holy Covenant. Know and understand all these things. Inscribe them upon the tablet of your heart and let them not depart from your eyes.

Know that in Torah the term **Oath-*Shevuah*** שבועה is founded on the foundation of this *Sefirah*, as will now be explained. Know that any oath that a person makes, depends on this Divine quality called the Living God-*El Chai* א"ל חי. The reason is because all terms of oath-*Shevuah* שבועה come from the term seven-*Shiv'ah* שבעה. This is the matter of what

our forefather Avraham said to Avimelech,⁵¹⁹ “So that you may take these seven-*Sheva*-שבע ewes from me, in order to be a witness for me that I dug this well. He therefore called that place *Be'er Sheva*-באר שבע,⁵²⁰ because they both made an oath-*Nishbe'u*-נשבועו there.” As you see, the three terms mentioned about this place all relate to each other. He first said, “So that you may take these seven-*Sheva*-שבע ewes from me,” as testimony regarding the well. It then states, “He therefore called that place *Be'er Sheva*-באר שבע.” It then states, “Because they both made an oath-*Nishbe'u*-נשבועו there.” The explanation is that all three terms became unified as one in this oath. The Torah thus states, “He therefore called that place *Be'er Sheva*-באר שבע.” What does Torah mean by the term, “therefore”? It means because of the seven ewes and the oath. That is, he called it *Be'er Sheva*-באר שבע for two reasons: Because of the seven ewes and because of the oath. However, elsewhere it is written,⁵²¹ “He called it Seven-*Shiv'ah*-שבעה. Therefore, to this day the name of the city is *Be'er Sheva*-באר שבע.” As you see, here the city is called *Be'er Sheva*-באר שבע corresponding to the number seven-*Shiv'ah*-שבעה, whereas the oath-*Shevuah*-שבועה is not mentioned. The explanation is that the essential matter is dependent on the matter of seven-*Shiv'ah*-שבעה, whereas the place of the well is dependent on the oath-*Shevuah*-שבועה.

Let us now clarify this. Know that whosoever makes an oath, does so in relation to the seven *Sefirot* that are the matter

⁵¹⁹ Genesis 21:30-31

⁵²⁰ The name *Be'er Sheva*-באר שבע has a double meaning. It means, “The Well of the Seven” and it means, “The Well of the Oath.”

⁵²¹ Genesis 26:33

of the seven days of the world, all of which depends on *HaShem's* יהו"ה quality as the Living God-*El Chai* א"ל חי, which is the Shabbat and is the seventh. Thus, every oath depends on the seventh. This is the matter of,⁵²² “And on the seventh day He ceased and His soul was refreshed-*VaYinafash* וינפש.” Therefore, whosoever makes an oath, swears by the soul-*Nefesh* נפש and swears by the life-*Chayim* חיים, when he swears in the name of *HaShem* יהו"ה. This is the matter of,⁵²³ “As *HaShem* Lives-*Chai HaShem* יהו"ה חי and by the life of your soul-*V'Chei Nafshecha* וחי נפשך.” This is because “the life of your soul-*Chei Nafshecha* חי נפשך” is the matter of *HaShem's* יהו"ה quality as the Living God-*El Chai* א"ל חי, from whom all life and all souls that arise from the land of His quality of Lordship-*Adona* אדני are drawn, as it states,⁵²⁴ “Let the earth bring forth a living soul-*Nefesh Chayah* נפש חיה to its kind.” This is the matter of the seventh day of Shabbat, from which the life of the soul is drawn, as it states,⁵²⁵ “And on the seventh day He ceased and His soul was refreshed-*VaYinafash* וינפש.” We thus see that the life of the soul-*Chayey HaNefesh* חיי הנפש depends on the seventh-*Shevi'ee* שביעי, which is the matter of the oath-*Shevuah* שבועה.

Thus, whosoever denies his oath, it is as if he denies *HaShem's* יהו"ה quality as the Living God-*El Chai* א"ל חי and denies the seven *Sefirot* which are the matter of the seven days of the world. This being so, that through this great infraction

⁵²² Exodus 31:17

⁵²³ Samuel I 25:26

⁵²⁴ Genesis 1:24

⁵²⁵ Exodus 31:17

and denial he denies these seven, from where will he receive life and goodness, being that the world was only created through these seven *Sefirot*, through which the existence of all creatures is sustained in seven days, in the matter of seven *Sefirot* שבע ספירות-*Sefirot*, which is the matter of an oath-*Shevuah* שבועה. Thus, if heaven forbid, a person falsifies his oath, he uproots himself from these seven *Sefirot* which sustain his existence and he therefore is uprooted from the world.

From this we learn that the oath-*Shevuah* שבועה is in *HaShem*'s יהו"ה quality as the Living God-*El Chai* א"ל חי which is the secret of the seventh-*Shevi'ee* שביעי'ee, which is the matter of Shabbat, which is the matter of the life of the soul-*Chayay HaNefesh* חיי הנפש, which is the matter of “He ceased and His soul was refreshed-*Shabbat VaYinafash* שבת וינפש. Furthermore, since the oath-*Shevuah* שבועה is in *HaShem*'s יהו"ה quality as the Living God-*El Chai* א"ל חי, it says about this matter,⁵²⁶ “He lifted his right and left [hands] to the heavens and swore by the Life of the world-*Chay HaOlam* חי העולם.” As you see, the oath-*Shevuah* שבועה is in the Life of the world-*Chay HaOlam* חי העולם, which is *HaShem*'s יהו"ה quality as the Living God-*El Chai* א"ל חי. Moreover, in other verses it states,⁵²⁷ “By the life of *HaShem*-יהו"ה, the God of Israel, before whom I stood etc.,” and⁵²⁸ “By *HaShem* who lives-*Chai HaShem* חי יהו"ה and by the life of your soul-*V'Chay*

⁵²⁶ Daniel 12:7

⁵²⁷ Kings I 17:1

⁵²⁸ Kings II 2:2

Nafshecha-וְהִי נִפְשְׁךָ, I will not leave you,” and⁵²⁹ “By your life, my master-*Chay Nafshecha Adonee*-הִי נִפְשְׁךָ אֲדֹנָי.”

Our sages, of blessed memory, therefore said, “When one makes an oath-*Shevuah*-שְ�בוּעָה, it is as if he is swearing in [the name of] the King.” Therefore, we cannot swear to abrogate Torah or one of its commandments and if one does make such an oath, he is given lashes and must fulfill the commandment. This is because an oath is not effective in abrogating the words of Torah, being that they are the matter of the seven voices that came out of seven *Sefirot* at the giving of the Torah, so that no one can swear to abrogate the words of Torah. Rather, all oaths-*Shevuah*-שְ�בוּעָה are in *HaShem*-ה' יהו"ה and all vows-*Neder*-נֶדֶר are to *HaShem*-ה' יהו"ה. The matter of vows-*Neder*-נֶדֶר to *HaShem*-ה' יהו"ה, is that a vow-*Neder*-נֶדֶר is the matter of the “Great Shabbat,” which is the matter of the “Upper Seventh,” as will be explained in its place (in the Eighth Gate).

Now, although in scripture we find the words,⁵³⁰ “That he swore to *HaShem*-ה' יהו"ה,” rather than, “That He swore in *HaShem*-ה' יהו"ה,” the meaning of this verse is that King David, peace be upon him, swore to do this for *HaShem*-ה' יהו"ה. That is, he swore that he will not be tranquil and at rest until he finds a resting place for the Indwelling Presence of *HaShem*-ה' יהו"ה, the *Shechinah*, in which to build the Holy Temple.

We thus find that whosoever denies his oath, the seven-*Sheva*-שֶׁבַע days of Creation, which are the matter of all the days of the world, become like his enemies who seek his destruction,

⁵²⁹ Samuel I 1:26

⁵³⁰ Psalms 132:2

in that each day curses him. Therefore,⁵³¹ “Whosoever makes an oath in the land shall swear in the God of Truth-*B’Elo’hei Amen* באלה”אמני.” That is, he must be careful to be faithful-אמני to the God of Truth-*Amen*.⁵³²

The punishment for a false oath has already been revealed in Tractate Shevuot⁵³³ where our sages, of blessed memory stated, “A false oath even destroys things that fire cannot destroy.” This is clearly evidenced in the formation of the world. How so? By nature, fire burns and destroys all kinds of wood, clothing and the like, but does not destroy stones and earth. That is, fire cannot destroy earth, for even if stones are burned and melt, when they cool down, they revert to stone and earth. However, false testimony even destroys stone and earth.

The reason is because all creations were only created and have existence from the seven *Sefirot* that are called, “the seven days.” Thus, the heavens and the earth and all therein, including fire, water, wind and earth, mountains and hills, seas and rivers, all vegetation to its kind, all living creatures to their kind and all of humanity, are all dependent on these Divine *Sefirot*.

Therefore, when a person denies his oath-*Shevua* שבועה, in effect, he is denying the seven-*Sheva* שבוע *Sefirot* that his life and existence and the life and existence of his wife, children, wealth and all his possessions depend on. When he denies these seven *Sefirot*, which are the matter of the oath-*Shevuah* שבועה,

⁵³¹ Isaiah 65:16

⁵³² The root of the word Truth-*Emet* אמת is the three-letter root אמנ, which is a declaration of the truth of something. See Sefer HaShorashim Radak, *Amen*-אמני.

⁵³³ Talmud Bavli, Shevuot 31a

then these seven *Sefirot* destroy his body, life, wealth, real-estate and chattel. This is because everything depends on them, being that all forms were created through them. That is, they are like the craftsman-*Ooman*-אומן who makes the product. Just as he can make the product, he can also destroy it. So too, whosoever denies his oath, in doing so, denies the Craftsman-*Ooman*-אומן who made the world, blessed is He. Thus, when he denies the Craftsman who made the world, the Craftsman can destroy him, his house and all that is his, even earth and stones. This is because the Craftsman who made the stones can also erase any trace of them from the world.

Now, the Craftsman-*Ooman*-אומן is the matter of *Amen*-אמן. Thus,⁵³⁴ answering *Amen*-אמן, is like making an oath-*Shevuah*-שבועה. This is the meaning of the verse,⁵³⁵ “Whosoever makes an oath in the land shall swear in the God of Truth-*B’Elo”hei Amen*-אמן. That is, when someone takes an oath, he swears in the name of the Craftsman-*Ooman*-אומן who created the world. This is the meaning of what our sages, of blessed memory, explained about the verse,⁵³⁶ “I was with Him as a babe-*Amon*-אמון.” They explained,⁵³⁷ “do not just read it as *Amon*-אמון, but read it as *Amen*-אמן.” Our sages, of blessed memory, thus said,⁵³⁸ that when a person answers *Amen*-אמן to an oath that is being administered to him, it is the same as declaring the oath himself. With the help of *HaShem*-

⁵³⁴ Tractate Shevuot 29b

⁵³⁵ Isaiah 65:16

⁵³⁶ Proverbs 8:30

⁵³⁷ Zohar Part 3, 282b

⁵³⁸ Tractate Shevuot 29b

יהו"ה, blessed is He, the matter of the word *Amen*-אמן, by way of the drawing down of influence through the “conduits,” will be explained later (in the Third and Fourth Gates).

Being that an oath-*Shevuah*-שבועה includes the seven-*Sheva*-שבע *Sefirot* of the Craftsman-*Ooman*-אומן of all creations, our sages, of blessed memory, said that even things that fire cannot destroy are destroyed by a false oath. This is because one’s oath is in the Craftsman who created the fire, the stones, and all forms. Therefore, fire cannot destroy stones and earth, being that earth is one of the foundational elements, just like fire, and both are created substances, whereas an oath, which is the matter of the Craftsman and Creator, can destroy fire, stones, and all forms, since everything is within the power of the Craftsman who made all forms, may He be blessed and elevated. This is the meaning of the verse,⁵³⁹ “Of old You founded the earth, and the heavens are Your handiwork. They will perish, but You will endure. They all will wear out like a garment. You will exchange them like a garment and they will pass on.” This is the meaning of, “Things that fire and water cannot destroy can be destroyed by a false oath,” being that the oath is in the Craftsman, and everything depends on the Craftsman, as it says, “Whoever makes an oath in the land will swear in the God of Truth-*B’Elo”hei Amen*, and as it states, “I was with him as a babe-*Amon*-אמון, as our sages, of blessed memory stated,⁵⁴⁰ “Do not just read it as *Amon*-אמון, but read it as *Ooman*-אומן.”

⁵³⁹ Psalm 102:26-27

⁵⁴⁰ Midrash Tanchuma, Bereishit 1

As you already know, this great matter is that an oath-*Shevuah*-שבועה is the matter of *HaShem's*-יהו"ה quality as the Living God-*El Chai*-חי א"ל, which is the matter of, “**That it is Good-Kee Tov**-כי טוב.” Thus, about all the creations in the act of creation-*Ma'aseh Bereshit*-בראשית, Torah states,⁵⁴¹ “and God saw that it is good-*VaYar Elohim Kee Tov*.” The sign for this is the verse,⁵⁴² “I was with Him as a babe-*V'Eheveh Etzlo Amon*-ואהיה אצלו אמן.” The matter of *V'Eheveh*-ואהיה is that the letter *Vav*-ו-6, which is connected to *Eheveh*-אהיה,⁵⁴³ is the matter of the six *Sefirot*, the last of which is the matter of, “that it is good-*Kee Tov*-כי טוב.” Thus, each creative act that God-*Elohim*-אלהים – that is, *HaShem's*-יהו"ה quality of Lordship-*Adona'y*-אדני – did in the act of creation (*Ma'aseh Bereshit*), was confirmed by His quality “that it is good-*Kee Tov*-כי טוב. What is written on the first day?⁵⁴⁴ “And God saw the light, that it is good-*Kee Tov*-כי טוב.” On the second day, “that it is good-*Kee Tov*-כי טוב” was not said, being that the second day is the matter of separation and differentiation, as it states,⁵⁴⁵ “Let there be a firmament in the midst of the waters to separate water from water.” That is, good-*Tov*-טוב is not found wherever there is separation and differentiation. This is

⁵⁴¹ Genesis 1:12

⁵⁴² Proverbs 8:30

⁵⁴³ The letter *Vav*-ו in *Cheshbon Kidmee* is inclusive of the letters that precede it (א-1 ב-2 ג-3 ד-4 ה-5 ו-6) the total of which is אהיה-21. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, section on the Name *Eheveh*-אהיה.

⁵⁴⁴ Genesis 1:4

⁵⁴⁵ Genesis 1:6

because goodness-*Tov*-טוב only comes to unify all things and bring about peace-*Shalom*-שלום.

As a result, if the quality of “that it is good-*Kee Tov*- כי טוב, which is the matter of *HaShem*’s-ה"ה quality as the Living God-*El Chai*-א"ל ח"י, separates from His quality of Lordship-*Adona*’-אדנ"י-י"ע, then the world is in a state of utter destruction and goodness is not found in the world, as it states that,⁵⁴⁶ “because of the evil, the righteous-*Tzaddik*-צדיק is gathered in,” and it says,⁵⁴⁷ “Say of the righteous-*Tzaddik*-צדיק that he is good-*Kee Tov*-כי טוב.” Therefore, when the righteous-*Tzaddik*-צדיק is in the world, he instills peace between two disputants. We thus find that the righteous-*Tzaddik*-צדיק is the decisor who tips the scales of justice. This is the matter of,⁵⁴⁸ “When two Biblical passages contradict each other, they are not resolved until a third passage comes and reconciles them.” The explanation of this matter is that *HaShem*’s-ה"ה quality of Victory-*Netzach*-נצח is to the right, His quality of Acknowledgement-*Hod*-הוד is to the left, and “that He is good-*Kee Tov*-כי טוב” is the righteous-*Tzaddik*-צדיק (*Yesod*) who is the third passage that reconciles them. As a result, the words, “that it is good-*Kee Tov*-כי טוב” were not said on the second day of creation, but were rather said twice on the third day. That is, the first “that it is good-*Kee Tov*-כי טוב” was said corresponding to *HaShem*’s-ה"ה quality as the Living God-*El Chai*-א"ל ח"י and the second “that it is good-*Kee Tov*-כי טוב” was said

⁵⁴⁶ Isaiah 57:1

⁵⁴⁷ Isaiah 3:10

⁵⁴⁸ Introduction to *Sifra*, thirteenth rule.

corresponding to His quality of Lordship-*Adona* "אדוני"י, which is the matter of,⁵⁴⁹ "the Lord of the earth-*Adonay HaAretz*-אדניי הארץ." The mnemonic for this is the verse,⁵⁵⁰ "Say of the righteous-*Tzaddik*-צדיק that he is good-*Kee Tov*-כי טוב," and as we say in grace after meals, "a precious, good land-*Eretz Chemdah Tovah*-ארץ חמדה טובה." The explanation of the matter is that in the entire act of creation, God included the words, "that it is good-*Kee Tov*-כי טוב" with the creation of each thing, this being the matter of the Craftsman-*Ooman*-אומן.

Goodness is not found when things are separated, but rather when they are unified. As we see that when Adam, the first man, was separate unto himself, without being connected to his mate, what was written of him?⁵⁵¹ "It is not good for the man to be alone." And when he was united with his wife, what is written of him?⁵⁵² "One who finds a wife has found goodness." That is, he finds the goodness that he lacked. If this is so of a man and woman, how much more is it so of all other upper qualities, for when there is connection "it is good-*Kee Tov*-כי טוב, but when there is separation, "it is good-*Kee Tov*-כי טוב" is lacking.

In the same way, know that the three *Sefirot*, Victory-*Netzach*-נצח, Acknowledgement-*Hod*-הוד and Good-*Tov*-טוב (*Yesod*) always unify. Victory-*Netzach*-נצח and Acknowledgement-*Hod*-הוד are one opposite the other and Good-*Tov*-טוב is the third passage that mediates between them.

⁵⁴⁹ Genesis 42:30

⁵⁵⁰ Isaiah 3:10

⁵⁵¹ Genesis 2:18

⁵⁵² Proverbs 18: 22

According to this matter, we find that “It is good-*Kee Tov*-כי טוב” is the lower root of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, in that it is the middle line and is the third. How so? The *Vav*-ו-6 is the matter of six *Sefirot*, three above and three below. The above three are thus; Magnanimity-*Gedulah*-גדולה (*Chesed*-Kindness) is to the right, Severity-*Gevurah*-גבורה is to the left, and Splendor-*Tiferet*-תפארת is the third that mediates between them. The lower three are thus; Victory-*Netzach*-נצח is to the right, Acknowledgement-*Hod*-הוד is to the left, and Good-*Tov*-טוב (*Yesod*-Foundation) is the third that mediates between them. We therefore find that the matter of “Goodness-*Tov*-טוב, dwells **upon** the last of the ten *Sefirot*, which is *HaShem*’s-יהו"ה quality of Lordship-*Adona*”ע-י-אדני, and it is therefore called, “**The Good Mountain-*HaHar HaTov***-ההר הטוב.”

When Goodness-*Tov*-טוב dwells **within** *HaShem*’s-יהו"ה quality of Lordship-*Adona*”ע-י-אדני, then His quality of Lordship-*Adona*”ע-י-אדני is called, “The Good Land-*Eretz Tova*-ארץ טובה,” in accordance to the “Goodness” that dwells within it. This is the matter of the verse,⁵⁵³ “And you shall bless *HaShem*-יהו"ה your God over the good land that He gave you.” This is the meaning of the verse,⁵⁵⁴ “You will have no lacking of all-*Kol*-כל in it.” It also is written,⁵⁵⁵ “Those who seek *HaShem*-יהו"ה will not lack all good-טוב.”

Since *HaShem*’s-יהו"ה quality of Lordship-*Adona*”ע-י-אדני became garbed in the garment of Might-*Gevurah*-גבורה

⁵⁵³ Deuteronomy 8:10

⁵⁵⁴ Deuteronomy 8:9

⁵⁵⁵ Psalms 34:11

through the quality of His title God-*Eloh*"im-אלהי"ם, and performed the act of creation, therefore throughout the act of creation, His quality as God-*Eloh*"im-אלהי"ם was always informed and advised by His quality of goodness. This is why with each thing it states, "and God-*Eloh*"im-אלהי"ם saw that it was good-*Kee Tov*-טוב." According to this principle, contemplate the meaning of the verse,⁵⁵⁶ "I was with Him as a babe-*Amon*-אמן." This is the matter of the product-*HaAmon*-האמן, the Craftsman-*HaOoman*-האומן and the truth-*HaAmen*-האמן [that binds them]. This is the matter of Good-*Tov*-טוב, which is the matter of an Oath-*Shevuah*-שבועה. Therefore, all seven connect in the Seventh-*Shevee*'ee-שביעי, which includes all seven and is the matter of the Oath-*Shevuah*-שבועה.

Know and be faithful that no creature in the world has existence except in the One, blessed be He, of these seven *Sefirot*.⁵⁵⁷ Thus, if a person makes a false oath, he becomes uprooted from all seven *Sefirot* and is left without a root in the heavens and the earth. This is as scripture states about someone who makes a false oath,⁵⁵⁸ "It shall lodge in his house and

⁵⁵⁶ Proverbs 8:30

⁵⁵⁷ The Holy One, blessed is He, is the *Sefirah* of *Tiferet*-תפארת, in that both its light and its vessel is the Name *HaShem*-יהו"ה, whereas with the other *Sefirot*, only their inner light is the Name *HaShem*-יהו"ה, but their vessel is one of *HaShem*'s-יהו"ה titles. For example, the name of the vessel of Kindness-*Chesed* is *E*"l-א"ל and the name of the vessel of Might-*Gevurah* is *Eloh*"im-אלהי"ם etc. Now, this refers to the lower Name *HaShem*-יהו"ה, which is how *HaShem*-יהו"ה relates to His world, and is called the Unified Name-*Shem HaMeyuchad*-שם המיוחד in that it includes all the other names and titles of the *Sefirot* that branch out from it, like the trunk of a tree. That is, this Name *HaShem*-יהו"ה is as He relates to His world, rather than how He totally preexists and transcends it. However, the upper Name *HaShem*-יהו"ה, which is called the Name of the Essential Self-*Shem HaEtzem*-שם העצם, is utterly transcendent.

⁵⁵⁸ Zechariah 5:4

demolish it and its wood and stones.” That is, everything, both root and branch, becomes uprooted. Now my son, hear this and contemplate the gravity of an oath and its punishment, in that if the name of heaven comes out of one’s mouth without [a justifiable] purpose, even not in an oath, he is punished for it, how much more is this so if he swears falsely. May *HaShem*-יהו"ה save us from such punishment and send us pardon and atonement for whatever we have transgressed in this regard. Since the matter of oaths is the matter of seven of the ten *Sefirot* that are included in His Name, blessed is He, it says in the Torah,⁵⁵⁹ “Fear *HaShem*-יהו"ה your God. Serve Him, adhere to Him and swear in His Name.” This is because everything depends on His Name and⁵⁶⁰ “whosoever shall make an oath in the land shall swear in the God of Truth-*B’Eloh”ei Amen*-באלה"י אמן.” Our sages therefore said,⁵⁶¹ “An oath is like swearing in [the name of] the King Himself.” The matter of an oath is inclusive of seven, as scripture states,⁵⁶² “She carved out her seven pillars,” and it is written,⁵⁶³ “And he called it Seven-*Shivah*-שבעה, therefore the name of the city is *Be’er Sheva*-באר שבע.” Moreover, it is written,⁵⁶⁴ “Therefore he called that place *Be’er Sheva*-באר שבע, because they both made an oath there.”

Now, the Torah calls this quality by the term **Decree-*Chok***-חוק. I now must enlighten your eyes regarding this.

⁵⁵⁹ Deuteronomy 10:20

⁵⁶⁰ Isaiah 65:16

⁵⁶¹ Sifri Matot 1

⁵⁶² Proverbs 9:1

⁵⁶³ Genesis 26:33

⁵⁶⁴ Genesis 21:31

Know that *HaShem*-יהו"ה, blessed is He, engraved-*Chakak*-חִקֵּק all the formed and made all their measures dependent on His Great Name, giving a border and limitation to all creations in the world, so that all the upper and lower creations have a border and limit. However, His Great Name has no border and limit, as it states,⁵⁶⁵ “He set a limit to the darkness and investigates the end of everything, the source of thick darkness and the shadow of death.” It also says,⁵⁶⁶ “To every end I have seen a conclusion, but Your Commandment-*Mitzvah*-מצוה is exceedingly broad.” The meaning of this verse is as follows: Every one of the creations has a border and limit, except for the quality called, Commandment-*Mitzvah*-מצוה, which is the matter of the tenth *Sefirah* of His Great Name. It is the tenth from below to above and the tenth from above to below. It is called Commandment-*Mitzvah*-מצוה and has no limit, being that it is very broad and encompasses all creations, giving them measure.

The reason it is called Commandment-*Mitzvah*-מצוה is because all matters of *HaShem*-יהו"ה, blessed is He, are done by its hand and all the creations in the world act according to its Command-*Mitzvah*-מצוה. This is the matter of the “Torah” and the “Mitzvah.” “Torah” refers to the Written Torah and “Mitzvah” refers to the Oral Torah. This is because we must conduct ourselves in the written Torah according to the Commandment-*Mitzvah*-מצוה of His quality of Lordship-*Adona*”אדני”י-ע, which is called Commandment-*Mitzvah*-מצוה

⁵⁶⁵ Job 28:3

⁵⁶⁶ Psalms 119:96

and is the Oral Torah. Therefore, scripture states, “To every end I have seen a conclusion, but Your commandment-*Mitzvah*-מצוה [that is, the Oral Torah] is exceedingly broad.”

Know and understand that all the engravings-*Chakikot*-חִקִּיּוֹת mentioned in Sefer Yetzirah, which *HaShem*-יהו"ה engraved-*Chakak*-חָקַק in the act of creation, were all engraved through His quality as the Living God-*El Chai*-א"ל חי and His quality of Lordship-*Adona*"י-ע"אדנ. With these two names He gave a border, limitation and known measure to all creatures, so that they will not exceed their bounds and change their role. This is all included in the words *Chok*-חֹק (in the masculine) and *Chukah*-חֹקֶה (in the feminine), that is, this is *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-א"ל חי and His quality of Lord-*Adona*"י-ע"אדנ, through which all creatures were engraved and limited, so that they would not exceed their bounds.

This matter is hinted at in the Psalm,⁵⁶⁷ “Praise *HaShem*-יהו"ה from the heavens etc.” When it mentions all the upper and lower creatures, it states,⁵⁶⁸ “Praise the Name *HaShem*-יהו"ה, for He commanded and they were created. He established them forever and ever. He gave His decree-*Chok*-חֹק and it shall not be transgressed.” Scripture also calls them,⁵⁶⁹ “The statutes of day and night-*Chukot Shamayim v' Aretz*-חֻקֹת שָׁמַיִם וָאָרֶץ.” Moreover, the sages instituted the blessing of the sanctification of the moon to say,⁵⁷⁰ “Who with His utterance

⁵⁶⁷ Psalms 148:1

⁵⁶⁸ Psalms 148: 5-6

⁵⁶⁹ Jeremiah 33:25

⁵⁷⁰ Talmud Bavli, Sanhedrin 42a

created the heavens and with the breath of His mouth all their host. He gave them a set decree-*Chok*-חֹק and time, so that they should not alter their role.” It also says,⁵⁷¹ “Who gives the sun as light by day, the decrees-*Chukot*-חֻקֹת of the moon and the stars as light by night.” That is, the limit of day and the limit of night, which is the matter of the measure of day and the measure of night. It also states,⁵⁷² “Will you not fear me? Declares *HaShem*-יהו"ה, will you not tremble before Me? For I set the sand as the border of the sea, as a permanent decree-*Chok*-חֹק that cannot be transgressed.” And it states,⁵⁷³ “You set a boundary that they cannot transgress, lest they return to cover the earth.”

Thus, wherever in Torah you find the term *Chok*-חֹק, it is a matter of the limitation of all things and their measure. This also applies to the verse,⁵⁷⁴ “And they ate their measure-*Chukam*-חֻקָם that Pharaoh granted them,” or the verse,⁵⁷⁵ “Sustain me with my [daily] measure-*Chok*-חֹק of bread.” Since all creatures to their kind and boundaries were engraved-*Nichkeku*-נִחְקְקוּ by these two *Sefirot*, *HaShem*-יהו"ה, blessed is He, placed them in His Torah with known signs, that is, with the term *Chok*-חֹק (masculine) and with the term *Chukah*-חֻקָה (feminine). Wherever you come upon the term *Chok*-חֹק it refers to *HaShem* 's-יהו"ה quality as the Living God-*El Chai*-א"ל חי. It therefore is the decisor that mediates between them, which

⁵⁷¹ Jeremiah 31:34

⁵⁷² Jeremiah 5:22

⁵⁷³ Psalms 104:9

⁵⁷⁴ Genesis 47:22

⁵⁷⁵ Proverbs 30:8

is, the third verse. This is as stated in Sefer Yetzirah,⁵⁷⁶ “The tongue is the Decisor-*Chok*-חוק that mediates between them.” This is because the tongue is set between all the limbs of the body. It therefore is called *Chok*-חוק, in that *HaShem*’s-יהו"ה quality as the Living God-*El Chai*-א"ל חי is called the Decisor-*Chok*-חוק.

This is the meaning of the verse,⁵⁷⁷ “Blast the Ram’s Horn-*Shofar*-שופר on the new moon (of the month of Tishrei), when (the moon) is hidden-*Kesseh*-כסה for our festival day. For it is a Decisor-*Chok*-חוק for Israel, justice-*Mishpat*-משפט of the God of Yaakov.” I have already informed you that [Rosh HaShanah] is the day of remembrance, which is the matter of, “remember us for life.” Therefore, “it is a Decisor-*Chok*-חוק for Israel, justice-*Mishpat*-משפט of the God of Yaakov.” Know that justice-*Mishpat*-משפט is the matter of [the *Sefirah* of] *Tiferet*-תפארת, and is the matter of Yaakov and the letter *Vav*-ו of the Name *HaShem*-יהו"ה. The Decisor-*Chok*-חוק is the lower end of the letter *Vav*-ו, which is the matter of justice-*Mishpat*-משפט and is the matter of Yaakov. It was already mentioned above that the lower end of the letter *Vav*-ו is called the little letter *Yod*-י. It therefore is written, “For it is a Decisor-*Chok*-חוק for Israel, the justice-*Mishpat*-משפט of the God of Yaakov.” It also is written,⁵⁷⁸ “There He set for them a decree-*Chok*-חוק and justice-*Mishpat*-משפט and there He tested them.” It is from the *Chok*-חוק, which is *HaShem*’s-יהו"ה quality as the Living God-

⁵⁷⁶ Sefer Yetzirah 2:4

⁵⁷⁷ Psalms 81:4

⁵⁷⁸ Exodus 15:25

El Chai-א"ל חי, which is [Rosh HaShanah] the day of remembrance, that a person enters to be judged on this day.

Therefore, know that many commandments-*mitzvot*-מצוות of the Torah bear the sign of *Chok*-חוק and many bear the sign of *Chukah*-חוקה. The explanation of the matter is that wherever in Torah you find the terminology of *Chok*-חוק in regard to the commandments-*mitzvot*-מצוות, it is a sign that this *mitzvah* adheres to *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-א"ל חי, which is the matter of *Chok*-חוק (in the masculine), as it states regarding the Passover of the Exodus from Egypt,⁵⁷⁹ “You shall keep this matter as a decree-*Chok*-חוק, for you and your children forever.” Thus, wherever in Torah you find *Chok*-חוק it comes in *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-א"ל חי. In the circumcision blessing, which also is the matter of *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-א"ל חי, we say, Blessed are You *HaShem*-יהו"ה, who sanctified the beloved one from the womb, placed an engraving-*Chok*-חוק in his flesh and stamped his descendants with the sign of the holy covenant etc.”

On the other hand, wherever in Torah you find the terminology of *Chukah*-חוקה about a *mitzvah*-מצווה, it is a sign that this *mitzvah* adheres to *HaShem*'s-יהו"ה quality of Lordship-*Adona*'-אדני-י"ג. For example,⁵⁸⁰ “You shall keep this decree-*Chukah*-חוקה in its season, from year to year,” or the verse,⁵⁸¹ “This is the decree-*Chukat*-חוקת etc.” The same applies

⁵⁷⁹ Exodus 12:24

⁵⁸⁰ Exodus 13:10

⁵⁸¹ Numbers 19:2

to any similar verse. We thus find that the term *Chok*-חוק is the sign for *HaShem's*-יהו"ה quality as the Living God-א"ל חי and that the term *Chukah*-חוקה is the sign for *HaShem's*-יהו"ה quality of Lordship-*Adona*'y-אדני"י. These are the qualities of day and night and the qualities of remember-*Zachor*-זכור and keep-*Shamor*-שמור and other similar matters.

Know now, that wherever in Torah you find the term *Chukim*-חוקים (plural masculine) they are a sign for *Chok*-חוק, as in the verse,⁵⁸² “For who is the great nation that has righteous statutes-*Chukim*-חוקים and laws-*Mishpatim*-משפטים as this entire Torah that I place before you today?” On the other hand, wherever you find the term *Chukot*-חוקות (plural feminine), as in the verse,⁵⁸³ “If you go in My statutes-*Chukotai*-חוקתי, keep My commandments and do them etc.,” they are a sign for *Chukah*-חוקה. Nonetheless, when the term *Chukim*-חוקים (plural masculine) is mentioned, it includes *HaShem's*-יהו"ה quality as the Living God-*El Chai*-א"ל חי and His quality of Lordship-*Adona*'y-אדני"י. The same principle applies when the term *Chukot*-חוקות (plural feminine) is mentioned. Both qualities are included. If so, what difference is there between the term *Chukim*-חוקים and the term *Chukot*-חוקות? Know that the term *Chukim*-חוקים is primarily the matter of *HaShem's*-יהו"ה quality as the Living God-*El Chai*-א"ל חי, which also includes His quality of Lordship-*Adona*'y-יהו"ה from above to below. On the other hand, the term *Chukot*-חוקות is primarily the matter of *HaShem's*-יהו"ה quality of Lordship-*Adona*'y-אדני"י which also

⁵⁸² Deuteronomy 4:8

⁵⁸³ Leviticus 26:3

includes His quality as the Living God-*El Chai* א"ל חי from below to above. Contemplate this important principle.

Now that you know this, we must inform you as to why some commandments-*mitzvot* מצוות are called *Chukim* חוקים (masculine) and others are called *Chukot* חוקות (feminine). You already have been informed that the term *Chok* חוק is the matter of the engraving-*Chakikah* חקיקה, measure and border of things, so that they will be incapable of rising out of their bounds. The same applies to all commandments-*mitzvot* מצוות that are either called *Chukim* חוקים or *Chukot* חוקות. The reasons for these commandments-*mitzvot* מצוות are hidden and concealed from us and therefore Torah expresses them as a Decree-*Chok* חוק, thus informing us that we must fulfill them without attempting to rationalize why they were given. That is, we must guard ourselves to stay within our bounds in contemplating and thinking of them; not to go beyond the bounds of our ability to comprehend them. They thus are called *Chukim* חוקים and *Chukot* חוקות.

In the Talmud⁵⁸⁴ our sages already revealed this matter to us, when they said, “[What does it mean] keep My Decrees-*Chukotai* חוקותי? These are things that one’s evil inclination-*Yetzer HaRa* הרע יצר bristles against and that the nations of the world mock, such as the prohibition against the consumption of pork, the prohibition against the wearing of *Shaatzet*, the ceremony of *Chalitzah*, the prohibition against the crossbreeding of animal species (*Harva’at Kilayim*), the law of

⁵⁸⁴ Talmud Bavli, Yoma 67b

the stoning of an ox, the law of *Egla Aroofah*, the birds of a *Metzarah*. Lest you say that these are absurd acts, the Torah tells us, “I am *HaShem*-יהו"ה who decreed it-*Chakaktiah*-הקקתיה and you have no right to rationalize them.” This is the meaning of the verse,⁵⁸⁵ “Fulfill My laws-*Mishpatim*-משפטים and keep My decrees-*Chukotai*-חוקותי to follow them, [for] I am *HaShem*-יהו"ה your God.” Therefore, wherever in Torah you find the words *Chok*-חוק or *Chukah*-חוקה, it means that you must accept and fulfill the *mitzvah* and you have no right to rationalize it, for by doing so, you would be going beyond your ability to comprehend.

Since the reason of *mitzvot* that are called Decrees-*Chukim*-חוקים is very deep, they therefore are in a way of an engraving-*Chakikah*-חקיקה. This then, is the meaning of the words,⁵⁸⁶ “You shall keep My decrees-*Chukotai*-חוקותי.” We likewise find this about the Passover of Egypt,⁵⁸⁷ “You shall take a cluster of hyssops, dip it in the blood that is in the basin and daub the lintel etc.” It then says,⁵⁸⁸ “You shall keep this as a decree-*Chok*-חק for yourself and your children etc.” The same applies to crossbreeding and the wearing of *Shaatzet*, about which it says,⁵⁸⁹ “Do not crossbreed your animals, nor plant your field with an admixture of seed, and no garment containing an admixture of fibers (*Shaatzet*) may be worn on you.” Likewise, about the he-goat that is sent [to the desert on *Yom*

⁵⁸⁵ Leviticus 18:4

⁵⁸⁶ Leviticus 19:19

⁵⁸⁷ Exodus 12:22

⁵⁸⁸ Ibid 12:24

⁵⁸⁹ Leviticus 19:19

Kippur] it says,⁵⁹⁰ “It shall be for you an everlasting decree-*Chukat Olam*-חוקת עולם.” The same applies to the red heifer, as it states,⁵⁹¹ “This is the decree-*Chukat*-חוקת of the Torah that *HaShem*-יהו"ה commanded etc.”

Now contemplate that being that the term *Chok*-חוק is the engraving-*Chakikah*-חקיקה of all these things with His Great Name and are very deep, therefore with these deep *mitzvot* called decrees-*Chukim*-חוקים, He set a limit to human comprehension and told us to fulfill them without attempting to rationalize them, thus exceeding the limit of our ability to comprehend, saying, “You can rationalize to this point and no further,” just as He said to the waves of the sea,⁵⁹² “Until here shall you come and no further.” The same applies to the matter of faith and not rationalizing *mitzvot* that are called decrees-*Chukim*-חוקים.

Now, since the circumcision-*Brit Milah*-מילה is one of those things that are hidden and concealed in *HaShem*'s-יהו"ה quality as the Living God-א"ל חי, our sages established the words of the blessing of circumcision to say, “Blessed are You *HaShem*-יהו"ה, King of the Universe, who sanctified the beloved one from the womb, set His statute-*Chok*-חק in his flesh and sealed his descendants with the sign-*Ot*-אות of the Holy Covenant etc.” The inner matter here is the verse,⁵⁹³ “There He set a decree-*Chok*-חק and a law-*Mishpat*-משפט for them, and there He tested them.” Accordingly, wherever in Torah you

⁵⁹⁰ Leviticus 16:29

⁵⁹¹ Numbers 19:2

⁵⁹² Job 38:11

⁵⁹³ Exodus 15:25

find the term *Chok*-חוק, contemplate that it refers to *HaShem's*-הו"ה quality as the Living God-*El Chai*-א"ל חי, whereas *Chukah*-חוקה refers to *HaShem's*-הו"ה quality of Lordship-*Adona*''ע"י-אדנ.

Now, in the Torah this Divine quality is sometimes called **Mountain-Har**-הר, about which I must awaken you. Know that the term "mountain-Har-הר" hints at several things. Therefore, when you find the term "mountain" or "mountains," you need to discern which facet is intended. Know that *HaShem's*-הו"ה quality as the Living God-*El Chai*-א"ל חי is called **Mount Zion-Har Tziyon**-הר ציון, whereas His quality of Lordship-*Adona*''ע"י-אדנ is called **Mount Moriah-Har HaMoriah**-הר מוריה. On the other hand, Mount Esav-*Har Esav*-הר עשו is the quality that opposes and accuses Israel.

I will now enlighten your eyes about this. Know that wherever it is found, the term Mount Zion-Har Tziyon-הר ציון refers to *HaShem's*-הו"ה quality of Foundation-*Yesod*-יסוד,⁵⁹⁴ which is His quality as the Living God-*El Chai*-א"ל חי. This is because Mount Zion is the place from which the world was originally created, as it states,⁵⁹⁵ "From Zion, the consummate beauty, God-*Elo*''him-אלהי"ם appeared."⁵⁹⁶

Now, if you say, "Is not *HaShem's*-הו"ה quality of Lordship-*Adona*''ע"י-אדנ the first gateway in closest proximity

⁵⁹⁴ The numerical value of Zion-*Tziyon*-ציון-156 is equivalent to Yosef-יוסף-156, who is the chariot for the quality of Foundation-*Yesod*-יסוד.

⁵⁹⁵ Psalms 50:2

⁵⁹⁶ *HaShem*-הו"ה created the world with His title *Elo*''him-אלהי"ם which appears in the act of creation (Genesis Ch. 1) 32 times. This verse thus refers to the creation of the world.

to the creatures?” Know that if emanation of influence from Mount Zion - which is *HaShem's*-ה"ה quality as the Living God-*El Chai*-הי"א - would not reach Mount Moriah, which is Jerusalem-*Yerushalayim*-ירושלים and is His quality of Lordship-*Adona*"י-ג, His quality of Lordship-*Adona*"י-ג could not act on anything. For, as you already know, all actions that *HaShem*-ה"ה does with His quality of Lordship-*Adona*"י-ג is through His influence as the Living God-*El Chai*-הי"א. The same applies to Mount Zion, which is the matter of *HaShem's*-ה"ה quality as the Living God-*El Chai*-הי"א, and Mount Moriah, which is the matter of His quality of Lordship-*Adona*"י-ג and is the matter of Jerusalem. The Holy One, blessed is He, does not influence His goodness and dwell in Jerusalem, except through Zion, as scripture states,⁵⁹⁷ “Blessed from Zion is *HaShem*-ה"ה, who dwells in Jerusalem.” The explanation of this verse is, “He dwells in Jerusalem with Zion and by Zion.” Moreover, blessings do not come to the world except through Zion when He pours out His blessings into Jerusalem. This is as scripture states,⁵⁹⁸ “As good oil on the head runs down on the beard, the beard of Aharon, which comes down according to his qualities-מדותיו, as the dew of Hermon that descends upon the mountains of Zion, for there *HaShem*-ה"ה has commanded the blessing, eternal life.” Now, the mountains of Zion-*Tziyon*-ציון are *HaShem's*-ה"ה qualities of Victory-*Netzach*-נצח and Majesty-*Hod*-הוד. From there, the “good oil” is drawn upon Zion and from there it descends to

⁵⁹⁷ Psalms 135: 21

⁵⁹⁸ Psalms 133:2-3

Jerusalem. This is the matter of⁵⁹⁹ the two *Cherubs*-כְּרוּבִים of oilwood-*Atzei Shemen*-עֵצֵי שֶׁמֶן that Solomon made in the *Devir*-דְּבִיר (the inner sanctuary of the Holy Temple). From these mountains, the mountains of copper were hewn, which is the matter of the verse,⁶⁰⁰ “A land whose rocks are iron and from whose mountains you shall hew copper.” This is the matter of the quality of Judgment, which is red-*Adom*-אָדוּם, and is the matter of⁶⁰¹ the mountains of copper.

Therefore, know that Mount Zion is the matter of *HaShem*'s-יְהוָה quality as the Living God-*El Chai*-אֱלֹהֵי חַיִּים and Mount Moriah is the matter of the Holy Temple and Jerusalem in general. On the other hand, Mount Esav is the side that accuses, from the side of the external accusing angel.⁶⁰² This is the matter of,⁶⁰³ “*HaShem*-יְהוָה will wage war against Amalek from generation to generation,” and is what obstructs the building of Mount Zion and the building of the altar upon Mount Moriah, until the time of Edom's-אֶדוֹם punishment comes. When will this be? When the mountains of Zion, which are *HaShem* of Hosts-צְבָאוֹת-יְהוָה and *Elo'him* of Hosts-אֱלֹהֵי־ם (Netzach and Hod) will be garbed in vengeance and will be established on Mount Zion. These two (*Netzach* and *Hod*) are called *Saviors-Moshee'im*-מוֹשִׁיעִים and are *HaShem God of Hosts*-צְבָאוֹת-יְהוָה אֱלֹהֵי־ם. This is the meaning of the verse,⁶⁰⁴

⁵⁹⁹ Kings I 6:23

⁶⁰⁰ Deuteronomy 8:9

⁶⁰¹ Zechariah 6:1-2

⁶⁰² Satan

⁶⁰³ Exodus 17:16

⁶⁰⁴ Obadiah 1:21

“And saviors will ascend Mount Zion to judge Mount Esav, and the kingdom shall be *HaShem's* יהו"ה.” “Saviors,” refers to *HaShem God of Hosts* צבאות-יהו"ה, “will ascend Mount Zion,” refers to the Living God-*El Chai* חי-אל, “to judge Mount Esav,” refers to Amalek, the son of Esav, who *HaShem* יהו"ה wars against. He is the accuser opposite Mount Zion, and is Samael-ל-סמא,⁶⁰⁵ the ministering angel of Esav, who lifted his hand against the Covenant of Peace.⁶⁰⁶ It then states, “and the kingdom shall be *HaShem's* יהו"ה.” This is the matter of *HaShem's* יהו"ה quality of Kingdom-מלכות, which is the matter of Mount Moriah, Jerusalem and *HaShem's* יהו"ה quality of Lordship-*Adona* י"ע יהו"ה.

Know that under the dominion of *HaShem's* יהו"ה quality of Lordship-*Adona* י"ע-אדני, which is the matter of Jerusalem, the Indwelling Presence of *HaShem* יהו"ה (*Shechinah*) and His Kingdom-*Malchut* מלכות, blessed is He, there are four camps that uplift the throne-*Kisseh* כסה of His quality of Lordship-*Adona* י"ע-אדני, which are called, the mountains of Ararat. They uplift the throne of His Chariot-*Merkavah* מרכבה. About this it states,⁶⁰⁷ “It shall be in the end of days that the Mount of the House of *HaShem* יהו"ה will be established as the head of the mountains and will be exalted above the hills etc.” That is, it will be the head of the four

⁶⁰⁵ Satan

⁶⁰⁶ When he gave his poison-*Sam* סם to Eve and she, in turn, gave it to her husband and when Amalek attacked the children of Israel in the desert without any provocation or reason.

⁶⁰⁷ Isaiah 2:2

camps. This is the meaning of the verse,⁶⁰⁸ “All you inhabitants of the world and dwellers of the earth, when the banner-*Ness*-נֶסֶם will be hoisted upon the mountains, you will see, and when the ram’s horn (*Shofar*) will be sounded, you will hear etc.” That is, the banner-*Ness*-נֶסֶם of *HaShem*’s-ה' יהו"ה quality of Lordship-*Adona*’*g*-י"ג אדני shall be established, this being the matter of the altar that our teacher Moshe made for the war against Amalek. The banner-*Ness*-נֶסֶם will be established on the top of the known mountains, these being the four animal angels of the four camps.

Know that there are several other mountains. Of these are the⁶⁰⁹ *Gavnunim*-גבנונים and of these are the⁶¹⁰ mountains of darkness-*Harei Neshef*-הרי נשף and many other external mountains. They all encompass around Mount Moriah, which is the matter of *HaShem*’s-ה' יהו"ה quality of Lordship-*Adona*’*g*-י"ג אדני. This is the meaning of the verse,⁶¹¹ “There are sixty queens, eighty concubines and maidens beyond count, but My dove, My perfect one, is but one etc.” About this it states,⁶¹² “Jerusalem is surrounded by mountains and *HaShem*-ה' יהו"ה surrounds His nation, now and forevermore.”

Know that of the mountains that surround Jerusalem; of those that are called mountains of darkness-*HaRei Neshef*-הרי נשף and of those that are like them, when the Jewish people go

⁶⁰⁸ Ibid 18:3

⁶⁰⁹ Psalms 68:17. These are lowly mountains which are called “Hunchbacked-*Gavnunim*-גבנונים” in that altars to idolatry had been built upon them. See Midrash Rabbah 99:1; Also see Talmud Bavli, Megillah 29a.

⁶¹⁰ Jeremiah 13:16

⁶¹¹ Song of Songs 6:8-9

⁶¹² Psalms 125:2

outside of Mount *Zion-Har Tziyon*-הַר צִיּוֹן, their feet become bruised on the mountains of darkness-*Harei Neshef*-הַרֵי נֶשֶׁף. This is because the Jewish people have no establishment and standing except in Mount Zion and Mount Moriah. According to this principle, *HaShem*-ה' told Israel that He gave Mount Seir to Esav as an inheritance. The reason is because Mount Seir is impure, in that the goat demons-*Seirim*-שְׁעִירִים that they stray after, live there, as it says,⁶¹³ “and the goat demon-*Seir*-שְׁעִיר calls out to his fellow.” The *Seir*-שְׁעִיר is as the verse states,⁶¹⁴ “My brother Esav is a hairy-*Seir*-שְׁעִיר man.” Opposite them is the goat that is sent into the desert (on Yom Kippur). Also opposite them is the verse,⁶¹⁵ “They shall no longer sacrifice their sacrifices to the goat-demons that they stray after etc.” Know that Esav took his portion from the lowly goats-*Seirim*-שְׁעִירִים that are close to earth, as it states,⁶¹⁶ “These are the children of *Seir*-שְׁעִיר, the Horite who dwell in the earth.” It therefore states about Esav,⁶¹⁷ “Esav went to a (different) land than his brother Yaakov.” This is the matter about which it states about Esav,⁶¹⁸ “Behold, I have made you small amongst the nations, you are very despised.” The reason is because the other nations have high ministering angels, as scripture states,⁶¹⁹ “Now I will return to battle with the ministering angel of Persia, and when I depart, behold, the ministering angel of

⁶¹³ Isaiah 34:14

⁶¹⁴ Genesis 27:11

⁶¹⁵ Leviticus 17:7

⁶¹⁶ Genesis 36:20

⁶¹⁷ Ibid 36:6

⁶¹⁸ Obadiah 1:2

⁶¹⁹ Daniel 10:20

Greece comes.” The same applies to all seventy nations. Similarly, Yishmael has twelve ministers to their nations. However, the portion and inheritance of Esav are the goat-demons, which are the lowest of creatures. Esav is therefore called Seir-שעיר, and it says,⁶²⁰ “I gave Esav the Mountain of goats-*Se'irim*-שעירים as an inheritance.”

Now, what it says about Edom,⁶²¹ “If you rise like an eagle and if you place your nest amongst the stars, from there I will bring you down, declares *HaShem*-יהוה,” is because he has an angelic minister called *Samael*-ל"ל סמא who gives the goat-demons their power and soul-*Nefesh*-נפש to the planetary influence of Mars-*Maadim*-מאדים. Nonetheless, he is not counted amongst the seventy ministering angels, who exist at their post for the duration of the world. The verse therefore states,⁶²² “*HaShem*-יהוה wages war against Amalek from generation to generation.” This is the meaning of the verse,⁶²³ “*HaShem*-יהוה is Your memorial from generation to generation,” and the verse,⁶²⁴ “This is My memorial from generation to generation.” This is Satan, who accuses Israel from above, and is the wicked *Samael*-ל"ל סמא.

When the time of redemption comes, what is written about the wicked *Samael*-ל"ל סמא? “If you rise like an eagle and set your nest amongst the stars, from there I will bring you down, declares *HaShem*-יהוה.” How will he be brought down?

⁶²⁰ Joshua 24:4

⁶²¹ Obadiah 1:4

⁶²² Exodus 17:16

⁶²³ Psalms 135:13

⁶²⁴ Exodus 3:15

When the Saviors-*Moshi'im*-מושיעים, these being *HaShem Elo'him Tzva"ot*-צבאות-יהו"ה אלהי"ם, go up to Mount Zion, which is the matter of *HaShem's*-יהו"ה quality as the Living God-*El Chai*-א"ל חי, to judge the mountain of Esav, which is Mount Seir, as it states,⁶²⁵ “And it shall be that on that day, *HaShem*-יהו"ה will deal with the hosts of heaven in heaven and with the kings of the earth on the earth.” At that time, the verse,⁶²⁶ “For my sword has been sated in the heavens” will be fulfilled, and then, as the verse continues, “behold, it shall descend upon Edom, on the nation that I will destroy etc.” What is written about when this happens?⁶²⁷ “Who is this coming from Edom, with soiled garments from Botzrah? It is I, who speaks with righteousness, with abundant power to save etc.” This is the matter of,⁶²⁸ “Saviors will ascend Mount Zion to judge Mount Esav, and the kingdom will be *HaShem's*-יהו"ה.”

Accordingly, when Mount Zion and Mount Moriah are unified, it is said that Mount Zion is called, the “Mountain of *HaShem*-יהו"ה.” This is the matter of,⁶²⁹ “Avraham called that place by the name “*HaShem*-יהו"ה will see,” as it is said to this day, ‘On the Mountain *HaShem*-יהו"ה will be seen.’” Mount Moriah was established through the emanation of the influence of blessing from Mount Zion. Therefore *HaShem*-יהו"ה told

⁶²⁵ Isaiah 24:21

⁶²⁶ Ibid 34:5

⁶²⁷ Ibid 63:1

⁶²⁸ Obadiah 1:21

⁶²⁹ Genesis 22:14

Avraham,⁶³⁰ “I swear in Myself, says *HaShem*-יהו"ה, because you did this thing and did not spare your son, your only one, I will surely bless you and will greatly multiply your offspring like the stars of the heavens and like the sand on the seashore, and your offspring will inherit the gates of their enemies.” Therefore, wherever in scripture you find the words, “who will go up to the Mountain of *HaShem*-יהו"ה,” it is the matter of the union of Zion with Jerusalem, and wherever you find the words, the “Mountain of the House of *HaShem*-יהו"ה,” it is the matter of the unification of Mount Moriah and Jerusalem.

Sometimes this quality is called **Zion-Tziyon-צִיּוֹן**. The matter of Zion and Jerusalem is the matter of *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-א"ל חי and His quality of Lordship-*Adona*"י-אדני, which are the matters of “Remember-*Shamor*”-שמור and “Keep-*Zachor*”-זכור.” From within Zion, which is the last of the nine *Sefirot*, *HaShem*-יהו"ה dwells in Jerusalem, which is the matter of the tenth *Sefirah* below, as it states,⁶³¹ “Blessed is *HaShem*-יהו"ה from Zion, who dwells in Jerusalem.” And it states,⁶³² “Like the dew of Hermon that descends upon the mountains of Zion etc.” From there the blessing is drawn to Jerusalem and to the whole world. You already know that *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-א"ל חי is the end of the nine *Sefirot* in descending order, and that it pours out blessings into His quality of Lordship-*Adona*"י-אדני. Thus, when there are righteous people in the

⁶³⁰ Ibid 22:16-17

⁶³¹ Psalms 135:21

⁶³² Ibid 133:3

world, *HaShem*-יהו"ה, blessed and elevated is He, emanates His blessings below. Through what? Through Zion. It therefore says, "From Zion, the consummate beauty, God-*Elo*"הי"ם appeared."

However, if the Jewish people do not act appropriately, what is written?⁶³³ "Because of the evil, the righteous-*Tzaddik*-צדיק is gathered up." The righteous-*Tzaddik*-צדיק is the quality of judgement-*Din*-דין. It also states,⁶³⁴ "The righteous-*Tzaddik*-צדיק is the foundation-*Yesod*-יסוד of the world," and it says, "From Zion, the consummate beauty, God-*Elo*"הי"ם appeared." When the quality of the righteous-*Tzaddik*-צדיק is gathered in, Mount Zion is destroyed. What is written about when *HaShem*'s-יהו"ה quality as the Living God-*El Chai*-withdraws from Mount Zion?⁶³⁵ "Upon Mount Zion, the desolate, foxes walked." Who are the foxes that walked upon it? All the powers of impurity, who are called,⁶³⁶ "The little foxes who destroy vineyards." What are these vineyards? They are,⁶³⁷ "the vineyard of *HaShem* of *Hosts*-צבאות-יהו"ה."

However, what is written about the coming future? "Saviors will go up upon Mount Zion to judge Mount Esav, and the Kingdom will be *HaShem*'s-יהו"ה." Jerusalem and Zion will then be unified as one, for Jerusalem is the capital of the Kingdom. This is the meaning of the words, "the Kingdom will

⁶³³ Isaiah 57:1

⁶³⁴ Proverbs 10:25

⁶³⁵ Job 5:18

⁶³⁶ Song of Songs 2:15

⁶³⁷ Isaiah 5:7

be *HaShem*'s-יהו"ה," and is the meaning of the verse,⁶³⁸ "Rejoice greatly, O daughter of Zion, shout for joy, O daughter of Jerusalem."

Now, what is written about the time that the *Sefirot* will return to a state of repair? "Those who are lost in the land of Assyria and those who are cast away in the land of Egypt shall come and prostrate to *HaShem*-יהו"ה on the holy mountain in Jerusalem."⁶³⁹ "On the holy mountain" refers to Mount Zion, and "in Jerusalem" refers to the capital of the Kingdom. Our sages hinted at the inner meaning of this; "Who are the lost? As it states, 'The righteous-*Tzaddik*-צדיק is lost.' And what did he lose? He lost righteousness-*Tzedek*-צדק." This is the meaning of, "the lost will come," in that the righteous-*Tzaddik*-צדיק lost righteousness-*Tzedek*-צדק, and the righteousness-*Tzedek*-צדק lost the righteous-*Tzaddik*-צדיק. This then is the meaning of, "the lost will come." The righteous-*Tzaddik*-צדיק and the righteousness-*Tzedek*-צדק are called, "the holy mountain in Jerusalem." According to this principle our sages established the words in the *Amidah* prayer, "Who returns His Indwelling Presence (Shechinah) to Zion." This is also the meaning of, "Blessed is he who returns a lost object to its owner."

After having awakened you to these principles, know that since this quality is the quality through which our three forefathers, Avraham, Yitzchak, and Yaakov, each entered to receive his portion of the holy chariot, and it is in this quality that all kinds of influence and emanation come from all nine

⁶³⁸ Zachariah 9:9

⁶³⁹ Isaiah 27:13

Sefirot, it therefore is also called, “**All-Kol-כל**.” The reason is because it draws down influence from all the upper *Sefirot*, each to its kind, and brings them into the quality of *HaShem's*-יהו"ה Lordship-*Adona*”ג'ע-אדנ"י. Thus, since it all depends on this quality, it therefore is called “All-Kol-כל.”

Sometimes the tenth quality, which is *HaShem's*-יהו"ה quality of Lordship-*Adona*”ג'ע-אדנ"י, is called by the term “All-Kol-כל” after this quality, which is *HaShem*-יהו"ה quality as the Living God-*El Chai*-א"ל חי and is called “All-Kol-כל.” About this matter the verse states,⁶⁴⁰ “I am *HaShem*-יהו"ה who does all-Kol-כל. By Myself I spread the heavens etc.” This is because the heavens and the earth were created by the power of this Divine quality, including all the upper and lower hosts. This is the meaning of,⁶⁴¹ “The heavens and the earth were completed-*VaYechooloo*-ויכולו. The word “completed-*VaYechooloo*-”יכולו” is of the root “All-Kol-כל,” meaning that they were all completed. The great matter here is that *Shabbat*-שבת is the matter of “All-Kol-כל” and includes both qualities through the matter of, “Remember-*Zachor*”זכור” and “Keep-*Shamor*”שמור and is the matter of,⁶⁴² “The heavens and the earth were completed. God completed on the seventh day etc.”

Now, our three forefathers inherited this quality called “All-Kol-כל” in a manner of “Remember” and “Keep.” About Avraham the verse states,⁶⁴³ “*HaShem*-יהו"ה blessed Avraham

⁶⁴⁰ Isaiah 44:24

⁶⁴¹ Genesis 2:1

⁶⁴² Genesis 2:1-2

⁶⁴³ Genesis 22:1

in all-Kol-בכל.” About Yitzchak the verse states,⁶⁴⁴ “I ate from all-Kol-מכל,” and about Yaakov the verse states,⁶⁴⁵ “For God has graced me and I have all-Kol-כל.” About this, David said,⁶⁴⁶ “Therefore I have declared the uprightness of all-Kol-כל the precepts in regard to all-Kol-כל.”

Since, as explained before, this quality is the seventh in ascending order to the *Sefirah* of Understanding-*Binah*, and the *Sefirah* of Understanding-*Binah* has fifty gates, and *HaShem*’s יהו"ה quality as the Living God-*El Chai*-א"ל חי suckles from those fifty gates of Understanding-*Binah*, it therefore is called “All-Kol-כל” since all-Kol-כל is drawn from there. The numerical value of the word All-Kol-כל is therefore fifty. This is because all things that exist in the creatures came out of the fifty gates of Understanding-*Binah*. The sign of all creatures is “All-Kol-כל.” The great matter here is,⁶⁴⁷ “God saw all-Kol-כל that He had done and it was very good.”

I must now awaken you to a very refined inner matter. Know that when the qualities of Remember-*Zachor*-זכור and Keep-*Shamor*-שמור unite, then all-Kol-כל the world is in a state of fullness and wholeness. This is the matter of the verse,⁶⁴⁸ “He made everything-Kol-כל suitable in its time-*b’Eeto*-בעתו.” This is because the quality of Remember-*Zachor*-זכור is called All-Kol-כל and the quality of Keep-*Shamor*-שמור is called Time-*Et*-עת. When “Remember,” which is All-Kol-כל and

⁶⁴⁴ Ibid 27:33

⁶⁴⁵ Ibid 33:11

⁶⁴⁶ Psalms 119:128

⁶⁴⁷ Genesis 1:31

⁶⁴⁸ Ecclesiastes 3:11

“Keep,” which is Time-*Et*-עת, are united, then the statement, “He made everything-*Kol*-כל suitable in its time-*b’Eeto*-בעתו applies. This is the matter of the word “in its time-*B’Eeto*-בעתו, which is “In the time of the *Vav-B’Et Vav*-ו.בעת.”

Know that there are times of good and times of bad.⁶⁴⁹ King Solomon, peace be upon him, already revealed this mystery and said,⁶⁵⁰ “There is a time to give birth.” There is likewise a desirable time-*Et Ratzon*-עת רצון, and a time of bad-*Et Ra’ah*-עת רעה, as our sages expounded upon in Perek Chelek.⁶⁵¹ I shall now reveal this mystery to you.

Know that the quality of *HaShem*’s-יהו"ה Lordship-*Adona*”ג-אדני is called Time-*Et*-עת, and when it is bound with the righteous-*Tzaddik*-צדיק who is called good-*Tov*-טוב, it then is “a time of good-*Et Tovah*-עת טובה,” since good-*Tov*-טוב becomes united with time-*Et*-עת. However, if good-*Tov*-טוב becomes separated from time-*Et*-עת, God forbid, time-*Et*-עת then becomes bound with another matter that is positioned outside the *Sefirot*, and is called bad-*Ra*-רע. This is the meaning of,⁶⁵² “The Tree of the Knowledge of good-*Tov*-טוב and evil-*Ra*-רע.” We already explained this about the matter of the Tree of the Knowledge of good and evil-*Etz HaDa’at Tov v’Ra*-עץ הדעת טוב ורע, which is the quality of *HaShem*’s-יהו"ה Lordship-*Adona*”ג-אדני, and is called by this quality and title. All this accords with straightforward judgment and true justice, as already revealed to us by Solomon, peace be upon him, at the

⁶⁴⁹ Talmud Bavli, Rosh HaShanah 17b

⁶⁵⁰ Ecclesiastes 3:2

⁶⁵¹ Talmud Bavli, Sanhedrin 102a

⁶⁵² Genesis 2:9

conclusion of Ecclesiastes, where he states,⁶⁵³ “For God-*Elohi*” מ-אלהי”m will judge every deed – even everything hidden – whether good-*Tov* טוב or bad-*Ra* רע.” Thus, it is in this vein that our sages stated,⁶⁵⁴ “One is obligated to recite a blessing over the bad-*Ra’ah* רעה just as he makes a blessing over the good-*Tovah* טובה.”

This is the mystery of the verse,⁶⁵⁵ “Speak to Aharon, your brother – he shall not come at all times-*b’Kol Eit* בכל עת into the holy Sanctuary.” The meaning of “at all times-*b’Kol Eit* בכל עת” is at every time-*Et* עת that is a time of bad-*Et Ra’ah* עת רעה, when those things that are called “bad-*Ra* רע” are connected with “time-*Et* עת,” or it could be a time-*Et* עת of the times of the external forces, which are called times of impurity-*Eetot Tumah* עתות טומאה. For, there are several external times outside the partition, each of which is a time that invites calamity. They too are included in the verse “he shall not come at all times-*b’Kol Eit* בכל עת into the holy Sanctuary.”

Rather, when is it fitting for him to come? As the next verse continues,⁶⁵⁶ “With this-*Zot* בזאת shall Aharon come into the holy Sanctuary.” That is, with the quality called “This-*Zot* זאת” (in the feminine).⁶⁵⁷ This is because the quality called “This is my God-*Zeh E’li* זה א”לי” (in the masculine) which is good-*Tov* טוב, is bound to her. Therefore, since He is good-

⁶⁵³ Ecclesiastes 12:14

⁶⁵⁴ Talmud Bavli, Brachot 54a

⁶⁵⁵ Leviticus 16:2

⁶⁵⁶ Leviticus 16:3

⁶⁵⁷ That is, with the quality called “This-*Zot* זאת” in the feminine, which refers to the quality of *Malchut* מלכות, as discussed in the First Gate.

Tov-טוב, she therefore is called by His name and is called “This-*Zot*-זאת” (in the feminine).

You have already been shown to know that it is through *HaShem*’s יהו"ה quality of Lordship-*Adona*’y-אדני that she is called a desirable time-*Et Ratzon*-עת רצון, in that the time of Lordship-*Adona*’y-אדני is that of righteousness-*Tzedek*-צדק, which is good-*Tov*-טוב that is drawn from the righteous-*Tzaddik*-צדיק. Now, because through this quality all forms receive their sustenance and nourishment, the verse therefore states,⁶⁵⁸ “The eyes of all-*Kol*-כל look to You with hope and You give them their food in its proper time-*b’Eeto*-בעתו,” which is the same as the matter indicated by the verse,⁶⁵⁹ “He made everything-*Kol*-כל suitable in its time-*בעתו*.”

About a person who knows to bond the quality of “Remember-*Zachor*-זכור” with the quality of “Keep-*Shamor*-שמור,” the verse states,⁶⁶⁰ “Praiseworthy are those who guard justice-*Shomrei Mishpat*-משפטי שומרי, who perform charity-*Tzedakah*-צדקה at every time-*Et*-עת.” In other words, they bring the quality of “Keep-*Shamor*-שמור” close to the quality of justice-*Mishpat*-משפט, and He then bestows blessings in all things in the worlds, whether in the inner *Sefirot*, or whether in external things outside the *Sefirot*. For, when the inner *Sefirot* bestow and are properly ordered, then all things in the world receive strength, beneficence, and emanation. This is the secret of the continuation, “Who perform charity-*Tzedakah*-צדקה at

⁶⁵⁸ Psalms 145:15

⁶⁵⁹ Ecclesiastes 3:11

⁶⁶⁰ Psalms 106:3

every time-*Kol Et* עת-כל.” However, how is it possible for a person to do charity at all times of the day? Rather, the inner meaning is that when a person bonds the quality of “Keep-*Shamor* שמור” to the quality of justice-*Mishpat* משפט, he then performs charity-*Tzedakah* צדקה with all things in the world, even external things, and certainly with whatever is inner, the totality of which is generally called, “all time-*Kol Et* עת-כל.”

One who understands the verse,⁶⁶¹ “Who makes peace-*Shalom* שלום and creates evil-*Ra* רע,” will understand the mystery of the Tree of the Knowledge of good and evil-*Etz HaDa’at Tov v’Ra* עץ הדעת טוב ורע, as well as the mystery of a time of good-*Et Tovah* עת טובה and a time of evil-*Et Ra’ah* עת רעה. That is, why is peace-*Shalom* שלום juxtaposed opposite evil-*Ra* רע, when peace-*Shalom* שלום should be juxtaposed opposite war-*Milchamah* מלחמה, and good-*Tov* טוב should be juxtaposed opposite evil-*Ra* רע? Nevertheless, peace-*Shalom* שלום is juxtaposed opposite evil-*Ra* רע, as known to those who have grasped the truth. This is because, the quality called peace-*Shalom* שלום itself is the quality of good-*Tov* טוב, and the verse therefore states, “Who makes peace-*Shalom* שלום and creates evil-*Ra* רע.” For, evil-*Ra* רע is outside the partition of the place called good-*Tov* טוב, which is the matter of All-*Kol* כל. Because the act of creation was sealed with the signet of good-*Tov* טוב, it therefore is written,⁶⁶² “And God saw all-*Kol* כל that He had made, and behold it was very good-*Tov* טוב.”

⁶⁶¹ Isaiah 45:7

⁶⁶² Genesis 1:31

This quality is sometimes called⁶⁶³ **“The Mighty One of Yaakov-Abeer Yaakov-אביר יעקב.”** The reason is because it is from Understanding-*Binah* that the hawk of wisdom-*Chochmah* grows pinions-*Ya’aver Neitz*-נץ-יאבר.⁶⁶⁴ This is the matter of the lower Shabbat and the upper Shabbat.⁶⁶⁵ The reason it is called “The Mighty One of Yaakov-Abeer Yaakov-יעקב-אביר” and not “The Mighty One of Avraham” or “The Mighty One of Yitzchak” is because this quality depends on the quality of Yaakov,⁶⁶⁶ for Yaakov is the middle line who mediates and corresponds to the letter *Vav*-ו of the Name *HaShem*-יהוה, blessed is He. Now, the matter of the letter *Vav*-ו of the Name *HaShem*-יהוה is unique to Yaakov, and is the matter of the quality of splendor-*Tiferet*.⁶⁶⁷ The qualities of Avraham and Yitzchak take hold of this quality, Avraham to its right, Yitzchak to its left, with Yaakov in the middle line. The sign by which to remember this is the verse,⁶⁶⁸ “Yaakov was a perfect-*Tam*-תם man, dwelling in tents-*Ohalim*-אהלים.” The matter of a “perfect-*Tam*-תם man” is the same as the matter of the “Twin leaf-*Tiyomet*-תיומת of the Lulav,”⁶⁶⁹ which is the middle spine of the Lulav. The words, “dwelling in tents-

⁶⁶³ Genesis 49:24

⁶⁶⁴ See Job 39:26; The word *Mighty-Abeer*-אביר shares the same letters as *Ya’aver*-יאבר.

⁶⁶⁵ As explained before, the lower Shabbat is the quality of Foundation-*Yesod*, whereas the upper Shabbat is the quality of understanding-*Binah*.

⁶⁶⁶ This is as indicated by the verse (Genesis 37:2), “These are the progeny of Yaakov, Yosef.” That is, Yosef, who is the quality of foundation-*Yesod*, is the progeny of Yaakov, who is the quality of beauty-*Tiferet*.

⁶⁶⁷ The quality of beauty-*Tiferet* is between kindness-*Gedulah*, which is the quality of Avraham, and might-*Gevurah*, which is the quality of Yitzchak.

⁶⁶⁸ Genesis 25:27

⁶⁶⁹ See Talmud Bavli, Sukkah 32a and elsewhere.

Ohalim-אֹהֳלִים” [in the plural] refers to the tent of Avraham and the tent of Yitzchak, which are the two sides of the Lulav. Thus, since the matter of Yaakov is that he is the middle line and is the matter of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, we therefore say, “The God of Avraham, the God of Yitzchak, **and** the God of Yaakov-*V'Elohei Yaakov*-יְעֹקֵב וְאֱלֹהֵי יַעֲקֹב,”⁶⁷⁰ with the addition of the letter *Vav*-ו in reference to Yaakov. The same is so of the words,⁶⁷¹ “The Great-*HaGadol*-הַגָּדוֹל, the Mighty-*HaGibor*-הַגִּבּוֹר, **and** the Awesome-*V'HaNora*-וְהַנּוֹרָא God.” The great matter is the verse,⁶⁷² “I will remember My covenant with Yaakov-יְעֹקֵב,” in which the word Yaakov-יְעֹקֵב is spelled with the *Vav*-ו, and the “covenant of Yaakov-*Brit Yaakov*-בְּרִית יַעֲקֹב” is the same as the matter of “The Mighty One of Yaakov-*Abeer Yaakov*-אֲבִיר יַעֲקֹב.”

This quality is sometimes called⁶⁷³ “**The Mighty One of Israel-*Abeer Yisroel*-אֲבִיר יִשְׂרָאֵל**,” which is the mystery of the concealed-*Satum*-סְתוּם and sealed-*Chatum*-חֲתוּם.⁶⁷⁴ The verse thus states,⁶⁷⁵ “Therefore – the word of the Lord, *HaShem*, Master of Hosts-*HaAdon HaShem Tzva'ot*-

⁶⁷⁰ In the *Amidah* prayer. Also see Exodus 3:6

⁶⁷¹ In the *Amidah* prayer. Also see Deuteronomy 10:17

⁶⁷² Leviticus 26:42

⁶⁷³ Isaiah 1:24

⁶⁷⁴ This is a hint to the verse (Daniel 12:4), “As for you, Daniel, obscure-*Setom*-סְתוּם the matters and seal-*Chatom*-חֲתוּם the book until the time of the End; let many muse, and let knowledge-*Da'at*-דַּעַת increase.” That is, while the lower and more external aspect of Yaakov-יְעֹקֵב is the quality of splendor and beauty-*Tiferet*, the loftier and more inner quality of Yisroel-יִשְׂרָאֵל is knowledge-*Da'at*-דַּעַת, and is called The Mighty One of Israel-*Abeer Yisroel*-אֲבִיר יִשְׂרָאֵל as it is bestowed below, in the *Sefirah* of foundation-*Yesod*.

⁶⁷⁵ Isaiah 1:24 *ibid*.

אביר- *Abeer Yisroel* יהו"ה צבאו"ת, the Mighty One of Israel-*Abeer Yisroel* יהו"ה צבאו"ת, the Lord-*Adon*, in the matter of "*HaShem*, Master of Hosts, Mighty One of Israel-*HaShem Tzva'ot*, *Abeer Yisroel*- יהו"ה צבאו"ת." You already know that the three lower *Sefirot* adhere to the root of the lower *Vav*-ו. These are the *Sefirot* of conquest-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, all of which are called by the general title Hosts-*Tzva'ot*-צבאו"ת.⁶⁷⁶ Now, when you find conquest-*Netzach* to the right, majesty-*Hod* to the left, and foundation-*Yesod*, which is the Living God-*E'l Chai*-א"ל חי, the Mighty One of Israel-*Abeer Yisroel* אביר ישראל in the middle, you then will discover that the Mighty One of Israel-*Abeer Yisroel* אביר ישראל mediates between conquest-*Netzach* and majesty-*Hod*. The verse thus states,⁶⁷⁷ "Behold, the Ark of the Covenant-*Aron HaBrit*-ארון הברית of the Lord of all the Earth-*Adon Kol HaAretz*-אדון כל הארץ." That is the Lord-*Adon* אדון is the Sanctuary-*Heichal*-היכל, within which He dwells with His Name *HaShem*-יהו"ה.⁶⁷⁸ It is for this reason that He is called "The Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב," and, "The Mighty One of Israel-*Abeer Yisroel* אביר ישראל," rather than "The Mighty One of Avraham" or "The Mighty One of Yitzchak." This quality of *HaShem*-יהו"ה is the Shield of David-*Magen David*-מגן דוד,

⁶⁷⁶ As will be discussed in the Third and Fourth Gate.

⁶⁷⁷ Joshua 3:11

⁶⁷⁸ That is, the title "The Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב" and "The Mighty One of Israel-*Abeer Yisroel* אביר ישראל" are specifically related to the middle line, the Name *HaShem*-יהו"ה, which relates to the quality of beauty-*Tiferet*, as indicated by the verse (Psalms 132:2), "That he swore to *HaShem*-יהו"ה, vowed to the Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב."

who makes great wars and is the Lord of all the Earth-*Adon Kol HaAretz* אדון כל הארץ-*Kol HaAretz*.

Know that it is from the strength of the Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב-*Abeer Yaakov* that new influence is drawn to the⁶⁷⁹ limb-*Eiver* אבר of the known Eagle-*Nesher* נשר,⁶⁸⁰ as in the matter of the verse,⁶⁸¹ “with the pinions-*Evrach* אבר”ה of the stork-*Chasidah* חסידה and its feathers,” and the matter of the verse,⁶⁸² “Is it by Your understanding (*Binah*) that the hawk hovers-*Ya’aver* יאבר, spreading its wings to the south.” The south (*Teiman* תימן) refers to the quality of kindness-*Chessed* חסד [in the masculine], the stork, is called *Chasidah* חסידה [in the feminine], and the “faithful kindnesses of David-*Chasdei David HaNe’emanim* חסדי דוד הנאמנים.”⁶⁸³ Thus, when *HaShem’s* יהו”ה quality of understanding-*Binah* becomes bound to His quality of the Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב-*Abeer Yaakov*, it then follows that, the hawk hovers-*Ya’aver* יאבר, spreading its wings to the south-*Teiman* תימן.” For, understanding-*Binah* is the seventh quality [in ascension] from the quality of the Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב-*Abeer Yaakov*, and “it is to the stream-*Yuval* יובל that it sends forth its roots.”⁶⁸⁴ Then, when there is a bond between *HaShem’s* יהו”ה quality as the Mighty One of Yaakov-*Abeer Yaakov* אביר יעקב and His quality called the Eagle-*Nesher* נשר (Malchut-

⁶⁷⁹ The limb-*Eiver* אבר refers to foundation-*Yesod*.

⁶⁸⁰ That is, kingship-*Malchut*, as was discussed in Gate One.

⁶⁸¹ Job 39:13

⁶⁸² Job 39:26

⁶⁸³ Isaiah 55:3

⁶⁸⁴ Jeremiah 17:8 – The word “stream-*Yuval* יובל” is the same as the Jubilee-*Yovel* יובל, which as mentioned before, refers to the quality of understanding-*Binah*.

kingship) she then is renewed and filled with every goodness, and about her it states,⁶⁸⁵ “with the pinions-*Evrah*-ה אבר of the stork-*Chasidah*-ה חסידה and its feathers.” About this the verse states,⁶⁸⁶ “Who satisfies your mouth with goodness-*Tov*-טוב, so that your youth are renewed like an eagle-*Nesher*-גושר.”

This quality is also called the **Lower Kindness-*Chessed Tachton***-חסד תחתון. How is this so? Know that there are three kinds of kindness-*Chessed*. There is the Upper Kindness-*Chessed Elyon*-חסד עליון, which comes from the Upper Source, and is solely kindness and mercy without any admixture of judgment-*Din* whatsoever. This kindness-*Chessed*-חסד is called “good kindnesses-*Chassadim Tovim*-חסדים טובים,”⁶⁸⁷ and is the matter indicated by the verse,⁶⁸⁸ “My kindness-*Chasdee*-חסדי shall not be removed from you and My covenant of peace shall not falter, says the One who shows you mercy, *HaShem*-יהוה.”

The second is called “worldly kindness-*Chessed Olam*-חסד עולם,”⁶⁸⁹ and is the kindness-*Chessed*-חסד of Avraham, as it states,⁶⁹⁰ “Give truth to Yaakov, kindness-*Chessed* to Avraham.” Now, because the fear of Yitzchak-*Pachad Yitzhak*-פחד יצחק, which is the quality of judgment-*Din*-דין, is

⁶⁸⁵ Job 39:13

⁶⁸⁶ Psalms 103:5

⁶⁸⁷ Talmud Bavli, Brachot 60b; Also see the liturgy of the Grace after Meals.

⁶⁸⁸ Isaiah 54:10

⁶⁸⁹ This is normally translated as “eternal kindness-*Chessed Olam*-חסד עולם,” however, as will be explained shortly, the word “*Olam*-עולם” which also means “world,” is rooted in the word “concealment-*He'elem*-העלם,” and possesses an element of concealment and judgment.

⁶⁹⁰ Micah 7:20

intermingled with the kindness of Avraham-*Chessed Avraham*-חסד אברהם, it sometimes restrains the kindness, as it states,⁶⁹¹ “There⁶⁹² His hidden strength-*Uzo*-עזו [was revealed],” and similarly,⁶⁹³ “Your right hand, *HaShem*-יהו"ה is glorified with strength-*Ko'ach*-כח; Your right hand, *HaShem*-יהו"ה, smashes the enemy,” therefore, the kindness of Avraham is not just simple kindness-*Chessed Pashut*-חסד פשוט, but is intermingled with judgment-*Din*-דין. That is, there sometimes is a dominance of might-*Gevurah*, within which the kindness of Avraham-*Chessed Avraham*-חסד אברהם is concealed. This is why the kindness of Avraham is called “worldly kindness-*Chessed Olam*-חסד עולם,” since it sometimes is concealed-*He'elem*-העלם because of the two qualities by which the world is conducted, revelation-*Giluy*-גלוי and concealment-*He'elem*-העלם, corresponding to above-*Ma'alah*-מעלה and below-*Matah*-מטה, or to right-*Yemin*-ימין and left-*Smol*-שמאל, or to face-*Panim*-פנים and back-*Achor*-אחור. Therefore, worldly kindness-*Chessed Olam*-חסד עולם, has both judgment and mercy.

The third is called the “the faithful kindnesses of David-*Chasdei David HaNe'emanim*-חסדי דוד הנאמנים.”⁶⁹⁴ This refers to the kindnesses of *HaShem*'s-יהו"ה quality as the Living God-*E'l Chai*-א"ל חי, which come from the power of the “good kindnesses-*Chassadim Tovim*-חסדים טובים,” as well as from the

⁶⁹¹ Habakkuk 3:4

⁶⁹² In “His [right] hand,” which came from the “south-*Teiman*-תימן” (as indicated by the preceding verse and the beginning of this verse), both of which refer to kindness-*Chessed*, indicating that might-*Gevurah* is intermingled with this quality of kindness-*Chessed*.

⁶⁹³ Exodus 15:6

⁶⁹⁴ Isaiah 55:3

kindness of Avraham-*Chessed Avraham*-חסד אברהם. When they arrive at this quality, they are called the kindnesses of David-*Chasdei David*-חסדי דוד. When these kindnesses are drawn forth, coming by way of the city of David-*Eer David*-עיר דוד, which is Zion-*Tziyon*-ציון, they then are called the kindnesses of David-*Chasdei David*-חסד דוד, and when they reach the quality of *HaShem's* יהו"ה Lordship-*Adona'y*-אדני"י, His title of Lordship-*Adona'y*-אדני"י is then called "kind-*Chasidah*-חסידה" [in the feminine]. The sign for this is the verse,⁶⁹⁵ "with the pinions-*Eyrah*-ה"אבר of the stork-*Chasidah*-חסידה and its feathers."

Now, because King David, peace be upon him, would draw the Upper Kindnesses from Above, which are called "good kindnesses-*Chassadim Tovim*-חסדים טובים," and "first kindnesses-*Chassadim Rishonim*-ראשונים", the verse therefore states,⁶⁹⁶ "Where are Your first kindnesses-*Chassadecha HaRishonim*-הראשונים, Lord-*Adona'y*-אדני, that you swore to David in Your faithfulness-*b'Emunatecha*-באמונתך." David would therefore call himself by this title, as he said,⁶⁹⁷ "Guard my soul, for I am kind-*Chassid*-חסיד." Now, because all the children of man are drawn from the quality of David, the verse therefore states,⁶⁹⁸ "For I have said, 'The world is built with kindness-*Chessed*-חסד.'"

Now, because at times, this quality called the Kindnesses of David-*Chasdei David*-חסדי דוד withdraws and is

⁶⁹⁵ Job 39:13

⁶⁹⁶ Psalms 89:50

⁶⁹⁷ Psalms 86:2

⁶⁹⁸ Psalms 89:3

gathered above, as it says,⁶⁹⁹ “Because of the evil-*Ra’ah*-רעה, the righteous one-*Tzaddik*-צדיק is gathered in,” the verse therefore states,⁷⁰⁰ “Save, O’ *HaShem*-יהוה, for the kind one-*Chassid*-חסיד is no more, for the faithful-*Emunim*-אמונים have vanished from mankind,” which is the matter of the faithful kindnesses of David-*Chasdei David HaNe’emanim*-חסדי דוד הנאמנים.

Whosoever knows the mystery of the kindnesses of David-*Chasdei David*-חסדי דוד, knows the mystery of the verse,⁷⁰¹ “Give thanks to *HaShem*-יהוה, for He is good-*Tov*-טוב, for His kindness endures forever-*Le’Olam Chasdo*-לעולם חסדו,” which includes the beginning, end and middle,⁷⁰² and through this, he will understand many deep matters that are hinted in Torah.

After awakening you to all these great principles, be informed that *HaShem*’s-יהוה quality as the Living God-*E”l Chai*-א”ל חי is compared to a crucible and examiner who receives the prayers from His quality of Lordship-*Adona”y*-אדוני. In this hall there are many guards and troops who examine and scour all prayers that enter into the hall of the

⁶⁹⁹ Isaiah 57:1

⁷⁰⁰ Psalms 12:2

⁷⁰¹ Psalms 106:1

⁷⁰² The words “Give thanks to *HaShem*-יהוה,” refers to the Upper Kindness, as mentioned before that the Upper Kindness, which is pure and limitless, is tied to the Upper Source, *HaShem*-יהוה, blessed is He. The words, “for He is good-*Tov*-טוב” refers to the Lower Kindness, which is the quality of foundation-*Yesod*, which is called good-*Tov*-טוב, as mentioned before. The words, “for His kindness endures forever-*Le’Olam Chasdo*-לעולם חסדו” refers to the middle kindness, which is the kindness of Avraham-*Chessed l’Avraham*, which is called “worldly kindness-*Chessed Olam*-חסד עולם,” as discussed above.

Lord-*Adona*”ג-”יג, and in this hall they check the prayers and cries of supplication. When a person prays, it enters by way of the hall of the Lord-*Adona*”ג-”יג, and there it is examined to see whether it is fitting for it to enter by way of the *HaShem*’s-יהו"ה quality as the Living God-*E”l Chai*-חי. The guardians of the entrances then receive the prayer, and bring it in until it comes before *HaShem*-יהו"ה, blessed is He. If, God forbid, his prayer is unbecoming, that prayer is the called “unfit-*Pesulah*-פסולה” by those Above and the words of that prayer are called “idols-*Pesilim*-פסילים.” The herald then cries out, “Do not bring this prayer in before *HaShem*-יהו"ה, blessed is He,” and a heavenly voice proclaims,⁷⁰³ “I am *HaShem*-יהו"ה; That is My Name; I shall not give My glory to another, nor My praise to graven idols-*Pesilim*-פסילים.” That prayer is immediately removed with contempt. It is pushed out and not granted entry, and the gates are locked before it. About this the verse states,⁷⁰⁴ “He has turned to the prayer of the accuser-*Arar*-ערער,” since in this place they turn to examine all the prayers of a lone individual and bring accusations-*Me’arerim*-מערערים against it.

Now, if you say that we thus find that most prayers of a lone individual become lost and forgone, being that only one out of a thousand people can have proper intentions during his personal prayers to the extent that is fitting to be received, know that this not so. Rather, when they are pushed out and not granted entry, all those unfit-*Pesulot*-פסולות prayers are called “idols-*Pesilim*-פסילים.” Nevertheless, *HaShem*-יהו"ה, blessed is

⁷⁰³ Isaiah 42:8

⁷⁰⁴ Psalms 102:18

He, prepared a place for them where they are granted entry. For, *HaShem*-יהו"ה, blessed is He, created a firmament, over which He placed overseers and guards, and all those prayers that are cast out are granted entry into this firmament, where they stand waiting. If later, the person who prayed the unfit prayers that are standing and waiting in this external firmament, prays even a single prayer with great devotion and intention, and his prayer is fitting and whole, this fitting prayer then goes to that external hall where all his earlier unbefitting prayers stand waiting, and takes them all out from there. They then all ascend together with the fitting prayer and enter as one group before *HaShem*-יהו"ה, blessed is He. We thus find that not a single prayer of a lone individual is said in vain.

However, if he has not returned in repentance to *HaShem*-יהו"ה, blessed is He, and did not pray with the fitting intention, being that he himself is drawn to impurity, all those unbefitting prayers-*Pesulot*-פסולות are removed outside the camp to the place of impurity, and they then lock the gates of repentance before him.

Now, in this hall, which is *HaShem's*-יהו"ה quality called the Living God-*E"l Chai*-א"ל חי, there is a certain place with gates called **The Gates of Tears-*Shaarei Dim'ah***-שערי דמעה. *HaShem*-יהו"ה Himself, blessed is He, opens these gates three times a day. These gates are the proper gates for the truly penitent (*Ba'alei Teshuvah*) to enter when they return to *HaShem*-יהו"ה, blessed is He, and repent over their wicked deeds. When such a penitent (*Ba'al Teshuvah*) prays in supplication, crying and shedding tears in his prayers, then his

prayers and tears enter before *HaShem*-יהו"ה through the Gates of Tears-*Shaarei Dim'ah* דמעה-שערי. This is what our sages, of blessed memory, meant when they said,⁷⁰⁵ “Even though the Gates of Prayer-*Shaarei Tefilah* תפילה-שערי were locked, the Gates of Tears-*Shaarei Dim'ah* דמעה-שערי were not locked.” This is as stated,⁷⁰⁶ “Place my tears in Your flask, are they not in Your record?” A hint to this is seen in the prayer of King Chizkiyahu, about whom it states,⁷⁰⁷ “And Chizkiyahu wept with intense weeping,” to which *HaShem*-יהו"ה, blessed is He, responded, “I have heard your prayer; I have seen your tears.”

Now, although there is a difference and distinction in the matter of tears-*Dim'ah* דמעה between a time when the Holy Temple is standing and the time of its destruction, nevertheless, the Gates of Tears-*Shaarei Dim'ah* דמעה-שערי are always opened. This has already been stated by the prophet,⁷⁰⁸ “Return to Me with all your heart, with fasting, with weeping, and with lamentation.” Therefore, if a person wants his prayer be accepted, he should concentrate on the intention of his prayer and pour out tears. His prayer will then not return empty-handed.

It similarly states about Chanah when she prayed for a child,⁷⁰⁹ “Her soul was bitter and she prayed to *HaShem*-יהו"ה, weeping continuously.” Know that this righteous woman knew all the gateways of the Sanctuaries, and all her deeds were

⁷⁰⁵ Talmud Bavli, Brachot 32b

⁷⁰⁶ Psalms 56:9

⁷⁰⁷ Isaiah 38:3

⁷⁰⁸ Joel 2:12

⁷⁰⁹ Samuel I 1:10

according to the known intention in entering the inner chambers of the Chariot (*Merkavah*). This is indicated by the next verse,⁷¹⁰ “She made a vow and said, ‘*HaShem* of Hosts-*HaShem Tzva*’ot-” צבאוֹת־יְהוָה, if You take note of the suffering of Your maidservant and remember me, and do not forget Your maidservant etc.” The words “She made a vow-*Neder*-נדר”⁷¹¹ indicate that she reached all the way to the quality of understanding-*Binah*, which draws offspring forth from the crown-*Keter*. With her words “*HaShem* of Hosts-*HaShem Tzva*’ot-” צבאוֹת־יְהוָה,”⁷¹² she entered and directed her intentions to the place from where the offspring of all creatures are drawn down.

In this hall, there is a certain place by which entrance is granted to the prayers of those who make sure to pray early, before the prayers of the congregation. When the congregation concludes their prayers, a known appointee enters that hall and gathers all the prayers of those who rose to pray early, even before the congregation has prayed, and elevates their prayers together with the prayers of the congregation, so that they ascend before *HaShem*-יְהוָה, blessed is He.

Now, everything we said above specifically applies to the prayers of lone individuals. However, in regard to congregational prayers, no appointee or gatekeeper is capable

⁷¹⁰ Samuel I 1:11

⁷¹¹ The term “vow-*Neder*-נדר” consists of “*Nun*-נ-50 dwells within it-*Dar*-דר,” referring to the fifty gates of Understanding-*Binah*, and the crown-*Keter*, which is called the *Mazla*, is the source of all novel influence affected through prayer about children, health, and sustenance.

⁷¹² The qualities of victory-*Netzach* and majesty-*Hod*, from which the bestowal of progeny comes to foundation-*Yesod*, as will be discussed in the subsequent Gates.

of holding back these prayers. Rather, when the congregation prays, their prayers enter and are received in every circumstance. This is the meaning of the verse,⁷¹³ “He turned to the prayer of the accuser-*Arar*-עָרַעַר [in the singular] and He did not despise their prayer-*Tefilatam*-תְּפִילָתָם [in the plural].” The meaning of the words, “He turned to the prayer of the accuser-*Arar*-עָרַעַר [in the singular],” is that when a lone person prays, his prayer is examined to see if it is fitting to be received, and many accusers-*Me’arerim*-מְעַרְעָרִים come against it. In contrast, about the prayers of the congregation it states, “He did not despise their prayer-*Tefilatam*-תְּפִילָתָם [in the plural],” in that even though their prayer may not be as fitting and appropriate as it should be, it nevertheless is received from Above. About this, our sages, of blessed memory, stated,⁷¹⁴ “From where do we know that the Holy One, blessed is He, does not despise communal prayers? As it states,⁷¹⁵ ‘Behold, God is mighty, He does not despise.’” They also stated⁷¹⁶ that a person should always join himself to the congregation, and they stated, “When is a time of Divine favor? When the congregation is praying.” The verse similarly states,⁷¹⁷ “For which is a great nation that has a god who is close to it, as *HaShem*-יְהוָה our God is, whenever we call to Him?”

Know and contemplate that by way of these two chambers, the first, which is called Lord-*Adona*’יְיָ and the

⁷¹³ Psalms 102:18

⁷¹⁴ Talmud Bavli, Brachot 8a and Rashi there.

⁷¹⁵ Job 36:5

⁷¹⁶ Talmud Bavli, Brachot ibid.

⁷¹⁷ Deuteronomy 4:7

second, which is called the Living God-*E"l Chai*-אל חי, all the prayers of Israel ascend and are examined. The matter of communal prayer is the matter of *HaShem's*-יהו"ה title Lord-*Adona'y*-אדני'י, which is the matter of the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*), and therefore they are not pushed away.

Now, all the statements above about the prayers of an individual and the prayers of the community, apply specifically when the Jewish people are in their land, especially in Jerusalem, and certainly when they are in the Holy Temple. However, when the Jewish people are outside the land, many accusers and prosecutors stand to obstruct our communal prayers, and certainly the prayers of an individual. For, when the Jewish people are outside the land, they are within the domain of the ministering angels of the nations, and there is no way for their prayers to ascend, since the gates to the heavens (*Shaarei Shamayim*-שערי שמים) are only in the land of Israel, as our forefather Yaakov said,⁷¹⁸ “How awesome is **this** place! This is none other than the House of God, and this is the gate of the heavens-*Shaar HaShamayim*-שער השמים.” This being so, outside of the land of Israel, all paths to the heavens are closed off.

Moreover, the angelic ministers of the nations do not at all assist the Jewish people, as stated,⁷¹⁹ “No one strengthens me against these except your ministering angel Michael.” This is certainly so when Samael, the ministering angel of Edom,

⁷¹⁸ Genesis 28:17

⁷¹⁹ Daniel 10:21

stands in constant prosecution of the Jewish people, accusing them and attempting to blot out their merits. When the Jewish people are in the land of the nations, all the angelic ministers of the nations stand against them, and are positioned between the earth and the heavens, like a wall and partition, to separate the Jewish people from their Father in heaven. They therefore are called “a separating cloud-*Anan HaMafseek*-ענן המפסיק,” about which it states,⁷²⁰ “You wrapped Yourself in a cloud-*Anan*-ענן that prayer cannot pierce.”

Similarly, in the visions of Yechezkel, which he perceived in the exile, it states,⁷²¹ “I saw, and behold! There was a stormy wind coming from the north, a great cloud with flashing fire, and a brilliance surrounding it,⁷²² and from its midst, there was like the appearance of the eye of the *Chashmal*.” Whoever understands this verse will understand the various obstructing partitions of the exile.

Even about the land of Israel it is written,⁷²³ “Your iniquities have separated between you and your God.” This was said about the land of Israel and certainly applies outside of the land. This being so, what will be with all the prayers of the Jewish people who are outside the land? Know that the prayers offered outside the land have no way to ascend before *HaShem*-יהוה, blessed is He, except when the Jewish people send them

⁷²⁰ Lamentations 3:44

⁷²¹ Ezekiel 1:4

⁷²² That is, this verse (the stormy wind, the great cloud, and the flashing fire) refers to the three completely impure husks of evil (*Shalosh Kelipot*), and the fourth surrounding husk of brilliance-*Nogah*, which cause separation between the Jewish people and their Heavenly father, as will later be explained.

⁷²³ Isaiah 59:2

from outside of the land and direct them to Jerusalem. When they arrive in Jerusalem, they then are elevated and ascend above. This is the meaning Daniel's prayer in the exile, in that,⁷²⁴ "He had windows open in his upper story, facing Jerusalem, and three times a day he fell to his knees and prayed and gave thanks before his God."

All this was expressly stated by King Solomon when the Holy Temple was built and he prayed on behalf of the Jewish people. He said,⁷²⁵ "When they sin against You – for there is no man who never sins – and You become angry with them, and You deliver them to an enemy, and their captors take them captive to the land of the enemy, faraway or nearby, and they take it to heart in the land where they were taken captive and repent and supplicate to You in the land of their captors etc., and pray to You, by way of their land, that You gave to their forefathers, and [by way of] the city that You have chosen, and [through] the Temple that I have built for Your Name – may You hear their prayer and their supplication from Heaven, the foundation of Your abode, and carry out their judgment etc."

Know now, and see how King Solomon, peace be upon him, revealed that prayers outside the land of Israel do not ascend above in the place that they were said, but only do so once they first ascend to the land of Israel, and from there to Jerusalem, and from there to the Holy Temple, and from there they ascend above. Therefore, all Jews who are in exile, are in places surrounding Jerusalem in the four ends of the earth, and

⁷²⁴ Daniel 6:11

⁷²⁵ Kings I 8:46-49

Jerusalem is situated in the center. Thus, all those who are in exile in the east, pray facing west, toward Jerusalem, and all those in the north, pray facing south. We thus find that all Jews who pray in the lands of their exile, direct their prayers to Jerusalem and to the Holy Temple, and from there their prayers ascend before *HaShem*-יהו"ה, blessed is He.

We must now inform you of the difference between prayers that are prayed outside the land of Israel and prayers that are prayed within the land of Israel. Know that the prayers of the land Israel are like a person who has an audience with the King, and his home is close to the king, without any destructive forces, evil mishaps or destroyers along the way. In contrast, prayers that are outside the land of Israel are like a person who has an audience with the King, but his home is very distant from the King. Moreover, there are bandits, forces of damage and wild animals along the way. See now, how much a person must guard himself to be safe from damage along the way, and then must also toil and guard himself in having the proper intentions in his prayer, so that it will be fitting to be received before the King, as we said. In this way, know that on their way to Jerusalem, there are many obstructions and prosecutions against the prayers of the Jewish people, because of the impure forces of the idolators. It therefore is incumbent for you to contemplate the degree that we must purify ourselves in our prayers, especially when praying outside the land of Israel, so that our prayers will be fitting to come and be received before *HaShem*-יהו"ה, blessed is He.

After having awakened you to these important and refined foundations, which are like hints, we now must inform you about *HaShem's* יהו"ה title, the Living God-*E'l Chai*-א"ל חי, which is where our prayers and supplications are examined. If the prayer is examined by *HaShem's* יהו"ה quality as the Living God-*E'l Chai*-א"ל חי and is found to be proper, then *HaShem's* יהו"ה Lordship-*Adona"y*-אדנ"י – which is the matter of prayer-*Tefillah*-תפילה – comes close and bonds with His quality as the Living God-*E'l Chai*-א"ל חי, and all the *Sefirot* then become unified through the prayer-*Tefillah*-תפילה. When the prayer-*Tefillah*-תפילה adheres to *HaShem's* יהו"ה quality as the Living God-*E'l Chai*-א"ל חי, it then enters into all the inner sanctums until it ascends to the place of understanding-*Binah*, and from understanding-*Binah* it adheres to wisdom-*Chochmah*, which is called desire-*Ratzon*-רצון.

This is why at the beginning of the [*Amidah*] prayer, we say,⁷²⁶ “Lord-*Adona"y*-אדנ"י, open my lips,” for this is the gateway by which to enter. At the conclusion of the prayer we say, “May the words of my mouth be desirable-*L'Ratzon*-לרצון,” being that desire-*Ratzon*-רצון is the conclusion of all levels from below to Above and is the matter of the letter *Yod*-י of the Singular Name *HaShem*-יהו"ה, which is called desire-*Ratzon*-רצון. From desire-*Ratzon*-רצון, which is the letter *Yod*-י, it ascends to the upper thorn of the letter *Yod*-י which adheres to the Supernal Crown-*Keter*, and is called the Unlimited One-*Ein Sof*-אין סוף. You thus have learned that prayer is ordered upon

⁷²⁶ Psalms 51:17

the Great Name *HaShem*-יהו"ה, blessed is He. For, at the beginning of the prayer we say, "Lord-*Adona*"ע"י-אדני, open my lips," which is the matter of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, and is below all the upper *Sefirot*, and at the conclusion of the prayer we say, "May the words of my mouth be desirable-*L'Ratzon*-לרצון," which is the matter of the *Yod*-י of the Name *HaShem*-יהו"ה, which is the conclusion of all levels from below to Above. Thus, at the beginning and end of the prayer, the Name *HaShem*-יהו"ה is imprinted as the seal of the name *Ya"eh*-יה"ה, which is half the Name *HaShem*-יהו"ה, and is like the whole Name.⁷²⁷

Now, because the prayers ascend to the crown-*Keter*, the sages therefore established that in the *Musaf* prayer we recite,⁷²⁸ "A crown-*Keter* is given to You, *HaShem*-יהו"ה our God." In other words, all the prayers, starting from the blessing of "Yotzer-יוצר" [Who forms light etc.,]⁷²⁹ ascend to the crown-*Keter*. We therefore say "A crown-*Keter*-כתר is given to You" in the *Musaf* prayer, and not in the blessing of "Yotzer-יוצר," since in the prayer of "Yotzer-יוצר" the prayers have not yet reached the crown-*Keter*.⁷³⁰ In contrast, in the *Musaf* prayer, the prayers have already reached the crown-*Keter*, and the prayers beginning from the blessing of "Yotzer-יוצר" have already been perfected and ascended to the crown-*Keter*.

⁷²⁷ That is, the letters *Yod-Hey*-ה"א-י"ד-26 are equal to the whole Name *HaShem*-יהו"ה-26.

⁷²⁸ In Sephardic and Chassidic prayer books.

⁷²⁹ The first blessing of the *Shema* recital.

⁷³⁰ See Zohar I 17a, that the *Musaf* prayer corresponds to the quality of *Yosef*, and the quality of foundation-*Yesod*, which is the middle column that reaches all the way to the crown-*Keter*.

This being so, based on the primary foundations that we have awakened you to, contemplate and realize that when a person has the proper intentions in his prayer, he unifies the Name *HaShem*-יהו"ה. He begins with the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, until he unifies all the *Sefirot* and reaches the letter *Yod*-י, which is the first letter of the Name-*HaShem*-יהו"ה, until we find that his prayer adheres to the Supernal Crown-*Keter Elyon*-כתר עליון.

It is incumbent that you understand that, as explained, prayer is called work-*Avodah*-עבודה, as our sages, of blessed memory, said,⁷³¹ “What work-*Avodah*-עבודה is the service of the heart? This refers to prayer.” In this way, contemplate and realize that the prayers were established in place of the sacrifices-*Korbanot*-קרבנות.⁷³² As you already know, the sacrifices-*Korbanot*-קרבנות are the matter of uniting the *Sefirot*, bringing order to their levels and repairing their conduits, which is why they are called sacrifice-*Korban*-קרבן, meaning coming close-*Kiruv*-קירוב. This being so, our prayers stand in lieu of the sacrifices-*Korbanot*-קרבנות, only that through sacrifices the levels are brought close through action (*Ma'aseh*), whereas through prayer, they are brought close through speech (*Dibur*). The verse that hints at this is,⁷³³ “Let our lips be in substitution for the [sacrificial] bulls.” About this our sages, of blessed memory, stated,⁷³⁴ “The prayers were instituted in accordance to the sacrificial offerings of *Tamid* and *Musaf*.”

⁷³¹ Talmud Bavli, Taanit 2a

⁷³² See Talmud Bavli, Brachot 26b

⁷³³ Hosea 14:3

⁷³⁴ Talmud Bavli, Brachot 26b

After having awakened you to these important principles about *HaShem*'s יהו"ה title the Living God-*E"l Chai*-א"ל חי, we now must enter into the explanations of the remaining titles of *HaShem*-יהו"ה, blessed is He, in ascending order. *HaShem*-יהו"ה, blessed is He, will guide us in the way of truth! Amen, Amen, Selah!

The following are the titles relating to the *Sefirah* of Foundation-*Yesod* mentioned in this gate:

1. The Living God-*E"l Chai*-א"ל חי
2. The God of Life-*Elohi"m Chayim*-אלהי"ם חיים
3. The Self-Sufficient God-*E"l Shaddai*-א"ל שדי
4. The Source of Living Waters-*Mekor Mayim Chayim*-מקור מים חיים
5. Foundation-*Yesod*-יסוד
6. The Righteous One-*Tzaddik*-צדיק
7. Good-*Tov*-טוב
8. Good Intellect-*Sechel Tov*-שכל טוב
9. Peace-*Shalom*-שלום
10. Remembrance-*Zikharon*-זכרון
11. Remember-*Zachor*-זכור
12. The Holy Mountain-*Har HaKodesh*-הר הקודש
13. Redemption-*Ge'ulah*-גאולה
14. The Seventh-*Shvi'it*-שביעית
15. The Lower-*Tachtonah*-תחתונה
16. The lower end of the Letter *Vav*-ו
17. This-*Zeh*-זה

18. Shabbat-שבת
19. Covenant-*Brit*-ברית
20. Sign-*Ot*-אות
21. Oath-*Shevu'ah*-שבועה
22. The Good Mountain-*HaHar HaTov*-ההר הטוב
23. Decree-*Chok*-חוק
24. Mount Zion-*Har Tziyon*-הר ציון
25. All-*Kol*-כל
26. The Mighty Power of Israel-*Abeer Yisroel*-אביר ישראל
27. Lord-*Adon*-אדון
28. The Faithful Kindness of David-*Chasdei David HaNe'emanim*-חסדי דוד הנאמנים
29. The Life of the Worlds-*Chai HaOlamim*-חי העולמים
30. The Lower Interpreter-*HaMeilitz Tachton*-המליץ תחתון
31. The Mighty Power of Yaakov-*Abeer Yaakov*-אביר יעקב
32. The Lower Kindness-*Chessed Tachton*-חסד תחתון
33. The Covenant of the Rainbow-*Brit HaKeshet*-ברית הקשת
34. The Small *Yod*-הקטנה-י"ד
35. The Circumcision-*Milah*-מילה
36. The Kingdom of the House of David-*Malchut Beit David*-מלכות בית דוד
37. The Son-*Ben*-בן
38. The *Shevarim*-שברים (blasts of the *Shofar*)
39. The One Who Dwells Within-*Dar*-דר

40. The Lower *Yod*-תחתונה-יו"ד

Gates Three & Four (The Sefirot of Netzach & Hod)

“HaShem God of Hosts-יהויה אלהיִים צבאוֹת-תְּצַוֵּנוּ, hear my prayer; God of Yaakov listen, always!” -Psalms 84:9

“Even a bird finds its home and the free bird the nest where she laid her young; be at Your altars, HaShem of Hosts-יהויה צבאוֹת, my King and my God.” -Psalms 84:4

HaShem's-יהויה two holy qualities, which in order of ascent are the third and fourth, are His titles, **God of Hosts-*Elohi”m Tzva’ot-תְּצַוֵּנוּ אֱלֹהִיִּים*** and ***HaShem of Hosts-HaShem Tzava’ot-תְּצַוֵּנוּ אֱלֹהִיִּים***. They sometimes are included together, as in the verse,⁷³⁵ *“HaShem God of Hosts-HaShem Elohi”m Tzva’ot-תְּצַוֵּנוּ אֱלֹהִיִּים, hear my prayer, God of Yaakov listen, always.”* At other times, each is mentioned individually, as in the verse,⁷³⁶ *“God of Hosts-*Elohi”m Tzva’ot-תְּצַוֵּנוּ אֱלֹהִיִּים* return us and reveal the light of Your face, that we may be saved,”* and the verse,⁷³⁷ *“HaShem of Hosts-HaShem Tzva’ot-תְּצַוֵּנוּ אֱלֹהִיִּים is with us, the God of Yaakov is our stronghold, always!”*

Now, although all of *HaShem's-יהויה* other titles each have been given their own gate, these two have necessarily been brought together in one gate, because to explain the one, the

⁷³⁵ Psalms 84:9

⁷³⁶ Psalms 80:8

⁷³⁷ Psalms 46:12

other must also be explained. Therefore, since they are unified one with the other, we must explain them as one.

Both these Divine titles – God of Hosts-*Elohi”m Tzva’ot*-ת-צבאו”ה and *HaShem* of Hosts-*HaShem Tzva’ot*-ת-צבאו”ה – are fitting to pour all the influence drawn down from the upper *Sefirot* by way of the conduits and bring them into *HaShem’s*-ה-יהו quality as the Living God-*E”l Chai*-א”ל חי. Both act according to straightforward judgment with all the hosts of the world. One acts according to kindness-*Chessed* and the other acts according to judgment-*Din*, and together they draw judgment-*Din*, kindness-*Chessed*, and mercy-*Rachamim* to His quality as the Living God-*E”l Chai*-א”ל חי.

Therefore, know that the quality of *HaShem* of Hosts-*HaShem Tzva’ot*-ת-צבאו”ה draws down *HaShem’s*-ה-יהו Upper Kindness (*Chessed Elyon*),⁷³⁸ as well as drawing the kindness of Abraham-*Chessed Avraham*-חסד אברהם, which is worldly kindness-*Chessed Olam*-חסד עולם, into His quality as the Living God-*E”l Chai*-א”ל חי. His quality as God of Hosts-*Elohi”m Tzva’ot*-ת-צבאו”ה draws down the power of might-*Gevurah*-גבורה, judgment-*Din*-דין, fear-*Pachad*-פחד, and punishment-*Onesh*-עונש, into His quality as the Living God-*E”l Chai*-א”ל חי. Therefore, His quality as the Living God-*E”l Chai*-א”ל חי, which includes everything, is called “All-*Kol*-כל,” since everything is in it. All the *Sefirot* bestow the powers of kindness-*Chessed*, judgment-*Din*, and mercy-*Rachamim* through these qualities called *HaShem* God of Hosts-*HaShem Elohi”m Tzva’ot*-ת-צבאו”ה-יהו. This is the meaning of the

⁷³⁸ This was discussed in the previous gate.

verse,⁷³⁹ “I am *HaShem*-יהו"ה who makes all-*Kol*-כל,” since all come out of this quality called “All-*Kol*-כל.” Similarly, the verse states,⁷⁴⁰ “And God saw all-*Kol*-כל that He made and it was very good-*Tov*-טוב,” and,⁷⁴¹ “Therefore I have declared the fairness of every-*Kol*-כל precept regarding everything-*Kol*-כל,” and it states,⁷⁴² “*HaShem*-יהו"ה blessed Avraham in all-*Kol*-כל.”

Now, you have already learned⁷⁴³ that *HaShem*’s-יהו"ה quality as the Living God-*E”l Chai*-א"ל חי is called “All-*Kol*-כל,” since everything is in it, and that when it bestows beneficence and emanates to His quality of Lordship-*Adona”y*-אדני, His Lordship-*Adona”y*-אדני too is called “All-*Kol*-כל,” for then it too includes all-*Kol*-כל. The reason for this is expressed in the verse,⁷⁴⁴ “for My Name is in him.” When His quality of Lordship-*Adona”y*-אדני includes everything-*Kol*-כל in it, then it too bestows blessings to all creatures, to their kind, and this is why the sum of all creations is called “All-*Kol*-כל,” referring to *HaShem*’s-יהו"ה Lordship-*Adona”y*-אדני, in that He sustains each and every creature according to its kind.

Now, wherever in Torah you come across the word All-*Kol*-כל keep this principle in mind and remember that it indicates one of three matters. Sometimes the word “All-*Kol*-כל” refers to *HaShem*’s-יהו"ה quality as the Living God-*E”l Chai*-א"ל חי, sometimes it refers to His quality of Lordship-*Adona”y*-אדני, and sometimes it indicates the sum of all

⁷³⁹ Isaiah 44:24

⁷⁴⁰ Genesis 1:31

⁷⁴¹ Psalms 119:128

⁷⁴² Genesis 24:1

⁷⁴³ In the two preceding gates.

⁷⁴⁴ Exodus 23:21

creations, and as you have been shown to know, everything comes into being from the power of “All-Kol-כל.” This being so, contemplate what Torah states about our forefathers. About Avraham, it says,⁷⁴⁵ “*HaShem*-יהוה blessed Avraham in all-Kol-כל,” about Yitzchak, it says,⁷⁴⁶ “I partook of all-Kol-כל,” and about Yaakov, it says,⁷⁴⁷ “I have all-Kol-כל.” That is, all three were blessed with the quality that includes all-Kol-כל.

You thus have learned that all blessings and goodness come to His quality as the Living God-*E”l Chai*-אל חי through the qualities of *HaShem* God of Hosts-*HaShem Elohi”m Tzva’ot*-צבאות יהוה אלהים. Thus, the quality of the Living God-*E”l Chai*-אל חי includes everything within itself from the three legs of the Chariot (*Merkavah*), these being kindness-*Chessed*, judgment-*Din* and mercy-*Rachamim*.⁷⁴⁸

Now, because King David, peace be upon him, was garbed with the quality of the Living God-*E”l Chai*-אל חי, and is the matter of the fourth leg of the Chariot (*Merkavah*), he therefore included kindness-*Chessed*, judgment-*Din*, and mercy-*Rachamim* from the other three legs of the Chariot (*Merkavah*). Scripture therefore states about him,⁷⁴⁹ “He was ruddy, with beautiful eyes and good looking.” The word, “He was ruddy-*Admonee*-אדמוני” hints at the influence of judgment-*Din*, which is called “the red fire-*Aish Adom*-אש אדום.” The words, “with beautiful eyes-*Yefeh Aynayim*-יפה עינים” refer to the kindness of Avraham-*Chessed Avraham*-חסד אברהם, which

⁷⁴⁵ Genesis 24:1

⁷⁴⁶ Genesis 27:33

⁷⁴⁷ Genesis 33:11

⁷⁴⁸ Avraham, Yitzchak, and Yaakov.

⁷⁴⁹ Samuel I 16:12

is called “a kind eye-*Ein HaChessed*-עין החסד,”⁷⁵⁰ and he was “the eye of the world-*Eyno Shel Olam*-עינו של עולם.”⁷⁵¹ The words “good looking-*Tov Ro’ee*-טוב רואי” refer to splendor-*Tiferet*, which is the quality of Yaakov, which the quality of good-*Tov* טוב is tied to.⁷⁵² Now, if you question this with the verse about Esav,⁷⁵³ “The first one emerged red-*Admonee*-אדמוני,” know that the redness-*Admonee*-אדמוני of Esav has neither good-*Tov* טוב nor beauty-*Yofi*-יפי in it, but is as the verse continues, “completely red-*Admonee*-אדמוני like a hairy mantle.” In contrast, about David it states, “He was ruddy-*Admonee*-אדמוני, with beautiful eyes-*Yefeh Aynayim*-יפה עינים and good looking-טוב רואי”

You thus have learned that the wicked Esav only [had the “red fire-*Esh Adom*-אש אדום” of judgement-*Din*-דין] and therefore inherited the sword and murder, whereas David, peace be upon him, inherited the quality of Kingship-*Malchut* in its proper composition, to do kindness, mercy, justice and righteousness, as well as to do judgment-*Din*-דין and put to death in accordance to Torah law. This is why about Esav it states, “The first one emerged completely red-*Admonee*-אדמוני like a hairy mantle,” whereas about David it states, “He was ruddy-*Admonee*-אדמוני, with beautiful eyes, and good looking.”

⁷⁵⁰ See Mishnah Avot 5:19 that one of the qualities of the students of Avraham is the good eye-*Ayin Tovah*-עין טובה,” which is the eye of kindness-*Ain HaChessed*-עין החסד.

⁷⁵¹ See Bava Batra 4a, and Sotah 10a; Midrash Bereishit Rabba 42:3; Kallah Rabbatee 3:4 and elsewhere.

⁷⁵² That is, the quality of good-*Tov* טוב is the quality of Yosef, and is the quality of foundation-*Yesod*, as mentioned before.

⁷⁵³ Genesis 25:24

We thus find that David included both judgment-*Din* and mercy-*Rachamim*, and it therefore states about him,⁷⁵⁴ “David reigned over all Israel; David administered justice and charity to all his people.” That is, “justice-*Mishpat*-משפט” stemmed from the side of judgment-*Din*, in that “He was ruddy-*Admonee*-אדמוני,” whereas “charity-*Tzedakah*-צדקה” stemmed from the side of kindness-*Chessed* and mercy-*Tiferet*, in that he had “beautiful eyes-*Yefeh Aynayim*-יפה עינים and was good looking-*Tov Ro’ee*-טוב רואי.” Therefore, when David would garb himself in the quality of “ruddy-*Admonee*-אדמוני,” he would wage the wars of *HaShem*-יהו"ה against *HaShem's*-יהו"ה enemies, and his sword never returned empty-handed. When he would garb himself in the quality of “beautiful eyes-*Yefeh Aynayim*-יפה עינים,” he would sustain the Jewish people and do various kindnesses on their behalf, with a good eye. About this the verse states,⁷⁵⁵ “One with a good eye-*Tov Ayin*-טוב עין will be blessed, for he has given of his bread to the poor.” When he would garb himself in the quality of “good looking-*Tov Ro’ee*-טוב רואי,” he would delve into the depths of Torah and behold its hidden secrets, yearning to taste of its delights, and would say,⁷⁵⁶ “The Torah of Your mouth is better for me than thousands in gold and silver.” He would yearn with great desire and say,⁷⁵⁷ “Uncover my eyes so that I may behold the wonders of Your Torah.” He thus would sustain Torah through the quality of “good looking-*Tov Ro’ee*-טוב רואי,” and he would delve into the secrets of the Torah with this quality.

⁷⁵⁴ Samuel II 8:15

⁷⁵⁵ Proverbs 22:9

⁷⁵⁶ Psalms 119:72

⁷⁵⁷ Psalms 119:18

Because these three qualities, kindness-*Chessed*, judgment-*Din* and mercy-*Rachamim*, are bound to *HaShem's*-ה"ה quality as the Living God-*E"l Chai* ח"י א"ל, and David was bound to all three, he therefore became the fourth leg-*Regel* רגל of the throne, which upholds the other three legs. The Torah therefore states,⁷⁵⁸ “Three pilgrimage festivals-*Regalim* רגלים shall you celebrate for Me during the year,” corresponding to Avraham, Yitzchak, and Yaakov.⁷⁵⁹ The fourth “pilgrimage festival-*Regel* רגל” is Shemini Atzeret, as it states,⁷⁶⁰ “The eighth day shall be a cessation for you,” about which our sages, of blessed memory, stated at the end of Tractate Sukkah,⁷⁶¹ “The eighth day [of Atzeret] is a holiday unto itself, in regard to [the six laws by which it differs, referred to in the acronym] *PaZe"R KaShe"V* פז"ר קש"ב.”⁷⁶² Moreover, they also stated there, “It is a separate pilgrimage festival-*Regel* רגל unto itself.” However, if there only are three pilgrimage festivals-*Regalim* רגלים, how then is Shemini Atzeret a separate pilgrimage festival-*Regel* רגל unto itself, thus making a total of four pilgrimage festivals-*Regalim* רגלים and a fourth leg-*Regel* רגל for the throne?

The explanation is that Torah states,⁷⁶³ “Three pilgrimage festivals-*Regalim* רגלים shall you celebrate for Me

⁷⁵⁸ Exodus 23:14

⁷⁵⁹ Passover corresponds to the “leg-*Regel* רגל” of Avraham, Shavuot corresponds to the “leg-*Regel* רגל” of Yitzchak, and Sukkot corresponds to the “leg-*Regel* רגל” of Yaakov. Shemini Atzeret is a fourth festival unto itself, and corresponds to the “leg-*Regel* רגל” of David. See Shaarei Tzeddek of Rabbi Yosef Gikatilla, Shaar 1.

⁷⁶⁰ Numbers 29:35

⁷⁶¹ Talmud Bavli, Sukkah 47a; Also see Chagigah 17

⁷⁶² See Rashi to Chagigah 17a *ibid*.

⁷⁶³ Exodus 23:14

during the year,” and it also states,⁷⁶⁴ “Three times-*Pe’amim*-פעמים a year all your menfolk shall appear before the Lord, *HaShem*-יהו"ה.” Now, when Yehudah (יהודה) - who is the secret of the Shield of David-*Magen David*-מגן דוד, the matter of the fourth leg-*Regel*-רגל, and is the fourth son - was born, what did [his mother] Leah say?⁷⁶⁵ “This time-*HaPa’am*-הפעם I will praise *HaShem*-יהו"ה, and she therefore named him, Yehudah-יהודה.” Certainly, the word, “this time-*HaPa’am*-הפעם,” refers to the matter of the fourth time-*Pa’am*-פעם, this being the fourth pilgrimage festival-*Regel*-רגל and the fourth leg-*Regel*-רגל. She said, “I will praise-*Odeh*-אודה,” referring to “David, who inundated *HaShem*-יהו"ה with praise-*Hoda’ah*-הודאה and tributes.”⁷⁶⁶ The verse concludes, “Then she stopped giving birth,” meaning that until this point, is the [unified] position of the *Sefirot*, and from this point forward is the place of separation (*Pirud*).⁷⁶⁷ When there is a bond between the quality of “Remember-*Zachor*-זכור” and the quality of “Keep-*Shamor*-שמור,” which are the Kingdom of the House of David-*Malchut Beit David*-מלכות בית דוד, then,⁷⁶⁸ “A river issues from Eden to water the garden, and from there it divides and becomes four headwaters.”⁷⁶⁹

⁷⁶⁴ Exodus 23:17

⁷⁶⁵ Genesis 29:35

⁷⁶⁶ Talmud Bavli, Brachot 7b

⁷⁶⁷ That is, David is the quality of Kingship-*Malchut* of the world of Emanation (*Atzilut*), which is the World of Oneness-*Olam HaAchdut*-עולם האחדות, whereas after Kingship-*Malchut* of the world of Emanation (*Atzilut*) are the worlds of separation-*Pirud*. See Zohar I 155a.

⁷⁶⁸ Genesis 2:10

⁷⁶⁹ The river-*Nahar*-נהר refers to understanding-*Binah* which is called “the expanse of the river-*Rehovot HaNahar*-רחובות הנהר,” and it issues forth from Eden which refers to wisdom-*Chochmah* as it draws from the crown-*Keter*, to “water the garden-*Gan*-גן” refers to Kingship-*Malchut*. From Kingship-*Malchut* it is drawn

Know, that from these two Divine qualities, collectively called *HaShem* God of Hosts-*HaShem Elohi”m Tzva’ot*-יהו"ה צבאו"ת, all the hosts-*Tzva’ot*-ת צבאו"ת of the upper and lower worlds are drawn down, each after its kind, and from them, all wars are drawn into the world. These qualities are the matter of vengeance-*Kin’ah*-קנאה, and are the matter of the verse,⁷⁷⁰ “The vengeance-*Kin’at*-קנאת of *HaShem* of Hosts-ת צבאו"ת shall do this!” Similarly, the verse states,⁷⁷¹ “*HaShem*-יהו"ה shall be vengeful-*Yikaneh*-יקנא for His land-*Artzo*-ארצו.”⁷⁷²

The prophets received their prophecy from these Divine qualities and would say, “Thus says *HaShem* of Hosts-*HaShem Tzva’ot*-ת צבאו"ת יהו"ה etc.” Know however, that the prophecy of our teacher Moshe, peace be upon him, was higher than the prophecy of all other prophets, for our teacher Moshe made no mention of the title *HaShem* of Hosts-*HaShem Tzva’ot*-ת צבאו"ת יהו"ה. This is because in his prophecy Moshe adhered solely to *HaShem*-יהו"ה and had no need to perceive through “colored lenses-*Mar’ot HaTzovot*-מראות הצובאות.”⁷⁷³ Therefore, it states about our teacher Moshe, peace be upon him, that he perceived through a “polished lens-*Aspaklariya Metzuchtzachat-*

below and “divides into four headwaters,” referring to the four camps of the *Shechinah*, which are the twelve tribes of the world of Creation (*Briyah*), that are divided into four camps of three tribes each. (Also see before in Gate 1, as well as Zohar I 26b, and elsewhere.)

⁷⁷⁰ Isaiah 37:32

⁷⁷¹ Joel 2:18

⁷⁷² As discussed in the First Gate, the Land-*Eretz*-ארץ refers to His quality of Kingship-*Malchut*.

⁷⁷³ Exodus 38:8

אספקלריא מצוהצחת⁷⁷⁴ as Torah states,⁷⁷⁵ “Not so My servant Moshe, who is trusted throughout My house. I speak to him mouth to mouth, with clear vision and not in riddles, and he gazes at the image of *HaShem*-יהו”ה.” In contrast, all other prophets gazed through an “unpolished lens-*Aspaklariya She’Eina Metzuchtzachat*-מצוהצחת שאינה אספקלריא,” as it states,⁷⁷⁶ “I am likened-*Adameh*-אדמה by the hand of the prophets”⁷⁷⁷ It similarly states,⁷⁷⁸ “If there shall be prophets amongst you, I *HaShem*-יהו”ה shall make Myself known to him in a vision-*Mar’eh*-מראה; I shall speak to him in a dream-*Chalom*-חלום. Not so is My servant Moshe etc.” The words “I shall make Myself known to him in a vision-*Mar’eh*-מראה” refer to the “colored lenses-*Mar’ot HaTzov’ot*-מראות הצובאות.” This is why the other prophets prophesied with His title *HaShem* of Hosts-*HaShem Tzva’ot*-צבאו”ת יהו”ה, and why they always mention *HaShem* of Hosts-*HaShem Tzva’ot*-צבאו”ת יהו”ה, since they receive their prophecy from there. This is the secret meaning of the verse,⁷⁷⁹ “with the colored lenses-*Mar’ot HaTzov’ot*-מראות הצבאות when they amassed at the entrance of the Tent of Meeting-*Ohel Mo’ed*-אהל מועד-אהל מועד.”

You thus have learned that there are three levels; Torah, *Nevi'im* (the Prophets), and *Ketuvim* (the Scriptures), corresponding to the Wellspring-*Mekor*-מקור, the River-

⁷⁷⁴ Midrash Vayikra Rabba 1:14 and elsewhere.

⁷⁷⁵ Numbers 12:7-8

⁷⁷⁶ Hosea 12:11

⁷⁷⁷ That is, the term “*Adameh*-אדמה” indicates that it is only the revelation of a similitude and likeness-*Dimyon*-דמיון, rather than a direct revelation.

⁷⁷⁸ Numbers 12:6-7

⁷⁷⁹ Exodus 38:8 (usually translated, “with the mirrors of the throngs [of women] who amassed at the entrance of the tent of meeting.)

Nachal-נהל, and the Pool-*Breichah*-בריכה. Our teacher Moshe, peace be upon him, adhered to the Wellspring-*Mekor*-מקור, these being pure waters that have no muddy admixture whatsoever, and therefore his prophecy was brilliantly clear-*Metzuchtzachat*-מצוהצחה. The Prophets (*Nevi'im*-נביאים) adhered below, to the foundations of the River-*Nachal*-נהל, and therefore their prophecies were mingled with imagery and allegory, like waters of a river that are mixed with various dirt and impurities. The remaining scriptures (*Ketuvim*) adhere to the Pool-*Breichah*-בריכה, which contains gathered waters that are not as clear.

Having informed you of the general principles of these two Divine titles, we now must begin explaining each one in its proper order, with *HaShem's*-יהו"ה help, blessed is He, and He will guide us on the way of truth and prophecy.

His title **God of Hosts-*Elohi"m Tzva'ot*-אלהי"ם** **צבאו"ת** is the matter of the Divine quality that draws forth all kinds of judgment-*Din* and might-*Gevurah* from the left side. It draws fear-*Pachad*-פחד from the Divine quality of understanding-*Binah*, waging the battles of *HaShem* of Hosts-*HaShem Tzva'ot*-צבאו"ת-יהו"ה both above and below. About this the verse states,⁷⁸⁰ “On that day, *HaShem*-יהו"ה will deal with the hosts of the heavens in the heavens, and with the kings of the earth on the earth.”

I now must inform you of the principle of this matter. You have already been shown to know that through *HaShem's*-יהו"ה title of Lordship-*Adona"y*-אדנ"י He rules over all the

⁷⁸⁰ Isaiah 24:21

multitudes above and below, and is the great sustainer of all creatures. All the King's treasures are in the hands of His Lordship-*Adona* "י"ג-י"אדנ; all mighty warriors and all weapons of war, chariots of fire, horses of fire and armaments, such as spears, swords, bows and arrows, ballistic stones, and every kind of weapon of war.

This Divine title is "encircled by sixty warriors, all trained in warfare and skilled in battle,"⁷⁸¹ and all receive strength and might from the side of fear-*Pachad*-פחד, as hinted in the above verse,⁷⁸² "Each with his sword upon his thigh because of terror-*Pachad*-פחד in the nights." Moreover, as you have already learned, *HaShem*'s-יהו"ה title of Lordship-*Adona* "י"ג-י"אדנ is His quality of Kingship-*Malchut*-מלכות, and with it He rules over all creatures. Through this, He gives life or death, poverty or wealth, humbling or elevating, smiting or healing.

Now, everything that *HaShem*'s-יהו"ה quality of Lordship-*Adona* "י"ג-י"אדנ brings about in all creations, accords to the influence it receives from the seven upper levels through His Divine quality as the Living God-*E"l Chai*-א"ל חי, whether for good or for bad, whether for life or for death, whether for peace or for war, whether for satiety or famine. Know now, that when His quality of Lordship-*Adona* "י"ג-י"אדנ dons garments of war and readies for battle in the heavens and the earth, it dons battle armaments from the might of terror-*Pachad*-פחד. By what means does it don battle armaments? By means of *HaShem*'s-יהו"ה Divine quality as the God of Hosts-*Elohi*"m

⁷⁸¹ Song of Songs 3:7-8

⁷⁸² Song of Songs 3:8 *ibid.*

Tzva'ot-אלהי"ם צבאות, which draws the matter of “ruddiness-*Admonee*-אדמוני” to His quality as the Living God-*E'l Chai*-אל חי. Investigate this and discover that the word “ruddy-*Admonee*-אדמוני” hints at His Lordship-*Adona'y*-אדוני, indicating that from this quality, might and battle are drawn to His Lordship-*Adona'y*.

This is the secret of the verse,⁷⁸³ “O' God-*Elohi'm*-אלהי"ם, have You not neglected us? And God-*Elohi'm*-אלהי"ם, You do not go out with our legions-*Tzivateinu*-צבאותינו.” Contemplate this verse, and discover that God-*Elohi'm*-אלהי"ם and legions-*Tzva'ot*-אלהי"ם relate to the matter of battle. The verse thus means the following: The words, “O' God-*Elohi'm*-אלהי"ם, have You not neglected us?” refer to His quality of Kingship-*Malchut*-מלכות and war-*Milchamah*-מלחמה, that is, “Why do You neglect us and not don garments of the vengeance of *HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot*-יהו"ה יהו"ה צבאות?” For, these are our Hosts-*Tzva'ot*-צבאות. They are ours and we are theirs. That is, all other nations who serve false gods, have no portion in *HaShem Elohi'm Tzva'ot*-יהו"ה יהו"ה צבאות, except for the children of Israel alone! This is as stated,⁷⁸⁴ “For *HaShem*-יהו"ה your God is a vengeful-*Kana*-קנא God-*Elohi'm*-אלהי"ם within you.” The verse specifies, “within **you**-*b'Keerbecha*-בקרבך,” and not within any other nation. It similarly states,⁷⁸⁵ “The vengeance-*Kin'at*-קנאת of *HaShem* of Hosts-אלהי"ם צבאות shall do this!” Thus, the above-mentioned verse states, “You do not go out with our legions-*Tzivateinu*-

⁷⁸³ Psalms 60:12

⁷⁸⁴ Deuteronomy 6:15

⁷⁸⁵ Isaiah 37:32

צבאותינו,” meaning, You do not go out with the two combined titles “*HaShem* God of Hosts-*HaShem Elohi”m Tzva’ot*- יהו"ה אלהי"ם צבאות” which are our Legions.

Now, the matter of war is as follows: Know, that when *HaShem*-יהו"ה, blessed is He, wants to uproot a nation or humble it, He does not uproot that nation until He first topples its ministering angel. This is as our sages, of blessed memory, stated,⁷⁸⁶ “The Holy One, blessed is He, does not topple a nation until He first topples its ministering angel, as it states,⁷⁸⁷ ‘And it shall be that on that day *HaShem*-יהו"ה will deal with the hosts of the heavens in the heavens and with the kings of the earth on the earth.’”

Know and believe that when Pharaoh pursued the children of Israel at the sea, it states,⁷⁸⁸ “He took six hundred elite chariots and all the chariots of Egypt.” This is because this battle was fought both above and below, and the greater battle took place in the heavens. This is the secret of the words, “He took six hundred elite chariots,”⁷⁸⁹ and it only then states, “and all the chariots of Egypt.” That is, the ministering angel of Egypt joined with the wicked Samael. He therefore received the addition of six hundred elite chariots, besides the chariots of Egypt. If this was not so, why then does the verse state, “He took six hundred elite chariots,” and then state, “and all the chariots of Egypt?” Were they not all the chariots of Egypt? Rather, the “six hundred elite chariots” were in addition to the

⁷⁸⁶ Midrash Shir HaShirim Rabba 8:13

⁷⁸⁷ Isaiah 24:21

⁷⁸⁸ Exodus 14:7

⁷⁸⁹ That is, the word “chariot-*Rechev*-רכב” also refers to their upper chariots (*Merkavot*).

chariots of Egypt, and it therefore was necessary to state, “and all the chariots of Egypt.”

Moreover, the primary battle was fought above, and therefore *HaShem*’s יהו"ה quality of Lordship-*Adona*’ג-י"ג אדני needed to vest within three kinds of garments. These are; the garment of Kingship-*Malchut*, this being the garment of pride-*Tiferet*-תפארת,⁷⁹⁰ which is the Pride of Yaakov-*Ge'on Yaakov*-גאון יעקב; the garment of kindness-*Chessed*, which stems from Avraham, in order to save the children of Israel; and the garment of battle, which stems from Yitzchak and is the quality of might-*Gevurah*, in order to do battle against the camp of Egypt above. These three garments are the secret of the three verses⁷⁹¹ [that form the Divine Name], “*VaYisa*-ע-י”ג,” “*VaYavo*-א-י”ג” and “*VaYeit*-ט-י”ג,”⁷⁹² which are the three above-mentioned garments, and thus His Lordship-*Adona*’ג-י"ג אדני waged war against the upper Egypt and vanquished it. This is also the secret of the verse,⁷⁹³ “He removed the wheels of their chariots (*Merkavotav*-מרכבותיו), causing them to drive with difficulty. Egypt said, ‘Let me flee from before Israel, for *HaShem*-יהו"ה is waging war for them against Egypt.” This is also the meaning of the words,⁷⁹⁴ “*HaShem*-יהו"ה will wage war for you, and you shall remain silent,” and similarly,⁷⁹⁵ “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt.”

⁷⁹⁰ In addition to meaning beauty and splendor, *Tiferet*-תפארת is also of the root pride-*Pe'er*-פאר, as in the verse (Isaiah 49:3), “Israel, in whom I shall take pride-*Etpa'er*-אתפאר.”

⁷⁹¹ Exodus 14:19-21

⁷⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation, Parts 2 & 3).

⁷⁹³ Exodus 14:25

⁷⁹⁴ Exodus 14:14

⁷⁹⁵ Exodus 14:31

Now, about the fact that the Name *HaShem*-יהו"ה is mentioned in the battle against Egypt, whereas His title of Lordship-*Adona*"ג-אדני is not expressly stated, we already have informed you that all His titles are included in His Name *HaShem*-יהו"ה, and each title has a known act and function. Thus, when the verse states, "*HaShem*-יהו"ה is waging war for them against Egypt," as known, this actually refers to the final letter *Hey*-ה of His Name *HaShem*-יהו"ה, in that it wages the battles of *HaShem*-יהו"ה and is called Lord-*Adona*"ג-אדני. All those battles are won through His quality of Lordship-*Adona*"ג-אדני, by the power of *HaShem* God of Hosts-*HaShem Elohi*"m *Tzva*'ot-ת-צבאו"ה אלהי"ם that manifests within it, by the power of the three known Chariots (*Merkavot*) which are the secret of the three verses,⁷⁹⁶ "*VaYisa*-ע-ויס"י," "*VaYavo*-א-ריב"י" and "*VaYeit*-ט-וי"י" [that form the Divine Name].

In this manner, contemplate that His Divine quality called the God of Legions-*Elohi*"m *Tzva*'ot, bestows strength to His quality of Lordship-*Adona*"ג-אדני to wage the battles of *HaShem*-יהו"ה. This matter is hinted in the verse,⁷⁹⁷ "O' God of Legions-*Elohi*"m *Tzva*'ot-ת-צבאו"ה אלהי"ם, please return; look down from the heavens and see, and impregnate this vine."⁷⁹⁸ The words, "please return-*Shuv Na*-נא-שוב" are like the verse,⁷⁹⁹ "Return, *HaShem*-יהו"ה, to the myriad thousands of Israel." That is, return-*Shuv*-שוב to bestow strength to Your quality of Lordship-*Adona*"ג-אדני, which is called "this vine-זאת-גפן" By

⁷⁹⁶ Exodus 14:19-21

⁷⁹⁷ Psalms 80:15

⁷⁹⁸ The word "*Pekod*-פקד" which means to "recall" or "be mindful of" also means to "impregnate."

⁷⁹⁹ Numbers 10:36

whom is “this vine-זאת גפן” [in the feminine] impregnated? By the one who impregnates, this being the Living God-*E”l Chai*-אל חי. Thus, in the same way, the verse states,⁸⁰⁰ “O’ God-*Elohi”m*-אלהי”ם, return us, and illuminate Your face that we will be saved.”

Now, this quality is also called **Majesty-Hod**-הוד, as in the verse,⁸⁰¹ “Yours, *HaShem*-יהו”ה, is the greatness (*Gedulah*), and the might (*Gevurah*), and the splendor (*Tiferet*), and the victory (*Netzach*) and the majesty-*Hod*-הוד.” The matter of this title being called majesty-*Hod*,⁸⁰² refers to when it dons the garment of might and strength, to humble the enemies and be victorious in battle, saving those who love *HaShem*-יהו”ה, blessed is He. This matter is hinted in the verse,⁸⁰³ “My majesty-*Hodee*-יהודי was transformed for Me to a destructive force, and I did not withhold power-*Ko”ach*-כה.” Now, since this is the quality of victory in battle in a way of wonders and miracles, therefore praises of thanks-*Hoda’ah*-הודאה are offered in regard to this quality.

All the various kinds of thanks-*Hoda’ot*-הודאות said by David, peace be upon him, in the book of Psalms, are connected to these two Divine qualities. Likewise, all offerings of thanks-*Hoda’ot*-הודאות regarding wonders and miracles, are connected to this, and are the matter hinted in the verse,⁸⁰⁴ “Let them give thanks-*Yodu*-יודו to *HaShem*-יהו”ה for His kindness and His

⁸⁰⁰ Psalms 80:4

⁸⁰¹ Chronicles I 29:11

⁸⁰² The term “*Hod*-הוד” is also of the root “submission-*Hoda’ah*-הודאה” in that this quality brings about the submission of the adversaries of *HaShem*-יהו”ה, blessed is He.

⁸⁰³ Daniel 10:8

⁸⁰⁴ Psalms 107:8

wonders to the children of man.” They also are the matter of “the four categories of people who must offer thanks-*L’Hodot*-להודות,”⁸⁰⁵ these being one who recovered from a life-threatening illness, one who was imprisoned and released, one who traveled over the sea, and one who traveled through the desert. Moreover, it is from here that *HaShem*-ה"ה “bestows goodness to the culpable.”⁸⁰⁶ For, in these two Divine qualities there is a place of angels whose function is to tear up the sentences that have been decreed against a person, such as the decree of death or any other punishments. This is the secret of the statement of our sages, of blessed memory,⁸⁰⁷ “They tear up his seventy-year sentence.” That is, in the Supernal court there are seventy ministers who stand in judgment, and one decisor. However, even if the sentence has been issued and sealed, there still is a remedy here. This is why the four above-mentioned categories of people must give thanks-*L’Hodot*-להודות, since this is the place of thanks-*Hoda’ot*-הודאות, and is the place of the bestowal of kindnesses (*Gemiloot Chassadim*). We therefore recite, “Blessed are You, *HaShem*-ה"ה...Who bestows goodness to the culpable.”⁸⁰⁸

The matter of the blessings that involve prostration and submission-*Modim*-מודים are likewise affixed in this place, as hinted in the verse,⁸⁰⁹ “To Me every knee shall bend.” This also is the matter of the blessing of submission-*Modim*-מודים instituted by our sages, of blessed memory, which also is

⁸⁰⁵ Talmud Bavli, Brachot 54b

⁸⁰⁶ Liturgy of the *HaGomel* blessing recited by the four aforementioned people.

⁸⁰⁷ Talmud Bavli, Brachot 31b

⁸⁰⁸ In the liturgy of the *HaGomel* blessing.

⁸⁰⁹ Isaiah 45:23

affixed to this place. For, the combined qualities of *HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot* צבאו"ת-יהו"ה אלהי"ם, are the matter of the qualities of "Torah scholars-*Talmidei Chachamim*-תלמידי חכמים, who increase peace in the world."⁸¹⁰ This secret is revealed to those who know the hidden wisdom of grace-הן,⁸¹¹ for they are the ones who increase peace-*Shalom*-שלום in the world. In this vein, the verse states,⁸¹² "The seed of peace-*Zera HaShalom*-זרע השלום: the vine gives forth its fruit, the land gives forth its produce, and the heavens give forth their dew." As you already know, the verse,⁸¹³ "The dew of Hermon descends upon the mountains of Zion-*Harerei Tziyon*-הררי ציון," refers to *HaShem's*-יהו"ה Divine qualities of victory-*Netzach* and majesty-*Hod*. Thus, being that they are the place of submission and thanks-*Hoda'ot*-הודאות, and since they are the matter of the verse, "To Me every knee shall bend," our sages, of blessed memory, stated⁸¹⁴ that when reciting the blessing of "submission-*Modim*-מודים," a person must bow. All blessings that come into the world, come through these two Divine qualities.

This is why whosoever does not bow when reciting the blessing of "submission-*Modim*-מודים," after seventy years his spine will become a snake.⁸¹⁵ The matter of seventy years is that it refers to the seventy ministering angels who stand in a circle [around the *Sefirot*] and the snake-*Nachash*-נחש is

⁸¹⁰ Talmud Bavli, Brachot 64a

⁸¹¹ Grace-ח"ן is an acronym for the Hidden Wisdom-חכמה נסתרת

⁸¹² Zachariah 8:12

⁸¹³ Psalms 133:3

⁸¹⁴ Talmud Bavli, Brachot 34b

⁸¹⁵ Talmud Bavli, Bava Kamma 16a

positioned to their exterior, standing in ambush around the qualities of victory-*Netzach* and majesty-*Hod*.⁸¹⁶ Whosoever is not cautious of Torah scholars, or of *HaShem's*-הו"ה victory-*Netzach* and majesty-*Hod*, is worthy of being bitten by a snake, as they said,⁸¹⁷ “Whosoever transgresses the words of Torah scholars is liable to the death penalty and is worthy of being bitten by a snake.”

Know therefore, that when *HaShem's*-הו"ה Divine quality of Lordship-*Adona'y*-אדני"י is donned with majesty-*Hod*-הוד, it is victorious in all the battles of Israel. Judgments are then exacted upon those who attack us, and retribution is poured upon the enemies of our souls. We therefore must offer thanks-*Hoda'ah*-הודאה to He who garbs Himself in majesty-*Hod*-הוד and is victorious in battle. This is the meaning of the verse,⁸¹⁸ “You have donned majesty-*Hod*-הוד and glory-*Hadar*-הדר.” Moreover, about this we recite,⁸¹⁹ “God, worthy of thanks-*Hoda'ot*-הודאות, Master of wonders-*Nifla'ot*-נפלאות.” Therefore, wherever [in scripture or in the liturgy] you find expressions of thanks and submission-*Hoda'ah*-הודאה, contemplate and realize that it is related to this place.

Know now, that corresponding to this Divine quality, King Solomon built the second pillar in the Holy Temple, and called its name *Bo'az*-בוועז. That is, there were two pillars in

⁸¹⁶ That is, the qualities of victory-*Netzach* and majesty-*Hod* are the two legs and feet, and it states about the snake-*Nachash*-נחש (Genesis 3:15), “You shall strike at their heel.”

⁸¹⁷ See Talmud Bavli, Brachot 4b; Shabbat 110a.

⁸¹⁸ Psalms 104:1

⁸¹⁹ In the liturgy of the *Yishtabach* blessing.

the Holy Temple, called *Yachin* יכין and *Bo'az* בועז.⁸²⁰ This matter is hinted at in the verse,⁸²¹ “His legs-*Shokav* שוקיו are like marble pillars (*Amudei Sheish* עמודי שש), founded (*Meyusadim* מיוסדים) in sockets-*Adnei* אדני of fine gold.” The word, “His legs-*Shokav* שוקיו,” refers to these two qualities of victory-*Netzach* and majesty-*Hod*, which are the matter of *HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot* יהו"ה אלהי"ם צבאו"ת. They are the pillars that uphold the *Sefirot*, corresponding to which Solomon made the two pillars, *Yachin* יכין and *Bo'az* בועז.

Now, about the words, “marble pillars-*Amudei Sheish* עמודי שש,” as you already know, the middle line is the matter of splendor-*Tiferet*, which is the matter of the letter *Vav* ו-6 of the Singular Name *HaShem* יהוה. These two pillars are at the base of the *Vav* ו of the Name *HaShem* יהו"ה, and the *Vav* ו-6 itself, is the matter of six-*Sheish* שש. That is, it bears all six qualities, these being, greatness-*Gedulah* גדולה, might-*Gevurah* גבורה, splendor-*Tiferet* תפארת, victory-*Netzach* נצח, majesty-*Hod* הוד and foundation-*Yesod* יסוד. The verse therefore states, “His legs-*Shokav* שוקיו are like pillars of six-*Amudei Sheish* עמודי שש,” in that they are the pillars that uphold the *Vav* ו-6. What do they stand upon? They stand on the foundation-*Yesod* יסוד, and the foundation-*Yesod* יסוד rests on the throne-*Kis'eh* כסא, which is the quality of *HaShem's* יהו"ה Lordship-*Adona'y* אדוני. The mystery is thus fully explained, for the word, “They

⁸²⁰ Kings I 7:21 – “He erected the right pillar and called its name *Yachin* יכין-established, and he erected the left pillar and called its name *Bo'az* בועז-strength is in it.” (*Yachin* יכין corresponds to the positive commandments and *Bo'az* בועז corresponds to the negative commandments.)

⁸²¹ Song of Songs 5:15

are founded-*Meyusadim*-מיוסדים” hints at the foundation-*Yesod*-יסוד, and “in sockets-*Adnei*-אדני of fine gold,” refers to His Lordship-*Adona*”y-אדני”y. We thus find that all seven lower *Sefirot* are bound to this verse. That is, the words “His legs-*Shokav*-שוקיו are like marble pillars-*Amudei Sheish*-עמודי שש,” refer to the five *Sefirot* of greatness-*Gedulah*-גדולה, might-*Gevurah*-גבורה, splendor-*Tiferet*-תפארת, victory-*Netzach*-נצח and majesty-*Hod*-הוד, and the word, “founded-*Meyusadim*-מיוסדים,” refers to the sixth *Sefirah*, which is foundation-*Yesod*-יסוד. The words, “in sockets-*Adnei*-אדני of fine gold,” refer to His Lordship-*Adona*”y-אדני”y, which is the seventh quality in relation to them.

Having awakened you to this great secret, know that from this place of greatness-*Gedulah*-גדולה, might-*Gevurah*-גבורה, splendor-*Tiferet*-תפארת, victory-*Netzach*-נצח, majesty-*Hod*-הוד and foundation-*Yesod*-יסוד – as indicated by the words, “His legs-*Shokav*-שוקיו are pillars of six-*Amudei Sheish*-עמודי שש” – there are two fiery-*Seraphim* angels who “have six wings-*Sheish Knafayim*-שש כנפים.”⁸²² They are called fiery-*Seraphim*-שרפים, because they burn-*Sorfim*-שורפים all who are not cautious in honoring their Maker when they gaze into the Act of the Chariot (*Ma’aseh Merkavah*) and occupy themselves in the secret of the *Chashmal*-השמל. They burn all who make use of the names of *HaShem*’s-יהו”ה Crown, blessed is He.⁸²³ These are the source and springs from which the six orders of the Mishnah are drawn, until they reach His quality of Lordship-*Adona*”y-אדני”y, which is called the Oral Torah-*Torah*

⁸²² Isaiah 6:2; Sifri Bamidbar 115:1, and elsewhere.

⁸²³ Mishnah Avot 1:12; Talmud Bavli, Megillah 28b

SheBa'al Peh-תורה שבעל פה. Because these two pillars are “pillars of six-*Amudei Sheish*-שש-עמודי,” they therefore are the matter of the two Tablets-*Luchot* that unite the Written Torah-*Torah SheBikhtav* – תורה שבכתב – which is written on two Tablets – with the Oral Torah-*Torah SheBa'al Peh*-תורה שבעל פה, which consists of the six orders of the Mishnah. The sign for this is the fact that the word “His legs-*Shokav*-שוקיו” refers to two, and the “pillars of six-*Amudei Sheish*-שש-עמודי” are what uphold the six orders of the Mishnah. As you see, the two Tablets (*Luchot*) and the six orders of the Mishnah come as one, and are bound to each other. Whosoever occupies himself in the study of the Written Torah and the Oral Torah, unifies the tent to be as one and unifies the Name *HaShem*-יהו"ה, blessed is He. This is the secret of *Yachin*-יכין and *Bo'az*-בועז.⁸²⁴

Know now, that this quality called *Bo'az*-בועז receives vigor-*Oz*-עוז from might-*Gevurah*, and fortification-*Ma'oz*-מעוז from understanding-*Binah*, as written,⁸²⁵ “It is He Who grants might-*Oz*-עוז and power to the people.” From this place there is a drawing forth of all kinds of strength, emanation and might, stemming from judgment-*Din* and terror-*Pachad*, and by this power, *HaShem*'s-יהו"ה Divine quality of Lordship-*Adona'y*-יהוה מלכות-*Hod Malchut*.⁸²⁶ Therefore, know and understand, that wherever you find the terms

⁸²⁴ That is, these two pillars are the six orders of the Mishnah, which bond the Written Torah, which is beauty-*Tiferet* with the Oral Torah, which is kingship-*Malchut*.

⁸²⁵ Psalms 68:36

⁸²⁶ See Chronicles I 29:25; Midrash Shemot Rabba 15:26

“thankfulness-*Hoda'ah*-הודאה” or “submission-*Modim*-מודים,” you must draw justice to light.⁸²⁷

Know that these two Divine qualities, victory-*Netzach* and majesty-*Hod*, which are *HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot*-ת"צבאו"ה אלהי"ם, are called ***Shechakim***-שחקים. They are two chambers, called *Shechakim*-שחקים (in the plural) within which sustenance is prepared for the righteous-*Tzaddikim*, as our sages, of blessed memory, stated,⁸²⁸ “[The firmament called] *Shechakim*-שחקים, is where mills stand and grind *manna* for the righteous-*Tzaddikim*.” Therefore, know with clarity, that through the mystery of *Shechakim*-שחקים, dew and *manna* are drawn down. The sign by which to remember this, is the verse,⁸²⁹ “When the dew-*Tal*-טל descended upon the camp at night, the *manna*-מן would descend upon it.” As you already know,⁸³⁰ “The dew-*Tal*-טל of Hermon descends upon the mountains of Zion-*Harerei Tziyon*-הררי ציון.” And for who does it grind? For the righteous-*Tzaddikim* [in the plural], referring to the righteous one-*Tzaddik*-צדיק and righteousness-*Tzeddek*-צדק.⁸³¹ Included in the righteous one-*Tzaddik*-צדיק and righteousness-*Tzeddek*-צדק, are all the righteous-*Tzaddikim*-צדיקים who are called by their name and receive strength, sustenance, and life, through them.

⁸²⁷ That is, these terms indicate bowing, as mentioned before, which itself indicates the matter of lowering and drawing down. The term justice-*Mishpat*-משפט, refers to beauty-*Tiferet*, and thus, this indicates the drawing down from the quality of beauty-*Tiferet* into revelation in kingship-*Malchut*.

⁸²⁸ Talmud Bavli, Chagigah 12b

⁸²⁹ Numbers 11:9

⁸³⁰ Psalms 133:3

⁸³¹ That is, the righteous one-*Tzaddik*-צדיק refers to foundation-*Yesod*, and righteousness-*Tzeddek*-צדק refers to kingship-*Malchut*, as discussed in the preceding Gates.

When the children of Israel are righteous-*Tzaddikim*-צדיקים, it is as if they help *HaShem*-יהו"ה and His Supernal Chariot (*Merkavah*), which is ordered corresponding to them. Thus, with the help of Israel, *HaShem*-יהו"ה rides upon the heavens, as it states,⁸³² “He rides upon the heavens with your help,⁸³³ and in His grandeur, upon the *Shechakim*-שחקים.” It then is from *HaShem*-יהו"ה that the children of Israel are granted reward, in that He affixes victory-*Netzach* and majesty-*Hod* to do various kinds of goodness for them, as well as various miracles and wonders in the name of *HaShem* God of Hosts-*HaShem Elohi”m Tzva’ot*-צבאו"ה, as it states, “in His grandeur [He rides] upon the *Shechakim*-שחקים.”

The explanation is as follows: *HaShem*-יהו"ה, blessed is He, “Rides upon the heavens with your help,” and as your reward for having glorified Him by your hand, He affixes the *Shechakim*-שחקים to draw all blessings down from His Supernal treasures. This is as stated,⁸³⁴ “O’ heavens, pour forth from above and let the *Shechakim*-שחקים drip righteousness-*Tzeddek*-צדק; let the earth-*Eretz*-ארץ open up for salvation and righteousness-*Tzeddakah*-צדקה to flourish.” Similarly, another verse states,⁸³⁵ “So that the *Shechakim*-שחקים may drip, pouring out over a multitude of people,” and likewise,⁸³⁶ “He has commanded the *Shechakim*-שחקים above and opened the doors of the heavens.”

⁸³² Deuteronomy 33:26

⁸³³ Although this is normally translated as “to help you,” the verse says, “*b’Ozrecha*-בעזרך” with the prefix letter *Beit*-ב, rather than “*L’Ozrecha*-לעזרך” with the prefix letter *Lamed*-ל, and thus may be read, “with your help.”

⁸³⁴ Isaiah 45:8

⁸³⁵ Job 36:28

⁸³⁶ Psalms 78:23

The verse that includes all matters of this mystery is,⁸³⁷ “Pour out, O’ heavens, from above, and let the *Shechakim*-שחקים drip righteousness-*Tzeddek*-צדק; let the earth-*Eretz*-ארץ open up and salvation and righteousness-*Tzeddakah*-צדקה flourish; let it make them sprout together; I am *HaShem*-יהוה Who created this.” The explanation is as follows: The words, “Pour out, O’ heavens-*Shamayim*-שמים, from above,” refer to affixing the heavens-*Shamayim*-שמים, which are the qualities of fire-*Aish*-אש and water-*Mayim*-מים,⁸³⁸ these being magnanimity-*Gedulah* and might-*Gevurah*, which are called *E”l*-אל and *Elohi”m*-אלהים. These heavens-*Shamayim*-שמים are thus affixed to bestow influence of emanation “from above-*Mima’al*-ממעל,” meaning, from the three *Sefirot* above them.⁸³⁹ When the heavens-*Shamayim*-שמים receive the influence of emanation from the three *Sefirot* above them, they then bestow goodness to the three *Sefirot* below them, these being victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, and from there goodness is drawn down as a blessing-*Brachah*-ברכה to the pool-*Breichah*-בריכה, which is *HaShem’s*-יהוה quality of Lordship-*Adona”y*-אדני, called righteousness-*Tzeddek*-צדק. The verse therefore states, “let the *Shechakim*-שחקים drip righteousness-*Tzeddek*-צדק.”

You thus have learned that the mystery of the heavens-*Shamayim*-שמים refers to the Divine qualities of magnanimity-*Gedulah* and might-*Gevurah* and the median firmament called splendor-*Tiferet*, the mystery of *Shechakim*-שחקים refers to

⁸³⁷ Isaiah 45:8

⁸³⁸ Talmud Bavli, Chagigah 12a

⁸³⁹ That is, the intellectual (*Mochin*) qualities of the crown-*Keter*, wisdom-*Chochmah*, and understanding-*Binah*.

victory-*Netzach* and majesty-*Hod* and the median firmament of foundation-*Yesod*, and from that point, the verse states, “let the earth-*Eretz*-אֶרֶץ open up and salvation and righteousness-*Tzedakah*-צְדָקָה flourish.” You thus have learned that the names *E”l*-אֱלֹהִים and *Elohi”m*-אֱלֹהֵי־ם are called “the heavens-*Shamayim*-שָׁמַיִם,” and the two qualities below them, victory-*Netzach* and majesty-*Hod*, are called *Shechakim*-שְׁחָקִים. Thus, the heavens-*Shamayim*-שָׁמַיִם are above and the *Shechakim*-שְׁחָקִים are below.

Thus, the secret of these two names is that *E”l*-אֱלֹהִים and *Elohi”m*-אֱלֹהֵי־ם [Kindness-*Chessed* and Might-*Gevurah*] are called “the heavens-*Shamayim*-שָׁמַיִם” and His Name *HaShem*-יְהוָה is in the center between them. Thus, through these three names; *E”l*-אֱלֹהִים, *Elohi”m*-אֱלֹהֵי־ם, *HaShem*-יְהוָה, He is called,⁸⁴⁰ “You Who dwells **in** the heavens-*Shamayim*-שָׁמַיִם.” Similarly, another verse states,⁸⁴¹ “He rides **upon** the heavens-*Shamayim*-שָׁמַיִם to come to your aide,” and,⁸⁴² “As for the heavens-*Shamayim*-שָׁמַיִם, the heavens-*Shamayim*-שָׁמַיִם are *HaShem*’s-יְהוָה.” About this the verse states,⁸⁴³ “May You hear from the heavens-*Shamayim*-שָׁמַיִם, the foundation of Your abode.” It likewise states,⁸⁴⁴ “Yaakov was a pure man who dwelt in tents,” [between the tent of Avraham and the tent of Yitzchak] and similarly,⁸⁴⁵ “Let there be a firmament in the **midst** of the waters, and let it separate between water and water.”

⁸⁴⁰ Psalms 123:1

⁸⁴¹ Deuteronomy 33:26

⁸⁴² Psalms 115:16

⁸⁴³ Kings I 8:43

⁸⁴⁴ Genesis 25:27

⁸⁴⁵ Genesis 1:6

This is how you should contemplate the matter every time you come across the word “the heavens-*Shamayim*-שמים,” and understand that it bears the mystery of the two Divine titles that refer to *HaShem*’s יהוה-ה magnanimity-*Gedulah* and might-*Gevurah*, these being *E*’ל-א and *Elohi*’m-אלהי”ם. The two are collectively called “the heavens-*Shamayim*-שמים,” and *HaShem*-יהוה is central between them, in that He is the “firmament in the **midst** of the waters.” In the same way, wherever [in scripture and liturgy] you come across the word *Shechakim*-שחקים, know that it refers to the two Divine titles that refer to *HaShem*’s יהוה-ה qualities of victory-*Netzach* and majesty-*Hod*, which are *HaShem* God of Hosts-*HaShem Elohi*’m *Tzva*’ot-צבאו”ת-אלהי”ם. *HaShem*’s יהוה-ה title, the Living God-*E*’ל *Chai*-א”ל חי is between them, and is called “the third verse that decides between them.”⁸⁴⁶

Thus, from the heavens-*Shamayim*-שמים influence descends to the *Shechakim*-שחקים, and from the *Shechakim*-שחקים to the Living God-*E*’ל *Chai*-א”ל חי, and from the Living God-*E*’ל *Chai*-א”ל חי to the Lord-*Adona*’y-אדוני”י. This whole mystery is contained in the verse,⁸⁴⁷ “Pour out, O’ heavens, from above, and let the *Shechakim*-שחקים drip righteousness-*Tzedek*-צדק.” Similarly, it states,⁸⁴⁸ “He has commanded the *Shechakim*-שחקים from above, and opened the doors of the heavens.” The explanation of this verse is as follows: In the words, “He has commanded the *Shechakim*-שחקים from above,” the word “*Mima*’al-ממעל” means “from above,” referring to

⁸⁴⁶ Introduction to Sifra; The principles of exegesis of Rabbi Yishmael.

⁸⁴⁷ Isaiah 45:8

⁸⁴⁸ Psalms 78:23

what is above them. What is above them? The heavens-*Shamayim*-שמים, as it states, “and opened the doors of the heavens-*Shamayim*-שמים.”

Know now, that these two names, collectively called, *HaShem* God of Hosts-*HaShem Elohi”m Tzva’ot*-יהו"ה אלהי"ם, *צבאו"ה*, referring to victory-*Netzach* and majesty-*Hod*, are called **The Essence of the Heavens-*Etzem HaShamayim*-עצם השמים**. About them it states,⁸⁴⁹ “Like the essence of the heavens-*Etzem HaShamayim*-עצם השמים in purity.” This is because their strength-*Eetzumam*-עיצומם comes from that place called heavens-*Shamayim*-שמים. This mystery in Scriptures is well known to those who know the hidden wisdom.⁸⁵⁰ They literally are the strength of the heavens-*Etzem HaShamayim*-עצם השמים, and every term of “*Etzem*-עצם” that you find, receives from them, each matter according to its kind. For example, when Torah states,⁸⁵¹ “On the essence-*Etzem*-עצם of this day,” the day receives strength from them. This likewise is the mystery of the verse,⁸⁵² “All my bones-*Atzmotai*-עצמותי declare, ‘*HaShem*-יהו"ה, who is like You?’” It is from this place that strength of life comes to the dead of Israel, through the quality of the Living God-*E”l Chai*-א"ל חי. The verse thus states,⁸⁵³ “[He] will strengthen your bones-*Atzmotecha*-עצמותך.” The word used here for “strengthen-*Yachaleetz*-יחליץ,” also means “to arm,” as in the verse,⁸⁵⁴ “We shall cross

⁸⁴⁹ Exodus 24:10

⁸⁵⁰ See Ramban to Leviticus 23:28

⁸⁵¹ Leviticus 23:28; Also see Ramban there.

⁸⁵² Psalms 35:10

⁸⁵³ Isaiah 58:11

⁸⁵⁴ Numbers 32:32

over armed-*Chalutzim*-חלוצים,” and similarly,⁸⁵⁵ “Every armed person of the legion-*Chalutz Tzava*-חלוץ צבא,” and the verse,⁸⁵⁶ “Twelve thousand armed (men) of the legion-*Chultzei Tzava*-חלוצי צבא.” That is, it is from the place called *HaShem Tzva’ot*-ת”ה צבאו”ת that they become an “armed legion-*Chalutzei Tzava*-חלוצי צבא,” and that, “[He] will strengthen your bones-*Atzmotecha Yachaleetz*-יחליץ-י.”

Know that there is certain bone-*Etzem*-עצם in a person’s spine called the “*Luz*-לוז.”⁸⁵⁷ This is the essence-*Etzem*-עצם of the person, and is his primary root and source. It is the primary source of a person’s birth, in his heart, in his brain, and the source of seed. This essence-*Etzem*-עצם is from the choicest and most refined aspect of the seminal drop, and is the primary aspect that sustains all one’s bones-*Atzamot*-עצמות. When a person dies and his bones decompose and rot, that essence-*Etzem*-עצם does not decompose, nor does it disintegrate. If it is placed in fire, it will not burn, and if it is placed in millstones, it will not be ground up, and if it is struck with a hammer, it will not splinter. That essence-*Etzem*-עצם is sustained eternally, and after the death of the righteous-*Tzaddik*, it receives the power of pleasure and delight, as it states, “[He] will strengthen your essence-*Atzmotecha Yachaleetz*-יחליץ-י.” In the wicked, this aspect receives all the punishments, about which the verse states,⁸⁵⁸ “[They will not lie with the mighty...] for their iniquities remain upon their essence-*Atzmotam*-עצמותם.” The root and source of this essence is the “Essence of the Heavens-

⁸⁵⁵ Numbers 32:27

⁸⁵⁶ Numbers 31:5

⁸⁵⁷ Midrash Bereishit Rabba 28:3

⁸⁵⁸ Ezekiel 32:27

Etzem HaShamayim-עצם השמים,” and from there it receives strength to sustain and uphold a person’s entire body.

Know now, that the matter of bowing is related to the matter of the bones-*Atzamot*-עצמות. This is why it was necessary for our sages, of blessed memory, to hint to this by stating,⁸⁵⁹ “One must bow until all the vertebrae in the spine protrude,” in that during the recitation of “We submit-*Modim*-מודים,” a person must bow.⁸⁶⁰ You already know that the recitation, “we submit-*Modim*-מודים,” relates to victory-*Netzach* and majesty-*Hod*, since vengeance-*Kin’ah*-קנאה comes from the Strength of the Heavens-*Etzem HaShamayim*-עצם השמים. Every place in Torah where vengeance-*Kin’ah*-קנאה is mentioned, it hints to this place, as it states,⁸⁶¹ “For *HaShem*-ה' your God, is a jealous God-*E”l Kana*-א"ל קנא within you.” This is the matter of the verse,⁸⁶² “The vengeance-*Kin’at*-קנאת of *HaShem* of Hosts-יהוה צבאו”ת shall do this-*Zot*-זאת!” It therefore states,⁸⁶³ “Jealousy-*Kin’ah*-קנאה rots the bones-*Atzamot*-עצמות.” Because Jealousy-*Kin’ah*-קנאה is tied to this place, it therefore states about the meal-offering of a woman who is a *Sotah*,⁸⁶⁴ “It is a meal-offering of jealousies-*Kena’ot*-קנאה, a meal-offering of remembrance-*Zikharon*-זכרון, a reminder of iniquity.” Those who know the secret of jealousy-*Kin’ah*-קנאה and the secret of remembrance-*Zikharon*-זכרון,

⁸⁵⁹ Talmud Bavli, Brachot 28b

⁸⁶⁰ In the *Amidah* prayer.

⁸⁶¹ Deuteronomy 6:15

⁸⁶² Isaiah 37:32

⁸⁶³ Proverbs 14:30

⁸⁶⁴ Numbers 5:15. A *Sotah* is a woman whose husband suspects her of having committed adultery.

know that jealousy-*Kin'ah*-קנאה and remembrance-*Zikharon*-זכרון are always juxtaposed to each other.

Know that from these two Divine qualities – victory-*Netzach* and majesty-*Hod* – the prophets derive their prophecy. It is from here that the prophets draw all kinds of prophecy, each according to his strength and grasp. This is true of all prophets except our teacher Moshe, peace be upon him, who ascended to receive Torah from higher than this, in that his prophecy was “with clear vision and not with riddles.”⁸⁶⁵ You therefore will find that the other prophets hint to this when they state in their prophecies, “Thus says *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאות.” In contrast, our teacher Moshe, peace be upon him, never mentioned *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאות” since his prophecy ascended higher than this. However, notice that in their prophecies, the other prophets hint at the four lower *Sefirot*, these being the Lord-*Adona'y*, the Living God-*E'l Chay*-א"ל חי, *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאות, and God of Hosts-*Elohi'm Tzva'ot*-אלהי"ם צבאות, all of which are included in the matter of “Thus-*Koh*-כה says *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאות.”

Know and have faith that the prophecies of all the prophets, whether it was the prophecy of our teacher Moshe, peace be upon him, or whether it was the prophecy of all other prophets, all came from His Name *HaShem*-יהו"ה, blessed is He. That is, do not think that the prophecy of our teacher Moshe, peace be upon Him, was from *HaShem*-יהו"ה, blessed is He, but that the prophecies of all the other prophets was through the

⁸⁶⁵ Numbers 12:18

medium of an angel.⁸⁶⁶ Do not believe such a thing. You therefore must understand the difference between the prophecy of our teacher Moshe, peace be upon him, and the prophecy of all the other prophets, peace be upon them.

Know that the prophecy of our teacher Moshe, peace be upon him, was united with *HaShem* 's-יהו"ה quality of splendor-*Tiferet*-תפארת, called the “Illuminating lens-*Aspaklariya HaMe'ira*-המאיריא האספקלריא,” and from there, his prophecy adhered to the upper *Sefirot*. In contrast, all the other prophets were united to His quality of splendor-*Tiferet*-תפארת – which is⁸⁶⁷ “the secret of *HaShem*-יהו"ה” – through the lower *Sefirot*, these being the Lord-*Adona* 'y, the Living God-*E"l Chay*-אל חי, and *HaShem* God of Hosts-*HaShem Elohi"m Tzva'ot*-יהו"ה צבאו"ת אלהי"ם צבאו"ת. That is, the other prophets only adhered to *HaShem*-יהו"ה through the medium of His Kingship-*Malchut*, foundation-*Yesod*, victory-*Netzach*, and majesty-*Hod*. This is the secret of “Thus-*Koh*-כה says *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת.”

Therefore, though we find that the prophets indeed spoke with *HaShem*-יהו"ה through a filter, it was only through the medium of the four lower *Sefirot*. As you already know, the last *Sefirah*, called the Lord-*Adona* 'y-אדני"י, is called “the unpolished lens-*Aspaklariya She'Eina Metzuchtzachat*-האספקלריא שאינה מצוהצחת” in that through it, the prophets

⁸⁶⁶ That is, prophecy never comes through the agency of an angel, such as the angel Gavriel or the like, and therefore a person having an encounter with an angel and being told something by the angel, in no way means that he has had a prophetic vision and has attained prophecy.

⁸⁶⁷ Psalms 25:14

perceived by way of likeness and imagery, as it states,⁸⁶⁸ “I am likened-*Adameh*-אדמה by the hand of the prophets.”⁸⁶⁹ This is why they always said, “Thus-*Koh*-כה said *HaShem* of Hosts-*HaShem Tzva’ot*-תצבאו”ה יהו”ה.”⁸⁷⁰ This is the secret of the verse,⁸⁷¹ “From the colored lenses-*Mar’ot HaTzov’ot*-מראות who amassed at the **entrance** of the Tent of Meeting-*Ohel Mo’ed*-אהל מועד.” As you know,⁸⁷² the Tent of Meeting-*Ohel Mo’ed*-אהל מועד refers to the matter of *HaShem*’s-יהו”ה title of Lordship-*Adona’y*-אדני”ג.

In contrast, our teacher Moshe, peace be upon him, **entered** the Tent of Meeting-*Ohel Mo’ed*-אהל מועד, and spoke with *HaShem*-יהו”ה face to face,⁸⁷³ this being “the polished lens-*Aspaklariya Metzuchtzachat*-אספקלריא מצוחצחת.”⁸⁷⁴ However, all the other prophets spoke with *HaShem*-יהו”ה through His title Lord-*Adona’y*-אדני”ג, which is the “unpolished lens-*Aspaklariya She’Eina Metzuchtzachat*-אספקלריא שאינה מצוחצחת.” This is the secret of the verse,⁸⁷⁵ “I appeared to Avraham, to Yitzchak, and to Yaakov as the Self-sufficient God-*E’l Shaddai*-א”ל שדי, but My Name *HaShem*-יהו”ה I did not make known through them.” That is, “I did not reveal Myself to them with My Name *HaShem*-יהו”ה, for them to perceive Me through the polished lens-*Aspaklariya Metzuchtzechet*-אספקלריא מצוחצחת, but rather as the Self-sufficient God-*E’l Shaddai*-א”ל שדי.” As stated

⁸⁶⁸ Hosea 12:11

⁸⁶⁹ That is, the term “*Adameh*-אדמה” indicates that it is only the revelation of a likeness-*Dimyon*-דמיון, rather than a direct revelation.

⁸⁷⁰ The literal meaning of the word *Koh*-כה is “like this.”

⁸⁷¹ Exodus 38:8

⁸⁷² See the first Gate.

⁸⁷³ Numbers 12:6-8

⁸⁷⁴ Midrash Vayikra Rabba 1:14 and elsewhere.

⁸⁷⁵ Exodus 6:3

toward the end of the First Gate, you already know that the Self-Sufficient One-*Shaday*-יְשַׁדַּי is the matter of His quality of Lordship-*Adona*”עֲדוֹנָי.

You thus have learned that the prophecy of **all** the prophets was through adhesion to *HaShem*-יְהוָה, blessed is He, and His speech. That is, true prophecy is never through the medium of an angel, but rather, the prophecy of all true prophets is from *HaShem*-יְהוָה, blessed is He. However, the difference between the prophecy of our teacher Moshe, and the prophecy of all the other prophets, is that the prophecy of our teacher Moshe was from *HaShem*-יְהוָה, blessed is He, without the medium of the four lower *Sefirot*, whereas the prophecy of all the other prophets was through the medium of the four lower *Sefirot*.

Now, you might object and say that we indeed find prophecies transmitted through an angel. For example, about Avraham it states,⁸⁷⁶ “An angel of *HaShem*-יְהוָה called to him from the heavens.” We likewise find in the prophecy of Zachariah,⁸⁷⁷ “The angel who spoke to me answered etc.,” seeming to indicate that the prophecy was through the medium of an angel. However, let not your spirit be perturbed by these verses and others like them, for you have yet to hear the words of the Living God about these matters. Nonetheless, in all the many other verses about the prophets [in which an angel is not mentioned], let not your mind deceive you, for in truth, all prophecy is solely from the Name *HaShem*-יְהוָה, blessed is He. To clarify, our sages, of blessed memory, stated in Vayikra

⁸⁷⁶ Genesis 22:11

⁸⁷⁷ Zachariah 4:5

Rabbah,⁸⁷⁸ “The verse [about Moshe] states,⁸⁷⁹ ‘He called to Moshe,’ unlike Avraham, about whom it states,⁸⁸⁰ ‘The angel of *HaShem*-יהו"ה called to Avraham a second time from the heavens.’ That is, [with Avraham], it was the angel who **called** him, but it was *HaShem*-יהו"ה who spoke to him, whereas here, [with Moshe], it was the Holy One, blessed is He, Himself who called, as if saying, ‘I am the One who calls, and I am the One who speaks.’”

The reason is that all the other prophets had to prepare themselves and intend to prophecy before the spirit of prophecy would rest upon them, whether by their own efforts or through the calling of an angel [like Avraham]. In contrast, our teacher Moshe, peace be upon him, did not need to prepare himself for prophecy, in that he was always prepared and ready, as the verse states,⁸⁸¹ “Moshe said to them, stand by and I will hear what *HaShem*-יהו"ה will command you.” It also states,⁸⁸² “When Moshe would enter the Tent of Meeting to speak with Him, he heard the Voice speaking to him.” This being so, contemplate, know, and believe, that the prophecy of all creatures stems from *HaShem*’s-יהו"ה qualities of victory-*Netzach* and majesty-*Hod*, and it is from them that they receive.

Thus, if in your study of scripture you encounter an angel speaking to a prophet in a prophetic vision, or an angel speaking to someone else, know and understand that there is an additional matter here, which requires explanation. For, as you

⁸⁷⁸ Midrash Vayikra Rabba 1:9

⁸⁷⁹ Leviticus 1:1

⁸⁸⁰ Genesis 22:15

⁸⁸¹ Numbers 9:8

⁸⁸² Numbers 7:89

know, an angel indeed spoke to Hagar, Sarah's maidservant, as it states,⁸⁸³ "An angel of *HaShem*-יהו"ה found her by the spring of water... and the angel of *HaShem*-יהו"ה said to her," as well as the entire matter of Hagar. However, know that Hagar was not a prophetess. The same is so of Manoach, as it states,⁸⁸⁴ "The angel of *HaShem*-יהו"ה said to Manoach, 'If you detain me, I shall not eat your food,'" and as you see [from the narrative there], since *Manoach* was an ignoramus, he did not even realize that an angel was speaking to him.⁸⁸⁵ This is clear from the fact that when he saw the angel of *HaShem*-יהו"ה ascending in the flame upon the altar,⁸⁸⁶ he was shocked and said to his wife,⁸⁸⁷ "We will surely die, for we have seen a Godly angel."

Do not entertain the thought that either Manoach or his wife were prophets, for they are not counted amongst the prophets. Rather, when angels are beheld by those whose eyes are refined, there indeed is a wondrous mystery here. For, the three angels that appeared to our forefather Avraham, appeared to him in the form of men, as it states,⁸⁸⁸ "He lifted his eyes and saw: And behold! Three **men** were standing over him." However, when the two remaining angels later came to Lot, they appeared to him in the form of angels, as it states,⁸⁸⁹ "The two **angels** came to Sodom in the evening and Lot was sitting

⁸⁸³ Genesis 16:7-9

⁸⁸⁴ Judges 13:16

⁸⁸⁵ Talmud Bavli, Brachot 61a

⁸⁸⁶ See Judges 13:20-22 – "Then Manoach realized that he was an angel of *HaShem*-יהו"ה."

⁸⁸⁷ Judges 13: 22

⁸⁸⁸ Genesis 18:2

⁸⁸⁹ Genesis 19:1

at the gate of Sodom; Lot saw and rose to greet them and prostrated with his face to the ground.” Now, let it not enter your mind that Lot was a prophet. Rather, these things contain various matters and hidden secrets that require great understanding-*Binah*.

The same is true of Daniel, who also was not a prophet,⁸⁹⁰ but would speak with an angel, as it states,⁸⁹¹ “The man Gavriel, whom I had seen in the earlier vision (*Chazon-hazon*), was lifted in flight toward me.” You have yet to hear the words of the Living God about these matters, as I shall inform you later, with the help of *HaShem*-יהו"ה, blessed is He. Thus, in this manner, contemplate and understand that the prophets would receive their prophecy from the qualities of victory-*Netzach* and majesty-*Hod*, which are the secret of *HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot*-צבאו"ת, as you have already been shown to know.

Therefore know, that because these are the⁸⁹² “lenses-*Mar'ot*-מראות” through which the prophets gazed, during prophecy their bodies would shudder and tremble with fear, and their bones would quake with trepidation, until they were transformed to their former state, so that their souls became refined and they then would perceive whatever they perceived through the vision of prophecy. About this the verse states,⁸⁹³ “In a vision-*Mar'eh*-מראה I shall make Myself known to them.”

Now, this would sometimes be through a dream, and commensurate to the quantity of separating partitions, there

⁸⁹⁰ Talmud Bavli, Megillah 3a

⁸⁹¹ Daniel 9:21

⁸⁹² Exodus 38:8

⁸⁹³ Numbers 12:6

would be a quantity of analogies and riddles in them. About this it states,⁸⁹⁴ “In a dream I shall speak to him.” It likewise states,⁸⁹⁵ “The prophet with the dream tells his dream, but the one with My word, speaks My word of truth.”

On the other hand, our teacher Moshe, peace be upon him, prophesied without the medium of victory-*Netzach* and majesty-*Hod*, but instead entered the inner sanctum. It therefore states about him,⁸⁹⁶ “Mouth to mouth do I speak to him, in clear vision and not in riddles.” This is why in the Torah, our teacher Moshe, peace be upon him, never mentioned *HaShem* of Hosts-*HaShem Tzva* ’ot-יהו"ה צבאו"ת, being that his prophecy stemmed directly from the Name *HaShem*-יהו"ה and he reached the very source of the wellspring, so that by his word, all the hosts above and below come and go.

Know now, that all who come before *HaShem*-יהו"ה, blessed is He, to pray for children, direct their intentions to His qualities of victory-*Netzach* and majesty-*Hod*, thus drawing strength to His quality of Lordship-*Adona*”ג-אדוני, since it is through them that all the hosts of the heavens and the earth are drawn forth, each according to its kind. It is from them that all influence is bestowed to each species, for each to grow according to its kind and substance. From them the power of growth to plants, trees and all fruit bearing trees is drawn, and from them the power to procreate and give forth offspring is drawn to all the generations of the world. The book of the generations of Adam⁸⁹⁷ is tied to this place. It is from them that

⁸⁹⁴ Numbers 12:6 *ibid.*

⁸⁹⁵ Jeremiah 23:28

⁸⁹⁶ Numbers 12:8

⁸⁹⁷ Genesis 5:1 (*Sefer Toldot Adam*-ספר תולדות אדם); Also see Zohar I 37b.

the power of growth is drawn to all growing things in the world, and to all living beings. This happens when victory-*Netzach* and majesty-*Hod* bond with foundation-*Yesod*.

It is to this quality that all who come to request children from *HaShem*-יהו"ה, blessed is He, direct their intentions. That is, their prayers first enter the hall of *HaShem* of Hosts-*HaShem Tzva'ot*-ת-צבאו"ה, to ascend higher until the quality of understanding-*Binah*. Indeed, when Chana prayed, she only needed to enter that hall, and it therefore states,⁸⁹⁸ “She made a vow-*VaTidor Neder*-נדר ותדור and said, “*HaShem* of Hosts-*HaShem Tzva'ot*-ת-צבאו"ה etc.” What is the meaning of a vow-*Neder*-נדר in this place? Rather, what is meant is that her prayer ascended until the place of understanding-*Binah*, which is called a “vow-*Neder*-נדר,” and it is understanding-*Binah* that draws children from the crown-*Keter*, from that place called “*Mazal*-מזל.” However, what hall did she enter to elicit children from *HaShem*-יהו"ה? The hall called “*HaShem* of Hosts-*HaShem Tzva'ot*-ת-צבאו"ה.” This is the secret meaning of her words, “*HaShem* of Hosts-*HaShem Tzva'ot*-ת-צבאו"ה, if you surely see the suffering of Your maidservant etc.” That is, she mentioned *HaShem* of Hosts-*HaShem Tzva'ot*-ת-צבאו"ה in her prayer – the place from which all who are born issue forth – and from there she ascended to understanding-*Binah*, which draws children forth from the *Mazal*-מזל of the crown-*Keter*-כתר, which the Upper *Mazal*-מזל, and is the matter of the thirteen qualities of mercy (*Yud-Gimel Midot HaRachamim*) affixed in the crown-*Keter*. This is because children, life, and sustenance

⁸⁹⁸ Samuel I 1:11

depend on that *Mazal*-מזל.⁸⁹⁹ Moreover, even the Torah scroll depends on it. This is why our sages, of blessed memory, stated,⁹⁰⁰ “Everything is dependent on the *Mazal*-מזל, even the Torah scroll in the Sanctuary.”

Now, let it not enter your mind that the Torah scroll depends on the constellations-*Mazalot*-מזלות of stars in the firmament. For *HaShem*-יהו"ה, blessed is He, created the whole universe and everything therein with the Torah. This being so, it cannot possibly be that the Torah depends on a constellation-*Mazal*-מזל, which itself was brought about through Torah. Rather, the secret of the statement, “Everything is dependent on the *Mazal*-מזל, even the Torah scroll-*Sefer Torah*-ספר תורה in the Sanctuary-*Heichal*-היכל,” is that it refers to the known Upper *Mazal*-מזל העליון of the crown-*Keter*, upon which all the *Sefirot*-ספירות depend, as well as the totality of all creations, even including the Torah. It is called *Mazal*-מזל, because from it all powers flow-*Nozel*-נוזל to the *Sefirot* and to the entire population of the world. Even the Torah scroll-*Sefer Torah*-ספר תורה draws from this *Mazal*-מזל, and receives strength from it.

Now, in her prayer, Chana ascended to the highest heights, reaching this place called *Mazal*-מזל. This is the secret of the verse,⁹⁰¹ “She was bitter of soul and prayed over *HaShem*-יהו"ה, weeping copiously.” It does not say that she prayed “to-*El*-אל” *HaShem*-יהו"ה, but specifically that she

⁸⁹⁹ Talmud Bavli, Mo'ed Katan 28a

⁹⁰⁰ This teaching is cited by some early texts to Pesikta d'Rav Kahana (although it is not found in our edition); Also see Targum to Ecclesiastes 9:2; Tikkunei Zohar 127a, and elsewhere in Zohar.

⁹⁰¹ Samuel I 1:10

prayed “over-*Al*-על” *HaShem*-יהו”ה. Now, as you already know, there are three names: The Lord-*Adona*”ג-אדני below, *HaShem*-יהו”ה in the middle, and *Eheye*”ה-אהי”ה above. *Eheye*”ה-אהי”ה is the crown-*Keter* upon which the *Mazal*-מזל depends, and from it children are drawn. This is the inner meaning of the words, “She prayed **over-*Al*-על** *HaShem*-יהו”ה,” literally, referring to the name *Eheye*”ה-אהי”ה, which is above the Name *HaShem*-יהו”ה.⁹⁰² That is, her prayer ascended up to the name *Eheye*”ה-אהי”ה, and from there her desire for a child was fulfilled.

This is the meaning of,⁹⁰³ “Life, children, and sustenance, do not depend on merit-*Zechut*-זכות, but depend on the source of the flow-*Mazal*-מזל.” That is, the place called merit-*Zechut*-זכות is the Great Upper Court of Judgement, which is the court of seventy-one, called God-*Elohi*”מ-אלהי”ם, referring to the quality of might-*Gevurah* and fear, as will be explained in its place,⁹⁰⁴ with *HaShem*’s-יהו”ה help, blessed is He. Rather, “they depend on the *Mazal*-מזל,” which refers to that known place, called *Mazal*-מזל, which bestows influence out of grace and mercy for those who find grace in His eyes, blessed is He, this being the matter of the thirteen qualities of mercy (*Yud Gimel Midot HaRachamim*) of the name *Eheye*”ה-

⁹⁰² This refers to the **lower** Name *HaShem*-יהו”ה, which is the quality of *Tiferet*-תפארת (*Zeir Anpin* of the world of Emanation-*Atzilut*), and refers to how *HaShem*-יהו”ה, blessed is He, relates to His worlds, as opposed to His **Essential** Name *HaShem*-יהו”ה, called the **Upper** Name *HaShem*-יהו”ה (also called The Ancient One-*Atika*), which indicates how *HaShem*-יהו”ה, blessed is He, utterly transcends all worlds. Our author, Rabbi Yosef Gikatilla, of blessed memory, explains the Upper Name *HaShem*-יהו”ה in his book *Ginat Egoz*, translated as *HaShem Is One* (which he wrote first, at the age of twenty-six). Also see *Zohar* III 138a and elsewhere.

⁹⁰³ Talmud Bavli, Mo’ed Katan 28a

⁹⁰⁴ In the Sixth Gate.

אהי"ה, which is the matter of the *Sefirah* of Crown-*Keter*. Whosoever desires to bear children miraculously, should ascend to this place. The same applies to whoever desires to receive life in addition to the days that have been apportioned to him from birth, as well as whoever desires to receive sustenance in addition to what befits him and has been apportioned to him. These three matters; life, children, and sustenance, are stated in Torah as expressly transcending the Great Upper Court called merit-*Zechut*-זכות, which is to the left of the *Sefirah* of splendor-*Tiferet*, called *HaShem*-יהו"ה.

Now, from where do we know that these three depend on a higher place than this Name *HaShem*-יהו"ה? Regarding life, it is written about Chizkiyah, King of Yehudah,⁹⁰⁵ "I have heard your prayer, I have seen your tears. Behold, I will add fifteen years to your days." The verse does not say, "I am adding-*Moseef*-מוסיף," but specifies, "I will add-*Yoseef*-יוסף." That is, "In the Great Court of Judgement, I already rendered judgment,⁹⁰⁶ however, if it is desirable to that known light-*Ohr*-אור,⁹⁰⁷ I will add-*Yoseef*-יוסף to your days." Regarding children, when Chana pleaded for a child, it is written that "she prayed over *HaShem*-יהו"ה," literally, which refers to the name *Eheye*"הי"ה, to which the *Mazal*-מזל is affixed. This is why the verse specifies, "she prayed over-*Al*-על *HaShem*-יהו"ה."

⁹⁰⁵ Isaiah 38:5

⁹⁰⁶ As in Isaiah 38:1 – "Isaiah son of Amoz, the prophet came to him [Chizkiyah] and said to him, 'Thus said *HaShem*-יהו"ה: Instruct your household, for you shall die, and you shall not live.'" In other words, the decree had already been rendered by the Great Upper Court (*Beit Din HaGadol Shel Ma'alah*).

⁹⁰⁷ The numerical value of the Light-*Ohr*-אור-207 is the same as the Unlimited One-*Ein Sof*-איין סוף-207, by which the crown-*Keter* is called (as will be mentioned shortly).

Regarding sustenance it is written,⁹⁰⁸ “Cast your burden over *HaShem*-יהו"ה, and He will sustain you.” The verse specifies “over-*Al*-על *HaShem*-יהו"ה,” rather than, “to-*El*-אל *HaShem*-יהו"ה.”

This is because in this world, whosoever wants to receive these three things, cannot to do so according to the decree of judgment called merit-*Zechut*-זכות, which is the Great Upper Court. From where can he receive it? He should direct his intention high above, even higher than the Coming World-*Olam HaBa*-עולם הבא,⁹⁰⁹ to the place of the crown-*Keter*, which is the name *Eheye*”ה-אהי, referring to the Unlimited One-*Ein Sof*-אין סוף; to the place of the Thirteen qualities of Mercy (*Yud Gimel Midot HaRachamim*), one of which is called *Mazal*-מזל. About this, our sages, of blessed memory, stated,⁹¹⁰ “Life, children, and sustenance, do not depend on merit-*Zechut*-זכות, but depend on the source of the flow-*Mazal*-מזל.”

Now, based on all the above, know and understand that though we stated that whosoever wants to elicit his desire from *HaShem*-יהו"ה, blessed is He, should direct his intention to that known name of *HaShem*’s-יהו"ה names that applies to what he needs. However, what I mean here, is not that he should direct his intention to that name alone and remain there. What I mean is that he should direct his intention to the name that the need depends on, and continue the intention of that name until he draws it up to the upper end of the ten *Sefirot*, this being the Upper Source called the “Source of Desire.” When he reaches

⁹⁰⁸ Psalms 55:23

⁹⁰⁹ That is, the *Sefirah* of understanding-*Binah* is called the Coming World-*Olam HaBa*-עולם הבא, as will be discussed in the Eighth Gate.

⁹¹⁰ Talmud Bavli, Mo’ed Katan 28a

the “Source of Desire,” he can then elicit the desire and request of his heart. About this the verse states,⁹¹¹ “You open Your hand-*Yadecha*-ידך and satisfy the desire of every living being.” Do not just read it as “Your hand-*Yadecha*-ידך,” but read it as, “Your *Yod*-יודי.”⁹¹² In other words, it means, “You open the secret of the letter *Yod*-י of the Name *HaShem*-יהוה, which is the “Source of Desire,” and satisfy the desire of all supplicants.”

You thus have learned that when someone needs to elicit his desire from before *HaShem*-יהוה, blessed is He, it is appropriate that he contemplate the ten *Sefirot* and draw *HaShem*'s-יהוה desire from above to below, until the culmination of the desire, which is His name of Lordship-*Adona*'y-אדני. We thus find that through him the *Sefirot* are blessed, and that he is blessed through the *Sefirot*. This is the secret of the verse,⁹¹³ “Whoever blesses himself in the land, shall bless himself by the Faithful God-*Elohei Amen*-אלהי אמן.” The matter of *Amen*-אמן is the drawing down of blessings from the name *Eheye*'h-אהיה to the name *HaShem*-יהוה, and from the name *HaShem*-יהוה to the name of Lordship-*Adona*'y-אדני. You thus have learned that all who pray with intentions (*Kavanot*) in the manner we have stated, unify the *Sefirot* and bring them close to each other. This being so, contemplate what *HaShem*-יהוה, blessed is He, told Avraham,⁹¹⁴ “Thus-*Koh*-כה shall your offspring be-*Yihyeh Zar'echa*-יהיה זרעך.” In other words, you must ascend from the quality of Thus-*Koh*-כה, which is the lowest, and ascend to the quality of *Eheye*'h-אהיה,

⁹¹¹ Psalms 145:16

⁹¹² Also see Tikkunei Zohar 7b

⁹¹³ Isaiah 65:16

⁹¹⁴ Genesis 15:5

which is the highest, and from there you will receive the seed of children-*Zera*-זרע.

Now, because a person must have intentions in his prayers, ascending from *Sefirah* to *Sefirah*, and from desire to desire, until, in his heart, he reaches the Supernal “Source of Desire,” called the Unlimited One-*Ein Sof*-אין סוף, David therefore said,⁹¹⁵ “A song of ascents; From the depths I called You, *HaShem*-יהו"ה.” The words, “From the depths-*Mima'amakim* ממעמקים I called You *HaShem*-יהו"ה,” mean from the Supernal Source called the Unlimited One-*Ein Sof*-אין סוף, which is very deep-*Amok*-עמוק, and is the matter of the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. This is what is meant by, “From the depths-*Mima'amakim* ממעמקים I called You *HaShem*-יהו"ה.” How should a person direct his intentions in this manner? By way of “ascent-*Ma'alot*-מעלות,” meaning that he should ascend from below to above, by first contemplating the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, and then ascending from quality to quality and from *Sefirah* to *Sefirah*, until his thought ascends to the thorn of the letter *Yod*-י, which is the crown-*Keter*, called the Unlimited One-*Ein Sof*-אין סוף. This is the inner meaning of, “From the depths-*Mima'amakim* ממעמקים,” and is why he said, “A song of ascents; From the depths I called You, *HaShem*-יהו"ה.”

Now, do not think that the term “depth-*Omek*-עומק” means everything that is lowly and in the depths below, and does not include anything else. Rather, whatever is hidden and concealed and difficult to attain is called “deep-*Amok*-עמוק,” as

⁹¹⁵ Psalms 130:1

the verse states,⁹¹⁶ “That which was, is elusive, and that which is, is very very deep-*Amok Amok*-עמוק עמוק, who can fathom it?” The verse that includes the entire matter is,⁹¹⁷ “Your thoughts are exceedingly deep-*Amkoo*-עמקו.” As we see, this verse connects the matter of “depth-*Omek*-עומק” to the place of thought-*Machshavah*-מחשבה, and as you already know, the matter of thought-*Machshavah*-מחשבה is the letter *Yod*-י of the Name *HaShem*-יהו"ה.⁹¹⁸ In addition, *Sefer Yetzirah* states,⁹¹⁹ “The depth of the heights (*Omek Rom*-רומ), the depth of below (*Omek Tachat*-תחת); the depth of the beginning (*Omek Reishit*-ראשית), the depth of the end (*Omek Acharit*-אחרית); the depth of east (*Omek Mizrach*-מזרח), the depth of west (*Omek Ma'arav*-מערב) etc.”

Now, although we find a verse that states,⁹²⁰ “The heavens are to the heights-*Rom*-רומ and the earth is to the depths-*Omek*-עומק,” this does not at all pose any difficulty to our words. For, in truth, these matters do not depart from their simple astronomical meaning. That is, as known, the heavens are higher than the earth. Now, because the heavens are higher than the earth, and encompass and surround it, a person might think to say that the heavens surrounding [the other side of planet] earth are below it, and are at a very great depth, in that they are very far below the earth. However, this is not so, for nothing in the world is lower than the earth and its offspring.

⁹¹⁶ Ecclesiastes 7:24

⁹¹⁷ Psalms 92:6

⁹¹⁸ This will be further discussed later in the Ninth Gate.

⁹¹⁹ *Sefer Yetzirah* 1:4

⁹²⁰ Proverbs 25:3

This is because, relative to the earth, the heavens below the earth, are higher.

If you understand astronomy, that the earth is in the center of the heavens, you therefore know that the earth is in the midst of the heavens, like a point at the center of a sphere. When you understand the wisdom of astronomy, you will discover that all spheres that revolve [around a central point] are to its height in all directions, and the central point is at the lowest point of distance from all sides.⁹²¹ Since the earth is in the center of the heavens, and is like the point in the center of the sphere, the heavens are therefore high above it on all sides, and it is below all the spheres of the heavens, which surround and encompass it from all sides. The verse therefore states, “The heavens are to the heights-*Rom*-רום and the earth is to the depths-*Omek*-עומק.” For those not accustomed to the wisdom of astronomy this requires understanding-*Binah*. However, for those who know astronomy, it is easily understood.

After having informed you of this, let us return to the subject under discussion, that one who has intentions (*Kavanot*) [in prayer] must direct his thought with perfect intentions to the “Source of Desire,” this being the upper thorn of the letter *Yod* of the Name *HaShem*-יהוה, which is the “depth of the thought-*Omek HaMachshavah*-המחשבה-עומק.” About this it states, “From the depths-*Mima’amakim*-ממעמקים I called You,” and, “Your thoughts are exceedingly deep-*Amkoo*-עמקו.”

Contemplate now and know the depth of the power of prayer; where it begins, and to where it chains down and goes.

⁹²¹ See Ginat Egoz, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation, Parts 2 & 3).

For, through proper prayer, all the *Sefirot* become unified, and influence is drawn down from Above to below. We thus find that all the upper and lower beings are blessed through one who prays, and his prayer is therefore well received. Such a person is beloved above and is delightful below, and elicits all his needs. The requests of his heart are all fulfilled, being that he is more beloved than all the *Sefirot*. About him the verse states,⁹²² “*HaShem*-יהו"ה is close to all who call Him, to all who call Him in truth.” It similarly states,⁹²³ “Then you will call and *HaShem*-יהו"ה will answer,” and it states,⁹²⁴ “He shall grant you [the desires of] your heart, and fulfill your every plan.”

Know that these two qualities; victory-*Netzach* and majesty-*Hod*, are the **Place of Council-Makom *HaEitzah*-מקום העצה** in the Supernal Court of Judgement (*Beit Din Shel Ma'alah*). This is the secret of the verse,⁹²⁵ “*HaShem* of Hosts-*HaShem Tzva'ot*-ת צבאו"ה has given counsel-*Ya'atz*-יעץ! who can annul it?” When *HaShem*-יהו"ה, may He be blessed and elevated, decrees something in the Supernal Court of Justice (*Beit Din Shel Ma'alah*), He takes council-*Eitzah*-עצה in these two qualities. This is the meaning of the verse,⁹²⁶ “This is the counseled plan-*HaEitzah HaYe'utzah*-היעוצה הועצה upon all the land-*Kol HaAretz*-כל הארץ,” and then continues and states, “*HaShem* of Hosts-*HaShem Tzva'ot*-ת צבאו"ה has given council-*Ya'atz*-יעץ! who can annul it?”

⁹²² Psalms 145:18

⁹²³ Isaiah 58:9

⁹²⁴ Psalms 20:5

⁹²⁵ Isaiah 14:27

⁹²⁶ Isaiah 14:26

Now, although counsel-*Eitzah*-עצה begins from the place of understanding-*Binah*, the culmination of the counsel is in victory-*Netzach* and majesty-*Hod*. This great mystery is hinted in the verse,⁹²⁷ “From who-*Mi*-מי did He seek counsel?”⁹²⁸ [Who] gave Him understanding-*Vayivineihu*-ויבינהו? Who taught Him the path of justice?” It similarly states,⁹²⁹ “With me there is counsel-*Eitzah*-עצה and resourcefulness; I am understanding-*Binah*, might-*Gevurah* is mine.” The great secret according to the way of the *Sefirot*, is found in the verse,⁹³⁰ “He called his name, the Wondrous Councilor, Mighty God, Eternal Father, Prince of Peace.” The words, “He called his name Wondrous-*Pele*-פלא,” refer to wisdom-*Chochmah*, as it states at the beginning of *Sefer Yetzirah*, “Wondrous-*Pele*-פלא is wisdom-*Chochmah*.” The word “Councilor-*Yo’etz*-יועץ” refers to understanding-*Binah*. The word “God-*E*”-אל” refers to greatness-*Gedulah*. The word “Mighty-*Gibor*-גבור” refers to might-*Gevurah*. The words “Eternal Father-*Avi Ad*-אבי עד” refer to splendor-*Tiferet*, and the words “Prince of Peace-*Sar Shalom*-שר שלום” refer to foundation-*Yesod*, which also includes victory-*Netzach* and majesty-*Hod*.

Now, about the verse, “With me there is counsel-*Eitzah*-עצה and resourcefulness; I am understanding-*Binah*, might-*Gevurah* is mine,” the explanation is as follows: Know that the

⁹²⁷ Isaiah 40:14

⁹²⁸ The term “Who-*Mi*-מי” (which has a numerical value of 50) refers to the quality of understanding-*Binah*, as will be discussed in the Eighth Gate. The verse can thus be read as a positive statement, rather than a question, namely, that it is in “Who-*Mi*-מי” referring to understanding-*Binah*, that He seeks counsel, and who provides understanding.

⁹²⁹ Proverbs 8:14

⁹³⁰ Isaiah 9:5

Great Sanhedrin Above, called the Great Court of judgement (*Beit Din HaGadol*), is the place of might-*Gevurah*. When they convene to render judgment upon all creatures, they consult and take counsel from understanding-*Binah*, which is above might-*Gevurah*, as well as with victory-*Netzach* and majesty-*Hod*, which are below. This is the meaning of the verse, “With me there is counsel-*Eitzah* עצה and resourcefulness; I am understanding-*Binah*, might-*Gevurah* is mine.” The great secret, however, is the verse, “*HaShem* of Hosts-*HaShem Tzva’ot* צבאוֹת־יהוָה has given council-*Ya’atz* יעִץ! Who-*Mee* מי can annul it.” That is, the secret of “Who-*Mee* מי can annul it,” is understood from the matter of the verse, “From who-*Mee* מי did He seek counsel, [Who] gave Him understanding-*Vayivineihu* ויבינהוּ.”⁹³¹ For, the annulment of vows takes place in understanding-*Binah*. The verse therefore states, “Who-*Mee* מי can annul it,” [as a positive statement] for certainly, it is “Who-*Mee* מי” who annuls, since that is the place of the vow-*Neder* נדר, and it thus all depends on the understanding-*Binah*.

Now, because the prophets knew this great secret, they could nullify all the decrees of the Upper Court of Judgement (*Beit Din Shel Ma’alah*). This is the secret of the verse,⁹³² “The righteous-*Tzaddik* rules over the fear of God-*Elohi*” אֱלֹהֵי־מִי.” The Holy One, blessed is He, said, “I rule over man and who rules over me? The righteous-*Tzaddik*. For, I issue a decree and he annuls it.”⁹³³ This is the secret of the verse,⁹³⁴ “Moshe implored-*Vayichal* ויחל before *HaShem* יהוָה his God.” That is,

⁹³¹ That is, the term “Who-*Mi* מי” refers to the quality of understanding-*Binah*.

⁹³² Samuel II 23:3

⁹³³ Talmud Bavli, Mo’ed Katan 16b

⁹³⁴ Exodus 32:11

he elevated his thought to the place where the decree is annulled. Thus, about this, our sages, of blessed memory, stated,⁹³⁵ “He begged Him until He nullified His vow.” This is because understanding-*Binah* is the place of the vow-*Neder*-נדר, since the place of understanding-*Binah* is the matter of the beginning of the seven *Sefirot*, and this is the secret of annulment-*Vayichal*-ויחל.⁹³⁶ This is the meaning of what our sages, of blessed memory, stated,⁹³⁷ “From where do we know that even once the sentence is sealed, it may be torn up? From the verse,⁹³⁸ ‘Who-*Mee*-מי is like *HaShem*-יהוה our God, whenever we call upon Him.”

This is the secret of the verse,⁹³⁹ “*HaShem* of Hosts-*HaShem Tzva*’ot-ת-צבאו יהוה has given counsel-*Ya’atz*-יעץ, who-*Mee*-מי can annul it [as a positive statement]. His hand is outstretched, who-*Mee*-מי can turn it back [as a positive statement].” The explanation is as follows: “*HaShem* of Hosts-*HaShem Tzva*’ot-ת-צבאו יהוה has consulted-*Ya’atz*-יעץ” with the Great Upper Sanhedrin to issue the sentence and to seal it. However, understanding-*Binah*, which is the matter of repentance-*Teshuvah*, can annul it. This is the meaning of “Who-*Mee*-מי can annul it [as a positive statement].” The words, “His hand is outstretched-*Yado Netuyah*-ידו נטויה-יה,” refer to the quality of might-*Gevurah*, “Who-*Mee*-מי can turn it back [as a positive statement].” Thus, it is indeed so, that “*HaShem*

⁹³⁵ Midrash Shemot Rabba 43:4

⁹³⁶ As in the verse (Numbers 30:3), “If a man makes a vow-*Neder*-נדר... he shall not break-*Yacheil*-יחל his word.”

⁹³⁷ Talmud Bavli, Yevamot 105a

⁹³⁸ Deuteronomy 4:8

⁹³⁹ Isaiah 14:27

of Hosts-*HaShem Tzva'ot* יהו"ה צבאו"ת has given counsel-*Ya'atz* יעץ, who-*Mee* מי can annul it [as a positive statement].” For it is called the place of the annulment of vows,⁹⁴⁰ since the vow-*Neder* נדר depends on the place called “Who-*Mee* מי.”

This is also the secret of the verse,⁹⁴¹ “From who-*Mee* מי did He seek counsel, and gave Him understanding-*Vayivineihu* ויבינהו.” That is, it is certainly with the quality called Who-*Mee* מי that the Holy One, blessed is He, sought counsel, and it is through His emanation of understanding-*Binah* that He created the world. This is the meaning of the word, “and gave Him understanding-*Vayivineihu* ויבינהו,” [which is also of the root “to build-*Beniyah* בניה”]. This quality is the secret of the place of repentance-*Teshuvah*. Therefore, even though the sentence has already been decreed Above, nonetheless, the children of Israel can annul it through the power of repentance-*Teshuvah* which is called Who-*Mee* מי.

This is the meaning of the words, “Who-*Mee* מי can annul it,” and, “Who-*Mee* מי can turn it back.”⁹⁴² For, it is certainly the quality of “Who-*Mee* מי” that can annul, and it is certainly the quality of “Who-*Mee* מי” that can turn back His outstretched hand. The reason is because His hand receives influence and strength from the quality called “Who-*Mee* מי.” The verse that hints at this is,⁹⁴³ “Raise your eyes on high and see Who-*Mee* מי created these-*Eileh* אלה.” That is, it is certainly the quality of “Who-*Mee* מי” that created “these-

⁹⁴⁰ As will be discussed in the Eighth Gate.

⁹⁴¹ Isaiah 40:14

⁹⁴² The word “turn it back-*Yeshvevenu* ישׁיבנו” is of the same root as repentance-*Teshuvah* תשובה, which literally means to turn back and to return.

⁹⁴³ Isaiah 40:26

Eileh-אלה.”⁹⁴⁴ For, the lower name God-*Elohi*”*m*-אלהי”*m*, which is called the sea-*Yam*-ים, created the world with the power of the upper name God-*Elohi*”*m*-אלהי”*m*,⁹⁴⁵ which is the secret of understanding-*Binah*, called Who-*Mee*-מי. About this the verse states, “Who-*Mee*-מי who created these-*Eileh*-אלה.” Thus, since the righteous-*Tzaddikim* know the secret of Who-*Mee*-מי, they are capable of nullifying the decree. Understand this magnificent matter, and perceive the secret of the verse,⁹⁴⁶ “Return-*Shuv*-שוב from Your flaring anger.” That is, the place of return and repentance-*Teshuvah*-תשובה is Who-*Mee*-מי, and this is what rules over the flaring anger. Similarly, the verse states,⁹⁴⁷ “In this Jubilee Year-*Yovel*-יובל, you shall return-*Tashuvu*-תשובו each man to his ancestral heritage.”⁹⁴⁸

Therefore, contemplate the wonders hinted in Sefer Yetzirah, that counsel-*Eitzah*-עצה concludes in the kidneys-*Klayot*-כליות.⁹⁴⁹ The verse likewise states,⁹⁵⁰ “He shall remove

⁹⁴⁴ That is, the quality of understanding-*Binah*, which (has fifty gates and) is called “Who-*Mee*-מי-50” gives birth to the emotional qualities called “these-*Eileh*-אלה,” (in that there are six emotions, each including six, and thus $6 \times 6 =$ “these-*Eileh*-אלה-36”). As will now be hinted, the name God-*Elohi*”*m*-אלהי”*m* consists of the letters “these-*Eileh*-אלה” followed by “sea-*Yam*-ים” which refers to kingship-*Malchut* (as discussed in the First Gate) and receives from “these-*Eileh*-אלה.”

⁹⁴⁵ That is, in the Torah, when the Name *HaShem* יהוה follows the name of Lordship-*Adona*”אדני”*ע*, it is pronounced as *Elohi*”*m*-אלהי”*m*. This is the upper name *Elohi*”*m*-אלהי”*m*, and is the quality of understanding-*Binah*, as will be explained in the Eighth Gate.

⁹⁴⁶ Exodus 32:12

⁹⁴⁷ Leviticus 25:13

⁹⁴⁸ That is, the fiftieth year of seven *Shemithah* cycles of seven years each, which is called the Jubilee-*Yovel*-יובל, refers to understanding-*Binah*, as will be explained in the Eighth Gate.

⁹⁴⁹ Sefer Yetzirah 5:4 – The two kidneys-*Klayot*-כליות are the *Sefirot* of victory-*Netzach* and majesty-*Hod* (which represent the gut emotions). (See the commentaries there.)

⁹⁵⁰ Leviticus 3:9 (Also see Rashi, “The kidneys give counsel-*Yo’atzot*-יועצות.”)

it above the kidneys-*He'atzeh*-העצה,” about which our sages, of blessed memory, stated,⁹⁵¹ “This refers to the place of the kidneys where the counsel-*Eitzah*-העצה is reached.” Therefore, contemplate that all sentences that are decreed in the Upper Court of Judgement (*Beit Din Shel Ma'alah*), begin to take counsel in understanding-*Binah*, and the counsel-*Eitzah*-העצה culminates and concludes in victory-*Netzach* and majesty-*Hod*, which are the matter of *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת. However, even though the sentence may have already been concluded and decreed, nevertheless, the quality called Who-*Mee*-מי, called repentance-*Teshuvah*-תשובה, can overturn and nullify the decree. The verse thus states,⁹⁵² “*HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת has given counsel-*Ya'atz*-יעץ, who-*Mee*-מי can annul it [as a positive statement].” Those who knew these secrets and had the proper intentions in their prayers, would nullify all harsh and bad decrees. For, they had the keys of the received knowledge (*Kabbalah*) in their hands, and could enter the place that was necessary for this.

After having informed you of this, know that in the halls of victory-*Netzach* and majesty-*Hod*, which are called *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת, there is an angel who is appointed over all the decrees issued by the Great Court of Judgement (*Beit Din HaGadol*) over all the inhabitants of the world, and two scribes are under him. However, before the decrees go out into the world, this angel has the power to either tear them up or modify them, all according to the strength of

⁹⁵¹ Talmud Bavli, Chullin 11a

⁹⁵² Isaiah 14:27

repentance-*Teshuvah* of the person upon whom the sentence was decreed. That is, according to the mercy coming from the place called Who-*Mee*-מי, which annuls and is called repentance-*Teshuvah*, so likewise, this angel is appointed to conclude the judgment of the decree, whether to tear it up or modify it.

Know that in these halls, there is an angel under *HaShem*-יהו"ה, blessed is He, who is appointed over His storehouses and treasuries. There also are angels who are appointed to receive the souls of all those who were killed by the [earthly] Court (*Beit Din*), as well as those killed by governments and others who were killed by the nations, and they are stored and guarded in those places. Those places and halls have storehouses, called "The Cup of Consolations-*Kos Tanchumim*-כוס תנחומים"⁹⁵³ From there *HaShem*-יהו"ה sends consolation to all mourners, all who suffer and all who are worthy of comfort. In them, there also are storehouses called "The Cup of Fury-*Kos HaTar'elah*-כוס התרעלה," and from there *HaShem*-יהו"ה, blessed is He, takes vengeance on all who are unbecoming before Him. In those halls, there also are storehouses full of various kinds of precious garments, within which pure souls are garbed before entering to greet the face of *HaShem*-יהו"ה, blessed is He. In those halls each soul is garbed with a garment appropriate to it to greet the face of *HaShem*-יהו"ה, blessed is He.

In those halls there are storehouses from which those who have wisdom-*Chochmah* derive wisdom, thus entering the inner grasp and comprehension of Supernal mysteries, visions,

⁹⁵³ Jeremiah 16:7

sights, and dreams. Daniel, the greatly beloved man,⁹⁵⁴ was bound to those storehouses, and about this it states,⁹⁵⁵ “Daniel understood every kind of vision and dream.” In these halls he would gaze at visions and lenses, and would thus grasp and understand wondrous matters and their interpretations, including all the other visions that he grasped, as expressed in the book of Daniel. Moreover, there are other great and awesome matters in the storehouse of the halls of victory-*Netzach* and majesty-*Hod*, which we will awaken you to, with the help of *HaShem*-יהו"ה.

Know that *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת, which is the right pillar, is called **victory-*Netzach*-נצח** in the verse,⁹⁵⁶ “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*), and the might (*Gevurah*), and the splendor (*Tiferet*), and the victory-*Netzach*-נצח and the majesty (*Hod*).” For, the quality of victory-*Netzach*-נצח upholds His kindness-*Chessed*-חסד to the Jewish people, as it states,⁹⁵⁷ “Is none of His kindness-*Chasdo*-חסדו extended to victory-*LaNetzach*-לנצח?” This is the place that decrees good sentences upon the Jewish people, when it adheres to the Supernal Crown-*Keter Elyon*, and it never returns emptyhanded. This is the secret of the verse,⁹⁵⁸ “Moreover, the Eternal One-*Netzach*-נצח of Israel does not lie and does not relent.”

⁹⁵⁴ Daniel 10:11

⁹⁵⁵ Daniel 1:17

⁹⁵⁶ Chronicles I 29:11

⁹⁵⁷ Psalms 77:9 – That is, although the verse is normally translated as “Has His kindness disappeared forever-*LaNetzach*-לנצח,” here it is being rendered as above.

⁹⁵⁸ Samuel I 15:29

Now, because the Jewish people must always adhere and strengthen themselves in His quality of victory-*Netzach*-נצח, which is the right side that overrides and is the decisor over the left, it therefore is called victory-*Netzach*-נצח, being that it wins the battles of Israel. This is why in his book of Psalms-תהילים, King David, peace be upon him, said, “To the Victor-*LaMenatze’ach*-למנצח, a psalm of David.” That is, wherever he mentions “To the Victor-*LaMenatze’ach*-למנצח,” it always refers to the quality of victory-*Netzach*-נצח, and wherever he mentions, “Submit-*Hodu*-הודו to *HaShem*-יהו"ה for He is good,” it refers to the quality of majesty-*Hod*-הוד. The sign for both is,⁹⁵⁹ “The victory-*Netzach*-נצח and the majesty-*Hod*-הוד.”

I must now awaken you to a very great and deep matter. Know that three flames (*Neirot*), called kindness-*Chessed*, victory-*Netzach*, and splendor-*Tiferet*, are illuminated by the Whiteness⁹⁶⁰ of the Supernal Supervision, called the Merciful Eye-*Eyn HaRachamim*-עין הרהמים. When these three flames are illuminated and gaze upon the *Sefirot*, the whole world is then in a state of rejoicing, salvation, and perfection, and there are no travails or harm. For, the good eye-*Ayin Tovah*-עין טובה supervises over all beings, and all the worlds are in a state of wholeness and perfection.

Sometimes, when the quality of victory-*Netzach* – called *HaShem* of Hosts-*HaShem Tzva’ot*-יהו"ה צבאו"ת – is positioned in its place below, it can issue decrees for the good, that at times may be overturned to punishment, all according to

⁹⁵⁹ Chronicles I 29:11

⁹⁶⁰ Whiteness-*Loven*-לובן indicates purity and refers to the crown-*Keter*. Also see Zohar III 129b.

deed. However, if the quality of victory-*Netzach* ascends by way of the conduits, and adheres to the Upper victory-*Netzach* in the Merciful Eye-*Ayin HaRachamim* עין הרחמים, and in the victory-*Netzach* of the desire of the head of the crown-*Keter*, and it then decrees goodness upon the Jewish people, then even if they subsequently sin and are unbecoming of that goodness, it is not rescinded. This is because the quality of victory-*Netzach*-נצח already ascended to a place that is not called “man-*Adam*-אדם,” to that place called the crown-*Keter*.

This is the secret of the verse,⁹⁶¹ “Moreover, the Eternal One-*Netzach*-נצח of Israel does not lie and does not relent, for He is not a man-*Adam*-אדם that He should relent.” The reason is because that quality is then positioned in a place that is not included in the general stature of man-*Adam*-אדם, and it therefore states, “For He is not a man-*Adam*-אדם.” If, however, the quality of victory-*Netzach*-נצח is positioned below, in the root of splendor-*Tiferet*, it can possibly relent, since it is positioned in the place called,⁹⁶² “There was the likeness of the appearance of a man-*Adam*-אדם upon it from above.” However, about the place of the crown-*Keter*, it states, “He is not a man-*Adam*-אדם that He should relent.” In this manner contemplate that the quality of victory-*Netzach*-נצח stands to bestow goodness and perform kindness for the Jewish people. Therefore, contemplate this wherever in you find victory-*Netzach*-נצח written in the holy scriptures, that this quality conquers-*Menatze'ach* מנצח the enemies of Israel and is positioned on the right to bestow goodness upon the Jewish

⁹⁶¹ Samuel I 15:29

⁹⁶² Ezekiel 1:26

people. About this the verse states,⁹⁶³ “The delights that are in Your right hand for eternity-*Netzach*-נצח,” and it states, “Moreover, the Eternal One-*Netzach*-נצח of Israel etc.”

Know now, that above, in the mystery of the quality of victory-*Netzach*-נצח there are twenty-four Courts of Law, which altogether are all called victors-*Netzachim*-נצחים, in that they overturn the judgments in favor of the Jewish people, and are triumphant over all accusers who stand on the left side. This is why about the accuser of Edom, which is on the opposing side, the verse states,⁹⁶⁴ “From generation to generation it will be desolate, for ever and ever-*Netzach Netzachim*-נצח נצחים none will traverse it.” That is, as long as the Courts of Law called “for ever and ever-*Netzach Netzachim*-נצח נצחים” are established on their level, the accuser of the opposing side receives no assistance or sustainment, but only destruction.

Know, that corresponding to this quality of victory-*Netzach*-נצח, called *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת, King Solomon built the right pillar in the Holy Temple called by the name *Yachin*-יכין.⁹⁶⁵ Whoever knows the secret of these two pillars, called *Yachin*-יכין and *Bo'az*-בוועז, knows how the souls, called *Neshamot*, *Ruchot*, and *Nefashot*, burst forth through the qualities of the Living God-*E"l Chai*-א"ל חי, and the Lord-*Adona'y*-אדוני"י, by the influence of these two pillars.

⁹⁶³ Psalms 16:11

⁹⁶⁴ Isaiah 34:10

⁹⁶⁵ Kings I 7:21 – “He erected the right pillar and called its name “*Yachin*-יכין-established,” and he erected the left pillar and called its name “*Bo'az*-בוועז-strength is in it.”

The verse thus states,⁹⁶⁶ “Two pillars, the two bowls and crowns that were on top of the pillars, the two nettings to cover the two bowls of the crowns that were on top of the pillars.” These hints are explained as follows: “The Two pillars-*Amudim*-עמודים” refer to victory-*Netzach*-נצה and majesty-*Hod*-הוד. The “two bowls-*Gulot*-גולות and crowns-*Kotarot*-כותרות that were on top of the pillars,” refer to greatness-*Gedulah* and might-*Gevurah*. The “two nettings-*Svachot*-שבכות to cover the two bowls of the crowns that were on top of the pillars,” refer to wisdom-*Chochmah* and understanding-*Binah*. Know, that through these two pillars, and through the Living God-*E'l Chai*-הי"ל, the souls called *Neshamot*, *Ruchot*, and *Nefeshot*,⁹⁶⁷ flow forth in the mystery of being drawn down in their conduits.

Now, the city of Zion and Jerusalem will be built and established through this pillar called *Yachin*-יכין. The sign for this is the verse,⁹⁶⁸ “You prepared-*Tachin*-תכין in Your goodness-*b'Tovatcha*-בטובתך for the poor-*LeAnee*-לעני, O' God-*Elohi*"m-אלהי"ם.” If you understand three of the words in this verse, these being, “You prepared-*Tachin*-תכין in Your goodness-*b'Tovatcha*-בטובתך for the poor-*LeAnee*-לעני,” you then will know how *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה prepares-*Meichin*-מכין goodness-*Tovah*-טובה with the quality of *E'l Chai*-הי"ל, and bestows all influence and blessing to the quality of Lordship-*Adona*"y-אדנ"י, for [by

⁹⁶⁶ Chronicles II 4:12

⁹⁶⁷ That is, *Neshamot* from wisdom-*Chochmah* and understanding-*Binah*, and *Ruchot* from magnanimity-*Gedulah* and might-*Gevurah*, and *Nefashot* from victory-*Netzach* and majesty-*Hod*.

⁹⁶⁸ Psalms 68:11

itself] it is empty, like a pauper-*Aee*-עני who has nothing. The sign for this is the verse,⁹⁶⁹ “Let the waters beneath the heavens-*Shamayim*-שמים be gathered into one area, and let the dry land-*Yabashah*-יבשה appear.” Know and contemplate that the characteristics-*Techunot*-תכונות of all forms and masses, receive their form and structure from this place, when the emanation adheres to His title of Lordship-*Adona*”ג-אדני. All the limbs of man, receive their form and characteristics-*Techunot*-תכונות from this place, as in the secret of the verse,⁹⁷⁰ “He has made you and prepared you-*VaYechoninecha*-ויכוננך.”

After having informed you about the name *HaShem* of Hosts-*HaShem Tzva*’ot-יהוה צבאו”ת, gaze into all the other matters, secrets and hidden aspects, that have already been hinted in this Gate, and you will find various keys and inner supernal matters that are not appropriate to explain openly except by way of hint, as in the verse,⁹⁷¹ “It is the honor of God to conceal a matter,” and it states,⁹⁷² “The secret of *HaShem*-יהוה is to those who fear Him, and to inform them of His covenant-*Brito*-בריתו.”

After having informed you of these general principles about the quality of *HaShem* of Hosts-*HaShem Tzva*’ot-יהוה צבאו”ת, it is now fitting to explain the secret of the concluding signet by way of the sanctification-*Kedushah*. This refers to the matter of reciting the sanctification-*Kedushah* prayer,⁹⁷³ “Holy, holy, holy is *HaShem* of Hosts-*HaShem Tzva*’ot-יהוה צבאו”ת, the

⁹⁶⁹ Genesis 1:9

⁹⁷⁰ Deuteronomy 32:6

⁹⁷¹ Proverbs 25:2

⁹⁷² Psalms 25:14

⁹⁷³ Isaiah 6:3

whole earth is full of His glory.” Now, the prophet Yishayahu, peace be upon him, said,⁹⁷⁴ “I saw the Lord-*Adona*’y-”אדנ”י sitting upon a high and lofty throne.” It indeed is so, that the name Lord-*Adona*’y-”אדנ”י, which is the matter of the last *Sefirah*, sits upon a throne-*Kiseh*-כסא,⁹⁷⁵ and that the four Holy Animal angels-*Chayot HaKodesh* carry him.⁹⁷⁶ The next verse states,⁹⁷⁷ “Fiery-*Seraphim* angels stood above him,” meaning, above His name of Lordship-*Adona*’y-”אדנ”י. This refers to the two fiery-*Seraphim* angels which “each have six wings,” and serve *HaShem* of Hosts-*HaShem Tzva’ot*”יהוה צבאו”ה. This refers to the secret of the six lower *Sefirot* of the letter *Vav*-ו of the Name *HaShem*-יהוה, as discussed before, and it is from the power of the *Vav*-ו that they receive six wings.

The next verse continues,⁹⁷⁸ “They called one another and said, ‘Holy, holy, holy.’” The first “Holy-*Kadosh*-ש”קדוש” refers to drawing down the emanation of holiness from the Supernal Crown-*Keter Elyon* to the *Sefirah* of magnanimity-*Gedulah*. The second “Holy-*Kadosh*-ש”קדוש” refers to drawing down the emanation of holiness from wisdom-*Chochmah* to the *Sefirah* of might-*Gevurah*. The third “Holy-*Kadosh*-ש”קדוש” refers to drawing down the emanation of holiness from understanding-*Binah* to the *Sefirah* of splendor-*Tiferet*. These

⁹⁷⁴ Isaiah 6:1

⁹⁷⁵ That is, the Lord-*Adona*’y-”אדנ”י refers to kingship-*Malchut* of the world of Emanation (*Atzilut*), which is upon the throne-*Kiseh*-כסא, that is, it is upon the world of Creation (*Briyah*) which is called the throne-*Kiseh*-כסא.

⁹⁷⁶ This refers to the four camps of the *Shechinah*, which are the twelve tribes of the world of Creation (*Briyah*), as discussed in the First Gate.

⁹⁷⁷ Isaiah 6:2

⁹⁷⁸ Isaiah 6:3

are the six *Sefirot* being discussed here, three corresponding to three, three bestowing holiness to three.

What does it then state? “*HaShem* of Hosts-*HaShem Tzva*’ot-יהו"ה צבאו"ת.” This refers to the three *Sefirot* below the ones discussed above, these being victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, which receive their influence from greatness-*Gedulah*, might-*Gevurah*, and splendor-*Tiferet*, which, in turn, receive from the crown-*Keter*, wisdom-*Chochmah*, and understanding-*Binah*. We thus find that nine *Sefirot* are mentioned here.

And to where do they bestow their blessings and influence their powers? To the tenth *Sefirah*, which is the quality of *HaShem*’s-יהו"ה Lordship-*Adona*’y-אדני"י, called earth-*Aretz*-ארץ. This then, is the secret of the conclusion of the verse, “The whole earth-*Aretz*-ארץ is full of His glory.”

Thus, with the secret of this verse, I have enlightened you about the sanctification-*Kedushah* prayer, and the unity of the ten *Sefirot*, as well as the manner of the emanation and bestowal from the three upper *Sefirot*; the crown-*Keter*, wisdom-*Chochmah*, and understanding-*Binah*, to the three intermediate *Sefirot*; greatness-*Gedulah*, might-*Gevurah*, and splendor-*Tiferet*, to the three lower *Sefirot*; victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*. All the influence of these nine *Sefirot* is bestowed to *HaShem*’s-יהו"ה Lordship-*Adona*’y-אדני"י, called “earth-*Aretz*-ארץ,” which is the final *Sefirah*. The verse therefore concludes, “The whole earth-*Aretz*-ארץ is full of His glory.”

Know and believe that whosoever answers the sanctification-*Kedushah* prayer, with the intention (*Kavanah*)

of unifying the ten *Sefirot* in this way, is apportioned life. His words are desirable and he is a member of the coming world (*Olam HaBa*). Accordingly, the order of the unity of sanctification-*Kedushah* in the verse should be understood as follows: The first “Holy-*Kadosh*-קדוש” is the crown-*Keter*. The second “Holy-*Kadosh*-קדוש” is wisdom-*Chochmah*. The third “Holy-*Kadosh*-קדוש” is understanding-*Binah*. What is written then? “*HaShem* of Hosts-*HaShem Tzva’ot*” יהו"ה צבאו"ת, [in the plural] which includes victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*. What is then written? “The whole earth-*Aretz*-ארץ is full of His glory,” referring to the final *Sefirah* called the Lord-*Adona'y*-אדני"י, which is the Land of the Living-*Eretz HaChayim*-ארץ החיים and is the Light of Life-*Ohr HaChayim*-אור החיים. The verse therefore states,⁹⁷⁹ “I shall walk before *HaShem*-יהו"ה in the Lands of the Living-*Artzot HaChayim*-ארצות החיים.” Another verse likewise states,⁹⁸⁰ “To walk before God-*Elohi*”מ-אלהי"ם in the Light of Life-*Ohr HaChayim*-אור החיים.” It similarly states,⁹⁸¹ “Holy, Holy, Holy is *HaShem* of Hosts-*HaShem Tzva’ot*” יהו"ה צבאות-יהו"ה, the whole earth-*Aretz*-ארץ is full of His glory.” It appears to me that, for now, this matter has been adequately hinted to you. In His mercy, *HaShem*-יהו"ה, blessed is He, will show us the way of Truth! Amen!

The following are the titles relating to the *Sefirot* of Victory-*Netzach* and Majesty-*Hod* mentioned in this gate:

⁹⁷⁹ Psalms 116:9

⁹⁸⁰ Psalms 56:14

⁹⁸¹ Isaiah 6:3

1. *HaShem* of Hosts-*HaShem Tzva 'ot* יהו"ה צבאו"ת
2. God of Hosts-*Elohi'm Tzva 'ot* אלהי"ם צבאו"ת
3. Majesty-*Hod* הוד
4. *Bo 'az* בועז
5. *Shechakim* שחקים
6. The Essence of the Heavens-*Etzem HaShamayim* עצם השמים
7. The Place of Counsel-*Makom HaEitzah* מקום העצה
8. Victory-*Netzach* נצח
9. Eternity-*Netzachim* נצחים
10. Faithful God-*E'l Emunah* א"ל אמונה (Deut. 32:4)
11. The Right Leg-*Regel Yemin* רגל ימין
12. Without Corruption-*Ein Avel* אין עול (Deut. 32:4)
13. The Left Leg-*Regel Smol* רגל שמאל
14. The Thighs-*Shokayim* שוקיים
15. The Knees-*Birkayim* ברכיים
16. The Two Testicles-*Trein Be'in* תרין בעין
17. *Yachin* יכין
18. The *Shevarim* שברים (blasts of the *Shofar*)
19. The *Vav* ו of the Name *HaShem* יהו"ה

Gate Five

(The *Sefirah* of *Tiferet*)

“Hear my prayer, HaShem-יהוה, give ear to my outcry, be not mute to my tears; for I am a sojourner with You, a settler like all my forefathers.” -Psalms 39:13

The fifth holy name in order of ascent, is the Name ***HaShem-יהוה***, blessed is He. Know and have faith that the Name *HaShem-יהוה* is the pillar that all the upper and lower *Sefirot* adhere to. They unify to it from below to above, and with it they bestow influence from above to below. This Name may be compared to the trunk of the tree, whereas all the other names are like its branches that are unified to it from above and below and all sides. With its letters, this name unifies all the *Sefirot*, as well as all creations in existence and the whole composition (*Chariot-Merkavah*) of the world, whether higher or lower. They all are attached to and look to the Name *HaShem-יהוה*. The entire order of the world, and its very foundations and constructs, all depend on this name, in that there is nothing in all worlds that is not dependent on the Name *HaShem-יהוה* and is perfected by Him, blessed is He. However, before we begin explaining this, be informed of a primary principle through which you will find satisfaction and tranquility in many matters.

Know, that this glorious and awesome Name, *HaShem-יהוה*, blessed is He, is expressed in Torah in respect to many matters and with various usages. Know that throughout Torah, it most often is found alone, such as in verses that state,

“*HaShem*-יהו"ה said,” or “*HaShem*-יהו"ה spoke,” and elsewhere. However, we sometimes find the Name *HaShem*-יהו"ה connected to one of His other holy names. For example, after the act of creation (*Ma'aseh Bereishit*) concludes, the verse states,⁹⁸² “These are the generations of the heavens and the earth when they were created, on the day that *HaShem God-HaShem Elohi*”מ-אלהי"ם יהו"ה made earth and heaven.” However, throughout the act of creation (*Ma'aseh Bereishit*) itself,⁹⁸³ we only find His name *God-Elohi*”מ-אלהי"ם on its own. However, in the following portion, when Torah begins speaking of creation perfected, as in, “These are the generations of the heavens and the earth when they were created,” it then begins mentioning *HaShem God-HaShem Elohi*”מ-אלהי"ם יהו"ה. We therefore must inform you of the reason.

Know that since *HaShem*-יהו"ה, blessed is He, is perfect, crowned, and bears all qualities, in that all the *Sefirot* are unified, perfected and completed in Him, along with all creatures, as we have informed you, therefore during the act of creation (*Ma'aseh Bereishit*) itself, there was no need for Torah to mention *HaShem*-יהו"ה. This is because at that point, the world and its creatures had not yet been perfected, nor had the act of creation been completed, in that the world was not yet whole. Rather, all things were still in the process of being made and coming forth. However, once the creation of the world was complete, in that everything was included and in a state of perfection, the Torah mentions *HaShem God-HaShem Elohi*”מ-אלהי"ם יהו"ה, these being two names that unify one

⁹⁸² Genesis 2:4

⁹⁸³ Genesis 1

with the other. This is because oftentimes, His name God-*Elohi*”m-אלהי”m manifests in His name of Lordship-*Adona*”y-אדני, and then His name of Lordship-*Adona*”y-אדני is also called God-*Elohi*”m-אלהי”m, as you already know.⁹⁸⁴ Then, when *HaShem* Lord-*HaShem Adona*”y-יהוה [pronounced *Elohi*”m *Adona*”y-אלהי”m] is unified, this being the matter of *HaShem* God-*HaShem Elohi*”m-אלהי”m, יהוה, all things come to a state of total perfection.⁹⁸⁵

Now, as has been mentioned, there also is the title God-*Elohi*”m-אלהי”m as the matter of might-*Gevurah* and judgment-*Din*, as our sages, of blessed memory, stated,⁹⁸⁶ “At first He began creating His world with the quality of judgment-*Din*, as it says,⁹⁸⁷ ‘In the beginning God-*Elohi*”m-אלהי”m created.’ Seeing that it could not endure, He added the quality of mercy-*Rachamim*, as it says,⁹⁸⁸ ‘on the day that *HaShem* God-*HaShem Elohi*”m-אלהי”m made earth and heaven.’” All this is true, well established, and correct. However, come and see wondrously great matters. The verse states,⁹⁸⁹ “Raise your eyes on high and see Who-*Mee*-מי created these-*Eileh*-אלה.” Certainly, that which is called Who-*Mee*-מי created These-*Eileh*-אלה. This refers to the mystery of “day one-*Yom Echad*-יום אחד,⁹⁹⁰ which is the matter of understanding-*Binah*. From it, until the day of Shabbat, there were six days in which the

⁹⁸⁴ From the First Gate.

⁹⁸⁵ When reading scripture, if *HaShem*-יהוה and Lord-*Adona*”y-אדני are juxtaposed, *HaShem*-יהוה is pronounced as *Elohi*”m-אלהי”m.

⁹⁸⁶ See Midrash Bereishit Rabba 12:15

⁹⁸⁷ Genesis 1:1

⁹⁸⁸ Genesis 2:4

⁹⁸⁹ Isaiah 40:26

⁹⁹⁰ Genesis 1:5

heavens and the earth and all therein were made. Now, in truth, the word Who-Mee-מי is above,⁹⁹¹ and the word Sea-Yam-ים is below.⁹⁹² Now, Who-Mee-מי created, this being the beginning of the manifestation of the name God-Elohi”m-אלהי”m within the secret of the Name HaShem-יהו”ה. That is, in its written form this quality is the name HaShem-יהו”ה, but in the secret of HaShem-ה יהו”ה it is vowelized and pronounced as God-Elohi”m-אלהי”m.⁹⁹³ Both are the mystery of Who-Mee-מי-50, as hinted in the verse,⁹⁹⁴ “All-Kol-כל-50 rivers flow into the sea-Yam-ים-50.” From this quality called Who-Mi-מי, which is the matter of the manifestation of God-Elohi”m-אלהי”m within the Name HaShem-יהו”ה, the quality of might-Gevurah inherited judgment-Din and fear-Pachad. This quality of might-Gevurah is the actual name God-Elohi”m-אלהי”m.⁹⁹⁵ With these two, the quality called Lord-Adona”y-אדני”y inherited the title God-Elohi”m-אלהי”m and donned its garments, and the world was then created through the matter of HaShem Lord-HaShem Adona”y-אדני”y יהו”ה (pronounced Elohi”m Adona”y-אלהי”m אדני”).

If you understand this primary principle, you will discover that the name HaShem God-HaShem Elohi”m-יהו”ה

⁹⁹¹ The *Sefirah* of understanding-Binah.

⁹⁹² The *Sefirah* of kingship-Malchut.

⁹⁹³ That is, the title Lord-Adonay”y-אדני”y refers to the *Sefirah* of kingship-Malchut, which is below. In Torah, when the Name HaShem-יהו”ה is juxtaposed to the title Lord-Adonay”y-אדני”y and follows it, such as (Deut. 3:24), “Lord HaShem-אדני”y יהו”ה,” the Name HaShem-יהו”ה is pronounced Elohi”m-אלהי”m,” in reference to the *Sefirah* of understanding-Binah. Thus, the name God-Elohi”m-אלהי”m is hidden in the vowelization of the written Name HaShem-יהו”ה. These two names HaShem-יהו”ה and God-Elohi”m-אלהי”m are thus found as one.

⁹⁹⁴ Ecclesiastes 1:7

⁹⁹⁵ That is, both in its written form and in its pronunciation the quality of might-Gevurah-גבורה is called Elohi”m-אלהי”m.

אלהי"ם is present in the secret of *HaShem*-יהו"ה. That is, whereas the form of the letters is *HaShem*-יהו"ה, the form of the vowels is God-*Elohi*"m-אלהי"ם. We thus find that this name attests to the matter of the complete name "*HaShem* God-*HaShem Elohi*"m-אלהי"ם." This is the meaning of the verse,⁹⁹⁶ "*HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם," for, it truly is so that the form of the letters is *HaShem*-יהו"ה, whereas in the form of the vowels, "He is the God-*Elohi*"m-אלהי"ם."

Now, since this verse states, "*HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם, *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם" twice, this repetition corresponds to the upper righteousness-*Tzeddek Elyon* עליון-צדק and the lower righteousness-*Tzeddek Tachton* תחתון-צדק.⁹⁹⁷ This matter is hinted in the verse,⁹⁹⁸ "You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is the God-*Elohi*"m-אלהי"ם, in the heavens above and upon the earth below, there is nothing else." That is, "in the heavens above-*BaShamayim MiMa'al* במעל" refers to the upper righteousness-*Tzeddek Elyon*, "and on the earth below-*V'Al HaAretz Mitachat* מתחת" refers to the lower righteousness-*Tzeddek Tachton*. This being so, it all is hinted in the matter of *HaShem* Lord-*HaShem Adona*"y-אלהי"ם (pronounced *Elohi*"m *Adona*"y-אלהי"ם) (אדני"י)

⁹⁹⁶ Kings I 18:39

⁹⁹⁷ As explained in the First Gate, the *Sefirah* of understanding-*Binah* is called the Upper Righteousness-*Tzeddek Elyon* עליון-צדק, and the *Sefirah* of kingship-*Malchut* is called the Lower Righteousness-*Tzeddek Tachton* תחתון-צדק, and both are called *Elohi*"m-אלהי"ם. This will also be further explained in the Eighth Gate.

⁹⁹⁸ Deuteronomy 4:39

You thus have learned that upon the creation of the world, His quality of Lordship-*Adona*”ג-י”א became garbed in His quality of Who-*Mee*-מ, which is the matter of the *Sefirah* of understanding-*Binah*, which is the Name *HaShem*-יהו”ה as written and vowelized, and the world was created. Now, the quality of the upper righteousness-*Tzeddek Elyon*, which is called understanding-*Binah*, and the quality of might-*Gevurah*, and all the other *Sefirot*, bestow the influence of their powers into the title of Lordship-*Adona*”ג-י”א, and it thus became garbed by the title God-*Elohi*”מ-אלה”מ and created the world. The verse thus states,⁹⁹⁹ “In the beginning, God-*Elohi*”מ-אלה”מ created.”

Now, since the title God-*Elohi*”מ-אלה”מ is sometimes lacking and sometimes full,¹⁰⁰⁰ it was specifically this title that was mentioned during the creation of the world, when the world was not yet in its completed form, since all the forms being created had not yet been finalized. However, upon the completion of creation, the full name *HaShem God-HaShem Elohi*”מ-אלה”מ יהו”ה was mentioned. That is, as long as the forms were yet to be completed, only God-*Elohi*”מ-אלה”מ was mentioned. However, when everything reached completion *HaShem*-יהו”ה was mentioned. This is because the title God-*Elohi*”מ-אלה”מ, as it is by itself, is not in a state of fullness and

⁹⁹⁹ Genesis 1:1

¹⁰⁰⁰ That is, when the name *Elohi*”מ-אלה”מ, is written and pronounced as it is alone, it then is lacking, but when it is written as *HaShem*-יהו”ה and pronounced as *Elohi*”מ-אלה”מ, it is full. There can also be state in which the name *Elohi*”מ-אלה”מ even lacks the manifestation of the letters *Yod-Hey*-י”ה of the Name *HaShem*-יהו”ה within it, in which case it then is mute-*Eelem*-אלם, as will be mentioned shortly. Also see Rabbi Yosef Gikatilla’s primary work *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and *The Gate of His Title (Shaar HaKinuy)*.

perfection, except through the Name *HaShem*-יהו"ה. This matter is hinted in the verse,¹⁰⁰¹ “Who makes one mute-*Eelem*-אל"ם...is it not I, *HaShem*-יהו"ה?” This verse refers to the matter of *Elohi*"m-אלהי"ם. That is, if the two letters *Yod-Hey*-יה"ה of the Name *HaShem*-יהו"ה are removed from *Elohi*"m-אלהי"ם, *Elohi*"m-אלהי"ם becomes mute-*Eelem*-אל"ם. This is the secret of *Elohi*"m-אלהי"ם, the letters of which divide into “*Eelem Yah*-ה"ה אל"ם,” meaning “mute of *Yah*.” Therefore, the world was created with His title God-*Elohi*"m-אלהי"ם. However, upon the perfection of the totality of all things and forms, when the world was in a state of completion, it then became necessary to mention *HaShem* God-*HaShem Elohi*"m-אלהי"ם. This is the meaning of what our sages, of blessed memory, stated,¹⁰⁰² “Torah mentions the complete Name in reference to the completed world.” Thus, upon the completion of the act of creation (*Ma'aseh Bereishit*), Torah begins mentioning *HaShem* God-*HaShem Elohi*"m-אלהי"ם, thereby indicating the completion and perfection of the world.

Know and have faith that the secret of unity in its entirety, is the matter of *HaShem* God-*HaShem Elohi*"m-יהו"ה. The sign for this is the verse, “Listen Israel, *HaShem* is our God-*HaShem Elohei*"nu-אלהינו", *HaShem* is One-*HaShem Echad*-אהד"ה.” It therefore is important to understand that wherever in Torah you find *HaShem* God-*HaShem Elohi*"m-אלהי"ם mentioned, it is a complete name. That is, all matters found in a Torah portion that mentions *HaShem* God-*HaShem Elohi*"m-אלהי"ם, are

¹⁰⁰¹ Exodus 4:11

¹⁰⁰² Midrash Bereishit Rabba 13:3

done with all the complete qualities, that is, with both judgment-*Din* and mercy-*Rachamim*. We find this in the creation of Adam, the first man, in his judgment and expulsion, and all such matters. That is, you will find that they all came with judgment-*Din* and mercy-*Rachamim*, all in a way of perfection, in a way of judgment and mercy, and in accordance to true justice.

About this principle Torah states,¹⁰⁰³ “The Rock, His action is perfect, all His ways are justice.” This verse means as follows: The Rock-*HaTzur*-הצור,¹⁰⁰⁴ that is, He who [forms-יוצר and] decrees the judgment, does not do so by force, nor is the sentence decreed with cruelty. Rather, “His action is perfect-*Tamim*-תמים.” In other words, before the sentence is decreed, He consults His qualities of kindness-*Chessed* and judgment-*Din*. This is the meaning of “His action is perfect-*Tamim*-תמים.” This is because the word “Perfect-*Tamim*-תמים” hints at two matters, as if it is saying, “Twins-*Te’umim*-תאומים,” only that in reference to these two matters as they are Above, the more honorable term, “Perfect-*Tamim*-תמים,” is used, whereas below, the term would be “Twins-*Te’umim*-תאומים,” as indicated by the verse,¹⁰⁰⁵ “They shall be matching-*To’amim*-תואמים at the bottom, and matching-*Tamim*-תמים on top.” We thus find that in reference to below, the word “twins-*To’amim*-תואמים” is used, and in reference to Above, the word “perfect-*Tamim*-תמים” is used. This is because from below, [kindness and judgement] appear to be two distinct matters, a thing and

¹⁰⁰³ Deuteronomy 32:4

¹⁰⁰⁴ This refers to the quality of judgment-*Din*.

¹⁰⁰⁵ Exodus 26:24

its opposite, a defender and a prosecutor. However, Above, they have but one intention. That is, whether it is the defender or the prosecutor, they both have a single intention, for there is neither hatred nor love there, nor is there bias nor favoritism, but true justice alone. The verse therefore states, “His action is perfect-*Tamim*-תמים,” in that He consults both judgment-*Din* and mercy-*Rachamim* and only then issues the decree, this being the matter of,¹⁰⁰⁶ “True Justice-*Mishpat Emet*-משפט אמת.”

Now, when the verse states, “For all His ways are justice-*Mishpat*-משפט,” the word “all-*Kol*-כל” refers to the fact that this is openly revealed to all who have eyes to see, as it states, “For all His ways are justice-*Mishpat*-משפט.” As you already know¹⁰⁰⁷ justice-*Mishpat*-משפט includes both judgment-*Din* and mercy-*Rachamim*. That is, justice-*Mishpat*-משפט corresponds to Yaakov, who is the middle column that mediates between the two tents of Avraham and Yitzchak. That is, Avraham corresponds to kindness-*Chessed*, Yitzchak corresponds to judgment-*Din*, and Yaakov mediates between them, as the verse states,¹⁰⁰⁸ “And Yaakov was a pure-*Tam*-תם man who dwelt in tents,” [that is, between the tent of Avraham and the tent of Yitzchak]. Thus, justice-*Mishpat*-משפט corresponds to Yaakov, who draws from kindness-*Chessed* on the side of Avraham, and from judgment-*Din* on the side of Yitzchak. The verse thus states,¹⁰⁰⁹ “You made the justice-*Mishpat*-משפט and righteousness-*Tzedakah*-צדקה of Yaakov.”

¹⁰⁰⁶ Ezekiel 18:8

¹⁰⁰⁷ From the preceding Gates.

¹⁰⁰⁸ Genesis 25:27

¹⁰⁰⁹ Psalms 99:4

The prophet Yirmiyahu therefore said,¹⁰¹⁰ “Chastise me, *HaShem*-יהו"ה, only with justice-*Mishpat*-משפט, not with Your anger, lest You diminish me.” The meaning of the words, “Chastise me *HaShem*-יהו"ה, only with justice-*Mishpat*-משפט,” is that the word “only-*Ach*-אך,” comes to make a distinction and separation. That is, being that the quality of justice-*Mishpat*-משפט is half judgment-*Din* and half kindness-*Chessed*, therefore half of justice-*Mishpat*-משפט is *Kindness*-*Chessed*-חסד. He therefore said, “only with justice-*Ach b'Mishpat*-אך במשפט,” and then continues, “not with Your anger, lest You diminish me,” thus revealing that the word only-*Ach*-אך comes to exclude the half of justice-*Mishpat*-משפט that stems from anger.

The quality of justice-*Mishpat*-משפט is therefore tied to Yaakov, who as the father of the twelve tribes, knew the travails of childrearing, and therefore, whenever the Holy One, blessed is He, would issue decrees upon them, Yaakov would plead for mercy and charity on their behalf. This is the meaning of the verse,¹⁰¹¹ “*HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה is elevated with justice-*Mishpat*-משפט,” and then continues, “and the Holy God-*HaE"l HaKadosh*-הא"ל הקדוש is sanctified with charity-*Tzedakah*-צדקה.” That is, when He is “elevated in justice-*Mishpat*-משפט,” He sets judgment-*Din* aside and turns toward the quality of *E"l*-א"ל, as the verse continues, “and the Holy God-*HaE"l HaKadosh*-הא"ל הקדוש is sanctified with charity-*Tzedakah*-צדקה.” In other words, when “*HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה is elevated in justice-*Mishpat*-משפט,” the quality of *E"l*-א"ל above, overrides justice-*Mishpat*-משפט and

¹⁰¹⁰ Jeremiah 10:24

¹⁰¹¹ Isaiah 5:16

does charity-*Tzedakah*-צדקה. This is why they said that justice-*Mishpat*-משפט includes both kindness-*Chessed* and judgment-*Din*, as the verse states,¹⁰¹² “You made the justice-*Mishpat*-משפט and righteousness-*Tzedakah*-צדקה of Yaakov.”

Now, the great secret is conveyed in the verse,¹⁰¹³ “Righteousness-*Tzedek*-צדק and justice-*Mishpat*-משפט are the foundation of Your throne, kindness and truth precede Your face.” This is because, according to the influence it receives, at times righteousness-*Tzedek*-צדק leans towards judgment-*Din*, as we explained.¹⁰¹⁴ That is, on its own, righteousness-*Tzedek*-צדק is great and powerful judgment-*Din*.¹⁰¹⁵ However, when the quality of justice-*Mishpat*-משפט is joined to it, the throne is then established with mercy-*Rachamim*. If justice-*Mishpat*-משפט ascends and reaches kindness-*Chessed* and truth-*Emet* as one, they then are called the Radiant Face (*Panim HaMe'irim*-פנים המאירים) and all is done with great and abundant mercy. This is the meaning of the continuation of the verse,¹⁰¹⁶ “kindness-*Chessed*-חסד and truth-*Emet*-אמת precede Your face.” The word, “Precede-*Yekadmu*-יקדמו Your face” is of the same root as in the verse,¹⁰¹⁷ “Renew our days as of old-

¹⁰¹² Psalms 99:4

¹⁰¹³ Psalms 89:15

¹⁰¹⁴ In the First Gate.

¹⁰¹⁵ That is, when the *Sefirah* of kingship-*Malchut*, which is righteousness-*Tzedek*-צדק is absent of influence from justice-*Mishpat*-משפט, which is the *Sefirah* beauty-*Tiferet*, then (Proverbs 13:23), “Some perish for lack of justice-*Mishpat*-משפט,” meaning that the *Sefirah* of kingship-*Malchut* is lacking the quality of justice-*Mishpat*-משפט, which is the *Sefirah* of beauty-*Tiferet*. It is then called poor-*Ani*-עני, as discussed before, and leans toward judgment-*Din*.

¹⁰¹⁶ Psalms 89:15

¹⁰¹⁷ Lamentations 5:21

K'Kedem-”כקדם,” and the verse,¹⁰¹⁸ “As you swore unto our forefathers in days of old-*Yemei Kedem*.”¹⁰¹⁹

This being so, contemplate any place in Torah where you find *HaShem* God-*HaShem Elohi*”מ-אלהי”ה, and understand that the quality of mercy-*Rachamim* is garbed together with the quality of judgment-*Din*, and that each of the qualities acts in full perfection, both for judgment-*Din* and for mercy-*Rachamim*. Contemplate this primary principle, and always remember it.

Now, the mystery of the **Simple Blast of the Shofar-*Tekiyat Shofar Peshutah***-תקיעת שופר פשוטה, is the Name *HaShem*-יהו”ה. In contrast, the Short Blasts of the Shofar-*Tru’at Shofar*-תרועת שופר, is the title God-*Elohi*”מ-אלהי”ם. Thus, the Simple Blast-*Tekiyah*-תקיעה followed by the Short Blasts-*Teru’ah*-תרועה is mercy-*Rachamim* and judgment-*Din*. The verse that indicates this is,¹⁰²⁰ “God-*Elohi*”מ-אלהי”ם has ascended with the short blasts-*Teru’ah*-תרועה, *HaShem*-יהו”ה with the sound of the Shofar.” Likewise, the verse states,¹⁰²¹ “When you sound short blasts-*Teru’ah*-תרועה, then they should travel... and when you gather the congregation together, you shall sound a long blast-*Titka’u*-תתקעו, and not sound the short blasts-*Tari’u*-תריעו.”¹⁰²² You have thus learned

¹⁰¹⁸ Micah 7:20

¹⁰¹⁹ At the conclusion of the thirteen qualities of mercy of Michah. That is to say, both these verses are indicative of mercy which stems from the crown-*Keter*, which is called Preceding-*Kedem*-קדם, as will be discussed in the Tenth Gate.

¹⁰²⁰ Psalms 47:6

¹⁰²¹ Numbers 10:5-7

¹⁰²² Also see Ginat Egoz of the same author, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), section entitled, “The Order of the *Shofarot*.”

that the mystery of *HaShem* God-*HaShem Elohi*”m-אלהי”m is the mystery of the perfect wholeness of the *Sefirot* with the qualities of mercy-*Rachamim* and judgment-*Din*, and that this is called,¹⁰²³ “The complete Name for the completed world.”

At times you will find that the Name *HaShem*-יהו”ה becomes united with His title of Lordship-*Adona*”y-אדני”y, in two ways. That is, sometimes the Name *HaShem*-יהו”ה precedes and is then followed by His title of Lordship-*Adona*”y-אדני”y, as in the verse,¹⁰²⁴ “*HaShem Adona*”y-יהו”ה is my strength [pronounced *Elohi*”m *Adona*”y-אלהי”m אדני”y is my strength [as swift] as stags.” Similarly, another verse states,¹⁰²⁵ “God-*El*-אל is for us a God-*El*-אל of salvations, and *HaShem Adona*”y-אדני”y יהו”ה [pronounced *Elohi*”m *Adona*”y-אדני”y-אלהי”m] has many avenues to death. It likewise states,¹⁰²⁶ “For, to You, *HaShem Adona*”y-אדני”y יהו”ה [pronounced *Elohi*”m *Adona*”y-אדני”y-אלהי”m] are my eyes turned, in this-*b’Koh*-בכה I have taken refuge.”

Know that when you pronounce these two names as they are found as one, the name *HaShem*-יהו”ה is changed in its vowelization to the vowels of *Elohi*”m-אלהי”m, and even though it is written *HaShem*-יהו”ה, it is read *Elohi*”m-אלהי”m. This hints at His quality of understanding-*Binah*, which is unified with His quality of kingship-*Malchut*, called Lord-*Adona*”y-אדני”y. And by whose hand do they become unified? By the hand of *HaShem*-יהו”ה, blessed is He.

¹⁰²³ Midrash Bereishit Rabba 13:3

¹⁰²⁴ Habakkuk 3:19

¹⁰²⁵ Psalms 68:21

¹⁰²⁶ Psalms 141:8

Know and understand that when *HaShem Adona'y*-אֲדֹנָיִהוּ [pronounced *Elohi'm Adona'y*-אֱלֹהֵי אֲדֹנָי] are mentioned in this order, influence descends to all the *Sefirot* from Above to below, from beginning to end, until the influence of blessing and emanation comes to His title of Lordship-*Adona'y*-אֲדֹנָי, and then the whole world is blessed with full blessing.

In contrast, when His title of Lordship-*Adona'y*-אֲדֹנָי is mentioned first, and then followed by *HaShem*-יהוה, such as the verse,¹⁰²⁷ “*Adona'y HaShem*-יהוה: What can You give me,” and similarly,¹⁰²⁸ “*Adona'y HaShem*-יהוה, You have begun to show Your servant,” or,¹⁰²⁹ “*Adona'y HaShem*-אֲדֹנָי יהוה, do not destroy Your people,” and the like, [all of which are pronounced *Adona'y Elohi'm*-אֲדֹנָי אֱלֹהֵי־ם] then you should know and have faith that this indicates the matter of ascent from below to Above. That is, know that when you see the names mentioned in the order of *Adona'y HaShem*-אֲדֹנָי יהוה [pronounced *Adona'y Elohi'm*-אֲדֹנָי אֱלֹהֵי־ם] this refers to the matter of the ascent of the *Sefirot* and their unification with one another, until the intention ascends to the desirable place, like one who desires to take hold of and adhere to the place of the Supernal Light. For, the name of Lordship-*Adona'y*-אֲדֹנָי yearns to ascend and take hold of the *Sefirah* of understanding-*Binah*, which is called *HaShem*-יהוה with the vowels of *Elohi'm*-אֱלֹהֵי־ם. However, when *HaShem Adona'y*-אֱלֹהֵי אֲדֹנָי is written [pronounced *Elohi'm Adona'y*-אֱלֹהֵי אֲדֹנָי] it then

¹⁰²⁷ Genesis 15:2

¹⁰²⁸ Deuteronomy 3:23

¹⁰²⁹ Deuteronomy 9:26

is the matter of bestowal of understanding-*Binah*, which descends by way of the conduits and reaches His title of Lordship-*Adona* אדוני"יג, and then the whole world is blessed.

Now, we have already informed you that wherever you find *HaShem Adona* אדוני"יג written, they are the upper righteousness-*Tzedek Elyon*, and the lower righteousness-*Tzedek Tachton*, called the upper Indwelling Presence of *HaShem* יהו"ה-*Shechinah Ila'ah*, and the lower Indwelling Presence of *HaShem* יהו"ה-*Shechinah Tata'ah*. When these two *Sefirot* are united, the whole world is then in a state of fullness and blessing, in the manner hinted at in the verse,¹⁰³⁰ "It will be that *HaShem* will be One-*HaShem Echad* יהו"ה אחד, and His Name One-*u'Shmo Echad* ושמו אחד."

Now, you sometimes will find the Name *HaShem* יהו"ה unified with *E"l* א"ל, as in the verse,¹⁰³¹ "*HaShem* is God-*E"l HaShem* יהו"ה א"ל and He enlightens for us." What is meant is that when *E"l HaShem* יהו"ה א"ל is mentioned, the entire world is judged with Supernal kindness-*Chessed Elyon* and abundant mercies-*Rachamim*, and there is no judgment-*Din* there whatsoever. There is neither prosecutor, accuser, nor challenger, but rather, it all is with kindness-*Chessed* and mercy-*Rachamim*. At such a time, all the luminaries of the *Sefirot* are in a state of great perfection, the heavens-*Shamayim* שמים are in a state of purity, and the earth-*Aretz* ארץ is in a state of joy and illumination. For, His title *E"l* א"ל is the matter of His Supernal kindness-*Chessed Elyon*,¹⁰³² from which bestowal

¹⁰³⁰ Zachariah 14:9

¹⁰³¹ Psalms 118:27

¹⁰³² See the second gate where the three aspects of kindness-*Chessed* were discussed.

descends to the kindness of Avraham-*Chessed Avraham*. This is the secret of the verse about Avraham,¹⁰³³ “And he called there in the Name of *HaShem*, God of the world-*HaShem E”l Olam*” יהו"ה א"ל עולם. For, Avraham then acquired the quality of kindness-*Chessed* as his portion and adhered to it. This is why in the blessing “*Magen Avraham*-the Shield of Avraham” we recite,¹⁰³⁴ “Supernal God-*E”l Elyon*” א"ל עליון-Who bestows bountiful kindnesses,” and the verse likewise states,¹⁰³⁵ “Blessed is Avram to the Supernal God-*E”l Elyon*” א"ל עליון-*Elyon*.”

Now, when the Name *HaShem*-יהו"ה unifies with *E”l*-א"ל, and it states “God *HaShem-E”l HaShem*” א"ל יהו"ה-*HaShem-E”l HaShem*,” we find that the Name *HaShem*-יהו"ה becomes mingled with kindness-*Chessed* and mercy-*Rachamim*, and there is no judgment whatsoever. This is because the Name *HaShem*-יהו"ה is also a name of mercy-*Rachamim*, and though it contains a tiny minority of judgment-*Din*, nonetheless the judgement-*Din* is entirely submerged in the mercies-*Rachamim*. However, when the Name *HaShem*-יהו"ה unifies with *Elohi”m*-אלהי"ם, as when Torah states “*HaShem* God-*HaShem Elohi”m*” אלהי"ם-*HaShem*,” we find that the Name *HaShem*-יהו"ה then sits in judgement, to judge the creatures with mercy-*Rachamim* and judgment-*Din*, this being the matter of *HaShem* God-*HaShem Elohi”m*” אלהי"ם-*HaShem*, each person according to what is appropriate to him. However, when there is a bonding of kindness-*Chessed* and mercy-*Rachamim*, this being the matter of “God *HaShem-E”l HaShem*” א"ל יהו"ה-*HaShem-E”l HaShem*,” then all the *Sefirot* are in a state of joy and perfection, and

¹⁰³³ Genesis 21:33

¹⁰³⁴ In the liturgy of the *Amidah* prayer.

¹⁰³⁵ Genesis 14:20

receive kindness-*Chessed* and mercy-*Rachamim* from Above. This is the meaning of the verse,¹⁰³⁶ “*HaShem* is God-*E”l HaShem*-יהו”ה א”ל and He enlightens us.”

Notice now, that only these two names are mentioned in the “Thirteen qualities of Mercy” (*Yod-Gimel Midot HaRachamim*).¹⁰³⁷ That is, it states,¹⁰³⁸ “*HaShem*-יהו”ה, *HaShem* God-*HaShem E”L*-א”ל יהו”ה, merciful and gracious etc.” This is because these two names include kindness-*Chessed* and mercy-*Rachamim*, and are therefore mentioned in the Thirteen qualities of Mercy (*Yod-Gimel Midot HaRachamim*). Contemplate this greatly. Our sages, of blessed memory, already stated,¹⁰³⁹ “A covenant was made with the thirteen qualities of mercy, that they will never return empty handed.” This being so, contemplate that “*E”l HaShem*-א”ל יהו”ה” includes the qualities of kindness-*Chessed* and mercy-*Rachamim*. Moreover, contemplate that the name *E”l*-א”ל corresponds to Avraham, whose character was that of kindness-*Chessed*, and that the name *HaShem*-יהו”ה corresponds to Yaakov, whose character was that of mercy-*Rachamim*. We thus find that the name that corresponds to Yitzchak, which is *Elohi”m*-אלהי”ם and correspond to fear-*Pachad*, is not present when Torah mentions “God *HaShem-E”l HaShem*-יהו”ה א”ל.” Always contemplate this whenever you find Torah using these two names, *E”l HaShem*-יהו”ה א”ל, which are the matter of kindness-*Chessed* and mercy-*Rachamim*.

¹⁰³⁶ Psalms 118:27

¹⁰³⁷ That is, it mentions *HaShem*-יהו”ה and God-*E”l*-א”ל.

¹⁰³⁸ Exodus 34:6

¹⁰³⁹ Talmud Bavli, Rosh HaShanah 17b

However, you sometimes will find the name *HaShem*-יהו"ה joined with *E"l*-א"ל and *Elohi"m*-אלהי"ם. This is the secret of the verse,¹⁰⁴⁰ “A song by Asaph: Almighty God *HaShem-E"l Elohi"m HaShem*-יהו"ה א"ל spoke and called to the earth from the rising of the sun to its setting.” Similarly, about the tribes of Reuven, Gad and half the tribe of Menasheh, the verse states,¹⁰⁴¹ “Almighty God *HaShem-E"l Elohi"m HaShem*-א"ל אלהי"ם יהו"ה, He knows.” Know that when these three names are conjoined, then a Court of Law (*Beit Din*) of three sits upon the throne and judges the world according to what is appropriate for it, whether for good or punishment, whether for life or death. For, *E"l*-א"ל is the matter of the bestowal of kindness-*Chessed* to those who are fitting, *Elohi"m*-אלהי"ם is the matter of reward and punishment to those who are fitting, and *HaShem*-יהו"ה is the matter of justice-*Mishpat*-משפט and truth-*Emet*-אמת to those who are fitting. This being so, we find that these three names include all justice-*Mishpat*, mercy-*Rachamim*, and judgement-*Din*.

The great proof of this, is from the fact that when the tribes of Reuven, Gad, and half the tribe of Menasheh, built an altar on the other side of the Jordan river, and the Jewish people wanted to wage war against them, before they went to battle, they sent their brethren, Pinchas the son of Elazar and the princes of Israel, to speak with them about the altar they had built. The tribes of Reuven, Gad, and the half tribe of Menasheh answered them stating,¹⁰⁴² “Almighty God *HaShem-E"l*

¹⁰⁴⁰ Psalms 50:1

¹⁰⁴¹ Joshua 22:22

¹⁰⁴² Joshua 22:22

Elohi”m HaShem-יהו”ה א”ל אלהי”ם, Almighty God *HaShem-E”l Elohi”m HaShem*-יהו”ה אלהי”ם, He knows and Israel shall know. If it is in rebellion or in treachery against *HaShem*-יהו”ה, save us not this day, if [we have meant] to build an altar for ourselves to turn away from following *HaShem*-יהו”ה.”

Know that the tribes of Reuven, Gad, and half the tribe of Menashe, mentioned these three names together, “Almighty God *HaShem-E”l Elohi”m HaShem*-יהו”ה אלהי”ם,” for an important purpose. They mentioned the name *E”l*-א, which is the name of kindness-*Chessed*, and they mentioned the name God-*Elohi”m*-אלהי”ם, which is the name of judgment-*Din* and punishment, and they mentioned the name *HaShem*-יהו”ה, for He is the True Judge (*Dayan HaEmet*) who mediates between *E”l*-א and *Elohi”m*-אלהי”ם. They therefore said, “If we have made this altar to the Name *HaShem*-יהו”ה solely as a remembrance, and not for elevation offerings or other offerings, then let *HaShem*-יהו”ה, blessed is He, bestow His blessings and good kindnesses upon us with His quality of *E”l*-א. However, if we built this altar as an act of wickedness, to rebel and commit treachery against *HaShem*-יהו”ה and His Holy Temple, to make this altar for ourselves in order to offer elevation offerings and other offerings, then *Elohi”m*-אלהי”ם Who is the witness, the judge, and the litigator, shall exact retribution against us and punish us for this great sin. The Name *HaShem*-יהו”ה, which is the mediating middle line, He shall decide the judgment according to our intention in making this altar, whether to bestow goodness, or to exact punishment. It therefore was necessary for them to mention these three names, “Benevolent

God *HaShem*-יהו"ה א"ל," which are the matters of magnanimity-*Gedulah*, might-*Gevurah*, and beauty-*Tiferet*.

Likewise, about the creation of the world, Asaph mentioned in his Psalm,¹⁰⁴³ "Almighty God *HaShem-E"l Elohi"m* יהו"ה א"ל spoke and called to the earth." For, when *HaShem*-יהו"ה, blessed is He, manifests in the creation of the world, He does so with three kinds of garments. There is the garment of abounding mercy-*Rachamim*, the garment of completely harsh judgment-*Din*, and the median garment that includes both mercy-*Rachamim* and judgment-*Din*. All this is included in the secret of the creation of the creatures. That is, there are those who were created with mercy-*Rachamim*, those who are complete judgment-*Din*, and those who include both judgment-*Din* and mercy-*Rachamim*. Thus, in accordance to the wisdom, kindness, mercy, and judgment of their formation, there also is the manner of how the creatures of the world are conducted. That is, sometimes He conducts them with complete mercy-*Rachamim*, sometimes He conducts them with complete judgment-*Din*, and sometimes He conducts them with both judgment-*Din* and mercy-*Rachamim*. Contemplate the mystery of the three books that are opened on Rosh HaShanah; the book of the righteous-*Tzaddikim*, the book of the wicked-*Resha'im*, and the book of the intermediates-*Beinonim*, corresponding to Almighty God *HaShem-E"l Elohi"m* יהו"ה א"ל. Therefore, throughout Torah, wherever you find His Singular Name *HaShem*-יהו"ה joined with *E"l*-א"ל or *Elohi"m*-אלהי"ם, or all three together as one,

¹⁰⁴³ Psalms 50:1

contemplate these matters according to their straightforward and proper order.

Now, sometimes we find the Name *HaShem*-יהו"ה joined with the title Hosts-*Tzva'ot*-צבאו"ת, in which the verse says, "*HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת." Now, this is not found in the [five books of] Torah itself, but only in Prophets (*Nevi'im*) and Scriptures (*Ketuvim*), in that the Prophets often stated, "Thus says *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת." Likewise, in Scriptures we find,¹⁰⁴⁴ "*HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת is with us, the God of Yaakov is our stronghold, always!" Know, that when *HaShem*-יהו"ה manifests with the title Hosts-*Tzva'ot*-יהו"ה צבאו"ת, He then concludes the judgment of the Upper Court of Justice (*Beit Din Shel Ma'alah*), whether to do good or bad with the creatures, according to the sentence decreed by God *HaShem-E'l Elohi'm* יהו"ה-אלהי"ם. That is, when the judgment is concluded, He manifests as *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת. This is the secret of the verse,¹⁰⁴⁵ "*HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת arose in justice-*Mishpat*-משפט."

I now will give you hints about the great mystery contained in this verse. Know that when the Upper Court of Justice (*Beit Din Shel Ma'alah*) issues justice-*Mishpat*-משפט upon the creatures, *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת concludes the judgement through the quality of Lordship-*Adona'y*-אדוני"י. This is the secret of the verse,¹⁰⁴⁶

¹⁰⁴⁴ Psalms 46:12

¹⁰⁴⁵ Isaiah 5:16

¹⁰⁴⁶ Deuteronomy 16:18

“Judges-*Shoftim*-שופטים and officers-*Shotrim*-שוטרים shall you appoint in all your cities... and they shall judge the people with righteous justice-*Mishpat Tzedek*-משפט צדק.” Another verse states,¹⁰⁴⁷ “When the *Chayot*-Animal Angels would go, the *Ophanim*-Cycle Angels would go with them.” The secret of the *Chayot*-Animal Angels is the matter of Judges-*Shoftim*-שופטים, and the secret of the *Ophanim*-Cycle Angels is the matter of officers-*Shotrim*-שוטרים.” However, judgement is concluded in righteousness-*Tzedek*-צדק, which is the matter of the Lord-*Adona*’y-אדני’י.

When the Holy One, blessed is He, decrees judgment upon the Jewish people, and the quality called *HaShem* of Hosts-*HaShem Tzva’ot*-יהוה צבאו”ת sees that they will be incapable of withstanding that judgement and punishment, *HaShem* of Hosts-*HaShem Tzva’ot*-יהוה צבאו”ת then ascends to elicit desire and mercy from Above, to diminish the suffering of the Jewish people, and transfer the judgment to the quality of the *E”l*-אל, which is kindness-*Chessed* and is charitable to the Jewish people, thus diminishing their punishment and suffering. That is, though they are unworthy, it is done as an act of charity-*Tzedakah*-צדקה, about which the verse states,¹⁰⁴⁸ “*HaShem* of Hosts-*HaShem Tzva’ot*-יהוה צבאו”ת will be elevated in justice-*Mishpat*-משפט and the Holy God-*HaE”l HaKadosh*-האל הקדוש will be sanctified in charity-*Tzedakah*-צדקה.”

The prophets therefore chastise the children of Israel with *HaShem* of Hosts-*HaShem Tzva’ot*-יהוה צבאו”ת, which are like witnesses that give warning, either for good or for bad.

¹⁰⁴⁷ Ezekiel 1:19

¹⁰⁴⁸ Isaiah 5:16

When judgment is rendered against the Jewish people, if not for the fact that *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת rises up and is elevated in that judgment, and is given into the hands of *E'l-l'*-א"ל, which is the quality of the Supernal kindness-*Chessed Elyon*, not even a remnant or survivor would remain amongst the enemies of Israel.¹⁰⁴⁹ About this the verse states, “the Holy God-*HaE'l HaKadosh*-הקדוש הא"ל will be sanctified in charity-*Tzedakah*-צדקה.” This is also the meaning of the verse,¹⁰⁵⁰ “To You *HaShem*-יהו"ה is the righteousness-*Tzedakah*-צדקה, and to us is the shamefacedness.” This being so, wherever you find *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת written in Scripture, contemplate this.

Sometimes we find the following three names expressly written together in a verse, such as,¹⁰⁵¹ “*HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot*-יהו"ה אלהי"ם צבאו"ת return us; shine Your face that we may be saved.” Similarly, the verse states,¹⁰⁵² “*HaShem* God of Hosts-*HaShem Elohi'm Tzva'ot*-יהו"ה אלהי"ם צבאו"ת, hear my prayer; Listen O' God of Yaakov, always!” The intention in this, is that each of these qualities, kindness-*Chessed*, mercy-*Rachamim*, and the quality of judgment-*Din* and fear-*Pachad*, are each garbed in their place. That is, *HaShem*-יהו"ה manifests in the quality of victory-*Netzach*, *Elohi'm*-אלהי"ם manifests in the quality of majesty-*Hod*, and Hosts-*Tzva'ot*-צבאו"ת includes both. These four qualities¹⁰⁵³

¹⁰⁴⁹ A Talmudic euphemism for the Jewish people.

¹⁰⁵⁰ Daniel 9:7

¹⁰⁵¹ Psalms 80:20

¹⁰⁵² Psalms 84:9

¹⁰⁵³ That is, might-*Gevurah*, beauty-*Tiferet* (or kindness-*Chessed*), victory-*Netzach*, and majesty-*Hod* [become the garments for foundation-*Yesod*, which is called the Living God-*E'l Chai*-א"ל חי].

become the four garments of the Living God-*E"l Chai*-א"ל חי. This is because the title Hosts-*Tzva'ot*-צבאו"ת includes three names; victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*. Thus, when the verse states "*HaShem* God of Hosts-*HaShem Elohi"m Tzva'ot*-ת צבאו"ת אלהי"ם," it includes five *Sefirot*. *HaShem* God-*HaShem Elohi"m*-יהו"ה אלהי"ם are two *Sefirot*,¹⁰⁵⁴ and Hosts-*Tzva'ot*-ת צבאו"ת includes the three *Sefirot*, victory-*Netzach*, majesty-*Hod* and foundation-*Yesod*. They all manifest in the quality of Lordship-*Adona'y*-אדנ"י, which is either called "The Garments of Salvation-*Bigdei Yesha*-בגדי ישע,"¹⁰⁵⁵ or,¹⁰⁵⁶ "The Garments of Vengeance-*Bigdei Nakam*-בגדי נקם," in accordance to the appropriate judgment.

Now, my son, wherever you find two or three of *HaShem's*-יהו"ה names joined together in Torah, open your eyes and consider why they come together. By doing so, you will come to understand *HaShem's*-יהו"ה ways – the ways of His Torah and its hidden depths – and will be desirable and accepted before *HaShem*-יהו"ה, blessed is He. Likewise, when you pray and plead before Him, and in your prayer, mention a Torah verse or a word hinting at Supernal matters, it is very important to understand the verse or word that you are saying and its ways, to contemplate them and know in Whose Presence it is, you are standing and pleading, in the presence of *HaShem*-יהו"ה, blessed is He, and by what Name or title you are calling out to Him, and to which of His Divine qualities (*Sefirot*) you are appealing. You then will be desirable and accepted before *HaShem*-יהו"ה,

¹⁰⁵⁴ That is, the name *HaShem*-יהו"ה is the name of beauty-*Tiferet* (or kindness-*Chessed*), and the name God-*Elohi"m*-אלהי"ם is the name of might-*Gevurah*.

¹⁰⁵⁵ Isaiah 61:10

¹⁰⁵⁶ Isaiah 59:17

blessed is He, and “you will find favor and goodly wisdom in the eyes of God and man.”¹⁰⁵⁷

After having informed you of these primary foundations, we must now transmit a very great and important principle to you, as follows: Know, that the Singular Name (*Shem HaMeyuchad*) *HaShem*-יהוה, blessed is He, is the primary root and source of all His other names and titles by which He is called, blessed is He.¹⁰⁵⁸ All His other names and titles adhere to this Singular Name (*Shem HaMeyuchad*), and all His Divine qualities (*Sefirot*) are ordered in accordance to it. All the levels of the worlds and their categories, and all the compositions (*Chariots-Merkavot*), whether the upper ones or the lower ones, are carried by it. Also all the letters (*Otiyot*) and vowels (*Nekudot*) are tied to this Name, and all forms and all speech are upheld by Him, may He be blessed and elevated forever and ever and for all eternity.¹⁰⁵⁹ Now, do not let it enter your mind, that what we have just said about this important principle, are matters fitting to be received and believed, but have no reason or explanation. Rather, these matters are a received knowledge (*Kabbalah*) that has been passed down from Sinai (*Mesoret*), and we indeed know them and can explain each one, with reasons and proofs according to our

¹⁰⁵⁷ Proverbs 3:4

¹⁰⁵⁸ That is, all other names are only titles (*Kinuyim*) that relate to His actions and conduct relative to His world, as opposed to the Name *HaShem*-יהוה, blessed is He, which is His Singular Name (*Shem HaMeyuchad*) and His Essential Name (*Shem HaEtzem*). See at length in *Ginat Egoz* by the same author, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*, and on.

¹⁰⁵⁹ See at greater length in *Ginat Egoz* by the same author, translated as *HaShem Is One*, Vol. 2 & 3 (*The Letters of Creation, Parts 1 & 2*), and Vol. 4 (*The Vowels of Creation*).

perfect Torah, in a way of openly apparent wonders and proofs that can be seen with the eyes.¹⁰⁶⁰

After having informed you of this, we now must begin explaining the letters of the Name *HaShem*-יהו"ה, blessed is He, according to the intention of this book, with the help of *HaShem*-יהו"ה. The mystery of **The First Letter-*Ot HaRishonah***-אות הראשונה, is the letter *Yod*-י of the Name *HaShem*-יהו"ה. This letter is the conceptual form of the essential point, that created beings are incapable of contemplating, since it is hidden from the eyes of all living beings. Therefore man is not permitted to contemplate it, but solely to have faith in it as a self-evident axiom, even though he will never understand or grasp what it is, or its essential truth. Thus, the mystery of the letter *Yod*-י of the Name *HaShem*-יהו"ה is called "the wonders of wisdom-*Pley'ot Chochmah*-פליאות חכמה."¹⁰⁶¹ About this, our sages said,¹⁰⁶² "Do not seek that which is wondrously beyond you-*Mufla Mimcha*-מופלא ממך, and do not investigate that which is concealed from you." It also is called "The Hidden Recesses of Wisdom-*Ta'alumot Chochmah*-תעלומות חכמה."¹⁰⁶³ About this, the verse states,¹⁰⁶⁴ "Wisdom-*Chochmah*-חכמה is found from nothing-*Ayin*-אין."

¹⁰⁶⁰ In his great humility, Rabbi Yosef Gikatilla only hints at his first book, *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1 and on. That is, the subject of *Ginat Egoz* (*HaShem Is One*), is the Upper Name *HaShem*-יהו"ה, which preexists and transcends the worlds, whereas the subject here, in *Shaarei Orah*, is the lower Name *HaShem*-יהו"ה, that is, how *HaShem*-יהו"ה relates to the chaining down and conduct of His worlds (His actions in relation to the worlds).

¹⁰⁶¹ Sefer Yetzirah 1:1

¹⁰⁶² Talmud Bavli, Chagigah 13a

¹⁰⁶³ Job 11:6

¹⁰⁶⁴ Job 28:12

For, its actual name is wisdom-*Chochmah*-חכמה, and about it the verse states,¹⁰⁶⁵ “It is hidden from the eyes of all the living,” and from this concealment the world was created.¹⁰⁶⁶ This letter *Yod*-י is called “Desire-*Ratzon*-רצון without limitation,” and it also is called “Thought-*Machshavah*-מחשבה.” About it the verse states,¹⁰⁶⁷ “How exceedingly profound are Your thoughts-*Machshevotcha*-מחשבותיך,” and,¹⁰⁶⁸ “It is very very deep-*Amok* *Amok*-עמוק עמוק, who can fathom it?” Know and understand that the mystery of the letter *Yod*-י of the Singular Name *HaShem*-יהו"ה hints at the second *Sefirah*, called wisdom-*Chochmah*. However, the crown-*Keter* is only hinted in the thorn of the *Yod-Kutzo Shel Yod*-יוד של יוד, in that the thorn indicates the crown-*Keter* and the mystery called “The Unlimited One-*Ein Sof*-אין סוף-אין סוף.”

The mystery of **The Second Letter of The Name-*Ot Shniyah Shel Shem*-אות שנייה של שם**, is the letter *Hey*-ה of the Name *HaShem*-יהו"ה. This is the mystery of understanding-*Binah*, which is like the tongue in the mouth.¹⁰⁶⁹ All life adheres to the *Sefirah* of understanding-*Binah*, and from her all the lower *Sefirot* draw forth life, just as she draws from that which is above her. All her matters, and everything that we can reveal about the mystery of *Ya*”ה-”ה, will be explained with

¹⁰⁶⁵ Job 28:21

¹⁰⁶⁶ That is, wisdom-*Chochmah*-חכמה is called “The beginning-*Reishit*-ראשית,” and thus, the first word of the Torah, “*Bereishit*-בראשית” can be translated as “With wisdom-*b’Chochmah*-בחכמה.” See Targum Yerushalmi to Genesis 1:1, and Ramban commentary there.

¹⁰⁶⁷ Psalms 92:6

¹⁰⁶⁸ Ecclesiastes 7:24

¹⁰⁶⁹ This will be explained later, in the Eighth Gate.

adequate explanations, with the help of *HaShem*-יהו"ה, blessed is He, when we arrive at the *Sefirah* of understanding-*Binah*.

The mystery of **The Third Letter of The Name-*Ot Shleesheet Shel Shem***-אות שלישייה של שם, is the letter *Vav*-ו of the Name *HaShem*-יהו"ה. The letter *Vav*-ו is the numeral 6 and includes six *Sefirot*. Three *Sefirot* are from half the *Vav*-ו and above, and three *Sefirot* are from half the *Vav*-ו and below. The three *Sefirot* from half the *Vav*-ו and above, are magnanimity-*Gedulah*, might-*Gevurah*, and splendor-*Tiferet*. The three *Sefirot* from half the *Vav*-ו and below, are victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, and all six are included in the letter *Vav*-ו. Now, the letter *Vav*-ו of the Name *HaShem*-יהו"ה, stands in place of the whole Name.¹⁰⁷⁰ Now, with the help of *HaShem*-יהו"ה, blessed is He, you have yet to see many deep matters and wondrous mysteries in these letters of the Name *HaShem*-יהו"ה. Your eyes will then see and your heart will rejoice.

The mystery of **The Fourth Letter of The Name-*Ot Revee'eet Shel Shem***-אות רביעייה של שם, is the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. This is the mystery of the final *Sefirah* called kingship-*Malchut*, which is the mystery of *HaShem*'s-יהו"ה unity, blessed is He. With it, you will build

¹⁰⁷⁰ That is, the thorn of the *Yod*-י of the Name *HaShem*-יהו"ה is the crown-*Keter*, whose name is *Eheye*"ה-אהייה. The name of wisdom-*Chochmah*, which is the *Yod*-י of the name *HaShem*-יהו"ה, is *Ya*"ה-יה. The first *Hey*-ה of the Name *HaShem*-יהו"ה is understanding-*Binah*, whose name is *HaShem*-יהו"ה with the vowels of God-*Elohi*"מ-אלהיים. The *Vav*-ו of the Name *HaShem*-יהו"ה is splendor-*Tiferet*, which includes all the six *Sefirot*, and whose name is *HaShem*-יהו"ה. Thus, the letter *Vav*-ו of the Name *HaShem*-יהו"ה also stands in place of the whole name, being that the *Sefirah* of splendor-*Tiferet* is called *HaShem*-יהו"ה, and is hinted in the letter *Vav*-ו of the Name *HaShem*-יהו"ה, blessed is He.

and establish the true unity of the Creator, *HaShem*-יהו"ה, blessed is He. Now, from the mystery of the final letter *Hey*-ה and below, is the matter of separation-*Pirud*-פירוד, as hinted in the verse,¹⁰⁷¹ “A river went out of Eden-עדן to water the garden-*Gan*-גן and from there it separated-*Yipared*-יפרד and became four headwaters.” This refers to the matter of the four camps of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*).¹⁰⁷² All this being so, you thus find that the Name *HaShem*-יהו"ה, blessed is He, includes all ten *Sefirot* in their proper order.

¹⁰⁷¹ Genesis 2:10

¹⁰⁷² From Kingship-*Malchut* it is drawn to below and “divides into four headwaters,” which refers to the four camps of the *Shechinah*, which are the twelve tribes of the world of Creation (*Briyah*), that are divided into four camps of three tribes each. (Also see before, in Gate 1, as well as Zohar I 26b, and elsewhere.)

The mystery of the Name *HaShem*-יהו"ה, blessed is He, According to the General Matter of the Holy Names

Know, that His Singular Name *HaShem*-יהו"ה, blessed is He, carries and includes all His other names and titles. Of these names and titles, there are those that are like the roots of the tree, and those that are like its branches, including the branches above the tree. However, His Singular Name, *HaShem*-יהו"ה, blessed is He, is central, and is called the “Middle Pillar” (*Amud HaEmtza 'ee*) that includes all His other names and titles, from all sides of the tree, such as the top of the tree, its roots, and its branches.

How so? The first letter of His Name *HaShem*-יהו"ה, blessed is He, hints at two of His names. That is, the thorn of the letter *Yod*-י, which points upward, hints at the unlimited preexistent light of the Preexistent One at the very essence of His intrinsic Being-*Havayah*-הוי"ה, and is called “*Eheye*”*h*-אהי"ה.” It is called “Limitless-*Ein Gvul*-אין גבול,” and is also called “Nothing-*Ayin*-אין” due to its great concealment from both the upper beings and the lower beings, in that none are capable of understanding anything of it, and if anyone asks, “What is He?” “Nothing-*Ayin*-אין” is the answer. In other words, “Nothing-*Ayin*-אין” is what one can understand of Him. About this our sages said,¹⁰⁷³ “About whatever exists from one end of the heavens to the other, you may ask, but you may not ask about what is above or what is below.” This is the mystery of the thorn of the letter *Yod*-י, meaning, its upper thorn, which

¹⁰⁷³ Talmud Bavli, Chagigah 11b

hints at the Supernal Crown-*Keter Elyon* called “Nothing-*Ayin*-אין,” which is beyond all grasp. That is, there are none who are capable of knowing anything of Him, other than having faith in His axiomatic existence. Nonetheless, His existence itself is ungraspable to anyone other than Himself. He therefore is called “I will be-*Eheye*”ה-הי”ה,” as a term of being, though that being is known to Himself alone. This is why the word, “I will be-*Eheye*”ה-הי”ה” is written be-*Heyeh*-היה with the prefix *Aleph*-א, meaning “I will be,” as indicated by such terms as, “I will rise-*Akoom*-אקום,” “I will know-*Eida*-אידע,” “I will understand-*Aveen*-אבין,” “I will come-*Avo*-אבוא,” indicating that all this is sustained by His own Being. It therefore says, “I will be-*Eheye*”ה-הי”ה,” as if to say, “I alone know My Being.” This is the thorn of the letter *Yod*-י of the Name *HaShem*-יהוה. The reason it is only hinted at with the thorn of the *Yod*-י, and does not have a letter of its own, is because there are none who can measure Him, nor can He be likened or borne by any image, even the image of a known letter.

Now, because at the first depth of the coming into being-*Havayah*-הי”ה He is called *Eheye*”ה-הי”ה,¹⁰⁷⁴ which is great unbounded mercies that completely dominate and overpower all forces of harsh judgment,¹⁰⁷⁵ He therefore is called *E*”ל-ל”א. The verse thus states,¹⁰⁷⁶ “To whom can you liken *E*”ל-ל”א?” In

¹⁰⁷⁴ That is, this name is the first name that is brought forth from the Essential Name *HaShem*-יהוה, blessed is He, and is indicative of both His Essential being, as well as the existence of all other beings. See Ginat Egoz by the same author, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹⁰⁷⁵ That is, there is utterly no room for the existence of opposition against *HaShem*-יהוה, blessed is He, and His Supernal will, and even powers that externally appear to be in opposition to Him depend on Him for their very existence.

¹⁰⁷⁶ Isaiah 40:18

other words, even in the forms of the letters (*Otiyot*), which indicate the essence of Being-*Havayah*-יהו"ה, He has no likeness in any known letter that indicates Him, except for the letter of understanding-*Binah*, which indicates and attests to Him. This then, is the meaning of the above verse, "To whom-*Mee*-מי can you liken *E*"ל-א." That is, with the power of understanding-*Binah*, called Who-*Mee*-מי, we can liken His existence, but with nothing else.

Know that this is the mystery of the thorn of the letter *Yod*-י of the Singular Name, *HaShem*-יהו"ה, blessed is He, which hints at His Supernal Being that is utterly limitless and beyond measure. It is from the mystery of the thorn of the letter *Yod*-י, that the letter *Yod*-י, which is called wisdom-*Chochmah* and limitless desire-*Ratzon b'ein gvul*-רצון באין גבול, was brought forth. This is the secret of the verse,¹⁰⁷⁷ "Wisdom-*Chochmah*-חכמה is found from nothing-*Ayin*-אין." That is, Wisdom-*Chochmah* is the matter of the second *Sefirah*, whereas the "Nothingness-*Ayin*-אין" is the matter of the first *Sefirah*. These two *Sefirot*, Crown-*Keter* and Wisdom-*Chochmah*, are included in the thorn of the letter *Yod*-י and the body of the *Yod*-י. You thus have learned that the letter *Yod*-י of His Singular Name *HaShem*-יהו"ה includes two holy names, these being the first two *Sefirot*, called *Eheye*"ה-אה and *Ya*"ה-יא. The name *Eheye*"ה-אה is the matter of the thorn of the letter *Yod*-י, and the name *Ya*"ה-יא is the form of the letter *Yod*-י.

¹⁰⁷⁷ Job 28:12

The mystery of **The Second Letter-Ot Shniyah-**

אות שנייה of the Name *HaShem*-יהו"ה, is the letter *Hey*-ה. This letter hints at understanding-*Binah*, which is the matter of the bond of the nine *Sefirot* and the bond of the ten *Sefirot*. It is what bonds the three upper *Sefirot*; crown-*Keter*, wisdom-*Chochmah* and understanding-*Binah*, to the *Sefirot* of magnanimity-*Gedulah*, might-*Gevurah*, splendor-*Tiferet*, victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*, as well as to the tenth *Sefirah*, which is kingship-*Malchut*, when kingship-*Malchut* is bound to foundation-*Yesod*. We thus find that understanding-*Binah* is what bonds the six *Sefirot*, which together with kingship-*Malchut* are seven, to the three upper *Sefirot*. This is the letter *Hey*-ה, which is the second letter of the Name *HaShem*-יהו"ה, blessed is He, and is the matter of understanding-*Binah*.

In the Torah, the name that is unique to *Binah*-understanding is the Name *HaShem*-יהו"ה, in which its letters are the Name *HaShem*-יהו"ה, but its vowels are the vowels of God-*Elohi*"m-אלהי"ם. This is because the quality of might-*Gevurah*, called *Elohi*"m-אלהי"ם, draws from the quality of understanding-*Binah*. Thus, wherever in Torah you see "*HaShem* Lord-*HaShem* Adona"י-יהו"ה אדני"ע," [pronounced *Elohi*"m Adona'y-אדני"ע-אלהי"ם] such as in the verse,¹⁰⁷⁸ "*HaShem* Adona"י-יהו"ה אדני"ע is my strength," or the verse,¹⁰⁷⁹ "Lord *HaShem*-Adona"י *HaShem*-יהו"ה אדני"ע what will you give me," [pronounced *Adona*"y *Elohi*"m-אלהי"ם-אדני"ע] know that in these and similar verses, the Name *HaShem*-יהו"ה is the

¹⁰⁷⁸ Habakkuk 3:19

¹⁰⁷⁹ Genesis 15:2

matter of understanding-*Binah*, which includes both mercy-*Rachamim* and judgment-*Din*, from which the powers of judgment-*Din* are drawn. This is why its name is *HaShem*-יהו"ה, in that the form of its letters, are that of mercy-*Rachamim*, but its vowels are the judgment-*Din* [of *Elohi*"m-אלהי"ם]. Therefore, know that in the *Sefirot*, the beginning of judgment-*Din* is in the matter of understanding-*Binah*, which itself is drawn from wisdom-*Chochmah*, whereas might-*Gevurah*, which is the power of judgment-*Din*, is drawn from understanding-*Binah*.

You thus have learned that the matter of the second letter of the Name *HaShem*-יהו"ה is the matter of the letter *Hey*-ה, which is the matter of understanding-*Binah*. This is the matter of the name that is written with the letters *HaShem*-יהו"ה but is pronounced *Elohi*"m-אלהי"ם in its vowels. That is, this is the matter of *HaShem*-יהו"ה called *HaShem* God-*HaShem Elohi*"m-אלהי"ם.

Now, sometimes understanding-*Binah* is called by the name *Ya*"h-יה"י. This is because the first two letters of the Name *HaShem*-יהו"ה are the matter of the three upper *Sefirot*. That is, the thorn of the letter *Yod*-י is the matter of *Ehey*"h-אהי"ה, and the letter *Yod*-י itself is wisdom-*Chochmah*, which is called *Ya*"h-יה"י,¹⁰⁸⁰ according to the secret of the *Yod*-י of the Name *HaShem*-יהו"ה. The *Hey*-ה of the Name *Ya*"h-יה"י is the matter of understanding-*Binah*, which is called *Ya*"h-יה"י on account of the secret of the *Hey*-ה. It thus is clearly explained that the first two letters of the Name *HaShem*-יהו"ה, these being *Ya*"h-יה"י,

¹⁰⁸⁰ This will be explained in the Ninth Gate.

include three holy names; *Eheye*”h-אהי”ה, *Ya*”h-יה”ה, *HaShem*-יהו”ה. Contemplate this matter in relation to each letter of the Name *HaShem*-יהו”ה, until you know how to unify all His holy names [and *Sefirot*] in the secret of His glorious and awesome Name *HaShem*-יהו”ה, blessed is He.

The mystery of **The Third Letter-*Ot Shleesheet***-אות שלישיית of the Name *HaShem*-יהו”ה, is the letter *Vav*-ו, and hints at the six *Sefirot* below the three upper *Sefirot*. This letter is the mystery of the bond between all the upper *Sefirot* and the lower *Sefirot*, for it ascends until the crown-*Keter*, and descends until kingship-*Malchut*. It coordinates all the *Sefirot*, and they all are unified to it, whether those above it or those below it, whether those to its right or those to its left. It thus is called the middle line (*Kav HaEmtza’ee*).

The mystery of this third letter of the Name *HaShem*-יהו”ה, called *Vav*-ו, includes six names, corresponding to six *Sefirot*. These are *E”l*-א”ל, corresponding to the *Sefirah* of magnanimity-*Gedulah*, *Elohi”m*-אלהי”ם, corresponding to the *Sefirah* of might-*Gevurah*, *HaShem*-יהו”ה, corresponding to the *Sefirah* of splendor-*Tiferet*, *HaShem* of Hosts-*HaShem Tzva’ot*-יהו”ה צבאו”ת, corresponding to the *Sefirah* of victory-*Netzach*, God of Hosts-*Elohi”m Tzva’ot*-אלהי”ם צבאו”ת, corresponding to the *Sefirah* of majesty-*Hod*, and the Living God-*E”l Chai*-א”ל חי, corresponding to the *Sefirah* of foundation-*Yesod*. You thus have learned that the mystery of the *Vav*-ו of the Name *HaShem*-יהו”ה includes six holy names of *HaShem*-יהו”ה, blessed is He.

Now, just as we find that the name *E”l*-א”ל corresponds to the name of the crown-*Keter*, and is also the name of

magnanimity-*Gedulah*, we also find another name corresponding to the quality of magnanimity, called *Elo'ah*-אלוהי. It too is the mystery of magnanimity-*Gedulah*, and is called the right-*Yemin*-ימין, as in the verse,¹⁰⁸¹ “God-*Elo'ah*-אלוהי came from the south-*Teiman*-תימן, the Holy One from Mount Paran, Selah!” With the help of *E"l-l"א*, when we come to the name *E"l-l"א*, we will explain the matters of *Elo'ah*-אלוהי and *Elohi"m*-אלהי"ם. You then will discover the wonders of He who is of perfect knowledge, and the secret of the three names of Godliness-*Elohoot*-אלהוה, these being *E"l-l"א*, *Elo'ah*-אלוהי, *Elohi"m*-אלהי"ם. You thus will find that the name *E"l-l"א* is the quality of kindness-*Chessed*, the name *Elohi"m*-אלהי"ם is the quality of judgement-*Din*, and includes the name *Ya"h*-יה within it, which is the first half of the Name *HaShem*-יהוה, whereas the name *Elo'ah*-אלוהי, includes the letters *Vav-Hey*-וה in it, which are the second half the Name *HaShem*-יהוה.

Moreover, you will discover great and wondrous matters in the Psalm,¹⁰⁸² “Give praise to *Ya"h-Halleluyah*-הללויה! Praise the *E"l-l"א* in His sanctuary; Praise Him-*Halleluhoo*-הללוהו in the firmament of His power.” That is, you will discover that the beginning of this Psalm includes the secret of *E"l-l"א*, *Elohi"m*-אלהי"ם, and *Elo'ah*-אלוהי, all of which are accompanied by “Give praise-*Hallelu*-הללו.” That is, “Give praise to *Ya"h-Halleluyah*-הללויה” includes the first half of the Singular Name. The words “Praise the *E"l-l"א* in His sanctuary,” is in the middle, leaning to this side and that side,

¹⁰⁸¹ Habakkuk 3:3

¹⁰⁸² Psalms 150:1

as you shall now see. The words, “Praise Him-*Halleluhoo*-הללוהו in the firmament of His power” includes the letters *Vav-Hey*-ו"ה, the second half of the Singular Name, may He be blessed. You thus see that *E"l*-ל"א is in the middle, *Ya"h*-ה"י is on one side, and *Vav-Hey*-ו"ה is on the other side. That is, sometimes *E"l*-ל"א is together with *Yod-Hey*-י"ה, this being the matter of *Elohi"m*-ם"י אלהי, sometimes it is together with *Vav-Hey*-ו"ה, which is the matter of *Elo'ah*-ה"י אלו, and sometimes it is alone. However, at the beginning of this Psalm all three are included, “Give praise to *Ya"h-Halleluyah*-הללויה! Praise *E"l*-ל"א in His sanctuary; Praise Him-*Halleluhoo*-הללוהו in the firmament of His power.” The secret of this Psalm is that from the first verse on, it says “Praise Him-*Halleluhoo*-הללוהו,” the wonders of which you will yet behold.

You thus have learned that these three names, *E"l*-ל"א, *Elohi"m*-ם"י אלהי, and *Elo'ah*-ה"י אלו, all are garbed with the Singular Name. Now, we sometimes find the name *Elo'ah*-ה"י אלו spelled minus the letter *Vav*-ו, as in the verse,¹⁰⁸³ “They slaughter to demons, non-gods-*Lo Elo'ah*-לא אלה.” Later, you will behold wonders regarding this, with the help of *HaShem*-יהו"ה, blessed is He.¹⁰⁸⁴

You thus have learned that the mystery of the *Vav*-ו, which is the third letter of the Name *HaShem*-יהו"ה, includes the following: *E"l*-ל"א, *Elohi"m*-ם"י אלהי, *Elo'ah*-ה"י אלו, *Elo'ah*-ה"י אלו, *HaShem*-יהו"ה, *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת, God of Hosts-*Elohi"m Tzva'ot*-אלהי"ם צבאו"ת, and the

¹⁰⁸³ Deuteronomy 32:17

¹⁰⁸⁴ Also see Ginat Egoz translated as *HaShem Is One*, Vol. 1, *The Gate of His Title* (*Shaar HaKinuy*).

Living God-*E"l Chai*-א"ל חי. Now contemplate the greatness of the Holy Name *HaShem*-יהו"ה, in that it is the root and foundation of all the other names, as well as all other terms and expressions, all of which are titles upon titles. How much more so, in regard to the titles of the titles, and certainly all the families of the earth, which are borne upon these terms.

The mystery of **The Fourth Letter-*Ot Revee'eet-*** **אות רביעית** of the Name *HaShem*-יהו"ה, is the secret of the final letter *Hey*-ה, which is the matter of kingship-*Malchut*, and is the secret of rulership and the secret of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*). This is the secret of the final wisdom-*Chochmah Acharonah*-חכמה אחרונה,¹⁰⁸⁵ and is the matter of the name Lord-*Adona'y*-אדני"י, in that this name is the matter of the complete perfection of His unity, as we informed you in the first gate. It is the “Stone of Israel-*Even Yisroel*-אבן ישראל”¹⁰⁸⁶ which draws every kind of delight, great goodness, salvation, and redemption to the Jewish people. This name always dwells with the Jewish people, even in their exile, as it states,¹⁰⁸⁷ “And they shall make a Sanctuary for Me – and I will dwell within them.”

Now, eight *Sefirot* above this stone, is another stone-*Even*-אבן more precious than pearls.¹⁰⁸⁸ She encompasses and surrounds all seven *Sefirot* below her, and is therefore called

¹⁰⁸⁵ In the language of the Zohar, this is called the Lower Wisdom-*Chochmah Tata'ah*-חכמה תתאה.

¹⁰⁸⁶ Genesis 49:24

¹⁰⁸⁷ Exodus 25:8

¹⁰⁸⁸ That is, the eighth from below to above. This refers to the *Sefirah* of understanding-*Binah*-בינה, which is of the same root as “stone-*Even*-אבן.”

“*Socharet*-סוחרת,”¹⁰⁸⁹ which is a word that also indicates something that encircles and surrounds, as in the idiom,¹⁰⁹⁰ “Go around, go around-*Schor Schor*-סחור סחור.” Thus, since this stone, that is, the eighth *Sefirah* called understanding-*Binah*, sits high above and surrounds and encompasses everything, it therefore is called “Encompassing-*Socharet*-סוחרת.” On the other hand, the second, lower stone,¹⁰⁹¹ is the matter of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), which always dwells-*Darah*-דרה with the Jewish people and is called “*Dar*-דר,”¹⁰⁹² in that she is a delightful dwelling place-*Dirah*-דירה.

Thus, these two stones, the upper stone and the lower stone, are called “*Dar*-דר” and “*Socharet*-סוחרת.” The upper stone is called “*Socharet*-סוחרת” because she encompasses (*Sechor*-סחור) all seven lower *Sefirot*. The lower stone is called “*Dar*-דר” because she always dwells-*Darah*-דרה with the children of Israel. Accordingly, there were two stones on the breastplate [of the high priest], which were stones of remembrance for the sons of Israel, as stated,¹⁰⁹³ “You shall take the two *shoham* stones and engrave the names of the sons of Israel upon them; six names on one stone-*Even*-אבן, and six remaining names on the second stone-*Even*-אבן, according to the order of their birth.” These are “six names” of those who

¹⁰⁸⁹ See Esther 1:6 – A type of precious stone.

¹⁰⁹⁰ See Talmud Bavli, Shabbat 13a; Avodah Zarah 17a; Yevamot 46a; Pesachim 40b; Midrash Bamidbar Rabba 10:8, and elsewhere.

¹⁰⁹¹ Kingship-*Malchut*, as mentioned before.

¹⁰⁹² See Esther 1:6 *ibid.*, that this refers to a kind of precious stone.

¹⁰⁹³ Exodus 28:9-10

merit to honor the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (*Shechinah*), that dwells-Dar-דר in this world. Those who merit, merit to honor the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) in this world, which is called “dwells-Dar-דר, and will merit to honor “the second stone,” which is perfect, is called “encompassing-*Socharet*-סוחרת,” and is the matter of the coming world-*Olam HaBa*-עולם הבא. Now, the word, “*b'Toldotam*-בתולדותם,” which means, “according to the order of their birth,” also means, “according to their offspring-*Toldot*-תולדות,” referring to their deeds, be they good or wicked deeds, whether they are good or evil, whether they are few or many. That is, the “offspring-*Toldot*-תולדות” are the deeds of man.¹⁰⁹⁴

Now, because those two qualities called “the two stones” are equal, they therefore are also the secret of the two letters *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He. The stone called “encompassing-*Socharet*-סוחרת” is the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He, and the stone called “dwells-Dar-דר” is the final *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He. This is why these two qualities are often called by the same name. The first *Hey*-ה of the Name *HaShem*-יהו"ה, is the matter of the stone called “encompassing-*Socharet*-סוחרת” and is called the upper righteousness-*Tzedek Elyon*-צדק עליון and the final *Hey*-ה of the Name *HaShem*-יהו"ה, is the matter of the stone called “dwells-Dar-דר,” and is called the lower righteousness-*Tzedek Tachton*-צדק תחתון. About them

¹⁰⁹⁴ Also see *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Section 38 and elsewhere.

Torah states,¹⁰⁹⁵ “Righteousness, righteousness-*Tzedek Tzedek*-צדק צדק shall you pursue.” That is, pursue righteousness-*Tzedek*-צדק, which is the matter of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), so that you will merit the upper righteousness-*Tzedek Elyon*-עליון-צדק, which is the matter of the coming world-*Olam HaBa*-הבא-עולם. This is the meaning of the verse,¹⁰⁹⁶ “One who pursues righteousness-*Tzedakah*-צדקה will find life, righteousness-*Tzedakah*-צדקה, and honor.”

Both these qualities are also called *Elohi*"m-אלהי"ם. The first *Hey*-ה of the Name *HaShem*-יהו"ה, is the upper one, and is written *HaShem*-יהו"ה but pronounced *Elohi*"m-אלהי"ם, in the mystery of *HaShem*-יהו"ה. The final *Hey*-ה of the Name *HaShem*-יהו"ה is written *Elohi*"m-אלהי"ם and pronounced *Elohi*"m-אלהי"ם. About both, the verse states twice,¹⁰⁹⁷ “*HaShem*-יהו"ה He is *Elohi*"m-אלהי"ם! *HaShem*-יהו"ה He is *Elohi*"m-אלהי"ם!” The first time corresponds to the first letter *Hey*-ה, and the second time corresponds to the final letter *Hey*-ה. The sign for these two letters *Hey*-ה, is the verse,¹⁰⁹⁸ “*HaShem Adona*"y-י-אדני יהו"ה is my strength,” [pronounced *Elohi*"m *Adona*"y-י-אדני" or,¹⁰⁹⁹ “*Adona*"y *HaShem*-אדני יהו"ה, what can You give me.” [pronounced *Adona*"y *Elohi*"m-אלהי"ם] That is, wherever Torah mentions “*Adona*"y *HaShem*-אדני יהו"ה,” as in the verse,¹¹⁰⁰ “Lord *HaShem*-אדני יהו"ה

¹⁰⁹⁵ Deuteronomy 16:20

¹⁰⁹⁶ Proverbs 21:21

¹⁰⁹⁷ Kings I 18:39

¹⁰⁹⁸ Habakkuk 3:19

¹⁰⁹⁹ Genesis 15:2

¹¹⁰⁰ Genesis 15:8

יהו"ה, by what will I know that I will inherit it?" [pronounced *Adona"y Elohi"m*-אלהי"ם].

You thus have learned that the secret of the fourth letter of the Name *HaShem*-יהו"ה, which is the letter *Hey*-ה, includes all the *Sefirot* above it. This final letter *Hey*-ה of the Name *HaShem*-יהו"ה is called Lord-*Adona"y*-אדנ"י, since He is the Lord over the whole earth.

After informing you of all these important principles, contemplate and know that the Great, Glorious and Awesome Name *HaShem*-יהו"ה, blessed is He, includes all the other holy names mentioned in Torah, in that not a single holy name is missing from it. Now, after having informed you of this great and important matter, understand to what extent you must contemplate the Name *HaShem*-יהו"ה and to what extent you must be cautious of pronouncing it, for by pronouncing it, you would actually be mentioning all His holy names. More so, it would be as if you are bearing *HaShem*-יהו"ה, blessed is He, all his holy names, the entire world and everything therein upon your tongue. When you know this, you will understand the gravity of the verse,¹¹⁰¹ "You shall not bear the Name of *HaShem*-יהו"ה your God in vain." For, how can a lowly and despicable creature [such as you] bear the great and awesome Name *HaShem*-יהו"ה, blessed is He, who bears all the hosts above and below, upon your tongue!/? How much more so should you dare to use Him as an axe to chop with. Rather, when mentioning *HaShem*-יהו"ה, blessed is He, it is fitting to

¹¹⁰¹ Exodus 20:7

praise and exalt Him, as the verse states,¹¹⁰² “When I call out the Name *HaShem*-יהו"ה, ascribe greatness to our God.”

Know that when a person pronounces *HaShem*-יהו"ה, blessed is He, and moves its letters with the motion of his tongue, he causes the worlds to tremble high above. All the hosts of supernal angels rise up and ask each other, “Why is the world quaking?” They answer, “Because so and so the wicked, has mentioned the Explicit Name (*Shem HaMeforash*) and has uttered it upon his lips.” According to the motion by which he moved it, so are all the other names and titles that depend on it moved, and therefore, the heavens and the earth are caused to quake. They then say, “Who is this wicked person who caused the world to quake by mentioning the Great Name for naught. Is this not the same wicked one who transgressed such and such a sin on such and such day, and sinned in such and such a way on a such and such day?!” This gives them cause to recount all his sins in their entirety.

Know then, that just as when you shake the trunk of a tree, all its branches, as well as all its leaves are caused to shake, this likewise is what happens when someone pronounces the Name *HaShem*-יהו"ה, blessed is He. Being that they are all dependent on it, all the upper and lower hosts are caused to tremble. However, all this is when it is not done in the Holy Temple. However, [on Yom Kippur] the High Priest (*Kohen Gadol*) would pronounce the Name in the Holy Temple, and then, since the conduits were properly ordered, all the hosts of

¹¹⁰² Deuteronomy 32:3

the world would rejoice and receive beneficence and bestow blessing to all the people of the world.

After having informed you of all these primary principles, we now must hint and inform you how the Great and Holy Name *HaShem*-יהו"ה, blessed is He, conducts the whole world with His great power, how all the other holy names adhere to Him, and how all other titles for Him in Torah, such as Merciful-*Rachum*-רחום, Graceful-*Chanun*-חנון, and the like, are like garments in which the King is garbed. That is, these garments are not of the actual Essential Self of the King, but are only likened to vessels and garments that the King, blessed is He, dons and adorns Himself with.

He sometime dons garments of grandeur and kingship. This is when the King is in a state of satisfaction, quiet, and security, and all the lands of His kingdom are at peace, without any destroyer or evil plague. The King then rejoices with His servants, donning pleasing raiment, adorned with jewels and vestments of glory.

Sometimes the King is beset with wars from various enemies who plunder and rob His land, in an attempt to destroy His kingdom. At such a time, the King wears different garments, such as armor, helmets, shields, swords, and bows. All His servants scurry until His wrath has passed, or until He takes revenge against his enemies and adversaries, finishing to deal with them as He desires.

Sometimes the King sits at home, without his troops or entourage. Rather, only the members of His household are present, such as His brothers, sons, wife, and those who are

close to Him. At such times the King removes some of His outer garments, which He wears when His ministers and servants are still in His presence. He stays with the members of His household in this manner, and they all see Him. That is, His form is more revealed than when He wears His many garments. He also does various things with them, and is not hidden from them, as He is when He clothes Himself in garments before the masses. This is because He considers the members of His household as a limb of His own flesh, and He therefore is not concerned about removing some of His garments and adornments in their presence.

However, sometimes the King secludes Himself from all the members of His household, so that no one remains with Him except for the Queen. The King is not ashamed of removing His clothing in the presence of the Queen, as He would be with all the other members of His household.

After this introduction, I now will explain. Know that the Singular Name *HaShem*-יהו"ה, blessed is He, is garbed and aggrandized with the holy names, and that all the holy names adhere to the truth of this Name *HaShem*-יהו"ה, blessed is He. Each holy name indicates a specific matter unto itself. How is this so? When *HaShem*-יהו"ה, blessed is He, desires to have mercy and compassion on His world, He then dons the garment of kindness and compassion. Then, His Great Name *HaShem*-יהו"ה takes out the banner of kindness-*Chessed* and mercy-*Rachamim*, and engraved on that banner is the name *E"l*-אל.

The sign for this is the verse,¹¹⁰³ “Each man by his banner, according to the signs-*Otot*-אותות.” When *HaShem*-יהו"ה, blessed is He, takes out this banner, He then bestows goodness, compassion, shows grace to His creatures and rejoices in them. This is the secret of the verse,¹¹⁰⁴ “May the glory of *HaShem-Kevod HaShem*-יהו"ה be toward the world, may *HaShem*-יהו"ה rejoice in His works,” and is the secret of the verse,¹¹⁰⁵ “And he called in the Name *HaShem*, God of the world-*HaShem E"l Olam*-עול"ם א"ל יהו"ה.” He then dons and is aggrandized in the raiment engraved with the quality of *E"l*-א"ל. This is the meaning of the words,¹¹⁰⁶ “Almighty King-*E"l Melech*-מלך א"ל, Who sits on the throne of mercy-*Rachamim*-רחמים.” This is also the meaning of,¹¹⁰⁷ “*HaShem*-יהו"ה, *HaShem* God-*HaShem E"L*-א"ל יהו"ה, Merciful-*Rachum*-רחום and Gracious-*Chanoon*-חנון,” and is the meaning of the verse,¹¹⁰⁸ “For, *HaShem*-יהו"ה your God, is a Merciful God-*E"l Rachum*-רחום א"ל.” The sign for this is the verse,¹¹⁰⁹ “For *HaShem* is a Great God-*E"l Gadol HaShem*-יהו"ה גדול א"ל, and a great King above every power-*Elohi"m*-אלהי"ם,” in which *Elohi"m*-אלהי"ם refers to the quality of judgment-*Din*. In other words, the quality of kindness-*Chessed* is greater than the quality of judgment-*Din*.

¹¹⁰³ Numbers 2:2

¹¹⁰⁴ Psalms 104:31

¹¹⁰⁵ Genesis 21:33

¹¹⁰⁶ In the Yom Kippur liturgy.

¹¹⁰⁷ Exodus 34:6 – The thirteen attributes of mercy.

¹¹⁰⁸ Deuteronomy 4:31

¹¹⁰⁹ Psalms 95:3

With the above in mind, understand the secret of the verse,¹¹¹⁰ “And God-*Elohi*”*m*-אלהי”מ tested (*Nisah*-נסה) Avraham,” [in which the word *Nisah*-נסה also means “to raise a banner]. That is, God-*Elohi*”*m*-אלהי”מ, which is the quality of judgment-*Din*, gave its banner-*HaNes*-הנס and flag into the hand of Avraham, who is the matter of *E*”*l*-ל”א, which is the quality of kindness-*Chessed*. That is, the words, “And *Elohi*”*m*-אלהי”מ tested-*Nisah*-נסה Avraham,” is of the same root as in the verse,¹¹¹¹ “Raise a banner-*Nes*-נס over the nations.” This is why the verse states,¹¹¹² “The God of Avraham, the God of Yitzchak, [**and** the God of Yaakov-*V’Elohei Yaakov*-ואלהי יעקב,]” and does not state, “**and** the God of Yitzchak-*v’Elohei Yitzchak*-יצחק,” because the quality of judgment-*Din* is conquered and ruled by the quality of kindness-*Chessed*, since the banner of Yitzchak, which is the quality of the title *Elohi*”*m*-אלהי”מ, has been given over into the hand of Avraham, which is the matter of the quality of the Almighty-*E*”*l*-ל”א.

When *HaShem*-יהוה, blessed is He, is angered by the people of the world, on account of their evil deeds, He then takes out His instruments of wrath. Engraved on the banner of the instrument of wrath is the form of the title God-*Elohi*”*m*-אלהי”מ. When this is so, that the form of the name *Elohi*”*m*-אלהי”מ is engraved on the banner of *HaShem*-יהוה, He then pays the retribution of judgment-*Din*, and avenges Himself against the people of the world, punishing them for their wicked deeds.

¹¹¹⁰ Genesis 22:1

¹¹¹¹ Isaiah 62:10

¹¹¹² Exodus 3:6; Also see the *Amidah* prayer.

This is the meaning of the verse,¹¹¹³ “May God-*Elohi*”*m*-אלהי”*m* arise, let His enemies be scattered, and His foes will flee before Him.” This is likewise the meaning of the verse,¹¹¹⁴ “Arise, *HaShem*-יהו”ה, and let Your foes be scattered, let those who hate You flee from Your presence.” Now, if you ask, how is it that this latter verse says “*HaShem*-יהו”ה,” whereas the former verse says “God-*Elohi*”*m*-אלהי”*m*”? Do you not already know that all the names are dependent on the Name *HaShem*-יהו”ה, and that He is garbed in them? Thus, when it says, “Arise, *HaShem*-יהו”ה, and let Your foes be scattered,” it is as if it is saying, “Arise, *HaShem*-יהו”ה, take out Your instruments of war and the banner engraved with the name *Elohi*”*m*-אלהי”*m*.” This is the meaning of the verse, “May God-*Elohi*”*m*-אלהי”*m* arise, let His enemies be scattered, and His foes will flee before Him.” Our teacher Moshe, peace be upon him, concealed his words, but David came and clarified them,¹¹¹⁵ stating, “May God-*Elohi*”*m*-אלהי”*m* arise.” When *HaShem*-יהו”ה, blessed is He, takes out the banner engraved with *Elohi*”*m*-אלהי”*m*, He then dons garments of vengeance. This is the secret of the verse,¹¹¹⁶ “Who is this coming from Edom, with sullied garments, from Botzrah?” It similarly states,¹¹¹⁷ “He donned garments of vengeance as His attire, and clothed Himself in vengeance like a coat.”

¹¹¹³ Psalms 68:2

¹¹¹⁴ Numbers 10:35

¹¹¹⁵ Midrash Shemot Rabba 15:22

¹¹¹⁶ Isaiah 63:1

¹¹¹⁷ Isaiah 59:17

When *HaShem*-יהו"ה blessed is He, brings the people of the world to justice-*Mishpat*-משפט, He dons intermediate garments, between judgment-*Din* and mercy-*Rachamim*. He then takes out the banner upon which everything depends, engraved with the Name *HaShem*-יהו"ה, blessed is He. When doing so, He does not don garments of complete mercies-*Rachamim*, nor garments of complete judgment-*Din*. For, He neither judges His creatures with complete judgment-*Din*, nor with complete mercies-*Rachamim*, but with the quality of judgment-*Din* intermingled with the quality of mercy-*Rachamim*. Even so, there is a greater abundance of His quality of mercy-*Rachamim* than His quality of judgment-*Din*. This is the meaning of the verse,¹¹¹⁸ “Slow to anger-*Erech Apayim*- ארך אפים and abundant in kindness-*Rav Chesed*- ורב חסד.” Nonetheless, by the fact that the verse says, “abundant in kindness-*Rav Chesed*- רב חסד” it is understood that there is a small measure of judgment-*Din* in it. For, if it was complete kindness-*Chessed*, why then does the verse specify, “**abundant** in kindness-*Rav Chesed*- רב חסד”? If that was the case, what difference would it make if the kindness was abundant or not? Rather, the verse means as follows: When someone sins, *HaShem*-יהו"ה, blessed is He, does not immediately exact punishment upon him, but is slow to anger and waits, for perhaps he will repent and return-*Teshuvah*. However, if he does not repent and return, he is judged according to his deeds. However, even though he is judged, if some small measure of

¹¹¹⁸ Exodus 34:6

goodness is found in him, he is judged with the quality of “abundant in kindness-*Rav Chesed*-רַב חֶסֶד,” which leans towards kindness-*Chessed*. However, if no merit is found in him, then judgment is concluded for his sin. This is the meaning of the continuation of the verse, “Abundant in kindness-*v’Rav Chesed*-וְרַב חֶסֶד and truth-*V’Emet*-וְאֵמֶת.” That is, the verse first says, “Slow to anger-*Erech Apayim*-אֶרֶךְ אַפַּיִם” and “Abundant in kindness-*v’Rav Chesed*-וְרַב חֶסֶד,” referring to when the person is being judged, and then says “And truth-*V’Emet*-וְאֵמֶת,” when the judgment is rendered. That is, the punishment comes upon him with “Truth-*Emet*-אֵמֶת,” according to straightforward and proper judgment. About this we say,¹¹¹⁹ “Blessed is the True Judge-*Dayan HaEmet*-דַּיָּן הָאֵמֶת,” as the verse states,¹¹²⁰ “The faithful God-*E’l Emunah*-אֱלֹהֵי אֱמוּנָה without corruption.” We thus have informed you that when *HaShem*-יְהוָה, blessed is He, judges His creatures, He judges them with an admixture of mercy-*Rachamim* and judgment-*Din*, but His justice-*Mishpat*-מִשְׁפָּט is mostly kindness-*Chessed*, with a minority of judgment-*Din*. This is the meaning of the words, “Abundant in kindness-*v’Rav Chesed*-וְרַב חֶסֶד.”

When *HaShem*-יְהוָה, blessed is He, judges the world, it sometimes is called “The justice of *HaShem-Mishpat HaShem*-מִשְׁפָּט יְהוָה,” and is sometimes called, “The justice of God-*Mishpat Elohi*”-מִשְׁפָּט אֱלֹהִים, all of which accords to the verdict that comes out. How so? The verse states,¹¹²¹ “For

¹¹¹⁹ In the blessing over bad tidings.

¹¹²⁰ Deuteronomy 32:4

¹¹²¹ Isaiah 33:22

HaShem-יהו"ה is our Judge-*Shofteinu* שופטינו," and it states,¹¹²² "Chastise me, *HaShem*-יהו"ה, but with justice-*Mishpat* משפט," and,¹¹²³ "*HaShem*-יהו"ה will come in justice-*Mishpat* משפט." We thus see that justice-*Mishpat* משפט is related to *HaShem*-יהו"ה, blessed is He. However, at other times, justice-*Mishpat* משפט is called by His title God-*Elohi*"m-אלהי"ם, as in the verse,¹¹²⁴ "When God-*Elohi*"m-אלהי"ם arose to pass justice-*Mishpat* משפט," and,¹¹²⁵ "For God-*Elohi*"m-אלהי"ם is the Judge-*Shofet* שופט – He lowers this one and raises that one," and it states,¹¹²⁶ "For all deeds come before God-*Elohi*"m-אלהי"ם in justice-*Mishpat* משפט." The secret is that according to the final verdict rendered, so is justice-*Mishpat* משפט called at its conclusion. That is, if the final verdict comes out for mercy-*Rachamim*, it is called *HaShem*-יהו"ה, and if the final verdict comes out for judgment-*Din*, it is called God-*Elohi*"m-אלהי"ם.

In this manner, wherever in Torah you find the Great Name, *HaShem*-יהו"ה, blessed is He, being called by any other names or titles, contemplate the matter. That is, consider what side that name or title leans to, whether to kindness-*Chessed* or mercy-*Rachamim*, whether to justice-*Mishpat* or punishment-*Onesh*, and consider with what quality *HaShem*-יהו"ה is relating to His creatures. That is, whenever Torah calls Him by any of His names and titles, understand that the Name *HaShem*-יהו"ה,

¹¹²² Jeremiah 10:24

¹¹²³ Isaiah 3:14

¹¹²⁴ Psalms 76:10

¹¹²⁵ Psalms 75:8

¹¹²⁶ Ecclesiastes 12:14

blessed is He, is en clothed in these known garments appropriate to the time. Always remember this important principle and that it applies throughout Torah, and as a result, you will understand many hidden and concealed matters.

Now that you are aware of this, know that our sages, of blessed memory stated,¹¹²⁷ that it is forbidden to erase His holy names, but permissible to erase His other titles and adjectives, such as Merciful-*Rachum*-רחום, Compassionate-*Chanun*-חנון, Forgiving-*Sole'ach*-סולח, and the like. I now will now enlighten your eyes about this, with the help of *HaShem*-יהו"ה, blessed is He. Know that those holy names which are forbidden to erase, such as *Eheye'h*-אהי"ה, *Elohi'm*-אלהי"ם, *E'l*-א"ל, *Elo'ah*-אלוה, *Shada'y*-שדי"ע, and the like, adhere directly to the Name *HaShem*-יהו"ה, blessed is He, and are close to Him. They are like a chain that the upper ministers are attached to. However, His erasable titles and adjectives, such as Merciful-*Rachum*-רחום, Compassionate-*Chanun*-חנון, Kind-*Chassid*-חסיד, Forgiving-*Sole'ach*-סולח, and the like, are like the vessels and instruments of His holy names. These titles and adjectives are the staff upon which the seventy nations, who are dominated by their seventy ministering angels, lean. Now, just as the higher ministers are attached to His holy names, except for the name *Eheye'h*-אהי"ה and the Name *HaShem*-יהו"ה, so likewise, the ministering angels of the nations are attached to the titles and adjectives that come after the holy names.

¹¹²⁷ Talmud Bavli, Shevuot 35a

Now that you are aware of this, know that the erasable titles and adjectives, such as Merciful-*Rachum*-רחום and Compassionate-*Chanun*-חנון, and the like, are like instruments of the holy unerasable names, and through them the holy names bring about their effects. How so? For example, the name appointed over the banner of kindness-*Chessed* is *E"l-l"*. The titles of *E"l-l"*, which are His servants, hosts, and troops, are the adjectives Magnanimous-*Gadol*-גדול, Merciful-*Rachum*-רחום, Compassionate-*Chanun*-חנון, Mighty-*Chaseen*-חסין, Long Patient-*Erech Apayim*-ארך אפים, Abundant in Kindness-*Rav Chessed*-רב חסד, Holy-*Kadosh*-קדוש, Kind-*Chassid*-חסיד, and Forgiving-*Sole'ach*-סולח.

The holy name that bears the instruments of war, whose banner has judgment-*Din* engraved upon it, is *Elohi"m*-אלהי"ם. The titles of *Elohi"m*, which are His servants, hosts, and troops, are the adjectives Mighty-*Adeer*-אדיר, Judge-*Shofet*-שופט, Decisor-*Dayan*-דיין, Strong-*Chazak*-חזק, Powerful-*Kabeer Ko'ach*-כביר כה, Man of War-*Eesh Milchamah*-איש מלחמה, Courageous-*Geebor*-גבור, Exactng of sin-*Poked Avon*-פקד עון, Repays in Kind-*Meshalem Gemul*-משלם גמול.

The holy name appointed over justice-*Mishpat*-משפט, which includes both mercy-*Rachamim* and judgment-*Din*, has the Name *HaShem*-יהו"ה, blessed is He, engraved upon its banner, which includes both. His titles that are like His troops and hosts are the adjectives Kindness-*Chessed*, Overlooks Iniquity-*Over Al Pesha*-עובר על פשע, Truth-*Emet*-אמת, Lofty-*Marom*-מרום, Exalted-*Ram*-רם, Preserver of Kindness-*Notzer*

Chessed-חסד, נוצר חסד-*Dwelling Eternally-Shochen Ad* עד-שוכן, and *Holy-Kadosh*-קדוש.

After informing you of this, we now must tell you why these adjectives, in particular, are unique to His name *E"l*-א"ל, and why those adjectives, in particular, are unique to His name *Elohi"m*-אלהי"ם, and why others, in particular, are unique to His Name *HaShem*-יהו"ה, blessed is He. We also must tell you the effects of each particular adjective and from where it is drawn.

As you already know, the Great Name that is primary over all, is His Name *HaShem*-יהו"ה, blessed is He. Both the upper and lower are included in this, and all the holy names are bound to it, as explained at the beginning of the book. Moreover, all His other titles and adjectives are tied to this Name and drawn from it, as also explained at the beginning of the book. This being so, when in Torah *HaShem*-יהו"ה, blessed is He, is called by one of His other names, such as *E"l*-א"ל, *Elohi"m*-אלהי"ם, *Elo'ah*-אלוהי, *Shada"y*-שדי, *Tzva'ot*-צבאות, and the like, you need to know which quality He is positioned in, and which garment He is wearing. That is, when He called *E"l*-א"ל, you need to know who His camps and legions are. The same principle applies when He is called *Elohi"m*-אלהי"ם, as well as all His other holy names, each according to its banner, hosts, ministers and legions. Through this, you will understand all His names and adjectives, and how they all depend on His Name *HaShem*-יהו"ה, blessed is He.

Once you come to know this, contemplate whenever you see His Name *HaShem*-יהו"ה, blessed is He, called by the adjective *Merciful-Rachum*-רחום, and you will understand what

hierarchy of titles He is positioned in and rules over. The same applies to all His other titles and adjectives, such as Graceful-*Chanun*-חנון, Judge-*Shofet*-שופט, Mighty-*Adeer*-אדיר,¹¹²⁸ or Decisor-*Dayan*-דיין. To know this, you must know exactly what the quality called Merciful-*Rachum*-רחום is, or what the quality called Graceful-*Chanun*-חנון is, or what the quality called Judge-*Shofet*-שופט is.

Once you know this, you need to know the place and source that each adjective is drawn from, each adjective according to its category and kind. When you understand this, your eyes will see and your heart will rejoice, and you will know and grasp where the adjective Merciful-*Rachum*-רחום comes from, where the adjective Compassionate-*Chanun*-חנון comes from, and where the adjective Bearer of Iniquity-*Noseh Avon*-נושא עון comes from. This applies to all the titles and adjectives.

Once you know this, you need to know how the titles are bound to the Name *HaShem*-יהו"ה, and to which place in His Name each title is bound. If you contemplate these matters, you will come to understand what exactly the quality called “fire-*Aish*-אש” is, and from where it came forth, and you will know what the quality called “earth-*Eretz*-ארץ” is etc. The same applies to all the qualities. Once you understand this, you will know which titles are drawn from the quality called “fire-*Aish*-אש,” and which titles are drawn from the quality called “water-

¹¹²⁸ The text here reads *Eheye*”ה-אדיר, but the commentators note that this may be a typographical error in the manuscripts, and it should read Mighty-*Adeer*-אדיר.

Mayim-מים.” The same applies to every specific quality. When you understand this, you will understand the effect of each quality in particular. You likewise need to know and contemplate how these qualities intermingle one with the other, and you will then know the effects of each quality in particular.

Contemplate how the titles and adjectives depend on the holy names, and how the holy names are included in the Name *HaShem*-יהו"ה. When you comprehend this, you will understand that the entire Torah is like an explanation of the Name *HaShem*-יהו"ה, blessed is He, and you then will truly understand why it is called “The Torah of *HaShem*-יהו"ה.”¹¹²⁹ For, it indeed is the Torah of *HaShem*-יהו"ה. Through this you will find that sometimes the Name *HaShem*-יהו"ה is called by one adjective and other times it is called by a different adjective, all in accordance to the quality by which He is conducting His world. One example is the verse that states,¹¹³⁰ “*HaShem*-יהו"ה is Gracious-*Chanun*-חנון and Merciful-*Rachum*-רחום.” Through contemplating this, you will come to understand how the world and all its creatures depend on the Name *HaShem*-יהו"ה, blessed is He, and that nothing in the world can possibly be sustained except by His Great Name, blessed is He. You then will know and understand a small measure of His greatness and might, and the dominion and rule of the King, King of kings, the Holy One, blessed is He. You will then realize that you are nothing but a tiny, lowly and dark creature, standing before He who is of

¹¹²⁹ Psalms 19:8

¹¹³⁰ Psalms 145:8

perfect knowledge, *HaShem*-יהו"ה, may the mention of His Name be blessed and elevated.

Know that the bond of all the chariots, compositions, and orders of all the hosts of the world depends on three names. Of these three, two depend on the Name *HaShem*-יהו"ה, blessed is He. These two are called *E"l*-א"ל and *Elohi"m*-אלהי"ם. *E"l*-א"ל is to the right of *HaShem*-יהו"ה, and *Elohi"m*-אלהי"ם is to His left. We thus find that the entire world and all its creatures depend on these three names, *E"l*-א"ל, *Elohi"m*-אלהי"ם and *HaShem*-יהו"ה, *E"l*-א"ל to the right, and *Elohi"m*-אלהי"ם to the left, with *HaShem*-יהו"ה in the center.

This is the mystery of the verse,¹¹³¹ "I saw *HaShem*-יהו"ה sitting on His throne, with all the hosts of the heavens-*Shamayim*-שמים standing by Him, to His right and to His left." The word "heavens-*Shamayim*-שמים" here, is the matter of these two names, *E"l*-א"ל and *Elohi"m*-אלהי"ם, which together are called "the heavens-*Shamayim*-שמים."¹¹³² This is the secret of the verse,¹¹³³ "Once you know that the heavens rule," and is the secret of the verse,¹¹³⁴ "You Who dwell in the heavens-*HaYoshvee BaShamayim*-בשמיים." Those to the right are the hosts of the name *E"l*-א"ל and those to the left are the hosts of the name *Elohi"m*-אלהי"ם. And Who bears them all? The

¹¹³¹ Kings I 22:19

¹¹³² As explained in the Third & Fourth Gate, the term "Heavens-*Shamayim*-שמים" is a composite of fire-*Aish*-אש and water-*Mayim*-מים. Water-*Mayim*-מים is the quality of the *Sefirah* of Magnanimity-*Gedulah* (also called *Chessed*), and is called *E"l*-א"ל and fire-*Aish*-אש is the quality of the *Sefirah* of Might-*Gevurah*, and is called *Elohi"m*-אלהי"ם.

¹¹³³ Daniel 4:23 – מן די תנדע די שליטין שמיא –

¹¹³⁴ Psalms 123:1

Name *HaShem*-יהו"ה, blessed is He. This then is the meaning of the words, "with all the hosts of the heavens-*Shamayim* שמים standing by Him, to His right and to His left." That is, those on the right lean towards merit through the matter of the name *E"l*-א"ל, and those to the left lean towards guilt, through the matter of the name *Elohi"m*-אלהי"ם. For, the quality of *E"l*-א"ל is for mercy-*Rachamim* and merit, and the quality of *Elohi"m*-אלהי"ם is for judgment-*Din* and guilt.

You thus will find the order of these three names that all the worlds are bound to, in a single verse, that states,¹¹³⁵ "A song by Asaph: Almighty God *HaShem-E"l Elohi"m HaShem*-יהו"ה spoke and called to the earth from the rising of the sun to its setting." Likewise, in the matter of the tribes of Reuven and Gad, when they built an altar on the other side of the river Jordan, it is written,¹¹³⁶ "Almighty God *HaShem-E"l Elohi"m HaShem*-יהו"ה, He knows and Israel shall know. If it is in rebellion or in treachery against *HaShem*-יהו"ה, save us not this day." What they meant by mentioning these three names was, "We accept the ruling of the Upper Court of Justice (*Beit Din Shel Ma'alah*) upon ourselves; the Upper Court being Almighty God *HaShem-E"l Elohi"m HaShem*-א"ל, since included in them are all of *HaShem*'s-יהו"ה qualities, whether for kindness-*Chessed* or for judgment-*Din*, whether for good or for bad. They were saying, "if our intention was good, let *HaShem*-יהו"ה judge us with the kindness of His name *E"l*-א"ל, but if our intention was evil, let *HaShem*-יהו"ה

¹¹³⁵ Psalms 50:1

¹¹³⁶ Joshua 22:22

judge us with the judgement of His name *Elohi*”מ-אלהי, *HaShem*-יהוה is the one who knows.” Guard this principle well.

After having informed you of this, we must now begin explaining the mystery of the thirty titles hinted at in the beginning of Yechezkel’s prophecy, which speaks of the Chariot (*Merkavah*),¹¹³⁷ “It happened in the thirtieth year.” This refers to the mystery of the thirty titles that uphold the Chariot (*Merkavah*), through which *HaShem*-יהוה, blessed is He, judges all His creatures, whether for good or its opposite, to bestow goodness or punishment, life or death, all according to what is appropriate to the world. Even though all His judgments, blessed is He, lean toward mercy-*Rachamim*, nonetheless, upon the conclusion of the judgment He does not yield, nor does He overlook anything, and although He is long-suffering and awaits to exact judgment, at the end of it all, He exacts the judgment. About this our sages, of blessed memory, said,¹¹³⁸ “Whosoever says that the Merciful One overlooks sin, may his innards be dissolved. He rather is forbearing, but in the end, He collects His due.” Therefore know that each of these three names, *E*”ל-ל, *Elohi*”מ-אלהי, *HaShem*-יהוה, brings about its unique effects, and that each one bears nine primary adjectives. That is, together with the name, they each possess ten, thus totaling thirty. Moreover, they all depend on the Name

¹¹³⁷ Ezekiel 1:1

¹¹³⁸ Talmud Yerushalmi, Shekalim 5:1; Midrash Bereishit Rabba 67:4; Midrash Tehillim 10:3; Esther Rabba 7:20; Pesikta d’Rav Kahana 24:11 and elsewhere.

HaShem-יהו"ה, blessed is He, and He is included with all of them.

Now, these titles are all called “wings-*Knafayim*-כנפיים,” and since *HaShem*-יהו"ה, blessed is He, judges all creatures of the world with the judgement that is appropriate to them, He judges them with these thirty titles. Now, being that the creatures are changed by them, either for good or for bad, these thirty titles are also called “changes-*Shinuyim*-שינויים.” You thus will find that the creatures are judged by them. How so? For example, a person who is righteous-*Tzaddik* will be judged differently (*Meshuneh*-משונה) than a person who is wicked (*Rasha*). That is, because they are different (*Meshuneh*-משונה), their judgments will be different (*Meshuneh*-משונה). In other words, according to the differences (*Shinuyim*-שינויים) between people, so will their judgements be different, each judgement being appropriate to that person. How so? The final verdict of *HaShem*'s-יהו"ה title “Merciful-*Rachum*-רחום” is for the good, whereas the final verdict of His title “Man of War-*Ish Milchamah*-איש מלחמה” is to punish. That is, according to the qualities of each person, so will the final verdict be.

Thus, since these three names, Almighty God *HaShem-E"l Elohi"m HaShem*-יהו"ה-אלהים יהו"ה-יהו"ה, each include ten, the total being thirty modes of judgment that differ between one creature and another, the verse therefore states,¹¹³⁹ “It happened in the thirtieth year-*Shanah*-שנה,” referring to the thirty changes-*Shinuyim*-שינויים in judgement. That is, during that

¹¹³⁹ Ezekiel 1:1

time, the prophet Yechezkel, peace be upon him, came in the Name of *HaShem*-יהו"ה, blessed is He, to tell the children of Israel that they were so sinful, that no room was left in any of the thirty differences-*Shinuyim* שנויים of the Upper Court of Justice (*Beit Din Shel Ma'alah*) to find merit for them and protect them from the destruction of Jerusalem. Rather, according to the final ruling rendered in unanimity by Almighty God *HaShem-E"l Elohi"m HaShem*-יהו"ה א"ל אלהי"ם, including all thirty titles, all were in agreement that according to true justice, Jerusalem should be destroyed. This is the secret of the words, "It happened in the thirtieth year-*Shanah* שנה."

When judgment was rendered by consensus of all thirty titles, Jerusalem was destroyed. That is, Jerusalem-ירושלים refers to the fourth quality of the Name *HaShem*-יהו"ה, that is, the fourth letter of His Name *HaShem*-יהו"ה, which is its final letter *Hey*-ה. About this the verse continues,¹¹⁴⁰ "In the fourth [month], on the fifth of the month." The Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), which is the final letter *Hey*-ה of His Name and is called "I am *HaShem-Anee HaShem*-יהו"ה אני," then went into exile. This is the inner meaning of the continuation of the verse, "and I-*vaAniee*-ואני was in the exile." That is, the quality of "I-*Anee*-אני," which is the fourth quality - the fourth letter of His Name, called "I am *HaShem-Anee HaShem*-יהו"ה אני" - went into exile. About this our sages, of blessed memory, stated,¹¹⁴¹ "Come and see how beloved the

¹¹⁴⁰ Ezekiel 1:1 *ibid*. "The fourth" refers to the fourth letter of the Name *HaShem*-יהו"ה, and "the fifth" refers to the letter *Hey*-ה-5, which is the fifth letter of the *Aleph-Bet* and has a numerical value of five.

¹¹⁴¹ Talmud Bavli, Megillah 29a

Jewish people are. Wherever they were exiled, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) went with them.” This being so, we have informed you of the mystery of the words, “It happened in the thirtieth year-*Shanah*-שנה,” referring to the matter of the thirty changes-*Shinuyim*-שינויים within which *HaShem*-יהו"ה garbs Himself. We now must begin explaining each one in particular and to which family it belongs.

However, before we begin explaining, we first must inform you that the Great Name *HaShem*-יהו"ה, blessed is He, is the Singular Name-*Shem HaMeyuchad*-שם המיוחד. It is called the Singular Name-*Shem HaMeyuchad*-שם המיוחד, because the Name *HaShem*-יהו"ה, blessed is He, is singular and unique to the Jewish people alone, whereas the other nations of the world have no portion in Him whatsoever. Rather, the angelic ministers of the other nations adhere to His other holy names and titles, which are like wings or garments of the Name *HaShem*-יהו"ה, blessed is He. It is those titles and garments that the angelic ministers of the nations hold on to and are sustained by. However, not a single one of them has any direct connection to the Name *HaShem*-יהו"ה, blessed is He, whatsoever, but only to His other names and titles, which are His garments. Rather, the Name *HaShem*-יהו"ה, blessed is He, as He is alone, is singular to the Jewish people only. This is the secret of the verse,¹¹⁴² “*HaShem*-יהו"ה has chosen you for Himself to be a treasured people from amongst all the peoples on the face of the earth.” This is likewise the secret of the

¹¹⁴² Deuteronomy 14:2

verse,¹¹⁴³ “For *HaShem*’s-יהו"ה portion is His people.” *HaShem*-יהו"ה thus placed His name upon the Jewish people, and His Name is proclaimed upon them alone, whereas none of the nations who serve false gods have any portion in Him, whatsoever. This is the meaning of the verse,¹¹⁴⁴ “For all the peoples will go, each man in the name of his god, but we will go in the Name *HaShem*-יהו"ה our God, forever and ever.” This is the meaning of what our sages, of blessed memory,¹¹⁴⁵ taught on the verse,¹¹⁴⁶ “Then all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over you, and they will fear you.” This great mystery was revealed by Yehoshua, peace be upon him, when the people of Ai killed some of the children of Israel.¹¹⁴⁷ He said, “Master of the worlds, Your Name *HaShem*-יהו"ה is singular to the Jewish people alone. If the nations destroy the name of Israel, then,¹¹⁴⁸ ‘What will You do for Your Great Name?’” This is the secret of the verse,¹¹⁴⁹ “For Your Name is proclaimed upon Your city and upon Your people.”

Now, if you ask, “What is the meaning of the words, ‘upon Your city and upon Your people?’” Know that the ministering angels above have two aspects below. One aspect is in the earth itself, meaning, in that place on earth that is under the dominion of that minister. The other aspect is in the nation,

¹¹⁴³ Deuteronomy 32:9

¹¹⁴⁴ Micah 4:5

¹¹⁴⁵ See Talmud Bavli, Brachot 6a; Zohar I 23b

¹¹⁴⁶ Deuteronomy 28:10

¹¹⁴⁷ Joshua 7

¹¹⁴⁸ Joshua 7:9

¹¹⁴⁹ Daniel 9:19

meaning, in the nation that dwells in that land. We thus find that each of the seventy ministering angels has a known portion on earth, and a known portion in the nations. This is the mystery of the seventy families of the descendants of Noah that are listed toward the end of the Torah portion of Noah, concluding with the verse,¹¹⁵⁰ “These are the families of Noah’s descendants according to their generations, by their nations; and from these, the nations were separated on the earth after the Flood.” The word “separated-*Nifredoo*-נפרדו” here, refers to their dispersion. For, at the time of the dispersion, all the nations were separated to their languages and lands, as it states,¹¹⁵¹ “From there *HaShem*-יהו"ה scattered them over the face of the whole earth.” And at the time of the dispersion, each nation was separated to its specific ministering angel, as it states,¹¹⁵² “Now I will return to do battle with the minister of Persia; then I will depart. But behold – the minister of Greece approaches.” At that time, each ministering angel took its portion of the earth and its portion of the nations. *HaShem*-יהו"ה, blessed is He, also took His portion. From the earth, He took Jerusalem as His portion, and from mankind He took the children of Israel as His portion, as it states,¹¹⁵³ “When the Supreme One gave the nations their inheritance, when He separated the children of man,” and then continues,¹¹⁵⁴ “For *HaShem*’s-יהו"ה's portion is His people.” Thus, since *HaShem*’s-

¹¹⁵⁰ Genesis 10:32

¹¹⁵¹ Genesis 11:9

¹¹⁵² Daniel 10:20

¹¹⁵³ Deuteronomy 32:8

¹¹⁵⁴ Deuteronomy 32:9

יהו"ה portion of the earth is Jerusalem, and His portion in the nations are the Jewish people, the Name *HaShem*-יהו"ה is thus proclaimed upon Jerusalem and upon the Jewish people. This is the secret of the verse,¹¹⁵⁵ “For Your Name is proclaimed upon Your city and upon Your people.”

Now, if you say, “Does the verse not state,¹¹⁵⁶ ‘For *HaShem*-יהו"ה has chosen Zion’”? That is, it says Zion, not Jerusalem. Know that when the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (*Shechinah*), first descended to dwell in Jerusalem, it did so by way of Zion, as it states,¹¹⁵⁷ “Blessed is *HaShem*-יהו"ה from Zion,” and it states,¹¹⁵⁸ “Out of Zion, the consummate beauty, God-*Elohi*”*m*-אלהי"ם appeared.” That is, *HaShem*-יהו"ה appeared from Zion to dwell in Jerusalem.

Now, as you already know, the secret of the Name *HaShem*-יהו"ה, blessed is He, is singular to the Jewish people. This is the secret of the verse,¹¹⁵⁹ “For *HaShem*-יהו"ה will not forsake His people, for the sake of His Great Name.” That is, though they are not as righteous as they should be, nevertheless, “*HaShem*-יהו"ה will not forsake His people.” Why? Because they have a portion in His Great Name, and just as His Great Name undergoes no change, so likewise, the Jewish people cannot be extinguished. This is the secret of the verse,¹¹⁶⁰ “For

¹¹⁵⁵ Daniel 9:19

¹¹⁵⁶ Psalms 132:13

¹¹⁵⁷ Psalms 135:21 (The continuation of the verse is, “He who dwells in Yerushalayim, Selah!”)

¹¹⁵⁸ Psalms 50:2

¹¹⁵⁹ Samuel I 12:22

¹¹⁶⁰ Malachi 3:6

I *HaShem*-יהו"ה have not changed; and you, the children of Yaakov, have not perished.”

Now that you are aware of this, I will explain the above-mentioned analogy. Know that when *HaShem*-יהו"ה, blessed is He, appears before the nations, it is like a king appearing before all His ministers and servants, at which time He is garbed in garments of kingship, or garments of war and the like, and as we informed you before, He does not appear before them except in his garments and adornments. Therefore, the nations who serve false gods do not see *HaShem*-יהו"ה, being that His many titles and garments cover and conceal Him from them. However, when *HaShem*-יהו"ה, blessed is He, stands with the congregation of Israel, He stands with them like a king with the members of his household, in that He removes some of His outer garments. That is, it is the way of the king to remove some of his outer garments when he is with the members of his household. This is the secret of the verse,¹¹⁶¹ “Three times a year all your males should appear (*Yeira'eh*-יראה) before *HaShem*-יהו"ה your God,” about which our sages, of blessed memory, stated,¹¹⁶² “Just as one comes to see (*Livot*-לראות), so also, he comes to be seen (*Leira'ot*-ליראות).” Now, a very great secret is hinted here, this being the matter of, “All are obligated in [the *mitzvah* of] ‘appearance-*Re'iyah*-ראה.”¹¹⁶³

Now, though it is true that when *HaShem*-יהו"ה, blessed is He, unites with the Jewish people in the Holy Temple, He

¹¹⁶¹ Deuteronomy 16:16

¹¹⁶² Talmud Bavli, Chagigah 2a

¹¹⁶³ Chagigah 2a *ibid.* – meaning both “to be seen” and “to see.”

removes some of His garments, these being His titles, as our sages stated about the Explicit Name (*Shem HaMeforash*),¹¹⁶⁴ “In the Holy Temple, [the priest] utters the Name as written, but in the rest of the country His title [of Lordship-*Adona*”ג-אדני] is uttered,” and although the Jewish people see the true reality of the Name *HaShem*-יהוה, may He be blessed and elevated, more than the other nations, nonetheless, to a certain extent, He still is garbed in His garments and titles. The reason is because the multitude are not all fit to attain the true reality of His Name *HaShem*-יהוה, and are incapable of knowing His ultimate might and strength.

However, when *HaShem*-יהוה, blessed is He, unites with the righteous-*Tzaddikim* and the pious-*Chassidim* – the fathers of the world and its mighty ones – He then removes all His titles from Himself and, “*HaShem*-יהוה alone is exalted!”¹¹⁶⁵ At such times, the Name *HaShem*-יהוה is with the Jewish people like a king who has disrobed all his garments and is united with his wife, the queen. This is the secret of the verse,¹¹⁶⁶ “Return, O’ wayward children, declares *HaShem*-יהוה, for I-*Anochi* אנכי have cohabited with you,” and it states,¹¹⁶⁷ “I have betrothed you to Me forever.” This betrothal is like the king who removes his garments to unite with his wife. In the same manner, the Name *HaShem*-יהוה removes all His titles and garments and unites with the Jewish people, with their pious-*Chassidim* and their pure and holy ones.

¹¹⁶⁴ Mishnah Sotah 7:6

¹¹⁶⁵ Isaiah 2:11

¹¹⁶⁶ Jeremiah 3:14

¹¹⁶⁷ Hosea 2:21

This is the secret of the verse,¹¹⁶⁸ “I have removed My robe, how shall I don it?” The explanation is that in this verse the Holy One, blessed is He, berates the Jewish people and says, “I already have removed My robe” – referring to all the titles called “My robe-*Kutanti*-יְתַנְתִּי,” so that none of the nations who serve false gods can have any connection or hold on My Name – “and I remain alone with the Jewish people. Why then do you sin and want Me to return and don the titles that the nations who serve false gods take hold of, by which they will take you into exile?” He therefore said, “I have removed My robe,” and continued,¹¹⁶⁹ “I have bathed My feet. How can I soil them?” That is, “I have bathed My feet” refers to the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), which is called, “My footrest,”¹¹⁷⁰ and have cleansed it from the impurities of the lands of the nations, having removed it from exile, where it was exiled with the Jewish people. How then do you cause Me to again take Her with you into exile in the lands of the nations, where she will become soiled by their impurities?! This is the secret of the verse, “I have bathed My feet. How can I soil them?”

This being so, contemplate that when the Jewish people went into their exile, *HaShem*-יהו"ה, blessed is He, donned three garments which are the “robe-*Kutonet*-יְתוֹנֶת,” by which the nations of the world took hold of Him. This is the secret of the verse,¹¹⁷¹ “O’ God-*Elohi*”מֵ-אֱלֹהִים! The nations have entered

¹¹⁶⁸ Song of Songs 5:3

¹¹⁶⁹ Song of Songs 5:3

¹¹⁷⁰ Isaiah 66:1; Talmud Bavli, Chagigah 16a

¹¹⁷¹ Psalms 79:1

Your inheritance,” and they then were exiled to Babylonia. This then, is the meaning of the verse,¹¹⁷² “And it happened-*Vayehiy* ויהי in the thirtieth year-*Shanah* שנה.” That is, the term “And it happened-*Vayehiy* ויהי” means “Woe-*Oy Vei* וי-אוי,”¹¹⁷³ and refers to when *HaShem* יהו"ה garbed Himself in all the titles and garments, and the Indwelling Presence of *HaShem* יהו"ה (*Shechinah*), descended to Babylonia, as in the continuation of the verse, “and I-*vaAniee* ואני was in the exile, by the River Kvar.” The River Kvar-*Nehar Kvar* נהר כבר refers to the river-*Nahar* נהר that already was-*Kvar Hayah* היה כבר, meaning, one of the rivers that came out of Eden.

All the above refers to a time of exile. However, in the coming future, when the Indwelling Presence of *HaShem* יהו"ה (*Shechinah*), will return to Her place, *HaShem* יהו"ה will remove all the garments, titles and wings, and the Jewish people will then behold the Name *HaShem* יהו"ה with their eyes.¹¹⁷⁴ This is the meaning of the verse,¹¹⁷⁵ “Your Teacher will no longer be hidden behind His garment, and your eyes will behold your Teacher.” The meaning of the words, “Your Teacher will no longer be hidden behind His garment-*Lo Yikanef* לא יכנף,” is that He no longer will wear those titles called wings-*Knafayim*-

¹¹⁷² Ezekiel 1:1

¹¹⁷³ See Talmud Bavli, Megillah 10b (and elsewhere), “We have a tradition received from the Men of the Great Assembly (*Anshei Knesset HaGedolah*) that wherever the term ‘**And** it happened-*Vayehiy* ויהי’ is stated, it indicates grief,” as if to say “*Oy Vey* וי-אוי” meaning woe and mourning. Also see Chiddushei Aggadot of the Maharsha there; Avodat HaKodesh of Rabbi Meir Ibn Gabbai, Section 4, Ch. 19 on Ezekiel 1:1.

¹¹⁷⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹¹⁷⁵ Isaiah 30:20

כנפיים, in which *HaShem*-יהו"ה, blessed is He, concealed and hid Himself from them, in that they did not merit to see Him. This is the meaning of the words, "Your Teacher will no longer be hidden behind His garment." How does the verse continue? It states, "And your eyes will behold your Teacher." This is the secret of the verse,¹¹⁷⁶ "Eye to eye shall they see, when *HaShem*-יהו"ה returns to Zion," and it likewise states,¹¹⁷⁷ "And they will say on that day, 'Behold! This is our God; we hoped to Him that He would save us; This is *HaShem*-יהו"ה for Whom we hoped.'" When will this happen? When *HaShem*-יהו"ה will remove His garments and titles, and will remove the wings-*Knafayim*-כנפיים." This is the meaning of the words, "Your Teacher will no longer be hidden behind His garment-*Lo Yikanef*-לא יכנה."

Now, from where do we know that the wings-*Knafayim*-כנפיים hide and conceal? From the verse,¹¹⁷⁸ "And beneath the firmament, their wings-*Kanfeihem*-כנפיהם were paired one with the other; for each, two covered them on this side, and for each, two covered them on that side, [thus covering] their bodies." That is, about both, a term of covering-*Kisuy*-כסוי was used. It likewise is written,¹¹⁷⁹ "The *Serafim* angels stood above [at His service]. Each one had six wings-*Knafayim*-כנפים. With two it would cover its face, with two it would cover its legs, and with two it would fly." Now, the flying-*Afifah*-עפפה and the covering-*Kisuy*-כסוי come together, for when the Indwelling

¹¹⁷⁶ Isaiah 52:8

¹¹⁷⁷ Isaiah 25:9

¹¹⁷⁸ Ezekiel 1:23

¹¹⁷⁹ Isaiah 6:2

Presence of *HaShem*-יהו"ה (*Shechinah*), withdraws to above, wings are made for Her. She withdraws and the Jewish people no longer see Her, as written,¹¹⁸⁰ “He mounted a cherub and flew-*VaYa 'of*-וַיַּעֲף,” referring to one of the ten journeys of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*), as stated in Tractate Rosh HaShanah.¹¹⁸¹

You thus have learned that the titles-*Kinuyim*-כְּנוּיִים are the matter of the wings-*Knafayim*-כַּנְפַיִם and robe-*Kutonet*-כְּתוּנֶת in which *HaShem*-יהו"ה, blessed is He, garbs Himself, and He then is hidden and concealed. This is why He warned the Jewish people,¹¹⁸² “I have removed My robe, how can I don it?” That is, His desire is to fulfill the matter of,¹¹⁸³ “Your Teacher will no longer be hidden behind His garment-*Lo Yikanef*-לֹא יִכְנֹף.”

Now, you might ask as follows: “Since you said that in the coming future, *HaShem*-יהו"ה, blessed is He, will remove the robe-*Kutonet*-כְּתוּנֶת and wings-*Knafayim*-כַּנְפַיִם, this being so, would not the seventy supernal ministers be eradicated from the world?! And if so, would not the form of the supernal chariot (*Merkavah*) be blemished, like a body without limbs, and the straightforward line would be lacking!?” Know that this is not so, as I now will explain, with the help of *HaShem*-יהו"ה, blessed is He.

Know that *HaShem*-יהו"ה, blessed is He, made all the supernal orders and the form of the supernal chariot (*Merkavah*)

¹¹⁸⁰ Psalms 18:11

¹¹⁸¹ Talmud Bavli, Rosh HaShanah 31a

¹¹⁸² Song of Songs 5:3

¹¹⁸³ Isaiah 30:20

according to the mystery of the seventy ministering angels, for through them the greatness of His Kingship becomes apparent. These ministering angels are like servants who stand outside the palace of the King, ready to fulfill his will. Through His many ministers, butlers, and servants, the greatness of the King and His dominion becomes apparent, as in the verse,¹¹⁸⁴ “In a multitude of people is the king’s glory, but without a regime, rulership is broken.” Therefore, all seventy ministering angels positioned outside the inner circle, are a great attestation to the Kingship of *HaShem*-יהו"ה, blessed is He, and all are included in the mystery of the form of man-*Adam*-אדם.

About them King David, peace be upon him, said the Psalm,¹¹⁸⁵ “From the straits I called *Ya”h*-יה"ה, with expanse *Ya”h*-יה"ה answered me. *HaShem*-יהו"ה is with me, I have no fear; what can man do to me?” Now, how can *HaShem*’s-יהו"ה greatness be compared to man, a lowly creature who is but maggots and worms?! What praise is it to *HaShem*-יהו"ה, blessed is He, to say,¹¹⁸⁶ “It is better to take refuge in *HaShem*-יהו"ה than to rely on man”?! Is it appropriate to say such a thing?! Does not even the greatest imbecile understand this?! What kind of praise is this for the Ever-Present One, *HaShem*-יהו"ה, blessed is He?

Know that it is not so, but that this is a very deep secret in the mysteries of the Supernal Chariot (*Merkavah*). Know that the seventy ministering angels are positioned around the

¹¹⁸⁴ Proverbs 14:28

¹¹⁸⁵ Psalms 118:5-6

¹¹⁸⁶ Psalms 118:8

Supernal Chariot (*Merkavah*), and those who know the secrets, know that they are included in the mystery of the order and form called man-*Adam*-אדם. When they are gathered with their seventy crowns, then together as one they are called “man-*Adam*-אדם,” and their eyes all look to the Name *HaShem*-יהו"ה, blessed is He, to give them strength, sustenance, income, and whatever each one needs to sustain his specific nation. Moreover, they altogether have no power or light of their own, but solely what they receive from the Name *HaShem*-יהו"ה, blessed is He, in that He is the source and wellspring from which they all draw and by which they all are sustained. It is He who apportions reward to each ministering angel, and from the reward each receives, the ministering angel provides sustenance to his nation, bestowing goodness to the land apportioned to him, and to the nation apportioned to him.

In this manner, every Rosh HaShanah (New Year) *HaShem*-יהו"ה, blessed is He, apportions to each ministering angel his portion by which to sustain his land and nation. This is the secret of the statement,¹¹⁸⁷ “About the provinces it is said, which is [destined] for hunger, and which for satiety, and for the creatures – [on Rosh HaShanah] they are remembered, to remember them for [either] life or death etc.,” and no nation in the world has the power to add to the portion given to its ministering angel on Rosh HaShanah. Even if that nation would pray throughout the year for goodness and sustenance to be

¹¹⁸⁷ Vayikra Rabba 29:1; Also see the Musaf liturgy of Rosh HaShanah.

added to it, over and above what was decreed on Rosh HaShanah, all their prayers would be in vain.

However, because they are *HaShem* 's-יהו"ה portion, this is not so of the Jewish people. Thus, though on Rosh HaShanah they stood in judgment, nevertheless, on any day they wish, they can tear up that judgment and elicit renewal for the good. This is as stated in Torah,¹¹⁸⁸ “For which is a great nation that has a god-*Elohi*”מ-אלהי"ם who is close to it, as *HaShem*-יהו"ה our God is **whenever** we call Him?” Deeply contemplate the greatness of this verse. It also is written,¹¹⁸⁹ “That He may do justice-*Mishtpat* משפט with His servant, and justice-*Mishtpat* משפט with His people Israel; the need of each day in its day.” That is, every single day the Jewish people can tear up and rescind the decree that was sentenced upon them on Rosh HaShanah, and they can renew it for the good. No other nation can do this. This is because not one of the seventy ministering angels can add to his nation, beyond the reward apportioned to it on Rosh HaShanah.

This is why in the Rosh HaShanah prayers it was established to recite, “It is incumbent upon us to praise the Master of all-*Aleinu L'Shabei'ach* לשבחה-עלינו.” If you contemplate the words of this prayer, you will discover that the matter of the seventy nations, which are the seventy families of the children of Noach, is mentioned in it. It therefore mentions “the nations of the lands,” and, “the families of the earth.” Now,

¹¹⁸⁸ Deuteronomy 4:7

¹¹⁸⁹ Kings I 8:59

the statement there that,¹¹⁹⁰ “They pray to a god-*El*-אל who cannot save,” does not refer to the Almighty God-*E”l*-אל, but to their ministering angel. That is, though all their ministers are called mighty-*El*-אל because of their greatness and level,¹¹⁹¹ they nonetheless are unable to save. For none can either add or subtract from what was apportioned to him on Rosh HaShanah. For, the angelic minister of each nation himself looks to the portion apportioned to him from the House of the Great King, *HaShem*-יהו”ה, blessed is He, just like all other deficient beings in the world, and he too only receives his portion. Therefore, he certainly “cannot save,” for there is no salvation except in the Name *HaShem*-יהו”ה, blessed is He. This is the meaning of the verse,¹¹⁹² “Israel is saved through *HaShem*-יהו”ה, an eternal salvation.”

It thus is incumbent that you contemplate and understand that, in and of themselves, all the supernal ministers are deficient and lacking, unless *HaShem*-יהו”ה, blessed is He, grants them food and sustenance. Know that all the angelic ministers and their nations receive their sustenance from the first letter of the Name *HaShem*-יהו”ה, blessed is He. This is the

¹¹⁹⁰ This is the continuation of the Aleinu prayer in the Sefardic tradition.

¹¹⁹¹ That is, the title Mighty-*E”l*-אל is a shared titles that is also used in regard to angels and created beings, as in the Talmudic dictum (Gittin 60b), “Whoever is mightier prevails-*Kol d’Alim* גבר-כל דאלים,” or like the Talmudic statement (Kiddushin 59a), “A valley of strongmen-*B’Aga D’Aleemay* באגא דאלימי.” Similarly, this terminology is found in Psalms (58:2), which states, “Is it so that (you) mighty-ones (*Ailem*-אלים) speak righteousness?” See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of The Title (Shaar HaKinuy)*, at greater length.

¹¹⁹² Isaiah 45:17

secret of the verse,¹¹⁹³ “You open Your hand-*Yadecha*-ידיך, and satisfy the desire of all the living,” which is to be understood as, “You open Your *Yod*-ך”¹¹⁹⁴.

We thus find that the verse states,¹¹⁹⁵ “It is better to take refuge in *HaShem*-יהו"ה than to rely on man.” That is, no one should ever trust that his salvation will come from the ministering angels included in the name “man-*Adam*-אדם.” For, no being in the world, not an upper supernal being nor a lower being, has any influence or beneficence whatsoever, in and of itself, except what is granted to it by *HaShem*-יהו"ה, the Great King, blessed is He. The verse therefore states, “It is better to take refuge in *HaShem*-יהו"ה than to rely on man-*Adam*-אדם,” referring to the known stature of man-*Adam*-אדם which includes the totality of the Supernal Chariot-*Merkavah*-מרכבה.

The next verse then continues,¹¹⁹⁶ “It is better to take refuge in *HaShem*-יהו"ה than to rely on the generous-*Nedivim*-נדיבים.” You may ask, “Who does ‘the generous-*Nedivim*-נדיבים’ refer to?” However, know that the amongst the angelic ministers positioned in line around the Supernal Chariot (*Merkavah*), there are those to the right and those to the left. Those to the right are generous and magnanimous, whereas those to the left are harsh, and do not even give to their own nations, except by way of judgment and difficulty. The verse therefore reemphasizes and states, “It is better to take refuge in *HaShem*-יהו"ה than to rely on the generous-*Nedivim*-נדיבים.”

¹¹⁹³ Psalms 145:16

¹¹⁹⁴ Also see Tikkunei Zohar 7b

¹¹⁹⁵ Psalms 118:8

¹¹⁹⁶ Psalms 118:9

That is, a person might think that a he can rely on the angelic ministers who are positioned to the right and are generous. However, one cannot place his trust in them, for they too are nothing, in and of themselves, having no salvation or deliverance at all, except whatever is granted to them from the Name, meaning from *HaShem*-יהו"ה, blessed is He. The verse therefore states, "It is better to take refuge in *HaShem*-יהו"ה than to rely on the generous-*Nedivim*-נדיבים."

After stating this, the Psalm then continues and further elucidates. That is, just as all the supernal ministers are positioned surrounding the Name *HaShem*-יהו"ה, blessed is He, so likewise, all their families below surround the Jewish people, the portion of *HaShem*-יהו"ה, blessed is He. The verse therefore states,¹¹⁹⁷ "All the nations surround me, in the Name of *HaShem*-יהו"ה, I cut them off!" Notice the great extent he went to in explaining. That is, he says that just as Above, *HaShem*-יהו"ה is in the center and the angelic ministers of the nations surround Him, so also below, Israel is in the center and all the nations surround them. Why is Israel in the center? Because they are *HaShem*'s-יהו"ה portion and they inherit the land that is *HaShem*'s-יהו"ה portion below, this being Jerusalem. The verse therefore states,¹¹⁹⁸ "This is Jerusalem!" – "The portion of *HaShem*-יהו"ה"¹¹⁹⁹ – "I have placed her in the midst of the nations, and all around her are countries." As you can see, three are in the center: *HaShem*-יהו"ה is in the center above, and all

¹¹⁹⁷ Psalms 118:10

¹¹⁹⁸ Ezekiel 5:5

¹¹⁹⁹ Zachariah 2:16

the ministering angels surround Him, as it states,¹²⁰⁰ “I saw *HaShem*-יהו"ה sitting on His throne, with all the hosts of heaven standing by Him, to His right and to His left.” The Jewish people are in the center below, and all the nations surround them, as it states,¹²⁰¹ “All the nations surround me.” Jerusalem is the portion of *HaShem*-יהו"ה in the land of Israel, which is surrounded by the lands of the nations. The verse therefore states,¹²⁰² “This is Jerusalem!” – “The portion of *HaShem*-יהו"ה”¹²⁰³ – “I have placed her in the midst of the nations, and surrounding her are countries.” It thus is clear that the Name *HaShem*-יהו"ה, the Jewish people, and Jerusalem, are three positioned in the center, and all the ministers and countries surround them.

David therefore said,¹²⁰⁴ “All the nations surround me, in the Name of *HaShem*-יהו"ה, I cut them off!” That is, they come to torment me and to do evil to me, but I do not fear them or their upper ministering angels. Why? Because,¹²⁰⁵ “*HaShem*’s-יהו"ה portion is His people,” and the portion of the Jewish people is *HaShem*-יהו"ה. He is the master of all and the sustainer of all. David therefore continued, “In the Name of *HaShem*-יהו"ה, I cut them off!” Now, about this term, “I cut them off-*Ameelam*-אמילם,” with the help of *HaShem*-יהו"ה I will open your eyes and reveal wonders of the Supernal mysteries.

¹²⁰⁰ Kings I 22:19

¹²⁰¹ Psalms 118:10

¹²⁰² Ezekiel 5:5

¹²⁰³ Zachariah 2:16

¹²⁰⁴ Psalms 118:10

¹²⁰⁵ Deuteronomy 32:9

Know that the seventy ministers were given four heads by which to afflict the children of Israel. If the Jewish people sin, these four heads enter and separate between *HaShem*-יהו"ה and Israel. At such a time, the Jewish people are subject to shame, disgrace, mockery and desolation at the hands of the nations. All the conduits that should otherwise come to the Jewish people from the goodness bestowed to them by the Name *HaShem*-יהו"ה, are then in a state of disrepair, and leak out to the lands of the ministers of the nations. About this King Solomon, peace be upon him, cried out and said,¹²⁰⁶ "Because of three things the earth trembles, and because of a fourth, she cannot bear it: Because of a slave who reigns." This refers to the upper ministering angels who derive influence from the conduits that come to the Jewish people, but are broken and leak out to them, so that instead of the Jewish people reigning, they reign. The verse continues, "Because of a scoundrel who is sated with bread." This refers to the nations of the seventy ministering angels who serve false gods, who are sated and corpulent because of the abundant goodness coming from their ministering angels, from the goodness that should have flowed to the Jewish people. However, because the conduits are broken, the ministers of the nations receive the beneficence instead of the Jewish people, and when they are filled with this goodness, their nations become wealthy and are full of all manner of beneficence and goodness. This is why we find that the ministering angels wait and hope for the Jewish people to

¹²⁰⁶ Proverbs 30:21-22

sin, so that they can obstruct between *HaShem*-יהו"ה and His people, and then the beneficence that should come to the Jewish people from *HaShem*-יהו"ה, will come to them instead. About this the prophet Yishayahu said,¹²⁰⁷ “Surely, the hand of *HaShem*-יהו"ה is not too limited to save, nor is His ear heavy from hearing; rather, your sins have separated between you and your God.”

David therefore said,¹²⁰⁸ “All the nations surround me, in the Name of *HaShem*-יהו"ה, I cut them off!” Now, about this term, “I cut them off-*Ameelam*-אמילם,” know that the four heads that were given to the seventy ministering angels to obstruct between the Jewish people and *HaShem*-יהו"ה, by which to torment and do evil to them, when the Jewish people sin – these four heads are called the four external shells-*Kelipot*. They also are generally referred to as “the foreskin-*Orlah*-ערלה.”¹²⁰⁹ Of these four external shells-*Kelipot*, three are hard and thick, whereas the fourth husk-*Kelipah*, which is juxtaposed to the Name *HaShem*-יהו"ה, is thin.

In describing the Act of the Chariot (*Ma'aseh Merkavah*) when the children of Israel were in exile, the prophet Yechezkel said to them, “Know that there are four hard shells-*Kelipot* that I see separating between you and *HaShem*-יהו"ה, because of which you are in this exile in Babylonia.” How so?

¹²⁰⁷ Isaiah 59:1-2

¹²⁰⁸ Psalms 118:10

¹²⁰⁹ The “*Orlah*-ערלה” refers to the foreskin that is removed during the circumcision, as well as to the fruits of a fruit tree during its first four years, during which time they are forbidden from consumption, as will soon be discussed.

He first said,¹²¹⁰ “The heavens opened and I saw visions of God-*Elohi*”*m*-אלהי”*m*.” He then explained that he did not perceive these “visions of God-*Elohi*”*m*-אלהי”*m*” immediately, but first saw these husks-*Kelipot* separating him from the visions of God-*Elohi*”*m*-אלהי”*m*. This is why he first said,¹²¹¹ “I saw, and behold! There was a stormy wind (*Ru’ach Se’arah*-רוח סערה) coming from the north.” This is the first [and most] external husk-*Kelipah*. He then continued, “a great cloud (*Anan Gadol*-ענן גדול).” This is the second external husk-*Kelipah*. He then continued, “with a flashing fire (*Aish Mitlakachat*-אש מתלקחת).” This is the third external husk-*Kelipah*. He then continued, “and a brilliance (*Nogah*-נוגה) surrounding Him.” This is the fourth thin husk-*Kelipah* that we mentioned. Only afterward did he begin speaking of the mystery of *HaShem*-יהו”ה, stating, “From its midst was like the eye of the *Chashmal*-חשמל,” which he concluded by explaining,¹²¹² “that had the appearance of the likeness of the glory of *HaShem*-יהו”ה.” These then, are the four external husks-*Kelipot* which separate between the Jewish people and *HaShem*-יהו”ה, blessed is He. They generally are called “the foreskin-*Orlah*-ערלה,” and the verse thus states,¹²¹³ “All the nations are uncircumcised-*Areilim*-ערלים.”

HaShem-יהו”ה therefore said to Avraham, “Avraham, My son, walk before Me and be perfect.”¹²¹⁴ Avraham answered, “Master of the worlds, how shall I stand before You

¹²¹⁰ Ezekiel 1:1

¹²¹¹ Ezekiel 1:4

¹²¹² Ezekiel 1:28

¹²¹³ Jeremiah 9:25

¹²¹⁴ See Genesis 17:1

in perfection?” *HaShem*-יהו"ה responded, “When you remove the foreskin-*Orlah*-ערלה from your body, since that is the portion of the nations who are called ‘uncircumcised-*Areilim*-ערלים.” *HaShem*-יהו"ה therefore said to him,¹²¹⁵ “An uncircumcised-*Arel*-ערל male who will not circumcise-*Yimol*-ימול the flesh of his foreskin-*Orlato*-ערלתו, that soul shall be cut off.” Why is he cut off? Because he did not cut off the foreskin and enter the covenant of circumcision-*Brit Milah*-מילה ברית. Thus, the verse states,¹²¹⁶ “He that is born in your household shall surely be circumcised-*Himol Yimol*-המול ימול.” However, because all the nations are called “uncircumcised-*Areilim*-ערלים,” David therefore stated,¹²¹⁷ “All the nations surround me, in the Name of *HaShem*-יהו"ה, I cut them off-*Amilam*-אמילם!” That is, just as in the covenant of circumcision-*Brit Milah*-ברית מילה man cuts off the foreskin-*Orlah*-ערלה, so likewise, with the Name *HaShem*-יהו"ה I will cut off the four obstructions that stand between me and *HaShem*-יהו"ה. This is the secret of the verse, “In the Name of *HaShem*-יהו"ה, I cut them off-*Amilam*-אמילם!”

Now, notice that in this Psalm, David said the word “surround me-*Sevavuni*-סבבוני” four times, and said the word “I cut them off-*Amilam*-אמילם” three times. This is as he states,¹²¹⁸ “All the nations surround me-*Sevavuni*-סבבוני, in the Name of *HaShem*-יהו"ה, I cut them off-*Amilam*-אמילם. They encircle me-*Sabuni*-סבוני like bees, but are extinguished as a fire does thorns;

¹²¹⁵ Genesis 17:14

¹²¹⁶ Genesis 17:12

¹²¹⁷ Psalms 118:10

¹²¹⁸ Psalms 118:10,12,11

in the Name of *HaShem*-יהו"ה, I cut them off-*Amilam*-אמילם. They encircle me-*Sabuni*-סבוני, they also surround me-*Sevavuni*-סבבוני; In the Name of *HaShem*-יהו"ה, I cut them off-*Amilam*-אמילם." Why does he say "surrounding me" – "*Sabuni*-סבוני" and "*Sevavuni*-סבבוני" – four times? Because this refers to the four external husks-*Kelipot* of the nations that separate the Jewish people from *HaShem*-יהו"ה, as I have informed you. As mentioned by Yechezkel, the first [and most external] is the "stormy wind-*Ru'ach Se'arah*-סערה רוח," the second is the "great cloud-*Anan Gadol*-ענן גדול," the third is the "flashing fire-*Aish Mitlakachat*-אש מתלקחת" and the fourth is the "brilliance surrounding Him-*Nogah Lo Saviv*-נוגה לו סביב." Thus, because these four external husks-*Kelipot* are of the nations, he mentioned the words "surrounding me" – "*Sabuni*-סבוני" and "*Sevavuni*-סבבוני" – four times.

Now, the reason he said, "I cut them off-*Amilam*-אמילם" three times, relates to the covenant of circumcision (*Brit Milah*-ברית מילה) when a person removes the foreskin-*Orlah*-ערלה, which is the matter of these four external husks-*Kelipot*. That is, the circumcision (*Milah*-מילה) is done in three parts. The first is cutting off the foreskin, and is called circumcision-*Milah*-מילה. The second is uncovering the membrane, and is called *Priyah*-פריעה. The third is suctioning the blood, and is called *Metzitza*-מציצה. He therefore said this three times. With the help of *HaShem*-יהו"ה, blessed is He, you still will hear more words of the Living God about the secrets of circumcision-*Milah*-מילה, uncovering-*Priyah*-פריעה, and suction-*Metzitzah*-מציצה. When Avraham received the *mitzvah* and covenant of

circumcision-*Brit Milah*-מילה, he became utterly removed and separate from all the nations called “the uncircumcised-*Orlah*-ערלה,” after which Yitzchak was born.

After having informed you of this great principle, I now will tell you why the verse about planting fruit trees states,¹²¹⁹ “When you shall come to the land and plant any fruit tree, you shall treat its fruit as being uncircumcised-*v’Araltem Orlatem* וערלתם ערלתו; for three years they shall be as uncircumcised-*Areilim*-ערלים to you. They shall not be eaten.” This verse uses the word “uncircumcised-*Orlah*-ערלה” three times, corresponding to the three hard external husks-*Kelipot*, called “the uncircumcised-*Orlah*-ערלה.” The next verse states,¹²²⁰ “In the fourth year, all its fruit shall be consecrated in praise-*Kodesh Hillulim*-קדש הילולים to *HaShem*-יהו”ה.” The words “consecrated in praise-*Kodesh Hillulim*-קדש הילולים” refer to their redemption from the holy through monetary exchange-*Chilul Damim*-חילול דמים,¹²²¹ corresponding to the fourth thin husk-*Kelipah* called, “a brilliance-*Nogah*-נוגה surrounding Him.” The next verse states,¹²²² “And in the fifth year you shall eat its fruit.” That is, having passed inward, through the four external husks-*Kelipot*, we now enter to adhere to the Name *HaShem*-יהו”ה, through the secret of the final letter *Hey*-ה-5 of His Name *HaShem*-יהו”ה, which stands at the gateway. About this the verse states,¹²²³ “This is the gateway to *HaShem*-יהו”ה.”

¹²¹⁹ Leviticus 19:23

¹²²⁰ Leviticus 19:24

¹²²¹ Talmud Bavli, Brachot 35a

¹²²² Leviticus 19:25

¹²²³ Psalms 118:20

This letter *Hey*-ה of *HaShem*'s-ה יהו"ה Name is hinted in the verse, “And in the fifth-*HaChameesheet*-ה'חמישית year you shall eat its fruit,” and certainly refers to the fifth letter [of the alef-bet] which is the *Hey*-ה,¹²²⁴ for, at this point, one certainly has departed from the uncircumcised-*Orlah*-ה ערלה and has adhered to the Name *HaShem*-ה יהו"ה, blessed is He.

Having informed you of these important principles, we will now return to our subject and say that all seventy angelic ministers of the nations adhere to the holy names that are not to be erased, except the names *Eheye*"h-ה אהיה, *HaShem*-ה יהו"ה and *Ya*"h-ה י"ה,¹²²⁵ in that they have no portion in these three names, as we shall inform you, with the help of *HaShem*-ה יהו"ה, blessed

¹²²⁴ The first four letters of the *Alphabet* are א"ב ג"ד (1,2,3,4=10), which equal ten-עשר-ה 575, which shares the same letters as the word “the gateway-*HaShaar*-השער” of the verse (Psalms 118:20), “This is the gateway-*HaSha'ar*-השער-575 to *HaShem*-ה יהו"ה.” These four letters א"ב ג"ד correspond to the four foundational elements with which the animalistic evil inclination-ה ר"ע-ה is composed, which must be passed through and overcome in order to arrive at the fifth letter of the alphabet, which is the *Hey*-ה of the Name *HaShem*-ה יהו"ה and is the revelation of the Godly soul. See Otzar Eden Ganuz of Rabbi Avraham Abulafia, Otzar 1; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Gate explaining the true meaning of the name Sphere-*Galgal*-גלגל and what it is. Also see Shaarei Kedushah of Rabbi Chayim Vital, translated as *Gates of Holiness*, Section One, Gate One and on.

¹²²⁵ These three names are unique, in that they are direct derivatives of the Essential Name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic Being, *HaShem*-ה יהו"ה, blessed is He. That is, the first name *HaShem*-ה יהו"ה, is itself the Essential Name of *HaShem*-ה יהו"ה, as stated (Isaiah 42:8), “I am *HaShem*-ה יהו"ה, that is My Name,” and similarly (Exodus 15:3), “*HaShem*-ה יהו"ה is His Name.” The name *Eheye*"h-ה אהיה-21 is the first truncated Name *Yeh*"o-ה יהי-21, which when spelled out, as such *Yod-Hey-Vav*-ו ו"ה יהי-39 is equal to *HaShem Is One-HaShem Echad*-די יחיד ה"א יהו"ה-39. The Name *Ya*"h-ה י"ה when spelled out is similarly, *Yod-Hey*-ו ו"ה יהי-26 which directly equals *HaShem*-ה יהו"ה-26. Thus, these three names are uniquely and directly related to the Essential Name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-ה יהו"ה Himself, blessed is He. See Ginat Egoz of the author of this book, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

is He. Nevertheless, all seventy ministers are bound to the other holy names and titles, such as *E"l-l"א* and *Elohi"m-ם*. This being so, how could it possibly be that in the coming future, when *HaShem-ה* יהו"ה will remove all His garments and titles, these seventy ministers would be destroyed? This cannot be, since the seventy ministers are of great importance to the Chariot (*Merkavah*) and are greatly glorious to *HaShem-ה* יהו"ה, blessed is He.

Therefore, with the help of *HaShem-ה* יהו"ה, blessed is He, I will enlighten your eyes to a hidden secret. Know, that in the coming future, when the Name *HaShem-ה* יהו"ה, blessed is He, will come to redeem the Jewish people and take the ingathering of Israel (*Shechinah*) into His arms, He will remove all His garments and titles, and take the Jewish people unto Himself. When He takes the Ingathering of Israel (*Shechinah*) unto Himself, He and the Jewish people will become unified as one, and He then will return and don all His garments and titles upon them both, that is, upon Himself and the Ingathering of Israel (*Shechinah*). They then will be as one within the garments, like one inseparable thing. All the other garments and titles will hover over them externally, and will be like servants who serve their Master. This is the secret of the verse,¹²²⁶ "Spread your robe-*Knafecha*-כנפך over your handmaiden, for you are a redeemer." In other words, when You will spread your robe over the Ingathering of Israel (*Shechinah*) in the time of redemption, and all the ministers of the nations will be like a

¹²²⁶ Ruth 3:9

garment that is external to them, there then will be the fulfillment of the verse,¹²²⁷ “*HaShem*-יהו"ה will be King over all the earth; On that day *HaShem*-יהו"ה will be One and His Name One.” *HaShem*-יהו"ה will then be unified with the Jewish people alone, and all the ministers and nations who serve false gods will be outside, serving Him and standing guard. His Great Name *HaShem*-יהו"ה, blessed is He, will then be in eternal adhesion to the Jewish people. This is the meaning of the verse,¹²²⁸ “I have betrothed you to Me forever.” There no longer will be any separation or distinction, but rather, *HaShem*-יהו"ה Himself will illuminate the Ingathering of Israel (*Shechinah*), and they will be like two lovers whose only desire is to adhere and be one with each other, with no separation between them. This is the secret of the verse,¹²²⁹ “*HaShem*-יהו"ה will be an eternal light for you, and Your God-*Elohayich*-ך'אלהיך will be your splendor-*L'Tifarteich*-לתפארתך.” The Name *HaShem*-יהו"ה will Himself be like a wall surrounding the Ingathering of Israel (*Shechinah*), and the hard husks of *Kelipah* will no longer obstruct between them. This is the secret of the verse,¹²³⁰ “And I will be-*Eheye*"ה-אהי"ה for it – the word of *HaShem*-יהו"ה – a wall of fire all around it, for I will be-*Eheye*"ה-אהי"ה glory within it.” All the supernal ministering angels will then be on the outside, standing in service of the Name *HaShem*-יהו"ה and the Ingathering of Israel (*Shechinah*). Moreover, all the nations who presently serve false gods, and

¹²²⁷ Zachariah 14:9

¹²²⁸ Hosea 2:21

¹²²⁹ Isaiah 60:19

¹²³⁰ Zachariah 2:9

are under the dominion of the seventy ministering angels in their lands, will also serve the Jewish people. This is the meaning of the verse,¹²³¹ “Kings will be your nurturers and their princesses will be your wetnurses. With faces to the ground, they will prostrate themselves to you; they will lick the dust of your feet.”

Now, the meaning of the words “they will lick the dust of your feet,” is one of the secrets of our faith. Know, that all blessings first come from *HaShem*-יהו"ה, blessed is He, to the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*). From the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) they come to the Jewish people, and from the Jewish people, the seventy nations who serve false gods are sustained below. This is as stated,¹²³² “And by you all the families of the earth shall be blessed.” However, when the Jewish people sinned and broke the conduits, the nations of the world inherited the blessing and beneficence leaking from those conduits, that was meant for the Jewish people, as it states,¹²³³ “Because of a slave who reigns.” This is because those hard external husks of *Kelipah* have entered to obstruct between *HaShem*-יהו"ה, blessed is He, and the Jewish people. However, “When *HaShem*-יהו"ה will return the captivity of Zion,”¹²³⁴ and *HaShem*-יהו"ה and the Jewish people will be unified, all intermediaries between them will be removed. In that time, not a single minister of the nations will receive any beneficence,

¹²³¹ Isaiah 49:23

¹²³² Genesis 12:3

¹²³³ Proverbs 30:22

¹²³⁴ Psalms 126:1

blessing, or goodness, whatsoever, except through the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) that will overpower and rule over them all, providing them with their sustenance. All the ministers and nations who serve false gods will only receive their sustenance from what remains at the lowest end of all levels, from the residue of the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*). This is the secret of the words, “They will lick the dust of your feet.” In that time, all the ministering angels will be subservient to the Jewish people, and all their sustenance will be received through the Jewish people. This is the secret of the verse,¹²³⁵ “It will happen that ten men of all the [seventy] languages of the nations, will take hold of the corner of the garment-*Knaf*-כנף of a Jew, saying, ‘Let us go with you, for we have heard that God-*Elohi*’m-אלהי'ם is with you!’”¹²³⁶

You have thus learned that when the Name *HaShem*-יהוה, blessed is He, will be unified with the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) and they will become unified as one, all of the supernal ministering angels will join in solidarity to serve *HaShem*-יהוה and the Jewish people, since all their sustenance will come through them. Now, in that time, just as the desire and yearning of the seventy supernal ministering angels will be to serve the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*), so likewise, the yearning and desire of their seventy nations below will be to

¹²³⁵ Zachariah 8:23

¹²³⁶ That is, ten of each of the seventy nations will take hold of each of the four corners of the Tallit of each Jew, for a total of 2,800 people per Jew.

serve and adhere to the Jewish people, and they all will serve the Name *HaShem*-יהו"ה, blessed is He. This is the secret of the verse,¹²³⁷ "I then will transform the nations to [speak] a pure language, so that they will all proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve." This also is the secret of the verse,¹²³⁸ "It will happen in the end of days: The mountain of the Temple of *HaShem*-יהו"ה will be firmly established as the head of the mountains and will be above the hills, and all the nations will stream to it. Many peoples will go and say, 'Come, let us go up to the Mountain of *HaShem*-יהו"ה, to the Temple of the God of Yaakov, and He will teach us His ways and we will walk in His paths. For Torah will come forth from Zion, and the word of *HaShem*-יהו"ה from Jerusalem."

Whoever understands the secret of the two matters mentioned at the end of this verse, "For Torah will come forth from Zion-ציון, and the word of *HaShem*-יהו"ה from Jerusalem-ירושלים," will understand everything that we have said. He will know and understand that no blessing or any goodness will come to any of the ministering angels or the nations who serve false gods, except by way of Zion-ציון and Jerusalem-ירושלים.¹²³⁹ Thus, being that they all receive blessings and influence through Zion-ציון and Jerusalem-ירושלים, all the ministering angels and their idolatrous nations will yearn to serve them, since all their sustenance comes from them. This is

¹²³⁷ Zephaniah 3:9; Also see Rashi to the first verse of the *Shema*, Deuteronomy 6:4.

¹²³⁸ Isaiah 2:2-3

¹²³⁹ That is, the *Sefirot* of foundation-*Yesod* and kingship-*Malchut*, as explained before in the second Shaar.

the meaning of the words, “For Torah will come forth from Zion-ציון, and the word of *HaShem*-יהו"ה from Jerusalem-ירושלים.” This is also the secret of the verse,¹²⁴⁰ “Behold! Like the eyes of servants to the hand of their master, like the eyes of a maidservant to the hand of her mistress, so are our eyes to *HaShem*-יהו"ה our God, until He will be gracious to us.”

When you understand this, you then will understand the words of the prophets,¹²⁴¹ “*HaShem*-יהו"ה will be King over all the earth.” When will this be? As the verse continues, “On that day *HaShem* will be One-*HaShem Echad*-אהד יהו"ה and His Name One-*uShmo Echad*-ושמו אהד.” This will be when *HaShem*-יהו"ה will be unified with the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*). The faith of all nations will then be in *HaShem*-יהו"ה, blessed is He, and out of their great yearning to adhere to His Name *HaShem*-יהו"ה, blessed is He, they will serve the Jewish people.

This is why in the prayers of Rosh HaShanah, the sages established that we recite,¹²⁴² “The righteous will then see this and rejoice, the upright will be jubilant and the pious will exult with joyous song; injustice will shut its mouth and all the wicked will vanish like smoke, when You remove the dominion of evil from the earth. And You, *HaShem*-יהו"ה will reign alone over all Your works in Mount Zion-ציון, the dwelling place of Your glory, and in Jerusalem-ירושלים, Your holy city etc.” Contemplate how both Zion-ציון and Jerusalem-ירושלים are

¹²⁴⁰ Psalms 123:2

¹²⁴¹ Zachariah 14:9

¹²⁴² In the Amidah prayer.

mentioned. Before these words we also recite, “And so, grant that Your fear, *HaShem*-יהו"ה our God, will be upon all Your works, and Your dread will be upon all You have created; Then all Your works will fear You, and all Your creatures will prostrate before You, and they all will form a single band to do Your will wholeheartedly.” Do you not see how they hinted here at the mysteries we have just explained?

This being so, know and understand that *HaShem*-יהו"ה, blessed is He, is destined to remove all the titles, when He comes to take the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) and unite with Her, and then all the titles will serve *HaShem*-יהו"ה. The nations will be on the outside, while the Name *HaShem*-יהו"ה, blessed is He, and the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) will stand on the inside, in joy and tranquility. Then the seven conduits will pour beneficence from the seven *Sefirot* to the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*). This is the secret of the verse,¹²⁴³ “The light of the moon will be like the light of the sun, and the light of the sun will be seven times as strong, like the light of the seven days, on the day that *HaShem*-יהו"ה bandages the injury of His people and heals the wounds of His blow.” When you understand the mystery of the “seven times-*Shivatayim*-שבעתים” mentioned in this verse, you then will understand the secret of the fifty gateways of understanding (*Shaarei Binah*) which will be opened,¹²⁴⁴ at which time the

¹²⁴³ Isaiah 30:26

¹²⁴⁴ See Talmud Bavli, Rosh HaShanah 21b; Zohar I 116b; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1 and on.

Jubilee will become reinstated and the Jewish people will be in a state of redemption and freedom. Then all the conduits will pour blessings upon the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) and the evil and impure external husks will be far from the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*). This is the secret of the words, “On the day that *HaShem*-יהו"ה bandages the injury of His people and heals the wounds of His blow.” That is, the wound of his blow refers to the wicked Samael who instilled contamination in the Sanctuary, which is the matter of the “blemish of the moon.” The verse thus mentions the healing of the wound at the end of the verse that discusses the secret of the moon-*Levanah*-לבנה.¹²⁴⁵

From all these principles you thus have learned that the Great Name *HaShem*-יהו"ה, blessed is He, is alone the source and root, whereas all the other names and titles take hold of Him from this side and that side, and though relative to the Name *HaShem*-יהו"ה, blessed is He, the name *Eheye*"ה-יה is a source, nevertheless, it all is one.

You thus have learned that the holy names, such as *E"l*-א"ל and *Elohi*"מ-אלהי etc., are like banners that the Name *HaShem*-יהו"ה garbs and adorns Himself with, through which He is aggrandized, and therefore the holy names are not to be erased. Moreover, just as the holy names are not to be erased, so likewise, the ministering angels who depend on them and the

¹²⁴⁵ The moon-*Levanah*-לבנה refers to *HaShem*'s-יהו"ה *Sefirah* of Kingship-*Malchut*, which is the Assembly of Israel-*Knesset Yisroel*-כנסת ישראל and the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

light of the Supernal Chariot (*Merkavah*) are also not destroyed. However, all His other titles, which are adjectives that can be erased, such as Merciful-*Rachum*-רחום, Graceful-*Chanun*-חנון, Long Patient-*Erech Apayim*-אריך אפים, and the like, are like the legions and captains of the ministers, the holiness of which cannot compare to the holy names themselves. Therefore, since they are merely the garments of the garments, they may be erased.

Now, if you say that the holy names are themselves compared to garments, and that when *HaShem*-יהו"ה is garbed in them He is hidden and concealed from the Jewish people, this being so, why are they not erased? Would it not be better for the Jewish people and the greatness of *HaShem*-יהו"ה if they were erased, as in the verse,¹²⁴⁶ “I have removed My robe, how shall I don it”?

Know that even though we say that *HaShem*-יהו"ה garbs and conceals Himself in the holy names, there are two sides to this. That is, if *HaShem*-יהו"ה, blessed is He, is not close to the [Queen], that is, to the Ingathering of Israel (*Shechinah*) – during exile, when the Jewish people suffer greatly, He alone is donned in His holy names, because at such a time, the external husks of *Kelipah* obstruct and separate the Jewish people from their Father in heaven. However, When the Name *HaShem*-יהו"ה, blessed is He, chooses [to bond with] the Jewish people and Jerusalem, and bonds with [the Queen], that is, with the Ingathering of Israel (*Shechinah*), they are alone with no others

¹²⁴⁶ Song of Songs 5:3

in His house, in that all those holy names and descriptive titles hover around them from the outside, and all the ministers are on the outside, but the Name *HaShem*-יהו"ה and the Ingathering of Israel (*Shechinah*) are unified inside. This then, is the greatest magnanimity-*Gedulah*, might-*Gevurah*, and splendor-*Tiferet*.

In any event, understand that *HaShem*-יהו"ה, blessed is He, removes the garments in order to bond with the Ingathering of Israel (*Shechinah*), but does not destroy them from the world. This is because these garments are of great importance and He makes use of them, as it states,¹²⁴⁷ “Spread Your robe-*Knafecha*-כנפך over your handmaiden, for you are a redeemer.” Therefore, these names are not erased. This is the secret of the verse,¹²⁴⁸ “Aharon shall come to the Tent of Meeting – he shall remove the linen garments that he wore when entering the Sanctuary, and shall leave them there.” Likewise, when *HaShem*-יהו"ה, blessed is He, removes those garments, He leaves them in their place, being that the ministering angels of the nations are unified to them, and are of great importance to the Chariot (*Merkavah*). Therefore, the holy names are not erased.

However, the other titles, which are adjectives, such as Merciful-*Rachum*-רחום, Graceful-*Chanun*-חנון, and the like, are erased. This is because these adjectives are compared to the seventy nations, whose current beliefs are destined to be erased, and instead, they will unite with the faith of Israel, as we

¹²⁴⁷ Ruth 3:9

¹²⁴⁸ Leviticus 16:23

explained. No nation will remain in denial of *HaShem*-יהו"ה or in rebellion of Him, blessed is He, as it states,¹²⁴⁹ "I will then transform the nations to [speak] a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to serve Him with united resolve." You thus will find that the holy names that the seventy ministering angels adhere to, are not erased, whereas all His other titles and adjectives that the seventy nations adhere to, are indeed erased, for the current beliefs of the seventy nations are indeed destined to be erased. In this manner, contemplate the deep secrets and hidden matters of His holy names and titles. You then will perceive the words of the Living God openly revealed before your eye.

After having informed you of these very important principles in the mystery of the Name *HaShem*-יהו"ה, blessed is He, and the matter of the holy names that are not to be erased, as well as the matter of the adjectives that may be erased, we shall now return to our subject and inform you of the matter of the three changes-*Shnuyim*-שינויים through which *HaShem*-יהו"ה, blessed is He, conducts His creatures according to the appropriate judgment. We will explain each of the three changes-*Shinuyim*-שינויים and to which side it leans, the quality of each name or adjective; how the names adhere to the Name *HaShem*-יהו"ה, blessed is He, and how the adjectives, which are erasable, adhere to the holy names that are not erased.

¹²⁴⁹ Zephaniah 3:9; Also see Rashi to the first verse of the *Shema*, Deuteronomy 6:4.

This secret is hinted in the verse,¹²⁵⁰ “The banner-*Degel*-דגל of the camp-*Machaneh*-מחנה of Yehudah... and its legion and their numbers-*u’Tzva’o u’Fekudeiheim*-וצבאו ופקודיהם.” Note that this verse mentions the banner-*Degel*-דגל, the camp-*Machaneh*-מחנה, and their legions-*Tzivotam*-צבאותם. The Name *HaShem*-יהו"ה, blessed is He, is primary, all His other holy names are like banners-*Degalim*-דגלים, and all the adjectives are their legions-*Tzivoteiheim*-צבאותיהם. This being so, open your eyes and see what we have prefaced in this gate about His Great Name *HaShem*-יהו"ה, blessed is He, and His other holy names and titles.

Having informed you of this, we now must begin explaining the secret of these three names, **Almighty God** *HaShem-E”l Elohi”m* יהו"ה-אלהים א"ל. That is, we must explain how the titles called adjectives adhere to them, and how the Name *HaShem*-יהו"ה, blessed is He, manifests in all or some of them, as well as the effect brought about by each garment in particular. Once you know this, you will understand that the Name *HaShem*-יהו"ה, blessed is He, is the citadel that all look to and depend on, in that all the names and adjectives depend on *HaShem*-יהו"ה, blessed is He.

Therefore, know that the three names from above to below are *Eheye”h*-אהי"ה above, Lord-*Adona”y*-אדני"י below, and *HaShem*-יהו"ה in the center. Moreover, there are three names to the sides; Almighty-*E”l*-אל to the right, God-*Elohi”m*-אלהים to the left, and *HaShem*-יהו"ה in the center. As

¹²⁵⁰ Numbers 2:3-4

you can see *HaShem*-יהו"ה is always central. Therefore, contemplate and realize that everything depends on Him, and that He bears everything, may He be blessed and elevated always and forever!

We must now awaken you to the great principle found in the verse,¹²⁵¹ “For behold, *HaShem*-יהו"ה is departing from His place.” About this verse, our sages, of blessed memory, stated,¹²⁵² “He is departing from His quality of mercy-*Rachamim* and coming to His quality of judgment-*Din*.” However, what is His place-*Makom*-מקום? Does the verse not state,¹²⁵³ “Who is it that measured the waters in His palm, gauged the Heavens with a span, measured the dust of the earth in a huge vessel, weighed the mountains with a scale and the hills with a balance?” Our sages, of blessed memory, have already stated,¹²⁵⁴ “He is the place-*Makom*-מקום of the world, but the world is not His place-*Makom*-מקום.” Similarly, another verse states,¹²⁵⁵ “Behold! The heavens and the heavens of the heavens cannot contain You!” This being so, what is His place, and how can this verse state, “Behold, *HaShem*-יהו"ה is departing from His place”?

Rather, the explanation is that when it states, “Behold, *HaShem*-יהו"ה is departing from His place,” it means that *HaShem*-יהו"ה is going from His name *Eheye*"ה-יה, which is the quality of absolute mercy-*Rachamim*, and coming to the

¹²⁵¹ Micah 1:3

¹²⁵² Talmud Yerushalmi, Taanit 2:1

¹²⁵³ Isaiah 40:12

¹²⁵⁴ Midrash Bereishit Rabba 68:9

¹²⁵⁵ Kings I 8:27

quality of judgement-*Din*, which is His name Lord-*Adona*”y-
 אדני”י. If you understand this matter, you will understand the
 order of *HaShem*-יהו”ה from above to below, and will know that
HaShem’s-יהו”ה place-*Makom*-מקום is His name *Eheye*”h-אהי”ה.
 The verse will then become settled in your mind, along with
 what our sages, of blessed memory, explained on the words,
 “Departing from His place,” meaning, “He is departing from
 His quality of mercy-*Rachamim* and coming to His quality of
 judgment-*Din*.”

In the same way, you likewise will understand the verse
 from the side. That is, the words, “Departing from His place,”
 means that He is departing from the quality engraved on the
 banner of the *E*”l-אל, which is the sign of mercy-*Rachamim*,
 and He is coming to the quality engraved on the banner of
Elohi”m-אלהי”ם which is the sign of judgment-*Din*, as in the
 verse,¹²⁵⁶ “Each man by his banner according to the signs-*Otot*-
 אותות.”

Now, once you understand that from above to below the
 Name *HaShem*-יהו”ה is central, and that all the names and titles
 surround and adhere to Him, contemplate that all the names and
 titles – aside for *Eheye*”h-אהי”ה and *Ya*”h-יה”י, do not ascend
 beyond His shoulders.¹²⁵⁷ Though the name *E*”l-אל is referred
 to as mercy-*Rachamim* from the name *Eheye*”h-אהי”ה,

¹²⁵⁶ Numbers 2:2

¹²⁵⁷ That is, the name *Eheye*”h-אהי”ה is the name of the Crown-*Keter*, which is
 the matter of pleasure and desire, and the name *Ya*”h-יה”י is the name of wisdom-
Chochmah, which is the matter of intellect. (The quality of understanding-*Binah*
 also, is the Name *HaShem*-יהו”ה with the vowels of *Elohi*”m-אלהי”ם, as discussed
 before.)

nevertheless, it is likened to the form of a banner-*Degel*-דגל. However, know that primarily, all the adjectives are in the garments of the emotional qualities (*Midot*), as we have yet to explain, with the help of *HaShem*-יהו"ה, blessed is He.

I now will present the order of all the adjectives tied to the order of these three names, Almighty God *HaShem*-א"ל as follows, as follows:

God-<i>Elohi</i>"m-אלהי"ם (left)	<i>HaShem</i>-יהו"ה (center)	Almighty-<i>E</i>"ל (right)
Mighty- <i>Adeer</i> -אדיר	Awesome- <i>Nora</i> -נורא	Great- <i>Gadol</i> -גדול
Judge- <i>Shofet</i> -שופט	Bearer of Iniquity- <i>Noseh Avon</i> נושא עון	Merciful- <i>Rachum</i> -רחום
Decisor- <i>Dayan</i> -דיין	Overlooks Intentional Sin- <i>Over Al Pesha</i> -עובר על פשע	Graceful- <i>Chanun</i> -חנון
Strong- <i>Chazak</i> -חזק	Truth- <i>Emet</i> -אמת	Mighty- <i>Chaseen</i> -חסין
Powerful- <i>Kabeer</i> <i>Ko'ach</i> כביר	Exalted- <i>Marom</i> -מרום	Long Patient- <i>Erech</i> <i>Apayim</i> ארך אפים
Man of War- <i>Eesh</i> <i>Milchamah</i> איש מלחמה	High- <i>Ram</i> -רם	Abundant in Kindness- <i>Rav Chessed</i> -רב חסד
Courageous- <i>Geebor</i> - גבור	Preserver of Kindness- <i>Notzer Chessed</i> נוצר חסד	Holy- <i>Kadosh</i> -קדוש
Exacting with sin- <i>Poked</i> <i>Avon</i> פקד עון	Dwells Eternally- <i>Shochen Ad</i> שוכן עד	Kind- <i>Chassid</i> -חסיד
Repays in Kind- <i>Meshalem Gemul</i> משלם גמול	Holy- <i>Kadosh</i> -קדוש	Forgiving- <i>Sole'ach</i> סילה

Contemplate this and discover the mystery of these three names, and that each one bears nine adjectives. That is, Almighty-*E*"ל bears nine adjectives, and together with itself

totals ten. The same applies to *HaShem*-יהו"ה and to God-*Elohi*"m-אלהי"ם. You thus will discover that we have presented the mystery of the "thirty years-*Shloshim Shanah*-שלושים שנה," mentioned before, hinted in the beginning of the prophecy of the Chariot (*Merkavah*) of Yechezkel, as he said,¹²⁵⁸ "It happened in the thirtieth year-*Shloshim Shanah*-שלושים שנה." With them all judgments are rendered in the Great Court of Seventy-One Above, as well as in all the other courts of law below, in that judgement is rendered with these thirty qualities.

Know that about the secret of this order, the verse states,¹²⁵⁹ "I have seen *HaShem*-יהו"ה sitting upon His throne, with all the hosts of the heavens-*Tzva HaShamayim*-צבא השמים standing by Him, on His right and on His left." The "hosts of the heavens-*Tzva HaShamayim*-צבא השמים" in this verse refer to the matter of the two names called "the heavens-*Shamayim*-שמים," this being the matter of the names *E*"l-א"ל and *Elohi*"m-אלהי"ם, and it is through them that *HaShem*-יהו"ה is referred to as "the heavens-*HaShamayim*-השמים," as in the verse,¹²⁶⁰ "Riding upon the heavens-*Rochev Shamayim*-רוכב שמים," or,¹²⁶¹ "You Who dwells in the heavens-*HaYoshvee BaShamayim*-היושבי בשמים." About this the verse states,¹²⁶² "May You in the heavens hear-*v'Atah Tishma HaShamayim*-ואתה תשמע השמים," literally referring to the heavens-*Shamayim*-שמים, meaning to *E*"l-א"ל and *Elohi*"m-אלהי"ם, and the hosts-*Tzva*-צבא of *E*"l-א"ל

¹²⁵⁸ Ezekiel 1:1

¹²⁵⁹ Kings I 22:19

¹²⁶⁰ Deuteronomy 33:26

¹²⁶¹ Psalms 123:1

¹²⁶² Kings I 8:32

and *Elohi* "מֵאלֹהֵי יְהוָה stand to *HaShem* 's יְהוָה right and left, as depicted in the above chart. The adjectives of the name *E* "לֵאלֹהֵי argue in favor, thus transforming the matter to merit, and are the matter of the verse,¹²⁶³ "From His right hand He gave them a fiery Law." The adjectives of the name *Elohi* "מֵאלֹהֵי argue for guilt, and are the matter of the word,¹²⁶⁴ "On His left-*MiSmolo*-מִשְׁמָלוֹ." This is what our sages, of blessed memory, meant when they said,¹²⁶⁵ "The verse states, 'All the hosts of the heavens standing by Him, on His right and on His left.' These argue to the right, and these argue to the left. The right argues for merit, and the left argues for condemnation."

Now, after they present their arguments, the accused is judged in the Great Court of Seventy-One, in the place positioned between the Great Name *HaShem* יְהוָה and the name God-*Elohi* "מֵאלֹהֵי. Between these two names is the place of the Chamber of Hewn Stone (*Lishkat HaGazit*),¹²⁶⁶ where the entire world is judged. After the right and left present their arguments, the Great Name, Who stands in the center, *HaShem* יְהוָה, blessed is He, consents to conclude the judgment, whether for life or for death, whether for good or for bad, and they render the judgment, at which point the side called *Elohi* "מֵאלֹהֵי concludes the judgment that has been decreed. It is here that all the witnesses, judges, and officers stand. Then,

¹²⁶³ Deuteronomy 33:2

¹²⁶⁴ Kings I 22:19

¹²⁶⁵ Midrash Shir HaShirim Rabba 1:9 and elsewhere.

¹²⁶⁶ The Chamber of the Hewn Stone (*Lishkat HaGazit* הלשכת הגזית) is where the Sanhedrin presided in the Holy Temple. This will be discussed later, in the Sixth Gate.

when they want to fulfill the decree, they send the written edict in the hands of those angels called officers-*Shotrim*-שוטרים, to the Lower Court of Justice (*Beit Din Shel Matah*) called Lord-*Adona* "ג-י-ד, and the judgment is then concluded in the lower world.

Know now, that this place in which they judge, is positioned between the names *HaShem*-יהוה and *Elohi*"מ-אלהים, however, it mostly is in the portion of *Elohi*"מ-אלהים.¹²⁶⁷ Furthermore, in addition to the Court of Seventy-One, there are three Courts of Law of Twenty-Three, in which the people of the world are also judged. However, there is a difference between one court and the other. In one of these known Courts of Law, they judge matters of life and death, and in other known Courts, they judge matters of wealth and poverty. With *HaShem*'s-יהוה help, we will come to explain all these matters according to their proper explanations, because not all judgements are judged in the Upper Court of Justice (*Beit Din Shel Ma'alah*). Rather, there are special places above, in which judgments are rendered for specific matters. With *HaShem*'s-יהוה help, blessed is He, we have yet to inform you of the matter of these places where judgements are rendered by the Court (*Beit Din*), and from where the emissaries depart with the decrees in their hands and come to the hosts of the lower heavens, which contain the sun, the moon, the stars, and all the constellations, and how they all conclude the judgment upon the

¹²⁶⁷ See Talmud Bavli, Yoma 25a that the Chamber of Hewn Stone (*Lishkat HaGazit*) was half in the sacred area of the Temple grounds, and half in the non-sacred area.

creatures according to the sentence that was decreed in the Upper Court of Justice (*Beit Din Shel Ma'alah*). None amongst them is capable of changing anything that was decreed by the Great Name *HaShem*-יהו"ה, blessed is He. This is the meaning of the verse,¹²⁶⁸ "Even while on the path of Your judgments *HaShem*-יהו"ה, we put our hopes in You."

After having informed you of this, we now will return to our subject and tell you the secret of the titles of *E"ל-ל"א* that are positioned to the right, and from what matter they are drawn. We likewise will inform you of the secret of the titles of *Elohi"m*-אלהי"ם that are positioned to the left, and from what matter they are drawn. We likewise will inform you of the secret of the titles that are positioned in the center, juxtaposed to the Name *HaShem*-יהו"ה, and *HaShem*-יהו"ה, blessed is He, will show us the true path.

The titles of *E"ל-ל"א* that are positioned to the right and transform the matter to merit the creatures, are the titles of the quality of kindness-*Chessed*. This is the quality that our forefather Avraham, peace be upon him, inherited above, namely, the quality of kindness-*Chessed*, which leans toward the merit of the creatures. This is hinted in the verse,¹²⁶⁹ "Avraham approached and said, 'Will You even destroy the righteous with the wicked? Perhaps there are fifty righteous people in the city?'" That is, in the merit of Avraham, all the titles that are of the quality of Avraham transform matters toward merit, like what our forefather Avraham did when he

¹²⁶⁸ Isaiah 26:8

¹²⁶⁹ Genesis 18:23

said,¹²⁷⁰ “Perhaps the fifty righteous people will lack five? Will You destroy the whole city because of the five?” To which *HaShem*-יהו"ה responded,¹²⁷¹ “I will not destroy if I find forty-five.” The titles of kindness then continue transforming to merit, stating,¹²⁷² “Perhaps forty will be found there?” They continued to derive merit until they reached the end of the quality of kindness-*Chessed*, which are the ten titles hinted in the verse,¹²⁷³ “Perhaps ten will be found there?” However, if God forbid, there is not enough of an argument – meaning, that there is not at least one argument for each of the ten titles of kindness-*Chessed* – the matter is then sealed for punishment and the sentence is executed. Just as the sentence was executed on the cities of Sodom and Gomorrah, so likewise, all judgments are concluded and all sentences executed, each according to its kind.

Upon conclusion of the judgment, all titles that derive merit return to their place, *HaShem*-יהו"ה withdraws from the judgments, and the titles of *Elohi*"m-אלהי"m then conclude the sentence. This is the meaning of the verse,¹²⁷⁴ “*HaShem*-יהו"ה departed when He had finished speaking to Avraham, and Avraham returned to his place,” at which point, the third name *Elohi*"m-אלהי"m concludes the sentence. About this the verse states,¹²⁷⁵ “And so it was when *Elohi*"m-אלהי"m destroyed the

¹²⁷⁰ Genesis 18:27

¹²⁷¹ Genesis 18:28

¹²⁷² Genesis 18:27

¹²⁷³ Genesis 18:32

¹²⁷⁴ Genesis 18:33 – Also see Rabbeinu Bachaye to the verse.

¹²⁷⁵ Genesis 19:29

cities of the plain,” in which the verse specifies, “*Elohi*”*m*-ם אלהי” destroyed,” in that *Elohi*”*m*-ם אלהי” concludes and renders the judgment. For, the quality of *E*”*l*-ל”א, which is the quality of Avraham, and the quality of *HaShem*-ה יהו”ה, both returned to their place, and only *Elohi*”*m*-ם אלהי” remained to conclude and render the judgement.

Now, if you ask: Does the verse not state,¹²⁷⁶ “And *HaShem*-ה יהו”ה rained sulfur and fire upon Sodom and Gomorrah”? We see that it says *HaShem*-ה יהו”ה here, indicating that it is He who concludes the execution of the judgment. However, know that wherever in Torah you find “**And** *HaShem*-*V*’*HaShem*-ה יהו”ה” it refers to Him and His Court (*Beit Din*).¹²⁷⁷ That is, He renders the judgment and His Court (*Beit Din*), which is *Elohi*”*m*-ם אלהי”, executes the judgment. This is why at the conclusion it states,¹²⁷⁸ “And so it was when *Elohi*”*m*-ם אלהי” destroyed the cities of the plain.”

After having informed you of this, contemplate that this Torah portion was not written for naught, but is rather to inform us of how justice was rendered to Sodom and Gomorrah, and hints at all judgments rendered in the world by the Upper Court of Justice (*Beit Din Shel Ma’alah*). This is because Avraham and his titles, that is the name *E*”*l*-ל”א and its titles, always stand to argue merit on behalf of the people of the world, and after they conclude their consistent argument for merit, they return to their place. Everywhere in Torah, always recall this

¹²⁷⁶ Genesis 19:24

¹²⁷⁷ Talmud Yerushalmi Brachot 9:5

¹²⁷⁸ Genesis 19:29

important principle, for about this the verse states,¹²⁷⁹ “Give truth to Yaakov, kindness-*Chessed* to Avraham.” That is, the quality of kindness-*Chessed* is given into the hands of Avraham, to derive merit on behalf of all the creatures.

Now, we already have informed you that the form of the banner of kindness-*Chessed* is called *E”l-ל”א*. Know that Avraham inherited the quality of *E”l-ל”א*, as it states,¹²⁸⁰ “He planted a Tamarisk in Beer Sheva and he called there in the Name *HaShem* Eternal God-*HaShem E”l Olam*-יהוה א”ל עולם.” Another verse likewise states,¹²⁸¹ “Blessed is Avraham to the Supernal God-*E”l Elyon*-עליון-א”ל.” You are already aware that the Supernal God-*E”l Elyon*-עליון-א”ל is,¹²⁸² “He who bestows good kindnesses-*Gomel Chassadim Tovim*-גומל חסדים טובים,” and that the quality of kindness-*Chessed*-חסד is that of Avraham, as it states,¹²⁸³ “Kindness-*Chessed*-חסד to Avraham.”

Having informed you of these important principles, and how the titles of *E”l-ל”א* argue for merit on behalf of the people of the world, and that they are the quality of our forefather Avraham, peace be upon him, we must now inform you that all the titles of kindness-*Chessed*-חסד which are engraved upon the banner of *E”l-ל”א*, are all drawn from the quality of kindness-*Chessed*-חסד which is called the Upper Waters-*Mayim HaElyonim*-מים העליונים. For, the name *E”l-ל”א* rules over the

¹²⁷⁹ Micah 7:20

¹²⁸⁰ Genesis 21:23

¹²⁸¹ Genesis 14:19

¹²⁸² In the liturgy of the *Amidah* prayer.

¹²⁸³ Micah 7:20

water-*Mayim*-מים, as in the mystery of the verse,¹²⁸⁴ “The God of Glory-*E”l HaKavod*-א"ל הכבוד thunders, *HaShem*-יהו"ה is upon vast waters-*Mayim Rabim*-מים רבים.” What you must therefore know is that our forefather Avraham sought those waters, and that this is the mystery of the wells that were dug by our forefather Avraham, peace be upon him.

Now, in those Upper Waters-*Mayim HaElyonim*-מים העליונים, our forefather Avraham, peace be upon him, built seventy-two bridges (*Ayin-Beit Gesharim*-ע"ב גשרים),¹²⁸⁵ by which the children of Israel traversed “the sea-*HaYam*-הים on dry land-*Yabashah*-יבשה; and the water-*HaMayim*-המים was a wall for them on their right and on their left.”¹²⁸⁶ This is the secret of the three verses,¹²⁸⁷ “And he traveled-*VaYeessa*-ויסע,” “And he came-*VaYavo*-ויבא,” “And he stretched out-*VaYeit*-ו"יט.” The sign of each of these consecutive verses is that they each possess ע"ב-72 letters, and from their combinations, ע"ב-72 names arise, which are the kindness-*Chessed*-חסד-72 of

¹²⁸⁴ Psalms 29:3

¹²⁸⁵ See Pardes Rimonim, Shaar 21 (Shaar Pratey HaShemot), Chapter 5. Rabbi Nechunia Ben HaKanaH (*Sefer HaBahir*) calls *HaShem*'s יהו"ה name of 72 by the term “the 72 Bridges.” This refers to the name that arises from the three verses that begin with the words, “*VaYisa*-ויסע, *VaYavo*-ויבא, *VaYeit*-ו"יט” (Exodus 14:19-21). Each of these verses possess 72 letters, and they combine into 72 three letter combinations, made up of the letters of these three verses. This name is a name of Kindness, as indicated by the fact that the numerical value of 72 is Kindness-*Chessed*-חסד-72. However, it is expressed through the vehicle and vessels of might-*Gevurah*, as indicated by the fact that the numerical value of 3 verses x 72 letters, equals 216, which is the numerical value of might-*Gevurah*-גבורה-216. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3, The Gate explaining that the Explicit Name (*Shem HaMeforash*) is ע"ב-72 and יר"ו-216; also see Shaar HaYichud of Rabbi Dovber of Lubavitch, translated as *The Gate of Unity*, Ch. 22.

¹²⁸⁶ Exodus 14:22, 14:29

¹²⁸⁷ Exodus 14:19-21

Avraham. That is, the numerical value of kindness-*Chessed*-חסד is ע"ב-72. Now, because the waters are under the dominion of the banner of Avraham, Avraham made seventy-two bridges (*Ayin-Beit Gesharim*-ע"ב גשרים) over them, and woven within those bridges are all the titles of kindness-*Chessed*-חסד engraved on the banner of *E"l*-א"ל.

This refers to the mystery of Avraham, about whom it says,¹²⁸⁸ “Blessed is Avram to the Supernal God-*E"l Elyon*-א"ל עליון.” It likewise is written,¹²⁸⁹ “He waters the mountains from His upper chambers-*Aliyotav*-עליותיו.” That is, the word, “His upper chambers-*Aliyotav*” refers to the “Supernal God-*E"l Elyon*-א"ל עליון,” which transcends the name *Elohi"m*-אלהי"ם, as explained before about the secret of the verse,¹²⁹⁰ “For *HaShem* is a Great God-*E"l Gadol HaShem*-יהו"ה גדול יהו"ה, and a great King over every *Elohi"m*-אלהי"ם.” For, it indeed is so, that the name *E"l*-א"ל is greater and over the name *Elohi"m*-אלהי"ם. This is the meaning of the title “Abundant in kindness-*Rav Chessed*-רב חסד,” for He certainly is abundant in kindness-*Rav Chessed*-רב חסד.¹²⁹¹

This is likewise the secret of the verse,¹²⁹² “And God-*Elohi"m*-אלהי"ם tested-*Nisah*-נסה Avraham,” meaning that the name *Elohi"m*-אלהי"ם gave its banner-*Neis*-נס over, into the hands of Avraham, who is the quality of *E"l*-א"ל. This is the

¹²⁸⁸ Genesis 14:20

¹²⁸⁹ Psalms 104:13

¹²⁹⁰ Psalms 95:3

¹²⁹¹ That is, the quality of kindness-*Chessed* precedes and is dominant over the quality of judgment-*Din*, as explained before, and as will now be further explained.

¹²⁹² Genesis 22:1

secret of the verse,¹²⁹³ “He (Avraham) took the fire-*HaAish*-האש and the knife-*HaMa’achelet*-המאכלת in his hand.” That is, had Avraham not taken the powers of Yitzchak into his hands, these being the fire-*HaAish*-האש and the knife-*HaMa’achelet*-המאכלת, no creature would be capable of withstanding the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק. This then, is the matter of Avraham’s quality of abundant kindness-*Rav Chessed*-רב חסד, which diminishes the quality of the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק, in that he took the powers of the fire-*HaAish*-האש and the knife-*HaMa’achelet*-המאכלת into his hand. This is why the quality of Avraham is called Great-*Gedulah*-גדולה, in that it is Greater-*Gedolah*-גדולה than the quality of might-*Gevurah*. This also is the secret of what *HaShem*-יהו"ה told Avraham,¹²⁹⁴ I will make your name Great-*Agadlah*-אגדלה “שמך.” This likewise is the secret of the verse,¹²⁹⁵ “For *HaShem* is a Great God-*E’l Gadol HaShem*-יהו"ה אלהים גדול, and a Great King-*Melech Gadol*-מלך גדול above every *Elohi”m*-אלהים.”

Therefore, the banner of Yitzchak cannot go forth until the banner of Avraham concludes arguing for favor. This is the secret of the verse,¹²⁹⁶ “*HaShem*-יהו"ה departed when He had finished speaking to Avraham, and Avraham returned to his place.” Only then does the next verse state,¹²⁹⁷ “And so it was when God-*Elohi”m*-אלהים destroyed the cities of the plain.” Now, although the quality of *Elohi”m*-אלהים wrought their

¹²⁹³ Genesis 22:6

¹²⁹⁴ Genesis 12:2

¹²⁹⁵ Psalms 95:3

¹²⁹⁶ Genesis 18:33 – Also see Rabbeinu Bachaye to the verse.

¹²⁹⁷ Genesis 19:29

destruction, however, when *Elohi"m*-אלהי"ם remembered Avraham, who is the quality of *E"l*-א"ל, Lot was saved, as the verse states, “And so it was when God-*Elohi"m*-אלהי"ם destroyed the cities of the plain, that God-*Elohi"m*-אלהי"ם remembered Avraham; so He sent Lot from the midst the upheaval, when He overturned the cities in which Lot had lived.” That is, He literally saved him in the middle of the upheaval. The reason is because,¹²⁹⁸ “Avraham took the fire-*HaAish*-האש and the knife-*HaMa'achelet*-המאכלת in his hand.” Thus, on many occasions Avraham saves, even after judgement has already been decreed for death. This is the secret of his abundant kindness-*Rav Chessed*-רב חסד, as well as the secret of the titles Merciful-*Rachum*-רחום and Compassionate-*Chanun*-חנון, which are titles of the quality of Avraham.

Now, since Avraham took control of the fire-*HaAish*-האש and the knife-*HaMa'achelet*-המאכלת, these being the war armaments of Yitzchak, who is the quality of *Elohi"m*-אלהי"ם, therefore, the banner of *Elohi"m*-אלהי"ם cannot go forth to execute the actual punishment that has been decreed, until Avraham concludes arguing for merit on behalf of the defendant. If he cannot find any merit in the defendant, the quality of Avraham is then gathered in, and only then does *Elohi"m*-אלהי"ם, which is the quality of Yitzchak, render punishment and exact judgment. This is as stated, “Avraham returned to his place,” and it only then states, “And so it was when God-*Elohi"m*-אלהי"ם destroyed the cities of the plain.”

¹²⁹⁸ Genesis 22:6

Know, therefore, that since Avraham took the fire-*HaAish*-האש and the knife-*HaMa'achelet*-המאכלת into his hand, the quality of *Elohi"m*-אלהי"ם is incapable of acting or rendering punishment until Avraham acquiesces to the judgment. This is the secret of the verse,¹²⁹⁹ “Avraham took the fire-*HaAish*-האש and the knife-*HaMa'achelet*-המאכלת in his hand and the two of them went together.” That is, they certainly went together, since the quality of Yitzchak is incapable of going except if the quality of Avraham grants it the authority to do so, by his command and consent.

This also is the secret of the verse,¹³⁰⁰ “The God of Avraham-*Elohei Avraham*-אלהי אברהם, the God of Yitzchak-*Elohei Yitzchak*-אלהי יצחק, **and** the God of Yaakov-*V'Elohei Yaakov*-וואלהי יעקב.” That is, so as not to ascribe greatness to the quality of Yitzchak, the verse does not say “**and** the God of Yitzchak-*V'Elohei Yitzchak*-וואלהי יצחק,” but instead, the quality of Yitzchak is subjugated to the quality of kindness-*Chessed* of Avraham. This is the meaning of, “The two of them went together.” That is, the quality of Yitzchak does not have the authority to go forth until the quality of Avraham argues for merit, and if this was not so, the quality of Yitzchak would destroy the world.¹³⁰¹ This is the secret of the verse,¹³⁰² “And God-*Elohi"m*-אלהי"ם tested-*Nisah*-נסה Avraham,” meaning that the name *Elohi"m*-אלהי"ם gave its banner-*Neis*-נס over into the hands of Avraham. You also should know that Avraham bound

¹²⁹⁹ Genesis 22:6

¹³⁰⁰ Exodus 3:6; Also see the *Amidah* prayer.

¹³⁰¹ See Rashi to Genesis 1:1 and elsewhere.

¹³⁰² Genesis 22:1

Yitzchak, so that the quality of Yitzchak would be bound, hand and foot,¹³⁰³ under the dominion of the quality of Avraham.¹³⁰⁴

I shall now inform you how the quality of the kindness of Avraham argues for merit, and how it is the matter of Magnanimity-*Gadol* גדול and Abundant Kindness-*Rav Chessed* רב חסד. When a person stands in judgment, his sins are weighed. However, the quality of the kindness of Avraham takes out his banner, upon which the name *E"l-ל"א* is engraved, and the quality of *E"l-ל"א* overlooks the first sins that arose on the scales of justice,¹³⁰⁵ according to the secret of the verse,¹³⁰⁶ “Merciful and Gracious God-*E"l Rachum v'Chanun* א"ל רחום וְחַנוּן.” Rather, He only begins counting the sins from the third time on, as in the verse,¹³⁰⁷ “See! God-*E"l-ל"א* does all these things with man two or three times.” Moreover, even though his sins are weighed, nonetheless, through the quality of “Slow to Anger-*Erech Apayim* ארך אפיים,”¹³⁰⁸ they wait for him to repent. Now, at the conclusion of the judgment, if they find that his sins and merits are of equal balance, the kindness of Avraham tips the balance to lean to the side of merit. This is the secret of “**Abundant Kindness-*Rav Chessed*** רב חסד.”¹³⁰⁹

¹³⁰³ See Talmud Bavli, Shabbat 54a; Midrash Bereishit Rabba 56

¹³⁰⁴ That is, the quality of might-*Gevurah* and judgment-*Din* is bound hand and foot and cannot make even the slightest move to act without being granted the authority by the quality of kindness-*Chessed* of Avraham.

¹³⁰⁵ Talmud Bavli, Rosh HaShanah 17a

¹³⁰⁶ Exodus 34:6 – The thirteen attributes of mercy.

¹³⁰⁷ Job 33:29

¹³⁰⁸ Exodus 34:6 – The next of the thirteen attributes.

¹³⁰⁹ Exodus 34:6 – The next of the thirteen attributes.

Now, all this is so if Avraham can save him. However, if he is unable to do so, “judgment pierces the mountain,”¹³¹⁰ and the quality of Yaakov – that is, the Court positioned between Avraham and Yitzchak – concludes the judgment and says “guilty-*Chayav*” חייב. When the quality of Yaakov – which is the secret of the Name *HaShem* יהוה – says, “guilty-*Chayav*” חייב, the verse then concludes with the word, “and Truth-*v’Emet*” ואמת.¹³¹¹ This is the secret of the fact that the conclusion of the judgment is by the third judge, which is *HaShem* יהוה, the quality of Yaakov, and is the quality of Truth-*Emet* אמת, as it states,¹³¹² “Give Truth-*Emet*” אמת to Yaakov.” That is, this refers to the matter of Truth-*Emet* אמת, in accordance to the verse,¹³¹³ “The judgments of *HaShem* יהוה are true-*Emet*” אמת.” That is, this quality comes to render a verdict if no merit is found in the judged.

Once the verdict has been rendered, the two qualities of Avraham and Yaakov withdraw, these being *E”l* אלה and *HaShem* יהוה, and the judgment is left to be executed by the hand of *Elohi”m* אלהים, as stated,¹³¹⁴ “*HaShem* יהוה departed

¹³¹⁰ See Sanhedrin 6b and elsewhere. This is an expression that indicates that judgment prevails at all costs, piercing the metaphoric “mountain.” More specifically, it can be said that the “mountain-*Har*” הר, refers to Avraham who is called a “mountain-*Har*” הר (Bereishit Rabba 50:11), and who stands to block judgment-*Din*. Additionally, the quality of kingship-*Malchut* is also called a mountain-*Har* הר, as discussed in the First Gate, and thus, the quality of judgment-*Din* “breaks through” the mountain-*Har* הר of kingship-*Malchut* to actualize and render the judgment-*Din*.

¹³¹¹ Exodus 34:6 – The next of the thirteen attributes, which is at the conclusion of the verse, before the next verse begins with the continuing qualities.

¹³¹² Micah 7:20

¹³¹³ Psalms 19:10

¹³¹⁴ Genesis 18:33

when He had finished speaking to Avraham, and Avraham returned to his place,” after which the next verse states,¹³¹⁵ “And so it was when God-*Elohi”m*-אלהי”ם destroyed the cities of the plain.” This is likewise the secret of the verse,¹³¹⁶ “For the judgment is God’s-*HaMishpat L’Elohi”m*-המשפט לאלהי”ם.” That is, the verdict is given into the hand of *Elohi”m*-אלהי”ם to be fulfilled. This quality is the matter of the Fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק, who all are fearful of. About this the verse states,¹³¹⁷ “My flesh shuddered from fear of You-*Mipachdecha*-מפחדך, and I feared Your judgments-*Mimishpatecha*-ממשפטריך.”

You thus have learned the end of the verse,¹³¹⁸ “God-*E”l*-א”ל, Merciful-*Rachum*-רחום and Gracious-*v’Chanun*-וחנון, Slow to Anger-*Erech Apayim*-ארך אפים, Abundant in Kindness-*Rav Chessed*-רב חסד, and Truth-*v’Emet*-ואמת.” All the titles in this verse, “Merciful and Gracious God-*E”l Rachum v’Chanun*-וחנון ורחום א”ל,” are titles of *E”l*-א”ל, except for the final word, “and Truth-*v’Emet*,” which is a title of the Name *HaShem*-יהו”ה, and is the quality of Yaakov. It is called Truth-*Emet*-אמת because it renders the final verdict in the judgment. This is the secret of the verse,¹³¹⁹ “Give Truth-*Emet*-אמת to Yaakov,” and,¹³²⁰ “The judgments of *HaShem*-יהו”ה are true-*Emet*,”אמת,”

¹³¹⁵ Genesis 19:29

¹³¹⁶ Deuteronomy 1:17

¹³¹⁷ Psalms 119:120

¹³¹⁸ Exodus 34:6 – The thirteen attributes of mercy.

¹³¹⁹ Micah 7:20

¹³²⁰ Psalms 19:10

and is the secret of the blessing, “Blessed is the True Judge-*Baruch Dayan HaEmet* ברוך דיין האמת.”

After having informed you of these important principles about the quality of *E"l*-ל"א, and some of its titles, let us now return and inform you of the secret of the name *Elohi"m*-אלהי"ם, which is the quality of fear-*Pachad*-פחד and judgment-*Din*-דין, and is the quality of Yitzchak. Although we already explained much about the quality of fear-*Pachad*-פחד in explaining the quality of Avraham, we now will return to explain the secret of the quality of *Elohi"m*-אלהי"ם, which as it is unto itself, is the quality of Yitzchak. For the sake of His abundant mercies and kindness, *HaShem*-יהו"ה, blessed is He, will show us the true path.

The titles of *Elohi"m*-אלהי"ם are positioned on the left side. They derive judgments and attest to the liabilities of the creatures and are the titles of judgment-*Din*, which is the root of Yitzchak, peace be upon him. This quality brings judgment-*Din* upon the creatures. We therefore must inform you of this important principle. We have already informed you that the quality of Avraham argues for merit on behalf of the creatures, and that the quality of Yitzchak argues for liability. You will thus find that about Yitzchak the verse states,¹³²¹ “Yitzchak loved Esav because the hunted-ציד was in his mouth.” Now, is it truly so, that such a perfectly righteous *Tzaddik* as our forefather Yitzchak, peace be upon him, from whom the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) never

¹³²¹ Genesis 25:28

departed for even a moment, would love such a completely wicked person as Esav? How was this possible?

Be aware that this is one of the great secrets of Torah. Know, that our forefather Yitzchak, peace be upon him, gazed [in prophetic vision] and beheld all that was destined to be. He saw that the children of Yaakov would sin, causing anger before *HaShem*-יהו"ה, blessed is He, and would reap the judgments of purgatory (*Gehinom*). However, when he saw the Jewish people in the exile of Esav, he rejoiced and said, "Exile atones for sin."¹³²² He thus said, "Yes, I very much love the sufferings caused by Esav, and that they judge the Jewish people for guilt, for by doing so, they fulfill the judgments against the Jewish people through being exiled in this world." This is why it states,¹³²³ "Yitzchak loved Esav because the hunted-ציד was in his mouth."

What does "the hunted-*Tzayid*-ציד was in his mouth" mean? It means that he beheld the children of Yaakov trapped-*Nitzodim*-נצודים in the judgments of purgatory (*Gehinom*) and when he saw this, he became very anguished. However, when he saw the exile of Edom, and saw that the hunted-*Tzayid*-ציד of purgatory would be put into the mouth of Esav, he rejoiced and said, "Exile atones for sin." This is the meaning of the verse,¹³²⁴ "Israel is holy to *HaShem*-יהו"ה, the first of His crop; all who devour it will be held guilty; evil shall come upon them – the word of *HaShem*-יהו"ה." For, through the exile of Esav,

¹³²² Talmud Bavli, Brachot 56a; Sanhedrin 37b

¹³²³ Genesis 25:28

¹³²⁴ Jeremiah 2:3

HaShem-יהו"ה, may He be blessed and elevated, refines and brings merit to the Jewish people.

I now will further explain this verse, “Yitzchak loved Esav for the hunted-*Tzayid*-ציד was in his mouth.” Know that Yitzchak is the quality of judgment-*Din*-דין and fear-*Pachad*-פחד, and He therefore loves all the titles of judgment that know how to trap-*LaTzud*-לצוד the wicked for judgment in purgatory (*Gehinom*). For, if not for the quality of fear-*Pachad*-פחד of the judgments of purgatory (*Gehinom*) many righteous people would fall to sin. Thus, the quality of the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק is of very great benefit, in that a person fears the judgments of purgatory (*Gehinom*) and is therefore careful not to transgress. This is the secret of the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק, about which the verse states,¹³²⁵ “Happy is the man who always is fearful-*Mefached*-מפחד.”

This being so, open your eyes and see how beneficial this fear-*Pachad*-פחד is, in that it holds a person back from sin. This is the meaning of the verse, “Happy is the man who always is fearful-*Mefached*-מפחד.” This is why the verse specifies, “always fearful-*Mefached Tamid*-מפחד תמיד.” This is to say, “Happy is the man who perceives how great are the punishments and judgments of purgatory (*Gehinom*), which are called terror-*Pachad*-פחד,” as our sages, of blessed memory, stated,¹³²⁶ about the verse,¹³²⁷ “each man with his sword on his

¹³²⁵ Proverbs 28:14

¹³²⁶ Talmud Bavli, Sanhedrin 7b

¹³²⁷ Song of Songs 3:8

thigh because of terror-*Pachad*-פחד in the night,” meaning, “the terror-*Pachad*-פחד of purgatory (*Gehinom*), which is compared to night.” If a person fears the judgments of purgatory (*Gehinom*), he withholds himself from many sins. This is the secret of the verse, “Happy is the man who is always fearful-*Mefached*-מפחד,” and is the secret of the verse,¹³²⁸ “Sinners were afraid-*Pachdoo*-פחדו in Zion.”

This being so, contemplate and realize that fear-*Pachad*-פחד is very necessary for the Jewish people, to save them from the judgments of purgatory (*Gehinom*). If, on the other hand, the Jewish people are careless and have no fear before *HaShem*-יהוה, blessed is He, it would be better for them to be subjected to the exile of Esav, rather than to be subjected to the judgments of purgatory (*Gehinom*), being that “exile atones for sin.”¹³²⁹ This is why Yitzchak, whose quality is fear-*Pachad*-פחד, rejoiced when he saw that the Jewish people would be subjected to the exile of Esav, through which their sins would be atoned, rather than for them to be subjected to purgatory (*Gehinom*), the judgement of which is much more extreme.¹³³⁰ This is why the verse states, “Yitzchak loved Esav for the hunted-*Tzayid*-ציד was in his mouth.”

After having informed you of this, we must also tell you the secret of the delicacies that Yitzchak requested of Esav. Yaakov then came and made those delicacies for his father Yitzchak, and inherited the blessing of Esav. I already have

¹³²⁸ Isaiah 33:14

¹³²⁹ Talmud Bavli, Brachot 56a; Sanhedrin 37b

¹³³⁰ See Talmud Bavli, Brachot 57b

informed you that our forefather Yitzchak, peace be upon him, was a perfectly pure sacrificial offering, and that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (*Shechinah*), never departed from him for even a moment. This being so, how could error come about through his hand? How could he love Esav? How could he want to bless the wicked one and set aside the righteous one? Moreover, after eating and drinking, how could the blessing be sustained? Is it not so that prayer must precede eating? Does the verse not state,¹³³¹ “Do not drink intoxicating wine, you and your sons with you”? This being so, how is it that Yitzchak wanted to eat and drink, and only then bless the wicked one?

My son, let not your thoughts to be seduced, nor allow yourself to be misled into believing that a perfectly righteous *Tzaddik*, such as our forefather Yitzchak, peace be upon him, would stumble in something so minor. Rather, all his deeds were balanced scales of justice in his service of *HaShem*-יהו"ה, blessed is He. Know that when our forefather Yitzchak, peace be upon him, saw that there are two worlds; this world (*Olam HaZeh*-עולם הזה) and the coming world (*Olam HaBa*-עולם הבא), and saw that the Jewish people will be crushed and pained in this world, and that his quality – the quality of judgment-*Din*-דין – would be spread over the Jewish people, he became very pained by this and said, “What will my children do if they will be amongst the seventy nations? How will they conduct themselves to survive amongst them in exile?” He thus said, “It

¹³³¹ Leviticus 10:8

is better that I give my son Esav the blessings of **this** world, which come through food and drink, so that once the Jewish people sin and become subject to exile, he will rule over them. Better that they be in the exile with their brother Esav, than to be in exile amongst nations of heathens.” Yitzchak therefore said, “Since it is not possible that the quality of judgment-*Din*-דין will not exact its debt from the Jewish people, it is better that their debt be exacted at the hands of their brother, rather than at the hands of heathen.” This is the secret of the verse,¹³³² “You shall not abhor an Edomite, for he is your brother.”

This then is why Yitzchak loved Esav, for he knew that Esav affects repair for Yaakov, so that he should not be subject to suffer purgatory (*Gehinom*). Thus, when he saw that through this the Jewish people would be saved from purgatory (*Gehinom*), by being subject to Esav in exile, he rejoiced. This is the secret of the words, “For the hunted-*Tzayid*-דִּי צַיִד was in his mouth.”

Now, because of this Yitzchak said, “It is not fitting for Esav to inherit the supernal spiritual blessings of Godly intellect. It rather is more fitting for him to inherit the lower bodily blessing. It therefore is appropriate to bless him with physical things that the body delights in, such as food and drink.” This is why Yitzchak told Esav,¹³³³ “Make delicacies for me, such that I like, and bring them to me and I will eat, so that my soul-*Nafshee*-נַפְשִׁי may bless you.” The verse specifies “my soul-*Nafshee*-נַפְשִׁי,” certainly referring to the physical soul

¹³³² Deuteronomy 23:8

¹³³³ Genesis 27:4

called the *Nefesh*-נפש, which receives the food, rather than the Godly and spiritual *Neshamah*-נשמה level of the soul. In this way, our forefather Yitzchak, peace be upon him, sought to lighten the punishment of the Jewish people in exile, and to extract them from the judgments of purgatory (*Gehinom*).

Nevertheless, *HaShem*'s-יהו"ה Indwelling Presence (*Shechinah*) blessed is He, said that even in exile, the difficult yoke of Esav must be lightened for the Jewish people. This is the secret of the verse,¹³³⁴ "But Rivkah loved Yaakov." For, in the time of our forefather Avraham, peace be upon him, the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*) was called Sarah, and in the time of our forefather Yitzchak, peace be upon him, she was called Rivkah, and in the time of our forefather Yaakov, peace be upon him, she was called Rachel. This is because Leah is the secret of the Jubilee-*Yovel*-יובל,¹³³⁵ and the two maidservants [Bilhah and Zilpah] are the handmaidens of the Indwelling Presence of *HaShem*-יהו"ה (*Shechinah*). Thus, everything was repaired from there.

The verse therefore states,¹³³⁶ "Rivkah heard when Yitzchak spoke to his son Esav," and she commanded Yaakov to prepare the delicacies and receive the blessing of Esav. Had she not done so, not a single Jew would escape the sword of Edom during exile. Contemplate this very well, for I have enlightened you of the secret of Yitzchak's blessing and love for Esav.

¹³³⁴ Genesis 25:27

¹³³⁵ The letters of the understanding-*Binah* as mentioned before, and as will be further discussed in the Eighth Gate.

¹³³⁶ Genesis 27:5

Now that you know this, know that were it not for Yitzchak having been bound upon the altar, and were it not for Avraham having taken possession of the fire-*Aish*-שא and knife-*HaMa'achelet*-המאכלת from Yitzchak, not a single Jew would be capable of withstanding the judgments of Yitzchak. This is not because Yitzchak hated his son Israel, God forbid to think so, but because of his piety, in that his own fear of *HaShem*-היהו"ה was so great. His judgment was therefore outstretched to instill fear and terror of sinning before *HaShem*-היהו"ה upon the children of Israel. Furthermore, he saw that they indeed were destined to fall to sin, and moreover, he saw that they would not be spared of one of two consequences. That is, they would either suffer the punishments of purgatory (*Gehinom*) or the punishment of exile. He therefore rejoiced to have their judgement exacted through exile.

However, when the quality of kindness-*Chessed*, which is the quality of *E"l*-אל and is the quality of Avraham, saw that if the judgment of the Jewish people would be fully exacted through exile, they would be utterly destroyed and obliterated, so that not even one in a city, or two in a clan would be spared, the quality of *E"l*-אל took the fire-*Aish*-שא and the knife-*HaMa'achelet*-המאכלת into his possession, so that they would not be completely obliterated and destroyed in exile. This is the secret of the verse,¹³³⁷ “But despite all this, while they are in the land of their enemies, I will not reject them and I will not loathe them to obliterate them.”

¹³³⁷ Leviticus 26:44

Now that you know this, I must tell you why, “the eyes of Yitzchak were dimmed from seeing.” Know, that *HaShem*-יהו"ה, blessed is He, diminished the quality of judgment-*Din*-דין, so that it could not be exacting with every sin. This is the secret of the verse,¹³³⁸ “His eyes were dimmed from seeing.” Now, why does the verse begin by telling us, “And it came to pass, when Yitzchak had become elderly” and only afterwards continues, “and his eyes were dimmed from seeing”? Behold, with the help of *HaShem*-יהו"ה, blessed is He, I will enlighten your eyes about this.

Know, that Above in *HaShem*'s-יהו"ה Godliness, there is a quality of complete and absolute mercy-*Rachamim*, called *Eheye*"h-אהי"ה and called the Elder-*Zaken*-זקן.¹³³⁹ This is a quality of total mercy-*Rachamim*, without any admixture whatsoever of judgment-*Din*. When people sin, the quality of judgment-*Din* becomes outstretched against them, and when they stand in judgment, and the Name *HaShem*-יהו"ה, blessed is He, sees that if judgement will be meted out against them, all the worlds would be obliterated, He then removes the quality of judgment-*Din* and elevates it to the quality of mercies-*Rachamim* called the Elder-*Zaken*-זקן. When the quality of judgment-*Din* withdraws and is elevated to that place, it loses the powers to speak or see. This is the secret of the verse,¹³⁴⁰ “*HaShem* of Hosts-*HaShem Tzva*'ot-יהו"ה צבאו"ת will be elevated in justice-*Mishpat*-משפט, and the Holy God-*HaE*"l

¹³³⁸ Genesis 27:1

¹³³⁹ This will be further explained in the Tenth Gate.

¹³⁴⁰ Isaiah 5:16

HaKadosh-ש"ה הקדוש will be sanctified in charity-*Tzedakah*-צדקה.” About this the verse states,¹³⁴¹ “When Yitzchak had become elderly-*Zaken*-זקן and his eyes were dimmed from seeing.” In other words, the verse speaks both about him and about his Divine quality. Therefore, in times of harsh judgment, *HaShem*-יה"ה, blessed is He, has mercy upon His world, and says,¹³⁴² “For My sake, for My sake, I will act, for how can I let [My Name] be profaned!?” About this our sages, of blessed memory, said,¹³⁴³ “The son of David will only come in a generation that is entirely guilty etc.” This also is the secret of the verse,¹³⁴⁴ “[The priest (*Kohen*) shall look, and behold! – the affliction has covered his entire flesh; then he shall declare the affliction to be pure;] having turned completely white, it is pure.”¹³⁴⁵

In this way, contemplate and realize that the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק has no power or dominion whatsoever when the Supernal Crown-*Keter Elyon* shines His

¹³⁴¹ Genesis 27:1

¹³⁴² Isaiah 48:11, see Rashi and Radak there.

¹³⁴³ Talmud Bavli, Sanhedrin 98a

¹³⁴⁴ Leviticus 13:14

¹³⁴⁵ Talmud Bavli, Sanhedrin 97a – “The son of David will not come until the entire kingdom will be overturned into heresy. Rava said, from what verse [is this derived]? From the verse (Lev. 13:14), “Having turned completely white, it is ritually pure.” Rashi writes there, “That is, just as when the affliction spreads over the whole skin [it is declared pure], so likewise, when the kingdom is entirely overturned into heresy, the redemption comes.” In other words, in such a case, the redemption comes about by way of that which is expressed in the verse (Ezekiel 36:22-38), “It is not for your sake that I act... but for My Holy Name... I will sanctify My great Name... then the nations will know that I am *HaShem*-יה"ה... I will take you from amongst the nations and gather you from the lands, and I will bring you to your own soil... Then I will sprinkle pure water upon you, so that you will be cleansed... I will give you a new heart and put a new spirit into you etc.”

face below. For, the great brilliance of His light dims the light of the eyes of Yitzchak's fear-*Pachad Yitzchak*-פחד יצחק. This is the secret of the verse,¹³⁴⁶ “May *HaShem*-יהו"ה shine His face toward you and be gracious with you.” What is the meaning of the word, “and be gracious with you-*viYechunekha*-ויהנך”? It means that even if you are unworthy of mercy-*Rachamim*, nevertheless, when He shines His Upper face toward you, He does so as a freely given gift.¹³⁴⁷ This is the secret of the verse, “May *HaShem*-יהו"ה shine His face toward you and be gracious with you-*viYechunekha*-ויהנך.”

I now will enlighten your eyes about this, with *HaShem*'s-יהו"ה help, blessed is He. Know that wherever in Torah you find the “light of His face” (*Ohr Panav*-אור פניו), it refers to a great secret in *HaShem*'s-יהו"ה Godliness above. That is, there are 310 facets-*Panim*-פנים of wrath-*Za'am*-זעם, all of which are tied to the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק.¹³⁴⁸ However, when the quality of the Crown-*Keter*-כתר

¹³⁴⁶ Numbers 6:25

¹³⁴⁷ Also see Rashi to Deuteronomy 3:23

¹³⁴⁸ This will be discussed again later in the Seventh Gate, (cited and discussed in Pardes Rimomim, Shaar 20, Ch. 5). However, towards the end of the book *Imrei Shefer*, by Rabbi Avraham Abulafia, of righteous memory, the teacher of Rabbi Yosef Gikatilla, he explains and hints that the Crown-*Keter*-כתר-620 relates to the Ten Commandments (Exodus 20:2-14) which consist of 620 letters, corresponding to the Crown-*Keter*-כתר-620. (In Exodus 34:28 the Torah calls them, “The Ten Commandments-*Aseret HaDvarim*-הדברים-1231” which has the same numerical value as “The Crown of Torah-*Keter Torah*-תורה-1231.”) He explains that there are two sides to the Ten Commandments. That is, for those who are meritorious they are the Crown-*Keter*-כתר-620, but for those who are guilty they bring the excision-*Karet*-כרת-620 of the soul. Thus, the Ten Commandments are divided into two tablets, each consisting of five commandments, and in the same manner, the 620 letters divide into two sets of 310-ש"י letters and 310-ש"י letters (which combine to form the “pure marble stones-*Avnei Shayish Tahor*-אבני שי"ש טהור” [mentioned in Chagigah 14b]), one half being kindness-*Chessed*, and the other

shines its face,¹³⁴⁹ and takes out the banner of mercy, upon which the quality of *E"l-l"א* is engraved, this being the secret of tithing (*Ma'aser*) the facets-*Panim* פנים of wrath-*Za'am* זעם, then all these facets-*Panim* פנים become illuminated and transformed to mercy-*Rachamim*. This is the secret of the verse,¹³⁵⁰ “*HaShem* is God-*E"l HaShem* יהו"ה-*E"l* and He shines for us,” and is likewise the secret of the verse,¹³⁵¹ “Happy is the nation who know the cry of the *Shofar* (*Teru'ah* תרועה); *HaShem* יהו"ה, they walk in the light of Your face (*Ohr Panecha* אור פניך-אור).”

This being so, contemplate the secret of the verse,¹³⁵² “And it came to pass, when Yitzchak had become elderly-*Zaken* זקן, and his eyes were dimmed from seeing,” and you

half being judgment-*Din*, which is the quality of the fear of Yitzchak-*Pachad Yitzchak* יצחק-פחד. Now, when the letters are arranged into ten rows on each side, they are ten times *E"l-l"א*-31, *E"l-l"א*-31 being one-tenth of 310-ש"י, which is half of the crown-*Keter* כתר-620. (Altogether, with both sides, they are twenty-*Esreem* עשרים rows of letters times *E"l-l"א*-31, the numerical value of twenty-*Esreem* עשרים-620 being the same as the whole Crown-*Keter* כתר-620.) In *Etz Chayim*, Shaar 17, Ch. 1, it similarly is explained that there are two halves to the Crown-*Keter* כתר (called *Arich Anpin* אריך אנפין, which means “Slow to Anger-*Erech Apayim* אפים”). There is the upper half and the lower half. The lower emotional qualities (of *Zeir Anpin* זעיר אנפין, which means “Quick to Anger” [Short Tempered]) are garbed in the lower half of the Crown-*Keter* כתר, which are only the 310-ש"י lights that lean toward judgement. [Nonetheless, because of the secret of tithes, mentioned here and in the First Gate, the dominant one-tenth of these 310-ש"י is the quality of *E"l-l"א*-31 which is the quality of the kindness-*Chessed* of Avraham.] Also see Tikkunei Zohar 129b.

¹³⁴⁹ That is, the full countenance of the Crown-*Keter* כתר, and not just the half-ש"י-310 that manifests in the lower qualities.

¹³⁵⁰ Psalms 118:27

¹³⁵¹ Psalms 89:16 – That is, it is repentance-*Teshuvah* to *HaShem* יהו"ה, blessed is He, which reaches to and elicits the radiance of the Crown-*Keter* כתר, tearing up and overturning all judgments. It is for this reason that it also states (Sanhedrin 97b; Mishneh Torah, Hilchot Teshuvah 7:5), “Israel will only be redeemed through repentance-*Teshuvah*.”

¹³⁵² Genesis 27:1

then will grasp the secret of the verse,¹³⁵³ “Blow the *Shofar* at the moon’s renewal, when it is concealed-בכסה for our festive day,” and the secret of the verse,¹³⁵⁴ “Happy is the nation who know the cry of the *Shofar* (*Teru’ah*-תרועה); *HaShem*-יהו”ה, they walk in the light of Your face (*b’Ohr Panecha*-באור פניך-באור פניך).” You will then perceive what the *Shofar* of the ram of Yitzchak is.

If you contemplate these matters, you then will enter the secret of the words we recite every day,¹³⁵⁵ “Blessed are You *HaShem*-יהו”ה... Who forms the luminaries-*Yotzer HaMe’orot*-תוצר המאורות,” and,¹³⁵⁶ “Blessed are You *HaShem*-יהו”ה... Who creates the lights of fire-*Boreih Me’orei Ha’Aish*-בורא מאורי האש.”¹³⁵⁷ You then will understand the difference between “Who forms the luminaries-*Yotzer HaMe’orot*-תוצר המאורות,” and, “Who creates the lights of fire-*Boreih Me’orei Ha’Aish*-בורא מאורי האש.” This is because the formation of the luminaries is drawn from the great mercies-*Rachamim* above, in the secret of the verse,¹³⁵⁸ “*HaShem* is God-*E”l HaShem*-אל יהו”ה-אל יהו”ה and He shines for us.” In contrast, the lights of fire-*Me’orei Ha’Aish*-מאורי האש are drawn from the quality of *Elohi”m*-אלהי”ם, the quality of darkness-*Choshech*-חשך, about which it states,¹³⁵⁹ “Darkness-*Choshech*-חשך was upon the surface of the deep,”

¹³⁵³ Psalms 81:4; Also see Zohar III 231b; Zohar III 100b

¹³⁵⁴ Psalms 89:16

¹³⁵⁵ In the morning (*Shacharit*) liturgy, in the blessing preceding the *Shema*.

¹³⁵⁶ In the *Havdalah* liturgy.

¹³⁵⁷ See at length in Rabbi Yosef Gikatilla’s *Ginat Egoz*, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part II), section entitled, “The Three Letters *Yod-Hey-Vav*-יו”ד ה”א וא”י-יו”ד ה”א וא”י.” Also see Zohar I 20b; Zohar II 207b.

¹³⁵⁸ Psalms 118:27

¹³⁵⁹ Genesis 1:2

and,¹³⁶⁰ “[I am the One] Who forms light-*Yotzer Ohr* יוצר אור and creates darkness-*Boreih Choshech* בורא חושך.” Thus, the quality of *E”l*-א”ל illuminates the darkness-*Choshech* חשך included in the quality of *Elohi”m*-אלהי”ם, which is the secret of fire-*Aish* אש. This then, is the meaning of the verse,¹³⁶¹ “May *HaShem*-יהו”ה shine His face toward you and be gracious with you.”¹³⁶²

After having informed you of these two qualities, we must now inform you of the secret of the Name *HaShem*-יהו”ה, blessed is He, who is the Decisor in the middle, and how He conducts His world.

The titles of *HaShem*-יהו”ה, blessed is He, are positioned in the middle column, with kindness-*Chessed* to their right and judgment-*Din* to their left. They are in the middle and include both kindness-*Chessed* and judgment-*Din*. These in the middle are called the titles of mercy-*Rachamim*-רחמים, about which it states,¹³⁶³ “To *HaShem*-יהו”ה our God [belong] mercy-*Rachamim*-רחמים and forgiveness.” I now will begin explaining this, with the help of *HaShem*-יהו”ה, blessed is He.

¹³⁶⁰ Isaiah 45:7

¹³⁶¹ Numbers 6:25

¹³⁶² That is, the great luminaries-*Me’orot* מאורות (Genesis 1:14-19) shine from above to below, whereas the light of the lower fire-*Aish* אש only shines in the dark-*Choshech* חשך. That is, the judgements-*Din* of the fires-*Aish* of the title God-*Elohi”m*-אלהי”ם only shine in the darkness-*Choshech* חשך of the night-*Laylah* לילה (during exile) when the radiance of the “sun of *HaShem*-יהו”ה” (Psalms 84:12) is concealed. However, when the Great Name *HaShem*-יהו”ה, blessed is He, is revealed, meaning when “*HaShem*-יהו”ה shines His face” from Above, and “*HaShem* is God-*E”l* *HaShem*-יהו”ה א”ל, and He shines for us,” then “of what use is the flame of a candle in broad daylight?” (Chullin 60b). In that case, His great light and illumination dims the light of the eyes of the fear of Yitzchak-*Pachad Yitzchak* פחד יצחק, which is the quality of the title God-*Elohi”m*-אלהי”ם.

¹³⁶³ Daniel 9:9

Know that all the holy names, titles, and qualities, whether they are called kindness-*Chessed*, mercy-*Rachamim*, or judgment-*Din*, none are absolute kindness-*Chessed*, absolute judgment-*Din*, or absolute mercy-*Rachamim*, without any admixture. This is so from the name *Eheye*”*h*-אֱהִיָּה down. However, from the name *Eheye*”*h*-אֱהִיָּה up, it all is absolute and simple mercy-*Rachamim* and kindness-*Chessed* with no admixture [of judgment-*Din*] whatsoever.

Now, open your eyes and give your heart to behold deep matters that are like general principles for the order of the Chariots and compositions (*Merkavot*), the ministers, and the bonds of the *Sefirot*. When you see this, you then will have some understanding of the *Sefirot* and their names and qualities; how they are bound to each other, receive from each other, and how they all are made of a single bond with a single intention, without any separation in the world. When you understand this, you will understand the secret of the unity of the Creator of all, may He be blessed and elevated.

Know that the names of the Supernal Crown-*Keter HaElyon*-כֶּתֶר הָעֵלְיוֹן are all simple names without any admixture of anything else at all. How so? When the known mercies-*Rachamim*-רַחֲמִים are juxtaposed to the name *Eheye*”*h*-אֱהִיָּה, or if kindness-*Chessed*-חֶסֶד is juxtaposed to the name *Eheye*”*h*-אֱהִיָּה, they always refer to absolute and simple kindness and mercy, without any admixture of anything else at all. This is the secret of the verse,¹³⁶⁴ “With great mercies-*Rachamim*

¹³⁶⁴ Isaiah 54:7

Gedolim-גדולים I will gather you in.” Why are they referred to as “great mercies-*Rachamim Gedolim*-גדולים”)? Because the mercies-*Rachamim* included in the middle column¹³⁶⁵ are not absolute, being that there is an admixture of judgment-*Din* in them. That is, they include both kindness-*Chessed* and judgment-*Din* in them. In contrast, the mercies-*Rachamim* of the name *Eheye”h*-אהי”ה are called “great mercies-*Rachamim Gedolim*-גדולים,” since they have no admixture in them.

The same is true of its title “the Supernal Kindness-*Chessed Elyon*-חסד עליון,” as in the verse,¹³⁶⁶ “In the Supernal Kindness-*Chessed Elyon*-חסד עליון, he will not falter.” This refers to the simple and absolute kindness-*Chessed*-חסד of the Upper Name-*Shem Elyon*-שם עליון which is *Eheye”h*-אהי”ה. In contrast, the kindness of Avraham has an admixture of judgment-*Din* in it, and is thus called “worldly kindness-*Chessed Olam*-חסד עולם,” rather than “Supernal Kindness-*Chessed Elyon*-חסד עליון.”

The general principle is as follows: From the name *Eheye”h*-אהי”ה down, all opposites are born; such as front-*Panim*-פנים and back-*Achor*-אחור, right-*Yemin*-ימין and left-*Smol*-שמאל. That is, from the name *Eheye”h*-אהי”ה down, not a single aspect is essentially simple without admixture.

Now that you are aware of this, know that of all the holy names and titles from the Crown-*Keter* down, there is no simple

¹³⁶⁵ That is, the quality of splendor-*Tiferet* is mercy, which is composed of kindness-*Chessed* with judgment-*Din*.

¹³⁶⁶ Psalms 21:8

quality that is not mixed with its fellow. How so? The kindness-*Chessed* of Avraham is not absolute kindness, since the judgment-*Din* of Yitzchak is mixed in it. In the same way, there is no quality of mercy-*Rachamim* that does not have a small measure of judgment-*Din* mixed in it, and similarly, there is no quality of judgment-*Din* that does not have a small measure of mercy-*Rachamim* mixed in it.

Now, if you ask, “This being so, since it has mercy-*Rachamim* in it, why do you call it the quality of judgment-*Din*? And similarly, since it has judgement-*Din* in it, why do you call it the quality of mercy-*Rachamim*?” Know, that the quality that primarily is merciful-*Rachamim* and is garbed mostly in mercy – though it has a small measure of judgment-*Din* – we nonetheless call it the quality of mercy-*Rachamim*. Likewise, the quality that is primarily judgment-*Din* and is garbed mostly in judgment-*Din*, though it has a small measure of mercy-*Rachamim*, we call it the quality of judgment-*Din*. That is, from *Eheye*”ה-ה"י down, no quality or title is absolute judgment-*Din* or absolute mercy-*Rachamim*. For, if you would not say so, you would be “severing the plantings”¹³⁶⁷ and making a separation in *HaShem*’s-ה"י unity, heaven forbid. For, if you were to say that the quality of mercy-*Rachamim* was absolute, it would be impossible for it to join with the quality of absolute judgment-*Din*, and they thus would be like two opposites that can never come close. If they do not become conjoined and bonded, then at times, the unity is separated and severed, with

¹³⁶⁷ A Talmudic euphemism for falling into heresy (through which one severs any plantings of goodness). See Talmud Bavli, Chagigah 14b-15a.

the quality of mercy-*Rachamim* separate unto itself, and the quality of judgement-*Din* separate unto itself. About this the verse states,¹³⁶⁸ “A querulous person separates the Master.”

Rather, the secret of the bond of the *Sefirot*, names, titles, and qualities with each other, are as I will now explain. Know that the quality of the Supernal Crown-*Keter Elyon*- כתר עליון, which is entirely mercies-*Rachamim*, first unites with that side of wisdom-*Chochmah* that faces upward, which also is a matter of mercies-*Rachamim*. Then, the side of wisdom-*Chochmah* that faces downward, toward understanding-*Binah*, is called the back-*Achor*- אהור, and the quality of judgment-*Din* is born from it. Thus, from the side of judgment-*Din* of wisdom-*Chochmah* that faces downward toward understanding-*Binah*, that same side which [relative to the upper aspect of wisdom-*Chochmah*] is called judgment-*Din*, returns to be called mercy-*Rachamim* relative to the composition of the quality of understanding-*Binah*. That is, to the extent that they have become distant from the Crown-*Keter*, judgment-*Din* arises and is born in them. This being so, the back-*Achorayim*- אהוריים of wisdom-*Chochmah* is called judgment-*Din* relative to the Crown-*Keter*, but is called mercy-*Rachamim* relative to understanding-*Binah*. Then, from these two qualities, called wisdom-*Chochmah* and understanding-*Binah*, all the other names and titles are emanated.

What you have thus learned, is that every “right-*Yemin*- ימין” stems from wisdom-*Chochmah*, and every “left-*Smol*-

¹³⁶⁸ Proverbs 16:28; See Rashi there.

"שמאל" stems from understanding-*Binah*. However, though the "right-*Yemin*-מיין" stems from wisdom-*Chochmah*, nonetheless, wisdom-*Chochmah* itself is not absolute mercy-*Rachamim*, as we have said. This is because, even the back-*Achorayim*-אחוריים of wisdom-*Chochmah* is called judgment-*Din* relative to the Crown-*Keter*, and this could certainly be said of the right side that is drawn down from wisdom-*Chochmah*, that it certainly possesses both judgment-*Din* and mercy-*Rachamim*. Nevertheless, the general principle is that all *Sefirot* that are emanated from the side of wisdom-*Chochmah* are all called the qualities of mercies-*Rachamim*, being that the *Sefirot* that are emanated from the side of understanding-*Binah* all lean toward judgment-*Din*. Thus, according to the arrangement of these relative to those, these are called mercies-*Rachamim* and those are called judgment-*Din*. However, this is not because the ones on the right are absolute mercy-*Rachamim*, but because they primarily are mercies-*Rachamim*, in that this is their majority, though to a smaller degree, they do possess judgment-*Din*. Similarly, those on the left are not called judgment-*Din* because they are absolute judgment-*Din*, but because their majority is primarily judgment-*Din*, though they have a small degree of mercy-*Rachamim* in them. This is the secret of the bond between the *Sefirot* and their composition (*Merkavah*), for if not for the intermingling and admixture of the *Sefirot*, they could never come close or bond with each other.

You thus have learned that though the quality of *E"l*-ל"א, is the quality of the kindness-*Chessed* of Avraham, and has

a predominance of mercy-*Rachamim*, nevertheless, a small measure of judgment-*Din* is mingled into it. Similarly, though the quality of *Elohi”m*-אלהי”ם, which is the quality of the fear of Yitzchak, is called judgment-*Din* and possesses many kinds of punishment, nevertheless, a small measure of mercy-*Rachamim* is mingled into it.

However, the quality of the Name *HaShem*-יהו”ה, which is the middle column at the center of all the names, as we have informed you, in that to its right is kindness-*Chessed* and to its left is judgment-*Din*, therefore without a doubt, it includes both judgment-*Din* and mercy-*Rachamim* from one side or the other. This is why it specifically is this quality that issues the final verdict, whether for life or death, whether for pleasure-*Oneg*-ענג or affliction-*Nega*-נגע. You therefore will find that in reference to the Name *HaShem*-יהו”ה, which is the middle column in the center, and is the quality of our forefather Yaakov, peace be upon him, it states,¹³⁶⁹ “And Yaakov was a pure-*Tam*-תם man who dwelt in tents-*Ohalim*-אהלים [between the tent of Avraham (*Chessed*) and the tent of Yitzchak (*Din*)].” That is, Yaakov is the secret of the median quality, and is like the “twin leaf-*Tiyomet*-תיומת of the Lulav,”¹³⁷⁰ which is the central spine of the Lulav that aligns-*Metayem*-מתיים the two sides to the center. In the same way, Yaakov aligns-*Metayem*-מתיים the two “tents-*Ohalim*-אהלים,” these being the tent of Avraham, which is kindness-*Chessed*, and the tent of Yitzchak, which is judgment-*Din*. This is the secret of the verse, “And

¹³⁶⁹ Genesis 25:27

¹³⁷⁰ See Talmud Bavli, Sukkah 32a and elsewhere.

Yaakov was a pure-*Tam*-תם man who dwelt in tents-*Ohalim*-אהלים.” That is, at first glance, the verse did not need to say “who dwelt in tents-*Ohalim*-אהלים [in the plural]” but should have said, “who dwelt in a tent-*Ohel*-אהל [in the singular].” However, this comes to inform us that the quality of Yaakov is positioned between the two “tents-*Ohalim*-אהלים,” and aligns and takes hold of both the right and left, with the median quality, to the point that we find that both Avraham and Yitzchak adhere to Yaakov, Avraham to the right of Yaakov and Yitzchak is to his left. This is the secret of “the third verse decides between them,”¹³⁷¹ meaning, between the quality of *E”l*-ל”א, which is the quality of kindness-*Chessed*, and the quality of *Elohi”m*-אלהי”ם, which is the quality of judgment-*Din*. You thus have learned that the Great Name *HaShem*-יהו”ה, blessed is He, is central and includes both kindness-*Chessed* and judgment-*Din*. About this the sages stated in Pirkei Heichalot,¹³⁷² “To His right is life and to His left is death.”

Now that you know this, understand how all the names, titles and qualities, adhere to the Name *HaShem*-יהו”ה, blessed is He. About this Sefer Yetzirah states,¹³⁷³ “The Holy Chamber (*Heichal HaKodesh*-היכל הקודש) is positioned in the center [and carries them all].” This refers to the secret of the Name *HaShem*-יהו”ה, which is central to all the names, whether those above it, those below it, or those to its sides. This is the secret of the verse,¹³⁷⁴ “I saw *HaShem*-יהו”ה sitting on His throne,

¹³⁷¹ Introduction to Sifra; The principles of exegesis of Rabbi Yishmael.

¹³⁷² Pirkei Heichalot, Braitā d’Maaseh Merkavah Ch. 7

¹³⁷³ Sefer Yetzirah 4:3

¹³⁷⁴ Kings I 22:19

[with all the hosts of the heavens standing by Him, to His right and to His left],” with all the names and titles, through which He actualizes His actions. According to the action that He wants to affect, He garbs Himself in the name or title that is appropriate for that action. Always remember this important principle. That is, sometimes you will find *HaShem*-יהו"ה being called merciful-*Rachum*-רחום, and at other times you will find Him being called jealous-*Kano*-קנוא, vengeful-*Nokem*-נקם, wrathful-*Baal Cheimah*-בעל חימה, or a man of war-*Ish Milchamah*-איש מלחמה, as written,¹³⁷⁵ “*HaShem*-יהו"ה is a jealous-*Kano* and vengeful-*Nokem* God; *HaShem*-יהו"ה is vengeful-*Nokem* and wrathful-*Ba'al Cheimah*-בעל חימה.” It similarly states,¹³⁷⁶ “*HaShem*-יהו"ה is a man of war-*Ish Milchamah*-איש מלחמה.” However, if He is completely merciful-*Rachamim*, how could scripture say such titles of harsh judgment about Him? Rather, those titles on the side of judgment-*Din* that we discussed, which are intermingled with the quality of mercy-*Rachamim*, adhere to Him. That is, they adhere to Him according to what is appropriate and He manifests within them.

We thus find that when He is garbed in the garment appropriate to each thing, the Name *HaShem*-יהו"ה perfects them all. Remember this important principle, for through it, you will see how *HaShem*-יהו"ה, blessed is He, is completely unchanging, as He says,¹³⁷⁷ “I *HaShem*-יהו"ה have not

¹³⁷⁵ Nahum 1:2

¹³⁷⁶ Exodus 15:3

¹³⁷⁷ Malachi 3:6

changed.” Rather, the change is only in accordance to the appropriate judgment, in that He garbs Himself within the appropriate titles to render judgment, whether for good or for bad. Remember this important principle very well, and you will behold the greatness of *HaShem*-יהו"ה, blessed is He, and the awesome strength of His kingship.

After having informed you of these important principles, we shall now return to our subject and inform you about what we began explaining at the beginning of this gate, as follows: We have already explained that from the Crown-*Keter* down, there is no simple quality that is not intermingled with its fellow. This is because the emanation of wisdom-*Chochmah*, which is drawn down from the Crown-*Keter*, already necessitated all opposites, admixtures, emanations and compositions (*Merkavot*). This is because wisdom-*Chochmah* is juxtaposed both to the crown-*Keter* and to understanding-*Binah*. Thus, being that it is juxtaposed to two *Sefirot*, it therefore has both a front-*Panim*-פנים and a back-*Achor*-אחור. Its front-*Panim*-פנים faces the crown-*Keter*, whereas its back-*Achorayim*-אחוריים faces understanding-*Binah*. Thus, since it has both a front-*Panim*-פנים and back-*Achor*-אחור, it therefore is the cause of all opposites, changes and admixtures in the world. That is, from here all fronts-*Panim*-פנים and backs-*Achor*-אחור come about; all white and black, right and left, above and below.

This is one of the deep secrets of the bonds of the various compositions (*Merkavah*) and emanation of novel beings. Whoever understands this, will understand all

compositions (*Merkavot*) and levels of emanation (*Atzilut*), that are in the form of both receiver (*Mekabel*) and bestower (*Mashpia*) in the secret of androgyny.¹³⁷⁸ However, do not think that there is any actual form of androgyny in *HaShem*-יהו"ה, God forbid to think so. Do not make such a derogatory and evil statement about Him by ascribing such a belief to *HaShem*-יהו"ה, blessed is He. It rather is as we said before about the mystery of all the sections of the composition of the Chariot (*Merkavah*) and the Supernal ministers, the totality of which are called "man-*Adam*-אדם," not that they have a form such as ours, God forbid to think so.

Nonetheless, they indeed are great and lofty levels filled with radiance and every manner of luminary and light, which altogether are called, "the brain-*Mo'ach*-מוח," not that they are like the form of our brain, nor are they like our brain in any way, only that they hint at the matter of the brain-*Mo'ach*-מוח [intellect]. There likewise are various worlds, called "the right-*Yamin*-ימין," that are filled with every kind of abundance and goodness. There likewise are various worlds, called "the left-*Smol*-שמאל, filled with ungraspable and unlimited darkness. Additionally, on the left side, called "north-*Tzafon*-צפון," there are various worlds filled with wealth, honor and possessions, and the like.¹³⁷⁹

¹³⁷⁸ An androgynous is one who is both male and female. That is, the Supernal qualities are allegorically likened to an androgynous, since each is a bestower (*Mashpia*) in relation to the quality below it, and therefore called male, but is a recipient (*Mekabel*) in relation to the quality above it, and therefore called female.

¹³⁷⁹ This will be further explained later in the Sixth Gate.

All the Supernal compositions and Chariots (*Merkavot*) and their camps and hosts may be understood in this manner. That is, there are those called “the eye-*Ayin*-עין,” those called “the ear-*Ozen*-אוזן,” those called “the lips-*Sfatayim*-שפתים,” those called “the mouth-*Peh*-פה,” those called “the hands-*Yadayim*-ידיים,” and those called “the feet-*Raglayim*-רגליים.” Altogether, all the camps and compositions (*Merkavot*) are called “man-*Adam*-אדם.” All these compositions (Chariots-*Merkavot*) and all the hosts and camps, are all bound to each other and receive influence and sustenance one from the other.

We thus find that it is from the Crown-*Keter* that they all receive the power to illuminate, and when they are unified with the Name *HaShem*-יהו"ה, blessed is He, they all are sustained from the Crown-*Keter*. This is because the secret of *HaShem*-יהו"ה is that He is the Creator of all, blessed is He. That is, the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה is the secret of the Crown-*Keter* in the Name *HaShem*-יהו"ה, and is the primary aspect from which all compositions and levels receive strength, influence and sustenance, one from the other. We thus find that all look to the Name *HaShem*-יהו"ה to receive vitality from the illumination of the Crown-*Keter*, and that from the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה down, all receive the power of emanation one from the other. The same is true of all levels in the world, whether the upper levels or the lower levels, whether the world of angelic beings, the world of the celestial spheres, the heavens, stars and constellations, and this lowest world; all are bound one with the other, are sustained one by the other, and all receive strength and sustenance from

the thorn of the *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. We find that every level of the Name *HaShem*-יהו"ה, blessed is He, has two sides-*Panim*-פנים. From one side it receives from whatever is above it in level, and from the other side, it bestows goodness to whatever is below it in level, until it reaches the center of the earth.

We thus find that every level has two matters; the power to receive influence from that which is above it, and the power to bestow goodness to that which is below it. It is in this sense that the compositions (*Chariots-Merkavot*) are called “androgynous,” in that they possess both the aspect of a recipient (*Mekabel*) and the aspect of a bestower (*Mashpia*). This is one of the great secrets of our faith.

Whoever understands this will understand the secret of the Cherubim,¹³⁸⁰ and the secret of the form of the composition (*Merkavah*) that King Solomon made in the Holy Temple. That is, he will understand how from the Crown-*Keter* and up, all

¹³⁸⁰ See Zohar Chadash, Terumah, about the cover of the Holy Ark Cover and the Cherubim that were upon it – “When Israel were meritorious, they [the Cherubim] would adhere to each other face to face. However, if they were not meritorious, they turned their faces away from each other. Through this secret they would know whether Israel were meritorious or not.” Now, it should be noted that one Cherub was male and the other was female, indicating a bestower (*Mashpia*) and a recipient (*Mekabel*). From this it is understood that when the Jewish people would fulfill the will of the Ever-Present One, *HaShem*-יהו"ה, blessed is He, the bond between the two Cherubim was face to face, that is, in a way of bestower and recipient, indicating that all the *Sefirot* were face to face, in a way of bestower and recipient, thus bringing blessings to Israel. However, when they were sinful, God forbid, and turned away from *HaShem*-יהו"ה, blessed is He, the Cherubim would separate and be back to back-*Achorayim*-אחוריים, indicating that the *Sefirot* were in a way of back to back, bringing judgment-*Din* to the world. On the other hand, returning to *HaShem*-יהו"ה through repentance-*Teshuvah*, brings the matter of rectification about, in that the recipient faces the Bestower and the Bestower, *HaShem*-יהו"ה, blessed is He, faces Israel. (Also see Beit Shaar to Shaarei Orah).

qualities are kindness-*Chessed*, mercy-*Rachamim* and all goodness, all being perfect and simple, without any admixture of judgment-*Din* whatsoever, not a little or a lot.¹³⁸¹ Moreover, he will understand that higher than the quality of the fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק, there is no side of judgment-*Din* or hardship altogether. Rather, it all is joy, gladness, delight, goodness, light and illumination, in which there is no judgment-*Din* whatsoever, except from the back-*Achorayim*-אחוריים, and the back-*Achorayim*-אחוריים only begins from wisdom-*Chochmah* down. However, as explained above, there are many backs-*Achorayim*-אחוריים that are called fronts-*Panim*-פנים, and many fronts-*Panim*-פנים that are called backs-*Achorayim*-אחוריים. The whole of this mystery is included in the secret of a recipient (*Mekabel*) and a bestower (*Mashpia*).

When you understand this great secret, you then will understand what we said, that from the Crown-*Keter* down, there is not a single name that is simple and is absolute kindness-*Chessed* or absolute mercy-*Rachamim*, but rather, a small measure of judgment-*Din* is intermingled with it. Similarly, there is no name of absolute judgment-*Din*, but rather, a small measure of mercy-*Rachamim* is intermingled with it. This is the secret of the bond of the Chariots and compositions (*Merkavot*) and the emanations of levels, and the secret of the conduits and the drawings forth. The secret of

¹³⁸¹ In the language of the Zohar (Vol. 3, 129a – Idra Rabba), “There is no left-*Smol*-שמאל in this concealed Ancient One-*Atik* [i.e., in the aspect of the Crown-*Keter* which is called the Elder-*Zaken*-זקן, as mentioned before], but it is only right-*Yemin*-ימין.”

everything that we have mentioned here is a great principle in Torah, and is the secret of the verse,¹³⁸² “But they (the Levites) shall not come and look as the holy is inserted [into its sheath-covering], lest they die.” However, I am not permitted to explain this further in writing.¹³⁸³

You thus have learned that all the holy names and titles are bound to the Name *HaShem*-יהו"ה, blessed is He, and all are intermingled one with the other and sustained one by the other. All of them, be they those on the right or those on the left, have a single intention, which is to adhere to the Name *HaShem*-יהו"ה, blessed is He, for it is from Him that beneficence, life, and sustenance, come. Do not let it enter your mind that Above in *HaShem*'s-יהו"ה Godliness, the categories of right and left dispute each other, or hate each other, or negate each other, God forbid to think so. Rather, if they appear to be in dispute, know that they merely are clarifying the judgment, so that justice for the people of the world will be brought to light with true justice. This is a primary principle regarding the qualities of kindness-*Chessed* and judgment-*Din*, and is the secret of the verse,¹³⁸⁴ “And the two of them¹³⁸⁵ went together-*Yachdav*-יהדדו.” This

¹³⁸² Numbers 4:20 and Rashi there; Also see Talmud Bavli, Yoma 54a; Midrash Bamidbar Rabba 5:9

¹³⁸³ See Ramban and Recanati to Numbers 4:20; Zohar I 232b (*Tosefta*); Me'irat Einayim of Rabbi Yitzchak of Acco, Bechukotai; Also see Ohr HaTorah of the Tzemach Tzedek, Bamidbar Vol. 1, p. 56-57; Maamarei Admor HaEmtza'ee, Bereishit Vol. 1 p. 209 and on; Bamidbar Vol. 4, p. 1,373; Devarim Vol. 2, p. 642 and on; Maamarei Admor HaTzemach Tzedek 5614-5615, p. 18 and on; Likkutei Sichot, Vol. 8, Bamidbar (Sichah 2) [Sichot Kodesh, Bamidbar 5725]. [Additionally, as will soon be mentioned, the Priest-*Kohen*-כהן is on the right, the Levite-*Levi*-לוי is on the left, and the Israelite-*Yisroel*-ישראל is in the central line.]

¹³⁸⁴ Genesis 22:6

¹³⁸⁵ That is, Avraham and Yitzchak, kindness-*Chessed* and might-*Gevurah*.

likewise is the secret of the verse,¹³⁸⁶ “The judgments of *HaShem*-יהו"ה are true, and are altogether-*Yachdav*-יהדיו righteous.” In other words, it all is with a singular intent, for they all agree with a singular intent to adhere to the Name *HaShem*-יהו"ה, blessed He.

This is the meaning of the statement of our sages, of blessed memory,¹³⁸⁷ “Above there is no jealousy, no hatred, and no competition.” This being so, why is it that those on the right argue for merit, and those on the left argue for liability? Know, that all this is to bring justice to light, and that each creature should receive the judgement appropriate to it. Nevertheless, Above, both the right and left are united in their adhesion to the Name *HaShem*-יהו"ה, blessed is He, and whether they are to the right or to the left, they all love each other. It was accordingly established that in the blessing of, “You Who forms the Luminaries-*Yotzer HaMe'orot*” we recite,¹³⁸⁸ “They all are beloved, they all are pure, they all are mighty, and they all do the will of their Maker with fear and trepidation.” Contemplate this well, and you will realize that it is as we explained.

Do you not see that in holiness, all are aligned to come to a common conclusion, this being one of the ways of the Great Unity of *HaShem*-יהו"ה, blessed is He? This is why in the blessing, “You Who forms the Luminaries-*Yotzer HaMe'orot*” we recite, “They all take the yoke of the Heavenly Kingship upon themselves, one from the other, and with love, grant each

¹³⁸⁶ Psalms 19:8

¹³⁸⁷ Midrash Vayikra Rabba 9:9

¹³⁸⁸ In the *Yotzer* blessing of the *Shema* recital

contaminate their camps, within which I dwell.” These are the “Young lions-*Kefirim*-כפירים [who] roar for prey.”¹³⁹⁴ Who is the verse referring to when it says, “They shall not contaminate?” It certainly refers to those outside the line, who wait and hope for mankind to stumble into sin and impurity, so that they can then accuse them Above, so that the outcome of the judgment will be to give them over into the hands of those accusers.

Those who know this matter, know how very important it is to be careful to distance oneself from sin. About this our sages, of blessed memory, stated,¹³⁹⁵ “He [the Satan] descends and misleads, then ascends and accuses, receives permission and takes the soul [of sinners].” About this the verse states,¹³⁹⁶ “The young lions roar for prey, and to seek their food from *E”l-א”ל*.” If you contemplate this, you will realize that the verse uses the term *E”l-א”ל*, rather than *Elohi”m-אלהים*. The reason is because *E”l-א”ל* refers to the quality of kindness-*Chessed* and mercy-*Rachamim*, which withholds “food” from being given to the “young lions-*Kefirim*-כפירים.” For, as you already know, the quality of *E”l-א”ל* argues for merit on behalf of the people of the world, so that they will not fall into the hands of the “young lions-*Kefirim*-כפירים.”

One who understands this secret will understand the beginning of the story of Iyov, and will understand that even

¹³⁹⁴ Psalms 104:21; Also see Midrash Tehillim 104:12 – “The ‘young lions-*Kefirim*-כפירים’ refers to the nations of the world who ‘deny-*Kofrim*-כופרים’ faith in the Holy One, blessed is He, and want to devour the Jewish people.”

¹³⁹⁵ See Talmud Bavli, Bava Batra 16a

¹³⁹⁶ Psalms 104:21

though Iyov was perfectly righteous-*Tzaddik*, he nevertheless was liable for punishment. This is the secret of the verse,¹³⁹⁷ “The sons of God-*Bnei HaElohi*”*m*-בני האלהי”ם [the angels] came to stand before *HaShem*-יהוה, and Satan too came amongst them.” However, I am not permitted to reveal more about this right now.¹³⁹⁸

Thus, the “young lions-*Kefirim*”*m*-כפירים” mislead man below, and then ascend above and say, “So and so person transgressed this sin, give him over into our hands, for he is one of ours.” Since the quality of *Elohi*”*m*-אלהי”ם on the left, argues for liability, it does not obstruct this. Who does obstruct it? The quality of *E*”*l*-א”ל on the right, which argues for merit on their behalf, as discussed before. Therefore, the “young lions-*Kefirim*”*m*-כפירים” present their arguments and “roar for their prey, in that they seek their food from *E*”*l*-א”ל,” being that the quality of *E*”*l*-א”ל is what obstructs the “young lions-*Kefirim*”*m*-כפירים.”

After having informed you of these important principles, we should now explain the titles that are tied to the three names mentioned before. We must inform you how within the titles of the quality of *E*”*l*-א”ל, there is an intermingling of the quality of judgment-*Din* with the quality of kindness-*Chessed*. Likewise, we must inform you how it is that in the titles of *Elohi*”*m*-אלהי”ם there is an intermingling of the quality of mercy-*Rachamim* with the quality of judgment-*Din*. We should also inform you of the quantity of admixture in each

¹³⁹⁷ Job 1:6

¹³⁹⁸ See Zohar II 32b and on.

title, how they are intermingled, and how they are tied to each other.

However, before beginning to explain, we first must inform you that, as we have said before, in actuality, the “limbs” of the Chariot (*Merkavah*) called the “eye-*Ayin*-עין,” or “ear-*Ozen*-אזן,” or “hand-*Yad*-יד,” or “foot-*Regel*-רגל” are neither eye, nor ear, nor hand, nor foot. They rather are only titles that in some way, are analogous to these matters. In the same way, it is important to know that Above, in the Supernal Chariot (*Merkavah*), there are matters called “water-*Mayim*-מים,” “fire-*Aish*-אש,” “wind-*Ru’ach*-רוח,” and “earth-*Aretz*-ארץ.” However, God forbid to think that these refer to actual water, fire, wind and earth, as they are below. Rather, they are awesome Supernal pathways that are called by these names due to their qualities, not because they are like these elements are on earth.

This is similar to what Rabbi Akiva told his students,¹³⁹⁹ “When you reach the pure marble stones (*Avnei Shayish Tahor-אהבני שיש טהור*), do not say ‘water, water-*Mayim Mayim*-מים מים,’ because it states,¹⁴⁰⁰ ‘He who speaks falsehood shall not be established before My eyes.’” In *Pirkei Heichalot*¹⁴⁰¹ they explained this matter further, that Above there is a known chamber (*Heichal*), and when those who are unworthy of ascending the Chariot (*Merkavah*) do so and arrive there, they perceive wondrous matters in that chamber (*Heichal*). In their

¹³⁹⁹ Talmud Bavli, Chagigah 14b

¹⁴⁰⁰ Psalms 101:7

¹⁴⁰¹ *Pirkei Heichalot* 26:2

mind they perceive them as water, and ask themselves, “What are these waters good for?”¹⁴⁰² Immediately, a voice comes from Above and decrees that this person is amongst those who kiss the golden calf, and he immediately is punished. This being so, contemplate how they revealed to us, that this place we are discussing, is not actual water. If you understand this, you will apply it to the other matters as well, that is, “fire-*Aish*-שא,” and “wind-*Ru’ach*-רוח,” as the verse states,¹⁴⁰³ “He makes the winds-*Ruchot*-רוחות His messengers, the flaming fire-*Aish*-שא His attendants.” Let it not arise in your mind that this only refers to fire and water as they are below. Rather, their names refer to the secret of their qualities and attributes.

After having informed you of this, we now will return to our subject and inform you of the secret of all the titles drawn forth from these three names, *E”l Elohi”m HaShem*-א”ל אלהי”ם יהו”ה. Know, that the foundational element of water-*Mayim*-מים is included in the quality of *E”l*-א”ל, the foundational element of fire-*Aish*-שא is included in the quality of *Elohi”m*-אלהי”ם, the foundational element of wind-*Ru’ach*-רוח is included in the Name *HaShem*-יהו”ה, blessed is He, and the foundational element of earth-*Aretz*-ארץ is included in His title of Lordship-*Adona”y*-אדני”י. I shall therefore tell you an important secret. That is, the foundations are four in number, but are divided into

¹⁴⁰² Also see Shaar HaYichud of the Mittler Rebbe, Rabbi Dovber of Lubavitch, known as The Key to Chassidus, translated as The Gate of Unity, [towards the end of] Ch. 3.

¹⁴⁰³ Psalms 104:4

three categories.¹⁴⁰⁴ How so? The qualities of fire-*Aish*-ש, wind-*Ru'ach*-רוח, and water-*Mayim*-מים, are included in the qualities of *Elohi"m*-אלהי"ם, *E"l*-א"ל, and *HaShem*-יהו"ה. You thus will find fire-*Aish*-ש on one side, water-*Mayim*-מים on the other side, and wind-*Ru'ach*-רוח in the middle.

This is the secret of the verse,¹⁴⁰⁵ “The earth was chaos and void, and darkness-*Choshech*-חשך was upon the face of the abyss, and the spirit-*Ru'ach*-רוח of God hovered upon the face of the waters-*Mayim*-מים.” You thus find that the wind-*Ru'ach*-רוח hovers between the fire-*Aish*-ש and the water-*Mayim*-מים. In the same manner, you will find that the Name *HaShem*-יהו"ה, blessed is He, is between *Elohi"m*-אלהי"ם and *E"l*-א"ל. What quality is the receptacle for them all? This is earth-*Aretz*-ארץ, as it states, “And the earth-*v'HaAretz*-והארץ was chaos and void etc.” In the same way, the receptacle for these three names; *E"l Elohi"m HaShem*-יהו"ה א"ל, is His title of Lordship-*Adona"y*-אדני"י. That is, all sentences rendered in the Court of Law (*Beit Din*) of Almighty God *HaShem-E"l Elohi"m HaShem*-יהו"ה א"ל, are all given into the hands of the Lord-*Adona"y*-אדני"י to conclude the rendering of judgment. You thus will find that His quality of Lordship-*Adona"y*-אדני"י concludes rendering all the judgments below, in the lowly world, of what was decided Above. Whoever understands this

¹⁴⁰⁴ That is, the foundations and *Sefirot* are divided into three lines and modes, these being kindness-*Chessed*, judgment-*Din*, and mercy-*Rachamim*, and the foundation of earth-*Afar*-עפר is the receptacle for them all, as will be explained. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The Order of the Festivals-*Mo'adim* in the order of the Twenty-Two Letters.”

¹⁴⁰⁵ Genesis 1:2

will understand the secret of the verse,¹⁴⁰⁶ “The man, the Lord of the Land-*Adoney HaAretz*” האר”י האר”ץ, spoke harshly to us.” He also will understand the secret of the verse,¹⁴⁰⁷ “Behold, the Ark of the Covenant of the Lord of all the Earth-*Adon Kol HaAretz*” האר”ץ האר”ץ כל האר”ץ,” and will understand these matters according to their proper characteristics.

The following is the orally received Kabbalah that is known to those who know the true reality of His Great Name, blessed is He:

¹⁴⁰⁶ Genesis 42:30

¹⁴⁰⁷ Joshua 3:11

ד'	י'	י'
Understanding- <i>Binah</i> - בינה	Crown- <i>Keter</i> - כתר	Wisdom- <i>Chochmah</i> - חכמה
Judgment- <i>Din</i> - דין	Mercy- <i>Rachamim</i> - רחמים	Kindness- <i>Chessed</i> - חסד
Yitzchak- יצחק	Yaakov- יעקב	Avraham- אברהם
God- <i>Elohi'm</i> - אלהים	<i>HaShem</i> - יהויה	Almighty- <i>E'l</i> - אל
Fire- <i>Aish</i> - אש	Wind- <i>Ru'ach</i> - רוח	Water- <i>Mayim</i> - מים
Mighty- <i>Adir</i> - אדיר	Awesome- <i>Norah</i> - נורא	Great- <i>Gadol</i> - גדול
Judge- <i>Shofet</i> & שופט & Decisor- <i>Dayan</i> - דיין	Bears iniquity- <i>Nos'e</i> & נושא עון- <i>Avon</i> Overlooks intentional sin- <i>Over Al Pasha</i> - עובר על פשע	Merciful- <i>Rachum</i> - רחום & Graceful- <i>Chanun</i> - חנון
Strong- <i>Chazak</i> - חזק	Truth- <i>Emet</i> - אמת	Mighty- <i>Chaseen</i> - חסין
Powerful- <i>Kabeer</i> & כביר כח- <i>Ko'ach</i> & Man of War- <i>Ish</i> <i>Milchamah</i> - איש מלחמה	Lofty- <i>Marom</i> - & מרומ & Exalted- <i>Ram</i> - רם	Long Patient- <i>Erech</i> & ארך אפים- <i>Apayim</i> & Abundant in Kindness- <i>Rav</i> <i>Chessed</i> - רב חסד
Couragious- <i>Geebor</i> - גבור,	Preserves Kindness- <i>Notzer Chessed</i> - נוצר חסד	Holy- <i>Kadosh</i> - קדוש
Exacting with sin- <i>Poked Avon</i> - & פקד עון- Repays in Kind- <i>Meshalem Gmul</i> - משלם גמול	Dwells forever- <i>Shochen Ad</i> - & שוכן עד- Holy- <i>Kadosh</i> - קדוש	Kind- <i>Chassid</i> - & חסיד- Forgiving- <i>Sole'ach</i> - סולח
Large Fire	Medium Wind	Great Water
Strong Wind	Medium Water	Weak Fire
Minimal Water	Medium Fire	Medium [or weak] Wind

Whoever understands the secret of the Chariot (*Merkavah*) regarding the matter of the names and titles, will understand the secret of the Upper Court of Justice (*Beit Din Shel Ma'alah*). He will understand which quality argues for merit, which one argues for liability, and which decides between them. He likewise will understand the secret of what we said before, that there is no quality below the Crown-*Keter* that is not intermingled with another quality. He likewise will understand how all the compositions and Chariots (*Merkavot*) pour from one to the other. He will understand why the names and foundational elements are divided into three categories, and why they are four, and will also understand the distinctions between the letters of the Great Name *HaShem*-יהו"ה, blessed is He, which are three that include four.

Know that the differentiation between the letters of the Name *HaShem*-יהו"ה, blessed is He, is three that are four, and that the differentiation between the foundational elements is likewise three that are four. The reason is because the differentiation between the foundational elements are three, in that water-*Mayim*-מים is opposite fire-*Aish*-אש, and the wind-*Ru'ach*-רוח is the decisor between them, whereas the earth-*Aretz*-ארץ is the receptacle for the three. Thus, according to the dominance of any one of the three foundational elements on the earth-*Aretz*-ארץ, so will be the effect on the earth. The same is so of the three letters *Yeh*"ו-יהי"ו,¹⁴⁰⁸ blessed is He, which

¹⁴⁰⁸ The numerical value of *Yeh*"ו-יהי"ו-21 is the same as *Ehey*"ה-אהי"ה-21, and when spelled out *Yod-Hey-Vav*-וה"י-39 is equal to *HaShem* is One-*HaShem Echad*-אחד-יהו"ה-39. See at greater length in Rabbi Yosef Gikatilla's *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)*.

correspond to Almighty God *HaShem-E"l Elohi"m HaShem-*ה"ל אלהים יהוה. That is, *E"l-*א"ל is opposite *Elohi"m-*אלהים, and *HaShem-*יהוה mediates and is the decisor between them. Lordship-*Adona"y-*אדני"י, which is the final quality, is the receptacle for the three names. Therefore, according to the dominance of any one of these names, will be the effect caused by the hand of the Lord-*Adona"y-*אדני"י. How so? If there is a dominance of the quality of kindness-*Chessed*, which is *E"l-*א"ל, on an individual, or on the world at large, the quality of Lordship-*Adona"y-*אדני"י then concludes the judgment in bestowing goodness to whomever the judgement decreed, as we said before. However, if there is a dominance of the quality of judgment-*Din*, which is the quality of *Elohi"m-*אלהים, the quality of Lordship-*Adona"y-*אדני"י then concludes the judgment by punishing those who are befitting of punishment, according to the sentence that was judged. This is the secret of the verse,¹⁴⁰⁹ “The man, the Lord of the Land-*Adoney HaAretz-*אדני"י הארץ, spoke harshly to us.”

When you understand this, you will understand the secret of the Supernal Crown-*Keter Elyon-*כתר עליון, called *Eheye"h-*אהיה"ה, which is entirely merciful-*Rachamim*, and is the Bestower (*Mashpia*) but not a recipient (*Mekabel*). You thus will understand the secret of Lordship-*Adona"y-*אדני"י, which is the final *Sefirah*, and is entirely judgment-*Din*, in that she is only the recipient (*Mekabel*) and not the Bestower (*Mashpia*). Now, I must enlighten your eyes on these matters, for they are very hidden and concealed. However, in writing I can only hint at them. Nonetheless, [when we meet] with the

¹⁴⁰⁹ Genesis 42:30

help of *HaShem*-יהו"ה, I will fully explain them to you orally, in that this is knowledge received as an oral Kabbalah. Now, the secret of the final *Sefirah* is that she receives, but does not bestow to her own kind, that is, to the other *Sefirot*,¹⁴¹⁰ even though to all who are below her, she indeed bestows, which is why she is called Lord-*Adona* אדוני"י. Now, about what I told you, that she is entirely judgment-*Din*, this is because of her essential reality that she has nothing on her own. Nevertheless, when she becomes filled from the *Sefirot* above her, according to what she is filled with, she bestows. That is, if she is filled with kindness-*Chessed*, she bestows kindness-*Chessed*, if she is filled with judgment-*Din*, she bestows judgment-*Din*, and if she is filled with mercy-*Rachamim*, she bestows mercy-*Rachamim*. Understand this very well.

Behold, in these general introductions, I have informed you how the quality of Lordship-*Adona* אדוני"י becomes filled by the three names, and how she affects the creatures according to whatever is decreed. In this way, you can now understand when water-*Mayim* מים, fire-*Aish* אש, or wind-*Ru'ach* רוח are turning about on the earth-*Aretz* ארץ. For, according to the dominance of their strength on the earth-*Aretz* ארץ, so will the earth-*Aretz* ארץ act.

After having informed you of this important principle, you now should understand why the name of Lordship-*Adona* אדוני"י is the Opening Gateway of Prayer, why it is called the Lower Court of Justice (*Beit Din Shel Matah*- בית דין של מטה), and why it smites and heals, puts to death and enlivens. It is appropriate that you study and review everything explained

¹⁴¹⁰ of the world of Emanation (*Atzilut*).

in the First Gate in depth, to understand it well, since that is the Gate of the Lord-*Adona*’*g*-י"ג אדנ. When you connect the matters explained there with what we explained here, your eyes will see and your heart will rejoice, and you will see that all these matters accord to the order of *HaShem*’*s*-יהו"ה Supernal Wisdom-*Chochmah*, blessed is He. You then will understand why this quality is called Lordship-*Adona*’*g*-י"ג אדנ, and is the same as “the sockets-*Adnei*-י"א אדני”¹⁴¹¹ of the pillars, these being the receptacles that bind and uphold the pillars, and are the secret of the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה. You then will understand why this quality is called by the titles, Well-*Be'er*-באר, Sea-*Yam*-ים, earth-*Aretz*-ארץ, or any other titles explained in the First Gate. Now that we have explained the matter of the titles, this Gate is now complete. However, with the help of *HaShem*-יהו"ה, blessed is He, we shall now explain the other names by which *HaShem*-יהו"ה, blessed is He, is called, in a way that you will grasp wisdom and merit to adhere to His Great Name through them, may He be blessed and elevated forever and ever. Amen!

After having informed you of these important principles regarding the Great Name *HaShem*-יהו"ה, blessed is He, we must now explain a small measure of His titles, aside for those already mentioned. These titles are not the same as the ones mentioned before, but are like banners that inform us of His Greatness, blessed is He, and instruct us of the ways upon which we shall go, the straightforward path, and of the greatness of the Name *HaShem*-יהו"ה, blessed is He.

¹⁴¹¹ Exodus 26:25; 38:27 and elsewhere.

Know that the Kabbalists called this Great Name *HaShem*-יהו"ה, blessed is He, **The Middle Line-Kav** *HaEmtza'ee*-קו האמצעי. The reason is because this Name is the Great Banner to which all the orders of the Chariot (*Merkavah*) adhere, along with all the names, whether they are above it or below it, or whether they are to its sides, as we already informed you. It is to Him that all the *Sefirot* adhere, since He is central and faces all sides, and thus is unified with them all, and they all are unified with Him. About this, Sefer Yetzirah states,¹⁴¹² “The Holy Chamber (*Heichal HaKodesh*-היכל הקודש) aligned in the center [carries them all].” The explanation of the middle line-Kav *HaEmtza'ee*-קו האמצעי is that it is the secret of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, blessed is He, which stands in place of the whole of the Name. It is comparable to a balanced line-Kav, in that this name extends high above until the Unlimited One-*Ein Sof*-אין סוף, which is the mystery of the Crown-*Keter*, and unites with the Name *Eheye"eh*-אהי"ה, in the secret of the Upper Line-Kav *HaElyon*-קו העליון.¹⁴¹³ It likewise extends below and unites with the name of Lordship-*Adona"y*-אדני"י. It then extends to the sides, in that all sides adhere and surround it from every angle.

You thus have learned that the letter *Vav*-ו of *HaShem's*-יהו"ה Name, blessed is He, stands in place of the complete Name, and all the other names adhere to it. To those who know the secret of the Chariot (*Merkavah*), it becomes clear that when the letter *Vav*-ו spreads-*Mitpashet*-מתפשט to all sides, about this

¹⁴¹² Sefer Yetzirah 4:3

¹⁴¹³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

the verse states,¹⁴¹⁴ “I have spread-*Pashateti*-פשטתי My robe,” and it then unites with the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. Wherever you find it mentioned, know that this is the secret of the middle line-*Kav HaEmtza*'*ee*-קו האמצעי-ע'י.

Now, the head of the letter *Vav*-ו bears the secret of the Crown-*Keter*, wisdom-*Chochmah*, and understanding-*Binah*. The middle of the letter *Vav*-ו bears the secret of Greatness-*Gedulah*, might-*Gevurah*, and splendor-*Tiferet*, and its lower portion bears the secret of victory-*Netzach*, majesty-*Hod*, and foundation-*Yesod*. The sign for this is hinted in the verse,¹⁴¹⁵ “Make it with bottom, second, and third decks.” Thus, the final *Hey*-ה of the Name remains and becomes unified with the letter *Vav*-ו, as we have said. This is the secret of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, which is called the middle line-*Kav HaEmtza*'*ee*-קו האמצעי-ע'י and stands in place of the whole Name *HaShem*-יהו"ה. This is also the secret of the letter *Vav*-ו of the name *Yaakov*-יעקוב,¹⁴¹⁶ and is the secret of why the verse states,¹⁴¹⁷ “**and** the God of *Yaakov*-*V'Elohei Yaakov*-ואלהי יעקוב.”

Now, this *Sefirah* is called **The Tree of Life-*Etz HaChayim***-עץ החיים, meaning, the tree-*Etz*-עץ to which the *Sefirah* of understanding-*Binah*, called life-*Chayim*-חיים, unifies, because it is the secret of the union of the three upper *Sefirot*. It therefore stands “within the garden-*b'Toch HaGan*-

¹⁴¹⁴ Song of Songs 5:3

¹⁴¹⁵ Genesis 6:16

¹⁴¹⁶ Leviticus 26:42

¹⁴¹⁷ Exodus 3:6

גן,¹⁴¹⁸” which Onkelos, peace be upon him, translates as,
 “In the center of the Garden-*bMetziyut Ginta* במציעות גנתא-¹⁴¹⁹,”
 in that it is the middle line-*Kav HaEmtza’ee* קו האמצעי, as
 explained. By means of this tree-*Etz* עץ there is a union of
 understanding-*Binah* with kingship-*Malchut*, because the two
 letters *Hey*-ה of the Singular Name *HaShem*-יהו”ה are unified
 with the middle line-*Kav HaEmtza’ee* קו האמצעי, one above and
 one below. The upper one is called life-*Chayim*-חיים, and is the
 secret of the life of the coming world (*Chayei Olam HaBa*- חיי
 הבא), and is hinted in the verse,¹⁴²⁰ “And he swore by the
 Life of the World-*Chey HaOlam*-הי העולם.” In contrast, the
 “Life of the Worlds-*Chey HaOlamim*-חי העולמים” [in the plural]
 is the quality of foundation-*Yesod*, which is the foundation of
 life-*Yesod HaChayim* that draws from the Tree of Life-*Etz
 HaChayim*-החיים עץ, meaning, from understanding-*Binah*.
 They all are drawn from the middle line-*Kav HaEmtza’ee* קו
 האמצעי, which is the trunk of the tree, until they reach the quality
 of foundation-*Yesod*, which is then called the “Life of the
 Worlds-*Chey HaOlamim*-חי העולמים.”

This being so, contemplate that *HaShem*-יהו”ה, blessed
 is He, did not command Adam, the first man, against eating
 from the Tree of Life-*Etz HaChayim*-החיים עץ, and did not
 prohibit it from him. On the contrary, if only he would have

¹⁴¹⁸ Genesis 2:9 – “Also, the Tree of Life-*Etz HaChayim*-החיים עץ within the
 Garden-*Gan*-גן, and the Tree of Knowledge of Good and Bad.” That is, about the
 Tree of Life the verse specifies that it is within the Garden-*Gan*-גן, and then goes on
 to mention the Tree of the Knowledge of good and evil, indicating that, unlike the
 Tree of Life, it is not within the Garden-*Gan*-גן.

¹⁴¹⁹ It is noteworthy that all the translations of Onkelos were received as a direct
 Kabbalah from Rabbi Eliezer and Rabbi Yehoshua. See Talmud Bavli, Megillah 3a.

¹⁴²⁰ Daniel 12:7

eaten from it. However, He did prohibit him from eating from the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת, since various external husks of *Kelipah* adhere to it, which would cause severance and division. However, initially, Adam the first man, was not prohibited from eating of the Tree of Life-*Etz HaChayim*-עץ החיים.

However, once Adam, the first man, sinned, he “severed the plantings” and “separated the Master,” and was no longer granted the ability to come close to the Tree of Life-*Etz HaChayim*-עץ החיים, because his sin brought about destruction. The Tree of Life-*Etz HaChayim*-עץ החיים cannot be grasped except through the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת, since the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת is the gateway through which to enter to the Tree of Life-*Etz HaChayim*-עץ החיים.¹⁴²¹ This is because the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת is the matter of the tree-*Etz*-עץ of the *Sefirah* of knowledge-*Da'at*-דעת, which is the middle line-*Kav HaEmtza'ee*-קו האמצעי. For, just as the Tree of Life-*Etz HaChayim*-עץ החיים is the Tree-*Etz*-עץ of understanding-*Binah*, so likewise, kingship-*Malchut* is the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת. The sign for this is *Hey-Vav-Hey*-הו"ה. That is, the secret of the first *Hey*-ה is Life-*Chayim*-חיים. The secret of the *Vav*-ו is the Tree of Life-*Etz HaChayim*-עץ החיים, and the secret of the final *Hey*-ה is the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת. This is the secret of the bond of unity (*Yichud*) to those who know the hidden matters of the

¹⁴²¹ Also see Shaar HaYichud of the Mittler Rebbe-*Admor HaEmtza'ee*-אדמו"ר אדמו"ר, Rabbi DovBer of Lubavitch, translated as The Gate of Unity, Ch. 1 and on.

world of Emanation (*Atzilut*), and this being so, remember this matter well.

We thus find that after Adam, the first man, sinned with the Tree of Knowledge-*Etz HaDa'at* העץ הדעת, he brought destruction about, and the Tree of Life-*Etz HaChayim* העץ החיים was withheld from him. This is the secret of the verse,¹⁴²² “Behold, man has become like one of us, knowing good and evil; and now, lest he put forth his hand and also take of the Tree of Life-*Etz HaChayim* העץ החיים.” Therefore,¹⁴²³ “*HaShem* God-*HaShem Elohi*” מ-אלהי”ם יהו”ה banished him from the Garden of Eden-*Gan Eden* גן עדן.”

Know that this *Sefirah* is called **The Written Torah-Torah SheB’Khtav** שבכתב-תורה, since Moshe alone, peace be upon him, merited to come close to the Great Name called *HaShem* יהו”ה. This is the secret of the verse,¹⁴²⁴ “And Moshe alone shall approach *HaShem* יהו”ה.” Similarly, this is the meaning of the verse,¹⁴²⁵ “Never again has there arisen in Israel a prophet like Moshe, who *HaShem* יהו”ה knew face to face.” It therefore states about him,¹⁴²⁶ “Mouth to mouth do I speak to him, in a clear vision and not in riddles.” That is, because Moshe, peace be upon him, gazed through the polished lens-*Aspaklariya HaMe’irah* המאיריה, in that he entered a more inner aspect than the final letter *Hey* ה, grasping the middle line-*Kav HaEmtza’ee* קו האמצעי, the verse therefore states, “In a clear vision-*Mar’eh* מראה, and not in riddles.”

¹⁴²² Genesis 3:22

¹⁴²³ Genesis 3:23

¹⁴²⁴ Exodus 24:2

¹⁴²⁵ Deuteronomy 34:10

¹⁴²⁶ Numbers 12:8

In contrast, all the other prophets only prophesied through the qualities of victory-*Netzach* and majesty-*Hod*, and the final letter *Hey-ה* held them back and guarded the entrance, so that they could not enter, such that they could only gaze from behind. Therefore, all their prophecies are through likeness and similitude-*Dimyon-דמיון*. This is the meaning of the verse,¹⁴²⁷ “By the hands of the prophets I am likened-*Adameh-אדמה*.”¹⁴²⁸ For, as already explained, the final *Hey-ה* of the Name *HaShem-יהוה* is called the unpolished lense-*Aspaklariya She'Eino Me'irah-מזוהצחה*. In contrast, the secret of the *Vav-ו* of the Name *HaShem-יהוה* is called the polished lense-*Aspaklariya Metzuchtzechet-מזוהצחה*. About this our sages, of blessed memory, said¹⁴²⁹ that all other prophets prophesied through an unpolished lens, as it states “By the hands of the prophets I was likened-*Adameh-אדמה*,” whereas our teacher Moshe, peace be upon him, entered the Meeting Tent through a polished lens, as written,¹⁴³⁰ “[Mouth to mouth do I speak to him, in a clear vision and not in riddles,] and he gazes at the image of *HaShem-יהוה*.” The secret here is that our teacher Moshe, peace be upon him, would enter the Meeting Tent (*Ohel Mo'ed*) and hear the Voice speaking to him.¹⁴³¹

This is why our teacher Moshe, peace be upon him, is called, “The faithful One of His House-*Ne'eman Beito-נאמן*”

¹⁴²⁷ Hosea 12:11

¹⁴²⁸ That is, the term “*Adameh-אדמה*” indicates that it is only the revelation of a similitude and likeness-*Dimyon-דמיון*, rather than a direct revelation.

¹⁴²⁹ Midrash Vayikra Rabba 1:14

¹⁴³⁰ Numbers 12:8

¹⁴³¹ Without being taken aback or losing his senses. See Rabbeinu Bachaye to Numbers 7:89.

ביתו,¹⁴³² whereas the other prophets did not merit entering the tent of meeting (Ohel Moed-אהל מועד). Adam, the first man, did not guard himself in this and did not remain in a state of faithfulness. This will suffice for the understanding. This is why our sages, of blessed memory, stated,¹⁴³³ “The face of Moshe was like the face of the sun, and the face of Yehoshua was like the face of the moon.” Although they also stated that the prophet Shmuel was equal to both Moshe and Aharon¹⁴³⁴ and he too is called “faithful-*Ne’eman*-נאמן,”¹⁴³⁵ he nevertheless did not enter the Meeting Tent (*Ohel Mo’ed*-אהל מועד). Rather, just as Moshe is faithful and trusted within the House of *HaShem*-יהו"ה, which is called “The House of the Almighty-*Beit E”l*-ל"ל,” so likewise Shmuel is faithful and trusted in the qualities of the other prophets. Thus, in the same way that they said that our teacher Moshe is faithful and trusted in the qualities of Greatness-*Gedulah*, Might-*Gevurah*, and Splendor-*Tiferet*, so likewise, the prophet Shmuel, peace be upon him, is trusted in the qualities of Victory-*Netzach* and Majesty-*Hod*, the place where the prophets derive their prophecy.

After having informed you of this, know that the Written Torah is the secret of the Name *HaShem*-יהו"ה, blessed is He. The verse therefore states,¹⁴³⁶ “Purely the Torah of *HaShem-Torat HaShem Temimah*-תמימה יהו"ה תורתו.” I will now explain this. Know, that all Torah is the secret of the form of *HaShem*-יהו"ה, blessed is He. That is, if God forbid, there is a single letter

¹⁴³² Numbers 12:7; Also see Rabbeinu Bachaye to Genesis 19:24

¹⁴³³ Talmud Bavli, Bava Batra 75a

¹⁴³⁴ Talmud Bavli, Brachot 31b

¹⁴³⁵ Samuel I 3:20

¹⁴³⁶ Psalms 19:8

missing from Torah, or a single letter in addition to it, it is not “purely the Torah of *HaShem-Torat HaShem Temimah*- תורה יהו"ה תמימה,” in that it does not have the form of the Name *HaShem*-יהו"ה. You already know what was said in this Gate; that the Great Name *HaShem*-יהו"ה, blessed is He, is the first root and source of everything, and is like the trunk of the tree, whereas all the other holy names are like the branches that sprout from the tree and extend to all its sides round about, and woven on the branches, which are the holy names, are all the other titles and adjectives. This being so, the entire Torah is the secret of the Name *HaShem*-יהו"ה, blessed is He. This being so, guard this principle well, for it is very important. Through it, you will understand that the Written Torah-*Torah SheB'Khtav*- תורה שבכתב is the secret of His Great Name-*Shmo HaGadol*- שמו הגדול. This is why the Torah is called the Tree of Life-*Etz HaChayim*- עץ החיים, as it states,¹⁴³⁷ “It is a Tree of Life-*Etz Chayim*- עץ חיים to those who hold on to it.” Thus, as you can see, it is called the Tree of Life-*Etz HaChayim*- עץ החיים, as explained before. This is because the middle line-*Kav HaEmtza'ee*- קו האמצעי is called the Tree of Life-*Etz HaChayim*- עץ החיים. However, the conclusion of the verse, “Its supporters [in the plural] are praiseworthy,” refers to the two pillars, victory-*Netzach* and majesty-*Hod*. Open your eyes and understand this.

I must now further awaken you to the fact that all of Torah includes right-*Yemin* and left-*Semol*. For, just as *HaShem*-יהו"ה, blessed is He, is central, “and all the hosts of the

¹⁴³⁷ Proverbs 3:18

heavens stand by Him, to His right and to His left,”¹⁴³⁸ this is likewise so of the Torah of *HaShem*-יהו"ה, that it includes right-*Yemin* and left-*Samol*. This is the secret of the positive commandments-*Mitzvot Aseh*-עשה מצוות and the negative commandments-*Mitzvot Lo Ta'aseh*-לא תעשה מצוות. That is, the positive are to the right-*Yemin*, the negative are to the left-*Smol*, and Torah is in the center. Now, because the Torah includes all seven *Sefirot* in it, our sages, of blessed memory, stated,¹⁴³⁹ “The Torah was given with seven voices-*Kolot*-קולות.” And although there are those who say that “the Torah was given with five voices-*Kolot*-קולות,” they were talking about the place from where the Torah came forth, which is the source of delight-*Eden*-עדן. That is, the place from where the Torah came forth is called the first letter *Hey*-ה-5 of the Name *HaShem*-יהו"ה, and is the mystery of the five voices-*Kolot*-קולות, as well as the five books of the Torah.

Know, that throughout the Torah this *Sefirah* is called **Truth-*Emet***-אמת. The explanation of the matter is that just as the Singular Name *HaShem*-יהו"ה, blessed is He, is central, in that all sides turn to it and all are unified to it, above, below, and to the sides, the same is so of Truth-*Emet*-אמת, in that it is inclusive of all the letters. That is, its first letter is the first letter of the *Aleph-Bet* (א), its middle letter in the middle letter of the *Aleph-Bet* (מ) and it's final letter is the last letter of the *Aleph-*

¹⁴³⁸ Kings I 22:19

¹⁴³⁹ Midrash Tanchuma, Exodus 25; Sefer HaBahir 45

Bet (ת).¹⁴⁴⁰ Our sages, of blessed memory, therefore stated,¹⁴⁴¹ “Truth-*Emet*-אמת is the signet of the Holy One, blessed is He.”

Why did they say that His signet is Truth-*Emet*-אמת? As you already know, the Name *HaShem*-יהו"ה is central, His title *E"ל*-א"ל is to His right, and His title *Elohi"m*-אלהי"ם is to His left. When *HaShem*-יהו"ה, blessed is He, judges His creatures, the camps on the right argue for merit, and the camps on the left argue for liability, as said before. When the judgment is concluded, it is concluded with all three. That is, those on the right present their arguments and those on the left present their arguments, but it is *HaShem*-יהו"ה, blessed is He, Who is central, that issues the sentence. It therefore is written [and stamped] with His signet, Truth-*Emet*-אמת, to inform you that all the hosts of letters-*Tzva'ot HaOtiyot*-צבאות האותיות from *Aleph*-א through *Mem*-מ, which is in the center, transform the matter to merit, which is the right side, and that all the hosts of letters from *Mem*-מ until *Tav*-ת transform the matter to liability, on the left side. Then, when they all have finished arguing for either merit or judgment, the judgment is concluded with the ultimate precision and perfection. For, as you know, *E"ל*-א"ל is to the right, *HaShem*-יהו"ה is in the center, and *Elohi"m*-אלהי"ם is to the left. You thus find the *Aleph*-א and all its legions on the right, the *Mem*-מ in the center, and from it until *Tav*-ת, are *Tav*-ת with all its legions on the left. All the hosts-*Tzva'ot*-צבאות of the Upper Court of Justice (*Beit Din Shel Ma'alah*), included in the secret of the letters-*Otiyot*-אותיות, have argued the case, and when the sentence is concluded, it is concluded

¹⁴⁴⁰ א"ב ג"ד ה"ו ז"ח ט"י כ"ך ל"מ מ"ב נ"ד ס"ו ע"ף צ"ק ק"ר ש"ת

¹⁴⁴¹ Talmud Bavli, Shabbat 55a

with all three categories of Truth-*Emet*-אמת. Therefore, the sages said that the signet of the Holy One, may He be blessed and elevated, is Truth-*Emet*-אמת. This is the meaning of the verse,¹⁴⁴² “The judgments of *HaShem*-יהו"ה are true-*Emet*-אמת.”

Now, because Truth-*Emet*-אמת is the secret of the middle line-*Kav HaEmtza'ee*-קו האמצעי, it was given to Yaakov who is in the center. This is the secret of the verse,¹⁴⁴³ “Give truth-*Emet*-אמת to Yaakov.” How so? Avraham, who is kindness-*Chessed*, is to the right. Yitzchak, who is fear-*Pachad*, is to the left. Yaakov, who is Truth-*Emet*-אמת is in the center. About this the verse states,¹⁴⁴⁴ “Judge with truthful justice-*Mishpat Emet*-אמת משפט,” meaning that three judges must be engaged in rendering judgment, since a court that consists of only two is an impudent court.¹⁴⁴⁵

It has thus been explained that wherever in Torah you find Truth-*Emet*-אמת, what is meant is the median quality, that includes all angles and sides. You therefore will find that the Written Torah-*Torah SheB'Khtav*-תורה שבכתב, which is the matter of the middle line-*Kav HaEmtza'ee*-קו האמצעי, includes both right and left, as taught above. Thus, it too is called Truth-*Emet*-אמת, as it states,¹⁴⁴⁶ “The Torah of Truth-*Torat Emet*-תורת אמת was in his mouth.” You have thus learned that the quality of Truth-*Emet*-אמת is the median quality that includes everything in it, and is therefore called by the Name *HaShem*-יהו"ה, blessed is He.

¹⁴⁴² Psalms 19:8

¹⁴⁴³ Micah 7:20

¹⁴⁴⁴ Zachariah 7:9

¹⁴⁴⁵ Talmud Bavli, Sanhedrin 3a

¹⁴⁴⁶ Malachi 2:6

This *Sefirah* is also called **Splendor-Tiferet-תפארת**. You therefore must be informed to know the matter of splendor-*Tiferet*-תפארת. As you already know, the Name *HaShem*-יהו"ה, blessed is He, is the trunk of the tree, whereas the root and everything else are unified to it, including the branches, which adhere to it on all sides, and that it is *HaShem*-יהו"ה, blessed is He, who acts upon all and rules over all. When He judges His creatures, and acts with them in accordance to His straightforward judgment, we already have informed you that He then dons the appropriate garment for that action. If He dons the garment of kindness-*Chessed*, then the verdict has come out to bestow goodness upon His creatures, as we have already informed you in this Gate. He thus is called by each name and each title according to what is appropriate for the time, and all those garments and titles are therefore called Splendor-*Tiferet*-תפארת. You thus will see that it is written,¹⁴⁴⁷ “You shall make holy garments for your brother Aharon, for glory and splendor-*Tiferet*-תפארת,” and similarly,¹⁴⁴⁸ “He has dressed me in the raiment of salvation, He has cloaked me in a robe of righteousness, like a bridegroom who exalts [himself] in grandeur-*Pe'er*-פאר,” and it is written,¹⁴⁴⁹ “To bring about for the mourners of Zion, to give them grandeur-*Pe'er*-פאר instead of ashes-*Eipher*-אפר,” and it is written,¹⁴⁵⁰ “Bind your grandeur-*Pe'ercha*-פארך upon yourself,” referring to the Tefillin.¹⁴⁵¹

¹⁴⁴⁷ Exodus 28:2

¹⁴⁴⁸ Isaiah 61:10

¹⁴⁴⁹ Isaiah 61:3

¹⁴⁵⁰ Ezekiel 24:17

¹⁴⁵¹ Talmud Bavli, Brachot 11a

In the same way, open your eyes and see why the letter *Vav*-ו, which is the middle line-*Kav HaEmtza'ee*-קו האמצעי, and is the name *HaShem*-יהו"ה, blessed is He, is called Splendor-*Tiferet*-תפארת. The reason is because *HaShem*-יהו"ה is all inclusive and rules over all. It is He who is garbed in all the names as He sees fit according to the time, and those garments are called Splendor-*Tiferet*-תפארת. In contrast, no other *Sefirot* can be called by this title, since none of them are garbed by **all** the names and titles like the Name *HaShem*-יהו"ה, blessed is He. Though in truth, the Kabbalists called the *Sefirah* of understanding-*Binah* “Grandeur-*Pe'er*”-פאר-*Pe'er*,¹⁴⁵² they did not call it “Splendor-*Tiferet*”-תפארת. The reason the *Sefirah* of understanding-*Binah* is called “Grandeur-*Pe'er*” is because understanding-*Binah* is the secret of the garments of grandeur-*Mefu'arim*-מפוארים through which *HaShem*-יהו"ה, blessed is He, is aggrandized-*Mitpa'er*-מתפאר. Thus, just as the Tefillin are called “Grandeur-*Pe'er*”-פאר-*Pe'er*, so is understanding-*Binah* called “Grandeur-*Pe'er*”-פאר-*Pe'er*.

In contrast, the Name *HaShem*-יהו"ה, blessed is He, which is the middle line-*Kav HaEmtza'ee*-קו האמצעי, is called Splendor-*Tiferet*-תפארת, as stated,¹⁴⁵³ “Yours, *HaShem*-יהו"ה, is the Greatness-*Gedulah*, and the Might-*Gevurah*, and the Splendor-*Tiferet*”-תפארת. That is, Greatness-*Gedulah* is on the right, Might-*Gevurah* is on the left, and Splendor-*Tiferet*-תפארת is in the middle. The same principle applies to Avraham, Yitzchak and Yaakov; Avraham is on the right, Yitzchak is on

¹⁴⁵² Also see Tikkunei Zohar 9a; Pardes Rimomim, Shaar 23, Ch. 17, and elsewhere.

¹⁴⁵³ Chronicles I 29:11

the left, and Yaakov is in the middle. The same is so of Almighty God *HaShem*-יהו"ה; Almighty-*E"l*-אל is on the right, God-*Elohi"m*-אלהי"ם is on the left, and *HaShem*-יהו"ה is in the middle. Likewise, the Priest-*Kohen*-כהן is on the right, the Levite-*Levi*-לוי is on the left, and the Israelite-*Yisroel*-ישראל is in the middle. This is the secret of the verse,¹⁴⁵⁴ “You are my servant Israel-*Yisroel*-ישראל in whom I am glorified-*Etpa'er*-אתפאר.”

Now, you may ask, “Is it not so that garments are made for the Priest-*Kohen*-כהן for glory and splendor-*Tiferet*-תפארת, rather than for the Israelite-*Yisroel*-ישראל?” Know that the priest-*Kohen*-כהן serves the Great Name *HaShem*-יהו"ה, blessed is He, and glorifies *HaShem*-יהו"ה, blessed is He, with the whole assembly of Israel. For, they are the jewelry in which *HaShem*-יהו"ה, blessed is He, is glorified.

After having informed you of this, know that this is why this *Sefirah* is called Splendor-*Tiferet*-תפארת. For, *HaShem*-יהו"ה, blessed is He, garbs Himself in all kinds of holy names and titles, each to its kind, and each in its appropriate time, just as the priest-*Kohen*-כהן dons the priestly garments at specific times. Likewise, this *Sefirah* is called Splendor-*Tiferet*-תפארת, “like a bridegroom who exalts [himself] with splendor-*Pe'er*-פאר.” Contemplate this very well, for it is very important that you understand it. For, the title Splendor-*Tiferet*-תפארת explains the Name *HaShem*-יהו"ה, blessed is He, and the verse therefore states, “Yours, *HaShem*-יהו"ה, is the Greatness-*Gedulah*, and the Might-*Gevurah*, and the Splendor-*Tiferet*-תפארת.” In other words, the verse is saying, “Yours *HaShem*-

¹⁴⁵⁴ Isaiah 49:3

יהו"ה, are all the legions to the right, with all their classes and adornments called Greatness-*Gedulah*-גדולה, and Yours, *HaShem*-יהו"ה are all the legions to the left, with all their classes and adornments, called Might-*Gevurah*-גבורה. And it is through these garments to the right and to the left, that You are glorified-*Mitpa'er*-מתפאר, when You don them as You see fit according to the time.” Contemplate this well, and you will understand why His Name *HaShem*-יהו"ה, blessed is He, is called Splendor-*Tiferet*-תפארת.

We now must enlighten you to a very great secret. That is, the mystery of the Upper Fixtures-*Tikkunim HaElyonim*-תקונים העליונים,¹⁴⁵⁵ called the Elder-*Zaken*-זקן, are also the secret of Splendor-*Tiferet*-תפארת. This is one of the great secrets of the Chariot (*Merkavah*), but it all goes to one place and one intention, like what was explained about the title Splendor-*Tiferet*-תפארת. This is also the secret of the verse,¹⁴⁵⁶ “The splendor-*Tiferet*-תפארת of youth is their strength.” For, in truth, all powers are included in the *Sefirah* of Splendor-*Tiferet*-תפארת, and it therefore is victorious over all. One who knows the secret of the hairs of the beard-*Sa'arot HaZakan*-שערות הזקן,¹⁴⁵⁷ will know the secret of Splendor-*Tiferet*-תפארת. From

¹⁴⁵⁵ This refers to the Thirteen Fixtures of the Beard (*Yud-Gimmel Tikkunei Dikna*) of the Crown-*Keter* (The Long Patient One-*Arich Anpin*-אריך אנפין).

¹⁴⁵⁶ Proverbs 20:29

¹⁴⁵⁷ This refers to the Thirteen Fixtures of the Beard (*Yud-Gimmel Tikkunei Dikna*) of the Crown-*Keter* (The Long Patient One-*Arich Anpin*-אריך אנפין), which are the thirteen qualities of Mercy-*Rachamim*, and are called (Shabbat 152a), “The glory of the face is the beard.” It similarly states (Psalms 133:2), “Like precious oil upon the head, running down upon the beard-*Zakan*-זקן; the beard of Aharon running down upon his emotions-*Midotav*-מדותיו.” That is, the emotional qualities of the heart, all of which are included in the *Sefirah* of Splendor-*Tiferet*-תפארת (called the small face-*Zeir Anpin*), receive from the upper qualities of the beard-*Zakan*-זקן of the Crown-*Keter* (which is called the Long Face-*Arich Anpin*). Also see Sifra

this secret all the sections of the Chariot (*Merkavah*) are born, since the spreading forth to all sides is from Splendor-*Tiferet*-תפארת. This secret is hidden and sealed in the verse,¹⁴⁵⁸ “It is the splendor-*Tiferet*-תפארת of man-*Adam* אדם to dwell in a house-*Bayit*-בית.”¹⁴⁵⁹ It likewise is the secret of King Solomon’s statement,¹⁴⁶⁰ “It is His splendor-*Tifarto*-תפארתו to overlook transgression.”¹⁴⁶¹ This refers to the matter that *HaShem*-יהו"ה, may He be blessed and elevated forever, is glorified-*Mitpa'er*-מתפאר when after having sinned, the creatures return in repentance-*Teshuvah* to Him. This will suffice for the understanding.

Additionally, above in the secret of the Crown-*Keter*, there are various kinds of radiance-*Zohar*-זוהר of kindness and mercy, all of which are white. With them He supervises creation with the eye of mercy-*Ein HaRachamim*-עין הרחמים, and adorns the Name *HaShem*-יהו"ה, blessed is He, in white garments called Beauty-*Tiferet*-תפארת. They are vessels-*Keilim*-כלים of radiance-*Zohar*-זוהר, called victory-*Netzach*, kindness-*Chessed*, and Beauty-*Tiferet*, and through them the Name *HaShem*-יהו"ה is beautified-*Mitpa'er*-מתפאר and is merciful to His world. With the help of *HaShem*-יהו"ה, blessed

d'Tzniyuta Ch. 3; Etz Chayim, Shaar 13 & 14; Shaar HaYichud of the Mittler Rebbe, Rabbi Dovber of Lubavitch, Ch. 22 & 25, and elsewhere. This will be explained further in the Tenth Gate.

¹⁴⁵⁸ Isaiah 44:13

¹⁴⁵⁹ This refers to the secret of the teaching, “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” Midrash Tanchuma, Bechukotai 3, Naso 16, Bereishit Rabba 3, Bamidbar Rabba 13:6 and elsewhere.

¹⁴⁶⁰ Proverbs 19:11

¹⁴⁶¹ As mentioned before, through repentance-*Teshuvah* to *HaShem*-יהו"ה, blessed is He, one reaches to and elicits the radiance of the thirteen attributes of mercy from the Crown-*Keter*-כתר, tearing up and overturning all judgments.

is He, you will yet grasp these deep matters to their depth. This being so, guard these principles about the matter of Splendor-Tiferet תפארת very well, for it is very importance to understand this word. For, the word “Tiferet-תפארת” is literally like an explanation that informs us of the Act of the Chariot (*Ma’aseh Merkavah*) in general, and of all the names and titles that His Great Name *HaShem*-יהו"ה, blessed is He, is garbed and glorified in.

Now, the Torah calls this *Sefirah* **Knowledge-Da’at-דעת**. This is the secret of the verse,¹⁴⁶² “*HaShem*-יהו"ה founded the earth with wisdom-*Chochmah*-חכמה, He established the heavens with understanding-*Tevunah*-תבונה, with His knowledge-*Da’ato*-דעת the depths burst forth.” Know that this verse mentions three *Sefirot* drawn from the Crown-*Keter*, from the thorn of the letter *Yod*-י. These are wisdom-*Chochmah*-חכמה, understanding-*Binah*-בינה, and knowledge-*Da’at*-דעת. The secret of knowledge-*Da’at*-דעת is the secret of the middle line-*Kav HaEmtza’ee*-קו האמצעי. It is the letter *Vav*-ו of the Name *HaShem*-יהו"ה in that it bears the two arms to the right and left, *E”l*-א"ל to the right and *Elohi”m*-אלהי"ם to the left, while it is in the center. This is the meaning of the words, “With His knowledge-*Da’ato*-דעת the depths burst forth.” As you can see, the bursting forth is between two things. For, knowledge-*Da’at*-דעת, which is the middle line-*Kav HaEmtza’ee*-קו האמצעי is positioned between the right and the left, and it is what bursts forth between them, aligning the two and making peace between them.

¹⁴⁶² Proverbs 3:19

The general principle is as follows: Wherever you find knowledge-*Da'at*-דעת, it is the third, which is the decisor between them. Thus, when the verse states,¹⁴⁶³ “[I have filled him] with wisdom-*Chochmah*, with understanding-*Tevunah*, and with knowledge-*Da'at*-דעת,” it is like saying, “Avraham, Yitzchak, and Yaakov,” in which Yaakov is the third and is the decisor. That is, the same is true of knowledge-*Da'at*-דעת, that it is the decisor.

Now, if you ask, “How is knowledge-*Da'at* the third from wisdom-*Chochmah* and understanding-*Binah*? Should it not be the third from Greatness-*Gedulah* and Might-*Gevurah*, just like the names *E"l Elohi"m HaShem*-יהו"ה, or Avraham, Yitzchak and Yaakov, or Greatness-*Gedulah*, Might-*Gevurah*, and Splendor-*Tiferet*?”

Know that this is a very great secret, but to a small measure, I will enlighten your eyes of its ways. I already have told you that although the middle line adheres to the right and the left, nonetheless, it is only the middle line-*Kav HaEmtza'ee*-קו האמצעי that ascends and adheres to the Crown-*Keter*. This is the secret of the letter *Vav*-ו of the Name *HaShem*-יהו"ה which takes the place of the whole Name. Thus, the qualities of Greatness-*Gedulah* and Might-*Gevurah* remain below in their place and do not ascend higher. Nonetheless, the middle line-*Kav HaEmtza'ee*-קו האמצעי, which is the secret of the *Vav*-ו, ascends until the Unlimited One-*Ein Sof*-אין סוף.

Now, you will find that all seventy ministering angels surround the qualities of Greatness-*Gedulah* and Might-*Gevurah*, and just as the qualities of Greatness-*Gedulah* and

¹⁴⁶³ Exodus 31:3

Might-*Gevurah* cannot ascend higher than their place above, so likewise, the seventy ministering angels of the nations who serve false gods, are incapable of ascending higher than the place to which they adhere. In contrast, the Jewish people adhere to the middle line-*Kav HaEmtza'ee* קו האמצעי, as you already know. Therefore, just as the middle line ascends until the Unlimited One-*Ein Sof* אין סוף, so likewise, the Jewish people who adhere to Him, also ascend to the Unlimited One-*Ein Sof* אין סוף. This is the secret of the verse,¹⁴⁶⁴ “He causes them to ride over the heights of the earth.” Similarly, our teacher Moshe, peace be upon him, heralded to the Jewish people saying,¹⁴⁶⁵ “Your enemies will try to deceive you, but you will trample their high places.” That is, even though all the nations will ascend, there nevertheless is a limit to their ascent, in that they are incapable of ascending beyond the point that they adhere to, these being the qualities of Greatness-*Gedulah* and Might-*Gevurah*. However, the Jewish people adhere to the middle line-*Kav HaEmtza'ee* קו האמצעי, which is Splendor-*Tiferet* תפארת and knowledge-*Da'at* דעת, and therefore, just as the middle line ascends to the Unlimited One-*Ein Sof* אין סוף, so likewise, those who adhere to the middle line ascend with it to the Unlimited One-*Ein Sof* אין סוף. This is the secret of the verse, “You will trample their high places.” This likewise is the secret of the verse,¹⁴⁶⁶ “Israel-*Yisroel* ישראל by whom I am glorified-*Etpa'er* אתפאר.” In other words, just as Splendor-*Tiferet* תפארת ascends above until the Unlimited One-*Ein Sof*-

¹⁴⁶⁴ Deuteronomy 32:13

¹⁴⁶⁵ Deuteronomy 33:29

¹⁴⁶⁶ Isaiah 49:3

אין סוף, and becomes garbed in the garments of the Crown-*Keter* and is glorified in them, so it is that the Jewish people who adhere to *HaShem's*-יהו"ה Splendor-*Tiferet*-תפארת, ascend with it. This then, is the meaning of the verse,¹⁴⁶⁷ “Israel-*Yisroel*-ישראל in whom I am glorified-*Etpa'er*-אתפאר.”

However, if the Jewish people sin and become distant from knowledge-*Da'at*-דעת of *HaShem*-יהו"ה, which is the middle line-*Kav HaEmtza'ee*-קו האמצעי, when they sin, they have no ascent, but instead are given over into the hands of the seventy ministering angels of the nations and go into exile amongst the nations of the world. This is the secret of the verse,¹⁴⁶⁸ “Therefore My people are being exiled, [because they are] without knowledge-*Da'at*-דעת.” That is, when they separated from knowledge-*Da'at*-דעת of *HaShem*-יהו"ה, which ascends to the Unlimited One-*Ein Sof*-אין סוף, they fell into the hands of the ministering angels of the nations. This is the secret of the verse,¹⁴⁶⁹ “[My people have been silenced for lack of knowledge-*Da'at*-דעת;] for just as you have spurned knowledge-*Da'at*-דעת, I will spurn you from serving Me; and just as you have forgotten the Torah of your God, I too will forget your children.”

You thus have the resolution to the question that was posed. Namely, how is Knowledge-*Da'at*-דעת the third between Wisdom-*Chochmah* and Understanding-*Binah*? Is it not only between Greatness-*Gedulah* and Might-*Gevurah*? I will answer this question, with *HaShem's*-יהו"ה help, blessed is

¹⁴⁶⁷ Isaiah 49:3

¹⁴⁶⁸ Isaiah 5:13

¹⁴⁶⁹ Hosea 4:6

He. Know that if it was the case that Knowledge-*Da'at*-דעת only ascends to the limits of Greatness-*Gedulah* and Might-*Gevurah*, and no higher, we would say that it is the mediator and decisor between Greatness-*Gedulah* and Might-*Gevurah* and nothing more, and is not the third between Wisdom-*Chochmah* and Understanding-*Binah*. However, since Knowledge-*Da'at*-דעת is the middle line and is the letter *Vav*-ו of the Name *HaShem*-יהו"ה, which ascends from below to above until the Unlimited One-*Ein Sof*-אין סוף, the end of all levels, this being so, Knowledge-*Da'at*-דעת is the third and is the decisor between all the upper *Sefirot* and lower *Sefirot*.

How so? The middle line-*Kav HaEmtza'ee*-קו האמצעי, which is Knowledge-*Da'at*-דעת, ascends to the Unlimited One-*Ein Sof*-אין סוף, which is the Crown-*Keter*. This being so, we find that it is the intermediary between Wisdom-*Chochmah* and understanding-*Binah*, which are closer to the Crown-*Keter*. When the middle line is between Greatness-*Gedulah* and Might-*Gevurah*, it then is the intermediary between them. Likewise, the middle line-*Kav HaEmtza'ee*-קו האמצעי, which is Knowledge-*Da'at*-דעת, mediates and is the decisor between Victory-*Netzach* and Majesty-*Hod*, since here too, it is the intermediate between them. In other words, Knowledge-*Da'at*-דעת ascends between Victory-*Netzach* and Majesty-*Hod*, continues to ascend and passes between Greatness-*Gedulah* and Might-*Gevurah*, and continues to ascend and passes between Wisdom-*Chochmah* and Understanding-*Binah*, until it reaches and adheres to the Crown-*Keter*. That is, the secret of the letter *Vav*-ו of the Name *HaShem*-יהו"ה, blessed is He, is the

intermediate between all the names and titles, both those above, those below and to all sides, and they all adhere to it.

The significance of the word Knowledge-*Da'at*-דעת is that it is third in relation to Wisdom-*Chochmah* and Understanding-*Binah*, is third in relation to Greatness-*Gedulah* and Might-*Gevurah*, and is third in relation to Victory-*Netzach* and Majesty-*Hod*. This is because the middle line-*Kav HaEmtza'ee*-קו האמצעי, which is the secret of Knowledge-*Da'at*-דעת, passes through the center of them all in the trunk of the tree, until it reaches the Unlimited One-*Ein Sof*-אין סוף, and it is what binds all the *Sefirot* from above to below and to all sides. I now will present you with a diagram by which to understand this. Know that in the same way that the Name *HaShem*-יהו"ה, which is the middle line and is the *Sefirah* of Knowledge-*Da'at*-דעת, is the intermediary from above to below between *Eheyeh*"h-אהי"ה and Lord-*Adona'y*-אדנ"י, it likewise is the intermediary between the *E"l*-א"ל on the right side and *Elohi"m*-אלהי"ם on the left side. This then is the matter of "Knowledge-*Da'at*-דעת," in that it is the middle line-*Kav HaEmtza'ee*-קו האמצעי and is the secret of the Name *HaShem*-יהו"ה, blessed is He. The following is the diagram:

Your testimonies-*Elochea*-עדותי are wonders, therefore my soul has guarded them. Psalms 119:129

Wisdom
Chochmah
חכמה

Greatness
Gedulah
גדולה

All of the titles of kindness-Cheessed and the name E"i

Victory
Netzach
נצח

Knowledge
Da'at
דעת

The quality of Splendor-*Tiferet*-תפארת, which is *HaShem*-יה"ש, blessed is He, which is the Middle Column-*Kav HaEmiza'ee*. It is to Splendor-*Tiferet* that all the titles of mercy-*Rachamim* take hold, as they are included in the Name *HaShem*-יה"ש, may He be blessed and elevated.

Foundation
Yesod
יסוד

Kingship
Malchut
מלכות

Understanding
Binah
בינה

Might
Gevurah
גבורה

All of the titles of judgment-Din and the name Elohi"m

Majesty
Hod
הוד

Knowledge-*Da'at*-דעת is wondrously beyond me; exalted, I am incapable of it. Psalms 139:6

After having informed you of these important principles, we now must return to our subject and tell you why the seventy ministering angels take hold of and adhere to Avraham and Yitzchak, which are the secret of *E"l-l"א* and *Elohi"m-אלהי"ם*, and not to Yaakov, who is the secret of *HaShem-יהו"ה*, blessed is He.

Know, that when Adam, the first man, sinned, this instilled blemish into him, which became like sourdough causing all the ministers, including the external powers of impurity, to rise, through which he was contaminated,¹⁴⁷⁰ and though there are deeper matters involved here, this is the contamination instilled into Chava by the snake. When the body of Adam, became instilled with the sourness of the ministers and powers of impurity, like sourdough, this contamination did not depart from the body of Adam, until it was slowly, but surely, refined by the righteous-*Tzaddikim* of subsequent generations. This is compared to silver being refined in a crucible. How so? Sheth came and refined some of it, as it states,¹⁴⁷¹ “He begot in his likeness-*Demuto-דמותו* and image-*Tzalmo-צלמו* and named him Sheth.”¹⁴⁷² Then Chanoch (Enoch) came and refined more of the contamination, as it states,¹⁴⁷³ “And Chanoch (Enoch) walked with God-*Elohi"m-*

¹⁴⁷⁰ See Talmud Bavli, Brachot 17a (and Rashi there) that the evil inclination is compared to the sourdough or yeast that causes the dough to sour and rise. (This is also the reason that we specifically eat unleavened Matzah on Pesach [Passover].)

¹⁴⁷¹ Genesis 5:3

¹⁴⁷² That is, when it came to the birth of Cayin (Cain) and Hevel (Abel) the Torah does not say, “In his likeness-*Dmuto-דמותו*” or “In his image-*Tzalmo-צלמו*,” indicating that the Image of God-*Tzelem Elohi"m-אלהי"ם* was exclusively passed to Sheth (Seth). See Zohar I 55a; Also see the beginning of Chayei HaNefesh by Rabbi Avraham Abulafia, and elsewhere.

¹⁴⁷³ Genesis 5:22

אלהי"ם." Then Noach came and refined it further, as it states,¹⁴⁷⁴ "Noach walked with God-*Elohi*"m-אלהי"ם." Then Avraham came who refined it further. Even so, some contamination came out through him and was instilled in Yishmael. Then Yitzchak came and refined it further, but even so, some contamination came out through him and was instilled in Esav. However, Yaakov was completely refined and pure, without dross. We thus find that Yaakov had the perfect form of Adam as he was before the sin. This is why the Jewish people – *Israel*-ישראל – are called,¹⁴⁷⁵ "The first-*Reishit*-ראשית of His crop" and are called "My firstborn son-*Bnee Bechoree*-בני בכורי,"¹⁴⁷⁶ for they are His first intention in Creation.¹⁴⁷⁷

We thus find that our forefather Yaakov, peace be upon him, is the complete and perfect form, having no dross whatsoever. We also find that Avraham and Yitzchak had a small measure of dross, such that Yishmael emerged out of Avraham, and Esav emerged out of Yitzchak.¹⁴⁷⁸ Therefore, when it came time for Yaakov to pass from this world, he said to his sons,¹⁴⁷⁹ "Perhaps one of you is unfit, as it was with Avraham, from whom Yishmael came out, and as it was with Yitzchak, from whom Esav came out." They all answered their father Israel in unison and said, "Listen Israel, *HaShem*-יהו"ה is our God, *HaShem* is One-*HaShem Echad*-אהד יהו"ה. Just as in your heart there only is One, so in our hearts there only is One."

¹⁴⁷⁴ Genesis 6:9

¹⁴⁷⁵ Jeremiah 2:3; Also see Rashi to Genesis 1:1

¹⁴⁷⁶ Exodus 4:22

¹⁴⁷⁷ See Rashi to Genesis 1:1 *ibid.*

¹⁴⁷⁸ Also see at length in *Mehutam Shel Yisroel*, by Rabbi Yoel HaKohen Kahan, translated as *On the Essence of the Jewish People*.

¹⁴⁷⁹ Talmud Bavli, *Pesachim* 56a

You thus have learned that Yaakov and his children were all pure and fitting, without any dross. In contrast, Avraham and Yitzchak had some dross, and therefore Yishmael and Esav emerged from them. It is to that tiny quantity of dross of Avraham and Yitzchak that all the surrounding ministers adhere to. That is, if Avraham and Yitzchak had not had this tiny bit of dross, the supernal ministers would be incapable of adhering to them altogether.

Rather, it is as we said before about the names and titles, that none are completely simple without an admixture of some kind, but rather they all have some small measure of admixture, and this is why they can conjoin and unify one with the other. The same is so of Avraham and Yitzchak. Because of the great need for the Chariot (*Merkavah*) and ministers to be in a state of repair, they had some tiny measure of contamination in them, so that the ministering angels would have the possibility of adhering to it. For, if Avraham and Yitzchak would be completely refined of all dross, the seventy ministering angels would have neither the ability nor the possibility of adhering to them altogether, and the Chariot (*Merkavah*) would then be lacking and the ministers would be separated. That is, the tiny measure of contamination that Avraham and Yitzchak possessed is what gives room for the supernal ministers to adhere to them. We therefore find Avraham and Yitzchak on the sides, one on the right and one on the left, opposite the ministers, one with the titles of *E"ל-ל"א* to the right, and one with the titles of *Elohi"m-אלהי"ם* to the left.

However, our forefather Yaakov, peace be upon him, who was completely refined, without any dross, is in the center

between Avraham and Yitzchak, and is united to the Name *HaShem*-יהו"ה in the center, and since He is central, none of the ministers have any portion in the Name *HaShem*-יהו"ה. Now, who inherits the Name *HaShem*-יהו"ה? Yaakov and his children, who are central.

Having arrived at this principle, I now will enlighten your eyes about a Midrash¹⁴⁸⁰ stated by our sages, of blessed memory, about our forefather Yaakov, peace be upon him. The Holy One, blessed is He, said to him,¹⁴⁸¹ “Your offspring shall be like the dust of the earth, and you shall burst forth westward, eastward, northward, and southward.” Now, we must understand this word “burst forth-*uFaratzta*-ופרצת,” which is different than what was said to Avraham,¹⁴⁸² “Raise now your eyes and look out from the place where you are: northward, southward, eastward, and westward. For all the land that you see, I will give to you and your offspring forever.” That is, when it comes to Avraham, the dimensions conclude with, “northward, southward, eastward, and westward,” and the same is so of Yitzchak.¹⁴⁸³ In contrast, about Yaakov the verse states, “You shall **burst** forth-*uFaratzta*-ופרצת westward, eastward, northward, and southward,” meaning, “Your portion is

¹⁴⁸⁰ Talmud Bavli, Shabbat 118a-b.

¹⁴⁸¹ Genesis 28:14

¹⁴⁸² Genesis 13:14-15

¹⁴⁸³ That is, about Avraham, the continuing verse (Genesis 13:17), cited in Shabbat 118b states, “Arise, walk about the land through its length and breadth! For to you I will give it,” to which Rashi comments, “Only this land, and not more.” Likewise, about Yitzchak the verse (Genesis 26:3) states, “Sojourn in this land and I will be with you and bless you; for to you and your offspring I will give all these lands etc.,” to which Rashi explains, “These lands, and no more.” That is, the portions of Avraham and Yitzchak have measure and limitation, which is not so of the portion of Yaakov, as explained in the Talmud there, and as will now be further explained.

unlimited.” I now shall enlighten your eyes about this secret. That is, since they are encompassed by the seventy ministers that limit and constrain them, the portions of Avraham and Yitzchak are limited. However, since Yaakov is the middle line-*Kav HaEmtza'ee*-קו האמצעי and he alone ascends to the Crown-*Keter* where the ministers cannot ascend, therefore Yaakov's inheritance is unlimited and it bursts forth-*Poretz*-פורץ from all constraints. This is because the ministers only ascend to the right and left, corresponding to Avraham and Yitzchak. However, Yaakov is in the center and only he ascends to the Crown-*Keter* – to the Unlimited One-*Ein Sof*-אין סוף – which is an inheritance without constraints. Therefore, all the ministers and their dominions are under the inheritance of Yaakov.

The prophet Isaiah explained this great secret when he said,¹⁴⁸⁴ “You then will delight in *HaShem*-יהוה, and I will mount you astride the heights of the earth; I will provide you with the inheritance of your forefather Yaakov, for the mouth of *HaShem*-יהוה has spoken.” The explanation is as follows: “You, the Jewish people, are destined to inherit the Upper Eden, which is from Understanding-*Binah* and up, and is a place that has no constraints or constrictions, and is therefore called expansiveness-*Rechovot*-רחובות. The words, “I will mount you astride the heights of the earth,” refer to the ministers of the nations, who only ascend to the heights of the earth, to the place of Greatness-*Gedulah* and Might-*Gevurah*, where Avraham and Yitzchak are positioned, but you shall ride upon them, and will ascend higher than Greatness-*Gedulah* and Might-

¹⁴⁸⁴ Isaiah 58:14; Also see Talmud Bavli, Shabbat 118b *ibid*.

Gevurah, until the place of Understanding-*Binah*, and you thereby will adhere to the Crown-*Keter*. The words, “I will provide you the inheritance of your forefather Yaakov,” specifies the inheritance of Yaakov, rather than the inheritance of Avraham and Yitzchak. For, the inheritance of Yaakov ascends much higher than all the ministers of the nations, as we have explained, and is an inheritance without constraint or limitation. This being so, contemplate the secret of the inheritance of Avraham and Yitzchak, and the secret of the inheritance of Yaakov, to understand what it is, and you then will grasp the wonders of *HaShem*-יהו"ה, may He be blessed and elevated.

Thus, from these primary principles that we have given you, contemplate the secret of Knowledge-*Da'at* – דעת – the *Sefirah* that includes all the *Sefirot*. That is, it is the root and wellspring that has no end or conclusion. Now, because the *Sefirah* of Knowledge-*Da'at* begins from Kingship-*Malchut* and reaches all the way up to the Unlimited One-*Ein Sof*-אין סוף, there are two verses about this in Torah.¹⁴⁸⁵ The verse that begins with the *Sefirah* of Kingship-*Malchut*, which is the secret of *HaShem*'s-יהו"ה title of Lordship-*Adona'y*-אדוני, is the secret of the Tree of Knowledge-*Etz HaDa'at* – עץ הדעת. For, the quality of Kingship-*Malchut* is the secret of the Tree-*Etz* – עץ that

¹⁴⁸⁵ This refers to the two verses on the right and left of the previous diagram. The first verse (Psalms 119:129) states, “Your testimonies-*Eidotecha*-עדותיך are wonders, therefore my soul has guarded them.” The term “testimonies-*Eidot*-עדות” shares the same letters as “knowledge-*Da'at* – דעת,” and this verse refers to the acceptance of the yoke of *HaShem*'s-יהו"ה Kingship-*Malchut*, in keeping His commandments, which are called “testimonies-*Eidut*-עדות,” through desisting from transgressing the negative commandments, and the fulfillment of the positive commandments (and thus relates to the Tree of Knowledge-*Etz HaDa'at* – עץ הדעת). The second verse will be explained shortly.

is sustained through Knowledge-*Da'at*-דעת.¹⁴⁸⁶ The second verse, which reaches the Unlimited One-*Ein Sof*-אין סוף, is the secret of the verse,¹⁴⁸⁷ “Knowledge-*Da'at*-דעת is wondrously beyond me. It is exalted. I am incapable of it.” That is, even though the *Sefirah* of Knowledge-*Da'at*-דעת is found in all the *Sefirot*, both those above and those below, it nevertheless is so exalted that it reaches the Unlimited One-*Ein Sof*-אין סוף, which is the secret of the Crown-*Keter*, and has no end or conclusion. Since Above it has no end or beginning, no created being can reach its ultimate depth. About this the verse states, “It is exalted. I am incapable of it.” This being so, contemplate the secret of the *Sefirah* of Knowledge-*Da'at*-דעת.

Now that you have entered these chambers, be informed that just as Avraham and Yitzchak are the parts of the Chariot (*Merkavah*) that align to the right and left, so is Yaakov aligned to the middle line - the secret of the Name *HaShem*-יהו"ה, blessed is He, that is central. Now, just as the Name *HaShem*-יהו"ה is central in relation to all the sides and holy names, and all the titles, whether below, above, or to the sides, adhere and unify with Him, this likewise is so of Yaakov and the twelve tribes (*Yud-Beit Shvatim*-י"ב שבטים). That is, the tribes are the secret of the twelve diagonal borders (*Yod-Beit Gvulei Alachson*-י"ב גבולי אלכסון) that adhere to the Name *HaShem*-יהו"ה, blessed is He.¹⁴⁸⁸ This secret is hinted in the verse,¹⁴⁸⁹ “When He separated the children of man, He set the borders-

¹⁴⁸⁶ As discussed in the First Gate.

¹⁴⁸⁷ Psalms 139:6

¹⁴⁸⁸ Also see Shaar HaYichud of the Mittler Rebbe, Rabbi Dovber of Lubavitch, translated as The Gate of Unity, Ch. 21 and the notes and citations there.

¹⁴⁸⁹ Deuteronomy 32:8

Gvulot גבולות of the nations corresponding to the sons of Israel.”¹⁴⁹⁰ Thus, just as the Name *HaShem*-יהו"ה bears the whole Chariot (*Merkavah*), so also, the secret of the whole Chariot is found in the Jewish people.

How so? The Name *HaShem*-יהו"ה is positioned between the name *E"l*-א"ל and the name *Elohi"m*-אלהי"ם, all of which are tied to one another, one on this side, one that side and one in the middle. The same is true of Yaakov. He includes these three qualities, corresponding to the Priest-*Kohen*-כהן, the Levite-*Levi*-לוי, and the Israelite-*Yisroel*-ישראל. The Priest-*Kohen*-כהן corresponds to *E"l*-א"ל, the Levite-*Levi*-לוי corresponds to *Elohi"m*-אלהי"ם, and the Israelite-*Yisroel*-ישראל is unified to the Name *HaShem*-יהו"ה in the center. You thus see that the form of Yaakov's Chariot (*Merkavah*) is in the form of the Supernal Chariot (*Merkavah HaElyonah*). That is, just as all the names and titles are bound to the Name *HaShem*-יהו"ה, so are all the forms and qualities of the forefathers included in Yaakov and His sons. The Priest-*Kohen*-כהן is in the position of Avraham, the Levite-*Levi*-לוי is in the position of Yitzchak, and the Israelite-*Yisroel*-ישראל is in the position of Yaakov. As you see, all these matters are aligned, in that *HaShem*-יהו"ה blessed is He, ordered Yaakov and his sons according to the order of the perfect Chariot (*Merkavah*), which is singularly unique to the true reality of His Name *HaShem*-יהו"ה, blessed is He.

I will now inform you of hidden matters here. As you already know, there are twelve primary constellations (*Yod-Beit*

¹⁴⁹⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of The Twelve Simple Letters.

Mazalot (מזלות-י"ב), through which strength is bestowed to the twelve months of the year (*Yod-Beit Chodoshim* י"ב חדשים).¹⁴⁹¹ That is, each constellation (*Mazal*-מזל) is unique to the needs of its month (*Chodesh*-חדש). However, the constellations (*Mazalot*-מזלות) and months (*Chodoshim*-חדשים) themselves, receive their strength, vitality, and sustenance from the Name *HaShem*-יהו"ה, blessed is He.

Know that the twelve constellations (*Yod-Beit Mazalot*-מזלות י"ב) in the heavens, through which the lower creatures are sustained, receive their strength from the twelve signets by which the Great Name *HaShem*-יהו"ה, blessed is He, becomes bound and united to them. These twelve signets are found in four camps, corresponding to the four seasons. In like manner, the children of Israel are twelve tribes that divide into four camps with four banners, in alignment with the twelve signets of the Name *HaShem*-יהו"ה. How so? The letter *Yod*-י of the Name *HaShem*-יהו"ה bears three signets, the first letter *Hey*-ה bears three signets, the letter *Vav*-ו bears three signets and the final letter *Hey*-ה bears three signets. That is, each letter of the Name *HaShem*-יהו"ה bears three signets. For you to see these great matters with your own eyes, I now will depict them in a chart:

¹⁴⁹¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), The Gate of The Twelve Simple Letters.

These are the twelve signets of the Great Name *HaShem*-יהו"ה, according to their four banners (from right to left):

Banner 1:	יהו"ה	יהה"ו	יהו"ה
Banner 2:	ההי"ו	הוי"ה	הוה"י
Banner 3:	ויה"ה	והה"י	והי"ה
Banner 4:	ההו"י	היו"ה	היה"ו

The following are the twelve tribes of the sons of Yaakov divided according to their four banners (from left to right):

Banner 1:	Yehudah	Yissachar	Zevulun
Banner 2:	Reuven	Shimon	Gad
Banner 3:	Ephraim	Menasheh	Binyamin
Banner 4:	Dan	Asher	Naftali

The following are the twelve months, of the twelve constellations-*Mazalot*, of the twelve diagonal borders-*Gvulei Alachson*, divided into their four seasons-*Tekufot* (from left to right):

Season 1:	Nissan	Iyyar	Sivan
Season 2:	Tammuz	Av	Elul
Season 3:	Tishrei	Marcheshvan	Kislev
Season 4:	Tevet	Shevat	Adar

If you contemplate these charts and analyze them well, you will find twelve signets of the Singular Name *HaShem*-יהו"ה, and four banners, by which all creatures and forms are sustained. You will find that, as we said, there are four banners of the Singular Name. That is, the letter *Yod*-י has three signets, each of which begin with the letter *Yod*-י. Likewise, the first letter *Hey*-ה has three signets, each of which begin with the letter *Hey*-ה. The same is so of each of the four letters of the Name *HaShem*-יהו"ה. Each one has three signets. As you can clearly see, each letter of the Name *HaShem*-יהו"ה has three signets. Likewise, each of the four banners consists of three tribes, and each season of the year-*Tekufah*-תקופה consists of three months. As you can clearly see with your eyes, everything depends on the Name *HaShem*-יהו"ה, blessed is He. Likewise, the twelve tribes of Israel and their four banners, come from the power and form of the twelve signets of the Name *HaShem*-יהו"ה and its banners. This is the secret of the verse,¹⁴⁹² "For Your Name is proclaimed upon Your city and upon Your people." That is, the Name *HaShem*-יהו"ה, the permutations of His signet and His banners, are all proclaimed upon the Jewish people. You therefore will find that Yaakov bore twelve sons, corresponding to the Name *HaShem*-יהו"ה to which he adheres. That is, he bore a son corresponding to each of the twelve signets of the Name *HaShem*-יהו"ה. Guard this important principle well.

Now that you know this, be informed that the twelve constellations (*Mazalot*-מזלות) in the heavens are absolutely incapable of doing anything on earth, except by the power that

¹⁴⁹² Daniel 9:19

each one receives from the Singular Name *HaShem*-יהו"ה (*Shem HaMeyuchad*). This is because each of the twelve constellations receives its strength from the signet of the Name *HaShem*-יהו"ה, appropriate to it. That is, each constellation receives its strength from a specific known signet. That is, the three constellations that rule during the Season of Nissan (*Tekufat Nissan*), these being Aires-*Taleh*-טלה, Taurus-*Shor*-שור, and Gemini-*Te'umim*-תאומים receive strength from the three signets of *HaShem*-יהו"ה; יהו"ה יהה"ו יוה"ה. Now, since the letter *Yod*-י is the head of the banner of these three signets, therefore, these three constellations and these three months are called one Season-*Tekufah*-תקופה. That is, they constitute one period of time-*Tekufah*-תקופה that is influenced by the letter *Yod*-י of the Singular Name, possessing three signets.

The three constellations (*Mazalot*) of the Season of Tammuz-*Tekufat Tammuz*, these being Cancer-*Sartan*-סרטן, Leo-*Aryeh*-אריה, and Virgo-*Betulah*-בתולה, receive strength from the three signets of *HaShem*-יהו"ה; הוה"ו הוי"ה ההי"ו. Likewise, the three constellations (*Mazalot*) of the Season of Tishrei-*Tekufat Tishrei*, these being Libra-*Ma'oznayim*-מאזניים, Scorpio-*Akrav*-עקרב, and Sagittarius-*Keshet*-קשת, receive strength from the three signets of *HaShem*-יהו"ה, that begin with the letter *Vav*-ו on its banner, these being, ווהי"ה ווה"ו ויה"ה. The three constellations of the Season of Tevet-*Tekufat Tevet*, these being Capricorn-*Gedi*-גדי, Aquarius-*Deli*-דלי, and Pisces-*Dagim*-דגים, receive strength from the three signets of the Name *HaShem*-יהו"ה, that begin with the final letter *Hey*-ה on its banner, these being היה"ו היו"ה ההו"ו. As you can see, the supernal constellations have no power, in and of themselves,

except by permission granted to them by the Name *HaShem*-יהו"ה, blessed is He, each with its signet. About this the verse states,¹⁴⁹³ “By the word of *HaShem*-יהו"ה they camp, and by the word of *HaShem*-יהו"ה they travel.”

This being so, open your eyes and see how *HaShem*-יהו"ה, blessed is He, rules over all the hosts-*Tzva'ot*-צבאות, both the hosts above and the hosts below, and that they all are subservient to His Name *HaShem*-יהו"ה, blessed is He.

Now contemplate that *HaShem*-יהו"ה, blessed is He, gave His signet to the children of Israel, and that the twelve tribes were born corresponding to the twelve signets of His Name *HaShem*-יהו"ה, each tribe with its known signet. This itself is the blessing that Yaakov blessed his sons before his passing. That is, each of the twelve tribes of Israel was blessed with its known signet in the signets of *HaShem*-יהו"ה, blessed is He. This is the meaning of the verse,¹⁴⁹⁴ “All these are the tribes of Israel – twelve.” Why does the verse say “twelve”? Do we not already know that they are twelve? Rather, this is to inform us that they all were blessed by way of the twelve known signets. That is, when Yaakov blessed them, he blessed them through his knowledge of the twelve signets of the Name *HaShem*-יהו"ה, and blessed each one according to the signet appropriate to him. About this the verse continues, “And this is what their father spoke to them and he blessed them; he blessed each one according to his appropriate blessing.” What is the meaning of the words, “He blessed each one according to his appropriate blessing”? It comes to inform us that he granted

¹⁴⁹³ Numbers 9:18

¹⁴⁹⁴ Genesis 49:28

each one the blessing that was appropriate to him, according to his specific signet of the Name *HaShem*-יהו"ה, blessed is He.

Corresponding to this secret, there were twelve stones on the breastplate [of the high priest-*Kohen Gadol*], as a remembrance for the children of Israel.¹⁴⁹⁵ Moreover, it consisted of four rows of stones, with three stones to each row. That is, just as the Name *HaShem*-יהו"ה has four banners, with three signets to each of the four letters of *HaShem*-יהו"ה, so also, the children of Israel have four banners, with three tribes to each banner. To conclude, of the four banners of the children of Israel, each banner bears one of the four letters of the Name *HaShem*-יהו"ה, and each letter has three signets corresponding to the three tribes of that banner. Behold and clearly see the meaning of these hidden matters, clearly and openly revealed before your eyes. As we already have explained, Yaakov is the middle line-*Kav HaEmtza'ee*-קו האמצעי-*ee* that ascends to the Unlimited One-*Ein Sof*-אין סוף, and his inheritance is limitless and without constraint.

Now, sometimes this middle *Sefirah* is called **Awesome-Norah**-נורא, that is, *Awesome-Norah* in that it includes everything from right to left, both in kindness-*Chessed* and judgment-*Din*. Yaakov, who himself is the middle line, revealed this, when,¹⁴⁹⁶ “He was afraid and said, ‘How awesome-*Norah*-נורא is this place! This is none other than the House of God and this is the gate of the heavens!’” That is, he beheld his portion in the Supernal Chariot of *HaShem*-יהו"ה and said, “How awesome-*Norah*-נורא is this place.” That is, since

¹⁴⁹⁵ Exodus 28:12, 17-21

¹⁴⁹⁶ Genesis 28:17

in this vision he was told,¹⁴⁹⁷ “You will burst forth-*uFaratzta*-*תפרצת* westward, eastward, northward, and southward,” he saw [that *HaShem*-*היהו"ה* is] his portion of the Chariot. Therefore, the portion of Avraham is called “Great-*Gadol*-גדול,” the portion of Yitzchak is called “Mighty-*Gibor*-גבור,” and the portion of Yaakov is called “Awesome-*Norah*-נורא.”

Now, this is the secret of the words said at the beginning of the Amidah prayer,¹⁴⁹⁸ “Blessed are you *HaShem*-*היהו"ה*, our God and God of our fathers, the God of Avraham, the God of Yitzchak and the God of Yaakov, the Great, the Mighty and the Awesome God-*HaE"l HaGadol HaGibor v'HaNorah*-*האל הגדול הגבור והנורה* etc.” We clearly see, that after mentioning, “The God of Avraham, the God of Yitzchak, and the God of Yaakov,” we mention their qualities, “The Great, the Mighty and the Awesome God - *HaE"l HaGadol HaGibor v'HaNorah*-*האל הגדול הגבור והנורה*.” Now, the great sign for this median quality of “Awesome-*Norah*-נורא” in the Chariot (*Merkavah*) is the verse,¹⁴⁹⁹ “Who is like You, strengthened in holiness, too awesome-*Norah*-נורא for praise, Doer of wonders!” That is, holiness-*Kedushah*-קדושה was given over to Yaakov, meaning that it is Yaakov who is strengthened with the Upper Holiness, as it states,¹⁵⁰⁰ “They will sanctify the Holy One of Yaakov-*Kedosh Yaakov*-קדוש יעקב.”

Now, this *Sefirah* is also called **Justice-Mishpat**-**משפט**. However, I must awaken you to some very great

¹⁴⁹⁷ Genesis 28:14

¹⁴⁹⁸ Deuteronomy 10:17; See the liturgy of the beginning of the Amidah prayer.

¹⁴⁹⁹ Exodus 15:11

¹⁵⁰⁰ Isaiah 29:23

matters included here. From this gate you already know that *HaShem*-יהו"ה, blessed is He, judges the people of the world, and to His right and left stand groups of kindness-*Chessed* and groups of judgment-*Din*, whereas He, blessed is He, is in the center, in the quality of mercy-*Rachamim*, which includes both kindness-*Chessed* and judgment-*Din*. As you already know, wherever you find the term Justice-*Mishpat*-משפט juxtaposed to *HaShem*-יהו"ה, such as in the verse,¹⁵⁰¹ “*HaShem*-יהו"ה will come in justice-*Mishpat*-משפט,” or wherever you find the term Justice-*Mishpat*-משפט juxtaposed to God-*Elohi*”m-אלהי"ם, such as in the verse,¹⁵⁰² “For the justice is God’s-*HaMishpat L’Elohi*”m-המשפט לאלהי"ם,” it all refers to the conclusion of the judgement [which is just].

However, what we now must explain is that wherever you see the term Justice-*Mishpat*-משפט, it includes both kindness-*Chessed* and judgment-*Din*, meaning that it is not absolute judgment-*Din*. Guard this principle well, for there are many places throughout Torah that you will need it. This is because whenever the Name *HaShem*-יהו"ה, blessed is He, judges the world, He judges the creatures with mercy-*Rachamim*, called Justice-*Mishpat*-משפט, and does not judge them harshly. However, know that if the lower court of Justice (*Beit Din Shel Mata*), which is His name of Lordship-*Adona*”y-אדני, judges the creatures on its own, since it judges them strictly, without any admixture of mercy-*Rachamim*, it decimates them. Know that the Court of Law (*Beit Din*) of *HaShem*-יהו"ה, blessed is He, is called Justice-*Mishpat*-משפט,

¹⁵⁰¹ Isaiah 3:14

¹⁵⁰² Deuteronomy 1:17

whereas the Court of Law (*Beit Din*) of the Lord-*Adona*”*y*-”*אדנ* is called Righteousness-*Tzedek*-צדק. Whenever the Name *HaShem*-יהו”ה judges the creatures, He judges them with mercy-*Rachamim*, which includes both kindness-*Chessed* and judgment-*Din*. However, when the name of Lordship-*Adona*”*y*-”*אדנ* judges the creatures, He judges them with complete judgement-*Din*. This is because the name of Lordship-*Adona*”*y*-”*אדנ* is complete judgement-*Din* without mercy-*Rachamim*, except if mercies are bestowed to it from *HaShem*-יהו”ה, blessed is He. That is, by itself, it has no light of its own, except for what comes to it from the Name *HaShem*-יהו”ה, blessed is He.

Now, you may ask, “When does the Name *HaShem*-יהו”ה judge the creatures and when does the name Lord-*Adona*”*y*-”*אדנ* judge the creatures?” I shall now enlighten your eyes about this, with the help of *HaShem*-יהו”ה, so prepare your heart to discover desirable words. You already know from the beginning of this book that there are three names; Above is *Eheyeh*”*h*-אהייה”*ה*, who is entirely merciful-*Rachamim*. In the center is *HaShem*-יהו”ה, who has both kindness-*Chessed* and judgment-*Din*, and below is Lord-*Adona*”*y*-”*אדנ*, who is pure and complete judgment-*Din*. As you already know, all beneficence and goodness that comes to the name of Lordship-*Adona*”*y*-”*אדנ*, comes to it from the Name *HaShem*-יהו”ה, and then the name of Lordship-*Adona*”*y*-”*אדנ* becomes filled with all goodness, blessing, beneficence, life, and desire.

Now, if the sins of the creatures are only slight, they do not cause the flow of the conduits coming from the Name *HaShem*-יהו”ה to the name Lord-*Adona*”*y*-”*אדנ* to cease or

separate. The name of Lordship-*Adona* "ג-י"א therefore remains in a state of adhesion to mercy-*Rachamim*, and does not at all judge the creatures. Rather, only the Name *HaShem*-יהו"ה judges the creatures with Justice-*Mishpat*, kindness-*Chessed*, and mercy-*Rachamim*. However, if the people of the world commit severe transgressions, causing great impurity upon themselves, their impurity causes all the conduits of beneficence that come from the Name *HaShem*-יהו"ה to the name of Lordship-*Adona* "ג-י"א, to be severed and the quality of Lordship-*Adona* "ג-י"א is left empty and dry of any mercies-*Rachamim*. This is because the Name *HaShem*-יהו"ה has completely withdrawn, and the quality of Lordship-*Adona* "ג-י"א remains alone to see to correcting the ruination they caused. Now, when she is alone and separate from the quality of mercy-*Rachamim*, she then only receives from the left side, and judges the creatures with absolute judgement-*Din* and harshness. She awakens great wars in the world, horrible diseases, terrible deaths, plagues, violence, famine, captivity, and plundering, until the judgment has been rendered. Woe to those who encounter such utterly merciless judgment, until the name of Lordship-*Adona* "ג-י"א exacts all the debts due Her. In correcting the ruination caused by the people of the world, she is quick to punish, so that the Name *HaShem*-יהו"ה, which was separated from her, will return to cleave to her. Guard this principle well, for through it you will enter various chambers of the secret of Justice-*Mishpat*-משפט and the secret of Righteousness-*Tzedek*-צדק, and you will know and understand that the Court of Law (*Beit Din*) of *HaShem*-יהו"ה is called Justice-*Mishpat*-משפט, whereas the Court of Law (*Beit Din*) of

the Lord-*Adona"y*-י"י אדנ is called Righteousness-*Tzedek*-צדק. When both stand together in judgment, the judgment comes to the creatures with tranquility and mercy-*Rachamim*. About this King David, peace be upon him, said,¹⁵⁰³ “Righteousness-*Tzedek* and justice-*Mishpat*-משפט are the foundation of Your throne.” This verse indicates the extent to which the judgment comes in a way of tranquility and mercy, when righteousness-*Tzedek*-צדק and justice-*Mishpat*-משפט are joined as one in judgment. When Jerusalem was whole and complete in its righteousness, the quality of righteousness-*Tzedek*-צדק was filled with justice-*Mishpat*-משפט, and would therefore judge them with mercy-*Rachamim*. About this the verse states,¹⁵⁰⁴ “She was full of justice-*Mishpat*-משפט, righteousness-*Tzedek*-צדק lodged in her.” Open your eyes and behold these wonders. When the quality of righteousness-*Tzedek*-צדק was full of justice-*Mishpat*-משפט, she was full of all manner of beneficence and goodness, blessings, and life. In this manner, she then would render justice with a measure of mercy-*Rachamim* and forgiveness-*Selichah*. This is the secret of the verse,¹⁵⁰⁵ “To the Lord-*Adona"y*-י"י אדנ our God, belong the mercies-*Rachamim* and forgiveness-*Selichot*, for we have rebelled against Him.” Whoever knows this will grasp the hidden secrets of wisdom (*Ta'alumot Chochmah*), which, with the help of *HaShem*-יהו"ה, blessed is He, you shall yet merit to know. This being so, contemplate this and behold these awesome wonders, and you will see that the quality of justice-*Mishpat*-משפט is mercy-

¹⁵⁰³ Psalms 89:15

¹⁵⁰⁴ Isaiah 1:21

¹⁵⁰⁵ Daniel 9:9

Rachamim, and the quality of righteousness-*Tzedek*-צדק is pure judgment-*Din*, unless justice-*Mishpat*-משפט is intermingled with it. Thus, in the Torah portion of Judges-*Shoftim*-שופטים the verse states,¹⁵⁰⁶ “Righteousness-*Tzedek*-צדק, righteousness-*Tzedek*-צדק shall you pursue,” and it states,¹⁵⁰⁷ “And you shall judge the people with righteous judgment-*Mishpat Tzedek*-משפט צדק.”

I now must awaken you to a very great matter that King David, peace be upon him, asked about the two qualities mentioned in these verses, righteousness-*Tzedek*-צדק and justice-*Mishpat*-משפט. Know that before having sinned, David was not fearful of appearing with the quality of righteousness-*Tzedek*-צדק on its own, and would say,¹⁵⁰⁸ “I will behold Your face in righteousness-*Tzedek*-צדק.” However, after having sinned, he even was fearful of the mercies-*Rachamim* of justice-*Mishpat*-משפט, and would say,¹⁵⁰⁹ “Do not enter into justice-*Mishpat*-משפט with your servant.” Understand this well.

What you need to know is that our teacher Moshe, peace be upon him, said,¹⁵¹⁰ “Let the Lord-*Adona*”י-אדני go amongst us – for it is a stiff-necked people, and You shall forgive.” However, based on what we said, that when the quality of His Lordship-*Adona*”י-אדני judges on its own, it then judges with harsh and strict judgment, how is it that our teacher Moshe, peace be upon him, said, “Let the Lord-*Adona*”י-אדני go amongst us”?

¹⁵⁰⁶ Deuteronomy 16:20

¹⁵⁰⁷ Deuteronomy 16:18

¹⁵⁰⁸ Psalms 17:15

¹⁵⁰⁹ Psalms 143:2

¹⁵¹⁰ Exodus 34:9

Know that in the upper Courts of Law, where the upper ministers of the nations are judged, they all are judged with strict and harsh judgment, in which nothing at all is overlooked, but rather, everything accords to the final judgment decreed on them in the Great Upper Court. Know that all sentences that are entirely given over into the hands of an emissary, contain no mercy-*Rachamim* in them whatsoever. This is because the emissary is incapable of modifying or forgiving the decree whatsoever. However, the King can indeed forgive and pardon, even if a person has sinned great sins before Him. However, *HaShem*-יהו"ה, blessed is He, told Moshe,¹⁵¹¹ “Behold! I send an angel before you to guard you on the way... Beware of him, listen to his voice, and do not rebel against him, for he will not forgive your willful sin.” In other words, “Guard yourself from sinning, for if you sin, the angel will conclude the sentence against you, for he has no authority to overlook your willful sin and forgive.” Our teacher Moshe, peace be upon him, therefore said,¹⁵¹² “How then, will it be known that I have found favor in Your eyes – I and your people – unless **You accompany us?**” and *HaShem*-יהו"ה, blessed is He, agreed to this. That is, our teacher Moshe, peace be upon him, said,¹⁵¹³ “Let the Lord-*Adona*”י-אדוני go within us,” since He is the King and can be merciful and forgive. The verse therefore concludes, “And You shall forgive our iniquity and error and make us Your heritage.” Moreover, when *HaShem*-יהו"ה agreed to do this, He did so by way of a covenant-*Brit*-ברית, and said that this gift is not granted

¹⁵¹¹ Exodus 23:20-21

¹⁵¹² Exodus 33:16

¹⁵¹³ Exodus 34:9

to the other nations of the world, as He said,¹⁵¹⁴ “Behold! I am sealing a covenant-*Brit*-ברית: Before your entire people I shall perform wonders that have never been created in all the earth and amongst all the nations etc.” This is why the Jewish people always plead to *HaShem*’s-ה"ה quality as Lord-*Adona*’*y*-אדני” – that even though they are unworthy, He should be merciful and pardon. We thus say,¹⁵¹⁵ “O Lord-*Adona*’*y*-אדני” listen, O Lord-*Adonay*-אדני” forgive, O Lord-*Adona*’*y*-אדני, be attentive.” Many of the righteous-*Tzaddikim* were fearful of *HaShem*’s-ה"ה quality of Lordship-*Adona*’*y*-אדני”, lest they encounter it on its own, and they therefore would draw mercy and goodness to it from the Supernal Crown-*Keter Elyon*, as well as from other titles and adjectives of mercy-*Rachamim*. We see that David would do so, saying,¹⁵¹⁶ “But You, O’ Lord-*Adona*’*y*-אדני”, are the Merciful-*Rachum*-רחום and Compassionate-*Chanun*-חנון God-*E”l*-אל, slow to anger-*Erech* ארך, abundant in kindness-*Rav Chesed*-רב חסד, and truth-*Emet*-אמת. Turn to me and show me favor.”

If you understand this, you will enter into various chambers, and you will know how the prophets and pious-*Chassidim* would draw the conduits of kindness-*Chessed* and mercy-*Rachamim* to the name of Lordship-*Adona*’*y*-אדני”, so as not to encounter it when it is dry and empty. In this manner our holy sages, such as the Tana’im and Amora’im, knew how to repair the conduits and arrange all the names and titles of mercy-*Rachamim*, until they all would be drawn to His name of

¹⁵¹⁴ Exodus 34:10

¹⁵¹⁵ Daniel 9:19 – “אדני” שׁמעה אדני” סׁלחה אדני” הׁקשיבה”

¹⁵¹⁶ Psalms 86:15-16

Lordship-*Adona*”ג-י”אדו, and they then would actualize all that they desired in the world. For, they knew to have the proper intentions in their prayers and direct the conduits to His name of Lordship-*Adona*”ג-י”אדו. This is the secret of the verse,¹⁵¹⁷ “I will uplift him for he knows My name. He will call on Me and I will answer him, I am with him in distress; I will release him and I will bring him honor.”

Thus, everything that we said about the quality of righteousness-*Tzedek*-צדק, that its judgments are strict and harsh, is only when she renders judgment against the other nations of the world and the enemies of Israel. However, when she judges the Jewish people, she is like a mother who has mercy on her children, and when she comes to render judgment on the Jewish people, the judgment is rendered with pleasantness and kindness, so that they will not be destroyed. This is the secret of the verse,¹⁵¹⁸ “He is like an eagle rousing its nest, hovering over its young.” This is because, if she would judge mankind harshly and with strict judgment-*Din*, even for a moment, every affliction would befall them. Understand this very well. Nonetheless, even though she judges like a mother who has mercy on her children, her judgments are not equal to when justice-*Mishpat*-משפט is conjoined to her, in which case mercy-*Rachamim* is dominant.

Know that in Torah this quality, which is called the middle column-*Kav HaEmtza*’ee-קו האמצעי and is the secret of the Name *HaShem*-יהו"ה, is called, “You-*Atah*-אתה.” Open your eyes and see, for with the help of *HaShem*-יהו"ה, blessed is He,

¹⁵¹⁷ Psalms 91:15-16

¹⁵¹⁸ Deuteronomy 32:11

I shall open the Gates of Light for you. As you know, from above to below there are three. The lower one is called Lord-*Adona*”ג'אדנ"י, and its title in Torah is “I-*Anee*-אני,” as in the verse,¹⁵¹⁹ “I am *HaShem-Anee HaShem*-יהו"ה-ה-אני your God,” and,¹⁵²⁰ “I-*Anee*-אני put to death and bring to life, I have struck down and I-*Anee*-אני will heal,” and,¹⁵²¹ “You shall fear your God – I am *HaShem-Anee HaShem*-יהו"ה-ה-אני.” The same is true of many other such verses.

The central name is *HaShem*-יהו"ה, and its title throughout Torah is “You-*Atah*-אתה.” This is the secret of the verse,¹⁵²² “You-*Atah*-אתה, Awesome are You-*Norah Atah*-נורא אתה.” As you already know, the title “Awesome-*Norah*-נורא” refers to the middle column-*Kav HaEmtza 'ee*-קו האמצעי.

The upper name is *Eheye*”ה-אהי, and throughout Torah, its title is “He-*Hoo*-הוא,” as in the verse,¹⁵²³ “He-*Hoo*-הוא is Merciful, forgiving of iniquity and does not destroy,” and,¹⁵²⁴ “He-*Hoo*-הוא desires kindness,” and there are many other such verses.

Now, it is important that you know why the name Lord-*Adona*”ג'אדנ"י is called “I-*Anee*-אני,” the Name *HaShem*-יהו"ה is called “You-*Atah*-אתה,” and the name *Eheye*”ה-אהי is called “He-*Hoo*-הוא.” The reason His name Lord-*Adona*”ג'אדנ"י is called “I-*Anee*-אני” – referring to the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) – is because she always

¹⁵¹⁹ Numbers 15:41

¹⁵²⁰ Deuteronomy 32:39

¹⁵²¹ Leviticus 19:32

¹⁵²² Psalms 76:8

¹⁵²³ Psalms 78:38

¹⁵²⁴ Micah 7:18

goes with them, warning them not to sin against the Name *HaShem* יהו"ה, blessed is He, saying, "If you sin before Me, I-*Anee* אני will punish you, I-*Anee* אני will smite you, I-*Anee* אני will avenge Myself against you." This is as stated,¹⁵²⁵ "If you behave with indifference toward Me, I-*Anee* אני will behave with the fury of indifference toward you; I-*Anee* אני will smite you etc." Similarly, many other verses state,¹⁵²⁶ "You shall fear your God – I am *HaShem-Anee HaShem* יהו"ה אני." The reason She says "I-*Anee* אני," even before we have approached Her,¹⁵²⁷ is because She is aware of the wickedness of our evil inclination, and therefore approaches us first, to warn us, "Be cautious in My Presence, for I-*Anee* אני enliven and bring death, I-*Anee* אני inflict and I-*Anee* אני heal," as it states,¹⁵²⁸ "See now-*Atah* עתה that I-*Anee* אני, I-*Anee* אני am He, and no god is with Me. I-*Anee* אני put to death and I-*Anee* אני bring to life, I-*Anee* אני struck down and I-*Anee* אני will heal."

Contemplate this, for this is an important principle and building block throughout Torah. That is, wherever it says "I-*Anee* אני," this refers to *HaShem's* יהו"ה quality of Lordship-*Adona* אדני"י-g' which approaches us first, and says, "See now-*Atah* עתה," referring to the matter of "Now-*Atah* עתה,"¹⁵²⁹ and says, "Guard yourselves and know that I-*Anee* אני, I-*Anee* אני am He, I-*Anee* אני put to death and I-*Anee* אני bring to life, I-*Anee* אני struck down and I-*Anee* אני will heal." What is this

¹⁵²⁵ Leviticus 26:23

¹⁵²⁶ Leviticus 19:14, 19:32, 25:17

¹⁵²⁷ That is, we have not approached by saying "You-*Atah* אתה."

¹⁵²⁸ Deuteronomy 32:39

¹⁵²⁹ Meaning the matter of Time-*Eit* עת, referring to the quality of Lordship-*Adona* אדני"י-g',

like? Like a person who says to his friend, “Behold this matter! Why not awaken to see it as it is? See it and contemplate it!” In the same manner, the quality of “I-*Anee*-אני” cries out and says, “See now that I-*Anee*-אני, I-*Anee*-אני am He.” In relation to the positive *mitzvot*-commandments you will find this throughout Torah. For example, the verse states,¹⁵³⁰ “You shall observe My commandments and perform them – I am *HaShem-Anee HaShem*-יהוה-ה.” Similarly, in relation to the negative commandments, the verse states,¹⁵³¹ “You shall not take revenge and you shall not bear a grudge etc.,” and concludes, “I am *HaShem-Anee HaShem*-יהוה-ה.” In other words, it is the quality of “I-*Anee*-אני” that recompenses goodly reward to the righteous, and exacts retribution against the wicked, as it states, “I-*Anee*-אני put to death and I-*Anee*-אני bring to life, I-*Anee*-אני struck down and I-*Anee*-אני will heal.” This being so, contemplate that this quality stands at the Gateway, as it states,¹⁵³² “This is the gateway to *HaShem*-יהוה-ה.” That is, it is the quality of His Lordship-*Adona*”ע-י-אדני that cries out and declares, “See now that I-*Anee*-אני, I-*Anee*-אני am He etc.,” making Herself known, and making Her dominion over the reward and punishment of the creatures known, so that they know to be cautious and not sin in *HaShem*’s-יהוה-ה presence, blessed is He, so that it will not become necessary to punish them and exact retribution against them. This is the secret of the title “I-*Anee*-אני,” which is said of the quality of His Lordship-*Adona*”ע-י-אדני.

¹⁵³⁰ Leviticus 22:31

¹⁵³¹ Leviticus 19:18

¹⁵³² Psalms 118:20

Now, the reason that *HaShem*-יהו"ה, blessed is He, is called by the title "You-*Atah*-אתה," is because He is inner, and not openly revealed to the creatures, like His quality of Lordship-*Adona*'י-אדוני. This is because the Name *HaShem*-יהו"ה, blessed is He, dwells within His name of Lordship-*Adona*'י-אדוני like a King in His Sanctuary-*Heichal*-היכל, and is not found until He is sought out.¹⁵³³ This is as stated,¹⁵³⁴ "From there you will seek *HaShem*-יהו"ה your God, and you will find Him." Likewise, King David, peace be upon him, who knew the secrets of the Upper World, warned his son Solomon about this and said,¹⁵³⁵ "And you, my son Solomon: Know the God of your father and serve Him with a perfect heart and with a willing soul... If you seek Him, He will be found to you; but if you forsake Him, He will spurn you forever." This is the Great King before Whom every person must go and set forth His tributes, His praises, and His goodness, and say before Him, "You-*Atah*-אתה are the Ruler over the upper and lower, You-*Atah*-אתה are He, and none compare to You." This is the secret of all the prayers, in which one must first declare *HaShem*'s-יהו"ה praises, blessed is He, and only afterwards plead for his needs, like how our teacher Moshe, peace be upon him, prayed, saying,¹⁵³⁶ "You-*Atah*-אתה have begun to show Your servant Your greatness and Your strong hand, for what power is there in the heavens or on the earth that can perform according to Your deeds and according to Your mighty acts?" Only after

¹⁵³³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, volume one and on.

¹⁵³⁴ Deuteronomy 4:29

¹⁵³⁵ Chronicles I 28:9

¹⁵³⁶ Deuteronomy 3:23

praising *HaShem*-יהו"ה, blessed is He, with His title "You-*Atah*-אתה," did Moshe then plead for his needs, saying, "Let me now cross and see the good Land."

This is how all our prayers and blessings said before Him are ordered and arranged. As you can clearly see, all the blessings in the middle of the Amidah prayer begin with the word, "You-*Atah*-אתה," such as, "You-*Atah*-אתה grace man with knowledge-*Da'at*-דעת." Likewise, on the festivals and on Rosh HaShanah and Yom Kippur we say, "You-*Atah*-אתה have chosen us." On the eve of Shabbat we say, "You-*Atah*-אתה have sanctified." In the afternoon prayer of Shabbat we say, "You-*Atah*-אתה are One."

However, the Amidah prayer of Shabbat day begins, "Moshe rejoices in the gift of his portion-*Yismach Moshe*-ישמח משה," and similarly, in the Musaf prayer, "You commanded Moshe-*L'Moshe Tzivitah*-למשה צוית-¹⁵³⁷" You have yet to hear the words of the Living God about this. For, these two prayers are founded on the quality of Foundation-*Yesod*-יסוד, which is the quality of the Living God-*E'l Chai*-א"ל חי and is the secret of Shabbat and the secret of the seventh point,¹⁵³⁸ which is the lower end of the *Vav*-ו, the Kabbalistic depth of which we will transmit to you discreetly.

Therefore, contemplate that we begin the Amidah prayers with the opening gateway, which is His title Lord-*Adona*"י-אדני, and say,¹⁵³⁹ Lord-*Adonai*-י-אדני, open my lips," and only afterward we say, "Blessed are You-*Atah*-אתה

¹⁵³⁷ Also see Tikkunei Zohar 34a

¹⁵³⁸ This was explained before in the Second Gate.

¹⁵³⁹ Psalms 51:17

HaShem-יהו"ה.” Contemplate this well. Likewise, when King David, peace be upon him, arranged the praises of *HaShem*-יהו"ה, blessed is He, as it states,¹⁵⁴⁰ “And David blessed *HaShem*-יהו"ה in the presence of the entire congregation,” what did he say? “Blessed are You-*Atah*-אתה *HaShem*-יהו"ה, God of our forefather Israel, from this world to the coming world. Yours, *HaShem*-יהו"ה, is the greatness-*Gedulah*, and the might-*Gevurah*, and the splendor-*Tiferet*, and the victory-*Netzach* and the majesty-*Hod*.” He then continued and said, “Wealth and honor come from You, and You-*Atah*-אתה rule over all,” for it certainly is “You-*Atah*-אתה” who rules over all.

Contemplate that *HaShem*-יהו"ה, blessed is He, rules over everything with His Name *HaShem*-יהו"ה, which is the secret of the middle line, called “You-*Atah*-אתה.” This title includes all *HaShem*'s-יהו"ה banners and titles, for He is garbed and glorified in them all. For, as we have informed you about the secret of the title “You-*Atah*-אתה,” it is the secret of all the hosts-*Tzva'ot*-צבאות of the world, and all the compositions (Chariots-*Merkavot*) that were created through the combination of the letters-*Otiyot*-אותיות, as we know according to the received knowledge of Kabbalah and the secrets of Sefer Yetzirah, regarding the combinations and revolutions of the letters. Therefore, know and conceptualize that with the combinations (*Tziruf*) of the twenty-two *Aleph-Bet*'s, the heavens and earth were created, along with the upper hosts and the lower hosts, and all the supernal and lower compositions (Chariots-*Merkavot*). That is, they all were created by the power of the combination of letters-*Otiyot*-אותיות and each thing

¹⁵⁴⁰ Chronicles I 29:10

was brought forth according to its kind. That is, according to the dictates of combination (*Tziruf*), all the compositions (Chariots-*Merkavot*) were brought forth, male and female, according to the secret of the combinations and revolutions of the letters-*Otiyot* in the 231 gates-*שערים*-רל"א. This is as stated in Sefer Yetzirah,¹⁵⁴¹ “The male with אמ"ש and the female with אש"ם,” referring to the secret of the combination of the letters (*Tziruf HaOtiyot*-האותיות-צירוף) and their revolutions.¹⁵⁴²

Through delving into the depths of the combinations of the letters (*Tziruf HaOtiyot*-האותיות-צירוף), a person will clarify and discover the depths of the wondrous wisdom of the creation of all novel beings in the totality of creation, each according to its kind, and will grasp the construct of each composition (Chariot-*Merkavah*), and the secret of masculine and feminine. All the combinations and revolutions of the twenty-two letters are concealed in the secret of “You-*Atah*-אתה,” in that this title bears the signet of the beginning and end of all the letters and their compositions (*Merkavot*). About this Sefer Yetzirah states,¹⁵⁴³ “Their end is wedged to their beginning, and their beginning to their end, like a flame bound to the coal.” All is contained in the secret of the twenty-two letters and the five conduits of Understanding-*Binah*.¹⁵⁴⁴ For with them, form was given to all forms of all compositions (Chariots-*Merkavot*), of

¹⁵⁴¹ Sefer Yetzirah 3:7

¹⁵⁴² This is discussed at great length in Rabbi Yosef Gikatilla’s earlier work, *Ginat Egoz*, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), and Vol. 4 (The Vowels of Creation).

¹⁵⁴³ Sefer Yetzirah 1:6

¹⁵⁴⁴ This refers to the five judgments (*Hey Gevurot*) of the power of discernment of the quality of understanding-*Binah* which are the root of the five orifices of speech in the mouth, which are the throat, the palate, the tongue, the teeth, and the lips.

both the upper Supernal beings and the lower beings. This itself is the secret of Torah, which consists of twenty-two letters (from *Aleph*-א to *Tav*-ת) and consists of the five-*Hey*-ה books of Chumash (Pentateuch), all of which are included in the title “You-*Atah*-אתה.” The great secret is the signet of the verse,¹⁵⁴⁵ “Your throne is established of old; You-*Atah*-אתה are eternal”

Now, as you already know, the middle line is called Awesome-*Norah*-נורא, and is the secret of the Name *HaShem*-יהויה, blessed is He, which is the quality of Yaakov. This title is sealed with the signet of “You-*Atah*-אתה” on both its sides, as the verse states,¹⁵⁴⁶ “You, awesome are You-*Atah Norah Atah*-אתה נורא אתה.” Contemplate this well and you will see the secret of the twenty-two *Aleph-Bet*'s, through which the combinations of all the compositions (*Chariots-Merkavot*) of all the hosts are composed and combined, with the power of the combinations of understanding-*Binah*, which is the secret of the first letter *Hey*-ה-5 of the Singular Name *HaShem*-יהויה (*Shem HaMeyuchad*). With the *Hey*-ה-5 conduits, it gives form to all the letters, so that all the letters-*Otiyot*-אותיות come forth from their five sources, and divide into the following categories:

From the teeth-ע-אחה

From the lips-ף-בומ

From the palate-ק-גיכ

From the tongue-ת-דטלנ

From the teeth-ץ-זסשר

¹⁵⁴⁵ Psalms 93:2

¹⁵⁴⁶ Psalms 76:8

These are the five conduits of wisdom-*Chochmah* and understanding-*Binah*, through which the forms of all the letters issue from the depth of the heights (*Omek Rom*-עומק רום), which is called the Unlimited One-*Ein Sof*-אין סוף. From the forms of the letters all the forms of the compositions (*Chariots-Merkavot*) are made, each according to its kind, whether upper or lower.

Know that the twenty-two letters are foundational and divide into three categories. From the letters אב"ש, the three foundational elements of fire-*Aish*-אש, wind-*Ru'ach*-רוח (or air-*Avir*-אוויר), and water-*Mayim*-מים, came forth. From the secret of the seven doubled letters (*Sheva Kefulot*) בג"ד כפר"ח, all groups of sevens were brought forth, both above and below. Through them, form is given to the seven orbiting planets, and all sevens above and below them. There also are twelve simple letters (*Yud Beit Pshutot*-פשוטות-י"ב), by which the twelve diagonal conduits of the upper Chariot (*Merkavah*) are engraved, as well as the twelve constellations in the heavens. These are the letters ה"ו ז"ה ט"י ל"ג ס"ע צ"ק, which include all compositions (*Chariots-Merkavot*), both the upper ones and the lower ones.

With the help of *HaShem*-יהו"ה, blessed is He, we have yet to transmit the wondrously awesome received knowledge of Kabbalah of how all the compositions (*Chariots-Merkavot*) are borne through these three divisions of the twenty-two letters.¹⁵⁴⁷ You then will behold the secret of "אתה-*Atah*," and how it

¹⁵⁴⁷ This is the subject of Rabbi Yosef Gikatilla's work, *Ginat Egoz*, translated as *HaShem Is One*, Vol. 2 & 4 (*The Letters of Creation*, Parts 1 & 2), and Vol. 4 (*The Vowels of Creation*).

is the secret of the bond of all the worlds, and how it bears the secret of the twenty-two letters of the *Aleph-Bet*, by which every form was formed and by which all speech is uttered. This is the secret depth of the received knowledge of *Sefer Yetzirah*, which not everyone merits to receive. Therefore, know that the secret of the signet “You-*Atah*-אתה,” refers to the *Sefirah* of Splendor-*Tiferet*-תפארת, which is the middle column-*Kav HaEmtza’ee*-קו האמצעי and is the secret of the Name *HaShem*-יהו"ה. This Name *HaShem*-יהו"ה is central and bears all the names and titles. All worlds, whether above or below, are bound to Him and unify with Him.

Now, since through His actions and awesomeness the Name *HaShem*-יהו"ה is present and found in all His creations, we therefore call Him “You-*Atah*-אתה,” in the second person, like a person standing in the presence of the one he is speaking to. However, the Supernal Crown-*Keter Elyon*, called the Unlimited One-*Ein Sof*-אין סוף, and called *Eheye*”ה-אהייה, cannot be grasped by any minister or angel or by any prophet in the world. Even our teacher Moshe, peace be upon him, the master of all the prophets, only spoke with the Name *HaShem*-יהו"ה, blessed is He, who is the middle line, but did not enter beyond the quality of understanding-*Binah*. Moreover, he did not reach the ultimate end of the Gates of the Understanding-*Binah*, and certainly did not reach beyond it. For, our sages, of blessed memory, stated,¹⁵⁴⁸ “Fifty Gates of Understanding-*Binah* were created in the world, and all except one, were given to Moshe.” This being so, contemplate that even our teacher Moshe, peace be upon him, did not enter beyond

¹⁵⁴⁸ Talmud Bavli, Rosh HaShanah 21b

Understanding-*Binah*, and none have reached the eye of the Supernal Crown-*Keter Elyon* עליון-כתר, called the Unlimited One-*Ein Sof* אין סוף. Thus, since we do not have the power to grasp Him, we do not speak of Him in the second person, like a person who speaks to someone in front of him, with the word “You-*Atah*-אתה.” Rather, since *Eheye*”ה-איה is not directly graspable, but is concealed on high, we do not call Him by the term “You-*Atah*-אתה,” since He is not directly accessible. Instead, we refer to Him with the word, “He-*Hoo*-הוא,” like speaking about someone who is not directly present and accessible. That is, we only speak of Him, like someone relating something to his fellow that is not readily present, such as saying, “This is how he is-*Kach Hoo* הוא-כך.” The sign for this is the verse,¹⁵⁴⁹ “The children of Israel saw and said one to the other, ‘What is it-*Mann Hoo* הוא-מן,’ for they did not know what it was-*Mah Hoo* הוא-מה.”

Know that the Manna (*Mann*-מן) descended from the Supernal Crown-*Keter Elyon* עליון-כתר. With the help of *HaShem*-יהוה, you have yet to grasp hidden secrets about this. Nevertheless, remember this principle well, that “They did not know what it was-*Mah Hoo* הוא-מה.” That is, no one in the world knows the essential being of the Crown-*Keter*-כתר, called “He-*Hoo*-הוא.” Guard this principle very well.

Thus, with the above in mind, we have resolved the matter of the three names, these being *Eheye*”ה-איה, *HaShem*-יהוה, and Lord-*Adona*”י-אדוני. That is, throughout Torah these three names have three corresponding titles; “He-*Hoo*-הוא,” “You-*Atah*-אתה,” and “I-*Anee*-אני.” When you understand the

¹⁵⁴⁹ Exodus 16:15

secret of *Eheye*”ה-ה”ה and its title “He-*Hoo*”הוא-ה,” you then will understand the secret of the verse,¹⁵⁵⁰ “He-*Hoo*”הוא is Merciful, forgiving of iniquity and does not destroy.” For, He-*Hoo*”הוא has absolute mercies-*Rachamim* without any admixture of judgment-*Din* whatsoever. The verse thus specifies, “He-*Hoo*”הוא is Merciful, forgiving iniquity,” for that is certainly the case. You likewise will understand the secret of the verse,¹⁵⁵¹ “And He is in One-*Hoo* ב’*Echad*-אחד, who can contradict Him?” This is also the secret of the verse,¹⁵⁵² “Righteous and fair is He-*Hoo*”הוא-ה.”

After having informed you of this, contemplate and see that the quality of Lordship-*Adona*”גדנ”ג is the secret of *HaShem*’s-ה”ה Kingship-*Malchut*, and is bound to His Splendor-*Tiferet*, which is the secret of the Name *HaShem*-ה”ה, and the Name *HaShem*-ה”ה, blessed is He, is unified with the His Crown-*Keter*, which is the secret of *Eheye*”ה-ה”ה and is called the Unlimited One-*Ein Sof*-אין סוף. These three levels are the secret of the totality of the Unity of *HaShem*-ה”ה and Faith-*Emunah*-אמונה in Him. It is about them that in our Rosh HaShanah prayers we say, “Be King over us, You *HaShem*-ה”ה our God, expediently, only You alone, over all Your works.” One who understands the secret of the word, “Be King-*v’Timloch*-ותמלך,” and the secret of the word “You-*Atah*”אתה” said in this prayer, will understand the secret of His Unity-*Yichud*. This is likewise so of the verse,¹⁵⁵³ “On that day *HaShem* will be One-*HaShem Echad*-אחד”ה”ה and His Name

¹⁵⁵⁰ Psalms 78:38

¹⁵⁵¹ Job 23:13

¹⁵⁵² Deuteronomy 32:4

¹⁵⁵³ Zachariah 14:9

One-*u'Shmo Echad*-אחד ושמר אחד.” Why does this verse say “One-*Echad*-אחד” twice? Because Kingship-*Malchut* must adhere to Splendor-*Tiferet*, which is the secret of the six *Sefirot*, and Splendor-*Tiferet* must adhere to Understanding-*Binah*, which is the secret of the six upper *Sefirot*. This is the secret of the verse, “*HaShem* will be One-*HaShem Echad*-אחד יהוה, and His Name One-*u'Shmo Echad*-אחד ושמר אחד,” as well as the words, “Be King over us, You *HaShem*-יהוה, our God, expediently, only You alone, over all Your works.”

After informing you of all this about the word “*You-Atah*-אתה,” this should suffice for the secret of this Name, and it is appropriate for this Gate to conclude here. Thus far, we have explained five of names of *HaShem*-יהוה, blessed is He, in this book, and five more names are left to be explained. With *HaShem*'s-יהוה help, we will set them all before you, each one according to its true qualities, with the help of *HaShem*-יהוה, blessed is He. May *HaShem*-יהוה, in His mercies and kindness, enlighten our eyes and show us wonders from His Torah! Amen!

The author says: For the sake of His mercies and kindnesses, may *HaShem*-יהוה, blessed is He, illuminate the path of intellect before us. May He show us His ways, that we may walk in His paths. May we not say anything that is not in accordance to His will. With the received knowledge of Kabbalah, in which there is no error, may He show us the path by which to ascend, so that we may walk upon His good and straight paths without veering to the right nor to the left, so that

we will not do anything that is unbefitting or improper in His eyes. May His will be so! Amen!

The following are the names and titles that relate to the *Sefirah* of Splendor-*Tiferet* mentioned in this gate;

1. *HaShem*-יהו"ה
2. The Middle Column-*Kav HaEmtza'ee*-קו האמצעי
3. The Tree of Life-*Etz HaChayim*-עץ החיים
4. The Written Torah-*Torah SheB'Khtav*-תורה שבכתב
5. Truth-*Emet*-אמת
6. Splendor-*Tiferet*-תפארת
7. Knowledge-*Da'at*-דעת
8. Awesome-*Norah*-נורא
9. Justice-*Mishpat*-משפט
10. You-*Atah*-אתה
11. Yaakov-יעקב
12. Yisroel-ישראל
13. The quality of Day-*Midat Yom*-מידת יום
14. The Central Beam-*Bre'ach HaTichon*-בריח התיכון
15. The Father of Israel-*Av Yisroel*-אב ישראל
16. Humility-*Anavah*-ענוה
17. Powerful-*Adir*-אדיר
18. Peace-*Shalom*-שלום
19. Shlomo-שלמה
20. The Third-*Shelishi*-שלישי
21. Heaven-*Shamayim*-שמים
22. The Day of Shabbat-*Yom Shabbat*-יום שבת
23. The Pure Man-*Ish Tam*-איש תם

24. The Holy One, Blessed is He-*HaKadosh Baruch Hoo*-הקדוש ברוך הוא-*Hoo*
25. The Small Face-*Zeir Anpin*-זעיר אנפין-*Anpin*
26. *HaShem HaShem*-יהו"ה יהו"ה or *Havayah Havayah*-הוי"ה הוי"ה
27. *Mercy-Rachamim*-רחמים-*Rachamim*
28. Remembrance-*Zecher*-זכר-*Zecher*
29. Moshe-משה-*Moshe*
30. Milk-*Chalav*-חלב-*Chalav*
31. Honey-*Dvash*-דבש-*Dvash*
32. The Rock-*Tzur*-צור-*Tzur*
33. Day-*Yom*-יום-*Yom*
34. The Candelabrum-*Menorah*-מנורה-*Menorah*
35. The Moon-*Yare'ach*-ירח-*Yare'ach*
36. Shabbat-שבת-*Shabbat*
37. I-*Anochi*-אנכי-*Anochi*
38. Man-*Adam*-אדם-*Adam*
39. The Golden Altar-*Mizbe'ach HaZahav*-מזבחה הזהב-*Mizbe'ach HaZahav*
40. Good Appearance-*Tov Ro'ee*-טוב רואי-*Tov Ro'ee*
41. The *Vav* of The Name-*Vav Shel Shem*-וא"ו של שם-*Vav Shel Shem*
42. The Tefillin of the Head-*Tefillin Shel Rosh*-תפילין תפילין של ראש-*Tefillin Shel Rosh*
43. The Torah Scroll-*Sefer Torah*-ספר תורה-*Sefer Torah*
44. Grace-*Chein*-חן-*Chein*
45. Speech-*Dibur*-דבור-*Dibur*
46. The Firmament-*Rakiya*-רקיע-*Rakiya*
47. The Spinal Chord-*Chut HaShidrah*-חוט השדרה-*Chut HaShidrah*
48. Son-*Ben*-בן-*Ben*

49. The Simple sound of the Shofar-*Shofar Pashut*-
שופר פשוט
50. The Great Voice-*Kol Gadol*-קול גדול

Gate Six (The *Sefirah* of *Gevurah*)

Beloved of my soul, in the five preceding Gates I already informed you of some of the wonders of Torah, through which a person can clarify the straightforward path and walk in the courtyards of *HaShem*-יהו"ה, blessed is He, without stumbling. We now must inform you of the five remaining Gates, with the help of *HaShem*-יהו"ה, blessed is He. Open your eyes to learn, to do, and to fulfill etc.

"God-Elohi"m-אלהי"ם, hear my prayer, give ear to the utterances of my mouth." -Psalms 39:13

The sixth name of the holy names by way of ascent is the name **God-Elohi"m-אלהי"ם**. I now must transmit some general principles to you, so that anytime you find the name *God-Elohi"m-אלהי"ם* in Torah, you will know to which side it leans. Beloved of my soul, as you already know, His Great Name *HaShem*-יהו"ה, blessed is He, alone is the primary root, and is like the trunk of the tree that spreads above, below, and to all sides. This Name *HaShem*-יהו"ה is garbed in all His other holy names, titles and adjectives, as we informed you. According to the action that *HaShem*-יהו"ה, blessed is He, newly introduces in His world, so is He called by the name appointed over that action. He therefore is sometimes called *Eheye"ה-אהי"ה*, sometimes *Ya"ה-יה"י*, sometimes Lord-*Adona"י-אדוני"י*, sometimes *HaShem* of Hosts-*HaShem Tzva'ot-יהו"ה צבאו"ה*,

sometimes God of Hosts-*Elohi”m Tzva’ot*-ת צבאו”ם אלהי”ם, sometimes the Living God-*E”l Chai*-ל חי א”ל, and sometimes God of Life-*Elohi”m Chayim*-ים חיים אלהי”ם, all in accordance to the action that He newly introduces in His world. That is, He garbs Himself in the appropriate name or title that relates to that action. Now, His title-*Kinuy*-כנוי-86 God-*Elohi”m*-ם אלהי”ם-86 is appointed over judgment-*Din*. The sign for this is the verse,¹⁵⁵⁴ “For the judgment is God’s-*Elohi”m*-ם אלהי”ם.” Thus, when *HaShem*-יהו”ה, blessed is He, acts from the side of judgment, He is called God-*Elohi”m*-ם אלהי”ם, which is His title relating to that action.

Know that Torah calls His title God-*Elohi”m*-ם אלהי”ם “the left side.” This is because the left side is the place of judgment-*Din*, within which all the appropriate judgments are rendered on the people of the world, whether for good or for bad, whether for life or for death. In it, various Courts of Law are affixed, each of which conclude their work and justice in truth and faith, all according to straightforward judgement.

This is called the **Upper Court of Justice-*Beit Din Shel Ma’alah***-מעלה בית דין של, where the creatures are judged for peace or war, for starvation or satiety, for life or death. This is His title God-*Elohi”m*-ם אלהי”ם, and all are judged in His Court-*Beit Din*-בית דין. About this our sages, of blessed memory, stated,¹⁵⁵⁵ “A person is obligated to recite a blessing over the bad, just as he recites a blessing over the good. From where do we learn this? Rabbah Bar Bar-Chanah said in the

¹⁵⁵⁴ Deuteronomy 1:17

¹⁵⁵⁵ Talmud Bavli, Brachot 60b; Also see Rashi there.

name of Rabbi Yochanan,¹⁵⁵⁶ from the verse,¹⁵⁵⁷ ‘Whether in God-*b’Elohi”m*-אלהי”ם I will praise the matter; whether in *HaShem*-יהו”ה I will praise the matter.’ The words, ‘In *HaShem*-יהו”ה I will praise the matter,’ refer to *HaShem*’s-יהו”ה quality of benevolence, whereas the words, ‘In God-*b’Elohi”m*-אלהי”ם, I will praise the matter,’ refer to His quality of affliction.”

We therefore must now inform you that everything is judged in the Court of God-*Elohi”m*-אלהי”ם. If the judgment has arisen to bestow goodness, *HaShem*-יהו”ה is then either called *HaShem*-יהו”ה or *E”l-l*-אל. However, if the judgment has arisen to render punishment, *HaShem*-יהו”ה is then called God-*Elohi”m*-אלהי”ם. Remember this principle very well.

Therefore, wherever in Torah you find the name God-*Elohi”m*-אלהי”ם, contemplate and know that this refers to *HaShem*’s-יהו”ה quality that comes to render justice and judgement upon the whole world. In the previous gate we already have informed you that the Great Upper Sanhedrin is positioned between His Name *HaShem*-יהו”ה and His name God-*Elohi”m*-אלהי”ם, and how the quality of mercy-*Rachamim* is intermingled with the quality of judgment-*Din*, so that creation will not be utterly destroyed in judgment. Thus, the Upper Sanhedrin is affixed to the left, between the Name *HaShem*-יהו”ה and the name God-*Elohi”m*-אלהי”ם, leaning toward the left. About this the verse states,¹⁵⁵⁸ “Your navel-*Sharereich*-שררך is like a round goblet, let blended wine not be

¹⁵⁵⁶ In our version of the Talmud this is cited to Rabbi Shmuel bar Nachmeini.

¹⁵⁵⁷ Psalms 56:11; Also see Targum and Midrash Tehillim there.

¹⁵⁵⁸ Song of Songs 7:3

lacking,” to which our sages, of blessed memory, stated,¹⁵⁵⁹ “This refers to the Great Sanhedrin.” Because the verse states,¹⁵⁶⁰ “The face of the ox-*Shor*-שׁוֹר on the left,” the Great Sanhedrin is therefore called, “*Sharereich*-שָׂרֵרֵךְ.”¹⁵⁶¹

Now, the Torah of *HaShem*-יהו"ה gives the sinner a remedy for when his sins are judged in the Court called “*Sharereich*-שָׂרֵרֵךְ.” This remedy is to return to *HaShem*-יהו"ה, blessed is He, in repentance-*Teshuvah*, as it states,¹⁵⁶² “It will be healing to your navel-*L'Sharecha*-לְשָׂרְךָ.” The prophet Isaiah likewise decreed that repentance-*Teshuvah* is the remedy, as he said,¹⁵⁶³ “He will repent and be healed.” Now, open your eyes and see that everyone in the world, whether those above or those below, are judged in this Great Court of Justice called God-*Elohi*”מ-אלהי”m.

We now must inform you of some very important principles upon which the world rests. That is, we must enlighten your eyes to the secret of why throughout the Act of Creation (*Ma'aseh Bereishit*) the name God-*Elohi*”מ-אלהי”m was used. The explanation is because all creations, whether the upper beings or the lower beings, were all created in line with judgment-*Din* and justice-*Mishpat*. That is, not a single creature was created without being preceded by the consensus of the Court called *Elohi*”מ-אלהי”m. That is, concerning each

¹⁵⁵⁹ Talmud Bavli, Sanhedrin 37a – See there for the full explanation of the verse, as it relates to what is stated here.

¹⁵⁶⁰ Ezekiel 1:10

¹⁵⁶¹ The term “*Sharereich*-שָׂרֵרֵךְ” is spelled with the letter Shin-ש, but is also of the same root as “minister” or “ruler” – “*Sar*-שָׂר,” and “authority” or “dominion” – “*Sarah*-שָׂרָה,” with the letter Sin-ש.

¹⁵⁶² Proverbs 3:8

¹⁵⁶³ Isaiah 6:10

creature, judgement was rendered. That is, it arose in judgement that this specific creature should have such and such measure to its size, the form of its limbs, and its life and sustenance. Moreover, according to judgment, it arose that this creature will be dependent on that creature, [and that creature will be dependent on another creature, and that this interdependency] will be both physically or for sustenance. Throughout the entire Act of Creation (*Ma'aseh Bereishit*) such was the judgment with every creature. That is, the Upper Court of Justice-*Beit Din Shel Ma'alah* של מעלה- agreed to the measure of every creature's body, its life, vitality, sustenance, dependency, and its rule. Every single creature in all of creation stood before the Court of Law called *Elohi"m*-אלהי"ם, and was warned and informed, "Know, that the size of your body will be such, and your limbs, sustenance, life, dependency and rule, will be such." Every single creature answered, "I accept all this with joy and gladness of heart!"

This is what our sages meant when they said,¹⁵⁶⁴ "All the acts of creation (*Ma'aseh Bereishit*) were created with their knowledge, with their full stature, and with their reason and consent." "With their knowledge" – means that they understood what will be with them. "With their full stature" – means that they understood what the size of their body and the form of their limbs would be. "With their reason and consent" – means that they desired and agreed to accept it all upon themselves.

¹⁵⁶⁴ Talmud Bavli, Rosh HaShanah 11a, and see Rashi there.

This great secret is necessary because of the principle that,¹⁵⁶⁵ “We do not obligate a person if he is not present.” Now, “if he is not present,” means that he does not have the presence [of mind] to understand the primary matter and reason. Because of this they also said,¹⁵⁶⁶ “A minor child cannot be made accountable [even in his presence].” The sages therefore necessarily said that the acts of creation were, “With their knowledge, with their full stature, and with their reason and agreement.” In other words, this comes to inform us that no creature can come and claim, “I was like a minor child, and it therefore was as if I was not present, and a person who is not present cannot be held accountable.” They therefore had to say that all creatures were created “with their knowledge, with their full stature, and with their reason and agreement.” That is, there is not a single thing in all of creation that was not created with knowledge, stature, and willingness.

Having informed you of this important principle, let us return to our subject and say that this is why throughout the Act of Creation (*Ma’aseh Bereishit*) the name God-*Elohi”m*-אלהים is written. This is to inform us that all creatures were created in line with straightforward judgment-*Din*, and with utterly no crookedness or perverseness at all. Now, since we find many different creatures, some of which are beautiful and some of which are ugly, one may think it unjust that this creature came out ugly and that one came out beautiful. He may question the One who made one beautiful and one ugly, and ask, “Why did

¹⁵⁶⁵ Talmud Bavli, Ketubot 11a

¹⁵⁶⁶ See Rashi to Ketubot 11a *ibid.* – “One cannot act as an emissary on behalf of another person to obligate a person when he is not present, meaning, without his knowledge, whereas a child is not considered to possess knowledge-*Da’at*.”

HaShem-יהו"ה, blessed is He, see to make this creature ugly and that one beautiful?" or, "What was the sin of this ugly one?"¹⁵⁶⁷ We answer him, "Know, that *HaShem*-יהו"ה, blessed is He, created all things with their knowledge, their full stature, and their willingness and agreement. Know that every single creature that He created, stood before Him, and He said to it, "Know that you possess this form and these limbs, and are subjugated under that dominion and under that rule, and now, if you desire this, say so, and if not, then you are like one who never was created." Every created thing answered, "I desire this and I am joyful of this great matter!"¹⁵⁶⁸

This is the secret of the words in the Act of Creation (*Ma'aseh Bereishit*),¹⁵⁶⁹ "And God-*Elohi*"מ-אלהי"ם saw all that He had made and behold, it was very good-*Tov Me'od*מאד טוב." Our sages, of blessed memory, commented on this stating,¹⁵⁷⁰ "Good-*Tov* טוב refers to the good inclination, and very-*Me'od*-מאד refers to death-*Mavet*מורת." ¹⁵⁷¹

¹⁵⁶⁷ See Malachi 2:17 and Rashi there – "You have wearied *HaShem*-יהו"ה with your words, but you say, 'How have we wearied Him?' By saying, 'Everyone who does wrong is good in the eyes of *HaShem*-יהו"ה and He favors them; or else where is the God of Justice-*Elohei HaMishpat*המשפט-אלהי" – That is, "Since you see that the way of the wicked prospers, and the righteous are afflicted and stumble, you may say to yourselves, 'One of these two ways is true: Either every evildoer is good in His sight, or there is no judgment or Judge to requite him etc.'"

¹⁵⁶⁸ Also see Talmud Bavli, Niddah 30b – "He does not leave until they administer an oath... "Be righteous, and do not be wicked. And even if the entire world says to you, 'You are righteous,' consider yourself as if you are wicked. And know that the Holy One, blessed is He, is pure, and his ministers are pure, and the soul that He gave you is pure. If you preserve it in purity, good, but if not..." Also see Tanya, Likkutei Amarim, Ch. 1.

¹⁵⁶⁹ Genesis 1:31

¹⁵⁷⁰ Midrash Bereishit Rabba 9:7-10

¹⁵⁷¹ That is, the evil inclination (*Yetzer HaRa*). See Midrash Bereishit Rabba 9:10 *ibid*. It is also noteworthy that the word for "death-*Mavet*מורת" is a permutation of "exceedingly-*Me'od*מאד," in that the *Vav*-ו and the *Aleph*-א are interchangeable

When *HaShem*-יהו"ה, blessed is He, created all things, each with its form and qualities, no argument remained in the world for any creature to claim that it had been created unjustly. Thus, since everything in the entire Act of Creation (*Ma'aseh Bereishit*) was created in line with straightforward judgement and justice, therefore, to inform us of this, throughout the act of creation the title God-*Elohi*"m-אלהי"ם was used. That is, the fact that this creature is greater and this one is lesser, this one exists for a long time and this one exists for a short time, this one has a big body and this one has a small body, this one flies and this one walks, this one hops, and this one swims, this one is circular and this one is rectangular, this one is long and this one is short, is all in line with straightforward judgment and justice. Lest you say that since the creatures are different from each other, in that one is greater and one is lesser etc., they therefore are dishonored or unjustly oppressed in some way, the Torah teaches us,¹⁵⁷² "In the beginning God-*Elohi*"m-אלהי"ם created," in that all creatures were created in line with judgment and balanced justice.

This is why when seeing a Jewish gravesite we say,¹⁵⁷³ "Blessed are You, *HaShem*-יהו"ה, King of the world, Who formed you in judgment and sustained you in judgment... and in judgment will raise you in the future for eternal life."

in the letters אהו"י, which are called "*Otiyot Hemshech*," letters that draw out the sound and accompany all articulation. Likewise, the letters *Tav*-ת and *Dalet*-ד are interchangeable letters that come from the group of letters טלנ"ת, which originate from the tongue. Thus, in the Torah scroll of Rabbi Meir, this verse ended with the word "death-*Mavet*-מות" in place of the word "exceedingly-*Me'od*-מאד." See Midrash Bereishit Rabba 9:7 *ibid.*, and Rashi there.

¹⁵⁷² Genesis 1:1

¹⁵⁷³ Talmud Bavli, Brachot 58b (The blessing upon seeing the graves of Israel.)

According to this, contemplate that the entire Act of Creation (*Ma'aseh Bereishit*), stood in line after line before the Upper Court of Justice-*Beit Din Shel Maalah*-מעלה בית דין של מעלה, and were administered the above-mentioned warning, and they all responded, "Good!" This is the meaning of the verse,¹⁵⁷⁴ "And God-*Elohi*"m-אלהי"ם saw all that He had made and behold, it was exceedingly good-*Tov Me'od*-טוב מאד-*Me'od*." טוב מאד-*Me'od*."

After having informed you of this, have faith that the Upper Court of Justice-*Beit Din Shel Ma'alah*-מעלה בית דין של מעלה, called God-*Elohi*"m-אלהי"ם, concurred and agreed conclusively about every single creature and every single limb of that creature, that it should be in such and such manner, each creature according to what is appropriate to it. The characteristics of every creature and every limb of its body were firmly established in such a way that there is no better way for it to be. This is the secret of the words, "In the beginning God-*Elohi*"m-אלהי"ם created." That is, all things in the world, be they upper supernal beings or lower beings, were created in line with judgment and straightforward justice, and not a single one was dishonored or oppressed by it. About this Torah states,¹⁵⁷⁵ "The Rock, His action is perfect, for all His paths are justice-*Mishpat*-משפט." What is the meaning of the words, "For all His paths are justice-*Mishpat*-משפט"? It means that the world was created with justice-*Mishpat*-משפט. This is why throughout the Act of Creation (*Ma'aseh Bereshit*) *HaShem*-יהו"ה, blessed is He, is called by His title God-*Elohi*"m-אלהי"ם. Then, at the conclusion of the Act of Creation (*Ma'aseh Bereishit*) what

¹⁵⁷⁴ Genesis 1:31

¹⁵⁷⁵ Deuteronomy 32:4

does it say? It says,¹⁵⁷⁶ “And God-*Elohi*”*m-אלהי"ם* saw all that He had made and behold, it was very good-*Tov Me'od-טוב מאד*,” about which our sages, of blessed memory, explained,¹⁵⁷⁷ “Even death-*Mavet-מות* is good.” This was decreed by the quality of judgment-*Din (Elohi*”*m-אלהי"ם)* all according to straightforward judgement and justice.

Behold, I now will open a very great gate for you to enter, in regards to why *HaShem-יהו"ה*, blessed is He, saw fit to command in Torah that living animals be slaughtered for human consumption. Now, does the verse not state,¹⁵⁷⁸ “*HaShem-יהו"ה* is good to all; His mercies are on all His works”? However, if He is merciful, why did He command that we slaughter animals for human consumption? And since He did so, where are His mercies? Know that the secret is contained in the first part of the verse, “*HaShem-יהו"ה* is good to all.” That is, because He certainly is good, therefore, “His mercies are on all His works.”

The explanation is as follows: In the Act of Creation (*Ma'aseh Bereishit*), each animal was consulted about being slaughtered, agreed to it and responded, “Good!” Why? Because an animal lacks the upper soul (*Neshamah*) and is therefore incapable of grasping the works of *HaShem-יהו"ה* and His mighty deeds, blessed is He. Thus, upon the creation of the world, *HaShem-יהו"ה*, blessed is He, commanded the animals to stand before Him, and said to them, “Do you want to be slaughtered and eaten by man, through which you will ascend from the level of an animal, who is devoid of knowledge, and

¹⁵⁷⁶ Genesis 1:31

¹⁵⁷⁷ Midrash Bereishit Rabba 9:7-10 *ibid.*

¹⁵⁷⁸ Psalms 145:9

attain the level of man, who knows and recognizes *HaShem*-יהו"ה, blessed is He?" The animals responded, "Good! For us this act is merciful!" That is, when man eats part of the animal, that part is elevated and becomes part and parcel of man, such that the animal is elevated to the level of man. Thus, its slaughter is an act of mercy for it, in that when consumed, it is taken out of the classification of animal and brought into the classification of man. The same is likewise true of human death, which to the soul is enlivening. For, upon one's death he ascends to the level of the angels. This is the secret of the verse,¹⁵⁷⁹ "*HaShem*-יהו"ה, You save both man and animal."

This being so, deeply contemplate the secret of the slaughter of living beings, and that it is all out of His mercy and abundant kindness with His creatures. With this in mind, contemplate what our sages, of blessed memory, said in Tractate Pesachim,¹⁵⁸⁰ "It is prohibited for an ignoramus to eat meat." This is because Torah only commanded that an animal be slaughtered by one who knows the Torah laws regarding beasts, animals, and fowl. All those who are engaged in Torah study are permitted to eat meat, whereas someone who does not study Torah is prohibited from eating meat. Being that he himself is like an animal and does not have an elevated soul (*Neshamah*), an ignoramus is forbidden to eat meat, since the Torah did not command that an animal be slaughtered in order

¹⁵⁷⁹ Psalms 36:7

¹⁵⁸⁰ Talmud Bavli, Pesachim 49b – "It is forbidden for an ignoramus to eat meat, as it states (Leviticus 11:46), 'This is the Torah [law] of the beast and fowl.' That is, one who engages in Torah [study] is permitted to eat the meat of animals and fowl, and anyone who does not engage in Torah [study] is prohibited from eating the meat of animals or fowl."

to be eaten by another animal – except if the animal has become worn out and unfit for ritual slaughter.

Having informed you of this, know that all who have entered the secrets of Torah, the Kabbalists, agree that the first of *HaShem's* יהו"ה desires at the beginning of Creation came through thirty-two pathways of wisdom (*Shloshim u'Shtayim Netivot Chochmah*). This is how Sefer Yetzirah itself begins,¹⁵⁸¹ “With thirty-two pathways of wondrous wisdom-*Chochmah*, *Ya”h HaShem Tzva’ot*-ת צבאו"ה יהו"ה engraved.... and created His world.” Now, because all the paths were of the judgment and true justice of *HaShem's* יהו"ה title God-*Elohi”m*-אלהי"ם, which is to the left, you will find that each of these thirty-two paths, comes with the signet of His title God-*Elohi”m*-אלהי"ם. You therefore will find that throughout the Act of Creation (*Ma’aseh Bereishit*), only *HaShem's* יהו"ה title God-*Elohi”m*-אלהי"ם is mentioned and it appears thirty-two times, corresponding to these thirty-two paths of wondrous wisdom-*Chochmah*. The following is the order in which the signet of *HaShem's* יהו"ה title God-*Elohi”m*-אלהי"ם is written in the Act of Creation (*Ma’aseh Bereishit*):

1. “In the beginning God-*Elohi”m*-אלהי"ם created.”¹⁵⁸²
2. “The spirit of God-*Elohi”m*-אלהי"ם.”¹⁵⁸³
3. “And God-*Elohi”m*-אלהי"ם said ‘Let there be light.’”¹⁵⁸⁴

¹⁵⁸¹ Sefer Yetzirah 1:1

¹⁵⁸² Genesis 1:1

¹⁵⁸³ Genesis 1:2

¹⁵⁸⁴ Genesis 1:3

4. “And God-*Elohi*”*m*-אלהי”*m* saw the light.”¹⁵⁸⁵
5. “And God-*Elohi*”*m*-אלהי”*m* separated.”¹⁵⁸⁶
6. “And God-*Elohi*”*m*-אלהי”*m* called the light.”¹⁵⁸⁷
7. “And God-*Elohi*”*m*-אלהי”*m* said ‘Let there be a firmament.’”¹⁵⁸⁸
8. “And God-*Elohi*”*m*-אלהי”*m* made the firmament.”¹⁵⁸⁹
9. “And God-*Elohi*”*m*-אלהי”*m* called the firmament.”¹⁵⁹⁰
10. “And God-*Elohi*”*m*-אלהי”*m* said, ‘Let the waters gather.’”¹⁵⁹¹
11. “And God-*Elohi*”*m*-אלהי”*m* called the dry land.”¹⁵⁹²
12. “And God-*Elohi*”*m*-אלהי”*m* saw that it was good.”¹⁵⁹³
13. “And God-*Elohi*”*m*-אלהי”*m* said ‘Let the earth sprout’”¹⁵⁹⁴
14. “And God-*Elohi*”*m*-אלהי”*m* saw that it was good.”¹⁵⁹⁵
15. “And God-*Elohi*”*m*-אלהי”*m* said ‘Let there be luminaries.’”¹⁵⁹⁶

¹⁵⁸⁵ Genesis 1:4

¹⁵⁸⁶ Genesis 1:4

¹⁵⁸⁷ Genesis 1:5

¹⁵⁸⁸ Genesis 1:6

¹⁵⁸⁹ Genesis 1:7

¹⁵⁹⁰ Genesis 1:8

¹⁵⁹¹ Genesis 1:9

¹⁵⁹² Genesis 1:10

¹⁵⁹³ Genesis 1:10

¹⁵⁹⁴ Genesis 1:11

¹⁵⁹⁵ Genesis 1:12

¹⁵⁹⁶ Genesis 1:14

16. "And God-*Elohi*"*m*-אלהי"ם made the two great luminaries."¹⁵⁹⁷
17. "And God-*Elohi*"*m*-אלהי"ם set them in the firmament."¹⁵⁹⁸
18. "And God-*Elohi*"*m*-אלהי"ם saw that it was good."¹⁵⁹⁹
19. "And God-*Elohi*"*m*-אלהי"ם said 'Let the waters teem.'¹⁶⁰⁰
20. "And God-*Elohi*"*m*-אלהי"ם created the great sea giants."¹⁶⁰¹
21. "And God-*Elohi*"*m*-אלהי"ם saw that it was good."¹⁶⁰²
22. "And God-*Elohi*"*m*-אלהי"ם blessed them."¹⁶⁰³
23. "And God-*Elohi*"*m*-אלהי"ם said 'Let the earth bring forth living creatures.'¹⁶⁰⁴
24. "And God-*Elohi*"*m*-אלהי"ם made the beasts of the earth."¹⁶⁰⁵
25. "And God-*Elohi*"*m*-אלהי"ם saw that it was good."¹⁶⁰⁶
26. "And God-*Elohi*"*m*-אלהי"ם said 'Let us make Man.'¹⁶⁰⁷

¹⁵⁹⁷ Genesis 1:16

¹⁵⁹⁸ Genesis 1:17

¹⁵⁹⁹ Genesis 1:18

¹⁶⁰⁰ Genesis 1:20

¹⁶⁰¹ Genesis 1:21

¹⁶⁰² Genesis 1:21

¹⁶⁰³ Genesis 1:22

¹⁶⁰⁴ Genesis 1:24

¹⁶⁰⁵ Genesis 1:25

¹⁶⁰⁶ Genesis 1:25

¹⁶⁰⁷ Genesis 1:26

27. “And God-*Elohi*”*m*-אלהי”*m* created Man.”¹⁶⁰⁸
28. “In the image of God-*Elohi*”*m*-אלהי”*m* He created him.”¹⁶⁰⁹
29. “And God-*Elohi*”*m*-אלהי”*m* blessed them.”¹⁶¹⁰
30. “And God-*Elohi*”*m*-אלהי”*m* said to them.”¹⁶¹¹
31. “And God-*Elohi*”*m*-אלהי”*m* said ‘Behold I have given to you.’”¹⁶¹²
32. “And God-*Elohi*”*m*-אלהי”*m* saw all that He had made and behold it was very good.”¹⁶¹³

Now, my son, open your eyes and see how each of the thirty-two pathways of wisdom-*Chochmah* is sealed with the signet God-*Elohi*”*m*-אלהי”*m*. This is to make it known that everything that was created in the Act of Creation (*Ma’aseh Bereishit*) was created in the secret of these pathways, all of which were created with judgment-*Din*-דין and true justice-*Mishpat Emet*-משפט אמת. It is about this that our sages, of blessed memory,¹⁶¹⁴ applied the verse,¹⁶¹⁵ “He has made you and fashioned you,” and Midrash Kohelet likewise states,¹⁶¹⁶ “This teaches that He and His Court of Justice determined that the quality of each limb and organ should be such, and then fashioned it accordingly.”

¹⁶⁰⁸ Genesis 1:27

¹⁶⁰⁹ Genesis 1:27

¹⁶¹⁰ Genesis 1:28

¹⁶¹¹ Genesis 1:28

¹⁶¹² Genesis 1:29

¹⁶¹³ Genesis 1:31

¹⁶¹⁴ Midrash Bereishit Rabba 12:1

¹⁶¹⁵ Deuteronomy 32:6

¹⁶¹⁶ Midrash Kohelet 2:15

Thus, all forms and their qualities, their measure, their function and what they are, were determined in line with judgment-*Din*, and were so created. That is, with each one, the Upper Sanhedrin, called God-*Elohi*”*m*-אלהי”*m*, came to a consensus and determination, according to straightforward judgment and true justice. Every single one of the thirty-two pathways, without exception, is sealed with the signet of God-*Elohi*”*m*-אלהי”*m*. Thus, King Solomon proclaimed that the whole Act of Creation (*Ma’aseh Bereishit*), all of which *HaShem*-יהו”ה created with His title God-*Elohi*”*m*-אלהי”*m*, is fitting to be sustained eternally. This is because they all were created in a straightforward manner, with justice, and the absolute decree of judgment, and therefore, there is not a single creation in all of creation that needs to be added or subtracted, from what was affixed in the Act of Creation (*Ma’aseh Bereishit*). This is the meaning of what King Solomon said,¹⁶¹⁷ “Whatever God-*Elohi*”*m*-אלהי”*m* does will endure forever: Nothing can be added to it and nothing can be subtracted from it.”

This being so, open your eyes and see that *HaShem*’s-יהו”ה title God-*Elohi*”*m*-אלהי”*m* is appointed over judgment-*Din* and justice-*Mishpat*, for He creates everything with justice and He brings all creatures to justice. About this King Solomon cried out,¹⁶¹⁸ “For God-*Elohi*”*m*-אלהי”*m* will judge every deed – even everything hidden.” It therefore is incumbent upon you to contemplate that when the Name *HaShem*-יהו”ה, blessed is He, decided to create the world with judgment, righteousness, and

¹⁶¹⁷ Ecclesiastes 3:14

¹⁶¹⁸ Ecclesiastes 12:14

justice with His title God-*Elohi*”m-אלהי”m, He conjoined the quality of mercy-*Rachamim* with it, which is *HaShem*-יהו”ה, blessed is He, so that the creatures could slowly come to be conducted with the judgments of God-*Elohi*”m-אלהי”m. This is because the creations could not be sustained if He did not conduct them with mercy-*Rachamim*, in the face of the harsh judgments-*Din* of the Great Sanhedrin called God-*Elohi*”m-אלהי”m. He therefore conjoined the name of mercy-*Rachamim* with it. This is the secret of the verse,¹⁶¹⁹ “These are the products of the heavens and the earth when they were created, on the day that *HaShem* God-*HaShem Elohi*”m-אלהי”m made earth and heaven.” The title God-*Elohi*”m-אלהי”m is called harsh judgment-*Din HaKashah*-דין הקשה, meaning that it renders judgment without taking any other considerations in the world. Rather, it solely renders the sentence according to the truth of judgment, such that “the judgement pierces the mountain.”¹⁶²⁰ This is the secret of the Chamber of the Hewn Stone (*Lishkat HaGazit*).¹⁶²¹

Therefore, were it the case that the creatures were judged in the Upper Court of Law without the conjoining of the name of mercy-*Rachamim*, the world would be obliterated and destroyed according to the sentence of judgment-*Din*. However, the name of mercy-*Rachamim* and kindness-*Chessed* transforms the matter by deriving merit on behalf of the creatures. Moreover, even if it does not find any merit on their

¹⁶¹⁹ Genesis 2:4

¹⁶²⁰ See Sanhedrin 6b and elsewhere. This is an expression that indicates that judgment prevails at all costs, piercing the metaphoric “mountain.”

¹⁶²¹ The Chamber of the Hewn Stone (*Lishkat HaGazit*-לשכת הגזית) is where the Sanhedrin presided in the Holy Temple.

behalf, it nevertheless prolongs the matter until the sentence is issued above, which is the secret of the title, “Slow to Anger-*Erech Apayim* אַרְךְ אַפַּיִם.” Thus, every time that the creatures stand in judgment before God-*Elohi*’m אֱלֹהֵי־מ, the quality of kindness-*Chessed* transforms it by arguing for merit on behalf of the creatures.

This is the secret of the verse,¹⁶²² “Avraham came forward and said, ‘Will you also stamp out the righteous along with the wicked? It would be sacrilege for You to do such a thing.’” However, is it true that in the Upper Court of Law (*Beit Din Shel Ma’alah*), they kill the righteous along with the wicked? If this is so, it is not straightforward judgment, but the verse states,¹⁶²³ “A God of faith, without corruption.”

Rather, I will hint at the secret of this deep verse. Know that the quality of *HaShem*’s יהו"ה kindness-*Chessed* transforms the matter to the merit of every specific creature. Now, if a person was meritorious in his deeds, but also sinned, the quality of judgment-*Din* comes to punish him for his transgression. However, the quality of kindness-*Chessed* then argues, “Though it is indeed true that this person’s hand sinned and is deserving of punishment, however, his eye did not sin and is righteous, since it did such and such other *mitzvah*. If you punish his whole body because of the sin of his hand, his eye will be smitten too, and will be punished unjustly.” This is the meaning of Avraham’s words, “Will you also stamp out the righteous along with the wicked?”

¹⁶²² Genesis 18:23

¹⁶²³ Deuteronomy 32:4

In the same way, *HaShem* 's-יהו"ה quality of kindness-*Chessed* holds back many afflictions from coming into the world. In the same way, because of one righteous-*Tzaddik* in a certain place, so that he will not have to suffer the afflictions of the place, suffering is held back from coming to that place, just like the analogy of a physical organ, like the eye, mentioned above. That is, the righteous-*Tzaddik* is like one of the organs of the body, and as a result, his protects the community within which he resides. How does he protect them? When the people of that place are judged Above, and the verdict is that they are guilty and should be destroyed or punished, the quality of kindness-*Chessed* comes and says, "Will you also stamp out the righteous along with the wicked?" In other words, the quality of kindness-*Chessed* says to the quality of judgement-*Din*, "If you punish the wicked of the place, injury will also come upon the righteous-*Tzaddik*, and when they are punished or their land is destroyed, he will suffer along with them. However, this righteous-*Tzaddik* did not sin to warrant such pain or injury." We thus find that because he himself is not deserving of punishment, the righteous-*Tzaddik* protects the people of his place. Remember this principle very well!

This is the meaning of the verse,¹⁶²⁴ "If in Sodom I will find fifty righteous people in the city, I then would spare the entire place on their account." The same is true of the continuing verses, until if they reached ten righteous people in all five cities, they would have been spared from the judgement sentenced by the Upper Court. This is also the secret of what

¹⁶²⁴ Genesis 18:26

was said to Lot,¹⁶²⁵ “Behold, I have granted you consideration even regarding this, that I not overturn the city about which you have spoken.” Nevertheless, Lot did not have the power to save Sodom in his merit, even though he lived there, being that Lot himself was only saved in the merit of Avraham, as taught on the verse,¹⁶²⁶ “Do not look behind you,” meaning,¹⁶²⁷ “Do not think that the city is fit to be saved on your merit, for you are not meritorious.” It is for this reason that the verse says,¹⁶²⁸ “It was as they took them outside.” Always remember this very important principle throughout Torah, for “from it are the sources of life.”¹⁶²⁹

In the same way, it is important to remember another important principle in the matter of the above Torah portion. That is, even though the verses speak in the name of Avraham, as stated,¹⁶³⁰ “Avraham came forward and said, ‘Will You also stamp out the righteous along with the wicked?’” nevertheless, this also refers to the quality of *HaShem*’s-ה"ה Supernal kindness-*Chessed*, which always approaches the Court (*Beit Din*) of God-*Elohi*”מ-אלהי"ם whenever it judges the creatures, and turns the matter over to their merit, thus restraining many calamities. Thus, this Torah portion comes to teach us many great secrets about how the quality of kindness-*Chessed* always turns matters to the merit of the creatures, and is joined by the

¹⁶²⁵ Genesis 19:21

¹⁶²⁶ Genesis 19:17

¹⁶²⁷ Midrash Bereishit Rabba 50:11; Also see Rashi to Genesis 19:17

¹⁶²⁸ Genesis 19:17

¹⁶²⁹ Proverbs 4:23

¹⁶³⁰ Genesis 18:23

quality of mercy-*Rachamim*, thus preventing many calamities from coming to the world.

About this our sages, of blessed memory, said,¹⁶³¹ “At first, He began creating the world with the quality of judgment-*Din*. He saw that the world could not withstand this, so He joined the quality of mercy-*Rachamim* to it. This is the meaning of the verse,¹⁶³² ‘on the day that *HaShem God-HaShem Elohi*”*m-אלהי”מ* יהו”ה made earth and heaven.” Behold, I now will reveal the secret of this verse to you. “*HaShem God-HaShem Elohi*”*m-אלהי”מ* יהו”ה corresponds to “earth and heaven-*Eretz v’Shamayim* ושמ”ים-ארץ.” That is, *HaShem*-יהו”ה corresponds to “earth-*Eretz* ו-ארץ,” and *God-Elohi*”*m-אלהי”מ* corresponds to “heaven-*Shamayim* שמ”ים.” This is to teach us that because they tend to sin more often, *HaShem*-יהו”ה, blessed is He, conducts the people of earth with His quality of mercy-*Rachamim*. In contrast, since the heavens do not sin, *Elohi*”*m-אלהי”מ*, which is the quality of judgment-*Din*, conducts them. This is the meaning of the words set by our sages, in our prayers,¹⁶³³ “He illuminates the earth-*Aretz* ו-ארץ and those who dwell on it, with mercy-*Rachamim*.”

Now that you know this, we must enlighten you about some very important principles. That is, wherever in Torah you find the name *God-Elohi*”*m-אלהי”מ* written, it refers to the secret of the Upper Court of Law (*Beit Din Shel Maalah*), as we shall explain. Be informed that above there are two main Courts of Law, besides some other Courts between them.

¹⁶³¹ Midrash Bereishit Rabba 12:15

¹⁶³² Genesis 2:4

¹⁶³³ In the Morning (*Shacharit*) liturgy, in the first blessing of the *Shema* (“*Yotzer*”).

The higher of these two Courts, is the Supernal Court of Law-*Beit Din HaElyon*-בית דין העליון, that is, the quality of judgment-*Gevurah* to the left, which in all places is called the God of Truth-*Elohi"m Emet*-אלהי"ם אמת. This is where the Great Upper Sanhedrin presides and judges the people of the world. This is called the quality of harsh judgment-*Din HaKashah*-דין הקשה.

The lower Court is the secret of His name Lord-*Adona"y*-אדנ"י, called the Lower Court of Law-*Beit Din Shel Matah*-בית דין של מטה, and also called the quality of soft judgment-*Din HaRafah*-דין הרפה. With this quality everything regarding the creatures is concluded to render and actualize what was decreed in the Supernal Court of Law-*Beit Din HaElyon*-בית דין העליון. This is why the quality of Lordship-*Adona"y*-אדנ"י is sometimes also called God-*Elohi"m*-אלהי"ם. That is, it is called God-*Elohi"m*-אלהי"ם when the judgment is concluded, meaning that the sentence has been reached by the Upper Court of Law, called the God of Truth-*Elohi"m Emet*-אלהי"ם אמת. You thus will sometimes find *HaShem's*-יהו"ה Kingship-*Malchut*, which is His quality of Lordship-*Adona"y*-אדנ"י, being called God-*Elohi"m*-אלהי"ם. This is when the judgment decreed in the Upper Sanhedrin is actualized and rendered. Understand this very well.

It therefore is incumbent upon you to contemplate that in a time of judgment, whoever is a judge or has been appointed to preside over the judgment-*Din*, whether he is an angel or a man, is called God-*Elohi"m*-אלהי"ם. This is the meaning of the verse,¹⁶³⁴ “The claims of both shall come before the judges-

¹⁶³⁴ Exodus 22:8 – See Targum Onkelos there.

Elohi"m-אלהי"ם, and the one who the judges-*Elohi*"m-אלהי"ם found guilty, shall pay double to his fellow." Another verse similarly states,¹⁶³⁵ "You shall not curse a judge-*Elohi*"m-אלהי"ם," and it states,¹⁶³⁶ "For judgment is God's-*Elohi*"m-אלהי"ם."

We now will reveal a hidden and concealed secret. Torah states, "You shall not curse *Elohi*"m-אלהי"ם," and although the simple meaning of the verse is not to curse a judge-*Dayan*-דיין, nevertheless, another matter is also hinted here. That is, if a person is smitten, afflicted, has any lacking or becomes ill, even if the illness is life-threatening, he must not turn to the Upper Court of Law called *Elohi*"m-אלהי"ם, which is the place of **true** judgment and justice, with brazenness, heaven forbid. He should not speak with contempt and blasphemy, saying, "God-*Elohi*"m-אלהי"ם has judged all this Above. It is by His word that all these afflictions have come upon me," lest in his rashness he will revile his mouth without constraint, like Iyov's wife, who said to him,¹⁶³⁷ "Are you still holding on to your simplicity? Blaspheme God-*Elohi*"m-אלהי"ם and die." One should rather respond [to suffering] as Job responded to her,¹⁶³⁸ "Shall we accept the good from God-*Elohi*"m-אלהי"ם but not the bad?"

This is why,¹⁶³⁹ "One is obligated to bless over the bad, just as he blesses over the good." About this King David, peace

¹⁶³⁵ Exodus 22:27 – See Targum Onkelos there.

¹⁶³⁶ Deuteronomy 1:17

¹⁶³⁷ Job 2:9

¹⁶³⁸ Job 2:10

¹⁶³⁹ Talmud Bavli, Brachot 60b; Also see Rashi there.

be upon him, likewise said,¹⁶⁴⁰ “In God-*b’Elohi”m*-באלהי"ם, I will praise the Word; In *HaShem-b’HaShem*-היהו"ה I will praise the Word.” This itself is the faith of the Jewish people, that we accept the judgments of *HaShem*-היהו our God-*Elohi”m*-אלהי"ם with joy, and joyously accept His rebukes, afflictions, and judgments, thankfully submitting to Him for everything and blessing His Name. As King David, peace be upon him said,¹⁶⁴¹ “I sing of kindness-*Chessed* and judgment-*Mishpat*; to You, *HaShem*-היהו, do I sing praise.” That is, “I sing whether it is kindness-*Chessed* or judgment-*Mishpat*.”¹⁶⁴² That is, one should never be contemptuous and speak harsh words because of suffering. All this is hinted in the verse,¹⁶⁴³ “You shall not curse *Elohi”m*-אלהי"ם.” This verse likewise includes every judge in the world, and all Courts of Law, both the Supernal courts and the lower ones.

After having informed you of this, we now must transmit a very important principle to you. Guard it carefully at all times and in all places, for because they did not understand, many who were wise in their own eyes stumbled in this. This is the matter of what the words, “other gods-*elohim acheirim*-אלהים אחרים” mean.¹⁶⁴⁴ Firstly, know that *HaShem*-היהו, blessed is He, is “lofty and exalted, abides eternally, and His Name is Holy,”¹⁶⁴⁵ He alone is King and reigns over all that exists. His Holy Sanctuary-*Heichal HaKodesh*-היכל הקודש is

¹⁶⁴⁰ Psalms 56:11; Also see Targum and Midrash Tehillim there.

¹⁶⁴¹ Psalms 101:1

¹⁶⁴² Talmud Bavli, Brachot 60b *ibid*.

¹⁶⁴³ Exodus 22:27 – See Targum Onkelos there.

¹⁶⁴⁴ Exodus 20:3; Deuteronomy 31:18

¹⁶⁴⁵ Isaiah 57:15

central and around it are seven crowns. The seventy ministering angels, as well as their seventy nations are drawn down from these crowns, as already explained.¹⁶⁴⁶ All seventy ministering angels were divided in the generation of dispersion, each to his language and land.¹⁶⁴⁷ That is, the seventy ministering angels were divided for the seventy nations of the world, each minister ruling over his specific nation and land. During that time, *HaShem*-יהו"ה, blessed is He, selected Avraham, choosing him and his descendants, the Jewish people, for Himself, giving them His Great Name as their portion and heritage. Thus, all Jews are called by His Great Name, *HaShem*-יהו"ה, which no other nation has any portion in, as the verse states,¹⁶⁴⁸ “Then all the peoples of the earth will see that the Name *HaShem*-יהו"ה is proclaimed over **you**, and they will fear you,” as another verse states,¹⁶⁴⁹ “*HaShem*’s-יהו"ה portion is His people.”

Now, *HaShem*-יהו"ה, blessed is He, put all the nations of the world into the hands of the ministering angels, each nation under the dominion of a known angel, as scripture states,¹⁶⁵⁰ “Behold, the ministering angel of Greece comes,” and similarly,¹⁶⁵¹ “The ministering angel of Persia stood in opposition to me.” Now, Because *HaShem*-יהו"ה chose them, [the angel] Michael the High Priest (*Kohen Gadol*), whose banner is *HaShem*-יהו"ה, blessed is He,¹⁶⁵² gave his banner over

¹⁶⁴⁶ In the Fifth Gate.

¹⁶⁴⁷ Genesis 11:1-9

¹⁶⁴⁸ Deuteronomy 28:10

¹⁶⁴⁹ Deuteronomy 32:9

¹⁶⁵⁰ Daniel 10:20

¹⁶⁵¹ Daniel 10:13

¹⁶⁵² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*; Vol. 2 (*The Letters of Creation*, Part 2), *The Three Letters Yod-Hey-Vav*-יוד ה"א וא"י-יוד (towards the end of the section).

to the Jewish people. However, all the other seventy ministering angels, who are outside the inner sanctum, have no portion it. Each of the seventy ministers is apportioned to a known nation and given rule over that nation and its land. Now, throughout the year, *HaShem*-יהו"ה, blessed is He, wanted each minister that He appointed over his specific land, to judge his nation according to the authority granted him by *HaShem*-יהו"ה, blessed is He. Therefore, since the ministering angel presides in judgment over that nation, he too is called by the title *Elohi"m*-אלהי"ם, and if the nation he presides over is sinful, *HaShem*-יהו"ה, blessed is He, judges their angelic minister, smiting and punishing him. Contemplate this and understand that the nations and their ministers are judged in the Court of *HaShem*-יהו"ה, blessed is He, the True God-*Elohi"m Emet*-אלהי"ם אמת. This is meaning of the verse,¹⁶⁵³ “For *HaShem*-יהו"ה your God – is the God of the gods-*Elohei HaElohim*-אלהי"י האלהים.”

Faithfully know that **all** nations and their angelic ministers, called gods-*Elohi"m*-אלהי"ם, come to be judged before *HaShem*-יהו"ה on Rosh HaShanah. If the nations did not conduct themselves as they should have, their ministers are smitten, and the goodness that *HaShem*-יהו"ה, blessed is He, gives them, is diminished. When the ministering angel of a nation is smitten, that nation is toppled. About this the prophet said,¹⁶⁵⁴ “And it shall be that on that day *HaShem*-יהו"ה will deal with the hosts of the heavens in the heavens and with the kings of the earth on earth.” About this, our sages, of blessed

¹⁶⁵³ Deuteronomy 10:17

¹⁶⁵⁴ Isaiah 24:21

memory, likewise said,¹⁶⁵⁵ “The Holy One, blessed is He, does not topple a nation until He first topples its angelic minister.” That is, according to the judgment decreed upon the angelic minister of that nation, so will that nation receive, whether for good or for bad.

About this our sages, of blessed memory, stated,¹⁶⁵⁶ “Those rebellious Jews who sinned with their bodies, and [also] those rebellious peoples of the nations of the world who sinned with their bodies, [descend into purgatory (*Gehinom*) and are judged there for twelve months].” The word “their bodies-*Gufan*-גופן”, refers to their angelic minister, as known to those who know the hidden matters.¹⁶⁵⁷ Thus, for whatever rebelliousness and transgressions were perpetrated by the nations of the world, their ministers are smitten. About this, the angelic minister-*Elohi”m*-אלהי”ם of Avimelech, King of the Philistines, told him in a dream,¹⁶⁵⁸ “I too, prevented you from sinning against me.” The word “from sinning-*Meichato*-מחטו” is spelled here missing the letter *Aleph*-א.¹⁶⁵⁹ That is, his ministering angel told him, “Know, that from the moment you sinned and took Sarah, Avraham’s wife, I have been judged harshly in the Upper Court, to be stabbed with needles-*Machatim*-מחטים and thorns, and I am suffering greatly.” That is, when the verse states that “*Elohi”m*-אלהי”ם” spoke to Avimelech, it refers to his ministering angel, being that

¹⁶⁵⁵ Midrash Shir HaShirim Rabba 8:13

¹⁶⁵⁶ Talmud Bavli, Rosh HaShanah 17a

¹⁶⁵⁷ This is the aspect of the *Sefirah* of Kingship-*Malchut* of their level, as will be hinted at momentarily.

¹⁶⁵⁸ Genesis 20:6

¹⁶⁵⁹ And thus bears the additional meaning of “needle-*Machat*-מחט,” as will be explained shortly.

Avimelech himself was unfit to receive prophecy or to speak with the holy angels, but solely with his ministering angel. Understand this well.

Now, about their words, “The rebellious Jews who sinned with their bodies,” this refers to the secret of the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*), as known to those who know the hidden matters.¹⁶⁶⁰ When the Jewish people sin, the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah*) is punished, as the verse states,¹⁶⁶¹ “It is because of your rebellious sins that your Mother was sent away.”

However, do not challenge what is being said here, based on what was said in previous Gates,¹⁶⁶² that the ministering angels of the nations can neither bestow goodness nor evil, as we explained about the words of the *Aleinu* prayer, set by our sages about the nations who serve false gods,¹⁶⁶³ “For they prostrate themselves to vanity and nothingness, and they pray to a god who cannot save.” That is, clearly our intention there was that, in and of themselves, the ministering angels have neither the power nor the authority to render any sentence, whether for bad or for good. Rather, if *HaShem*-יהו"ה, blessed is He, grants them the authority to render judgment, they render it according to what *HaShem*-יהו"ה, blessed is He, has decreed

¹⁶⁶⁰ That is, the *Sefirah* of Kingship-*Malchut* which is called the Assembly of Israel-*Knesset Yisroel*-כנסת ישראל, as explained in the First Gate, and which is the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

¹⁶⁶¹ Isaiah 50:1

¹⁶⁶² Gate Five

¹⁶⁶³ In the Sephardic prayer book.

that they should render, and because of this, the ministering angels of the nations are called “gods-*Elohim*-אלהים.”

Contemplate that every year each of the seventy nations is judged in its Court of Law (*Beit Din*), that is, by the ministering angel of that nation, and it is because of this that their ministering angels are called “gods-*Elohim*-אלהים.” On Rosh HaShanah, **all** the ministering angels, called “gods-*Elohim*-אלהים” are judged with their nations in the Court of Law of *HaShem*-יהו"ה, blessed is He, the True God-*Elohi*"m-אלהי"ם אמת. We thus find that though the gods-*Elohim*-אלהים of the nations judge their nations, they themselves are also judged. This is the meaning of the verse,¹⁶⁶⁴ “For *HaShem*-יהו"ה your God – He is the God of the gods-*Elohei HaElohim*-אלהי"י אלהים האלהים.” In other words, *HaShem*-יהו"ה is the True Judge who judges the gods-*Elohei*-אלהי of the nations.

Remember this very important principle and carefully guard it, for through this you will understand hidden and concealed matters. Know that *HaShem*-יהו"ה, blessed is He, warned Israel saying, “My son, I am your God-*Eloheichem*-אלהיכ"ם and you are My nation. Do not take any of the gods of the nations as a god. Those gods were given to the nations who serve false gods, but not to you. They are the “gods of others-*elohim acheirim*-אלהים אחרים, but are not yours, for, I alone am *HaShem* your God-*HaShem Eloheichem*-אלהיכ"ם יהו"ה!”

This is why *HaShem*-יהו"ה, blessed is He, spoke the first two of the Ten Commandments directly to us without any intermediary, and said,¹⁶⁶⁵ “I am *HaShem*-יהו"ה your God,”

¹⁶⁶⁴ Deuteronomy 10:17

¹⁶⁶⁵ Exodus 20:2

meaning specifically I am “your God-*Eloheicha*-יְיָ אֱלֹהֶיךָ,” after which He told us,¹⁶⁶⁶ “You shall have no other gods-*elohim acheirim*-אֱלֹהִים אַחֲרָיִם.” About this, our sages, of blessed memory, said,¹⁶⁶⁷ “We heard I am *HaShem*-יהו"ה your God,’ and, ‘You shall have no other gods,’ directly from the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה.” Because these two are the primary foundation of all Torah, *HaShem*-יהו"ה Himself said them to us and we heard them directly from His mouth, whereas all the other Torah commandments we heard through the mouth of Moshe. That is, the secret of Torah-תורה-611 is the numerical equivalent of the תרי"א-611 commandments that we heard from Moshe. About this the verse states,¹⁶⁶⁸ “Moshe commanded us the Torah-תורה-611,” in that 611 *mitzvot* of the Torah were given through Moshe. However, we heard “I am *HaShem*-יהו"ה your God,” and “You shall have no other gods,” directly from the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה.” This is as stated,¹⁶⁶⁹ “One thing God-*Elohi*”-מ-אלהי"ם has spoken, these two I have heard.” We thus learn that of the תרי"ג-613 commandments, two we heard from the mouth of the Almighty-*MiPee HaGevurah*-מפי הגבורה Himself, and תרי"א-611, which are the secret of Torah-תורה-611, we heard through the mouth of Moshe. Thus the Torah was precise in stating, “Moshe commanded us the Torah-תורה-611,” referring to תרי"א-611 of the *mitzvot*. In accordance to this, *HaShem*-יהו"ה, blessed is He, said to Israel, “My son, ‘You shall have no gods of others-

¹⁶⁶⁶ Exodus 20:3

¹⁶⁶⁷ Talmud Bavli, Makkot 24a

¹⁶⁶⁸ Deuteronomy 33:4; See Talmud Bavli, Makkot 23b-24a *ibid*.

¹⁶⁶⁹ Psalms 62:12

elohim acheirim-אלהים אחרים,' for the gods of others have no portion in you, nor do you have a portion in them, 'for *HaShem*'s-יהו"ה portion is His people.'”

Knowing this, contemplate the words of the prophet,¹⁶⁷⁰ “For all people will go forth, each man in the name of his god-*elohav*-אלהיו, but we go forth in the Name *HaShem*-יהו"ה our God, forever and ever.” Do not believe the words of emptyheaded people who say that the gods of the nations have no power and are not called “*Elohim*-אלהים.” Rather, know that *HaShem*-יהו"ה, blessed is He, gave power, dominion, and rule, into the hands of each ministering angel of the nations to judge and render justice upon his nation and land, and that this ministering angel is called “*Elohim*-אלהים,” since it is he who judges the people of his land. Nonetheless, ultimately, all the ministering angels and their nations, come before *HaShem*-יהו"ה, to be judged in His court, the Court of Law of *HaShem*-יהו"ה, called the True God-*Elohi*”*m Emet*-אמת-אלהים. If the nation under the dominion of that ministering angel has sinned or become decadent, their ministering angel is then smitten on account of his nation in his land. Know and have faith that the “gods of others-*elohim acheirim*-אלהים אחרים,” which are the gods of the nations, have no power except the power granted them by *HaShem*-יהו"ה, blessed is He, for the purpose of judging and sustaining their nation. However, they have no power to smite or heal, to put to death or to enliven, except for the known power that was granted them over the people of their land and under their dominion.

¹⁶⁷⁰ Micah 4:5

This is the meaning of the verse,¹⁶⁷¹ “For all the gods of the peoples are nothings-*Elilim*-אלילים.” The meaning of the word “*Elil*-אליל,” is that it is like the flesh of a corpse. This is in accordance with the dispute in Tractate Chullin,¹⁶⁷² in which all opinions agreed that the term “*Alal*-אלל” means dead flesh, as in the verse,¹⁶⁷³ “Worthless-*Eleel*-אליל healers all of you,” indicating that the root “*Alal*-אלל” means dead flesh, for which there is no healing. The same is so of the gods-*elohei*-אלהי of the nations. They have no power to do good or evil, other than the power designated to them by *HaShem*-יהוה, and they cannot go out of the limit designated to them. Moreover, they too are judged, just as the people of their lands are judged, and the whole of their rule and dominion is just the portion they receive from *HaShem*-יהוה, blessed is He, the Master and Judge over all.

Thus, always remember this principle throughout the whole of Torah, so that you will be able to discern the meaning of the title God-*Elohi*’m-אלהי’ם in all places, or the term “other gods-*elohim acheirim*-אלהים אחרים,” such as in the verse,¹⁶⁷⁴ “Your forefathers... dwelt beyond the [Euphrates] River and served other gods-*elohim acheirim*-אלהים אחרים,” or,¹⁶⁷⁵ “You shall have no other gods-*elohim acheirim*-אלהים אחרים.”

After having informed you of these important principles, we must awaken you to another great principle. Know and contemplate that the Source of Life-*Mekor*

¹⁶⁷¹ Psalms 96:5

¹⁶⁷² Talmud Bavli, Chullin 121a

¹⁶⁷³ Job 13:4

¹⁶⁷⁴ Joshua 24:2

¹⁶⁷⁵ Exodus 20:3

HaChayim מקור החיים, called Eternal Life-*Chayei Olam*- חיי עולם,¹⁶⁷⁶ is the secret of the name *HaShem*-יהו"ה, which is written *HaShem*-יהו"ה in the Torah, but read as *Elohi"m*-אלהי"ם. The reason is because it is the source from which the quality of Might-*Gevurah* – called the Upper Court of Law and called God-*Elohi"m* – אלהי"ם – draws from. However, because it itself is not absolute judgment-*Din*, it is written with the letters of *HaShem*-יהו"ה, but because it is the source from which the quality of judgment-*Din* draws from, it is read as *Elohi"m*-אלהי"ם, though its written letters are *HaShem*-יהו"ה. Remember this important principle wherever in Torah you find the name written *HaShem*-יהו"ה but read as *Elohi"m*-אלהי"ם.

Now that you know this, know that of the two qualities, Victory-*Netzach* and Majesty-*Hod*, since Victory-*Netzach* is to the right, it is called *HaShem* of Hosts-*HaShem Tzva'ot*-יהו"ה צבאו"ת, and since Majesty-*Hod* is to the left, it is called God of Hosts-*Elohi"m Tzva'ot*-אלהי"ם צבאו"ת. That is, since it becomes en clothed in the garments of judgment-*Din* coming from the Court of Law called God-*Elohi"m*-אלהי"ם, it therefore is also called the God of Hosts-*Elohi"m Tzva'ot*-אלהי"ם צבאו"ת. In conclusion, each quality is called according to the place from which it is drawn. Thus, wherever you find Torah calling anyone or anything by the name “*Elohi"m*-אלהי"ם,” know that it draws strength from the quality of the Great Sanhedrin Above, called the God of Truth-*Elohi"m Emet*-אלהי"ם אמת, so much so, that when they judge **true** judgment, Torah even calls human beings “*Elohi"m*-אלהי"ם.” Having informed you of these important principles about *HaShem*'s-יהו"ה title God-

¹⁶⁷⁶ That is, the *Sefirah* of Understanding-*Binah*.

Elohi”m-אלהי”m, we must now return and inform you of other titles and adjectives by which the name God-*Elohi*”m-אלהי”m is sometimes called.

Know that this quality called God-*Elohi*”m-אלהי”m is sometimes called **Might-*Gevurah***-גבורה, because it is mighty and overpowering-*Mitgaberet*-מתגברת in actualizing judgement upon those who rebel and sin. It takes vengeance on the wicked and all who rise up against *HaShem*-יהו”ה, blessed is He. Since this quality is the Upper Court of Law, that recompenses in kind for whatever is deserved, and because it has the power to render judgment, exact the penalty and override all other considerations, in that nothing can stand in its way, it is called **Might-*Gevurah***-גבורה. About this the prophet said,¹⁶⁷⁷ “Awaken! Awaken! Don strength, O’ arm of *HaShem*-יהו”ה,” and continues, “Are you not the One who decimated the haughty, who terrified the sea serpent?” Were it not for this **Might-*Gevurah***-גבורה, judgments would never actually be rendered, nor would the mighty be punished. However, because *HaShem*’s-יהו”ה quality of **Might-*Gevurah*** dominates and rules over all, the decrees passed in its Courts are actually rendered.

Do you not see that when the Jewish people sin, they weaken *HaShem*’s-יהו”ה quality of **Might-*Gevurah***-גבורה in the world, as the prophet said,¹⁶⁷⁸ “Where is Your vengeance and Your might-*Gevurotecha*-גבורתך?” However, His quality of **Might-*Gevurah*** responds,¹⁶⁷⁹ “You have weakened-*Teshee*-חשי

¹⁶⁷⁷ Isaiah 51:9

¹⁶⁷⁸ Isaiah 63:15

¹⁶⁷⁹ Deuteronomy 32:18; See Midrash Eichah Rabba 1:33

the Rock who bore you and have forgotten the God who brought you forth.” That is, to the degree of sinners in Israel, so is His quality of *Might-Gevurah* weakened in the world, and His right side is held back, as the verse states,¹⁶⁸⁰ “He drew His right hand back in the presence of the enemy.”

Know that above the side of *Might-Gevurah* is the Divine source of influence from which *Might-Gevurah* draws. From that source, called Understanding-*Binah*, which is higher than *Might-Gevurah*, various kinds of *Might-Gevurah*-גבורה, called mighty powers-*Gevurot*-גבורות flow. About this the verse states,¹⁶⁸¹ “Who-*Mee*-מי can express the mighty powers-*Gevurot*-גבורות of *HaShem*-יהו"ה.”¹⁶⁸² When the Jewish people are righteous, those mighty powers-*Gevurot*-גבורות of *HaShem*-יהו"ה bestow their powers to *HaShem*'s-יהו"ה quality of *Might-Gevurah*-גבורה, and then the Jewish people dominate over their enemies. Thus, when the quality of *Might-Gevurah* is in its strength, it battles against the nations who serve false gods and avenges the vengeance of the Jewish people against their enemies. However, if heaven forbid, the Jewish people have sinned, *HaShem*'s-יהו"ה quality of *Might-Gevurah* is weakened in the world and does not wreak vengeance upon the idolaters. This is the meaning of the verse,¹⁶⁸³ “You have weakened-*Teshee*-תשי the Rock who bore you,” and the verse,¹⁶⁸⁴ “Where

¹⁶⁸⁰ Lamentations 2:3

¹⁶⁸¹ Psalms 106:2

¹⁶⁸² That is, “Who-*Mi*-מי-50” refers to the fifty gates of the Understanding-*Binah*, as discussed in the earlier Gates.

¹⁶⁸³ Deuteronomy 32:18; See Midrash Eichah Rabba 1:33

¹⁶⁸⁴ Isaiah 63:15

is Your vengeance and your might-*Gevurotecha*-גבורתך-?” Understand this well.

This quality is called **The Upper Court of Law-*Beit Din Shel Ma'alah*-מעלה של בית דין**, and all the inhabitants of the world are judged with it, whether for good or for bad, as we said. This is the chamber called **Merit-*Zechut*-זכות**,¹⁶⁸⁵ since here all merits are recalled, as well as all sins. Even the bad bestowed from this place is for merit-*Zechut*-זכות, since through it a person is purified of sin. From the power of this Sanhedrin, three other Courts of Law which judge the people of the world for wealth or poverty and for health or illness, come forth. All the judgments in the world are judged in the Great Sanhedrin and its three Courts of Law, except for three matters that are not at all judged in the Court of Law of God-*Elohi*”מ-אלהים. Rather, these three matters – life, children, and sustenance – are drawn from the place of utter mercies-*Rachamim*. Although it is true that these three matters are also decreed in the Great Sanhedrin Above, however, if a person devotes the intentions of his prayers until he reaches the Source of the Desire,¹⁶⁸⁶ he will elicit his request. This is what our sages, of blessed memory, meant when they said,¹⁶⁸⁷ “Life, children, and sustenance, do not depend on merit-*Zechut*-זכות, but depend on the source of the flow-*Mazal*-מזל.” The matter of Merit-*Zechut*-זכות mentioned here, refers to the secret of the Great Sanhedrin and the matter of the source of the flow-*Mazal*-

¹⁶⁸⁵ See Zohar II 251-252; Also see Klallei Hatchalat HaChochmah, translated as The Beginning of Wisdom, Ch. 9.

¹⁶⁸⁶ The Crown-*Keter*, as discussed in the preceding Gates.

¹⁶⁸⁷ Talmud Bavli, Mo'ed Katan 28a

מזל mentioned here, refers to the Supernal Source, that is, the Source of the Desire, called *Eheye* יה"ה, since the waters of desire and delight flow from there. This is the *Mazal*-מזל upon which all things depend, including the Torah scroll in the Sanctuary. Our sages, of blessed memory, thus stated,¹⁶⁸⁸ “Everything is dependent upon the *Mazal*-מזל, even the Torah scroll in the Sanctuary.” Do not let it arise in your mind to think that here our sages, of blessed memory, were speaking of the constellations-*Mazalot* of the stars. They rather were only speaking of the Source of the Desire, called “the source of the flow-*Mazal*-מזל.” This should suffice for the understanding, as these matters have been explained the in the preceding Gates.¹⁶⁸⁹

Know that this quality is called **North-Tzafon-צפון**. However, be informed of a primary principle. As you already know, the quality of kindness-*Chessed* is on the right [stemming from the south] and always is open and ready to grant the desires of all supplicants. When a person comes to plead for his needs before *HaShem* יהו"ה, blessed is He, *HaShem*'s יהו"ה quality of kindness-*Chessed* awakens, drawing forth all kinds of wealth and goodness from the Source of Desire, to grant the supplicant and satisfy his needs.

However, when all those gifts and goodness come before *HaShem*'s יהו"ה quality of judgment-*Din*, which is on the left and stems from the north-*Tzafon*-צפון, His quality of judgment-*Din* rises to restrain His quality of kindness-*Chessed*

¹⁶⁸⁸ This teaching is cited by some early texts to Pesikta d'Rav Kahana (although it is not found in our edition); Also see Targum to Ecclesiastes 9:2; Tikkunei Zohar 127a, and elsewhere in Zohar.

¹⁶⁸⁹ This was discussed in Gates Three & Four.

to the right, from completing the bestowal to the supplicant. Instead, it says, let us sit and judge whether this supplicant is worthy that his request be granted or not. The supplicant is then judged in the Great Sanhedrin, which is positioned toward the north-*Tzafon*-צפון. If he is worthy, they grant his request, but if he is found to be unworthy, they withhold all the wealth and goodness that *HaShem's*-ה"ה quality of kindness-*Chessed* drew down for him. Instead, *HaShem's*-ה"ה quality of judgment-*Din* in the north-*Tzafon*-צפון, receives all that wealth and goodness, and places it in its storehouses and treasuries in the north-*Tzafon*-צפון. That is, once *HaShem's*-ה"ה quality of kindness-*Chessed* has brought about a drawing forth, whatever was drawn forth does not revert to its place, but is received by the Great Sanhedrin positioned toward the north-*Tzafon*-צפון. It therefore is called north-*Tzafon*-צפון, which also means “hidden in storage-*Tzafoonim*-צפוניים, as stated,¹⁶⁹¹ “Gold comes from the north-*Tzafon*-צפון.”

Now, because this place called north-*Tzafon*-צפון is where every kind of wealth is hidden in storage, our sages, of blessed memory, said,¹⁶⁹² “Whosoever wants wealth should direct [his prayers] north-*Yatzpeen*-יצפין.” That is, he should direct his intentions to *HaShem's*-ה"ה quality of Judgment-*Din* on the north-*Tzafon*-צפון, and make peace with it and become whole in it, so that it will not obstruct or restrain his plea for wealth and possessions from *HaShem*-ה"ה, blessed is He.

¹⁶⁹⁰ As in the verse (Psalms 31:20), “How abundant is Your goodness that You have stored away-*Tzafanta*-צפנת for those who fear You.”

¹⁶⁹¹ Job 37:22

¹⁶⁹² Talmud Bavli, Bava Batra 25b [and Rashi there].

This is likewise why the showbread table-*Shulchan*-שולחן [in the Holy Temple] was positioned toward the north-*Tzafon*-צפון, since the wealth and needs of the creatures are drawn from there. Likewise, being that the north-*Tzafon*-צפון is to the left, the verse therefore states,¹⁶⁹³ “Length of days is at its right, and at its left, wealth and honor.” Know that all the wealth and hidden treasures-*Matzpunim*-מצפונים in the north-*Tzafon*-צפון, are guarded in storage for the righteous *Tzaddikim* in the coming future. This is as stated,¹⁶⁹⁴ “How abundant is Your goodness that You have stored away-*Tzafanta*-צפנה for those who fear You, that you have performed for those who seek refuge in You,” and it states,¹⁶⁹⁵ “He has stored-*Yitzpon*-יצפן resources for the upright.”

After having informed you of this, know that in the north-*Tzafon*-צפון, there are places and large halls filled with all kinds of destructive angels and afflictions. Various wells that descend to the depths of the abyss are there, filled with murky waters, mud, mire, and quicksand. There are various kinds of destructive forces there, such as different kinds of snakes and scorpions, and all other kinds of wild beasts that bring evil. They all stand ready, waiting to see when judgment will arise from the north-*Tzafon*-צפון for lands to be destroyed and kingdoms to be uprooted, and for the people of earth to be smitten with all kinds of destruction. When that happens, and judgment arises, all these destructive forces come forth from the north-*Tzafon*-צפון, and wander in the world, rendering the

¹⁶⁹³ Proverbs 3:16

¹⁶⁹⁴ Psalms 31:20

¹⁶⁹⁵ Proverbs 2:7

penalty upon all those found guilty in the Upper Court of Law. About these forces the verse states,¹⁶⁹⁶ “From the north-*Tzafon*-צפון evil will be released.” Know that there are many informants, accusers, and prosecutors in this place, who prosecute the creatures.

Now, because *HaShem*-יהו"ה, blessed is He, was compassionate to the children of Israel, He gave us His Torah and *mitzvot*, and commanded that we bring sacrificial offerings (*Korbanot*) before Him to atone for our sins, and silence the prosecutors and all the forces of destruction to the north-*Tzafon*-צפון. He thus commanded that every sacrificial offering (*Korban*) brought in atonement for sin, must be slaughtered in the north-*Tzafon*-צפון, as the verse states,¹⁶⁹⁷ “He shall slaughter it at the northern side-*Tzafonah*-צפונה of the Altar.” Sacrificial offerings (*Korbanot*) slaughtered in the north-*Tzafon*-צפון are brought for sins transgressed by man, whether the sins of an individual or the sins of the congregation. For example, the bullock and he-goat offerings of Yom Kippur and the bullocks and he-goats that were to be burned, and the communal peace-offerings and guilt offerings, and the sin offerings of the congregation and of the individual, are all slaughtered in the north-*Tzafon*-צפון.¹⁶⁹⁸

Now, if you ask, “Is it not so that the communal peace offerings are neither for sin nor for guilt?” Know that the Torah established an association between the communal peace

¹⁶⁹⁶ Jeremiah 1:14

¹⁶⁹⁷ Leviticus 1:11

¹⁶⁹⁸ Mishnah Zevachim 5:1-5

offerings and sin-offerings,¹⁶⁹⁹ as Torah states,¹⁷⁰⁰ “You shall offer one he-goat as a sin-offering and two one-year old sheep as a peace-offering.” However, the peace-offerings of individuals, the thanksgiving offering, the ram offered by the Nazir, the offerings of first-born animals, the tithe of cattle, and the Passover offering, do not need to be slaughtered in the north-*Tzafon*-צפון, but may be slaughtered anywhere in the courtyard of the Holy Temple.¹⁷⁰¹

This is clearly because sacrifices atone for a person and protect him from harm, as written,¹⁷⁰² “We shall bring offerings to *HaShem*-יהו"ה our God, lest He strike us dead with the plague or the sword.” All kinds of affliction are positioned in the north-*Tzafon*-צפון, and therefore, *HaShem*-יהו"ה, blessed is He, commanded that all sacrificial offerings brought in atonement of sin should be slaughtered in the north-*Tzafon*-צפון. With the help of *HaShem*-יהו"ה, blessed is He, we shall yet enlighten you about some important principles regarding the reasons for the sacrificial offerings and these matters. Because the title God-*Elohi*"m-אלהי"ם is the matter judgment-*Din* positioned in the north-*Tzafon*-צפון, the sacrificial offerings brought as remedy for sin were slaughtered in the north-*Tzafon*-צפון. This secret is hinted in the verse,¹⁷⁰³ “The sacrifices of God-*Elohi*"m-אלהי"ם are a broken spirit etc.” Understand this well.

¹⁶⁹⁹ Talmud Bavli, Zevachim 55a; Mishneh Torah, Hilchot Ma'aseh HaKorbanot 5:3.

¹⁷⁰⁰ Leviticus 23:19

¹⁷⁰¹ Mishnah Zevachim 5:6-8

¹⁷⁰² Exodus 5:3

¹⁷⁰³ Psalms 51:19

After having informed you of these important principles, be informed that since the Upper Court of Law, called God-*Elohi”m*-אלהי”ם, sits in judgment in the north-*Tzafon*-צפון, and the sin-offerings were sacrificed in the north-*Tzafon*-צפון to atone before this court, know that in the north-*Tzafon*-צפון Above, outside the partition, is a very great crooked snake (*Nachash Akalton*). It is He who caused the death of Adam, the first man, and instilled his wife Chava with contamination, and he sits at the head of all afflictions. Therefore, *HaShem*-יהו”ה, blessed is He, promised the children of Israel that he will remove him, distance him and banish him to where he never will be capable of prosecuting, as the prophet said,¹⁷⁰⁴ “I will distance the northern one-*HaTzefoni*-הצפוני from you and will banish him to an arid and desolate land.”

This snake is connected to something called “The end of all flesh-*Keitz Kol Bassar*-קץ כל בשר,” since he causes destruction from the soul to the flesh. It is he who came and prosecuted before *HaShem*-יהו”ה against the generation of the flood and they were given over into his hand. About this the verse states,¹⁷⁰⁵ “The end of all flesh-*Keitz Kol Bassar*-קץ כל בשר has come before Me, for because of them, the earth is full of violence, and now I will destroy them with the earth.” In other words, “The quality of affliction,” who prosecutes the creatures, has come before Me with accusations against them, saying, ‘Because of them the earth is full of violence.’” The verdict was then concluded and given over into the hands of “The end of all flesh-*Keitz Kol Bassar*-קץ כל בשר,” to destroy

¹⁷⁰⁴ Joel 2:20

¹⁷⁰⁵ Genesis 6:13

them, as the verse continues, “and now I will destroy them with the earth.”

Now, because this quality, which is prepared to afflict judgment, is in the north-*Tzafon*-צפון, *HaShem*-יהו"ה, blessed is He, therefore commanded that sacrifices offered to remedy sin must be slaughtered in the north-*Tzafon*-צפון. However, in the coming future, when these sin-offerings will be nullified,¹⁷⁰⁶ *HaShem*-יהו"ה, blessed is He, will distance the “quality of afflictions” from us and from the north-*Tzafon*-צפון, and remove it to a place where it no longer will be capable of accusing. Moreover, just as the “quality of afflictions” will be uprooted from the north-*Tzafon*-צפון, so will sin-offerings (*Korbanot*) that are slaughtered in the north-*Tzafon*-צפון be nullified. That is, since there no longer will be sinners, the accusations of the “quality of afflictions” positioned in the north-*Tzafon*-צפון, will have already been nullified and there no longer will be a need to slaughter sacrifices in the north to remedy sin. Understand this well.

Know that this quality called *God-Elohi"m*-אלהי"ם, positioned on the left, is sometimes called the **Dim Hand-Yad Keheh**-יד כהה. The reason it is called the dim hand-*Yad Keheh*-יד כהה is because it is the left hand that restricts and obstructs the right hand from bestowing goodness to the world, except according to what is proper according to judgment-*Din*. Thus, since it restrains the right hand from bestowing goodness to the world, this quality, called the left, takes all the wealth it receives from the right and brings it into its storehouses, as said

¹⁷⁰⁶ Midrash Vayikra Rabba 9:7

above. This is the secret of the verse,¹⁷⁰⁷ “Rays of light came from His hand to [Israel]; and there His hidden strength [was revealed].” Understand this well.

After having informed you of this, know that this quality of Might-*Gevurah*-גבורה is called **Terror-Pachad-פחד**. This is because the quality of might and dominion is where the Great Sanhedrin is positioned, as well as various other Courts of Law, various chambers of flame, fire and blaze, and various legions appointed over exacting punishment and smiting with every kind of injury and illness, all of which are flaming fire. Here there are kinds of fire that consume all the different fires of the world, devouring them as fire devours straw. It therefore is called **The Great Fire-Aish HaGedolah-אש הגדולה**, in that all kinds of fire in the world are insignificant in comparison to this fire.

Now, because this fire consumes every other fire, everyone is in fear of it, those above and those below. Even the supernal angels are terrified, struck with fear and consumed by this fire. They are incapable of approaching it, but are struck with panic by the overwhelming strength and power of its dominion. This quality is thus called Terror-*Pachad*-פחד, since all the multitudes of hosts, both above and below, are in utter terror of it. Referring to this all-consuming fire that burns everything, the verse states,¹⁷⁰⁸ “They will enter caves in the rocks and tunnels in the ground, because of the terror-*Pachad*-פחד of *HaShem*-ה'” and because of His Majestic Glory.” This is called “the place of fear,” and is the crucible for the wicked

¹⁷⁰⁷ Habakkik 3:4

¹⁷⁰⁸ Isaiah 2:19

and rebellious and by the power of its flames many troops are burned. The verse therefore states,¹⁷⁰⁹ “Sinners were afraid-*Pachadu*-פחדו in Zion; trembling seized the hypocrites. ‘Which of us can live with the consuming fire? Which of us can live with the eternal blaze?’”

Know that because it consumes every other kind of fire in the world, it is called the **Consuming Fire-Aish Ochlah**-אש אוכלה-*HaShem*. יהו"ה-יהו, blessed is He, is called a Consuming Fire-Aish Ochlah-אש אוכלה, as stated,¹⁷¹⁰ “For *HaShem*-יהו"ה your God is a consuming fire-Aish Ochlah-אש אוכלה; He will destroy them and He will subjugate them.” Because *HaShem*-יהו"ה, blessed is He, is a consuming fire-Aish Ochlah-אש אוכלה, He therefore can subjugate, humble, and destroy, since with this quality *HaShem*-יהו"ה, blessed is He, wages war, and it therefore is called terror-*Pachad*-פחד.

This is the Divine quality that our forefather Yitzchak, peace be upon him, adhered to, for it is on the left, the side of great judgment-*Din*, and thus is called the **Dread of Yitzchak-Pachad Yitzchak**-פחד יצחק-*Yitzchak*, as it states,¹⁷¹¹ “And Yaakov swore by the Dread of his father Yitzchak-*Pachad Yitzchak*-פחד יצחק.” Know that when Lavan pursued Yaakov, seeking to uproot everything, this quality came to wage war against Lavan and uproot him. That is, Lavan the Aramean came with very great supernal strength. Do not take

¹⁷⁰⁹ Isaiah 33:14

¹⁷¹⁰ Deuteronomy 4:24; 9:3

¹⁷¹¹ Genesis 31:53

lightly what the Torah states,¹⁷¹² “An Aramean tried to destroy my forefather.” For, Lavan sought to destroy everything, both root and branch. However, when Yaakov saw that the quality of Terror-*Pachad*-פחד was coming to his aide, he became encouraged and realized that he had the strength and fortitude to stand up to Lavan. About this the verse states,¹⁷¹³ “Yaakov then became angry and quarreled with Lavan.” If Yaakov was weak, how could he have quarreled with Lavan? Rather, know that the quality of Terror-*Pachad*-פחד came to Yaakov’s assistance. Where is the proof? From what Yaakov said to Lavan,¹⁷¹⁴ “Had the God of my father – the God of Avraham and the Dread of Yitzchak-*Pachad Yitzchak*-יִצְחָק-פָּחַד – not been with me, you surely would have now sent me away emptyhanded.” That is, “The Dread of Yitzchak-*Pachad Yitzchak*-יִצְחָק-פָּחַד certainly came and assisted me.”

In this way, contemplate that the quality of Fear-*Pachad*-פחד is the place of the Great Sanhedrin and its other courts, within which there are various kinds of intense fire, weapons of war and weapons of destruction, to annihilate, kill, destroy, uproot, exile, and obliterate, all for the purpose of executing the verdict decreed by the Great Sanhedrin called God-*Elohi*”m-אלהי”m. About this place King Solomon revealed that even the mighty, the pious Chassidim and the righteous Tzaddikim, are in fear. He thus said,¹⁷¹⁵ “Sixty mighty men surround it, all of them trained in warfare, skilled in battle... from the terror-*Pachad*-פחד of the night,” about which our

¹⁷¹² Deuteronomy 26:5

¹⁷¹³ Genesis 31:36

¹⁷¹⁴ Genesis 31:42

¹⁷¹⁵ Song of Songs 3:7

sages, of blessed memory, stated,¹⁷¹⁶ “From the fear of purgatory (*Gehinom*) which is compared to night.” Therefore, know that even the highest righteous *Tzaddikim* are stricken with fear of this Terror-*Pachad*-פחד, in that even David cried out and said,¹⁷¹⁷ “My flesh shuddered from fear of You-*Mipachdecha*-מפחדך.” Why? The verse continues and tells us, “and I feared Your judgments-*Mimishpatecha*-ממשפט־ך.” That is, where there is judgment-*Mishpat*-משפט, there is fear-*Pachad*-פחד.

After having explained this, know that in the place called Terror-*Pachad*-פחד, there are caves and pits, called the Chambers of Purgatory (*Gehinom*), down below. In them are all kinds of destructive forces and afflictions, and because of their great depth, they all are in a state of perpetual thick darkness and pitch-blackness. They therefore are called “night-*Layla*-לילה,” since there never is any illumination there at all, in that it always is in a state of deep gloom and utter darkness. Therefore, both the upper beings and lower beings are very fearful of it. This is the meaning of the words, “from the terror-*Pachad*-פחד of the night,” about which our sages, of blessed memory, said, “From the fear of purgatory (*Gehinom*) which is compared to night-*Laylah*-לילה.”

During their lifetimes, many righteous *Tzaddikim* pleaded for mercy never to see that place. Indeed, *HaShem*-יהוה, blessed is He, promised that their request would be granted, saying,¹⁷¹⁸ “You shall not fear the terror-*Pachad*-פחד

¹⁷¹⁶ Talmud Bavli, Sanhedrin 7b

¹⁷¹⁷ Psalms 119:120

¹⁷¹⁸ Psalms 91:5

of the night-*Laylah*-לילה.” Therefore, contemplate how great is the power of those who return to *HaShem*-יהו"ה in repentance-*Teshuvah*, for they are saved from this harsh place. Woe to the wicked who are judged in this place that no light has ever illuminated. About this the verse states,¹⁷¹⁹ “The land whose darkness is like pitch-darkness, a shadow of death without order, whose very light is like pitch-darkness.”

Know that unless he rectifies what he has ruined before departing from this world, whoever does not daily recite the order of the sanctification of the day, in the prayer “*U’Va LeTziyon* – A redeemer shall come to Zion”¹⁷²⁰ according to its proper sanctity and laws, is destined to taste this place of terror-*Pachad*-פחד that is utter darkness. About this the verse states, “The land whose darkness is like pitch-darkness, a shadow of death without order-*v’Lo Sedarim*-ולא סדרים.” That is, why does he behold the shadow of death? Because he did not recite the order of the sanctification of the day-*Seder Kedushat HaYom*-סדר קדושת היום. This is the meaning of, “without order-*v’Lo Sedarim*-ולא סדרים.”

Know that *HaShem*-יהו"ה gave this quality called, Terror-*Pachad*-פחד and Consuming Fire-*Aish Ochlah*-אש אוכלה, to the children of Israel, to go before them, conquer the land and wage their battles. This is as stated,¹⁷²¹ “No man will be capable of standing up against you; *HaShem*-יהו"ה your God, will instill your terror-*Pachdechem*-פחדכם and your fear-*Mora’achem*-מוראכם upon the surface of the entire land that you shall tread

¹⁷¹⁹ Job 10:22

¹⁷²⁰ Following the Amidah prayer in the morning (*Shacharit*) liturgy.

¹⁷²¹ Deuteronomy 11:25

upon, as He has told you.” Why does the verse specify, “**your** terror-*Pachdechেম*-פחדכם”? In order to heap praise upon the Jewish people. *HaShem*-יהו"ה said, “Though the quality of terror-*Pachad*-פחד is Mine, the children of Israel have taken it as an inheritance.” Yitzchak inherited the quality of terror-*Pachad*-פחד and it thus became his, as it states,¹⁷²² “And Yaakov swore by the Dread-*Pachad*-פחד of his father Yitzchak,” and the children of Israel inherited all the possessions of Avraham, Yitzchak, and Yaakov. The quality of terror-*Pachad*-פחד was therefore given into their hands as their inheritance, until they sinned and lost it all.

Now that you are aware of this, know that above, in *HaShem*'s-יהו"ה Godliness, all dominion and rulership is the secret of His Might-*Gevurah*, which is the quality of Dread-*Pachad*-פחד, and is the matter of Dominion-*Memshalah*-ממשלה. The verse thus states,¹⁷²³ “Dominion-*Hamesheil*-המשל and Dread-*Pachad*-פחד are with Him; He makes peace in His heights.”

After transmitting these important principles and foundations to you, we now must continue with some additional principles, through which you can enter many Gates of Light and grasp many secrets of Torah. After explaining a small measure of the secrets and principles included in *HaShem*'s-יהו"ה title God-*Elohi*"m-אלהי"ם, we must conclude this gate by informing you that the quality of God-*Elohi*"m-אלהי"ם is sometimes known to those who have the received knowledge (Kabbalah) as the secret of the Consuming Fire-*Aish Ochlah-*

¹⁷²² Genesis 31:53

¹⁷²³ Job 25:2

אש אוכלה, as said above. However, know that this quality affects all these opposites with one simple power. That is, it is a simple power that both enlivens and kills with a single quality. That is, it both extinguishes and sustains, smites and heals, all with one single quality and measure.¹⁷²⁴

From this power, the emissaries sent from above receive the authority to execute the verdict decreed upon the inhabitants of the world, whether for death or life, whether to destroy or to sustain, whether to smite or heal. It all comes about through this quality. In this way, contemplate that when an emissary is sent from above to execute the sentence in any one of these matters, by virtue of the power granted him by God-*Elohi'm*-אלהי"ם to execute them, that emissary is also called God-*Elohi'm*-אלהי"ם. Always remember this important principle, as you will yet need it in various places.

Now, if you have eyes, open them to the important principles and foundations transmitted in this Gate about *HaShem's*-יהו"ה title God-*Elohi'm*-אלהי"ם. You then will understand wherever in Torah you encounter this term. You will understand why the ministering angels of the nations are called “the gods of others-*elohim acheirim*-אלהים אחרים,” why all judges – including human judges – are called by the title God-*Elohi'm*-אלהי"ם, and why angels are called “Sons of God-*Bnei Elohi'm*-בני אלהי"ם.” When you understand all this, you then will understand that included in the title God-*Elohi'm*-אלהי"ם are all other powers and actions. May *HaShem*-יהו"ה, blessed is He, show us the path to true knowledge of His ways,

¹⁷²⁴ See Ginat Egoz translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity.

so that we may keep His commandments, statutes, and ordinances! May this be His will!

The following are the names and titles relating to the *Sefirah* of Might-*Gevurah* mentioned in this gate:

1. God-*Elohi*''m-אלהי"ם
2. Might-*Gevurah*-גבורה
3. The Upper Court of Law-*Beit Din Shel Ma'alah*- בית דין של מעלה
4. North-*Tzafon*-צפון
5. The Dim Hand-*Yad Keheh*-יד כהה
6. The quality of Harsh Judgment-*Din HaKashah*- דין הקשה
7. The Supernal Court of Law-*Beit Din HaElyon*- בית דין העליון
8. Merit-*Zechut*-זכות
9. The Dread of Yitzchak-*Pachad Yitzchak*-פחד יצחק
10. The Great Fire-*Aish HaGedolah*-אש הגדולה
11. The Consuming Fire-*Aish Ochlah*-אש אוכלה
12. Dominion-*Memshalah*-ממשלה
13. Judgment-*Din*-דין
14. Left-*Smol*-שמאל
15. Gold-*Zahav*-זהב
16. Bread-*Lechem*-לחם
17. Salt-*Melach*-מלח
18. Wine-*Yayin*-יין
19. Darkness-*Choshech*-חשך

20. Night-*Laylah*-לילה
21. The Cloud-*Anan*-ענן
22. The Thick Darkness-*Arafel*-ערפל
23. Flesh-*Bassar*-בשר
24. The Bee-*Devorah*-דבורה
25. Fine Flour-*Solet*-סלת
26. The Showbread Table-*Shulchan*-שלחן
27. The Sun-*Shemesh*-שמש
28. Fire-*Aish*-אש
29. Sinai-סיני
30. Justice-*Mishpat*-משפט
31. Stone-*Even*-אבן
32. Hand-*Yad*-יד
33. The Copper Altar-*Mizbe'ach HaNechoshet*-מזבח
הנחשת
34. Earth-*Adamah*-אדמה
35. God of Truth-*Elohi"m Emet*-אלהי"ם אמת
36. Heaven-*Shamayim*-שמים
37. Ruddy-*Admoni*-אדמוני
38. The Arm-*Zro'ah*-זרוע
39. The *Vav*-ו of The Name *HaShem*-יהו"ה
40. Son-*Ben*-בן
41. Ox-*Shor*-שור
42. The Chamber of Hewn Stone-*Lishkat HaGazeet*-
לשכת הגזית
43. Terror-*Pachad*-פחד
44. The *Teru'ah* Sound of the Shofar-תרועה
45. Fear-*Yirah*-יראה

Gate Seven (The *Sefirah* of *Chessed*)

“But you O’ Lord-Adona”y-אדוניי, are the Merciful and Compassionate God-E”ל-אל, slow to anger, abundant in kindness, and truth.” -Psalms 86:15

The seventh holy name in ascending order is called *E”ל-אל*. We therefore must inform you of the secret of this name, by way of its primary principle. Once you understand its primary principle, wherever in Torah you come across the term *E”ל-אל*, you will understand it. You already were informed in the previous Gates, that *HaShem*’s-יהוה title *E”ל-אל* is appointed over kindness-*Chessed* and mercy-*Rachamim*, and is the quality that our forefather Avraham, peace be upon him, inherited, as stated,¹⁷²⁵ “And he called there in the Name of *HaShem*, God of the world-*HaShem E”l Olam*-עולם א”ל יהוה.”

Know that in the Great Sanhedrin called God-*Elohi”m*-אלהי”ם, there are 310 camps of judgmental qualities-*Din* that roam the world.¹⁷²⁶ Each camp is appointed to execute judgement in all matters it was appointed over, whether for good or for bad. All these qualities draw every kind of wealth and goodness to themselves, confiscated from the wicked in accordance to the verdict of the court, and all their storehouses

¹⁷²⁵ Genesis 21:33

¹⁷²⁶ See the note in the fifth Gate, about the Supernal Crown-*Keter*-כתר-620 which includes two aspects, the inner aspect and the external aspect (each of which equals 310-שש”י). The root of the 310-*Yesh*-יש camps of judgment is the external aspect of the Supernal Desire called the Crown-*Keter*-כתר-620, which manifests in the Great Sanhedrin called God-*Elohi”m*-אלהי”ם.

are full of every kind of goodness of wealth, possessions, and honor, all of which are called “something-*Yesh*-שׁי.” All these storehouses are full and destined for the righteous *Tzaddikim* in the coming future. About this the verse states,¹⁷²⁷ “I have something-*Yesh*-שׁי-310 to bequeath to those who love Me, and I will fill their storehouses.”

Now, when these three-hundred and ten (*Yesh*-שׁי-310) camps go from the Great Court of Law (*Beit Din HaGadol*) and roam the world to execute the verdict upon the sinners, there are those that cause deprivation, those that plunder, those that smite, uproot, bring plague and other diseases and afflictions. Each camp executes and concludes the sentence ruled upon every individual creature. Moreover, it all is in truth and good faith, for they can neither add nor subtract from what was sentenced in the Court of Law called God-*Elohi*”*m*-אלהי”ם, the God of Truth-*Elohi*”*m Emet*-אמת אלהי”ם.

Know that above all these camps and above the Court of Law called God-*Elohi*”*m*-אלהי”ם, is *HaShem*’s-יהו”ה Divine quality of complete mercies-*Rachamim*, without any admixture of judgment-*Din* at all. It rather is complete mercy, kindness, compassion, and grace, without any element of judgment-*Din* whatsoever. This Divine quality is so merciful that even though the creatures are unworthy of its mercy, nonetheless, mercy is freely given, as a gift. It is to this Divine quality of *HaShem*-יהו”ה, known to the righteous *Tzaddikim* and pious *Chassidim*, that they would direct their intentions, thus saving the world from many afflictions.

¹⁷²⁷ Proverbs 8:21

Know that this Supernal quality of pure and complete mercy is called *E"l-l"א-31*, and is the tithe (one tenth-*Ma'aser-מעשר*) of the camps called “something-*Yesh-יש-310*.”¹⁷²⁸ When the three-hundred and ten (*Yesh-יש-310*) camps of judgment go forth to bring destruction upon the people of the world, in accordance to the verdict concluded by the Upper Court of Law (*Beit Din Shel Ma'alah*), if there is a righteous Tzaddik in the world who can direct his intentions to *HaShem's-יהו"ה* Divine quality as the Benevolent God-*E"l-l"א*, this Divine quality comes out of Her Sanctuary and is revealed.¹⁷²⁹ And when the three-hundred and ten (*Yesh-יש-310*) camps see Her, they all scatter, flee, and hide from Her Glorious presence, and do not actualize any of the destructions they were meant to execute, being that *HaShem's-יהו"ה* Divine quality of Great Mercies-*Rachamim Gedolim* came forth and is revealed upon them. When She is revealed, they all realize that they are powerless to destroy, annihilate, injure or do evil to any creature in the world. This is because the quality of *E"l-l"א* has already appeared.

¹⁷²⁸ The secret of the tithe-*Ma'aser-מעשר* was explained in the first Gate, and was explained in the fifth Gate, about the subject here. The tithe-*Ma'aser-מעשר* is the secret of the verse (Leviticus 27:32), “The tenth shall be holy to *HaShem-יהו"ה*.” This refers to the highest aspect of the lower half (310-*Yesh-יש*) of the Crown-*Keter-כתר-620*, which is bound to the upper half (310-*Shay-שי*) of the Crown-*Keter-כתר-620*, and thus leans toward and reveals the upper half of the Crown-*Keter-כתר*, which is the upper (and inner) aspect of *HaShem's-יהו"ה* Supernal Desire. A sign by which to remember the distinction between the lower nine and “the tenth, which is holy to *HaShem-יהו"ה*,” is that nine-tenths of the “something-*Yesh-יש-310*” (or 9 x 31) is *רע"ט-279*, which divides into 9-ט that are bad-*Ra-רע-270* (and it is only through the joining of the “tenth which is holy to *HaShem-יהו"ה* that they amount to “something-*Yesh-יש-310*”). In contrast, when the tenth aspect of *E"l-l"א-31* is conjoined with the upper (inner) half of the Supernal Crown-*Keter*, it then equals *שמ"א-341*, which divides into “The One Name-*Shem Echad-א-שם-340* 1”, attesting to the Singular Essential Name *HaShem-יהו"ה*, blessed is He.

¹⁷²⁹ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being (Shaar HaHavayah)* and on.

Therefore, know and understand that in times of travail, the holy Tzaddikim and pious Chassidim would be hasty in praying and directing their intentions to *HaShem*’s יהו"ה quality called *E"l*-א. About this we say,¹⁷³⁰ “Almighty King-*E"l Melech* מלך, who sits on the throne of mercy-*Rachamim* רחמים.”

This Divine quality is also called the Supernal God-*E"l Elyon* עליון-א. Now, our forefather Avraham, peace be upon him, pursued this Divine quality – which is entirely kindness, mercy, and compassion – all the days of his life. He even accepted various afflictions and pain upon himself in order to merit it. Thus, because of his great toil in attaining it, and his love of it, he merited this Divine quality as his inheritance. This is the meaning of the verse,¹⁷³¹ “Blessed is Avram to the Supernal God-*E"l Elyon* עליון-א,” and as it similarly states,¹⁷³² “He planted a Tamarisk in Beer Sheva, And he called there in the Name *HaShem*, God of the world-*HaShem E"l Olam* יהו"ה א"ל עולם.”

Now, since our forefather Avraham, peace be upon him, inherited this quality, he was therefore blessed “in all-*BaKol* בכל.”¹⁷³³ That is, Above, there was no accuser nor prosecutor

¹⁷³⁰ In the Yom Kippur liturgy; Also see Tikkunei Zohar 127a

¹⁷³¹ Genesis 14:20

¹⁷³² Genesis 21:23

¹⁷³³ The word “all-*Kol* כל” was explained in the first Gate, and refers to the *Sefirah* of Kingship-*Malchut*, also known as the name *HaShem* יהו"ה with the numerical value of *Ba"l* N-בין-52 [י"ד ה"ה ו"ו ה"ה], which is equal to “in all things-*BaKol* בכל-52.” Additionally, this hints that Avraham was blessed with dominance over the natural order, through the supernatural and miraculous birth of his son-*Ben* בן-52 Yitzchak (See Rashi to Genesis 21:3). That is, there were no obstructions or accusations to withhold or restrain the blessing, but on the contrary, the quality of the judgment-*Din* of Yitzchak, which is called God-*Elohi"m* אלהים-86 and is equal to the natural order-*HaTeva* הטבע-86, was given over into the hands of Avraham and subjugated to his dominion (Kingship-*Malchut*), as previously explained.

standing in opposition to him. Rather, being that the quality of *E"l-א* was always revealed upon him, they all were ready to assist him. Therefore, all the forces that execute judgment-*Din* would flee from his presence. This is the secret of the verse,¹⁷³⁴ “[Give truth to Yaakov,] kindness-*Chessed* to Avraham.” Thus, since *HaShem*’s יהו"ה Divine quality of *E"l-א* is always ready to bestow great mercies, our sages established that we recite,¹⁷³⁵ “Benevolent King-*E"l Melech*-מלך *א"ל*, Who sits on the throne of mercy-*Rachamim*-רחמים.”

We now must awaken you to an important principle. Know that in the Thirteen Attributes of Mercy, the verse mentions,¹⁷³⁶ “*HaShem*-יהו"ה, *HaShem* God-*HaShem E"l-א* יהו"ה, Merciful-*Rachum*-רחום and Gracious-*Chanun*-חנון, Long Tempered-*Erech Apayim*-אריך, Abundant in Kindness-*Rav Chessed*-רב חסד, and Truth-*Emet*-אמת.” Although this verse was already explained in the previous Gate, we nonetheless must still explain the quality of *E"l-א*. For, King David, peace be upon him, also took hold of these attributes, and included them all in the name *E"l-א*, as he said,¹⁷³⁷ “But you O’ Lord-Adona”y-אדני”י, are the Merciful-*Rachum*-רחום and Graceful-*Chanun*-חנון God-*E"l-א*, long tempered-*Erech Apayim*-אריך, Abundant in Kindness-*Rav Chessed*-רב חסד, and Truth-*Emet*-אמת.”

Now, prepare your heart, be attentive, and hear the meaning of this verse. *E"l-א* is the secret of *HaShem*’s יהו"ה upper quality that is utterly merciful-*Rachamim*. Before Her all

¹⁷³⁴ Micah 7:20

¹⁷³⁵ In the Yom Kippur liturgy; Also see Tikkunei Zohar 127a

¹⁷³⁶ Exodus 34:6 – The thirteen attributes of mercy.

¹⁷³⁷ Psalms 86:15

the camps of judgment-*Din* are lowered and humbled, so that none can stand up to Her. Now, because Avraham loved and inherited *HaShem's*-יהו"ה quality of *E"ל-א*, he also merited to inherit all 310-יש"ש camps called "something-*Yesh*-יש-310." This is the secret of the verse,¹⁷³⁸ "I have something-*Yesh*-יש-310 to bestow to those who love Me-*Ohavai*-אוהבי," and as it also states,¹⁷³⁹ "The offspring of Avraham who loved Me-*Ohavee*-אוהבי." Understand this well.

The verse then states, "Merciful-*Rachum*-רחום." Now, Merciful-*Rachum*-רחום is a quality of *HaShem*-יהו"ה as the Benevolent God-*E"ל-א*. That is, when *HaShem's*-יהו"ה quality of *E"ל-א* sees that the verdict has been issued by the Great Sanhedrin to annihilate or destroy a person or place, or any such harsh decree, and sees that if this destruction would come about, great loss will come to the world, His quality of *E"ל-א* then comes forth to have mercy upon the creatures, so that the world will not be destroyed. She therefore has mercy upon that creature who was sentenced for destruction. When *HaShem's*-יהו"ה quality of *E"ל-א* comes forth, all the camps of judgment-*Din* flee and hide, and that creature is saved from judgment and punishment. This is the secret of Merciful-*Rachum*-רחום, which is included in *HaShem's*-יהו"ה quality as the Benevolent God-*E"ל-א*.

The verse continues and says, "Gracious-*Chanun*-חנון." The secret of Gracious-*Chanun*-חנון is that, on many occasions, when the camps of destruction go forth to destroy the people of the world according to the verdict issued against them, the

¹⁷³⁸ Proverbs 8:21

¹⁷³⁹ Isaiah 41:8

quality of *E"l-l"* comes forth and circulates to save them. Even though they do not merit it, nevertheless goodness is freely and graciously bestowed upon them, to save them from calamity.

The verse then continues, “Long Tempered-*Erech Apayim* אפיים-ארך.” Know that there are creatures who are neither fitting to receive from *HaShem's* יהו"ה quality of “Mercy-*Rachum* רחום-” nor from His quality of “Grace-*Chanun* חנון-.” They rather are fitting to be punished in accordance to the sentence rendered Above. Even so, *HaShem's* יהו"ה quality as the Benevolent God-*E"l-l"*, which is utterly merciful, comes and says, “Wait for him. Do not punish him immediately. Though he is unworthy of Mercy-*Rachum* רחום or Grace-*Chanun* חנון, wait for him, for perhaps he will repent.” This is the secret of the quality of “Long Tempered-*Erech Apayim* אפיים-ארך,”¹⁷⁴⁰ meaning that He lengthens-*Ma'arichin* מאריכין a person's time, for perhaps he will repent. Even though the anger-*Af* אף is already upon him, it is extended for him-*Ma'arichin Af* מאריכין אף.

I now must enlighten your eyes to the great secret of this Divine quality called Long Tempered-*Erech Apayim* אפיים-ארך. Know that when the Upper Court of Law (*Beit Din Shel Ma'alah*) issues a verdict, once the emissaries have been sent out from the anger-*Af* אף to execute the decree, they do not wait for a person to repent. Rather, when they come out of the anger-*Af* אף, they immediately inflict the sentence on the one worthy of punishment. However, when in His Divine quality as the Benevolent God-*E"l-l"*, *HaShem* יהו"ה wishes to have mercy

¹⁷⁴⁰ Which may also be translated as Long Patient One.

upon His creatures, though they are unworthy and undeserving of either His Mercy-*Rachum*-רחום or His Graciousness-*Chanun*-חנון, His quality of Long Tempered-*Erech Apayim*-ארך אפים, then lengthens her nose-*Chotem*-חוטם, also called “*Af*-אף-nose (anger),”¹⁷⁴¹ to great length. Then, even though the emissaries of the Court have already gone out to execute the judgment to completion, though he deserves it, they are incapable of punishing him. This is because the nose-*Chotem*-חוטם – also called the nose-*Af*-אף (anger) – was extended, and they are restrained within it. As long as the nose-*Af*-אף (anger)

¹⁷⁴¹ See Exodus 15:8, “And with the breath of your nostrils-*Ru’ach Apecha*-רוח אפיך the waters were heaped up.” Rashi gives a lengthy explanation here, as follows: “This refers to the breath that issues from the nostrils. The Torah speaks, as it were, of the Indwelling Presence of *HaShem*-יהויה, blessed is He, the *Shechinah*, in the same manner as it does a human monarch, to enable the ears of people to understand the matter as it is in man, so that they may thereby understand how it is spiritually. When a person becomes angry, breath comes out of his nostrils. We see this in the verse (Psalms 18:9), “Smoke went up from His nostrils-*Apo*-אפו,” and similarly (Job 4:9), “And from the wind of His nostrils-*Apo*-אפו they will be destroyed.” Similarly, this is the meaning of the verse (Isaiah 48:9), “For the sake of My Name I defer My anger-*A’areech Apee*-אפייך [which literally means, “I lengthen the breath of My nostrils”]. That is, when a person’s anger subsides, he takes longer breaths, whereas when he becomes angry, his breaths become short. [The verse thus continues,] “And for My Praise I restrain My wrath-*Echtam*-אחתם for you,” which can be rendered, “I put a [bridle] ring-*Chotem*-חוטם in my nostril-*Apee*-אפי to block the anger and breath, so that it should not come out. The word “for you-*Lecha*-לך” of this verse means for your sake. The word nose ring-*Echtam*-אחתם of this verse is like “a camel with a nose ring-*Chitam*-חטם” mentioned in Tractate Shabbat (51b). This is as the matter appears to me. With respect to every expression of anger-*Charon Af*-חרון אף found in Torah, I say as follows: The expression “anger was kindled-*Charah Af*-חרה אף” is like the verse (Job 30:30), “And my bones dried up-*Charah*-חרה from the heat.” That is, “*Charah*-חרה” is an expression of fire and burning, for in a time of anger, the nostrils flare up and burn. “*Burning-Charon*-חרון” is of the root “burn-*Charah*-חרה,” just as “will-*Ratzon*-רצון” is of the root “desire-*Ratzah*-רצה.” Likewise, the term “wrath-*Cheimah*-חמה” is an expression of “heat-*Chamimoot*-חמימות.” Scripture thus states (Esther 1:12), “His anger burned-*Chamoto*-חמתו within him,” and when anger subsides, we say, “His mind cooled-*Nitkarerah*-דעתו.” [Thus, when one is in a state of anger, he should take long breaths-*Ma’arich Af*-מאריך אף and his anger will subside.]

is restrained from bringing them out, they are incapable of punishing him, though he is deserving of punishment, and during that time, he has the opportunity to repent and return to *HaShem*-יהו"ה and be saved. This is the secret of the “Long Nostrils-*Erech Apayim*-ארך אפים.” Understand this very well.

From where do we know that this quality is long tempered and lengthens the [breath of the] Nose (*Ma'arich Af*-מאריך אף) in order to have mercy on the creatures and not cut off those who are worthy of punishment? From the verse,¹⁷⁴² “For the sake of My Name I shall lengthen [the breath of] My nostrils-*A'areech Api*-אפי אריך [meaning, I shall restrain My Anger-*A'areech Api*-אפי אריך]; for My praise I shall [bridle My nose] with a nose-ring-*Echetam*-אחטם for you, and not cut you off.” This being so, guard this important principle very well. If you understand it, you will merit many foundational principles.

Know that amongst our holy sages, such as the sages of the Mishnah and Talmud, were those who had the power to lengthen [the breath] of the nostrils (*LeHa'arich Af*-להאריך אף) through the strength of their holiness and prayers. They thus protected the Jews of their generation and obstructed various travails from coming upon them. For example, when Rabban Gamliel was exiled to Yavneh, through the power of his holiness and prayers, he caused [the breath of] the nostrils (*Ma'arich Af*-מאריך אף) above to be lengthened, so that the camps of destruction were incapable of completing their mission to damage the Jewish people according to the verdict decreed upon them. This is why Rabban Gamliel is called “The

¹⁷⁴² Isaiah 48:9 – Also see the preceding note citing Rashi.

Master of the Nose-*Ba'al HaChotem*-בעל החוטם,¹⁷⁴³ in accordance with the secret of the verse,¹⁷⁴⁴ “For the sake of My Name I shall Lengthen [the breath of] My nostrils-*A'areech Api*-אפֿי; for My praise-*Tehilatee*-תהלתִי I shall [bridle My nose] with a nose-ring-*Echetam*-אחטם for you, and not cut you off.”

Whoever knows the secret of the *Sefirah* of Understanding-*Binah*, called Praise-*Tehillah*-תהלה,¹⁷⁴⁵ also knows the secret of Long Tempered-*Erech Apayim*-אֶרֶךְ אִפִּים. This is because one of the two holy qualities that are bound to complete mercies is Understanding-*Binah*.¹⁷⁴⁶ This is because the *Sefirah* of Understanding-*Binah* is called Praise-*Tehillah*-תהלה, and it bestows power to the Upper Court of Law (*Beit Din Shel Ma'alah*) called God-*Elohi*”m-אלהי”ם. When complete mercies are bestowed [from above] upon the quality of Understanding-*Binah*, then in turn, Understanding-*Binah* bestows mercy-*Rachamim* to the quality of judgment-*Din*, and as long as she bestows mercy-*Rachamim*, the [breath of the] nose-*Af*-אֶף continues to be lengthened and the emissaries of the courts are held back from rendering and finalizing the sentence.

Know that the quality of Short Tempered-*Kotzer Apayim*-קוצר אִפִּים [short breaths of the nostrils] brings about much punishment, whereas the quality of Long Tempered-*Erech Apayim*-אֶרֶךְ אִפִּים [long breaths of the nostrils] diminishes

¹⁷⁴³ Talmud Bavli, Taanit 29a

¹⁷⁴⁴ Isaiah 48:9 – Also see the preceding note citing Rashi.

¹⁷⁴⁵ This will be further explained in the next Gate, Gate Eight.

¹⁷⁴⁶ That is, wisdom-*Chochmah* and understanding-*Binah* are bound to the Crown-*Keter*, which is the Supernal God-*E"l Elyon*-אֱלֹהִים עֵלְיוֹן, and is the aspect of complete mercies.

the punishment.¹⁷⁴⁷ This is even so as understood in man, as the verse states,¹⁷⁴⁸ “One who is short tempered-*Ketzar Apayim*-אפי־ם קוצר acts foolishly.” However, do not cause destruction by challenging me about the stature of Short Tempered-*Kotzer Apayim*-אפי־ם קוצר [based on the above verse] for it is very deep and you have yet to understand it, with the help of *HaShem*-יהו״ה.¹⁷⁴⁹

After having informed you of these important principles regarding the Divine quality of *E”L*-א”ל as it relates to these matters, we now must continue and finish explaining this verse. Thus far, we already have explained the meaning of the words, *E”L*-א”ל, Merciful-*Rachum*-רחום, Gracious-*Chanun*-חנון, and Long Tempered-*Erech Apayim*-אפי־ם ארך.¹⁷⁵⁰ What remains to be explained is the meaning of “Abundant in Kindness-*Rav Chesed*-רב חסד.”

Know that amongst the creatures,¹⁷⁵¹ there are those who are unworthy of Mercy-*Rachum*-רחום, Grace-*Chanun*-חנון

¹⁷⁴⁷ Short Tempered-*Kotzer Apayim*-אפי־ם קוצר can also be translated as the “Small Face,” referring to the emotional *Sefirot* of *Zeir Anpin*-זעיר אנפין. In contrast, Long Tempered-*Erech Apayim*-אפי־ם ארך can also be translated as the “Long Face” referring to the Crown-*Keter*, known as *Arich Anpin*-אריך אנפין.

¹⁷⁴⁸ Proverbs 14:17

¹⁷⁴⁹ That is, do not err, basing yourself on this verse, to think that *HaShem*’s-יהו״ה quality of Short Tempered-*Kotzer Apayim*-אפי־ם קוצר (or “small face” called *Zeir Anpin*), as it is Above in *HaShem*’s-יהו״ה Godliness, is foolish, for that is not at all so, as you have yet to learn.

¹⁷⁵⁰ Psalms 86:15

¹⁷⁵¹ About the use of the word “creatures-*Briyot*-ברייות” it is explained regarding the words of the Mishnah in Avot 1:12, “Love the creatures-*Briyot*-ברייות,” that this refers to people who are far from *HaShem*’s-יהו״ה Torah, and service of Him. That is, they have no redeeming qualities, other than the fact that they were created by *HaShem*-יהו״ה, blessed is He. Even so, their very recognition that they are but novel creatures, and that the Singular Preexistent Intrinsic Essential and Unlimited Being, *HaShem*-יהו״ה, blessed is He, brings them into existence and sustains them, and that they are but His humble subjects, is to their merit. Thus, as the Mishnah in Avot

or even Long Temper-*Erech Apayim*-אפים ארך, but are rather worthy of immediate punishment. What does *HaShem*-ה"ה in His Divine quality as the Benevolent God-*E"ל"א*, which is merciful-*Rachamim*, then do? When the sins of the creature are weighed according to the judgment of the Upper Court of Law (*Beit Din Shel Ma'alah*), *HaShem*'s-ה"ה Divine quality as the Benevolent God-*E"ל"א* removes his first and second sins, and does not include them in the count.¹⁷⁵² That is, though his sins are not erased,¹⁷⁵³ they nonetheless are only counted from the third sin and on, as the verse states,¹⁷⁵⁴ “Behold! The Benevolent God-*E"ל"א* does all these things with man two or three times.” If after having weighed the sins and merits of that creature, the scales are equally balanced, *HaShem*'s-ה"ה Divine quality as the Benevolent God-*E"ל"א* acts as the decisor to tip the scales to the side of merit, as it states, “Abundant in Kindness-*Rav Chessed*-רב חסד,” meaning that,¹⁷⁵⁵ “He tips [the scales] to kindness-*Chessed*.” This being so, we find that *HaShem*'s-ה"ה Divine quality of *E"ל"א* bestows kindness-*Chessed* and mercy-*Rachamim* upon the creature who stands in judgement, and even though that creature is neither worthy of Mercy-*Rachum*-רחום or Grace-*Chanun*-חנון, or even Long

continues, “love the creatures-*Briyot*-ברייתא, and bring them close to Torah.” (See Tanya, Ch. 32; Talmud Bavli, Taanit 20b; The discourse of the Rebbe, Rabbi Menachem Mendel Schneerson of Lubavitch, entitled “*Bati Legani* – I have come to My garden” 10 Shvat, 5713, translated in The Teachings of The Rebbe – 5713, Discourse 9, Ch. 8.)

¹⁷⁵² See Talmud Bavli, Yoma 86b

¹⁷⁵³ For, as explained before, “Whoever says that the Merciful One overlooks sin, let his innards be dissolved. Rather, He is forbearing but then collects His due.” See Talmud Yerushalmi, Shekalim 5:1; Midrash Bereishit Rabba 67:4; Midrash Tehillim 10:3; Esther Rabba 7:20; Pesikta d’Rav Kahana 24:11 and elsewhere.

¹⁷⁵⁴ Job 33:29

¹⁷⁵⁵ Talmud Bavli, Rosh HaShanah 17a

Temper-*Erech Apayim*-אָרַךְ אַפַּיִם, nevertheless, when weighing the sins of that creature, it is done in a way of kindness-*Chessed*.

Now that you know this, know that *HaShem's*-יהו"ה quality as the Benevolent God-*E"l*-א"ל does various other kindnesses and mercies with the creatures, as hinted in the conclusion of the verse, "and Truth-*v'Emet*-וְאֱמֶת." What does "and Truth-*Emet*-אֱמֶת" mean? When the sins of this person are weighed and are so heavy that his iniquity has tipped the scale to culpability, to the extent that even the quality of kindness-*Chessed* cannot help him, *HaShem's*-יהו"ה quality as the Benevolent God-*E"l*-א"ל, which is the quality of kindness-*Chessed*, bestows additional kindness and mercy on the one being punished, in two ways. Firstly, if according to the verdict he must be cut off and destroyed, the quality of kindness-*Chessed* then counts all his merits and good deeds, even those that were simply a matter of speaking kind words and talking about goodness, and his punishment is thereby lightened, so that his suffering will not be too great. Secondly, if his sentence is to be punished, but not to be cut off and destroyed, then at the end, once the punishment has been completed, the quality of mercy-*Rachamim* is just as exacting in giving him good reward for his good deeds, even if they only consisted of kind words and talking about goodness. However, in reality, even the quality of judgment-*Din* does this. That is, the quality of judgment-*Din* is just as exacting in bestowing goodness, as it is

in exacting punishment, and therefore the quality of judgment-*Din* is also called Truth-*Emet*-אמת.¹⁷⁵⁶

After having informed you of the important foundations in this verse about *HaShem*'s יהו"ה quality as the Benevolent God-*E"l*-א"ל, we now shall return and tell you an important principle. That is, wherever in Torah you find the title *E"l*-א"ל, realize that it includes all the qualities of both kindness-*Chessed* and mercy-*Rachamim*. Also know and contemplate that in all these places there is an admixture of both qualities, kindness-*Chessed* and mercy-*Rachamim* and their adjectives, which also are commingled one with the other. Wherever you encounter them, remember this principle well and do not forget it. We already informed you in the Gate explaining the Name *HaShem*-יהו"ה, blessed is He, where we explained the adjectives associated with the name God-*Elohi"m*-אלהי"ם, that even though we explained there which adjectives are associated with which name, nevertheless, the adjectives of kindness-*Chessed* and the adjectives of mercy-*Rachamim* are commingled and interchangeable with each other.

After having informed you of this, we must begin explaining the remaining matters included in *HaShem*'s יהו"ה title *E"l*-א"ל, just as the other titles were made known to you. Know that Torah sometimes refers to *HaShem*'s יהו"ה quality of *E"l*-א"ל as **Kindness-*Chessed*-חסד**, and you must know how this is so. Know that the word kindness-*Chessed* refers to the act of doing something that one is not obligated to do, but

¹⁷⁵⁶ That is, both kindness-*Chessed* and judgment-*Din* are bound and subject to Truth-*Emet*-אמת, this being the Name *HaShem*-יהו"ה, which is the middle line-*Kav HaEmtza'ee*, as explained in the preceding Gates.

does because he wants to, solely out of his own goodness, without anything compelling him to do so. This is called “Kindness-*Chessed*-חסד,” and is the opposite of something done out of necessity or by force.

Now, because *HaShem*'s יהו"ה quality of kindness-*Chessed*-חסד preceded the world, in that He did not create it out of any lacking on His part, but solely out of Kindness-*Chessed*-חסד, that is, solely to do good to His creatures and give them a portion and inheritance in accordance to His abundant mercies and kindnesses, therefore the verse states,¹⁷⁵⁷ “For I said, ‘The world will be built on kindness-*Chessed*-חסד.’”

Now, in truth, this verse, “For I said, ‘The world will be built on kindness-*Chessed*-חסד,’” includes many other wondrous and deep secrets, such as the secret of Levirate Marriage-*Yibum*-יבום,¹⁷⁵⁸ and the secret of childbirth, which stems from the known kindness-*Chessed*-חסד of the circumcision of the flesh (*Brit Bassar*-בשר ברית), which is called kindness-*Chessed*-חסד and is the secret of “The kindnesses of David-*Chasdei David*-חסדי דוד.”¹⁷⁵⁹ However, it is important

¹⁷⁵⁷ Psalms 89:3

¹⁷⁵⁸ See Zohar III 259b and elsewhere.

¹⁷⁵⁹ This was explained in the second Gate. That is, this refers to when there is a bestowal of the aspect of the Supernal Kindness-*Chessed Elyon*-חסד עליון-*Sefirah* of Foundation-*Yesod*, which is the circumcision of the flesh-*Brit Bassar*-ברית בשר, and when they come to the quality of David, which is the *Sefirah* of Kingship-*Malchut*, then it is called “The faithful kindnesses of David-*Chasdei David HaNe'emanim*-חסדי דוד הנאמנים.” That is, as with the secret of Levirate marriage in which one who has become cut off from life with no child, is given the great kindness-*Chessed*, that he can retroactively undergo repair through levirate marriage (see Zohar *ibid.*), so likewise is it the case, that one's own children who act righteously, retroactively repair and do a kindness-*Chessed* to their parents, since their parents themselves gave birth to them and sustained them out of kindness-*Chessed*. That is, because his parents have a portion in his goodness and righteousness, they too are caused to be elevated by his good deeds.

for you know that the world was created with *HaShem's* יהו"ה-ה Supernal Kindness-*Chessed Elyon*-חסד עליון. The [distinctions between the] secret of the Supernal Kindness-*Chessed Elyon*-חסד עליון, the secret of the Kindness of Avraham-*Chessed Avraham*-חסד אברהם, and the secret of the Kindnesses of David-*Chasdei David*-חסדי דוד, were already hinted in the previous Gates.¹⁷⁶⁰

In conclusion, *HaShem* יהו"ה, blessed is He, created the world out of kindness-*Chessed*-חסד, through the secret of the Supernal Kindness-*Chessed Elyon*-חסד עליון, with the secret of the thirty-two pathways, as hinted in the verse,¹⁷⁶¹ “All the paths of *HaShem* יהו"ה are kindness-*Chessed*.” And when He created the world with kindness-*Chessed*, he continued and bestowed kindness-*Chessed*-חסד to the forms that He created. He bestowed kindness-*Chessed* to Adam, the first man, and bestowed kindness, to our teacher Moshe, peace be upon him, as explained at the end of the first chapter of Tractate Sotah.¹⁷⁶² All these kindnesses-*Chassadim* are included in *HaShem's*-יהו"ה title *E"l*-אל.

When our forefather Avraham, peace be upon him, came “saw, gazed, investigated, and understood”¹⁷⁶³ the secret of His Great Name *HaShem* יהו"ה, blessed is He, and how *HaShem* יהו"ה created the world out of kindness-*Chessed*, he too made a stand, and took hold of the quality of kindness-*Chessed*-חסד with his hand. He saw that all the people of the world were passionate in their idolatrous beliefs, each one

¹⁷⁶⁰ See the second Gate.

¹⁷⁶¹ Psalms 25:10

¹⁷⁶² Talmud Bavli, Sotah 14a – See there at length.

¹⁷⁶³ Sefer Yetzirah 6:8

adhering to his particular false belief. Our forefather Avraham, peace be upon him, took a stand and began calling out to all the people of the world, proclaiming, “All the gods of the nations are nothingness – but *HaShem*-יהו"ה made the heavens!¹⁷⁶⁴ That is, he proclaimed, “All you nations, know that there is a Creator who created all the worlds and He alone rules over everything. ‘It is *HaShem*-יהו"ה who brings death and enlivens, He lowers to the grave and raises up. It is *HaShem*-יהו"ה who impoverishes and makes rich, He humbles and elevates.”¹⁷⁶⁵ He proclaimed this until they rose up against him, plundered all his property, captured and imprisoned him, and threw him into the fiery furnace. After he was saved from the fiery furnace and was banished from his land, he dedicated all his wealth, wife, relatives, and everything he had, to the service of *HaShem*-יהו"ה, blessed is He.

HaShem's-יהו"ה quality of kindness-*Chessed* above therefore declared, “I preceded the world with My quality of kindness, and was singular in the world. Here is Avraham who is singular in the world¹⁷⁶⁶ and precedes Me with the quality of kindness-*Chessed*. It therefore is fitting that Avraham adheres to Me and I adhere to him.”¹⁷⁶⁷ About this the verse states,¹⁷⁶⁸ “Give truth to Yaakov, kindness-*Chessed*-חסד to Avraham.”

The explanation of the verse is as follows: Know that our forefather Avraham, peace be upon him, served *HaShem*-יהו"ה, blessed is He, out of kindness-*Chessed*. That is, he had

¹⁷⁶⁴ Psalms 96:5

¹⁷⁶⁵ Samuel I 2:6-7

¹⁷⁶⁶ See Ezekiel 33:24 and elsewhere.

¹⁷⁶⁷ Midrash Tanchuma, Chayei Sarah 2 and elsewhere.

¹⁷⁶⁸ Micah 7:20

no teacher or father who taught him, nor was a prophet sent to him by the Creator to chastise and warn him. Rather, he himself saw, gazed, investigated, and understood, until he entered the knowledge of the Kingship of *HaShem*-יהו"ה, blessed is He. Thus, just as *HaShem*-יהו"ה, blessed is He, created His world out of kindness-*Chessed*-חסד, so also Avraham recognized his Creator out of kindness-*Chessed*-חסד. On the other hand, our forefather Yaakov, peace be upon him, did not recognize the Creator out of kindness-*Chessed*-חסד, but recognized Him out of Truth-*Emet*-אמת.

Avraham made *HaShem*'s-יהו"ה Divine quality of kindness-*Chessed* known. How so? First Avraham came and taught the creatures of *HaShem*'s-יהו"ה abundant kindness and mercies over all His works; how He created them all and sustains them out of His kindness. He taught them that because of *HaShem*'s-יהו"ה kindness toward them, it is fitting for all people in the world to serve Him, plead before Him, and accept the yoke of His Kingship upon themselves, and that all this is necessary and obligatory for us to do.

Then Yitzchak came and added, by informing the people of *HaShem*'s-יהו"ה quality of fear-*Pachad*-פחד, and that whoever does not serve Him will be punished, like a servant who rebels against his master. He thus instilled awe and fear of *HaShem*-יהו"ה, blessed is He, into the creatures, thereby bringing them under the wings of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, by informing them of the terror and punishment that those who rebel against the Creator, blessed is He, will face. This is the secret of the Dread of *Yitzchak-Pachad* *Yitzchak*-יצחק-פחד. For, Yitzchak inherited

the quality of fear-*Pachad*-פחד of *HaShem*-יהו"ה and therefore warned mankind, admonishing them to guard themselves from the judgments of the Great Court of Law (*Beit Din HaGadol*) that judges the wicked with the quality of terror-*Pachad*-פחד, called the punishments of purgatory (*Gehinom*), as the verse states,¹⁷⁶⁹ “Sinners were afraid-*Pachdoo*-פחדו in Zion.”

We thus find that Avraham admonished the creatures from the side of kindness-*Chessed*-חסד and with the quality of lovingkindness, whereas Yitzchak admonished the creatures from the side of fear-*Pachad*-פחד. Each one admonished the people with his quality, this one with kindness and goodness, and this one with fear and punishment, this one with the positive *mitzvot* and this one with the negative *mitzvot*.

Now, when our forefather Yaakov, peace be upon him, came, there was no third quality for him to adhere to. Instead, he adhered to both the kindness-*Chessed*-חסד of Avraham and the fear-*Pachad*-פחד of Yitzchak. However, he informed the people of the world of the gravity of their truth. Moreover, he himself adhered to both Divine qualities in truth-*Emet*-אמת and with all his heart, not veering to the right nor to the left. Avraham is therefore called Kindness-*Chessed*-חסד according to his quality, Yitzchak is called Fear-*Pachad*-פחד according to his quality, and Yaakov is called Truth-*Emet*-אמת according to his quality.

I now will enlighten your eyes to a hidden and concealed secret. Yaakov is the middle line-*Kav HaEmtza* 'ee-

¹⁷⁶⁹ Isaiah 33:14

יקו האמצעי, and is the “Twin leaf-*Tiyomet*-תיומת of the Lulav,”¹⁷⁷⁰ that is, the central spine of the Lulav, in that he adhered to both qualities and entered between them. He took kindness-*Chessed* and the positive *mitzvot*, which are the quality of Avraham, and he took the Fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק and the negative *mitzvot*, which are the quality of Yitzchak. Moreover, he adhered to both qualities equally, neither veering to the right nor to the left. This is why he is called the man of Truth-*Emet*-אמת, because he conducted himself with the qualities of both his fathers in a way of truth-*Emet*-אמת. This is the meaning of the verse,¹⁷⁷¹ “Yaakov was a perfect-*Tam*-תם man, dwelling in tents-*Ohalim*-אהלים.” The verse does not say dwelling in a “tent-*Ohel*-אהל” [in the singular], but specifies dwelling in “tents-*Ohalim*-אהלים” [in the plural], referring to the tent of Avraham, which is kindness-*Chessed*, and the tent of Yitzchak, which is fear-*Pachad*. About this the verse states,¹⁷⁷² “Had not the God of my father – the God of Avraham and the Dread of Yitzchak-*Pachad Yitzchak*-פחד יצחק – been with me.” That is, he adhered to both qualities equally, without veering to the right or to the left. He therefore was given the quality of Truth-*Emet*-אמת. That is, just as the fulcrum stands between both sides of the scale equally, neither tipping it to the right nor to the left, so likewise, Yaakov adhered equally to both the quality of fear-*Pachad* and the quality of lovingkindness-*Chessed*, and conducted himself with both in truth-*Emet*-אמת.

¹⁷⁷⁰ See Talmud Bavli, Sukkah 32a and elsewhere.

¹⁷⁷¹ Genesis 25:27

¹⁷⁷² Genesis 31:42

When *HaShem*-יהו"ה, blessed is He, saw this, He gave His signet, which is Truth-*Emet*-אמת, to Yaakov,¹⁷⁷³ meaning that he had both the signet of kindness-*Chessed* and the signet of fear-*Pachad*, as one. From where do we have proof to this? From the verse,¹⁷⁷⁴ "But *HaShem* God is True-*v'HaShem Elohi*"*m Emet*-אמת-אלהי"ם." This verse mentions *HaShem*-יהו"ה, which is the quality of Avraham, God-*Elohi*"*m-אלהי"ם*, which is the quality of Yitzchak, and Truth-*Emet*-אמת which is the quality of Yaakov. This is why it concludes with "Truth-*Emet*-אמת." This being so, we find that our forefather Yaakov inherited the signet of *HaShem* God-*HaShem Elohi*"*m-אלהי"ם* by which the world was created, by which all novel beings are sustained, and by which all the inhabitants of the world are judged in True Justice-*Mishpat Emet*-משפט אמת.

We thus find that our forefather Yaakov took possession of the two qualities called right-*Yemin* and left-*Semol*, thus adhering to both the quality of kindness and the positive *mitzvot*, and the quality of punishment and the negative *mitzvot*. We thus find he adhered to the quality of *HaShem*-יהו"ה, Who is Truth-*Emet*-אמת, and is the secret of the verse,¹⁷⁷⁵ "But *HaShem* God is True-*v'HaShem Elohi*"*m Emet*-אמת-אלהי"ם." Moreover, He adhered to the signet of Justice-*Mishpat*-משפט, as written,¹⁷⁷⁶ "The judgments of *HaShem* are True-*Mishpetei HaShem Emet*-משפטי יהו"ה אמת." He also adhered to

¹⁷⁷³ See Talmud Bavli, Sanhedrin 64a; Yoma 69b; Shabbat 55a; Talmud Yerushalmi, Sanhedrin 1:11; Midrash Devarim Rabba 1:10 and elsewhere.

¹⁷⁷⁴ Jeremiah 10:10

¹⁷⁷⁵ Jeremiah 10:10

¹⁷⁷⁶ Psalms 19:8

the Torah, about which it states,¹⁷⁷⁷ “The Torah of Truth-*Torat Emet*-אמת was in his mouth.” We thus find that Yaakov stands in the place of all three forefathers, in that he adheres to all three qualities. Even so, no comparison can be made between the one who brought out and manifested the quality first, and the one who subsequently adhered it. Nonetheless, we find that Yaakov, who is position in the center, is the one who binds these qualities as one.

Now, because Yaakov merited that the Name *HaShem*-יהו"ה is called upon him, he therefore merited to give birth to twelve righteous tribes, corresponding to the twelve permutations of the Name *HaShem*-יהו"ה, blessed is He. Moreover, just as *HaShem*-יהו"ה is called “Truth-*Emet*-אמת,” so are the children of Yaakov called, “the seed of Truth-*Zera Emet*-אמת-זרע,” meaning, the seed-*Zera*-זרע from which Truth-*Emet*-אמת comes forth from the source that they were hewn from, this being our forefather Yaakov, peace be upon him. About this the verse states,¹⁷⁷⁸ “I planted you from a choice vine, entirely the seed of Truth-*Zera Emet*-אמת-זרע.”

This being so, contemplate this great principle and discover that the three forefathers came forth in perfect alignment with *HaShem* 's-יהו"ה Supernal intent, each adhering to his quality, Avraham to Kindness-*Chessed*-חסד, Yitzchak to Fear-*Pachad*-פחד, and Yaakov to Truth-*Emet*-אמת. However, they all taught a single teaching, this being,¹⁷⁷⁹ “*HaShem* is our

¹⁷⁷⁷ Malachi 2:6

¹⁷⁷⁸ Jeremiah 2:21

¹⁷⁷⁹ Deuteronomy 6:4

God, *HaShem* is One-*HaShem Elohei*”nu *HaShem Echad*- יהו"ה אחד, *HaShem* is One-*HaShem Elohei*”nu *HaShem Echad*- יהו"ה אחד, ¹⁷⁸⁰ this one adhering to his quality and that one adhering to his quality.

After having informed you of these great principles included in the three forefathers, we now must return to our subject and inform you about the secret of “the kindness of Avraham-*Chessed Avraham*-חסד אברהם,” and “the truth of Yaakov-*Emet Yaakov*-אמת יעקב,” written in the verse,¹⁷⁸¹ “Give truth-*Emet* אמת to Yaakov, kindness-*Chessed*-חסד to Avraham.” That is, we must inform you how *HaShem*-יהו"ה, blessed is He, conducts the Jewish people with these two Divine qualities. That is, He sometimes conducts the Jewish people with the kindness-*Chessed*-חסד of Avraham, and He sometimes conducts them with the truth-*Emet*-אמת of Yaakov, and you must know how this is.

Know that sometimes the Jewish people are lacking and unworthy of goodness or mercy, being that they are neither engaged in the study of Torah nor in the fulfillment of its *mitzvot*. Therefore, when they are judged in the Upper Court of Law (*Beit Din Shel Ma'alah*) and the verdict arises to punish them with all kinds of punishments, the quality of Avraham, which is kindness-*Chessed*, quickly comes forward, stands in the Court of Law and says, “What is the sentence of my children?” She is told that according to justice they must be punished with all kinds of punishments. The quality of

¹⁷⁸⁰ See the Fifth Gate; Also see Rabbi Yosef Gikatilla’s preceding work, *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁷⁸¹ Micah 7:20

kindness-*Chessed* then responds, “If you cannot find any merit in my children, know then, that since I am their forefather, I am their inheritance and they are my inheritors. Therefore, if according to judgment-*Din* they are unworthy of goodness, nevertheless, bestow goodness upon them out of kindness-*Chessed*. That is, the quality of kindness-*Chessed* even bestows goodness to one who is undeserving of it. Thus, just as Avraham served *HaShem*-יהו"ה, blessed is He, out of kindness, it therefore is fitting for *HaShem*-יהו"ה to bestow goodness to his children in the merit of the kindness-*Chessed*-חסד of their forefather.” In this way the Jewish people are saved from many calamities. However, if the Jewish people are occupied in the study of *HaShem*'s-יהו"ה Torah and the fulfillment of His *mitzvot*, the quality of the judgment-*Din* of Yaakov rushes to the Court of Law and says, “According to the judgment-*Din* of truth-*Emet*-אמת, my children must be granted all their needs, for they are righteous and worthy that You bestow goodness upon them.” This is the secret of the verse,¹⁷⁸² “Give truth-*Emet*-אמת to Yaakov, kindness-*Chessed*-חסד to Avraham.” Understand this well.

After informing you of this, we now must tell you why the quality of Yaakov is given precedence in this verse. Know that the verse is structured according to the way of the world. That is, if the Jewish people are righteous *Tzaddikim*, who are occupied in the study of *HaShem*'s-יהו"ה Torah and the fulfillment of His *mitzvot*, they then are worthy that according

¹⁷⁸² Micah 7:20

to the law-*Din*, which is the Truth-*Emet*-אמת of Yaakov, goodness should be bestowed on them. Therefore, all is good and they require nothing else. However, if this is not so, even though they are unworthy, they then receive goodness stemming from the kindness-*Chessed*-חסד of Avraham. This is why the verse first says, “Give truth-*Emet*-אמת to Yaakov,” and only then says, “kindness-*Chessed*-חסד to Avraham.” Remember the important principles explained in this Gate.

All that remains to explain is why the verse mentions the quality of Yaakov, which is Truth-*Emet*-אמת, and the quality of Avraham, which is Kindness-*Chessed*-חסד, but does not mention the quality of Yitzchak, which is Fear-*Pachad*-פחד.

Know that the quality of Avraham, which is kindness-*Chessed*-חסד, and the quality of Yaakov, which is mercy-*Rachamim* and Truth-*Emet*-אמת, had to be mentioned in this verse. However, the quality of Yitzchak, which is Fear-*Pachad*-פחד, did not have to be mentioned, as explained before. Now, you might question this with another verse that states,¹⁷⁸³ “I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham will I remember,” in which all three forefathers are mentioned. However, know that this verse does not mention their qualities, but only the covenant-*Brit*-ברית that *HaShem*-ה' יהו formed with them, to act in a way of goodness with their descendants. Proof of this is from another similar verse,¹⁷⁸⁴ “Remember for the sake of Avraham, Yitzchak, and Yaakov, Your servants, to

¹⁷⁸³ Leviticus 26:42

¹⁷⁸⁴ Exodus 32:13

whom You swore.” As you can see, the oath-*Shvu'ah*-שבועה in this verse also mentions all three, but only in regard to acting in a way of goodness to the Jewish people, as the verse continues, “and You told them, ‘I will increase your offspring etc.’” The same is true of the first verse, “I will remember My covenant with Yaakov etc.,” for the covenant-*Brit*-ברית and this oath-*Shevu'ah*-שבועה are one and the same. Rather, when it mentions the covenant of Yaakov, and the covenant of Yitzchak, and the covenant of Avraham, it means that it is fitting to act in a way of goodness to the Jewish people because of the covenant and oath, which accords to justice. For example, this is like a person who has deposited something as security with his fellow and comes to collect it according to justice. The same is likewise so with the covenant of Avraham, Yitzchak, and Yaakov. We request of *HaShem*-יהו"ה, blessed is He, to fulfill it according to justice.

This then, is the secret of these two matters being hinted in a single verse. That is, the verse states that if the Jewish people are unworthy of being granted goodness according to justice, it should be given to them out of kindness. This is the meaning of the words, “Give truth-*Emet*-אמת to Yaakov, kindness-*Chessed*-חסד to Avraham.” The verse therefore concludes with the words, “As you swore to our forefathers in days of old.” However, when the quality of Avraham and the quality of Yaakov are mentioned in a single verse, it is for the reason explained before. May *HaShem*-יהו"ה, blessed is He, show us His correct path! Amen!

The following are the names and titles relating to the *Sefirah* of Kindness-*Chessed* mentioned in this gate:

1. Benevolent God-*E"l*-אל
2. The Supernal God-*E"l Elyon*-אל עליון
3. The Kindness of Avraham-*Chessed Avraham*-חסד אברהם
4. The Right-*Yemin*-ימין
5. Holy-*Kadosh*-קדוש
6. The Upper Waters-*Mayim Elyonim*-מים עליונים
7. Powerful-*Adir*-אדיר
8. Worldly Kindness-*Chessed Olam*-חסד עולם
9. The Heavens-*Shamayim*-שמים
10. Greatness-*Gedulah*-גדולה
11. The Arm-*Zro'ah*-זרוע
12. The Lion-*Aryeh*-אריה
13. Son-*Ben*-בן
14. The Letter *Vav*-ו
15. God-*Elo'ah*-אלוה
16. God-*Elo'ah* [minus the *Vav*]-¹⁷⁸⁵אליה

¹⁷⁸⁵ See Ginat Egoz, Rabbi Yosef Gikatilla's preceding work, translated as HaShem Is One, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

Gate Eight

(The *Sefirah* of *Binah*)

“HaShem/Elohi”m, the Lord, is my strength. He sets my legs [to be as swift] as deer; and He leads me upon my high places. To the Victor [I offer praise] with my songs.” -Habakkuk 3:19

The author says: In this Gate I have seen fit to explain the secret of the eighth name, called the *Sefirah* of **Understanding-Binah-בינה**, which is written one way, but read another way. That is, it is written *HaShem-יהוה*, but pronounced and vowelized God-*Elohi”m-אלהי”ם*.

Know that since [in descending order] this name is the third of the three upper names that bond and adhere to the quality of Crown-*Keter*-כתר, it therefore binds all the *Sefirot* in a bond of emanation and drawing forth, and from this name the bestowal of light, emanation, and blessing, goes through all the conduits, until the seven lower *Sefirot* become blessed by the three upper *Sefirot*. Know that because it adheres here and there, though it is written with the letters of the Name *HaShem-יהוה*, it is pronounced *Elohi”m-אלהי”ם*. This is because it adheres to the world of complete mercies-*Rachamim*, that is, to the secret of the Crown-*Keter*, and two names adhere to the Crown-*Keter*, one to its right and one to its left. To the right is the name *Ya”h-יה”ה*,¹⁷⁸⁶ and to the left is the name written *HaShem-יהוה* but pronounced *Elohi”m-אלהי”ם*, this being the secret of Understanding-*Binah*.

¹⁷⁸⁶ The *Sefirah* of wisdom-*Chochmah*.

Now, from this name the quality of judgement-*Din* begins to be drawn in the *Sefirot*. However, since it adheres to the world of mercy-*Rachamim* (Crown-*Keter*), it is not the quality of absolute judgment-*Din*. Therefore, in its written form it indicates mercy-*Rachamim*, but is pronounced in the form of judgment-*Din*. That is, it is written *HaShem*-יהו"ה but read *Elohi*"m-אלהי"ם. To those who delve into the secrets of the Chariot-*Merkavah* (composition) this is the secret of the bond of the quality of judgement-*Din* with the quality of mercy-*Rachamim*.

Know and have faith that this Name of *HaShem*-יהו"ה blessed is He, written *HaShem*-יהו"ה but pronounced *Elohi*"m-אלהי"ם, brings the quality of judgement-*Din* into all the *Sefirot*. Its seat (*HaKis 'eh*-הכסא-86) is the title-*Kinuy*-כנוי-86 God-*Elohi*"m-אלהי"ם-86, that is, the quality of Might-*Gevurah* and Fear-*Pachad*. From this name (*HaShem*-יהו"ה, pronounced *Elohi*"m-אלהי"ם) influence comes to the left side, called God-*Elohi*"m-אלהי"ם. We therefore must awaken you to an important foundational principle, that wherever you find the title God-*Elohi*"m-אלהי"ם written in Torah, it sometimes hints at this *Sefirah* that is written *HaShem*-יהו"ה and read *Elohi*"m-אלהי"ם, called Understanding-*Binah*. A primary example of this is the verse,¹⁷⁸⁷ “In the beginning God-*Elohi*"m-אלהי"ם created,” which refers to this *Sefirah*, as known to those who know intellect and delve to enter the secrets of the received knowledge (Kabbalah). However, this matter is very difficult to understand except through the true transmission of the received knowledge (Kabbalah), which is an oral Torah

¹⁷⁸⁷ Genesis 1:1

received from mouth to mouth.¹⁷⁸⁸ However, I will hint at it, as follows:¹⁷⁸⁹

“In the beginning God-*Elohi*”*m*-אלהי”*m* created.”¹⁷⁹⁰
“These are the products of the heavens and the earth when they were created, on the day that *HaShem God-HaShem Elohi*”*m*-אלהי”*m* יהוה made the earth and the heavens.”¹⁷⁹¹ “*HaShem* the Lord-*HaShem Adona*”*y*-אדני”*y* יהוה [pronounced *Elohi*”*m Adona*”*y*-אדני”*m* [אלהי”*m*] is my strength.”¹⁷⁹² “*HaShem*-יהוה founded the earth-*Aretz*-ארץ with wisdom-*Chochmah*-חכמה, He established the heavens-*Shamayim*-שמים with understanding-*Tevunah*-תבונה.”¹⁷⁹³ The signs that includes the whole matter is what our sages, of blessed memory said:¹⁷⁹⁴ “Fifty Gates of Understanding were created in the world.”¹⁷⁹⁵ “With thirty-two

¹⁷⁸⁸ This refers to the secret of the Name *HaShem*-יהוה, the Name of the Essential Self of the Singular Preexistent Essential Being, blessed is He, and the secret of the Holy Tongue-*Lashon HaKodesh* (Biblical Hebrew), the language that comes out of His Great Name, by which He created his world, as it says (Psalms 33:9) “He spoke and it was, He commanded and it stood firm.” This Secret is the very essence of the Oral Torah that we received together with the Written Torah and has been transmitted from mouth to mouth in every generation. See at length in *Ginat Egoz* by our author, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*). Also see Vol. 2 & 3 (The Letters of Creation, Parts 1 & 2), and Vol. 4 (The Vowels of Creation).

¹⁷⁸⁹ In his great kindness, Rabbi Yosef Gikatilla, gave us direction, in that He already gave us the key to the puzzle by explaining the first verse, that though the title *Elohi*”*m*-אלהי”*m* is both written and pronounced *Elohi*”*m*-אלהי”*m* in the verse “In the beginning God-*Elohi*”*m*-אלהי”*m* created,” in reality, it refers to *HaShem*-יהוה and represents the *Sefirah* of *Binah*.

¹⁷⁹⁰ Genesis 1:1

¹⁷⁹¹ Genesis 2:4

¹⁷⁹² Habakkuk 3:19

¹⁷⁹³ Proverbs 3:19

¹⁷⁹⁴ See Gate Two for further clarification.

¹⁷⁹⁵ Talmud Bavli, Rosh HaShanah 21b

pathways of wondrous wisdom-*Chochmah, Ya" h HaShem-* יה"ה engraved."¹⁷⁹⁶

Whoever knows the intentions of these verses and signs will be able to understand the main principle, however it is not given to be grasped except by way of oral transmission from mouth to mouth. The secret of this principle includes the order of all the hidden worlds within which they are included. That is, the verse, "In the beginning God-*Elohi"m-*אלהי"ם created" includes the quality of Might-*Gevurah*, and "In the beginning God-*Elohi"m-*אלהי"ם created" includes the quality of Kingship-*Malchut*. This is because each of these *Sefirot* gave birth to the orders of the world, each of which includes the secret of the verse, "In the beginning God-*Elohi"m-*אלהי"ם created." However, these matters are deep, and not everyone can enter their depth. Whoever understands these primary principles will be capable of understanding the secret of the teaching,¹⁷⁹⁷ "There are seventy facets to the Torah."¹⁷⁹⁸

This being so, open your eyes and contemplate, for sometimes, in accordance to the hints we have provided, you will find it written God-*Elohi"m-*אלהי"ם and hinting at the *Sefirah* of Understanding-*Binah*. It sometimes hints at the quality of Might-*Gevurah* and refers to it, and it sometimes

¹⁷⁹⁶ Sefer Yetzirah 1:1. The 32-ל"ב pathways refer to the 32-ל"ב times that the title God-*Elohim-*אלהי"ם is mentioned in the account of creation, all of which adhere to the same principle mentioned above about the verse, "in the beginning God-*Elohi"m-*אלהי"ם created." That is, all 32-ל"ב times represent the *Sefirah* of Understanding-*Binah*, which generally is written *HaShem-*יה"ה but pronounced *Elohi"m-*אלהי"ם.

¹⁷⁹⁷ Midrash Bamidbar Rabba 13:15

¹⁷⁹⁸ See Zohar III (Vayikra) 20a

hints at the quality of Kingship-*Malchut*, when Kingship-*Malchut* is garbed in the vestment of Might-*Gevurah*. Now, all this applies when you find God-*Elohi*”m-אלהי”m written simply, as is. However, if you find it juxtaposed to the word Hosts-*Tzva’ot*-צבאו”ת, such as in the verse,¹⁷⁹⁹ “God of Hosts-*Elohi*”m *Tzva’ot*-צבאו”ת-אלהי”m, return us,” this refers to when the pillar of Majesty-*Hod*, on the left, adheres to the quality of Might-*Gevurah*, taking weapons of war and donning vestments of vengeance, as in the verse,¹⁸⁰⁰ “The vengeance-*Kin’at*-קנאת of *HaShem* of Hosts-צבאו”ת-יהו”ה shall do this!” All this was hinted at before.

Wherever you find “The Living God-*Elohi*”m *Chayim*-חיים-אלהי”m” written, this refers to the secret of the quality of Foundation-*Yesod*, which draws life-*Chayim*-חיים from the *Sefirah* of Understanding-*Binah*. This is because the *Sefirah* of Understanding-*Binah* is called Eternal Life-*Chayei Olam*-חיי עולם, as will soon be explained. Thus, when the quality of Foundation-*Yesod* draws life-*Chayim*-חיים from the *Sefirah* of Understanding-*Binah*, it is named after it and thus is called the Living God-*Elohi*”m *Chayim*-חיים-אלהי”m. Similarly, when the quality of Kingship-*Malchut* receives beneficence, blessing and life from the quality of Foundation-*Yesod*, it too is called the Living God-*Elohi*”m *Chayim*-חיים-אלהי”m, as in the verse,¹⁸⁰¹ “for My Name is in him.” However, wherever you find the words “other gods-*elohim acheirim*-אלהים אחרים,” understand it

¹⁷⁹⁹ Psalms 80:8

¹⁸⁰⁰ Isaiah 37:32

¹⁸⁰¹ Exodus 23:21

according to the breadth of explanations we already have provided, as there is no need to repeat them here.

Now, about this *Sefirah*, written *HaShem*-יהו"ה and read *Elohi'm*-אלהי"ם, know that it enumerates and bonds the upper nine *Sefirot* in one bond. Moreover, it is the cause that unifies the tenth *Sefirah* (*Malchut*) with the ninth *Sefirah* (*Yesod*), and from it influence and blessing comes to the ninth *Sefirah* (*Yesod*). Now, this *Sefirah* called Understanding-*Binah*, is the secret of the revelation of the Hidden Name (*HaShem*-יהו"ה) in the creation of the world. All sevens are founded on it, the drawing forth of their emanation is dependent on it, and they yearn for it. That is, from the quality of Understanding-*Binah* to the quality of Foundation-*Yesod*, there are a total of seven *Sefirot*. This is because Understanding-*Binah* affects the bond between the three upper *Sefirot* and the seven lower *Sefirot*. It is the secret of the third of the upper *Sefirot*, and is the first from above to below, or the seventh from below to above in relation to the lower *Sefirot*, in that it is above the six lower *Sefirot* relative to the quality of Foundation-*Yesod*, excluding the quality of Kingship-*Malchut*, which is last.

Now, the secret of the bond of the nine upper *Sefirot* is when we begin counting from the *Sefirah* of Understanding-*Binah* in the following order: Understanding-*Binah*, Greatness-*Gedulah*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, Majesty-*Hod*, Foundation-*Yesod*. Wherever in Torah you find the *Sefirah* of Foundation-*Yesod*, which is seventh, it is in the following manner: Foundation-*Yesod* is the seventh below, and Understanding-*Binah* is the seventh above. The *Sefirah* of Understanding-*Binah* bonds the six lower *Sefirot* to the three

upper *Sefirot*, and the *Sefirah* of Foundation-*Yesod* bonds the tenth *Sefirah* (Kingship-*Malchut*) to the nine upper *Sefirot*. Understand this well, for these are the two parts of the Chariot-*Merkavah*, and this is the secret of their bond and union, about which the verse states,¹⁸⁰² “On that day *HaShem* will be One-*HaShem Echad* יהו"ה אחד and His Name One-*u'Shmo Echad* ושמׁו אחד.”¹⁸⁰³ In mentioning “One-*Echad*” twice, this verse hints at the secret of the two parts of binding and unifying the ten *Sefirot*, which is the secret of one in three, and one in the seven.

Now that you are aware of this, know that wherever in Torah you find a count-*Sefirah* of seven, such as “seven years”¹⁸⁰⁴ or “seven times,”¹⁸⁰⁵ it either refers to the secret of the *Sefirot* from Foundation-*Yesod* to Understanding-*Binah* or from Understanding-*Binah* to Foundation-*Yesod*. An example is the verse,¹⁸⁰⁶ “For six-*Sheshet* ששת days did *HaShem*-יהו"ה make the heavens and the earth.” The verse specifies “six-*Sheshet* ששת [days],” but does not say “in six-*b'Sheshet* בששת [days].” Aside for those six (upper days), there are six mundane days (*Chol*-חול) that surround and encircle the quality of Foundation-*Yesod*, and are external to it, like external husks-*Kelipot*. They therefore are called the six mundane days (*Chol*-חול). In contrast, the six *Sefirot* from Understanding-*Binah* to the seventh, called Foundation-*Yesod*, are all holy (*Kodesh*-קודש) and not counted with the mundane (*Chol*-חול).

¹⁸⁰² Zachariah 14:9

¹⁸⁰³ One-אחד-13 and One-אחד-13 equals *HaShem*-יהו"ה-26

¹⁸⁰⁴ Deuteronomy 15:1 and elsewhere.

¹⁸⁰⁵ Leviticus 25:8 and elsewhere.

¹⁸⁰⁶ Exodus 31:17

This matter is also very very deep and requires oral transmission from mouth to mouth. I nevertheless will hint at it, as follows: From above to below and from below to above, all the *Sefirot* are holy. That is, everything within the circle is holy-*Kodesh*-קודש, whereas everything outside the circle is mundane-*Chol*-חול. This is the secret of what our sages, of blessed memory, hinted in the *Havdalah* service, in that we recite, “Who separates between the seventh day and the six days of action,” and, “Blessed are You, *HaShem*-יהוה our God, King of the world, Who separates between the holy-*Kodesh*-קודש and the mundane-*Chol*-חול, between light-*Ohr*-אור and darkness-*Choshech*-חושך, between Israel and the nations.” Whoever understands this, understands the secret of what is external to the circle and what is internal to the circle. “He knows what is in darkness, and light dwells with Him,”¹⁸⁰⁷ and, “He had not yet made the earth and its externality-*Chutzot*-חוצות,”¹⁸⁰⁸ referring to the seventy ministering angels of the nations who are positioned outside-*Chutz*-חוצ, whereas Israel are inside-*Pneem*-פנים, as in the verse,¹⁸⁰⁹ “He encircled them; He gave them understanding,” and,¹⁸¹⁰ “When the Supernal One gave the nations their inheritance, when He separated the children of man, He set the borders of the peoples according to the number of the sons of Israel,” and,¹⁸¹¹ “No stranger shall eat of the

¹⁸⁰⁷ Daniel 2:22

¹⁸⁰⁸ Proverbs 8:26

¹⁸⁰⁹ Deuteronomy 32:10

¹⁸¹⁰ Deuteronomy 32:8

¹⁸¹¹ Leviticus 22:10

holy,” and,¹⁸¹² “for *HaShem*’s-יהוה” portion is His people,” and,¹⁸¹³ “The children of Israel shall make the Passover-offering in its appointed time,” and,¹⁸¹⁴ “From these, the islands of the nations were separated in their lands,” and,¹⁸¹⁵ “*HaShem*-יהוה said to Avram, ‘Go for yourself from your land, from your birthplace, and from your father’s house, to the land that I will show you. And I will make of you a great nation etc.’”

The general matter is included in the Act of the Chariot (*Ma’aseh Merkavah*) of Yechezkel,¹⁸¹⁶ “I saw and behold! There was a stormy wind coming from the north, a great cloud with flashing fire, and a brilliance (*Nogah*) surrounding Him,¹⁸¹⁷ and from its midst, there was like the appearance of the eye of the *Chashmal* from the midst of the fire,” and,¹⁸¹⁸ “He made darkness His concealment, His shelter around Him – the darkness of water, the clouds of heaven. From out of the brilliance (*Nogah*) that is before Him, His clouds passed over, with hail and fiery coals,” and,¹⁸¹⁹ “A brilliance (*Nogah*) that was like the light of day; rays of light came from His hand to Israel; and there His hidden strength was revealed,” and,¹⁸²⁰ “And I perceived that wisdom excels folly, as light excels

¹⁸¹² Deuteronomy 32:9

¹⁸¹³ Numbers 9:2

¹⁸¹⁴ Genesis 10:5

¹⁸¹⁵ Genesis 12:1

¹⁸¹⁶ Ezekiel 1:4

¹⁸¹⁷ That is, this verse (the stormy wind, the great cloud, and the flashing fire) refers to the three completely impure husks of evil (*Shalosh Kelipot*), and the fourth surrounding husk of brilliance-*Nogah*, which cause separation between the Jewish people and their Heavenly father, as discussed before.

¹⁸¹⁸ Psalms 18:12

¹⁸¹⁹ Habakkuk 3:4

¹⁸²⁰ Ecclesiastes 2:13

darkness,”¹⁸²¹ and,¹⁸²² “The people that walked in darkness have seen a great light,” and,¹⁸²³ “Though I sit in darkness, *HaShem*-יהו"ה is light for me,” and,¹⁸²⁴ “For, behold, darkness may cover the earth and a thick cloud [may cover] the kingdoms, but upon you *HaShem*-יהו"ה will shine.”

Whoever knows the intentions of the secret in these verses and their hints, will be able to contemplate the secret depth of these things that we have mentioned. If you merit, you shall yet hear the received knowledge (Kabbalah) about these matters from mouth to mouth, and,¹⁸²⁵ “whoever walks in darkness with no brilliance (*Nogah*) for himself, let him trust in the Name *HaShem*-יהו"ה.”

Consider the order of the *Havdalah* prayer we recite on the departure of Shabbat, and you will find that, in it, our sages hinted at these matters. You will discover that the six mundane days (*Chol*-חול) are outside the circle, as are the nations, and as is darkness. That is, in the words, “Who separates between the holy-*Kodesh*-קודש and the mundane-*Chol*-חול,” the one is inner and the other is external. Similarly, in the words, “Between Israel and the nations,” one is inner and the other is external. Similarly, in the words, “Between light and darkness,” one is inner and the other is external, and in the words, “Between the seventh day and the six days of action,” one is inner and the

¹⁸²¹ See Zohar III (Tazriya) 47b

¹⁸²² Isaiah 9:1

¹⁸²³ Micah 7:8

¹⁸²⁴ Isaiah 60:2

¹⁸²⁵ Isaiah 50:10

others are external.¹⁸²⁶ They stated,¹⁸²⁷ “Shabbat was given to the Jewish people privately, and the nations of the world have no portion in it,¹⁸²⁸ as it states,¹⁸²⁹ “It is an eternal sign between Me and the children of Israel,” such that the nations of the world have no portion in it. This is why in the prayers of Shabbat it was established for us to recite,¹⁸³⁰ “And You, *HaShem*-יהו"ה our God, did not give it [the Shabbat] to the nations of the world, nor did You, our King, grant it as an inheritance to idolators, nor may the uncircumcised participate in its rest – for You have given it with love to Your people Israel.” Similarly, it states,¹⁸³¹ “Lest you raise your eyes to the heavens and see the sun, moon, and stars – all the hosts of the heavens – and be drawn astray and bow to them and worship them, which *HaShem*-יהו"ה your God has apportioned-*Chalak*-חלק to all the nations under the all the heavens.” The sign by which to remember this is the generation of the dispersion (*Dor Haflagah*) and the verse,¹⁸³² “When the Supernal One gave the nations their inheritance, when He separated the children of man, He set the borders of the peoples according to the number

¹⁸²⁶ See at length in *Ginat Egoz* of our author, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part I), in the section entitled The Three Letters *Yod-Hey-Vav*-ו"י-ה"א וא"י, and in the section entitled The Twelve Tribes of Israel correspond to the Letters *ק צ"ק ט"י ל"ב ט"ז*.

¹⁸²⁷ Talmud Bavli, Beitzah 16a

¹⁸²⁸ See Talmud Bavli, Sanhedrin 58b and elsewhere.

¹⁸²⁹ Exodus 31:17

¹⁸³⁰ In the Amidah prayer

¹⁸³¹ Deuteronomy 4:11

¹⁸³² Deuteronomy 32:8

of the sons of Israel; For *HaShem*'s יהו"ה portion-*Chelek*-חלק is His people."¹⁸³³

After having hinted at these deep matters, we will return to the intention of this Gate. Know that in every place in Torah that you find a count of sevens, such as,¹⁸³⁴ "You shall count for yourselves... seven weeks, they shall be complete... you shall count fifty days," and similarly,¹⁸³⁵ "You shall count for yourself seven cycles of sabbatical years, seven years seven times," they all refer to the seven *Sefirot* from Understanding-*Binah* to Foundation-*Yesod*. We begin in ascension from the *Sefirah* of Foundation-*Yesod* until the *Sefirah* of Understanding-*Binah*. Therefore, there are fifty days from the counting of the Omer (*Sefirat HaOmer*) until the giving of the Torah, and in the count of years, the fiftieth is the year of the Jubilee-*Yovel*-יובל. "Fifty Gates of Understanding-*Chameesheem Shaarei Binah* שערי בינה were created in the world,"¹⁸³⁶ and,¹⁸³⁷ "The children of Israel were armed-*Chamusheem* חמשים when they ascended from the land of Egypt," and the redemption from Egypt is mentioned fifty-*Chameesheem* חמשים times in the Torah,¹⁸³⁸ "So that you will remember the day of your departure from the land of Egypt all the days of your life." That is, "the days of our life-*Yemei*

¹⁸³³ See at greater length in *Ginat Egoz* by our author, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁸³⁴ Leviticus 23:15-16

¹⁸³⁵ Leviticus 25:8

¹⁸³⁶ Talmud Bavli, Rosh HaShanah 21b

¹⁸³⁷ Exodus 13:18

¹⁸³⁸ Also see *Pardes Rimonim*, Shaar 13, Ch. 1, where they are further cited and enumerated.

Chayeinu-חיינו” refer to the count-*sefirah* of the seven Sabbaticals and the fifty days, about which it states,¹⁸³⁹ “In this Jubilee-*Yovel*-יובל you shall return-*Tashuvu*-תשובו each man to his heritage,” and,¹⁸⁴⁰ “He shall have redemption-*Ge’ulah*-גאולה, and in the Jubilee-*Yovel*-יובל he shall go out.”

Now, it is with the quality of Understanding-*Binah*, which is the secret of the Jubilee-*Yovel*-יובל, that we went out of Egypt, as we soon will explain with *HaShem*’s-יהוה help, blessed is He. Likewise,¹⁸⁴¹ “In the third¹⁸⁴² month from the Exodus of the children of Israel from Egypt,” the Torah was given. How so? It is with the *Sefirah* of Understanding-*Binah* that they went out of Egypt, as it states,¹⁸⁴³ “The children of Israel were armed-*Chamusheem*-חמשים when they ascended from the land of Egypt.”¹⁸⁴⁴ It is with the *Sefirah* of Greatness-*Gedulah*-גדולה that the sea was split, as it states,¹⁸⁴⁵ “Israel saw the Great Hand-*Yad HaGedolah*-יד הגדולה,” the signs for which are the “Kindness to Avraham-*Chessed L’Avraham*,”¹⁸⁴⁶ and the verses¹⁸⁴⁷ [that form the Divine Name], “*VaYisa*-ועי”

¹⁸³⁹ Leviticus 25:13

¹⁸⁴⁰ Leviticus 25:31

¹⁸⁴¹ Exodus 19:1

¹⁸⁴² The third refers to the third *Sefirah* which is Understanding-*Binah*, as will be mentioned shortly.

¹⁸⁴³ Exodus 13:18

¹⁸⁴⁴ In the written Torah, the word “armed-*Chamushim*-חמשים” is written without the *Vav*-ו and thus also bears the meaning, “fifty-*Chameesheem*-חמשים.”

¹⁸⁴⁵ Exodus 14:31

¹⁸⁴⁶ Micah 7:20

¹⁸⁴⁷ Exodus 14:19-21

“*VaYavo*-א-ויב” and “*VaYeit*-ט-ויי”¹⁸⁴⁸ as it states,¹⁸⁴⁹ “And [He is] Great in Kindness-*u’Gdal Chessed*-סדל חסד.”

The Torah was given with Might-*Gevurah*, as it states,¹⁸⁵⁰ “God-*Elohi*” מ-אלהיי spoke all these statements, saying, I am *HaShem*-ה-יהו etc.,” and,¹⁸⁵¹ “So now, why should we die, for this Great Fire-*Aish HaGedolah*-אש הגדולה will consume us.” Similarly, the verse states,¹⁸⁵² “In the third month from the Exodus of the children of Israel from Egypt, on this very day, they arrived at the Wilderness of Sinai.” That is, the Exodus from Egypt was with Understanding-*Binah*, which is the third *Sefirah* [from up down], and it was on that day that they arrived at the Wilderness of Sinai. Whoever knows the secret of these foundations will merit “to behold the sweetness of *HaShem*-ה-יהו and to visit in His Sanctuary,”¹⁸⁵³ for “this is the whole purpose of man.”¹⁸⁵⁴

There thus were five *Sefirot*¹⁸⁵⁵ through which they merited the giving of the Torah and its five books, five corresponding to five. From then on, there is the Torah, the Prophets (*Nevi'im*) and the Scriptures (*Ketuvim*). The Torah is

¹⁸⁴⁸ See before in Gate Five, as well as in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & 3 (The Letters of Creation, Parts 2 & 3).

¹⁸⁴⁹ Psalms 145:8

¹⁸⁵⁰ Exodus 20:1

¹⁸⁵¹ Deuteronomy 5:21

¹⁸⁵² Exodus 19:1

¹⁸⁵³ Psalms 27:4

¹⁸⁵⁴ Ecclesiastes 12:13

¹⁸⁵⁵ That is, the Crown-*Keter*, Wisdom-*Chochmah*, and Understanding-*Binah*, mentioned above, as well as with Greatness-*Gedulah* and Might-*Gevurah* mentioned here.

one [*Sefirah*].¹⁸⁵⁶ The Prophets (*Nevi'im*) [are three *Sefirot*,¹⁸⁵⁷ as it states],¹⁸⁵⁸ “Have I not written for you three-*Shaleesheem*-שלשים?” The Scriptures (*Ketuvim*) are one [*Sefirah*, as it states],¹⁸⁵⁹ “My dove, she is one,” and she receives nine lenses (*Aspaklariyot*).¹⁸⁶⁰

I now will hint at these matters. Which *Sefirah* brought about their exodus from Egypt (*Mitzrayim*-מצרים)? The one hinted in the verse,¹⁸⁶¹ “I will be with whomever I will be-*Eheye*”*h Asher Eheye*”*h*-אהי”ה אשר אהי”ה.” With which *Sefirah* did their cry ascend? With the one hinted in the verse,¹⁸⁶² “From the constraints (*Meitzar*-מיצר) I called out to *Ya*”*h*-יה”ה,” and,¹⁸⁶³ “They cried out, and their outcry ascended,” and,¹⁸⁶⁴ “Who (*Mee*-מי) would not fear You O’ King of the nations?” With which *Sefirah* were they answered and went out? With the one hinted in the verse,¹⁸⁶⁵ “*Ya*”*h*-יה”ה” answered me with expansiveness (*Merchav*-מרחב),” and,¹⁸⁶⁶ “He brought me out into a broad space (*Merchav*-מרחב); He released me, for He desired me,” and,¹⁸⁶⁷ “Their outcry because of the labor went

¹⁸⁵⁶ That is, corresponding to the above five *Sefirot*, the Torah itself is the *Sefirah* of Splendor-*Tiferet*.

¹⁸⁵⁷ That is, the three *Sefirot* of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, as explained before and as will be mentioned again shortly.

¹⁸⁵⁸ Proverbs 22:20

¹⁸⁵⁹ Song of Songs 6:9

¹⁸⁶⁰ That is, the *Sefirah* of Kingship-*Malchut* which is the receptacle for the nine upper *Sefirot*.

¹⁸⁶¹ Exodus 3:14

¹⁸⁶² Psalms 118:5

¹⁸⁶³ Exodus 2:23

¹⁸⁶⁴ Jeremiah 10:7

¹⁸⁶⁵ Psalms 118:5

¹⁸⁶⁶ Samuel II 22:20

¹⁸⁶⁷ Exodus 2:23

up to God-*Elohi*”מֵאלֹהֵי”מ” and,¹⁸⁶⁸ “The children of Israel were armed-*Chamusheem*-חַמְשֵׁים when they came up from the land of Egypt.” That is, the quality of Kingship-*Malchut* ascended and unified with the *Sefirah* of Understanding-*Binah*.

With which *Sefirah* was the sea split? With the one hinted in the verses,¹⁸⁶⁹ [that form the Divine Name], “*VaYisa-*וַיִּסַּע” “*VaYavo-*וַיָּבֹא” “*VaYeit-*וַיֵּיט” which is the kindness-*Chessed* of Avraham. With which *Sefirah* was the Torah given? With the one hinted in the verse,¹⁸⁷⁰ “God-*Elohi*”מֵאלֹהֵי”מ” spoke all of these statements, saying,” and,¹⁸⁷¹ “The mountain was burning in fire-*Aish-*אֵשׁ.” Which *Sefirah* is called the Written Torah? The one hinted in the verses,¹⁸⁷² “The Torah of Truth-*Emet-*אֱמֶת was in his mouth,” and,¹⁸⁷³ “The judgments of *HaShem-*יְהוָה are true-*Emet-*אֱמֶת,” and,¹⁸⁷⁴ “Give truth-*Emet-*אֱמֶת to Yaakov.” You thus find that the Written Torah, the Judgments of Truth-*Mishpetei Emet-*אֱמֶת משפטי אמת, and Yaakov, are all of one stalk, which is the middle line-*Kav HaEmtza’ee-*קו האמצעי, about which it states,¹⁸⁷⁵ “Israel, in whom I shall take Pride-*Etpa’er-*אֶתְפָּאֵר,” and,¹⁸⁷⁶ “To make you supreme over all the nations the He made, for praise, for renown, and for Splendor-*Tiferet-*תְּפָאֵרֶת.”

¹⁸⁶⁸ Exodus 13:18

¹⁸⁶⁹ Exodus 14:19-21

¹⁸⁷⁰ Exodus 20:1

¹⁸⁷¹ Deuteronomy 5:20

¹⁸⁷² Malachi 2:6

¹⁸⁷³ Psalms 19:10

¹⁸⁷⁴ Micah 7:20

¹⁸⁷⁵ Isaiah 49:3

¹⁸⁷⁶ Deuteronomy 26:19

What *Sefirah* did the Prophets (*Nevi'im*) make use of? With the one hinted in the verse,¹⁸⁷⁷ “For my eyes have seen the King, *HaShem*, Master of Hosts-*HaShem Tzva'ot* יהוה יצבאוֹת,”¹⁸⁷⁸ and,¹⁸⁷⁹ “Have I not written for you three-*Shaleesheem*-שְׁלִישִׁים?” In relation to the Scriptures (*Ketuvim*), it is the *Sefirah* hinted in the verse,¹⁸⁸⁰ “My dove, she is one,” which is called the Treasury of Life-*Otzar Chayim* אוֹצֵר חַיִּים, and the Storehouses of Blessing-*Ginzei Brachah* גִּנְזֵי בְרָכָה, which is the inheritance of the Jewish people.

Contemplate these deep hints and you will discover how good the inheritance of the Jewish people is in each of the ten *Sefirot*, and that the cause of the inheritance of all this goodness is the *Sefirah* of Understanding-*Binah*. The verse therefore instructs us,¹⁸⁸¹ “You shall count fifty-*Chameesheem*-חֲמִישִׁים days,” which includes the totality of Shabbat, which is the adhesion of the *Sefirah* of Kingship-*Malchut* to the *Sefirah* of Understanding-*Binah*. About this the verse states,¹⁸⁸² “For the Victor, with music, on the Eighth-*Shmeeneet*-שְׁמִינִית,”¹⁸⁸³ which is the secret of the verse,¹⁸⁸⁴ “The eighth day-*BaYom HaShemini* השְׁמִינִי בַיּוֹם shall be a [day] of cessation-*Atzeret*-עֲצֵרֶת for you,” and,¹⁸⁸⁵ “On the seventh day-*BaYom*

¹⁸⁷⁷ Isaiah 6:5

¹⁸⁷⁸ This is inclusive of Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*, as explained before.

¹⁸⁷⁹ Proverbs 22:20

¹⁸⁸⁰ Song of Songs 6:9

¹⁸⁸¹ Leviticus 23:15-16

¹⁸⁸² Psalms 6:1

¹⁸⁸³ That is, the eighth *Sefirah* from Understanding-*Binah* is Kingship-*Malchut*.

¹⁸⁸⁴ Numbers 29:35

¹⁸⁸⁵ Deuteronomy 16:8

HaShevi'ee השביעי-יום shall be a cessation-*Atzeret* עצרת for *HaShem*-יהו"ה your God." That is, the ninth (Foundation-*Yesod*) is His, whereas the tenth (Kingship-*Malchut*) is ours, being that it is our inheritance and portion.¹⁸⁸⁶ When the tenth *Sefirah* (Kingship-*Malchut*) adheres and becomes united with the ninth (Foundation-*Yesod*), all the Jewish people, as one, then adhere to *HaShem*-יהו"ה, as it states,¹⁸⁸⁷ "You who adhere-*HaDveikim* הדבקים to *HaShem*-יהו"ה your God, are all alive today." Torah does not depart from its simple meaning,¹⁸⁸⁸ but rather,¹⁸⁸⁹ "*HaShem*-יהו"ה your God, shall you fear, Him shall you serve, to Him shall you adhere-*Tidbak*-תדבק," and,¹⁸⁹⁰ "Him you shall serve, and to Him shall you adhere-*Tidbakun*-תדבקון," in that you shall surely adhere to Him, without a doubt.

Now, about what our sages, of blessed memory, said,¹⁸⁹¹ "Is it possible for man to adhere to the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, (the *Shechinah*)?" They revealed the answer in the continuation of their words, where they instruct man to adhere to Torah scholars, and as well-known, Torah scholars are called,¹⁸⁹² "Those who are educated in [the Name] *HaShem*-יהו"ה." Doubtlessly, this is the secret of the adhesion of the tenth *Sefirah* (Kingship-*Malchut*) to the ninth

¹⁸⁸⁶ That is, the ninth *Sefirah* (Foundation-*Yesod*) and all the *Sefirot* above it are all *HaShem*'s-יהו"ה, whereas the tenth *Sefirah*, which relative to all the other *Sefirot* is the receptacle and recipient, is the *Sefirah* of Kingship-*Malchut*. That is, the Ingathering of Israel-*Knesset Yisroel* (*Shechinah*) as discussed before.

¹⁸⁸⁷ Deuteronomy 4:4

¹⁸⁸⁸ A common principle throughout Torah.

¹⁸⁸⁹ Deuteronomy 10:20

¹⁸⁹⁰ Deuteronomy 13:5

¹⁸⁹¹ Talmud Bavli, Ketubot 111b

¹⁸⁹² Isaiah 54:13

Sefirah (Foundation-*Yesod*). For, whoever causes the union of the Ingathering of Israel-*Knesset Yisroel*-כנסת ישראל (*Shechinah-Malchut*) to the *Sefirah* of Foundation-*Yesod*, יסוד, certainly adheres to her, and she adheres to Foundation-*Yesod*-יסוד, and the two together, as one, adhere to *HaShem*-יהו"ה, blessed is He. We thus see that the verse does not depart from its simple meaning.

After explaining this, we now must enlighten your eyes with the help of He “Who illuminates the earth and those who dwell upon it.”¹⁸⁹³ Know that the *Sefirah* of Understanding-*Binah*, which is written *HaShem*-יהו"ה but read *Elohi*"מ-אלהי"ם, is the secret of the revelation of the three upper *Sefirot*, through which there is a revelation of the light of the Crown-*Keter* and the Supernal Desire, until the emanation, beneficence and blessings reach the quality of Foundation-*Yesod*, this being the secret of the seven *Sefirot*. The quality of Foundation-*Yesod* itself then turns to pour every kind of influence, emanation, and blessing into the quality of Kingship-*Malchut*, called the Lord-*Adona*"י-אדני"י. This is why the *Sefirah* of Kingship-*Malchut* is called “The daughter of seven-*Bat Sheva* שבַּעֲבַת,” meaning, that this *Sefirah* is sustained by the seven *Sefirot* above her, these being Understanding-*Binah*, Greatness-*Gedulah*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*. She therefore is called “The daughter of seven-*Bat Sheva* שבַּעֲבַת.”

¹⁸⁹³ Liturgy of the first blessing of the *Shema* in the morning (*Shacharit*) prayer.

She also is called, “The well of seven-*Be’er Sheva*- באר שבע,” meaning that she is the well-*Be’er*-באר that becomes filled with the seven *Sefirot*. Additionally, “The well of seven-*Be’er Sheva*- באר שבע” refers to the secret of the *Sefirah* of Understanding-*Binah*, in that it is the bestower of influence and emanation, in that from her there is a flow of all manner of beneficence to the seven *Sefirot* below her. In general, the principle is that “The well of seven-*Be’er Sheva*-באר שבע” is the secret of the *Sefirah* of Understanding-*Binah*, that pours blessings to the seven *Sefirot* below her. In contrast, “The daughter of seven-*Bat Sheva*-בת שבע” is the *Sefirah* of Kingship-*Malchut*, as she becomes filled with blessings from the seven *Sefirot* above her, and she then bestows blessings from above to below upon all beings.

You thus have learned that these two *Sefirot*, Understanding-*Binah* and Kingship-*Malchut*, bring about the revelation of the Supernal Crown-*Keter Elyon* and cause the bestowal of beneficence, blessing and sustainment to all novel beings in existence. The *Sefirah* of Understanding-*Binah* draws down the upper beneficence from its Source to the seven *Sefirot* below her, until the quality of Kingship-*Malchut* becomes filled with every kind of beneficence and blessing. The *Sefirah* of Kingship-*Malchut* then draws down every kind of blessing, beneficence and emanation from the *Sefirot* above her, thus sustaining all created beings, both those above and those below. This is because, as explained in the first gate, the *Sefirah* of Kingship-*Malchut* is the secret of the Great Sustainer who sustains all creation.

This being so, these two *Sefirot*, Understanding-*Binah* and Kingship-*Malchut*, are aligned and correspond to each other. It is from the quality of Understanding-*Binah* that all blessings come to the quality of Kingship-*Malchut*. This secret is hinted in the verse,¹⁸⁹⁴ “A river-*Nahar*-נהר went out of Eden-עדן,” referring to the [river-*Nahar*-נהר] of Understanding-*Binah* which comes forth from the place of the Crown-*Keter*, through wisdom-*Chochmah*, which is called Desire-*Ratzon*, and the Understanding-*Binah* is called, “The expanse of the River-*Rechovot HaNahar*-רחובות הנהר.”¹⁸⁹⁵ The verse continues,¹⁸⁹⁶ “to water the Garden-*Gan*-גן,” referring to the *Sefirah* of Kingship-*Malchut*, which receives every manner of beneficence and blessing that flows through the *Sefirah* of Understanding-*Binah*.

The verse then continues,¹⁸⁹⁷ “And from there it separates-*Yipared*-יפרד,” meaning that from the *Sefirah* of Kingship-*Malchut* down, all beneficence that is bestowed separates to sustain all the creatures according to the appropriate judgement. This is because until the *Sefirah* of Kingship-*Malchut* is the secret of *HaShem*'s-יהו"ה true unity, blessed is He, but from the quality of Kingship-*Malchut* down, is the secret of the world of separation-*Olam HaPirud*-עולם הפירוד. About this the verse continues, “And from there it separates and becomes four headwaters.” This refers to the

¹⁸⁹⁴ Genesis 2:10

¹⁸⁹⁵ Genesis 36:37; Also see Shaar HaYichud of Rabbi DovBer of Lubavitch, also known as a Tract on Contemplation (*Kuntres HaHitbonenut*), Ch. 1 and on.

¹⁸⁹⁶ Genesis 2:10

¹⁸⁹⁷ Genesis 2:10

secret of the four camps from which all the bundles of all creations separated, those above and those below, those in the angelic world, and corresponding to them, those in the heavens and celestial spheres, and correspondingly, those on earth. They all are included in the secret of the four headwaters, which shall soon be explained with *HaShem* 's-יהו"ה help, blessed is He.

This being so, know and have faith that the *Sefirah* of Understanding-*Binah* and the *Sefirah* of Kingship-*Malchut*, are aligned to each other. When the *Sefirah* of Kingship-*Malchut* is in a state of repair, meaning, when the Jewish people fulfill Torah and *mitzvot*, the *Sefirah* of Understanding-*Binah* then appears, in order to bestow all manner of beneficence and blessings by way of the *Sefirot*, until the *Sefirah* of Kingship-*Malchut* become blessed and filled. The people of the world are then in a state of tranquility and security, and blessing is sent in the form of all kinds of food and sustenance, and we find it to be a state in which blessing-*Brachah*-ברכה adheres to the land-*Aretz*-ארץ. This is the meaning of the verse,¹⁸⁹⁸ “If you follow My statutes” and the order of all the blessings set forth there. If, however, they ruin the line and transgress the Written and Oral Torah, exchanging the laws and breaking the covenant, then the *Sefirah* of Understanding-*Binah* does not bestow blessings, and it becomes as if the *Sefirot* are in a state of lacking, since the source has ceased and withdrawn. In this case, the *Sefirah* of Foundation-*Yesod* returns to be gathered in

¹⁸⁹⁸ Leviticus 26:3

and ascends to the source of its yearning, which is the *Sefirah* of Understanding-*Binah*, and the *Sefirah* of Kingship-*Malchut* is left alone and dry, lacking everything-*Kol*-כל. In such a case, the world is in such a state, that it is full with all kinds of curses, these being the matter of the curses mentioned in Torah. That is, because of the Jewish people, the *Sefirah* of Kingship-*Malchut* is smitten, as stated,¹⁸⁹⁹ “A foolish son is his Mother’s sorrow,” and,¹⁹⁰⁰ “It is because of your rebellious sins that your Mother was sent away.” When this happens, the *Sefirah* of Splendor-*Tiferet*¹⁹⁰¹ is robbed of the river above her, called Understanding-*Binah*, and the Jewish people are sent away and separated, as in the verse,¹⁹⁰² “He robs his father and drives out his mother – the son who shames and humiliates.” It similarly states,¹⁹⁰³ “Because of the evil, the righteous-*Tzaddik*-צדיק is gathered in.” Our intention here has already been explained in the previous Gates.¹⁹⁰⁴ It likewise states,¹⁹⁰⁵ “A querulous person estranges the Master.”

This being so, you thus find that all the yearning, lust, and desire of the *Sefirah* of Kingship-*Malchut*, is for the *Sefirah* of Understanding-*Binah*. The two are aligned with each other, and in the Jubilee-*Yovel*-יובל year, they unite in complete unity,

¹⁸⁹⁹ Proverbs 10:1 – The mother-*Imma*-אמא refers to the *Sefirah* of Understanding-*Binah*.

¹⁹⁰⁰ Isaiah 50:1

¹⁹⁰¹ Which is the Name *HaShem*-יהוה

¹⁹⁰² Proverbs 19:26

¹⁹⁰³ Isaiah 57:1

¹⁹⁰⁴ That is, to understand the meaning of what is being hinted here, one must have a thorough understanding of what was explained in the previous gates and contemplate them.

¹⁹⁰⁵ Proverbs 16:28

at which point redemption-*Ge'ulah*-גאולה comes to the *Sefirah* of Kingship-*Malchut*, which is the secret of the land-*Aretz*-ארץ. About this the verse states,¹⁹⁰⁶ “In the entire land-*Eretz*-ארץ of your ancestral holding, you will give redemption-*Ge'ulah*-גאולה to the land-*Aretz*-ארץ.”

Now that you know this, contemplate wherever in Torah you find *HaShem* Lord-*HaShem Adona'y*-יהו"ה אדנ"י [pronounced *Elohi'm Adona'y*-אלהי"ם אדנ"י] juxtaposed to each other. Know and contemplate that these are the two aforementioned *Sefirot*. That is, one is the *Sefirah* of Understanding-*Binah*, which is written as *HaShem*-יהו"ה and read *Elohi'm*-אלהי"ם, and the other is the *Sefirah* of Kingship-*Malchut*, called Lord-*Adona'y*-אדנ"י. This is the secret of the verse,¹⁹⁰⁷ “*HaShem Adona'y*-יהו"ה אדנ"י [pronounced *Elohi'm Adona'y*-אלהי"ם אדנ"י] is my strength.”

Be informed that when these two *Sefirot* unite, the world is in a state of repair, completion, and perfection.¹⁹⁰⁸ For, all the conduits are in a state of repair, the *Sefirot* are in a state of union, and blessing is sent forth to the *Sefirah* of Kingship-*Malchut*, called the Lord-*Adona'y*-אדנ"י.

However, this may be in one of two ways. That is, in some places you will find the verse written, “Lord *HaShem*-

¹⁹⁰⁶ Leviticus 25:24

¹⁹⁰⁷ Habakkuk 3:19

¹⁹⁰⁸ That is, when His Name *HaShem*-יהו"ה-26 is united with His titles God-*Elohi'm*-אלהי"ם-86 and Lord-*Adona'y*-אדנ"י-65, the world is then in a state of the Garden of Eden-*Gan Eden*-גן עדן-177 (26+86+65=177) Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and The Gate of His Sanctuary (*Shaar HaHeichal*).

Adona”y HaShem-יהו"ה אדנ"י, [pronounced *Adona”y Elohi”m*-אדנ"י אלהי"ם] as in the verse,¹⁹⁰⁹ “Lord *HaShem-Adona”y HaShem*-יהו"ה אדנ"י [pronounced *Adona”y Elohi”m*-אדנ"י אלהי"ם] what will you give me.” In other places you will find it reversed, as in the verse, “*HaShem Adona”y*-יהו"ה אדנ"י [pronounced *Elohi”m Adona”y*-אלהי"ם אדנ"י] is my strength.”

The secret of the matter is that wherever the *Sefirah* of Kingship-*Malchut* adorns and perfects itself with the perfection of Torah and *mitzvot* below, it is called “Lord *HaShem-Adona”y HaShem*-יהו"ה אדנ"י” [pronounced *Adona”y Elohi”m*-אדנ"י אלהי"ם] in which “Lord-*Adona”y*-אדנ"י” takes precedence, in that it ascends from there to the level of Understanding-*Binah*, which is written *HaShem*-יהו"ה, but read as *Elohi”m*-אלהי"ם. This is like the matter of Avraham, who repaired and adorned the Ingathering of Israel-*Knesset Yisroel* (*Shechinah*) with *mitzvot* and good deeds, in order to pour blessings upon her from the beneficence and bestowal of Understanding-*Binah*. Avraham therefore said, “Lord *HaShem-Adona”y HaShem*-יהו"ה אדנ"י [pronounced *Adona”y Elohi”m*-אדנ"י אלהי"ם] what will you give me.”

Now, from where do we know that Avraham repaired and adorned the quality of Kingship-*Malchut*? From the verse that states,¹⁹¹⁰ “Because Avraham obeyed My voice, and kept My charge, My commandments, My decrees, and My Torahs.” It also is written,¹⁹¹¹ “He planted a Tamarisk-*Eshel*-אשל in Be’er

¹⁹⁰⁹ Genesis 15:2

¹⁹¹⁰ Genesis 26:5

¹⁹¹¹ Genesis 21:23

Sheva-באר שבע.” That is, he began replanting what Adam, the first man, had severed. Where did he plant them? In the Well of Seven-Beer Sheva-באר שבע. About this the verse states,¹⁹¹² “God-*Elohi*”מ-אלהי” ascended from upon Avraham,” and it states,¹⁹¹³ “And he built an altar there to *HaShem*-ה”יהו.”

Now, because Avraham began fixing what was ruined and replanting what was severed, he began in saying, “Lord *HaShem-Adona*”ע *HaShem*-ה”יהו”אדנ,” [pronounced *Adona*”ע *Elohi*”מ-אלהי”אדנ]. That is, he repaired the *Sefirah* of Kingship-*Malchut* to pour forth and draw that which comes down by way of the conduits from the *Sefirah* of Understanding-*Binah*. This is the secret of what our sages, of blessed memory, said¹⁹¹⁴ about the verse,¹⁹¹⁵ “For the sake of the Lord-*Adona*”ע”אדנ.” They explained this to mean, “For the sake of Avraham who [was the first to] call You ‘Lord-*Adon*-אדון.””

I will hint at the explanation of the matter, as follows: The verse states,¹⁹¹⁶ “Let Your face shine upon Your desolate Sanctuary, for the sake of the Lord-*Adona*”ע”אדנ.” In his words, “Let Your face shine upon Your desolate Sanctuary,” it is as though Daniel said, “I am only asking a small thing of You.” For, when Adam, the first man, sinned, he caused the complete withdrawal of the Indwelling Presence of *HaShem*-ה”יהו (the *Shechinah*). However, our forefather Avraham came

¹⁹¹² Genesis 17:22

¹⁹¹³ Genesis 12:8 and elsewhere.

¹⁹¹⁴ Talmud Bavli, Brachot 7b

¹⁹¹⁵ Daniel 9:17

¹⁹¹⁶ Daniel 9:17

and accepted Her upon his shoulders, and became a seat for the Supernal Chariot (*Merkavah*), as it states,¹⁹¹⁷ “God-*Elohi*”*m-*אלהי"ם ascended from upon Avraham.” Then our teacher Moshe came and established a place for the *Shechinah* in the Tabernacle (*Mishkan*), as it states,¹⁹¹⁸ “There I will set My meetings with you.” Then, King Solomon came and established a permanent meeting place, as it states,¹⁹¹⁹ “I have surely built a house of habitation for You, the foundation of your dwelling forever.” When the Jewish people sinned and traveled ten journeys,¹⁹²⁰ Daniel came and said, “These journeys are unlike the journeys caused by Adam, the first man. For, in the time of Adam, the first man, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, had no fixed place at all, being that when Adam sinned, he caused the complete withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*.”

However, from the time that Solomon built the Holy Temple, once there was an established place for the Indwelling Presence of *HaShem*-יהו"ה in the land, even though She sometimes withdraws, She is never completely uprooted from the place of Her holiness. This is as stated,¹⁹²¹ “This is My resting place forever and ever, here I will dwell, for I have desired it.” It similarly states,¹⁹²² “For *HaShem*-יהו"ה has chosen Zion; He has desired it for His habitation.” What is the

¹⁹¹⁷ Genesis 17:22

¹⁹¹⁸ Exodus 25:22

¹⁹¹⁹ Kings I 8:13

¹⁹²⁰ See Talmud Bavli, Rosh HaShanah 31a; Also see before in Gate Five.

¹⁹²¹ Psalms 132:14

¹⁹²² Psalms 132:13

meaning of the word “desired-*Eevah*-אווה”)? This is like a person who is far away from the members of his household and lusts-*Mit’aveh*-מתאוה for them. Likewise, Solomon said,¹⁹²³ “I have surely built a house of habitation for You, the foundation of your dwelling forever.” In other words, even though He sometimes withdraws, it is to here that He returns, as the verse states,¹⁹²⁴ “Thus said *HaShem*-יהו"ה: I have returned to Zion, and I have made My dwelling in the midst of Jerusalem; Jerusalem will be called ‘The City of Truth-*Emet*-אמת,’ and the Mountain of *HaShem*, Master of Hosts-*HaShem Tzva’ot*- יהו"ה צבאו"ת [shall be called], ‘The Holy Mountain-*Har HaKodesh*-הר הקודש.’” Likewise, it states,¹⁹²⁵ “I have betrothed you to Me forever.”

Daniel thus said, “I am only making a small request of You, that You return to Your place that is sanctified to You, from which it is impossible for You to separate. For, although You have withdrawn from it, it nevertheless is sanctified to You.” He therefore said,¹⁹²⁶ “Let Your face shine upon Your desolate Sanctuary,” in that it certainly is **Your** desolate Sanctuary. That is, even though it is desolate and destroyed, it is **Yours**. In other words, when he said, “upon Your desolate Sanctuary,” this is like the verse that states,¹⁹²⁷ “And I will bring desolation to your Sanctuaries,” about which it is taught,¹⁹²⁸

¹⁹²³ Kings I 8:13

¹⁹²⁴ Zachariah 8:3

¹⁹²⁵ Hosea 2:21

¹⁹²⁶ Daniel 9:17

¹⁹²⁷ Leviticus 26:31

¹⁹²⁸ Talmud Bavli, Megillah 28a

“Even though they are desolate, their sanctity remains.” Thus, it is about this that Daniel said, “Let Your face shine upon **Your** desolate Sanctuary.”

What is the reason? Because, when upon the sin of Adam, the first man, Your Indwelling Presence withdrew, it did not have any fixed place. Our forefather Avraham, peace be upon him, established its place upon his shoulders, and because of this Daniel said,¹⁹²⁹ “For the sake of the Lord-*Adona*”*יְיָ אֲדוֹנָי*,” meaning,¹⁹³⁰ “For the sake of the forefather, who was the first to called You ‘Lord-*Adon*-*אֲדוֹן*,’” referring to Avraham. Thus, our forefather Avraham was able to adorn the *Sefirah* of Kingship-*Malchut* and unify *HaShem*-*יהוה*, blessed is He, in the world. This is the secret of the verse,¹⁹³¹ “Avraham was One-*Echad*-*אֶחָד*, and he inherited the land-*Aretz*-*אֶרֶץ*.” That is, because he was unified and one-*Echad*-*אֶחָד* in all his limbs, in unifying *HaShem*-*יהוה*, blessed is He, and declaring His Name in the world, and he established a place to teach and publicize His Kingship, he therefore was able to unify *HaShem*-*יהוה*, blessed is He. This is the secret of the verse,¹⁹³² “He proceeded on his journeys from the south to the House of God-*Beit E*”*לְבֵית אֱלֹהִים*.”¹⁹³³

Now, because our forefather Avraham repaired the path and unified the *Sefirah* of Kingship-*Malchut* with the *Sefirah* of

¹⁹²⁹ Daniel 9:17

¹⁹³⁰ Talmud Bavli, Brachot 7b

¹⁹³¹ Ezekiel 33:24

¹⁹³² Genesis 13:3

¹⁹³³ See Shaarei Tzedek of Rabbi Yosef Gikatilla, Shaar 2; Also see Zohar I

Understanding-*Binah*, it is he who began to say, “Lord *HaShem-Adona*”*y HaShem*-ה"ה יהו"י אדנ"י,” [pronounced *Adona*”*y Elohi*”*m*-ם אלהי"ם] This is called a “fundamental principle-*Binyan Av*-בנין אב,”¹⁹³⁴ in that wherever in Torah you find the order written as “Lord *HaShem-Adona*”*y HaShem*-ה"ה יהו"י אדנ"י,” [pronounced *Adona*”*y Elohi*”*m*-ם אלהי"ם] it refers to the secret of the repair of the Indwelling Presence of *HaShem*-ה"ה יהו"י, blessed is He, from below, and its adornment and preparations to become unified with the *Sefirah* of Understanding-*Binah*. In contrast, wherever in Torah you find the order written as, “*HaShem* Lord-*HaShem Adona*”*y*-אדנ"י יהו"ה,” [pronounced *Elohi*”*m Adona*”*y*-י אדנ"י ׀ אלהי"ם] it refers to the secret of the bestowal of beneficence and emanation from Above to below, in that the *Sefirah* of Understanding-*Binah* bestows to all the *Sefirot*, until the *Sefirah* of Kingship-*Malchut* becomes full of every manner of beneficence, emanation, and blessing, such as indicated by the verse,¹⁹³⁵ “*HaShem Adona*”*y*-אדנ"י יהו"ה [pronounced *Elohi*”*m Adona*”*y*-י אדנ"י ׀ אלהי"ם] is my strength.”

Thus, the general principle is that wherever in Torah you find “Lord *HaShem-Adona*”*y HaShem*-ה"ה יהו"י אדנ"י,” [pronounced *Adona*”*y Elohi*”*m*-ם אלהי"ם] it is the secret of the preparation and adornment of the Indwelling Presence of *HaShem*-ה"ה יהו"י, the *Shechinah*, below, to unify with Understanding-*Binah* and to receive beneficence and emanation from Her. In contrast, wherever in Torah you find

¹⁹³⁴ See the introduction to Sifra in the thirteen principles of exegesis of Rabbi Yishmael (recited at the beginning of the morning prayers). This has a double meaning, in that it also means, “The construct of a forefather-*Binyan Av*-בנין אב.”

¹⁹³⁵ Habakkuk 3:19

“*HaShem* Lord-*HaShem Adona*” יְהוָה אֲדֹנָי-יְיָ, [pronounced *Elohi*”*m Adona*” אֱלֹהֵי יְיָ-אֲדֹנָי] it refers to the secret of the bestowal of beneficence drawn from Above to below. This is the secret of the verse,¹⁹³⁶ “Truth-*Emet*-אמת will sprout from the earth-*Eretz*-אֶרֶץ, and righteousness-*Tzedek*-צְדָק will peer from heaven-*Shamayim*-שָׁמַיִם.” What does the next verse say? “*HaShem*-יהוָה, too, will give goodness-*Tov*-טוֹב, and our land-*Artzeinu*-אֶרְצֵינוּ will yield its produce.”

Contemplate the keys we have given into your hands in this Gate, for with them you will be capable of opening many Gates that are locked with multiple locks, and which not everyone merits to enter.

Now, in many places this *Sefirah* is called **Understanding-*Binah*-בִּינָה**. The reason is because it is the secret of the **Upper Interpreter-*HaMeilitz HaElyon*-הַמְּלִיצֵי הָעֵלְיוֹן** positioned between the upper *Sefirot* and the lower *Sefirot*, who emanates beneficence and blessing to the other *Sefirot* from the Supernal Crown-*Keter Elyon*. Through this *Sefirah* man contemplates the Primary Root of all roots, and the Foundation of all foundations.¹⁹³⁷ For, without Understanding-*Binah*, there is no way to enter the knowledge of *HaShem*’s-יהוָה Singular Preexistent Intrinsic and Essential Being, blessed is He. It therefore is compared to a Trusted

¹⁹³⁶ Psalms 85:12

¹⁹³⁷ Mishneh Torah, Hilchot Yesodei HaTorah 1:1 – That is, the knowledge of the Singular Preexistent Intrinsic and Essential Being *HaShem*-יהוָה, blessed is He.

Interpreter (*Meilitz HaNe'eman*),¹⁹³⁸ as Moshe stated,¹⁹³⁹ “I stand between (*Bein*-בין)¹⁹⁴⁰ *HaShem*-ה' יהו and you.” Similarly, in reference to Shabbat, which is the secret of the Lower Interpreter-*HaMeilitz HaTachton*-התחתון-המליץ,¹⁹⁴¹ the verse states,¹⁹⁴² “It is a sign-*Ot*-אות between Me (*Beinee*-ביני) and the children of Israel forever.”

Now, the masters of the received knowledge (Kabbalah) already hinted that the *Sefirah* of Understanding-*Binah* is like the tongue-*Lashon*-לשון in the mouth.¹⁹⁴³ It indeed is truly so that it is like the tongue-*Lashon*-לשון in the mouth in several ways. Firstly, it is the secret of “The third verse [that reconciles contradictions].”¹⁹⁴⁴ Secondly, it is what affects the bonding of

¹⁹³⁸ Like Moshe, about whom it states (Numbers 12:7), “He is trusted-*Ne'eman*-נאמן throughout My house,” and is called the Faithful Shepherd-*Ra'ayah Mehemna* or the Shepherd of Faith, as mentioned in the Fifth Gate, and as will be hinted in the next verse and mentioned shortly.

¹⁹³⁹ Deuteronomy 5:5

¹⁹⁴⁰ The word “between-*Bein*-בין” also means “understand-*Been*-בין” and shares the same root as Understanding-*Binah*-בינה. That is, the quality of Understanding-*Binah* is positioned between the upper *Sefirot* and the lower *Sefirot*, and there is no path to attain the upper *Sefirot* except by way of Understanding-*Binah*-בינה which is positioned between-*Bein*-בין them. (Also see Shaar HaYichud of Rabbi DovBer of Lubavitch, known as The Tract on Contemplation-*Kuntres HaHitbonenut*, and The Key to Chassidus, translated as The Gate of Unity, Ch. 1-3.)

¹⁹⁴¹ The bond between the seven lower *Sefirot*, culminating with the seventh *Sefirah* of Foundation-*Yesod* from below, and the seventh *Sefirah* from above, which is Understanding-*Binah*, as mentioned in Gate Two.

¹⁹⁴² Exodus 31:17

¹⁹⁴³ Just as the word language in English, comes from the Latin word for tongue, and means a spoken language, so too, in the Holy Tongue (Biblical Hebrew) the word “tongue-*Lashon*-לשון” also means “spoken language,” which stems from Understanding-*Binah*, and therefore also shares the numerical value as the word “language-*Safah*-שפה-385” and is called the Upper *Shechinah*-שכינה-385. Also See the commentary of Rabbi Yitzchak of Acco to Sefer Yetzirah, Ch. 1; Pardes Rimomim, Shaar 23, Ch. 12 (“*Lashon*-לשון”).

¹⁹⁴⁴ See the introduction to Sifra in the thirteen principles of exegesis of Rabbi Yishmael (recited at the beginning of the morning prayers). That is, it is the third

the upper three *Sefirot*, and their emanation and bestowal of blessing upon the seven lower *Sefirot*. Thirdly, without Understanding-*Binah*, no one can enter into knowledge of the Singular Preexistent Intrinsic and Essential Being of He Who precedes the world. Now, our teacher Moshe, peace be upon him, who is the Trusted Interpreter (*Meilitz HaNe'eman*), grasped forty-nine of the fifty Gates of Understanding-*Binah*. This is as our sages, of blessed memory, said,¹⁹⁴⁵ “Fifty Gates of Understanding were created in the world, and all were given to Moshe, except for one.”

Another reason it is called Understanding-*Binah* בינה is because it is the secret of the birthing of sons-*Banim* בנימים and daughters-*Banot* בנות, these being the secret of *Binah*-בינה and *Tevunah*-תבונה.¹⁹⁴⁶ It is because of this that,¹⁹⁴⁷ “because of the sin of vows (*Nedarim*-נדריים) being unfulfilled, one’s children die, and because of the sin of vows-*Nedarim*-נדריים being unfulfilled, a person’s wife dies.” This is all measure for measure, since Understanding-*Tevunah*-תבונה is the place of vows-*Nedarim*-נדריים, as known to the Kabbalists. Those who know the composition of the organs and limbs know what our sages, of blessed memory, meant when they stated,¹⁹⁴⁸ “The brain of the son is from the brain of the father.” All this is

quality of Understanding-*Binah* that reconciles all contradictions, and mediates between the upper three *Sefirot* and the lower seven *Sefirot*, as mentioned.

¹⁹⁴⁵ Talmud Bavli, Rosh HaShanah 21b

¹⁹⁴⁶ See Zohar III 291a; Also see Shaar HaYichud of Rabbi Dovber of Lubavitch, translated as The Gate of Unity, Ch. 1-3 and the notes and citations there.

¹⁹⁴⁷ Talmud Bavli, Shabbat 32b – Also note that vows-*Nedarim*-נדריים relate to the Understanding-*Binah*, as discussed in the preceding Gates, and as will be mentioned shortly.

¹⁹⁴⁸ See Chidushei HaRashba to Menachot 35b, Tefillin; Also see Tikkunei Zohar 35a.

included in the secret of the *Sefirot* of Understanding-*Binah* and Knowledge-*Da'at*.¹⁹⁴⁹ That is, from the place of Understanding-*Binah* there is a drawing forth from the brain by way of Knowledge-*Da'at*, passing through the spinal cord, until it reaches the place that is prepared for it. This is the secret of the verse,¹⁹⁵⁰ “Lord-*Adona*” אדני”י-יג”ע, open my lips and my mouth will speak Your praises-*Tehilatecha*-תהילתך.”¹⁹⁵¹

This has all already been hinted in *Sefer Yetzirah*,¹⁹⁵² “He formed a covenant with him between the ten fingers of his hands, which is the covenant of the mouth (*Brit HaPeh*- ברית הפה), and He formed a covenant with him between the ten toes of the feet, which is the covenant of circumcision (*Brit Milah*- ברית מילה). The whole matter is hinted in short in the words,¹⁹⁵³ “The covenant of the tongue-*Milat HaLashon*-מילת הלשון, and the covenant of the skin-*Milat HaMa'or*-מילת המעור.”¹⁹⁵⁴ I shall explain with the verses,¹⁹⁵⁵ “Who is wise-*Chacham*-הכחם and

¹⁹⁴⁹ See *Shaar HaYichud* of Rabbi Dovber of Lubavitch, translated as *The Gate of Unity*, Ch. 1-3 and the notes and citations there.

¹⁹⁵⁰ Psalms 51:17

¹⁹⁵¹ That is, the intention of the verse is that Lord-*Adona*”יג”ע-אדני, which is the *Sefirah* of Kingship-*Malchut*, should open “my lips-*Sefatai*-שפתאי” referring to the Understanding-*Binah*, and then “my mouth-*Pee*-פי” referring to Kingship-*Malchut* will draw forth (*Yagid*-גיד also means to draw down) the influence of the Understanding-*Binah*, which is called “Your praises-*Tehilatecha*-תהילתך,” as will be mentioned later. Also see *Beit Shaar* to *Shaarei Orah* here; *Tikkunei Zohar* 34a; *Pri Etz Chayim*, *Shaar HaAmidah*, Ch. 2.

¹⁹⁵² *Sefer Yetzirah* 6:8; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (*The Letters of Creation*, Part I), *The Gate of the Motion of the Components*, *The Five that are Drawn from the Ten*.

¹⁹⁵³ *Sefer Yetzirah* 1:3

¹⁹⁵⁴ That is, the term circumcision-*Milah*-מילה also means “word” and both the covenant of the tongue and the covenant of the skin are referred to as “*Milah*-מילה.” In both cases, the issuance of words from the mouth and the issuance of seed, both bring forth progeny and revelation of the brain and mind, which is drawn forth by the Understanding-*Binah*-בינה.

¹⁹⁵⁵ Hosea 14:10

will understand-*Yaven*-יבן these things; [who is] understanding-*Navon*-נבון and will know them-*Yeda'em*-ידעם.” That is, Understanding-*Binah*-בינה is positioned between wisdom-*Chochmah*-חכמה and knowledge-*Da'at*-דעת, and they unify to adhere to each other,¹⁹⁵⁶ according to the secret of the verse,¹⁹⁵⁷ “With wisdom-*Chochmah*-חכמה, understanding-*Tevunah*-תבונה, and knowledge-*Da'at*-דעת.” This has therefore all been hinted at, and is the secret of the bond between the upper *Sefirot* and the lower *Sefirot*.

Now, sometimes this *Sefirah* is called the **Jubilee-Yovel**-יובל. We have already informed you that there are all kinds of freedoms and redemption that depend on this *Sefirah*. The reason is because all seven lower *Sefirot* are sometimes found to be affected by the ruination of the lower beings, God forbid, such that they are in a state that is as if there is a cessation of beneficence. This is as the verse in Isaiah states,¹⁹⁵⁸ “Lord *HaShem*, Master of Legions-*Adona'y HaShem Tzva'ot*-אדני"י יהו"ה צבאות [pronounced *Adona'y Elohi'm Tzva'ot*-אדני"ם אלהי"ם צבאות] declared that day to be for crying and eulogy, for baldness and for the donning of sackcloth.” Therefore, when people sin below, the *Sefirah* of Understanding-*Binah* diminishes her blessings, and it is then as though the other

¹⁹⁵⁶ That is, it is the quality of Understanding-*Binah* that is positioned between the higher intellect of wisdom-*Chochmah* and the heartfelt emotions which are all included in Splendor-*Tiferet*, the essence of which is Knowledge-*Da'at*, as mentioned in the Fifth Gate. That is, Knowledge-*Da'at*-דעת refers to the matter of adhesion-*Dveikut*-דביקות, as in the verse (Genesis 4:1), “Adam knew-*Yada*-ידע his wife Chava and she conceived,” and as it states (Genesis 2:24), “Therefore shall a man... adhere-*Davak*-דבק to his wife so that they become as one flesh.”

¹⁹⁵⁷ Exodus 31:3

¹⁹⁵⁸ Isaiah 22:12

Sefirot must traverse various paths until they are gathered to ascend to the *Sefirah* of Understanding-*Binah*, which causes that those below remain in a state of destruction. However, when the lower *Sefirot* adhere to the *Sefirah* of the Jubilee-*Yovel*-יובל, drawing her beneficence and blessings below, then all kinds of freedom and redemption are found in all the *Sefirot*, and in all beings that are sustained by the *Sefirah* of Kingship-*Malchut*, that receives blessing from them.

Know that in the coming future there will be a time that the righteous *Tzaddikim* will ascend until they adhere to the *Sefirah* of Understanding-*Binah*, which is the secret of the Coming World (*Olam Haba*-הבא-עולם). They then will go forth to freedom and will be redeemed from every kind of destruction and all kinds of travails, according to the secret of the verse,¹⁹⁵⁹ “Who redeems your life from destruction.” Corresponding to this quality and the promise that we are destined to enter the life of the Coming World (*Olam HaBa*-הבא-עולם), we were commanded a number of positive and negative *mitzvot*, the reward of which is found solely with the *Sefirah* of Understanding-*Binah*, called the Coming World (*Olam HaBa*-הבא-עולם) and called the Jubilee-*Yovel*-יובל, since through it we leave servitude to redemption, from a time of mourning to a day of rejoicing, from thick darkness to a great light.¹⁹⁶⁰

In this manner I will give you hints and if you merit, contemplate their primary root, which is the secret of Understanding-*Binah*-בינה, called the Jubilee-*Yovel*-יובל, being

¹⁹⁵⁹ Psalms 103:4

¹⁹⁶⁰ See Talmud Bavli, Pesachim 116b and the liturgy of the “*Lefikach*” section of the Haggadah.

that with it everything will go forth to freedom. This is because whoever merits adhering to Understanding-*Binah* will never see worry or lacking, since She adheres to the innermost chambers of the upper *Sefirot*, where there is no worry or any lacking whatsoever. Whoever adheres to the Jubilee-*Yovel*-יובל is himself redeemed, since there is nothing, neither minister, nor angel, nor anything in the world surrounding the Jubilee-*Yovel*-יובל that can cause any damage whatsoever. It rather is solely the world of mercy-*Rachamim*.

This is because regarding the *Sefirot* of Greatness-*Gedulah* and Might-*Gevurah*, there are accusers who obstruct goodness from coming to the world. However, since the *Sefirah* of the Jubilee-*Yovel*-יובל is the world of mercy-*Rachamim*, it is called “a limitless inheritance-*Nachalah Blee Meitzarim*-מצרִים בלי מִצָרִים,”¹⁹⁶¹ and is the portion and inheritance of our forefather Yaakov, peace be upon him. That is, it is unlike the inheritance of Avraham, which has limitations, nor is it like the inheritance of Yitzchak, which also has limitations.¹⁹⁶² Thus, whoever merits to adhere to the *Sefirah* of the Jubilee-*Yovel*-יובל, shall have redemption-*Ge'ulah*-גאֻלָּה, being that absolutely nothing can restrain it, withhold it, or make accusations against it. This is the secret of the verse,¹⁹⁶³ “Then you will delight in *HaShem*-יהוָה, and I will mount you astride the heights of the earth; I will provide you with the inheritance of your forefather Yaakov, for the mouth of

¹⁹⁶¹ Talmud Bavli, Shabbat 118a

¹⁹⁶² About the limitations of the inheritance of Avraham and Yitzchak, as opposed to the inheritance of Yaakov, see at length in “Mehutam Shel Yisroel” by Rabbi Yoel Kahan, translated as “On The Essence of the Jewish People.”

¹⁹⁶³ Isaiah 58:14; Also see Talmud Bavli, Shabbat 118a-b *ibid*.

HaShem-יהו"ה has spoken.” This refers to the inheritance of the middle line-*Kav HaEmtza'ee*-קו האמצעי, which ascends and adheres to the world of mercy-*Rachamim* (Crown-*Keter*), whereas the “heights of the earth” remain below, being that they are the portions of Avraham and Yitzchak. Contemplate what we have conveyed in these hints and many Gates will opened for you.

Additionally, since this is so of the *Sefirah* of Understanding-*Binah*, it also is called the **Expansiveness of the River-*Rechovot HaNahar***-רחובות הנהר, since it is an unlimited place and there is no accuser to restrain or obstruct the bestowal of goodness. Whoever merits to be entrenched and implanted in these places while in this world, “his fruit shall not cease and his leaves shall not wither.”¹⁹⁶⁴ Why? Because, “He will be like a tree planted near water, which spreads out its roots along a brook and does not see when heat comes, whose foliage is ever fresh; it will not worry in a year of drought and will not stop producing fruit.” The reason that “it does not see when heat comes” and the like, is because there is no obstruction, accuser, or withholding in this place, since it entirely transcends the place of the seventy ministering angels. It therefore is called Expansiveness-*Rechovot*-רחובות, and about this the verse states,¹⁹⁶⁵ “He brought me out into an expansive space-*Merchav*-מרחב.” Understand this very well.

¹⁹⁶⁴ See Ezekiel 47:12

¹⁹⁶⁵ Samuel II 22:20

In the terminology of our sages, of blessed memory, this *Sefirah* is called **Return-Teshuvah-תשובה**.¹⁹⁶⁶ The reason is because the level of souls called *Neshamot*-נשמות are emanated from this place, the level of souls called *Ruchot*-רוחות are from the place of Splendor-*Tiferet*, and the level of souls called *Nefashot*-נפשות are from the *Sefirah* of Kingship-*Malchut*. They all are bound together [and ascend] until they all merit to unify with the *Sefirah* of Understanding-*Binah*. How so? The *Nefesh* level is bound to the *Ruach*, the *Ruach* is bound to the *Neshamah*, and the *Neshamah* is bound to the *Sefirah* of Understanding-*Binah*. However, if a soul-*Nefesh* sins,¹⁹⁶⁷ God forbid, and transgresses a sin for which the punishment is severance (*Karet*), it then becomes severed from the *Ru'ach* to which it adhered, and thus loses the bestowal of goodness. Moreover, since it has been severed from the Supernal Tree to which it adhered, it has no way by which to ascend to the Coming World (*Olam HaBa*-עולם הבא).¹⁹⁶⁸ This is the secret of excision (*Karet*) mentioned in Torah, as in the verse,¹⁹⁶⁹ “That soul-*Nefesh*-נפש shall be cut off from its people.”

However, if after having become repugnant, that soul returns, mends its ways and repairs its paths, she then returns to adhere to where she originally was cut off from, thus meriting

¹⁹⁶⁶ The term “*Teshuvah*-תשובה,” generally translated as “Repentance,” also means “Return,” in that one returns to the state of purity that preceded sinning. It also means an “Answer” or “Responsa” in that this quality of Understanding-*Binah* provides resolutions and answers to questions and doubts. (Also see Pardes Rimomim, Shaar 23, section on “*Teshuvah*-תשובה.”)

¹⁹⁶⁷ See Leviticus 5:1, 17, 21 etc., which specify “When a *Nefesh*-נפש sins.”

¹⁹⁶⁸ The *Sefirah* of Understanding-*Binah*, called the Coming World-*Olam HaBa*-עולם הבא, and is the World of Mercy-*Olam HaRachamim*-עולם הרחמים, as mentioned before, and as will be mentioned shortly.

¹⁹⁶⁹ Genesis 17:14

to ascend to the *Sefirah* of Understanding-*Binah*, called the Coming World-*Olam HaBa*-עולם הבא. She then returns to the place that was lost to her. This then, is the secret of Return-*Teshuvah*-תשובה, as in the verse,¹⁹⁷⁰ “He then would return-*Teshuvato*-תשובתו to Ramah,¹⁹⁷¹ for his home was there.” Thus, since the *Nefashot*-נפשות are bound to the *Ruchot*-רוחות, and the *Ruchot*-רוחות are bound to the *Neshamot*-נשמות, and the *Neshamot*-נשמות are bound to the World of Life-*Olam HaChayim*-עולם החיים, the verse therefore states,¹⁹⁷² “May my lord’s soul-*Nefesh Adonee*-נפש אדני be bound up in the bond of Life-*Tzror HaChayim*-צרור החיים.”

However, regarding souls-*Nefashot* that are severed from their place but have not returned, since they have been cut off and uprooted from the place of their planting, they are judged with various harsh punishments. They are cast hither and thither from one punishment to another, and from one affliction to another. About this the verse states,¹⁹⁷³ “May He hurl away the soul of your enemy, as one shoots a stone from a slingshot-*Kaf HaKela*-כף הקלע.” The punishment known as the “slingshot-*Kaf HaKela*-כף הקלע” is like a stone swung from place to place in a slingshot. In the same way, a soul that is cut off from its place, is swung from place to place and from one harsh punishment to another harsh punishment. This is called the “slingshot-*Kaf HaKela*-כף הקלע.”

¹⁹⁷⁰ Samuel I 7:17

¹⁹⁷¹ The word Ramah-רמה also means elevated, and thus, this may be read as, “Then he returned to be elevated.”

¹⁹⁷² Samuel I 25:29

¹⁹⁷³ Samuel I 25:29

In this manner, contemplate the matter of Repentance-*Teshuvah*-תשובה mentioned in Torah, which is the secret of the Return-*Teshuvah*-תשובה of the soul to the place from which it was uprooted, and its return to its place of tranquility, as in the verse,¹⁹⁷⁴ “Return-*Shuvee*-שובי, O’ My soul-*Nafshi*-נפשי, to your tranquility.” And how should she return to her tranquility? Through the good remedies Torah established for every kind of sin and transgression, as stated in *Torat Kohanim*.¹⁹⁷⁵ About this the verse states,¹⁹⁷⁶ “The Torah of *HaShem*-יהוה is perfect, it returns the soul-*Meshivat Nefesh*-משיבת נפש,” in that it truly returns the soul. For, if Torah had not made the paths of return-*Teshuvah*-תשובה known to us, there would be no way to return. However, the prophet cried out and said,¹⁹⁷⁷ “Return-*Shuvu*-שובו, O’ wayward children, and I will heal your waywardness.” And how do we know that the *Sefirah* of Understanding-*Binah*-בינה is the secret of Return-*Teshuvah*-תשובה? Because it is the fundamental principle-*Binyan Av*-בנין אב that applies throughout Torah,¹⁹⁷⁸ as it states,¹⁹⁷⁹ “His heart will understand-*Yaveen*-יבין, and he will return-*Shav*-ושב and be healed.” This being so, contemplate the matter and understand that Return-*Teshuvah*-תשובה is the secret of the Coming World-*Olam HaBa*-עולם הבא.

¹⁹⁷⁴ Psalms 116:7

¹⁹⁷⁵ That is, the book of Leviticus.

¹⁹⁷⁶ Psalms 19:8

¹⁹⁷⁷ Jeremiah 3:22

¹⁹⁷⁸ “*Binyan Av*-בנין אב” mentioned before, which is one of the principles of exegesis. See introduction to *Sifri* and the principles of exegesis of Rabbi Yishmael recited at the beginning of the morning prayers.

¹⁹⁷⁹ Isaiah 6:10

After having explained this important secret, we will return to our subject and tell you the order of steps in ascending in Repentance-*Teshuvah*-תשובה. That is, every single Jew who has been sold off, has a path by which to return, as the verse states,¹⁹⁸⁰ “He shall have redemption-*Ge’ulah*-גאולה and shall go out in the Jubilee-*Yovel*-יובל.” It similarly states,¹⁹⁸¹ “In this year of the Jubilee-*Yovel*-יובל, each man shall return-*Tashuvu*-תשובו to his inheritance-*Achuzato*-אחוזתו.” That is, through the secret of the *Sefirah* of Understanding-*Binah* every soul is capable of returning and taking hold-*Le’hit’achez*-להתאחז of the place from where it was cut off. This is the meaning of the words, “each man shall return-*Tashuvu*-תשובו to his inheritance-*Achuzato*-אחוזתו,” in which the word “his inheritance-*Achuzato*-אחוזתו” means “his hold,” as in “taking hold” – *Achizah*-אחיזה.

The Kabbalists also called this *Sefirah* the **Upper Righteousness-*Tzedek Elyon***-צדק עליון, meaning to say, it is the *Sefirah* where the quality of judgment-*Din* begins, even though it itself adheres to the World of Mercy-*Olam HaRachamim*. This is the secret of the fact that the Upper Righteousness-*Tzedek Elyon*-צדק עליון is aligned with the Lower Righteousness-*Tzedek Tachton*-צדק תחתון. That is, the *Sefirah* of Kingship-*Malchut* is called the Lower Righteousness-*Tzedek Tachton*-צדק תחתון, and the two are aligned with each other, in that the Gates of Righteousness-*Shaarei Tzedek*-שערי צדק are aligned with the Gates of Understanding-*Shaarei Binah*-שערי בינה, in accordance to the secret of “Lord *HaShem-Adona*”y

¹⁹⁸⁰ Leviticus 25:31

¹⁹⁸¹ Leviticus 25:31

אדנ"י יהו"ה-*HaShem*," [pronounced *Adona"y Elohi"m*-אדנ"י יהו"ה-אלהי"ם.

Now, because both *Sefirot* are aligned one opposite the other, and both are called Righteousness-*Tzedek*-צדק, the Torah therefore states,¹⁹⁸² "Righteousness-*Tzedek*-צדק, righteousness-*Tzedek*-צדק shall you pursue." That is, you should pursue attaining the Gates of Righteousness-*Shaarei Tzedek*-שערי צדק, so that through them you may enter the Life of the Coming World-*Chayei Olam HaBa*-חיי עולם הבא, that is, the Upper Righteousness-*Tzedek Elyon*-עליון-צדק. The verse therefore states, "Righteousness-*Tzedek*-צדק, righteousness-*Tzedek*-צדק shall you pursue," and then explains, "So that you may live-*Tichyeh*-תחיה," referring to the Upper Righteousness-*Tzedek Elyon*-עליון-צדק, "And possess the Land-*Aretz*," referring to the Lower Righteousness-*Tzedek Tachton*-תחתון-צדק, which is the secret of the Land of Israel-*Eretz Yisroel*-ארץ ישראל, as the verse states,¹⁹⁸³ "She was full of justice-*Mishpat*-משפט, righteousness-*Tzedek*-צדק lodged in her." Understand this well.

Know and have faith that all who are destined to merit entering the Coming World-*Olam HaBa*-עולם הבא, will enter solely by way of judgement-*Din*. About this our sages, of blessed memory, said,¹⁹⁸⁴ "On the Day of Judgement there will be three groups."¹⁹⁸⁵ It is in that place that the righteous *Tzaddikim* will receive reward that is beyond all comparison,

¹⁹⁸² Deuteronomy 16:20

¹⁹⁸³ Isaiah 1:21

¹⁹⁸⁴ Talmud Bavli, Rosh HaShanah 16b

¹⁹⁸⁵ That is, in the time of the resurrection and the coming world (see Rashi *ibid.*) there will be three categories of people. As it continues there, the first group consists of the perfectly righteous-*Tzaddikim*, the second group consists of totally wicked-*Resha'im*, and the third group consists of the intermediates-*Beinonim*.

limitation and measure. About this our sages, of blessed memory, said,¹⁹⁸⁶ “Rabbi Chiyya bar Abba said that Rabbi Yochanan said, ‘All the prophets only prophesied about the days of Moshiach. However, about the Coming World-*Olam HaBa*-עולם הבא [it states],¹⁹⁸⁷ ‘No eye has seen it O’ God-*Elohi”m*-אלהי”ם, except for You.’”¹⁹⁸⁸

The Kabbalists also called this *Sefirah* the **Upper Shechinah-Shechinah Ila’ah**-שכינה עילאה, since she receives beneficence and emanation from the Upper World, called the World of Mercy-*Olam HaRachamim* (Crown-*Keter*), and then bestows all manner of beneficence and emanation to the *Sefirot* below her. When the lower beings fulfill Torah and *mitzvot*, she then comes to be revealed and dwells within all the other *Sefirot*, bestowing beneficence, blessing, and goodness to all the *Sefirot*, and then the worlds become filled with goodness and blessing. Then, the *Sefirah* of Kingship-*Malchut*, called the Lower *Shechinah-Shechinah Tata’ah*-שכינה תתאה, also returns to pouring her blessings upon the lower beings and dwells within them, as the verse states,¹⁹⁸⁹ “And I will dwell within them-*v’Shachanti b’Tocham*-ושכנתי בתוכם,” and it states,¹⁹⁹⁰ “I will place My dwelling-*Mishkane*-משכני within you.” All the worlds are then in a state of perfect repair, in a state of wholeness and rectification, without any lackings whatsoever.

¹⁹⁸⁶ Talmud Bavli, Brachot 34b

¹⁹⁸⁷ Isaiah 64:4

¹⁹⁸⁸ That is, except for the *Sefirah* of Understanding-*Binah*, which is called God-*Elohi”m*-אלהי”ם, but written *HaShem*-יהו”ה, as mentioned before, no eye has seen it. Also see Zohar II 210b.

¹⁹⁸⁹ Exodus 25:8

¹⁹⁹⁰ Leviticus 26:11

However, if the lower beings ruin and trespass the boundaries of Torah and *mitzvot*, the Upper *Shechinah*-שכינה עילאה then withdraws. Upon her withdrawal, bestowal is withheld from the conduits, the luminaries become darkened, and the righteous-*Tzaddik*-צדיק is gathered in. The Lower *Shechinah*-תתאה שכינה then withdraws from the lower beings, and the Upper *Shechinah*-עילאה שכינה withdraws from the upper beings, and the world comes to be in a state of destruction.

Therefore, those who know how to appease their Maker, know to repair the path of the *Shechinah* and return Her to her proper place, by repairing the damaged conduits. The Upper *Shechinah*-עילאה שכינה then returns to emanate Her blessings upon the *Sefirot*, and the *Sefirot* then bestow the blessing to the Lower *Shechinah*-תתאה שכינה, and She too then returns to Her place, to pour Her blessings forth in the world.

In conclusion, when there is a withdrawal of the Upper *Shechinah*, there also is a withdrawal of the Lower *Shechinah*, and when there is the return of the Upper *Shechinah*, there also is a return of the Lower *Shechinah*. The known verse that hints at the secret of both is,¹⁹⁹¹ “You shall know this day and set it upon your heart that *HaShem*-יהוה, He is the God-*Elohi*”מ-אלהי”ם, in the heaven above-*BaShamayim Mi’ma’al*-בשמים – referring to the Upper *Shechinah* – “and upon the earth below-*Al HaAretz Mitachat*-על הארץ מתחת – referring to the Lower *Shechinah*, there is none else.” Lest you say that, God forbid, they are two different domains, know that they are one alone. The verse therefore states, “You shall know this day and set it upon your heart that *HaShem*-יהוה, He is the God-

¹⁹⁹¹ Deuteronomy 4:39

Elohi”m-אלהי”ם, in the heaven above and upon the earth below, there is none else.”

Now, whoever knows this secret will know the secret of the verse,¹⁹⁹² “The [female] neighbors-*Shecheinot*-שכנות gave him a name, saying, ‘A son was born to Na’ami.’” This is because the child that was born was rooted primarily in the above-mentioned places, and therefore inherited the special inheritance between the two *Shechinot*-שכנות, [the upper *Shechinah* and the lower *Shechinah*]. This is the secret of the verse,¹⁹⁹³ “Mount Zion-*Har Tziyon*-הר ציון, the summit of the North-*Tzafon*-צפון,” and it states,¹⁹⁹⁴ “As the dew-*Tal*-טל of Hermon descends upon the Mountains of Zion-*Harerei Tziyon*-הררי ציון, for there *HaShem*-יהו”ה commanded the blessing-*HaBrachah*-הברכה – Life-*Chayim*-חיים is there forever,” and it states,¹⁹⁹⁵ “Zion-ציון, this is the City of David-*Eer David*-עיר דוד.” Understand this well.

The Kabbalists also called this *Sefirah* the **Source of Life-Mekor *HaChayim***-מקור החיים, since it draws the influence of life-*Chayim*-חיים to all novel beings from the World of Mercy-*Olam HaRachamim* (Crown-*Keter*). Because this *Sefirah* is the Source of Life-Mekor *HaChayim*-מקור החיים, the *Sefirah* of Splendor-*Tiferet* is therefore called the Tree of Life-*Etz HaChayim*-עץ החיים. That is, it is the Tree-*Etz*-עץ that draws Life-*Chayim*-חיים from the Supernal Source-מקור.

¹⁹⁹² Ruth 4:17 – The verse refers to the birth of Oved, the father of Yishai, the father of David, to Ruth, as stated in the continuation of the verse.

¹⁹⁹³ Psalms 48:3

¹⁹⁹⁴ Psalms 133:3

¹⁹⁹⁵ Samuel II 5:7

Thus, when it states,¹⁹⁹⁶ “The tree of life-*Etz HaChayim* עץ החיים in the midst¹⁹⁹⁷ of the Garden-*Gan* גן,” this refers to the middle line-*Kav HaEmtza’ee* קו האמצעי which pours life-*Chayim* חיים into the *Sefirah* of Foundation-*Yesod*, called the Living God-*E”l Chai* א”ל חי, and as explained before, is also called the God of Life-*Elohi”m Chayim* אלהי”ם חיים. Therefore, when the *Sefirah* of Kingship-*Malchut* receives the influence of life-*Chayim* חיים from the Source of Life-*Mekor HaChayim* מקור החיים, by means of the Tree of Life-*Etz HaChayim* עץ החיים, through the medium of the Living God-*E”l Chai* א”ל חי, it too is called the Land of the Living-*Eretz HaChayim* ארץ החיים, as it states,¹⁹⁹⁸ “I shall walk before *HaShem* יהו”ה in the Land of the Living-*Artzot HaChayim* ארצות החיים.” Understand this well.

The sign by which to remember this is the verse,¹⁹⁹⁹ “See – I have placed before you today the life-*Chayim* חיים and the good-*Tov* טוב.” However, if a person chooses the opposite, God forbid, the verse continues, “and the death-*Mavet* מות and the bad-*Ra* רע.” Several matters about this secret were already explained in the First Gate.

Now, this *Sefirah* whitens-*Malbenet* מלבנת the sins of the Jewish people and therefore is also called **Atonements-*Kippurim* כפורים**. This is because it is the secret of that which is called *Levanon* לבנון that adheres to the World of

¹⁹⁹⁶ Genesis 2:9

¹⁹⁹⁷ It was previously explained in the Fifth Gate that the word “midst-*Toch* תוך” means “In the center-*bMetziyut* במציעות,” as translated by Onkelos according to the received knowledge of Kabbalah.

¹⁹⁹⁸ Psalms 116:9

¹⁹⁹⁹ Deuteronomy 30:15

Mercy-Olam *HaRachamim* (Crown-Keter) and is entirely white-*Lavan*-לבן. It therefore whitens-*Malbenet*-מלבנת the sins of the Jewish people.²⁰⁰⁰ I will now explain. We already have informed you that as long as the Jewish people are righteous *Tzaddikim*, the *Sefirah* of Kingship-*Malchut* is adorned and united with the upper *Sefirot*, and is “like a bride who bedecks herself with jewelry.”²⁰⁰¹ However, if the Jewish people ruin and trespass the boundary of Torah and *mitzvot*, God forbid, their stench then adheres to Her, and as it states,²⁰⁰² “Because of your rebellious sins your Mother was sent away.” However, for the sake of His mercies and kindness, *HaShem*-יהוה, blessed is He, established one day of the year for the Jewish people to purify themselves and wash away their impurities, and He called that day the Day of Atonements-*Yom HaKippurim*-יום הכפורים. The reason it is called the Day of Atonements-*Yom HaKippurim*-יום הכפורים in the plural, is because on that day these two *Sefirot* – Understanding-*Binah* and Kingship-*Malchut* – unite as one. The *Sefirah* of Understanding-*Binah* is what purifies and washes away all kinds of contamination and impurity that the Jewish people imparted to the *Sefirah* of Kingship-*Malchut*. When these two *Sefirot* unite to transform the judgments of the Jewish people to merit and purity, they are called the Day of Atonements-*Yom HaKippurim*-יום הכפורים [in the plural].

²⁰⁰⁰ Talmud Bavli, Yoma 39b – “Why is the [Holy Temple] called Levanon-לבנון? Because it whitens-*Malbeen*-מלבין the sins of the Jewish people.”

²⁰⁰¹ Isaiah 61:10

²⁰⁰² Isaiah 50:1

I will give you a hint by which to understand this. The verse states,²⁰⁰³ “If your sins are like scarlet (*Shanim*-שנים), they will become as white (*Yalbeenu*-ילבינו) as snow.” The upper one is called Whiteness-Levanon-לבנון,²⁰⁰⁴ whereas the lower one is garbed in Her Scarlet-*Shanim*-שנים garment,²⁰⁰⁵ and the Jewish people must transform Her Scarlet-*Shanee*-שני garment to Whiteness-*Loven*-לוּבֵן. This is why it is called the Day of Atonements-*Yom HaKippurim*-יום הכפורים [in the plural]. This is likewise the secret of the crimson strip that would turn white-*Malbin*-מלבין as a result of the atonements-*Kippurim*-כיפורים,²⁰⁰⁶ being that the *Sefirah* of Understanding-*Binah* would appear upon the *Sefirah* of Kingship-*Malchut*, to illuminate and purify Her of every impurity. This also is the secret of the goat that was pushed off the cliff on this day. Thus, since these two *Sefirot* are aligned corresponding to each other – and are the secret of the Upper Mother-*Imma Ila’ah*-עילאה and the Lower Mother-*Imma Tata’ah*-תתאה – and because on this day they would be engaged in purifying the Jewish people, it therefore is forbidden to engage in marital relations on the Day of Atonements-*Yom HaKippurim*,²⁰⁰⁷ though on Shabbat and

²⁰⁰³ Isaiah 1:18

²⁰⁰⁴ That is, the Understanding-*Binah*, as mentioned before.

²⁰⁰⁵ As previously explained in the Fifth Gate, the term “Year-*Shanah*-שנה” is of the root “change-*Shinuy*-שנוי,” and refers to the changes that the novel created beings undergo, that are brought forth from the thirty garments [“*Shanim*-שנים” in the plural] of Kingship-*Malchut* of the world of Emanation.

²⁰⁰⁶ See Talmud Bavli, Yoma 67a

²⁰⁰⁷ That is, Yom HaKippurim is the ascent and union of the *Sefirah* of Kingship-*Malchut* with the *Sefirah* of Understanding-*Binah*, which is called the Coming World-*Olam HaBa*-עולם הבא, about which it states (Talmud Bavli, Brachot 17a), “In the Coming World there is no eating, drinking, procreation, or business negotiations etc.” Also see Zohar II 116a.

Festivals it is permitted.²⁰⁰⁸ Those who know the hidden wisdom know that this secret is hinted in the verse,²⁰⁰⁹ “Moreover, she indeed is my sister, my father’s daughter, though not my mother’s daughter; and she became my wife.”²⁰¹⁰ This is the secret of the Day of Atonements-*Yom HaKippurim*-יום הכפורים.

Now, in the terminology of our sages, of blessed memory, this *Sefirah* is called the **Coming World-Olam HaBa-עולם הבא**. Now, because this *Sefirah* is called Atonements-*Kippurim*-כפורים, as we explained, and is the secret of Life-*Chayim*-חיים, as we wrote, therefore on the Day of Atonement we pray, “Inscribe us for Life-*Chayim*-חיים in the Book of Life-*Sefer HaChayim*-ספר החיים,” literally referring to this *Sefirah*.

Now, several great scholars of these last generations stumbled in their knowledge and explanations of the Life-*Chayim*-חיים that we plead for from the day of *Rosh HaShanah* through the day of *Yom HaKippurim*. They could not find where to rest their hands and feet, and they therefore found it necessary to explain this matter with explanations that are far from the truth. However, the primary matter we pray for from the day of *Rosh HaShanah* through the day of *Yom HaKippurim* is to merit lives of purity, free from our sinful impurities, so that we may merit to be inscribed in the Book of the Righteous in the World of Life, called the Coming World-Olam *HaBa*-עולם

²⁰⁰⁸ On Shabbat and the Festivals, the union is between the *Sefirah* of Splendor-*Tiferet* and the *Sefirah* of Kingship-*Malchut*. See Zohar III 81a and elsewhere.

²⁰⁰⁹ Genesis 20:12

²⁰¹⁰ See Zohar III 100b.

הבא. Whether or not we will physically live or die that year, we nonetheless desire to be inscribed in the Book of the Righteous, called the Book of Life-*Sefer HaChayim*-ספר החיים, as in the verse,²⁰¹¹ “All who are inscribed for life-*Chayim* in Jerusalem.”

Included in this, throughout the rest of the prayers, such as the *Yaaleh v'Yavo* sections of the prayers, and other sections, we also plead to be sustained throughout the entire year with good life and health, and that we should live and not die, just as we do on all the other Festivals and on *Rosh Chodesh* of each month. However, our primary intention in the words, “Recall us for life and inscribe us in the Book of Life,” recited from *Rosh HaShanah* through *Yom HaKippurim*, is only to be counted amongst the righteous *Tzaddikim* who are worthy of the Coming World-*Olam HaBa*-עולם הבא, regardless of whether we will physically live or die during the year.

This is the meaning of what our sages, of blessed memory, said,²⁰¹² “Three books are opened on Rosh HaShanah. One for the completely righteous, one for the completely wicked, and one for intermediates.” Contemplate this Halachah according to our explanation well. Your eyes will see, your heart will rejoice, and many doubts will be removed from your mind. You then will be satisfied with this passage of Talmud, for in specifying the righteous-*Tzaddikim*, the wicked-*Resha'im*, and the intermediates-*Beinonim*, the sages meant precisely what we have said. That is, if we were to say that what they meant was to plead for physical life in this world, or

²⁰¹¹ Isaiah 4:4

²⁰¹² Talmud Bavli, Rosh HaShanah 16b

that our physical life should be good, then not a single person who dies could be counted amongst the righteous-*Tzaddikim*, nor could it be said that whoever lives out the year, could be counted as wicked-*Resha'im*. Such a conclusion would uproot many important Torah principles from their place.

Rather, the true and straightforward reason that from *Rosh HaShanah* through *Yom HaKippurim*, they established that we recite, “Recall us for life and inscribe us in the Book of Life,” is for our transgressions to be atoned and for our sins to be forgiven, so that we may be inscribed with the righteous-*Tzaddikim* who are worthy of the Coming World-*Olam HaBa*-עולם הבא and are inscribed in the Book of Life-*Sefer HaChayim*-ספר החיים, regardless of whether or not we will physically live or die during the year. Remember this principle well, and pay no attention to any explanation that says otherwise.

Now, because this *Sefirah* is the World of Life, it is called the **Coming World-*Olam HaBa*-עולם הבא**. The reason is because it constantly draws its blessings forth and bestows its beneficence to the world every day, every hour, and every moment. This is as stated,²⁰¹³ “A river-*Nahar*-נהר issues out from Eden-עדן,” in which the word “issues out-*Yotze*-יוצא” [in the present tense] means constantly and unceasingly, as in the verse,²⁰¹⁴ “Like an issuance of water-*Motzeh Mayim*-מוצא מים (a spring) whose waters never fail.” It therefore is called the Coming World-*Olam HaBa*-עולם הבא, since it constantly is flowing and coming-*Ba Tamid*-בא תמיד.

²⁰¹³ Genesis 2:10

²⁰¹⁴ Isaiah 58:11

Now, you may ask, “Did you not say that its blessings sometimes cease, such as when the people of the world sin?” Know, that our intention there was not that its blessings cease completely. Rather, what we meant was that if people correct their ways below, the Upper World then bestows its blessings without measure or end. All the conduits of the *Sefirot* then become full of every manner of beneficence and blessing, until the *Sefirah* of Kingship-*Malchut* bestows her blessings upon us in a way that is more than enough. However, if people below ruin their ways and deeds, the quality of Understanding-*Binah* – called the Coming World-*Olam HaBa* עולם הבא – then withholds her beneficence and blessings, and does not pour them forth, except in a constrained (*Tzimtzum*) way, such that blessing is not found, except in a very diminished measure, just enough for the world not to be utterly and completely destroyed. It then is **as if** there is no blessing at all.

Moreover, even the diminished blessing that drips down from the *Sefirah* of Understanding-*Binah*, does not come by way of the conduits to the *Sefirah* of Kingship-*Malchut*, being that all the conduits are damaged, to the point that the *Sefirah* of Kingship-*Malchut* dries up. Rather, that little drip, leaks here and there through the cracks, in a way that no blessings are found there at all. This is analogous to water pipes that have become damaged and broken, so that whatever water flows through them leaks out on all sides through the breaches and cracks, and the pipes become ineffectual and of no benefit. Thus, whatever water actually reaches its proper destination is so diminished, that it is insufficient to water the soil, to drink, or to use in any way, and the world is found to be in a cursed

state of being. Moreover, whatever water leaked out through the cracks and breaches of the pipes, goes to where it is unbecoming for it to go, and though it is a time of ruination, those unbecoming places receive vitality from it. About this the verse states,²⁰¹⁵ “Because of three things the earth trembles, and because of a fourth, she cannot bear it; Because of a slave who rules, because of a scoundrel who is sated with bread, because of a hateful [promiscuous] woman when she is married, and because of a maidservant who inherits [what belongs to] her mistress.”

If you understand the important principles being explained here, you will enter various inner chambers, and will understand why the Land of Israel is utterly desolate, whereas the lands of the nations are not fully destroyed.

Now, you may question this saying, “Is it not so that the primary recipient of these blessings is the Land of Israel, whereas all the lands of the nations are blessed through it, as it states,²⁰¹⁶ “And in you all the families of the earth shall be blessed,” and it states,²⁰¹⁷ “Who gives rain upon the surface of the land-*Aretz*-אֶרֶץ,” and only then continues, “and sends water upon the outer lands-*Chutzot*-חוּצוֹת.” Therefore, according to law and reason, if blessings and influence cease to be drawn to the Land of Israel, since the blessings of all other lands are dependent on her, shouldn’t the other lands be utterly destroyed?”

²⁰¹⁵ Proverbs 30:21-24

²⁰¹⁶ Genesis 12:3

²⁰¹⁷ Job 5:10

Know that if not for the damage of the conduits which became breached and cracked, it truly would be so. However, since the conduits became damaged, cracked, and broken, the water leaks out from here and there, and from those leaks, the other lands are sustained. However, even so, no blessings are in those leaks, being that blessings only come to the other lands when they drink through the medium of the Land of Israel, as it states,²⁰¹⁸ “And in you all the families of the earth shall be blessed.” Understand this well.

We thus have clarified a very great and important secret about the drawing forth of beneficence through the *Sefirah* of Understanding-*Binah*, and whether it is an auspicious time of Supernal desire, or a time of anger and ruination, you will behold hidden matters openly revealed before you. With the help of *HaShem*-יהו"ה, blessed is He, you will yet hear many more wondrous matters and pearls of wisdom about the other matters relating to the Coming World-*Olam HaBa*-עולם הבא. However, this should suffice for what needs to be explained in this book of ours.

Know, that this *Sefirah* is called the **Great Shofar-Shofar Gadol**-שופר גדול. This is because this *Sefirah* is called the Jubilee-*Yovel*-יובל, and is the Great Shofar-*Shofar Gadol*-שופר גדול through which slaves are freed. The sign for this is the fact that [the Shofar is sounded on] the Day of Atonement-*Yom HaKippurim*-יום הכפורים of the Jubilee-*Yovel*-יובל year.²⁰¹⁹ If you contemplate everything explained in this Gate about this *Sefirah*, called Redemption-*Ge'ulah*-גאולה,

²⁰¹⁸ Genesis 12:3

²⁰¹⁹ Leviticus 25:9-10

called Atonement-*Kippurim*-כפורים, called Jubilee-*Yovel*-יובל, and called Life-*Chayim*-חיים, you will understand the secret of the Great Shofar-*Shofar Gadol*-שופר גדול.

Now, as you already know from what was previously said, we left Egypt with this quality, and we are destined to be redeemed with this quality. I will now explain this further. As we already informed you, this quality is loftier than all the ministering angels of the nations, and is called,²⁰²⁰ “The heights of the earth-*Bamotei Aretz*-במתי ארץ.” This is because all the ministering angels of the world only ascend and adhere to the *Sefirot* of Greatness-*Gedulah* and Might-*Gevurah*, which are lower than the *Sefirah* of Understanding-*Binah*. When the Jewish people were exiled, they were scattered in all the lands, and all the nations caused suffering upon them, as it states,²⁰²¹ “*HaShem*-יהו"ה will scatter you amongst all the peoples, from the end of the earth to the end of the earth.” This being so, when *HaShem*-יהו"ה, blessed is He, awakens to gather up the exiles of the Jewish people, He must awaken a quality upon them that transcends all the other nations. This is the *Sefirah* of Understanding-*Binah*.

When *HaShem*-יהו"ה, blessed is He, will awaken this quality that transcends all the nations, their upper angelic ministers will all tremble and fall, and will have no place to stand, as it states,²⁰²² “And it shall be that on that day, that *HaShem*-יהו"ה will deal with the hosts of the heavens in the heavens and with the kings of the earth on the earth.”

²⁰²⁰ Isaiah 58:14; Also see Talmud Bavli, Shabbat 118b ibid.

²⁰²¹ Deuteronomy 28:64

²⁰²² Isaiah 24:21

Therefore,²⁰²³ “It shall be on that day that a Great Shofar-*Shofar Gadol*-גדול שופר will be sounded, and those who are lost in the land of Assyria and those who are cast away in the land of Egypt will come.” It similarly states,²⁰²⁴ “And the Lord *HaShem-Adona*”*y HaShem*-יהוה אדוני [pronounced *Adona*”*y Elohi*”*m-*ם אלהי”ם] will sound the Shofar-שופר, and go forth with a southern tempest,” and the next verse continues,²⁰²⁵ “*HaShem*, Master of Legions-*HaShem Tzva*’*ot*-ת צבאו”ה יהוה will protect them,” most certainly!

Now, you might say, “If we were redeemed from Egypt with this quality, why then was the Shofar not sounded then?” The explanation is that during that exile, we were only under the dominion of Egypt. However, in this exile, in which we are under the dominion of all the supernal ministering angels and all of the families of the earth, it is necessary to awaken His great power over them, with thundering, great commotion, and the sound of the Shofar, as it states,²⁰²⁶ “I will be exalted, and I will be sanctified, and I will make Myself known before the eyes of many nations.”

You might then ask, “If so, being that they only are a single family, why was it necessary for *HaShem*-יהוה to redeem the children of Israel from Egypt with His great might?” Know, that the ministering angel of Egypt is the highest ministering angel of the nations. About this our sages, of blessed memory,

²⁰²³ Isaiah 27:13

²⁰²⁴ Zachariah 9:14

²⁰²⁵ Zachariah 9:14

²⁰²⁶ Ezekiel 38:23

said,²⁰²⁷ “Egypt is second only to the Land of Israel.” It therefore was necessary for *HaShem*-יהו"ה to perform signs and wonders, and to take them out with His great might and with a show of His greatness. Understand this well. I will hint at this matter further with the following verses,²⁰²⁸ “As in the days when you left the land of Egypt I will show it wonders. The nations will see and be ashamed of all their unavailing power; they will place their hand over their mouth; their ears will become deaf.” These verses hint at the uprooting of the supernal ministering angels and the fall of the nations that are under their dominion.²⁰²⁹

After transmitting these important principles, we now will return to explaining the remaining matters. This *Sefirah* is sometimes also called **Strengths-Gevurot**-גבורות, as in the secret of the verse,²⁰³⁰ “Who-Mee-מי” can express the Strengths-Gevurot-גבורות of *HaShem*-יהו"ה.”²⁰³¹ Know that the quality of judgment-*Din*, which is called *Might-Gevurah*-גבורה and is the quality of the Fear of Yitzchak-*Pachad Yitzchak*-פחד יצחק, is only called *Might-Gevurah*-גבורה, in the singular. It is not called Strengths-Gevurot-גבורות [in the plural], since it is surrounded by many castigators and constraints (*Meitzarim*-מצרים), and when the Jewish people sin, it is not dominant, because the surrounding ministers have an opening to accuse,

²⁰²⁷ See Talmud Bavli, Ketubot 112a; Introduction of the Rashba to Pirushei Agadot on Tractate Brachot, and elsewhere.

²⁰²⁸ Micah 7:15-16

²⁰²⁹ Also see Zohar I (*Hashmatot*) 261b

²⁰³⁰ Psalms 106:2

²⁰³¹ That is, “Who-Mee-מי-50” refers to the fifty gates of the Understanding-*Binah*, as discussed in the preceding Gates.

and it thus is weakened. This is the secret of the verse,²⁰³² “You have weakened-*Teshee* תשי the Rock who gave birth to you,” and it states,²⁰³³ “Awaken! Awaken! Don strength, O’ arm of *HaShem* יהוה,” and it states,²⁰³⁴ “Where is Your vengeance and your might-*Gevurotecha* גבורתך?” All this is because the ministers of the nations are juxtaposed to the quality of *Might-Gevurah* גבורה, and are the castigators who cause its might to be restrained. The prophet thus cried out and lamented about the quality of *Might-Gevurah* גבורה, saying,²⁰³⁵ “Judah has gone into exile because of suffering and great servitude. She dwelt amongst the nations, but found no rest; all her pursuers overtook her between the straits-*Mitzarim* מצרים.” Indeed, she certainly is constrained.

All this is true of the qualities of *Greatness-Gedulah* and *Might-Gevurah*, which have limitations and constraints (*Meitzarim* מצרים), as we have explained.²⁰³⁶ However, the *Sefirah* of *Understanding-Binah* is higher than all the ministering angels of the world and has no constraints (*Meitzarim* מצרים). She therefore is called *Strengths-Gevurot* גבורות [in the plural], since she conquers everything beneath her. This is the secret of the Great *Shofar-Shofar Gadol* גדול, as well as the reason for redemption and freedom. Thus, since she overpowers all the mighty, and none of the supernal ministers can engage with her, the verse declares,²⁰³⁷ “Who-

²⁰³² Deuteronomy 32:18; See Midrash Eichah Rabba 1:33

²⁰³³ Isaiah 51:9

²⁰³⁴ Isaiah 63:15

²⁰³⁵ Lamentations 1:3

²⁰³⁶ In the Fifth Gate.

²⁰³⁷ Psalms 106:2

Mee-מי can express the Strengths-*Gevurot* גבורות of *HaShem*-יהו"ה. About this the verse states,²⁰³⁸ "The nations shall bless themselves through it, and through it they shall praise themselves." Understand this very well, as it shall prove to be integral in various places. Know and understand the words established in our prayers,²⁰³⁹ "Who-*Mee*-מי is like You, Master of Strengths-*Gevurot* גבורות, and Who-*Mee*-מי is compared to You," since a very great matter is hinted here.

This *Sefirah* is also called **Praise-*Tehillah***-תהילה. However, we must inform you of some principles connected to this matter. Know that of these two aligned *Sefirot*, called "*HaShem* Lord-*HaShem* Adona" יהו"ה אדני"י-g [pronounced *Elohi*"m Adona" אלהי"ם אדני"י-g] the upper one (Understanding-*Binah*) is called Praise-*Tehillah*-תהילה, and the lower one (Kingship-*Malchut*) is called Prayer-*Tefillah*-תפילה. This is because the upper one adheres to the beginning of all levels, and through it every kind of emanation, bestowal, blessing and life, comes forth. It therefore is called Praise-*Tehillah*-תהילה, in that, "We are obliged to thank, praise, laud, glorify, adore, exalt, magnify, and give eternal honor the One Who-*Mee*-מי performed all these miracles for us and took us out from slavery to freedom."²⁰⁴⁰ It therefore is called Praise-*Tehillah*-תהילה.

In contrast, the lower one (Kingship-*Malchut*) is called Prayer-*Tefillah*-תפילה. This is because the lower one adheres to the secret of prayer and supplication, necessitated by the sins and impurities of Her children, to whom She adheres.

²⁰³⁸ Jeremiah 4:2 – See Rashi and Radak there.

²⁰³⁹ In the beginning of the *Amidah* prayer.

²⁰⁴⁰ Liturgy of the Passover (Pesach) Haggadah; Also see Talmud Yerushalmi, Pesachim 10:4; Mishneh Torah, Hilchot Chametz u'Matzah 8:5 and elsewhere.

Therefore, the *Sefirah* of Kingship-*Malchut* is the secret of Prayer-*Tefillah* תפילה. The sign for this is the verse,²⁰⁴¹ “And I am prayer-*VaAnee Tefillah* וְאֲנִי תְפִילָה-,”²⁰⁴² and is the secret of the verse,²⁰⁴³ “O’ God-*Elohi*” מֵ-אֱלֹהִים, do not hold Yourself silent.”²⁰⁴⁴

Now, because Prayer-*Tefillah* תפילה adheres to this quality (of Kingship-*Malchut*), the sages established that the gateway of all prayers is with *HaShem*’s יהוה title Lord-*Adona* אֲדֹנָי which is unique to this. Therefore, they established that we begin all [Amidah] prayers with the words,²⁰⁴⁵ “Lord-*Adona*” אֲדֹנָי, open my lips, and my mouth will declare Your praises,” because this is the Gateway of all prayers, as explained in the First Gate.

In contrast, the *Sefirah* of Understanding-*Binah*, which adheres to the highest of all levels (Crown-*Keter*), and from which life, blessing, and every manner of emanation, sustenance and support, come from, is the secret of Praise-*Tehillah* תהילה. That is, it is the matter of offering praise, glory and exaltations, thus glorifying and elevating *HaShem* יהוה, blessed is He, for all the goodness, miracles and wonders, that He constantly does for us, being that this *Sefirah* is the secret of the emancipation to freedom-*Cheirut* חירות and redemption-*Ge’ulah* גאולה, as explained before. That is, with the

²⁰⁴¹ Psalms 109:4

²⁰⁴² As explained in the First Gate, the word “I-*Ani*” אֲנִי is one of the titles of the *Sefirah* of Kingship-*Malchut*.

²⁰⁴³ Psalms 83:2

²⁰⁴⁴ The title God-*Elohi*” מֵ-אֱלֹהִים here refers to the *Sefirah* of Kingship-*Malchut*. The verse may therefore be understood as, “Do not hold yourself silent from prayer and supplication, and from awakening below to affect an arousal from Above.” Also see Zohar I 77b.

²⁰⁴⁵ Psalms 51:17; Talmud Bavli, Brachot 4b

appearance of this *Sefirah* wonders and miracles appear for the Jewish people.

Now, the secret of Prayer-*Tefillah*-תפילה is the matter of pleading for mercy; that *HaShem*-יהו"ה, blessed is He, should have mercy upon us, forgive our sins, save us from our troubles, provide for us with our needs, enliven us, guard us from every trouble and travail, and all other such matters. All these kinds of request adhere to the *Sefirah* of Kingship-*Malchut* and depend upon prayer-*Tefillah*-תפילה. However, the secret of Praise-*Tehillah* is that after *HaShem*-יהו"ה, blessed is He, has accepted our prayers, heard our voices, accepted our supplications, forgiven our sins, saved us from troubles, provided us with our needs, and protected us from every kind of destruction and travail, we are obligated to praise and exalt Him for all the goodness He has bestowed upon us. Thus, you now can see the difference between Praise-*Tehillah*-תהילה and Prayer-*Tefillah*-תפילה, and that Prayer-*Tefillah*-תפילה adheres to the *Sefirah* of Kingship-*Malchut*, whereas Praise-*Tehillah*-תהילה adheres to the *Sefirah* of Understanding-*Binah*, which is the secret of redemption, freedom, and every kind of salvation.

Therefore, all are fitting to pray, but not all are fitting to offer praise. That is, with Prayer-*Tefillah*-תפילה, each person can pray about his own problems. On the other hand, Praise-*Tehillah*-תהילה is reserved for giving thanks and praising *HaShem*-יהו"ה, blessed is He, for the great goodness that He does, and who (*Mee*-מי) is it that can arrange His praises? The verse therefore states,²⁰⁴⁶ "Praise-*Tehillah*-תהילה is fitting for the upright-*Yesharim*-ישרים."

²⁰⁴⁶ Psalms 33:1; Also see Talmud Bavli, Sotah 9a

We now must awaken you to some important principles hinted by our sages about the matter of prayer. This is to inform us that not everyone is fitting to offer praise, nor is praise fitting at every time. Since this is a very great and lofty level, it states in the first chapter of Tractate Brachot,²⁰⁴⁷ “Rabbi Yehudah, the son of Rabbi Shimon ben Pazez said, ‘David said one-hundred and three chapters of Psalms without saying ‘*Halleluyah*-הללויה’ in any of them, until he beheld the downfall of the wicked, as it states,²⁰⁴⁸ ‘Sins will cease from the earth, and the wicked will be no more; Bless *HaShem*-יהויה, O’ my soul, *Halleluyah*-הללויה!’”

Now, contemplate the two great matters that our sages hinted here. Firstly, that it is inappropriate to mention the matter of Praise-*Tehillah*-תהילה except in a place that invites it, in other words, where *HaShem*-יהויה performed miracles and wonders and destroyed the wicked, as He did in Egypt, where Praise-*Hallel*-הלל was first said, as it states,²⁰⁴⁹ “The song will be yours like the night that the festival was consecrated.”²⁰⁵⁰ Secondly, that even though David indeed beheld many of *HaShem*’s-יהויה wonders, blessed is He, he did not fill his heart to offer praise-*Hallel*-הלל except about a matter worthy of praise-*Hallel*-הלל, for otherwise, it would be like a person who dons royal vestments while engaging in a lowly form of labor. Is there anything more degrading than this? Our sages, of blessed memory, therefore said,²⁰⁵¹ “Reciting the Great Hallel

²⁰⁴⁷ Talmud Bavli, Brachot 9b

²⁰⁴⁸ Psalms 104:35

²⁰⁴⁹ Isaiah 30:29

²⁰⁵⁰ Referring to the first night of Passover (*Pesach*).

²⁰⁵¹ Talmud Bavli, Shabbat 118b

every day is tantamount to cursing and blaspheming [the Creator].” That is, because of the great loftiness of the *Sefirah* of Understanding-*Binah*, it is inappropriate to mention Her praises except in a fitting time and place. Thus, the prophet proclaimed and declared that not everyone is fitting to Praise-*Tehillah*-תהילה, as is states,²⁰⁵² “I am *HaShem*-יהו"ה, that is My Name; I shall not give My glory to another, nor My praise to graven idols-*Pesilim*-פסילים.” Now, would it ever arise in one’s mind that it at all is possible to give *HaShem*’s-יהו"ה Praise-*Tehillah*-תהילה to graven idols-*Pesilim*-פסילים? Rather, as well-known amongst the Kabbalists, the explanation is that all unbecoming prayers are called “Invalid-*Pesulah*-פסולה,” about which they had a received knowledge.²⁰⁵³ That is, the explanation of the verse is that whosoever has not entered into the service of *HaShem*’s-יהו"ה *Sefirah* of Kingship-*Malchut*,²⁰⁵⁴ which in a time of prayer is below, how then can he possibly enter before the highest of heights, before the *Sefirah* of Understanding-*Binah*? Rather,²⁰⁵⁵ “Praise-*Tehillah*-תהילה is fitting for the upright-*Yesharim*-ישרים,” but not for those who are unfit and invalid-*Pesilim*-פסילים. Understand this well.

Contemplate what we explained before in this Gate that the *Neshamah* level of the soul adheres to the *Sefirah* of Praise-*Tehillah*-תהילה, the *Ru’ach* adheres to Splendor-*Tiferet*, and the *Nefesh* adheres to Kingship-*Malchut*. Now, David explained

²⁰⁵² Isaiah 42:8

²⁰⁵³ This was explained in the Second Gate; Also see Zohar I 224b-225b

²⁰⁵⁴ By accepting the yoke of *HaShem*’s-יהו"ה Kingship, blessed is He, upon himself.

²⁰⁵⁵ Psalms 33:1; Also see Talmud Bavli, Sotah 9a

this when he said,²⁰⁵⁶ “Let the whole *Neshamah*-נשמה praise *Ya”h*-יה”י, *Halleluyah*-הללויה.” Now, as well known amongst the Kabbalists, the name *Ya”h*-יה”י hints at the three upper *Sefirot*.²⁰⁵⁷ He therefore bound the *Neshamah* and Praise-*Hallel*-הלל with this name, and said, “Let the whole *Neshamah* praise *Ya”h*-יה”י.”

Now, you might ask, “Does not another verse states,²⁰⁵⁸ ‘Praise *HaShem*-יהו”ה O’ my soul-*Nefesh*-נפש?’ We thus see that Praise-*Hallel*-הלל is bound to the *Nefesh*.” Know, that the Praise of the *Neshamah* is tied to the name *Ya”h*-יה”י, whereas the Praise of the *Nefesh* is tied to the Name *HaShem*-יהו”ה,²⁰⁵⁹ being that the *Sefirah* of Kingship-*Malchut* is included in it, since it is the secret of the final *Hey*-ה of the Name *HaShem*-יהו”ה, blessed is He. Moreover, there are two types of Praise-*Hallel*-הלל, these being the complete *Hallel*-הלל and the incomplete *Hallel*-הלל. The complete *Hallel* is bound to the *Sefirah* of Understanding-*Binah*, where there are no lackings nor blemishes whatsoever, being that it transcends all the ministering angels and adheres to the World of Mercy-*Olam HaRachamim* (Crown-*Keter*). In contrast, the incomplete *Hallel* is bound to the *Sefirah* of Kingship-*Malchut*, being that it oftentimes is breached and blemished when the Jewish people sin and rebel. It thus is an incomplete *Hallel*, in which verses

²⁰⁵⁶ Psalms 150:6

²⁰⁵⁷ This was discussed before in Gate Five and also at the beginning of the Ninth Gate. Namely, the thorn of the letter *Yod*-י is the Crown-*Keter*, the *Yod*-י itself is Wisdom-*Chochmah*, and the letter *Hey*-ה is the Understanding-*Binah*.

²⁰⁵⁸ Psalms 146:1

²⁰⁵⁹ That is, the *Sefirah* of Splendor-*Tiferet*, which is the *Vav*-ו of the Name to which the *Sefirah* of Kingship-*Malchut*, which is the final *Hey*-ה is bound.

are skipped in its recital. This is the secret of the complete *Hallel* and the incomplete *Hallel*. Understand this well.

Now, about the recital of *Hallel* at the beginning of the new month (*Rosh Chodesh*), the sages stated that this custom was established because it is a time of Atonement-*Kaparah*-כפרה,²⁰⁶⁰ being that the moon was blemished and has been renewed. However, the recital of *Hallel* for miracles and wonders, and for joyous occasions and goodness, such as the *Hallel* recited on Passover, Shavuot, and Sukkot; at such times there is the full appearance of the *Sefirah* of Understanding-*Binah*. For, about Passover the verse states,²⁰⁶¹ “The children of Israel were armed-*Chamusheem*-המשיים when they came up from the land of Egypt,”²⁰⁶² and with it they were redeemed. About *Atzeret* [the biblical name for Shavuot] it states,²⁰⁶³ “You shall count fifty days,” and this counting-*Sefirah* brought them to the giving of the Torah. Likewise, with the inclusion of the festival of Shemini Atzeret, the festival of Sukkot is eight days long, and as we already have informed you, this refers to the eight *Sefirot* counted beginning with the *Sefirah* of Understanding-*Binah* to the seven *Sefirot* below her, as hinted in the verse,²⁰⁶⁴ “Distribute portions to seven, and even to eight.” It thus has been adequately hinted that the fifty and the

²⁰⁶⁰ See the liturgy of the *Musaf* prayer of Rosh Chodesh. Atonement-*Kippur*-כיפור in the singular refers to Kingship-*Malchut*. Also see Zohar III 100b

²⁰⁶¹ Exodus 13:18

²⁰⁶² In the written Torah, the word “armed-*Chamushim*-המשיים” is written without the *Vav*-ו and thus also bears the meaning, “fifty-*Chameesheem*-המשיים,” and refers to the fifty Gates of Understanding-*Binah*.

²⁰⁶³ Leviticus 23:16

²⁰⁶⁴ Ecclesiastes 11:2

eight are the same. Those who understand this should contemplate it.

However, about the eight days of Chanukah established by the sages,²⁰⁶⁵ the oil-*Shemen*-שמן comes from the Desire-*Ratzon*-רצון to the *Sefirah* of Understanding-*Binah*,²⁰⁶⁶ and the Understanding-*Binah* is the secret of the Candelabrum-*Menorah*-מנורה and its lamps, as in the secret of the verse,²⁰⁶⁷ “Toward the face of the Menorah shall the seven lamps cast light.” That is, the Menorah and the lamps-*Neirot* are for “opening the eyes of the blind.”²⁰⁶⁸ Therefore, open your eyes and see that the eight days of Chanukah are the secret of the matter, and are a great miracle and banner. Those who know the foundations of things, know that the miracle that happened with the oil was through the *Sefirah* of Understanding-*Binah*, being that the *Sefirah* of Understanding-*Binah* elicits the bestowal of the oil-*Shemen*-שמן from the Desire-*Ratzon*-רצון. Thus, the Candelabrum-*Menorah*, the Lamps-*Neirot*, and the Oil-*Shemen*, bear the secret of all the *Sefirot*. This secret is revealed in the Menorah of Zachariah, about which it states that there are²⁰⁶⁹ “two golden presses which pour golden [oil] from themselves,” meaning that they do not need to bring oil-*Shemen*-שמן from elsewhere, but rather, the two olive

²⁰⁶⁵ On which we recite the complete *Hallel*, even though one might think that it is related to the *Sefirah* of Kingship-*Malchut* which is the Holy Temple-*Beit HaMikdash*-בית המקדש.

²⁰⁶⁶ Oil-*Shemen*-שמן refers to wisdom-*Chochmah* which comes from the Supernal Desire-*Ratzon HaElyon*-העליון-רצון which is the Crown-*Keter*, as will be mentioned in the subsequent Gates. Also see Talmud Bavli, Menachot 85b that oil-*Shemen*-שמן relates to wisdom-*Chochmah*.

²⁰⁶⁷ Numbers 8:2

²⁰⁶⁸ Isaiah 42:7

²⁰⁶⁹ Zachariah 4:12

presses²⁰⁷⁰ pour forth oil from the two clusters of olives above them. Whoever understands this will understand the secret of the name *Ya"eh*, the secret of the verse, "Let the whole *Neshamah* praise *Ya"eh*," and the secret of the complete *Hallel* recited on the eight days of Chanukah.

We thus have given you important, powerful, and deep hints, by which to contemplate the secret of *Hallel*-הלל, and the secret of every place in scripture that the word Praise-*Tehillah*-תהילה is used.

It is not without reason that the sages said,²⁰⁷¹ "Whosoever says [the Psalm], 'A Praise of David-*Tehillah LeDavid*-תהילה לדוד'²⁰⁷² every day, is assured to be a member of the Coming World-*Olam HaBa*-עולם הבא." Very great things are hinted at here, because the secret of Praise-*Tehillah*-תהילה is itself the secret of the Coming World-*Olam HaBa*-עולם הבא, as explained earlier in this Gate.

Now, do not question this by stating, "Did we not say that whoever recites the complete *Hallel* every day is tantamount to one who curses and blasphemes [his Creator]?" However, the complete *Hallel* is one thing, and Praise-*Tehillah*-תהילה is another thing. The complete *Hallel* is only recited for a known reason, whereas Praise-*Tehillah*-תהילה is the secret of arranging and ordering the *Sefirah* with Her legions and levels, but is not itself actually *Hallel*. They therefore stated that, "Whosoever says [the Psalm], 'A Praise of David-*Tehillah LeDavid*-תהילה לדוד' every day, is assured to be a member of the

²⁰⁷⁰ That is, wisdom-*Chochmah* and understanding-*Binah*. Also see Pardes Rimonim, Shaar 23, Ch. 18.

²⁰⁷¹ Talmud Bavli, Brachot 4b

²⁰⁷² The "*Ashrei*" which is recited three times daily as part of our liturgy.

Coming World-*Olam HaBa* הַבְּאֵה עוֹלָם.” In other words, whoever says this Psalm – which begins with a term of Praise-*Tehillah* תְּהִלָּה, and is the secret of the *Sefirah* of Understanding-*Binah*, in which there are a number of legions and levels in the alignment of the two *Sefirot* of Understanding-*Binah* and Kingship-*Malchut* – is assured to be a member of the Coming World-*Olam HaBa* הַבְּאֵה עוֹלָם. Now, if you merit entering the inner chambers of the levels contained in this Psalm,²⁰⁷³ you will see and rejoice.

Now that you know this, contemplate the secret of Kingship-*Malchut*, which is the Lord-*Adona*”אֲדֹנָי־יְיָ, and is the secret of Prayer-*Tefillah* תְּפִלָּה, as explained in the First Gate, and is the Gateway to enter and reach the *Sefirah* of Praise-*Tehillah* תְּהִלָּה, which is eighth to it [in ascending order]. Thus, both were included in this single verse, that begins,²⁰⁷⁴ Lord-*Adona*”אֲדֹנָי־יְיָ, open my lips,” which is the secret of Prayer-*Tefillah* תְּפִלָּה, and continues, “And my mouth will speak Your praise-*Tehilatecha* תְּהִילַתְּךָ.” In other words, “Should I merit to properly pray-*Tefillah* תְּפִלָּה, I then will be fit to appreciate Praise-*Tehillah* תְּהִלָּה,” as explained about the verse,²⁰⁷⁵ “Praise-*Tehillah* תְּהִלָּה is fitting for the upright-*Yesharim* יֵשָׁרִים,” and as explained about the verse,²⁰⁷⁶ “I am *HaShem* יהוָה; That is My Name; I shall not give My glory to another, nor My praise-*Tehillatee* תְּהִילַתִּי to graven idols-*Pesilim*-

²⁰⁷³ That is, the letters of the *Aleph-Beit*. See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 and on.

²⁰⁷⁴ Psalms 51:17

²⁰⁷⁵ Psalms 33:1

²⁰⁷⁶ Isaiah 42:8

פסילים.” Remember these principles about the matter of Praise-*Tehillah*-תהילה and Prayer-*Tefillah*-תפילה well.

This *Sefirah* is the second letter of the Name *HaShem*-יהו"ה. That is, it is the secret of the first letter *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He. Now, we have already informed you in this Gate how these two *Sefirot*, Understanding-*Binah* and Kingship-*Malchut*, are aligned with each other through the eight *Sefirot*, and that throughout Torah, when they come together as one, they are called *HaShem Lord-HaShem Adona*"ע-י אדנ"ה יהו"ה [pronounced *Elohi"m Adona"y*-אלהי"ם אדנ"י].

Now, the secret of Understanding-*Binah* is that it is the Gateway to the upper *Sefirot*, and from it the seven lower *Sefirot* receive bestowal of blessing. This is likewise so of the *Sefirah* of Kingship-*Malchut*. It too is the Gateway to all ten *Sefirot*,²⁰⁷⁷ and through her all novel beings that exist in the world, both the upper ones and the lower ones, receive beneficence, blessing, sustainment, and existence.

Now, the *Sefirah* of Kingship-*Malchut* is the receptacle for all the blessings coming from the *Sefirah* of Understanding-*Binah*, and they therefore are alike. That is, Understanding-*Binah* and Kingship-*Malchut* – are the secret of the two letters *Hey*-ה of the Name *HaShem*-יהו"ה, blessed is He. The first *Hey*-ה is Understanding-*Binah*, and the final *Hey*-ה is Kingship-*Malchut*. Now, Kingship-*Malchut* receives bestowal and blessings drawn from Understanding-*Binah*, as we explained.

²⁰⁷⁷ That is, all ascent in the service of *HaShem*-יהו"ה, blessed is He, necessarily begins with the acceptance of the yoke of the Kingship-*Malchut* of *HaShem*-יהו"ה, blessed is He, without which one is in a state of rebellion against His Kingship.

Therefore one is the secret of *Shemitah*-שמיטה, and one is the secret of the Jubilee-*Yovel*-יובל. One is the upper *Shechinah-Shechinah Ila'ah*-עילאה שכינה, and one is the lower *Shechinah-Shechinah Tata'ah*-תתאה שכינה. One is the upper mother-*Imma Ila'ah*-אמא עילאה, and one is the lower mother-*Imma Tata'ah*-אמא תתאה. One is the gateway to the upper *Sefirot*, and one is the gateway to the lower *Sefirot*. It is through the first letter *Hey*-ה that all the other *Sefirot* receive blessing, and it is through the final letter *Hey*-ה that all beings in existence receive blessing and sustainment. One is called Praise-*Tehillah*-תהילה, and the other is called Prayer-*Tefillah*-תפילה. One is called Atonement-*Kippur*-כיפור [in the singular], and the other is called Atonements-*Kippurim*-כיפורים [in the plural].²⁰⁷⁸ This one is called the eighth-*Sheminit*-שמינית, and the other one is called the eighth-*Sheminit*-שמינית. That is, from above to below, Kingship-*Malchut* is the eighth, and from below to above, Understanding-*Binah* is the eighth, and as we have explained, the other two upper *Sefirot* are included in Understanding-*Binah*. As explained before, this is the secret of the verse,²⁰⁷⁹ “The eighth day shall be a cessation-*Atzeret*-עצרת for you.”

Take hold of a very important principle regarding these two *Sefirot*, Understanding-*Binah* and Kingship-*Malchut*. As we already informed you, these two are aligned with each other and receive blessings one from the other. Know now that these two are the secret of the “Benefactors-*Parnaseem*-פרנסים” and the signet of the entire Name *HaShem*-יהו"ה, blessed is He, is given into their hands.

²⁰⁷⁸ Also see Zohar III 100b

²⁰⁷⁹ Numbers 29:35

The upper *Hey*-ה, which is Understanding-*Binah*, is the secret of the Upper Benefactor-*Parnas HaElyon*-העליון, פרנס, in that all the *Sefirot* receive bestowal and blessings from it.²⁰⁸⁰ You thus will find that the signet of the Name *HaShem*-יהו"ה is given into Her hands, for this is the name which is written *HaShem*-היהו"ה, but pronounced with the vowels of *Elohi*"m-אלהי"ם. It thus is called by His Name *HaShem*-יהו"ה, pronounced *Elohi*"m-אלהי"ם. Thus, it is the Name *HaShem*-יהו"ה pronounced according to the vowels [*Elohi*"m-אלהי"ם], being that Understanding-*Binah* bears the whole signet.²⁰⁸¹

The final *Hey*-ה, which is Kingship-*Malchut*, is the secret of the Great and Final Benefactor-*Parnas HaGadol HaAcharon*-האחרון הגדול, פרנס, from Whom the world of the angels, their governors and camps, receive bestowal, sustainment, sustenance, and life. Likewise, it is from this Benefactor that the celestial world, the sun, moon and stars, as

²⁰⁸⁰ The essence of Understanding-*Binah* בינה is "Understanding-*Binah* of Understanding" (*Binah SheB'Binah*-שבינה בינה) called "In-depth learning and contemplation – *Hitbonenut*-התבוננות, with the doubled letter *Nun*-נ. This awakens the Desire-*Ratzon*-רצון, which is the highest *Sefirah* (Crown-*Keter*-כתר), as well as insight-Wisdom-*Chochmah*-חכמה, drawing them into revelation. Moreover, *Hitbonenut*-התבוננות brings to Knowledge-*Da'at*-דעת, which, in turn, awakens the six emotive *Sefirot*, finally culminating with speech and action (*Kingship-Malchut*). This is why our sages, of blessed memory, concluded (*Kiddushin* 40b), "Study is greater, as study leads to action." See *Shaar HaYichud* of Rabbi Dovber of Lubavitch, translated as *The Gate of Unity* (also known as a Tract on Contemplation-*Kuntres HaHitbonenut* and the Key to Chassidut); Also see *Mishneh Torah*, *Hilchot Yesodei HaTorah* 2:2; Also see the Introduction to *Imrei Binah* of Rabbi Dovber of Lubavitch, translated as *The Gateway to Understanding*.

²⁰⁸¹ As known, the first half of the Name *HaShem*-יהו"ה, is *Ya*"h-ה"י, spelled *Yod-Hey*-יה"י, and bears the whole name *HaShem*-יהו"ה, in that when its letters are named, *Yod-Hey*-יה"י-26, its numerical value is equal to the whole Name *HaShem*-יהו"ה-26. Thus, the first letter *Hey*-ה completes the name *Ya*"h-ה"י, which bears the whole Name *HaShem*-יהו"ה. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

well as all the hosts of earth, including every metal, mineral, vegetation and living animals to their kind, all receive strength, sustainment, existence and life, according to what is appropriate for them from the *Sefirah* of Kingship-*Malchut*, which is the secret of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה. You thus will find that the signet of the Name *HaShem*-יהו"ה is given into her hand. This is so in the fact that what is written is *HaShem*-יהו"ה, but what is pronounced is *Adona* "y-אדנ"י.

What you thus have learned is that in Torah, the Name *HaShem*-יהו"ה, blessed is He, bears two vowelizations. One is with the vowels of *Elohi*"m-אלהי"ם, this being the secret of the Understanding-*Binah*. Examples of this are in the following verses,²⁰⁸² "*HaShem Adona* "y-אדנ"י [pronounced *Elohi*"m *Adona* "y-אלהי"ם] is my strength," and,²⁰⁸³ "*Adona* "y *HaShem*-יהו"ה אדנ"י [pronounced *Adona* "y *Elohi*"m-אלהי"ם] whereby shall I know that I will inherit it?" The second is that anywhere in Torah that *HaShem*-יהו"ה is written alone, it has the vowels of *Adona* "y-אדנ"י [and is pronounce *Adona* "y-אדנ"י] which is the secret of Kingship-*Malchut*.

If you contemplate this great principle that has been given into your hands, you will understand the secret of the two *Hey*'s-ה of the Name *HaShem*-יהו"ה, how they are aligned with each other, and how the keys of *HaShem*-יהו"ה are in their hands, this one above and this one below. For throughout Torah, the Name *HaShem*-יהו"ה is pronounced with one of these two vowelizations, and no more.

²⁰⁸² Habakkuk 3:19

²⁰⁸³ Genesis 15:8

From here you will understand the secret of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, with the union of the two letters *Hey*-ה.²⁰⁸⁴ They both have one intention,²⁰⁸⁵ in that the one draws from the other, and it is all a complete union (*Yichud*) of the Name *HaShem*-יהו"ה, blessed is He. Whoever knows to direct his intention in the secret of these two *Hey*'s-ה of the Name *HaShem*-יהו"ה, must direct his intention (*Kavanah*) at the time of the union (*Yichud*), for the complete union is found in both. About these two the verse states,²⁰⁸⁶ "On that day *HaShem*-יהו"ה will be One, and His Name *One-u'Shmo Echad*-אחד." That is, he must intend to align this one-Zu-זו-13 with that one-Zu-זו-13,²⁰⁸⁷ and align the *Sefirot*, this one-Zu-זו-13 with that one-Zu-זו-13. This is a fundamental principle for those who know the received knowledge (*Kabbalah*) of the unity of *HaShem*-יהו"ה, blessed is He.

²⁰⁸⁴ That is, the union of the names *HaShem/Elohi"m Adona"y*-יהו"ה אדוני or *Adona"y HaShem/Elohi"m*-יהו"ה אדוני in which there is a union of the upper and lower. That is, when The Name *HaShem*-יהו"ה-26 is united with His titles *God-Elohi"m*-אלהים-86 and my *Lord-Adona"y*-אדוני-65, then the world is in its perfected state of the Garden of Eden-*Gan Eden*-גן עדן-177, wherein the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah* is openly revealed. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and The Gate of His Sanctuary (*Shaar HaHeichal*).

²⁰⁸⁵ That is, "*HaShem* is *One-HaShem Echad*-יהו"ה אחד and His Name is *One-u'Shmo Echad*-אחד," as will be mentioned momentarily. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see the Introduction to *Imrei Binah* of Rabbi Dovber of Lubavitch, translated as *The Gateway to Understanding*.

²⁰⁸⁶ *Zacharia* 14:9

²⁰⁸⁷ That is, the *One-Echad*-אחד-13 Above with the *one-Echad*-אחד-13 below, thus affecting the unification of the Name *HaShem*-יהו"ה-26.

We thus have informed you that wherever in Torah you find a verse stating, “יהו"ה אדנ"י-*HaShem Adona*”y [pronounced *Elohi”m Adona*”y-אדנ"ם אלהי"ם] or “*Adona*”y יהו"ה-*HaShem*” [pronounced *Adona*”y *Elohi”m*-אדנ"י אלהי"ם] it is the secret of the two letters Hey-ה of the Name *HaShem*-יהו"ה. Having given the principles of this Gate into your hands, we now must enter the remaining Gates, for they are our intention in writing this book. For the sake of His mercies and kindness, may *HaShem*-יהו"ה, blessed is He, show us the way of Truth.

The following are the names and titles relating to the *Sefirah* of Understanding-*Binah* mentioned in this gate:

1. *HaShem/Elohi”m*-יהו"ה
2. Understanding-*Binah*
3. Jubilee-*Yovel*-יובל
4. Return-*Teshuvah*-תשובה
5. The Upper Righteousness-*Tzedek Elyon*-צדק עליון
6. The Well of Seven-*Be'er Sheva*-באר שבע
7. The Upper Interpreter-*Meilitz Elyon*-מליץ עליון
8. The Breadth of the River-*Rechovot HaNahar*-רחובות הנהר
9. White-*Levanon*-לבנון
10. Redemption-*Ge'ulah*-גאולה
11. The first Hey-ה of The Name-של שם-ה
12. Encompassing-*Socharet*-סוחרת
13. Who-*Mi*-מי

14. Vow-*Neder*-נדר
15. The Upper *Shechinah-Shechinah Ila'ah*-שכינה עילאה
16. The Source of Life-*Mekor Chayim*-מקור חיים
17. Atonements-*Kippurim*-כפורים
18. Leah-לאה
19. The Coming World-*Olam HaBa*-עולם הבא
20. The Great Shofar-*Shofar Gadol*-שופר גדול
21. Strengths-*Gevurot*-גבורות
22. Praise-*Tehilah*-תהילה
23. The Upper Mother-*Imma Ila'ah*-אמא עילאה
24. Understanding-*Tevunah*-תבונה
25. The Large Stone-*Even Gedolah*-אבן גדולה
26. Counselor-*Yo'etz*-יועץ
27. The Tongue-*Lashon*-לשון
28. The Mouth-*Peh*-פה
29. Splendor-*Pe'er*-פאר
30. The Nose-*Chutma*-חוטמא
31. I-*Anochi*-אנכי
32. Life-*Chayim*-חיים
33. The Heights of the Earth-*Bamatei Aretz*-במתי ארץ
34. The Upper Sea-*Yam Ila'ah*-ים עילאה

Gate Nine

(The *Sefirah* of *Chochmah*)

“From the straits I called Ya”h-ה-י; Ya”h-ה-י answered me with expansiveness.” -Psalms 118:5

The ninth holy name is the name *Ya”h-ה-י*. Know that the Great Name *HaShem-ה-הו-ה*, blessed is He, is called the Singular Name (*Shem HaMeyuchad-שם המיוחד*) in that it is the secret of the Unity (*Yichud-יחוד*) of all ten *Sefirot* as one. As explained before, the first two *Sefirot* are included in the letter *Yod-י* of the Singular Name *HaShem-ה-הו-ה*. The thorn of the letter *Yod-י* is the secret of the Crown-*Keter* and the *Yod-י* itself is the secret of Wisdom-*Chochmah*. The third *Sefirah*, which adheres to both, is the secret of the *Sefirah* of Understanding-*Binah*, which is included in the first letter *Hey-ה* of the Name *HaShem-ה-הו-ה*. We thus find that the first two letters of the Name *HaShem-ה-הו-ה*, include the three upper *Sefirot*. The letter *Vav-ו-6* of the Name *HaShem-ה-הו-ה* includes six *Sefirot*, three from the upper half of the *Vav-ו*, these being Greatness-*Gedulah*, Might-*Gevurah*, and Splendor-*Tiferet*, and three from the lower half of the *Vav-ו*, these being Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*. The final *Sefirah* of the Name *HaShem-ה-הו-ה*, which is the tenth,²⁰⁸⁸ is included in the final letter of the Name *HaShem-ה-הו-ה*, and is the letter *Hey-ה*.

²⁰⁸⁸ The *Sefirah* of Kingship-*Malchut*.

We now must inform you as to why the first two letters of the Name *HaShem*-יהו"ה are a name in and of themselves, whereas the final two letters of the Name *HaShem*-יהו"ה are not a name in and of themselves. You already know what was explained about the two letters *Hey*-ה of the Name *HaShem*-יהו"ה. That is, the first *Hey*-ה, which is *Understanding-Binah*, unifies with all seven lower *Sefirot*, and the final *Hey*-ה, which is *Kingship-Malchut*, unifies through *Foundation-Yesod*, to the nine upper *Sefirot*. However, ultimately, the primary aspect of all ten *Sefirot* are the three upper *Sefirot*, being that from them all influence is bestowed to the seven lower *Sefirot*. If, God forbid, these three cease drawing forth their influence, the Holy Temple is destroyed, the Sanctuary is burned down, and the children are exiled amongst the nations. This is why *Ya"eh*-יה"י, which is the first half of the Name, can be called a name unto itself.

In contrast, the final half of the Name, which are the letters *Vav-Hey*-וה, cannot be called a name unto itself. This is because when these letters are on their own, the plantings are severed. This is because the upper *Sefirot* do not depend on the lower *Sefirot*, [but on the contrary, the reverse is true]. Moreover, the second half of the Name is not numerically equal to the whole Name. That is, when *Ya"eh*-יה"י is read, it includes the second half of the Name, without any severance.²⁰⁸⁹

²⁰⁸⁹ There are several explanations of what this means. The first is that the form of the letter *Hey*-ה of the Name *HaShem*-יהו"ה is made up of the letters *Dalet*-ד and *Vav*-ו, and therefore the letter *Hey*-ה includes both the *Vav*-ו-6, which are the six emotive *Sefirot*, and the *Sefirah* of *Kingship-Malchut*, which is the letter *Dalet*-ד. Another explanation is that the names of the letters of *Ya"eh*-יה"י are *Yod-Hey*- י"י

Likewise, the numerical value of *Ya''h-ה"ה* when its letters are named is *Yod-Hey-ה"א* יו"ד ה"א, which equals כ"ו-26. Thus, half the Name *HaShem-ה"ה* יהוה-26 is like the whole name. However, this only is true of the first half of the Name. In contrast, the second half of the Name *HaShem-ה"ה* יהו"ה depends on the secret of *Ya''h-ה"ה* for its very existence and sustainment.

We now must awaken you to many places in Torah where the name *Ya''h-ה"ה* is found. For example, the verse states,²⁰⁹⁰ “For a hand is [raised in oath] on the throne of *Ya''h-ה"ה*; *HaShem-ה"ה* יהו"ה maintains a war against Amalek from generation to generation.” What does it mean, “From generation to generation-*MiDor Dor-דור*”? The following explains this verse: The wicked Amalek²⁰⁹¹ comes from the power of the primordial snake (*Nachash HaKadmonee*). He adheres to him and derives his strength from him. From the time that the primordial snake (*Nachash HaKadmonee*) instilled his contamination into Chavah,²⁰⁹² Adam severed the plantings

נ"ה, in which the additional letters *Vav-Dalet-ד"ו* 10 and *Alef-א* 1 equal *Vav-Hey-ה"ו* 11. Thus, the name *Ya''h-ה"ה* includes the *Vav-Hey-ה"ו* 11 within it. However, the reverse is not true, in that the letters *Vav-Hey-ה"ו* 11 do not include *Ya''h-ה"ה*. Now the same is true of the *Sefirot*, in that the three upper *Sefirot* include the seven lower *Sefirot*, but the seven lower *Sefirot* do not include the three upper *Sefirot*. An additional matter will be stated shortly. (Also see Pardes Rimonim, Shaar 20, Ch. 3.)

²⁰⁹⁰ Exodus 17:16

²⁰⁹¹ The numerical value of Amalek-עמלק-240 is the same as “doubt-*Safek-ספק*-240,” in that the external husk (*Kelipah*) of Amalek sows doubt, as will soon be intimated.

²⁰⁹² Talmud Bavli, Shabbat 146a

above²⁰⁹³ and “estranged the Master-*Alooph*-אלוף.”²⁰⁹⁴ This is the secret of the withdrawal of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the Shechinah, the essential root of which was in the lower worlds,²⁰⁹⁵ so that, “the dove could not find a resting place for the sole of its foot.”²⁰⁹⁶ Now, even though when the children of Israel stood at Mount Sinai, their contamination ceased,²⁰⁹⁷ nevertheless, the blemish of the

²⁰⁹³ After the sin of the Tree of the knowledge of good and evil, Adam separated from his wife Chavah for one-hundred and thirty years, during which time he had nocturnal emissions of his seed with she-demons (*Liliot*) in his dreams. He thus caused a separation between the *Sefirah* of Kingship-*Malchut* and the *Sefirah* of Splendor-*Tiferet*. This caused the plantings to be severed, and the conduits to pour out wasted influence. This caused the separation of the Ingathering of Israel-*Knesset Yisroel* from the Holy One, blessed is He, in which the title Lord-*Adona* אדני"י-ע"י was separated from the Name *HaShem*-יהו"ה, thus blemishing the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה. He then repented and returned to his wife Chavah and gave birth to his son Sheth who was born “in his likeness and image.” See Genesis 5:3 and Rashi there; Midrash Bereishit Rabba 20:11, 24:6; Bamidbar Rabba 14:12; Zohar III 31a, and elsewhere.

²⁰⁹⁴ See Proverbs 17:9 – That is, he brought about a separation of the title Lord-*Adona* אדני"י-ע"י from the Name *HaShem*-יהו"ה, thus concealing the Master of the World-*Alooph Shel Olam* של עולם-אלוף.

²⁰⁹⁵ Midrash Shir HaShirim Rabba 5:1 to Song of Songs 5:1 – “At first, the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Ikhar Shechinah*, was in the lower worlds.”

²⁰⁹⁶ Genesis 8:9 – The dove-*Yonah* יונה refers to the Ingathering of Israel-*Knesset Yisroel*, the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*. This verse thus hints at the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, from (Isaiah 66:1) “the earth (*Aretz*-ארץ) is My footstool,” as well as the exile of the Jewish people. See Talmud Bavli, Brachot 53b; Tikkunei Zohar 22b.

²⁰⁹⁷ Talmud Bavli, Shabbat 146a *ibid.* – “When the Jewish people stood at Mount Sinai their contamination (which was instilled in Chava by the primordial snake ceased.” That is, at the giving of the Torah at Mount Sinai there was a direct revelation of the true unity and singularity of the Name *HaShem*-יהו"ה, blessed is He, in a manner that there is no room for doubt-*Safek*-ספק-240 (which is Amalek-עמלק-240) as it states (Exodus 19:20), “And *HaShem*-יהו"ה came down upon Mount Sinai,” and (Exodus 20:2), “I am *HaShem*-יהו"ה your God,” that we heard directly from the Almighty One, as discussed before in Gate Six.

moon²⁰⁹⁸ (*Levanah*-לבנה) was never removed,²⁰⁹⁹ except at specific intervals in time [on *Rosh Chodesh*-the new moon] when certain known sacrifices are offered, namely the known he-goats (*Se'irim*-שעירים) that Se'ir adheres to, in that Se'ir is the first (*Reishit*-ראשית) of Amalek's strength.²¹⁰⁰ The sign for this is the verse,²¹⁰¹ "The first of the nations (*Reishit Goyim*-ראשית גוים) is Amalek." When Amalek came,²¹⁰² he added further iniquity to the blemish of the moon by "disjointing Yaakov's thigh,"²¹⁰³ thereby shattering the Kingdom of the House of David.²¹⁰⁴ Now, when the plantings were severed at the time of Adam, and when Amalek "disjointed Yaakov's thigh," the Torah portion of Remember-*Zachor*-זכור what

²⁰⁹⁸ Kingdom-*Malchut*

²⁰⁹⁹ See at greater length in Talmud Bavli, Chulin 60b; This is explained at length in Pardes Rimonim, Shaar 18 (*Shaar Mi'ut HaYare'ach*-The Gate on the Diminishment of the Moon), Etz Chayim, Shaar 36 (*Shaar Mi'ut HaYare'ach*-The Gate on the Diminishment of the Moon) and elsewhere.

²¹⁰⁰ That is, the verse (Genesis 36:20) states, "These are the sons of Se'ir-שעיר the Horite... Lotan," and (Genesis 36:22), "Lota's sister was Timna," and (Genesis 36:12), "Timna was the concubine of Esav's son Eliphaz; She gave birth to Amalek-עמלק-240 from Eliphaz." (Also note Rashi there, that her birth came about through promiscuity and adultery, in which there was doubt-Safek-ספק-240 as to who her father was, which is why the verse only specifies that "Lota's sister was Timna.")

²¹⁰¹ Numbers 24:20 – Amalak was the first nation to attack the Jewish people after they left Egypt, and did so without any reason or provocation.

²¹⁰² That is, when Amalek (who is rooted in the blemish of the moon-*Levanah*) came and waged war on the Ingathering of Israel, their intention was to cause the separation of the *Sefirah* of Foundation-*Yesod* from the *Sefirah* of Kingship-*Malchut*, by blemishing the Sign of the Holy Covenant-*Ot Brit Kodesh*-שם ברית קודש (the circumcision), so that it will not receive beneficence from the upper *Sefirot*.

²¹⁰³ Genesis 32:26, 33; Also see Zohar I 146a, 170b; Zohar II 111b; Tikkunei Zohar 36a and elsewhere. Also see Shaar HaYichud of Rabbi Dovber of Lubavitch, translated as The Gate of Unity (with commentary), Ch. 35, and the explanatory notes and citations there.

²¹⁰⁴ That is, the *Sefirah* of Kingship-*Malchut* is called "The Kingship of the House of David"-*Malchut Beit David*-מלכות בית דוד, as discussed in the First Gate.

Amalek did to you (*Parshat Zachor*) was established.²¹⁰⁵ Thus, the final two letters of the Name *HaShem*-יהו"ה, were blemished by the hand (*Yedei*-ידי) of Amalek, so to speak. This was possible because the hand of *HaShem-Yad* יהו"ה-*HaShem* afflicted them, as in the verse,²¹⁰⁶ “The hand of *HaShem-Yad* יהו"ה-*HaShem* shall be against you,” and it states,²¹⁰⁷ “the way of a snake-*Nachash* נחש is upon a rock-*Tzur* צור.” The sign for this is the verse,²¹⁰⁸ “Amalek came and fought against Israel in Rephidim-רפידים,” meaning,²¹⁰⁹ “Because of the slackness of their hands-*Riphyon Yadayim* ידים-רפיון ידיים.”

²¹⁰⁵ That is, the Torah portion of (Deuteronomy 25:17), “Remember-*Zachor*-זכור what Amalek did to you,” (which is to be recalled daily, see *Mishneh Torah*, *Hilchot Melachim* 5:5). As explained in Gate Two, the aspect of Remember-*Zachor*-זכור corresponds to the *Sefirah* of Foundation-*Yesod*, which is where Amalek attempts to cause blemish in order to separate the *Sefirah* of Foundation-*Yesod* from the *Sefirah* of Kingship-*Malchut*. Therefore, to repair this, the Torah portion of *Zachor*-זכור is recited daily to repair this. Also see *Zohar* II 66a.

²¹⁰⁶ Samuel I 12:12-15 – “But when you saw that *Nachash* נחש, king of the children of Ammon, came upon you, you said to me, ‘No, but a king shall reign over us!’ But *HaShem*-יהו"ה your God, is your King! And now, here is the king who you have chosen, who you requested; for behold, *HaShem*-יהו"ה has set a king over you. If you will fear *HaShem*-יהו"ה and worship Him and listen to His voice and do not rebel against the word of *HaShem*-יהו"ה, then you and the king who reigns over you shall follow after *HaShem*-יהו"ה your God. But if you do not listen to *HaShem*'s-יהו"ה voice and rebel against the word of *HaShem*-יהו"ה, the hand of *HaShem*-יהו"ה shall be against you and against your fathers.”

²¹⁰⁷ Proverbs 30:19 – Also note the explanation (in Gate Six) about the verse (Deuteronomy 32:18), “You have weakened the Rock-*Tzur* צור who gave birth to you, and have forgotten the God who brought you forth.” See *Midrash Eichah Rabba* 1:33; Also see *Shaarei Tzedek* of Rabbi Yosef Gikatilla, *Shaar* 2; *Zohar* II 64a; *Etz Chayim*, *Shaar* 49, Ch. 7.

²¹⁰⁸ Exodus 17:8

²¹⁰⁹ *Mechilta* d'Rabbi Yishmael 17:8 – “*Rephidim* רפידים means ‘The slackening of the hands-*Riphyon Yadayim* ידיים-רפיון ידיים,’ in that the Jewish people were slack in their Torah study [and observance], and it is on account of this that the enemy came upon them.” That is to say, through a weakening in the *Sefirot* of the “hands” and below, which are the *Sefirot* indicated by the letters *Vav-Hey* ו"ה of The Name *HaShem*-יהו"ה, Amalak and the primordial snake (*Nachash HaKadmoni*) are able to set their hand against those *Sefirot*. It is for this reason that (Exodus 17:11),

We therefore must say that the primordial snake (*Nachash HaKadmoni*) and Amalek blemished the two final letters of *HaShem*'s יהו"ה name, which are *Vav-Hey*-וה, so that only the letters *Yod-Hey*-יה remained unaffected. This is because there is utterly no room there for the supernal ministers of the nations to have a hold, since these letters are above them, as explained before. The verse therefore states,²¹¹⁰ “For a hand is [raised in oath] on the throne-*Keis* כס of *Ya*”ה-יה.” That is, they only blemished the “throne-*Kis*’*eh* כסא,”²¹¹¹ so that all that remained was “concealment-*Keis* כס.”²¹¹²

They thus blemished the final two letters, whereas the letters *Yod-Hey*-יה remained. The verse therefore states, “For a hand is [raised in oath] on the throne-*Keis* כס of *Ya*”ה-יה.” Whoever understands this, will understand the secret of the Torah portion of “Remember-*Zachor* זכור,”²¹¹³ as well as the

“Whenever Moshe raised his hands, Israel was stronger, and when he lowered his hands, Amalek was stronger,” [and particularly, when he would raise the middle finger of his hands, which is the *Sefirah* of Splendor-*Tiferet* and is the Name *HaShem*-יהו"ה, then the children of Israel prevailed. See Zohar III 186a-b (*Yenukah*).]

²¹¹⁰ Exodus 17:16

²¹¹¹ That is, the letters *Vav-Hey*-וה (and the lower *Sefirot* indicated by them) are the “throne-*Kis*’*eh* כסא” and chariot for the letters *Yod-Hey*-יה (and the upper three *Sefirot* indicated by them). See Rabbeinu Bacheye to Exodus 17:16 at length.

²¹¹² That is, the word “throne-*Kis*’*eh* כסא” is written missing the *Aleph*-א in this verse, as “throne-*Keis* כס” which also means “covering” and concealment, in that Amalek caused the concealment of the *Aleph*-א, and “estranged the Master-*Aloof*-אלוף.” See Rabbeinu Bacheye to Exodus 17:16 at length.

²¹¹³ That is, the Torah portion of (Deuteronomy 25:17), “Remember-*Zachor* זכור what Amalek did to you,” in which the aspect of Remember-*Zachor*-זכור corresponds to the *Sefirah* of Foundation-*Yesod*, which is where Amalek tries to cause blemish in order to separate the upper *Sefirot* from the *Sefirah* of Kingship-*Malchut*, that is, to separate the Name *HaShem*-יהו"ה from His title of Lordship-*Adona*’אדוני-י-ע, as mentioned before. Thus, to repair this, the Torah portion of *Zachor* זכור is recited daily. Also see Zohar II 66a.

Torah portion of the crossing of the Ford of Yabok-יבק,²¹¹⁴ for both these Torah portions include this matter.

I shall now further hint at this matter. The verse states,²¹¹⁵ “All the nations surround me,” referring to the place where the ministering angels of the nations have room to take hold. This refers to the secret of the letter *Vav*-ו-6 of the Name *HaShem*-יהו"ה, which includes six-*Sefirot*. The secret of the *Vav*-ו is called *HaShem*-יהו"ה throughout Torah.²¹¹⁶ The sign for this is the verse,²¹¹⁷ “Yours, *HaShem*-יהו"ה, is the greatness-*Gedulah*, and the Might-*Gevurah*, and the Splendor-*Tiferet*, and the Victory-*Netzach*, and the Majesty-*Hod*,” with Foundation-*Yesod*²¹¹⁸ being the lower thorn of the letter *Vav*-ו-6. About this the verse states, “All the nations surround me,” being that the ministering angels of the nations surround the letter *Vav*-ו of the Name. However, from the letter *Vav*-ו and up is the secret of *Ya*"ה-י, where they cannot ascend, but rather,²¹¹⁹ “Your foes will try to deceive you, but you will trample their high places,”

²¹¹⁴ Genesis 32:23-33, about the incident in which Yaakov was attacked by the angel of Esav and wrestled with him. See previous citations where this is explained further. Now, it should be pointed out that the name Yabok-יבק-112 has the same numerical value of the three names of the middle line (mentioned in the introduction and elsewhere). These names are *Eheye*"ה-אהייה-21 *HaShem*-יהו"ה-26 and *Adona*"י-אדוני-65, equaling Yabok-יבק-112. That is, Amalek wanted to cause a separation of the union of the Crown-*Keter*, Splendor-*Tiferet* and Kingship-*Malchut*, of the middle line. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

²¹¹⁵ Psalms 118:10

²¹¹⁶ That is, the *Sefirah* of Splendor-*Tiferet*, as explained at length in Gate Five.

²¹¹⁷ Chronicles I 29:11

²¹¹⁸ As mentioned before, the *Sefirah* of Foundation-*Yesod*-יסוד-80 is hinted in the continuation of the verse, “For all-*Kee Kol*-כי כל-80 in the heavens and the earth is Yours.”

²¹¹⁹ Deuteronomy 33:29

and,²¹²⁰ “I will mount you astride the heights of the earth, and I will provide you with the inheritance of your forefather Yaakov.”²¹²¹

Thus, because it states, “All the nations surround me,” and it states,²¹²² “The first of the nations is Amalek,” it therefore was he who first entered to reveal the hidden matters of the Jewish people, setting his hand against the final two letters of the Name, which are *Vav-Hey*-ו"ה. The verse thus states,²¹²³ “For a hand is [raised in oath] on the throne of *Ya"eh*-י"ה; *HaShem*-יהו"ה maintains a war against Amalek from generation to generation.” From the words, “*HaShem*-יהו"ה maintains a war against Amalek,” we do not know which of [the *Sefirot*] is being referred to. However, with the concluding words of the verse, “From generation to generation-*MiDor Dor*-דור דור,” the matter is revealed, in that it reveals what place Amalek set his hand against. The sign for this is the verses,²¹²⁴ “A generation-*Dor*-דור goes and a generation-*Dor*-דור comes, but the earth-*Aretz*-ארץ endures forever,”²¹²⁵ and,²¹²⁶ “This is My Name forever, and this is my remembrance from generation to

²¹²⁰ Isaiah 58:14; Also see Talmud Bavli, Shabbat 118b *ibid*.

²¹²¹ These verses, and the limitless portion of Yaakov (in contradistinction to the limited portions of Avraham and Yitzchak) were explained in the preceding Gate.

²¹²² Numbers 24:20 – After the children of Israel left Egypt, Amalek was the first nation to attack them. Moreover, this attack was without reason or provocation.

²¹²³ Exodus 17:16

²¹²⁴ Ecclesiastes 1:4

²¹²⁵ That is, the *Sefirah* of Kingship-*Malchut*

²¹²⁶ Exodus 3:15

generation-*l'Dor Dor* דור-דור.”²¹²⁷ The verse thus states,²¹²⁸ “Remember (*Zechor*-זכור) *HaShem*-יהו"ה for the children of Edom, the day of Jerusalem's [destruction], how they said, 'Destroy! Destroy, to its very foundation-*Yesod*-יסוד!'”

Now that you know this, contemplate what the prophets established in two places. The prophet Ovdia, the Edomite convert, said a prophecy about Edom,²¹²⁹ “And saviors will ascend Mount Zion-*Har Tziyon*-הר ציון-²¹³⁰ to judge the Mount

²¹²⁷ That is, “This is My Name” refers to the beginning of the verse, “So shall you say to the Children of Israel, ‘*HaShem*-יהו"ה, the God of your forefathers, the God of Avraham, the God of Yitzchak, and the God of Yaakov, has sent me to you.’” The word, “forever-*Le'olam*-לעלם” is written missing the letter *Vav*-ו here, signifying its ‘concealment-*He'elem*-העלם.’ That is, this verse signifies the necessary union of the Written Torah (in which the Name is written *HaShem*-יהו"ה) with the Oral Torah, (in which His title Lord-*Adona*”אדני” is pronounced instead), this being the union of Splendor-*Tiferet* and Kingship-*Malchut*. This is as stated (Talmud Bavli, Pesachim 50a), “Rabbi Avina raised a contradiction, ‘It is written, ‘This is My Name to conceal-*Le'Alem*-לעלם,’ and it then states, ‘This is My mention-*Zichree*-זכרי for all generations.’ [That is, the beginning of the verse indicates that it is to be concealed, whereas the end of the verse indicates it is to be mentioned. Alternatively, if it is obvious that ‘This is My Name,’ the end of the verse appears to be redundant – see Rashi there.] Rather, the Holy One, blessed is He, said, ‘I am not read as I am written. I am written *Yod-Hey*-ה"א יי"ד [*HaShem*-יהו"ה], but I am read with *Aleph-Dalet*-א"ל דל"ה [*Adona*”אדני”ע]. That is, this verse teaches both names as one – See Rashi there.] (It should also be pointed out that the numerical value of “My Name-*Shmee*-שמי-350, plus *Ya”h*-יה-ה-15 equals the 365 negative commandments, and the numerical value of My mention-*Zichree*-זכרי-237, plus *Vav-Hey*-ו"ה-11 equals the 248 positive commandments.) Additionally, “This is My Name” refers to *HaShem*-יהו"ה, which is the quality of Splendor-*Tiferet*, and “This is My Remembrance-*Zichree*-זכרי” refers to the quality of Foundation-*Yesod*, which is the secret of Remembrance-*Zachor*-זכור, as mentioned before, and “from generation to generation-*Dor Dor*- דר-דר” refers to Kingship-*Malchut* as learned from a *Gezeirah Shavah* to the previous verse. Thus, these verses indicate what matter Amalek set their hand against.

²¹²⁸ Psalms 137:7

²¹²⁹ Obadiah 1:21

²¹³⁰ As mentioned in Gate Two (*Yesod*), Zion-*Tziyon*-ציון-156 (which has the numerical value of Yosef-יוסף-156) refers to the *Sefirah* of *Yesod*, and as it ascends and unifies with the quality of Understanding-*Binah*, it is called the Mountain of Zion-*Tziyon-Har Tziyon*-הר ציון, as mentioned in Gate Eight.

of Esav,²¹³¹ and the Kingdom²¹³² will be *HaShem*'s יהו"ה.²¹³³ The prophet Zachariah said,²¹³⁴ "I will gather all the nations to Jerusalem for war... and *HaShem*-יהו"ה will go out and wage war against those nations, as He waged war on the day of battle... and [then] *HaShem* will be King over all the earth (ארץ-אֶרֶץ); On that day *HaShem* will be One-*HaShem Echad*-וְשֵׁמוֹ אֶחָד יהו"ה and His Name One-*u'Shmo Echad*-וְשֵׁמוֹ אֶחָד יהו"ה.²¹³⁵ It also states,²¹³⁶ "The first of the nations is Amalek," and,²¹³⁷ "For a hand is [raised in oath] on the throne of Ya"ה-י"ה: *HaShem*-יהו"ה maintains a war against Amalek, from generation to generation." Moreover, our sages, of blessed memory, established these very two verses at the end of *Pesukei d'Zimrah*-Verses of Song [recited every day in the morning prayers].²¹³⁸ That is, every morning we pray, "And saviors will

²¹³¹ As mentioned in the Second Gate, the Mount of Esav-*Har Eisav* הר עשו also called the Mount of Se'ir-*Har Sei'ir* הר שעיר, refers to the mountains of darkness and the demons called the goat-demons-*Se'ir* שעיר. See there at length.

²¹³² That is, the *Sefirah* of Kingship-*Malchut*, which is His title of Lordship-*Adona* אדני-י"ה will then be unified with the Name *HaShem*-יהו"ה.

²¹³³ That is, upon the reunification of the *Sefirah* of Foundation-*Yesod* with the *Sefirah* of Kingship-*Malchut*, that is, *HaShem*-יהו"ה with Lord-*Adona* אדני-י"ה, that is, the Holy One, blessed is He, with His *Shechinah*, which is called the Ingathering of Israel-*Knesset Yisroel* כנסת ישראל, it then will be called "The Mountain of *HaShem*-*Har HaShem*-הר יהו"ה," as discussed in the Second Gate.

²¹³⁴ Zachariah 14:2-14:9

²¹³⁵ And it will no longer be possible to cause a separation between His title of Lordship-*Adona* אדני-י"ה and the Bearer of that title, the Singular Preexistent Intrinsic Essential and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name. See at great length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and The Gate of His Sanctuary (*Shaar HaHeichal*).

²¹³⁶ Numbers 24:20

²¹³⁷ Exodus 17:16

²¹³⁸ As mentioned at the beginning of Gate One, "They are called "songs-*Zemiroth* זמירות" [or Verses of Song-*Pesukei d'Zimra* דומרה] from the term "machete-*mazmer* מזמר," as in the verse (Isaiah 18:5), "He will cut down the young

ascend Mount Zion to judge the Mount of Esav, and the Kingdom will be *HaShem*'s-יהו"ה; And *HaShem*-יהו"ה will be King over all the earth. On that day *HaShem* will be One-*HaShem Echad* יהו"ה אחד and His Name One-*u'Shmo Echad* ושמר אחד." It is at this point in our prayers that the sages joined these two prophecies, this one-*Zu*-זו with that one-*Zu*-זו.²¹³⁹ For, upon the joining of these two prophecies as one, the Name *HaShem*-יהו"ה, blessed is He, is unified. Whoever understands the depth of what the sages established here, will understand the secret of the verse,²¹⁴⁰ "All the nations surround me, in the Name of *HaShem*-יהו"ה, I cut them off!"²¹⁴¹ and the secret of the verse, "The first of the nations is Amalek," and the secret of the Torah portion of Remember-*Zachor*-זכור (*Parshat Zachor*), and the secret of the Torah portion of the crossing of the Ford of Yabok-יבק.²¹⁴²

It therefore behooves you to contemplate the verse in Torah,²¹⁴³ "For a hand is [raised in oath] upon the throne of *Ya"eh*-יה"ה," and realize that by means of this,²¹⁴⁴ salvations, redemptions and goodness will come to the Jewish people. For

branches with machetes-*mazmerot* מזמרות." About this scripture states (Psalms 119:54), "Your statutes were like machetes-*zemiroth* זמירות for me in the house of my fears-*megurai* מגורי." This is to say that in those places on the way that I was in fear and terror-*magor* מגור, I scattered and cut through them with those machetes-*zemiroth* זמירות [the verses (Torah) and statutes (*mitzvot*)]."

²¹³⁹ That is, the One-*Echad* אחד-13 Above with the one-*Echad* אחד-13 below, thus affecting the unification of the Name *HaShem*-יהו"ה-26.

²¹⁴⁰ Psalms 118:10

²¹⁴¹ See Ginat Egoz of our master and teacher, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²¹⁴² Genesis 32:23-33 – See the previous note regarding this.

²¹⁴³ Exodus 17:16

²¹⁴⁴ The name *Ya"eh*-יה"ה, referring to the upper three *Sefirot*.

when the Jewish people are in exile, it is as though the travails have also come upon Avraham, Yitzchak, Yaakov, and David, all of whom are included in the letters *Vav-Hey* ו"ה. ²¹⁴⁵ Thus, the name *Ya'h* יה"א must bring salvation and redemption. The sign for this is the verse, ²¹⁴⁶ “The might and vengeance ²¹⁴⁷ of *Ya'h* יה"א was salvation for me.” Similarly, another verse states, ²¹⁴⁸ “From the straits I called *Ya'h* יה"א.” That is, from the constraints (*Meitzar* מצר), which refer to the secret of the letters *Vav-Hey* ו"ה, which has castigators and constraints (*Meitzarim* מצרים), in that they are surrounded by the ministering angels of the seventy nations. This is as explained before ²¹⁴⁹ on the verse, ²¹⁵⁰ “[Judah has gone into exile because of suffering and great servitude. She dwelled amongst the nations, but found no rest;] all her pursuers overtook her between the straits-*Mitzarim* מצרים.” The verse therefore specifies, “From the straits I called *Ya'h* יה"א,” being that *Ya'h* יה"א has no constraints, limitations, or castigators, since it is the

²¹⁴⁵ This is because Avraham, Yitzchak, Yaakov and David are the four legs of the Throne (*Kis'eh* כסא) and Chariot (*Merkavah*) as explained before. That is, Avraham is Kindness-*Chessed* (and Victory-*Netzach* branches from kindness), Yitzchak is Might-*Gevurah* (and Majesty-*Hod* branches from might), Yaakov is Splendor-*Tiferet* (and Foundation-*Yesod* branches from Splendor-*Tiferet*) and David is Kingship-*Malchut*. They thus are all included in the letters *Vav-Hey* ו"ה. Therefore, during a time of exile, it is as though they too are afflicted. Therefore, salvation and redemption must come from above them, that is, from the letters *Yod-Hey* יה"ה, which are the three upper *Sefirot*.

²¹⁴⁶ Exodus 15:2, recited in the *Pesukei d'Zimra* as part of the Song of the Sea.

²¹⁴⁷ See Rashi to Exodus 15:2 about the word “*Zimrat* זמרת” in this verse, which Onkelos translated as “Song of *Ya'h* יה"א” or “The Praise of *Ya'h* יה"א.” However, as explained in Gate One, it also means “to cut off,” as explained in Gate One.

²¹⁴⁸ Psalms 118:5-6

²¹⁴⁹ In the Eighth Gate.

²¹⁵⁰ Lamentations 1:3

place of the Expansiveness of the River-*Rechovot HaNahar* רחובות הנהר,²¹⁵¹ and the World of Mercy-*Olam HaRachamim*, where there is no room whatsoever for the ministering angels or their nations to have a hold. Rather, it solely is given to Yaakov, who is the middle line-*Kav HaEmtza 'ee* קו האמצעי that ascends higher than Avraham and Yitzchak. The verse therefore states,²¹⁵² “Then you will delight in *HaShem*-יהוה, and I will mount you astride the heights of the earth-*Bamatei Aretz* ארץ-במתי; I will provide you the inheritance of your forefather Yaakov.”²¹⁵³ The verse therefore specifies, “From the straits (*Meitzar*-מיצר) I called *Ya”h*-יה”ה.”

Now, about the continuation of the verse, “*Ya”h*-יה”ה answered me with expansiveness-*Merchav*-מרחב,” this means, with the upper three *Sefirot*. Now, two of them are never revealed,²¹⁵⁴ however the third, which is Understanding-*Binah*, is revealed in small measure, but not entirely, as our sages, of blessed memory, said,²¹⁵⁵ “Fifty Gates of Understanding-*Binah* were created in the world, and all were given to Moshe, except one.” That one gate is equal to all her other forty-nine gates. Now, because Understanding-*Binah* is the third *Sefirah*, and through her the two upper *Sefirot* act, since they cannot be

²¹⁵¹ That is, the *Sefirah* of Understanding-*Binah* (and the other two upper *Sefirot* that are revealed through it), as explained in the preceding Gate Eight. It is for this reason that the verse concludes, “*Ya”h*-יה”ה answered me with expansiveness-*Merchav*-מרחב,” as discussed there, and as will be mentioned shortly.

²¹⁵² Isaiah 58:14; Also see Talmud Bavli, Shabbat 118b *ibid*.

²¹⁵³ See Gate Eight at length.

²¹⁵⁴ The Crown-*Keter* and Wisdom-*Chochmah*, which are only awakened and revealed through the medium of the Understanding-*Binah*, as discussed in the previous Gate Eight, and as will be mentioned momentarily.

²¹⁵⁵ Talmud Bavli, Rosh HaShanah 21b

perceived directly, it therefore is Understanding-*Binah* that is called the “Expansiveness of the River-*Rechovot HaNahar*-רחובות הנהר,” and it is through her that salvations and redemptions come, as already explained. Thus, the verse specifies, “*Ya”h*”ה-י” answered me with expansiveness-*Merchav*-מרחב,” meaning, with the third *Sefirah*, which is called Expansiveness-*Rechovot*-רחובות. Likewise, with Yitzchak,²¹⁵⁶ “He called its name Expansiveness-*Rechovot*-רחובות, and said, ‘Because now *HaShem*”ה-יהו” has expanded-*Hercheev*-הרחיב for us, and we can be fruitful in the land-*Aretz*-ארץ.’” This verse is a very great need for us.

Now, it is with Understanding-*Binah*, which is Expansiveness-*Rechovot*-רחובות, and is the secret of Fifty-*Chameesheem*-חמישים, that we went out of Egypt-*Mitzrayim*-מצרים, and it is the secret of salvations and redemptions, as we have explained. The verse therefore states,²¹⁵⁷ “The might and vengeance of *Ya”h*”ה-י” was salvation for me.” The Torah stated this as a hint, but the prophet revealed it further, saying,²¹⁵⁸ “Behold, God, the Benevolent-*E”l*-אל” is my salvation; I shall trust and not fear. For, the might and vengeance of *Ya”h*”ה-יהו” was salvation for me.” That is, this place is not a place of fear, as there are no castigators or constraints (*Meitzarim*-מצרים) there. That is, Torah only said, “The might and vengeance of *Ya”h*”ה-י”,” whereas the prophet explained the matter further. In other words, “The might and vengeance of

²¹⁵⁶ Genesis 26:22

²¹⁵⁷ Exodus 15:2, recited in the *Pesukei d’Zimra* as part of the Song of the Sea.

²¹⁵⁸ Isaiah 12:2

Ya”h-ה-י”,” means that when the beneficence of *Ya”h-ה-י”* takes hold of the final two letters, in that it presently is only *Ya”h-ה-י”*, but when they will be unified, it will be that *HaShem* is One-*HaShem Echad*-יהו”ה אחד, that is the complete salvation.

Whoever understands this will understand the secret of the verse,²¹⁵⁹ “For a hand is [raised in oath] on the throne of *Ya”h-ה-י”*: *HaShem-ה-יהו”ה* maintains a war,” and the secret of the verse,²¹⁶⁰ “The Kingdom will be *HaShem*’s-ה-יהו”ה,” and the secret of the verse,²¹⁶¹ “On that day *HaShem* will be One-*HaShem Echad*-יהו”ה אחד and His Name One-*u’Shmo Echad*-ושמו אחד,” with the complete Name *HaShem-ה-יהו”ה*, that is, the *Yod-Hey-י”ה* united with the *Vav-Hey-ה-י”ה*.

Now that we have transmitted these principles to you, we must tell you the secret of Chizkiyahu’s prayer,²¹⁶² “I had said, ‘I will not see *Ya”h-ה-י”*, *Ya”h-ה-י”* is in the Land of the Living-*Eretz HaChayim*-החיים.” What is the meaning of his words, “I will not see *Ya”h-ה-י”*?” It is as if to say, that since he was told,²¹⁶³ “You shall die, and you shall not live,” Chizkiyahu said to himself, “Since I will not see the Coming World-*Olam HaBa*-הבא-עולם”²¹⁶⁴ which is the World of the Living-*Olam HaChayim*-החיים-עולם and is *Ya”h-ה-י”*, as explained before, “And if I were to say that I will at least merit to behold the

²¹⁵⁹ Exodus 17:16

²¹⁶⁰ Obadiah 1:21

²¹⁶¹ Zachariah 14:9

²¹⁶² Isaiah 38:11

²¹⁶³ Isaiah 38:1

²¹⁶⁴ Talmud Bavli, Brachot 10a – The double language, “You will die, and you will not live” means, “You will die in this world, and you will not live in the Coming World-*Olam HaBa*-הבא-עולם.”

Sefirah of Kingship-*Malchut*, which is the last *Sefirah*, I have said that this too I will not merit to behold.” What is the reason? Because it is there, in the *Sefirah* of Kingship-*Malchut*, that the *Sefirot*, which come from the name *Ya”h-ה”י*, make their appearance, and Kingship-*Malchut* is then called the Land of the Living-*Eretz HaChayim-הארץ החיים*. That is, she receives beneficence from the World of Life-*Olam HaChayim-עולם החיים*, which is the secret of *Ya”h-ה”י*, which includes Understanding-*Binah*. The verse then continues, “I will not again behold man-*Adam-אדם* with the inhabitants of the earth-*Chadel-הדל*.” This refers to the matter of Adam-*אדם*, the first man, who withheld himself-*Chadal-הדל* from transgressing,²¹⁶⁵ as you shall yet hear, with *HaShem’s-יהוה-ה* help, blessed is He.

This being so, wherever in Torah you find the name *Ya”h-ה”י*, contemplate and realize that although it is the secret of the *Sefirah* of Wisdom-*Chochmah*, in general it hints at the World of Mercy-*Olam HaRachamim*, which is the secret of the three upper *Sefirot*, and if there is any judgment-*Din* at all in them, this is only in Wisdom-*Chochmah* and Understanding-*Binah*, whereas the Crown-*Keter* is entirely and completely of Mercies-*Rachamim*. That is, even though they are the World of Mercies-*Olam HaRachamim*, there nevertheless is some judgment-*Din* mingled in the name *Ya”h-ה”י*, being that Wisdom-*Chochmah* and Understanding-*Binah* are the beginnings of the quality of judgement-*Din*. Though they are not complete judgement-*Din*, in that the quality of complete

²¹⁶⁵ Also see Zohar I 65b

judgment-*Din* only begins with the *Sefirot* of Greatness-*Gedulah* and Might-*Gevurah*, which are encompassed by the ministering angels and to which they take hold, and it is there that the various Sanhedrins and Courts of Law are established, as explained before, even so, there nevertheless is some judgment-*Din* in the name *Ya"h-ה"*, except that it is gentle and is not the final ruling. For, the final ruling is only from Greatness-*Gedulah* and Might-*Gevurah* and below.

The verse therefore states,²¹⁶⁶ “If You preserve iniquity *Ya"h-ה"*, Lord-*Adona"y-אדוני*, who could survive?” The explanation of the verse is that, if *Ya"h-ה"*, which is the World of Mercies – would preserve iniquity, when we then come in judgment and encounter the judgments-*Din* of Might-*Gevurah* when they are in the hands of Kingship-*Malchut*, which is *HaShem's-יהוה's* title of Lordship-*Adona"y-אדוני*, then “Who could survive” and who could withstand it? For, as we already explained in the First Gate, when the quality of Kingship-*Malchut* is roused to conclude the exacting of judgment-*Din* on novel creatures, it destroys both soul and flesh, as we explained on the verse,²¹⁶⁷ “Righteousness-*Tzedek* and justice-*Mishpat-משפט* are the foundation of Your throne.” We already expanded on this with much explanation. Thus, “If You preserve iniquity *Ya"h-ה"*,” which is the World of Mercies-*Olam HaRachamim*, who then can stand before the Lord-*Adona"y-אדוני* in the World of Judgment-*Olam HaDin*, and who would survive?

²¹⁶⁶ Psalms 130:3

²¹⁶⁷ Psalms 89:15

We now have transmitted several keys for you to use wherever in Torah you find the name *Ya''h-ה"י*. You thus will be able to contemplate the matter in all other places that it is found, and understand one thing from another. You also need to know why Sefer Yetzirah begins by stating,²¹⁶⁸ “With thirty-two pathways of the wonders of wisdom-*Chochmah*, did *Ya''h HaShem Tzva 'ot-צבאו"ת-יהו"ה* engrave His world etc.” Why was it necessary to mention *Ya''h-ה"י* here? The reason is because “*Ya''h-ה"י*” refers to the secret of the three upper *Sefirot* which are the World of Mercies; “*HaShem-יהו"ה*” is the secret of Splendor-*Tiferet* - the place that our teacher Moshe, peace be upon him, adhered to, and the place from where our forefathers derived their strength - whereas “*Hosts-Tzva 'ot-צבאו"ת-יהו"ה*” is the place where the prophets derive their strength. Thus, Sefer Yetzirah ordered the *Sefirot* according to their levels. With *HaShem 's-יהו"ה* help, blessed is He, you have yet to hear more about this.

Having transmitted these principles to you about the name *Ya''h-ה"י*, we now will continue and explain the other names by which this *Sefirah* is called in Torah, so that you will understand, know, and succeed in becoming wise, with *HaShem 's-יהו"ה* help. Know that, in the Torah, this *Sefirah* is called **Something-*Yesh-יש***, and you need to know why. The reason is because the first *Sefirah*, which is the Crown-*Keter*, is completely hidden from the eyes of all living beings and there are none who can contemplate it. It therefore is called

²¹⁶⁸ Sefer Yetzirah 1:1

“Nothing-*Ayin*-אין,” as we soon will explain with the help of *HaShem*-יהו"ה, blessed is He. Thus, if anyone asks anything about it, the answer to his question is “Nothing-*Ayin*-אין,” meaning, there are none-*Ein*-אין who are capable of contemplating the secret of its depth and transcendence. This is why it does not have a known letter, but is only hinted with the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה. In contrast, the beginning of the spreading and expression of thought, and the beginning of the order of revelation, is from the second *Sefirah*, called Wisdom-*Chochmah*, where questions may be asked. For although it is not revealed, it nonetheless is not utterly and completely hidden, like the first *Sefirah*. Rather, the second *Sefirah*, Wisdom-*Chochmah*, is the secret of where questioning may begin. Therefore, since due to its great concealment, the first *Sefirah* is called “Nothing-*Ayin*-אין,” therefore the second *Sefirah*, where there is some form of questioning according to the emanation of the *Sefirot* from the Crown-*Keter*, is called “Something-*Yesh*-יש.”

Now, our forefather Yaakov revealed some of the hidden secrets of this *Sefirah*. The reason is because his portion is greater than that of Avraham and Yitzchak, being that his inheritance ascends in the middle line-*Kav HaEmtza'eee*-קו האמצעי, called Knowledge-*Da'at*-דעת, to the World of Mercies. The verse therefore states,²¹⁶⁹ “He dreamt, and behold! A ladder was set earthward and its top reached heavenward... And behold! *HaShem*-יהו"ה was standing over him... Yaakov awoke

²¹⁶⁹ Genesis 28:12-16

from his sleep and said, ‘Surely there is-*Yesh*-שׁ *HaShem*-יהו״ה in this place.’ Now, it is appropriate that it was he who hinted this, since about him the verse states,²¹⁷⁰ “Then you will delight in *HaShem*-יהו״ה, and I will mount you astride the heights of the earth; I will provide you with the inheritance of your forefather Yaakov.”

I shall now hint at the matter for you. It is in the vision of this dream that it states,²¹⁷¹ “You shall burst forth-*uFaratzta*-תפרצת westward, eastward, northward, and southward,” which was not said to the other forefathers.²¹⁷² It therefore is he who ascended “astride the heights of the earth-*Bamatei Aretz*-במתי ארץ,” and he therefore said, “Surely there is-*Yesh*-שׁ *HaShem*-יהו״ה in this place.” Now, the explanation of this Torah portion is very extensive, and we are not presently coming to explain it. Nevertheless, know that only the Jewish people adhere to this “Something-*Yesh*-שׁ,” by which they will enter into the life of the Coming World-*Olam HaBa*-עולם הבא.²¹⁷³ They then will derive beneficence and every kind of bestowal of goodness and blessing from this *Sefirah* called “Something-*Yesh*-שׁ,” without any limit or measure. Thus, since *HaShem*-יהו״ה, blessed is He, promised Yaakov limitless reward beyond all measure in this place, by telling him, “You shall burst forth-*uFaratzta*-

²¹⁷⁰ Isaiah 58:14; Also see Talmud Bavli, Shabbat 118a-b *ibid*.

²¹⁷¹ Genesis 28:14

²¹⁷² This was already explained at great length in the Fifth Gate.

²¹⁷³ As was previously explained in Gate Seven and elsewhere regarding the verse (Proverbs 8:21), “I have something-*Yesh*-שׁ to bestow to those who love Me, and I shall fill their storehouses,” and as will be mentioned shortly.

וּפְרָצַת”²¹⁷⁴ Yaakov therefore said, “Surely there is-*Yesh-ש* *HaShem-יהו"ה* in this place.”

About this the verse states,²¹⁷⁵ “I have something-*Yesh-ש* to bestow to those who love Me, and I shall fill their storehouses.” It similarly states,²¹⁷⁶ “But you be strong and do not [lose resolve and] slacken your hands, for there is-*Yesh-ש* reward for your actions.” That is, “Something-*Yesh-ש*” is the reward that will bestow all beneficence of blessings and goodness and bring you into the coming world because of your good qualities. This refers to the secret of the 310 worlds (*Yesh-ש*-310),²¹⁷⁷ that are commensurate to the Supernal greatness, in relation to which, no person is worthy of receiving them. Nonetheless, *HaShem-יהו"ה*, blessed is He, gave their signet, which is the quality of *E"ל-א-31*, into the hands of Avraham. This is because, as explained before, the secret of the quality of *E"ל-א* (*HaShem*’s-*יהו"ה* quality as the Benevolent God) is that it is the signet of the 310-*Yesh-ש* worlds.²¹⁷⁸

Now, all those worlds are filled with beneficence and blessing without limit or measure. However, when one enters to take of those treasures, 310-*Yesh-ש* classes of sentinels stand guarding the gates. They are positioned at the Great Court of Law of the quality of *Might-Gevurah*, before the 310-*Yesh-ש*

²¹⁷⁴ As was previously explained in the Fifth Gate.

²¹⁷⁵ Proverbs 8:21

²¹⁷⁶ Chronicles II 15:7

²¹⁷⁷ Mishnah Otkzin 3:12 – “Rabbi Yehoshua ben Levi said, ‘In the coming world-*Olam HaBa* הַבָּא, the Holy One, blessed is He, will make each righteous-*Tzaddik* inherit three-hundred and ten worlds, as it states, ‘I have something-*Yesh-ש*-310 to bestow to those who love Me, and I shall fill their storehouses.’”

²¹⁷⁸ See the notes in the Fifth Gate where this was mentioned, as well as the beginning of the Seventh Gate.

worlds.²¹⁷⁹ The verse thus states,²¹⁸⁰ “Rays of light [came] from His hand to [Israel]; and there His hidden strength [was revealed].”²¹⁸¹ That is, it often is so, that there are various drawings forth of beneficence from those 310-*Yesh-ש* worlds through the quality of Magnanimity-*Gedulah*, which is the secret of *E”l-l”א*. However, when they arrive at the quality of Judgment-*Gevurah*, they are judged whether it is fitting for the beneficence and bestowal to descend below. If it arises in judgment that it is unbecoming for them to descend, they remain sealed in the treasuries of Might-*Gevurah*, called the Hidden Treasuries-*Otzrot Tzafon-אצרות צפון*.²¹⁸² About this the verse states,²¹⁸³ “How abundant is Your goodness that You have hidden-*Tzafanta-צפנת* for those who fear You,” as it states,²¹⁸⁴ “I have something-*Yesh-ש* to bestow to those who love Me, and I shall fill their storehouses.” Some Kabbalists say that this is the “Something-*Yesh-ש*” that is hidden-*Tzafon-צפון* for the righteous *Tzaddikim*.

Now, the verse,²¹⁸⁵ “Is there-*HaYesh-היש HaShem-היה* within us or ‘Naught-*Ayin-אין*,’” hints at the two upper *Sefirot*.

²¹⁷⁹ See the notes in the Fifth Gate where this was discussed, as well as the beginning of the Seventh Gate.

²¹⁸⁰ Habakkuk 3:4

²¹⁸¹ See Sefer HaBahir 148

²¹⁸² This was discussed at length in Gate Seven, along with the title North-*Tzafon-צפון*.

²¹⁸³ Psalms 31:20

²¹⁸⁴ Proverbs 8:21; Also see Zohar II 166b; Zohar I 47a

²¹⁸⁵ Exodus 17:7 – The words of the verse are, “*היש יהויה בקרבנו אם אין*” which usually is translated as, “Is *HaShem-היה* amongst us or not?” However, since the Jewish people were saved from Egypt miraculously and witnessed many open wonders, miracles, and revelations, to the extent that (Mechilta 15:2), “At the splitting of the sea, even a maidservant perceived more than the prophets Yishayahu

That is, their question was, “What *Sefirah* is *HaShem*-יהו"ה conducting us with in the desert? Is it with the first *Sefirah*, which is completely merciful-*Rachamim*, with utterly no element of judgment-*Din* whatsoever, which is the *Sefirah* called ‘Naught-*Ayin*-אין’? Or is it with the *Sefirah* that has some admixture of judgment-*Din* in it, called ‘Something-*Yesh*-יש,’ which has 310-*Yesh*-יש classes of accusers, who can cause the withholding of beneficence?”

Now, you may ask, “If their question was proper, why then were they punished?” Know that had they not asked in a contentious and belligerent way (*Masah u’Merivah*-מסה ומריבה),²¹⁸⁶ but in a nice and pleasant way, their question would have been proper. However, because they asked with harshness, they were accosted by the guard dog²¹⁸⁷ who is the first of the accusers and prosecutors, as it states,²¹⁸⁸ “The first of the nations is Amalek.” For,²¹⁸⁹ “The way of a snake-*Nachash*-נחש is upon a rock-*Tzur*-צור,” whereas before this incident it stated,²¹⁹⁰ “Behold! I shall stand before you by the rock-*Tzur*-צור in Chorev.” That is, they took hold of a place of

and Yechezkel,” their question cannot be understood simply, but must be understood as rendered above. Also see Zohar II 64b.

²¹⁸⁶ The first part of the verse states, “He called the place Massah u’Merivah-מסה ומריבה, because of the contention-*Reev*-ריב of the children of Israel, and because of their test-*Nasotam*-נסתם of *HaShem*-יהו"ה saying, ‘Is *HaShem*-יהו"ה amongst us or naught?’”

²¹⁸⁷ This is a euphemism for Amalek, as indicated by the very next verse (Exodus 17:8), “Amalek came and battled Israel in Rephidim.”

²¹⁸⁸ Numbers 24:20 – Amalak was the first nation to attack the Jewish people upon their exodus from Egypt, without any reason and completely unprovoked.

²¹⁸⁹ Proverbs 30:19

²¹⁹⁰ Exodus 17:6

harshness by asking their question in a harsh way, saying, “Is there-*HaYesh*-היש *HaShem*-היהו within us or naught-*Ayin*-אין?”

I will now hint at this matter by saying the following: They did not enter by way of the place called Love-*Ahavah*-אהבה,²¹⁹¹ but by way of the place called Rock-*Tzur*-צור,²¹⁹² which is guarded by the snake-*Nachash*-נחש, and is the primary root of the dog-*Kelev*-כלב.²¹⁹³ The verse therefore states, “contentiousness and belligerence-*Massah uMerivah*-מסה ומריבה.” I will explain the matter further. They wanted to delve into the question and know the principle of the difference between the *Sefirah* called “Nothing-*Ayin*-אין” and the *Sefirah* called “Something-*Yesh*-יש.”²¹⁹⁴ However, because they asked

²¹⁹¹ The quality of Kindness-*Chessed*.

²¹⁹² The quality of Might-*Gevurah* is called the Rock-*Tzur*-צור. Zohar II 64a.

²¹⁹³ The evil inclination that stems from the right side of Yishmael (who also is called the Donkey-*Chamor*-חמור) is called the snake-*Nachash*-נחש, whereas the evil inclination that stems from the left side of Esav (who also is called the Bull-*Shor*-שור) is called the dog-*Kelev*-כלב. See Zohar III 124a (*Ra'aya Mehemna*). However, since they are intertwined, they generally are mentioned together, as in the Talmudic statement (Bava Kamma 23b), “If he incited a dog-*Kelev*-כלב, or if he incited a snake-*Nachash*-נחש.”

²¹⁹⁴ In his book *Shaarei Tzedek*, Shaar 10, Rabbi Yosef Gikatilla explains further, as follows: The *Sefirah* of Wisdom-*Chochmah*, which is the second *Sefirah* that depends on the *Sefirah* called “Nothing-*Ayin*-אין,” is emanated from it. For, the letter *Yod*-י is the secret of inner manifestation (*Penimee*). However, the *Yod*-י depends on the thorn of the *Yod*-י, and the thorn is called “Nothing-*Ayin*-אין,” because it is the secret of “No limitation-*Ein Gvul*-אין גבול” and “No measure-*Ein Shi'ur*-אין שיעור.” It is from the thorn that the *Yod*-י, which is Something-*Yesh*-יש, was emanated. It is called “Something-*Yesh*-יש” in that it is an actual tangible something-*Yesh*-יש, which is the existence of wisdom-*Chochmah*. It is about this that the generation of the desert inquired by way of contention and belligerence, rousing strife amongst the Jewish people, by saying, “Is there-*HaYesh*-היש *HaShem*-היהו within us or ‘Naught-*Ayin*-אין?’” That is, they sought to cause a separation where there never is any separation at all, being that the *Yod*-י is always dependent on the thorn, and the thorn is always connected to the *Yod*-י, as the verse states (Job 28:12), “Wisdom-*Chochmah* is found from Nothing-*Ayin*-אין.” That is, the *Yod*-י, which is “Something-*Yesh*-יש and the thorn, which is “Nothing-*Ayin*-אין” adhere and are

by way of the place where there are several castigators and accusers called, “contention and belligerence-*Massah uMerivah*-מסה ומריבה,” they were punished that the snake-*Nachash*-נחש and dog-*Kelev*-כלב took hold of them by means of the Bull-*Shor*-שור and Donkey-*Chamor*-חמור.²¹⁹⁵

After having informed you about these principles of the matter of these two *Sefirot*, which are “Nothing-*Ayin*” and “Something-*Yesh*,” we now must inform you of an important principle. That is, because our forefather Yaakov, peace be upon him, is the middle line-*Kav HaEmtza’ee*-קו האמצעי, therefore, even though he too is subjugated with Avraham and Yitzchak, in that the ministering angels of the world have a hold on them, nevertheless, through the *Sefirot* of Crown-*Keter* and Wisdom-*Chochmah*, Yaakov will ultimately ascend high above and adhere to the *Sefirah* of Crown-*Keter*. This is the meaning of the verse,²¹⁹⁶ “You shall burst forth-*uFaratzta*-וּפָרַצְתָּ westward, eastward, northward, and southward,” and the meaning of verse,²¹⁹⁷ “I will mount you astride the heights of the earth.” Now, because Yaakov merited to adhere to the first of all the *Sefirot* above, therefore Avraham is found to his right, Yitzchak is found to his left, and David, who is the fourth leg of the throne, is the last of the ten *Sefirot*, in that he adheres to

inseparable from each other, and Understanding-*Binah* is likewise bound to them, as the verse continues, “and where is the place of Understanding-*Binah*.” They thus were punished by the powers below them, were thrown out, and the dog-*Kelev*-כלב came and bit them. About this the verse states (Ecclesiastes 10:8), “One who breaches a wall will be bitten by a snake-*Nachash*-נחש.” (Also see Zohar II 64b)

²¹⁹⁵ See the previous note about Yishmael and Esav.

²¹⁹⁶ Genesis 28:14

²¹⁹⁷ Isaiah 58:14; Also see Talmud Bavli, Shabbat 118b *ibid*.

the bottom thorn of the letter *Vav*-ו, called Foundation-*Yesod*. Thus, according to all the Kabbalists, there are two *Yod*'s-י. The upper *Yod*-י is Wisdom-*Chochmah* and the lower *Yod*-י is Foundation-*Yesod*. This is why “Yishai-ישׂי is the father of David.”²¹⁹⁸ That is, there is the “Something-*Yesh*-שׂ” that Yaakov adheres to above, which David adheres to below. Therefore, “Yishai-ישׂי is the father of David.” That is, [in Yishai-ישׂי] there is a letter *Yod*-י above, a letter *Yod*-י below, and the three forefathers in the middle, as indicated by the three heads of the letter *Shin*-שׂ, these being Greatness-*Gedulah*, Might-*Gevurah*, and Splendor-*Tiferet*, [and the three lines] of Victory-*Netzach* [to the right], Majesty-*Hod* [to the left] and Foundation-*Yesod* [in the middle]. Whoever understands this will understand what our sages stated in Tractate Brachot about Yishai-ישׂי,²¹⁹⁹ “The verse states,²²⁰⁰ ‘In the days of Shaul, the man was old, and would come amongst the elders.’ This refers to Yishai-ישׂי who went in with multitudes and went out with multitudes.”²²⁰¹

After having informed you of this, contemplate the verse,²²⁰² “Only your forefathers did *HaShem*-יהוה desire to love,” that is,²²⁰³ “The forefathers, are themselves the Supernal

²¹⁹⁸ Ruth 4:17

²¹⁹⁹ Talmud Bavli, Brachot 58a

²²⁰⁰ Samuel I 17:12

²²⁰¹ That is, all the *Sefirot* were unified in him and he merited to be a Chariot (*Merkavah*) for the Holy One, blessed is He. He thus was a Minister and Rebbe over all the Jewish people, as it continues there, “and he taught Torah before the multitudes... and a multitude is no less than six-hundred thousand,” referring to the entire Jewish people. Also see Tractate Yevamot 76b and Rashi there.

²²⁰² Deuteronomy 10:15

²²⁰³ Midrash Bereishit Rabba 47:6; 69:3; 82:6 and elsewhere.

Chariot (*Merkavah*).” The term “desire-*Chashak*-חשק” may be understood according to the verse,²²⁰⁴ “[The pillars and] their silver bands-*Chashukei hem*-חשוקיהם.”²²⁰⁵ The verse then continues,²²⁰⁶ “And He chose their offspring-*Zar’am*-זרעם after them,” referring to David, who literally is their offspring-*Zar’am*-זרעם, as it states,²²⁰⁷ “Light is sown-*Zaru’a*-זרוע for the righteous-*Tzaddik*-צדיק.” That is, it is sown-*Zaru’a*-זרוע in the most literal sense, and the Foundation-*Yesod* is primary for the seed-*Zera*-זרע. The sign for this is the verse,²²⁰⁸ “A staff will grow from the stump of Yishai-ישי, and a shoot will sprout from his roots. The spirit of *HaShem*-יהו"ה will rest upon him – a spirit of wisdom-*Chochmah* and understanding-*Binah*, a spirit of Counsel-*Eitzah* and Might-*Gevurah*, a spirit of Knowledge-*Da’at*, and fear of *HaShem*-יהו"ה.” Many great principles are included here. After having informed you of these primary principles included in the term “Something-*Yesh*-יש,” we shall now begin explaining the remaining matters included in this *Sefirah*, with *HaShem*’s-יהו"ה help, blessed is He.

Now, in certain known places in Torah, this *Sefirah* is called **Wisdom-*Chochmah*-חכמה**. Know that this *Sefirah* called Wisdom-*Chochmah*-חכמה is the *Yod*-י of the Singular Name *HaShem*-יהו"ה. Now, we said that it only is called Wisdom-*Chochmah*-חכמה in certain places, but not everywhere,

²²⁰⁴ Exodus 27:11

²²⁰⁵ That is, the pillars-*Amudim*-עמודים here refer to the forefathers, Avraham, Yitzhak, and Yaakov, and their bands-*Chashukei hem*-חשוקיהם refer to Victory-*Netzach* and Majesty-*Hod*. See Tikkunei Zohar 12b.

²²⁰⁶ Deuteronomy 10:15 *ibid*.

²²⁰⁷ Psalms 97:11

²²⁰⁸ Isaiah 11:1-2

because sometimes the tenth *Sefirah* of Kingship-*Malchut* is also called Wisdom-*Chochmah*-חכמה. An example is the verse,²²⁰⁹ “And God-*Elohi*”מ-אלהים gave Wisdom-*Chochmah* to Solomon.” However, since no created being is capable of entering it, the upper Wisdom-*Chochmah Elyonah*-עליונה, which is the secret of the *Yod*-י of the Name *HaShem*-יהו"ה, was even concealed from our teacher Moshe, peace be upon him, in that Moshe could not even grasp all fifty Gates of Understanding-*Binah*, let alone Wisdom-*Chochmah*, which is more inner.

Now, about this upper Wisdom-*Chochmah*-חכמה, which is the secret of the *Yod*-י of the Name *HaShem*-יהו"ה, the Kabbalists called it “Wisdom at the Beginning-*Chochmah b'Rosh*-חכמה בראש,” whereas they called the lower Wisdom-*Chochmah*, which is the secret of Kingship-*Malchut*, “Wisdom at the End-*Chochmah baSof*-חכמה בסוף.” In other words, both the first letter of the Name *HaShem*-יהו"ה, which is the letter *Yod*-י, and the final letter of the Name *HaShem*-יהו"ה, which is the letter *Hey*-ה, are tied to Wisdom-*Chochmah*-חכמה, about which our sages said, “Wisdom at the beginning and wisdom at the end-*Chochmah b'Rosh v'Chochmah baSof*-חכמה בראש ו'חכמה בסוף.”²²¹⁰

Now, because the first Wisdom-*Chochmah*-חכמה is the secret of the spreading and expression of thought (*Machshavah*) from Crown-*Keter*, therefore compared to everything that

²²⁰⁹ Kings I 5:9

²²¹⁰ Also see Zohar I 26b; Zohar III 238a (*Ra'aya Mehemna*); Tikkunei Zohar 80b and elsewhere.

comes after it, it is immeasurable and limitless. About this the verse states,²²¹¹ “Wisdom-*Chochmah*-חכמה is found from nothing-*Ayin*-אין.” “From nothing-*Me’Ayin*-מאין” means from the spreading forth of thought (*Machshavah*) from the Crown-*Keter*. About this the verse states,²²¹² “God-*Elohi*”מ-אלה understands its way,” meaning that through Understanding-*Binah*²²¹³ we enter to grasp the Upper Wisdom-*Chochmah HaElyonah*. The verse then continues, “and He-*Hoo*-הוא knows its place.” That is, “He-*Hoo*-הוא” refers to the secret of the Crown-*Keter*²²¹⁴ from which Wisdom-*Chochmah* is drawn. Therefore, He-*Hoo*-הוא certainly knows its place. This Wisdom-*Chochmah* is at the beginning of the expression of thought (*Machshavah*), at the beginning of emanation, about which the verse states,²²¹⁵ “*HaShem*-יהוה founded the earth with wisdom-*Chochmah*-חכמה; He established the heavens with understanding-*Tevunah*-תבונה; through His knowledge-*Da’ato*-דעתו the depths were split.” However, we are not presently in the explanation of these verses.

Know and contemplate that wherever in Torah you come across the word Wisdom-*Chochmah*-חכמה, consider and know whether it hints at the upper Wisdom-*Chochmah Elyonah*-עליונה-חכמה, or the final Wisdom-*Chochmah Acharonah*-אחרונה-חכמה.

²²¹¹ Job 28:12; Also see Rabbeinu Bachaye to Genesis 1:2

²²¹² Job 28:23

²²¹³ The name God-*Elohi*”מ-אלה in this verse refers to the quality of Understanding-*Binah*, as explained in Gate Eight.

²²¹⁴ This was discussed in Gate Five.

²²¹⁵ Proverbs 3:19-20

Know now, that this upper Wisdom-*Chochmah* never separates from Understanding-*Binah*. This is because both are bound to the *Sefirah* of Crown-*Keter*, which is the World of Mercies, in which there is no sadness, anger or separation, but only majesty, splendor, strength and gladness. Thus, since these two *Sefirot* are always united, the name *Ya''h-ה-י* is constant and never undergoes change.

If, God forbid, the Jewish people sin, they cause the final Wisdom-*Chochmah Acharonah-אהרונה-הכמה* to separate from Knowledge-*Da'at*, as in the verse,²²¹⁶ “A querulous person estranges the Master-*Alooph-אלוף*.” Thus, sometimes the final letter *Hey-ה* separates from the *Vav-ו*, and the *Vav-ו* then gathers up above and is unseen, being that His spouse, the lower *Hey-ה*, has separated from Him. This is the meaning of the verse,²²¹⁷ “I shall await *HaShem-יהוה*, who has concealed His face from the House of Yaakov.” That is, since the Indwelling Presence of *HaShem-יהוה*, blessed is He, which is the final letter *Hey-ה* of the Name *HaShem-יהוה* has separated, therefore the letter *Vav-ו* is not seen, and *Ya''h-ה-י* remains alone, in that [it is constant and] there is no separation there. This is the meaning of the verse,²²¹⁸ “Because of the evil, the righteous-*Tzaddik-צדיק* is gathered in.” For, with the withdrawal of the letter *Vav-ו* of the Name *HaShem-יהוה*, which is Splendor-*Tiferet*, the righteous-*Tzaddik-צדיק*, which is the lower thorn of the letter *Vav-ו*, is gathered in.

²²¹⁶ Proverbs 16:28

²²¹⁷ Isaiah 40:17

²²¹⁸ Isaiah 57:1

Now, although we said that there are many known verses in Torah that specifically refer to the first Wisdom-*Chochmah*-חכמה, it was not meant to say that those verses do not also hint at the final Wisdom-*Chochmah*-חכמה. For, it often is so that the verse speaks of the first Wisdom-*Chochmah*-חכמה, but also hints at the final Wisdom-*Chochmah*-חכמה. An example is the verse,²²¹⁹ “*HaShem*-יהו"ה founded the earth with wisdom-*Chochmah*-חכמה; He established the heavens with understanding-*Tevunah*-תבונה.” Now, of the two, which is greater? Certainly Wisdom-*Chochmah*! However, if so, why was the earth-*Aretz*-ארץ [below] founded with Wisdom-*Chochmah*-חכמה, but the heavens-*Shamayim*-שמים above, established with Understanding-*Tevunah*-תבונה? Rather, the verse speaks of the first Wisdom-*Chochmah*-חכמה, but also hints at the final wisdom-*Chochmah*-חכמה. That is, when it states, “*HaShem*-יהו"ה founded the earth with wisdom-*Chochmah*-חכמה,” the secret is that Wisdom-*Chochmah* is more merciful than Understanding-*Binah* and thus is very necessary for mankind below. In contrast, since in the heavens there only is uprightness and purity, He established them with Understanding-*Binah*, a quality that has more judgment-*Din* than Wisdom-*Chochmah*-חכמה has. Now, in addition, the words “*HaShem*-יהו"ה founded the earth with wisdom-*Chochmah*-חכמה,” also speak about the final wisdom-*Chochmah*-חכמה, which is the primary root of the earth-*Aretz*-ארץ. In contrast, the continuation, “He established the heavens

²²¹⁹ Proverbs 3:19-20

with understanding-*Tevunah*-תבונה,” is the secret of the quality of judgment-*Din*, which is somewhat directed towards the heavens-*Shamayim*-שמים. We thus see that the verse speaks of the first Wisdom-*Chochmah*-חכמה, but also hints at the final Wisdom-*Chochmah*-חכמה. After giving over these important principles about the word Wisdom-*Chochmah*-חכמה, we now must inform you of the remaining matters included in this *Sefirah*, with *HaShem*’s-יהו"ה help, blessed is He.

Now, the Kabbalists called this *Sefirah* **Desire-*Ratzon***-רצון. That is, upon the drawing forth of the desire for the emanation of the *Sefirot* and their revelation from the Supernal Crown-*Keter Elyon*, this is a place that none have the power to contemplate whatsoever. For, there is no created being, neither above or below, that is capable of knowing how the desire-*Ratzon*-רצון spreads forth to emanate the *Sefirot*. Even our teacher Moshe, peace be upon him, asked *HaShem*-יהו"ה,²²²⁰ “please inform me of Your way.” *HaShem*’s-יהו"ה response was,²²²¹ “I shall call out in the Name *HaShem*-יהו"ה before you.” In other words, there indeed is a way, but it is the innermost sanctum and beyond your own grasp, and there is no way for you to enter it by yourself. This is the secret of, “I shall call out in the Name *HaShem*-יהו"ה before you.” The verse therefore continues, “I will favor whomever I will favor and I will have mercy upon whomever I will have mercy.”²²²² That

²²²⁰ Exodus 33:13

²²²¹ Exodus 33:19

²²²² That is, the bestowal from this *Sefirah* is solely by way of a freely given gift of kindness and mercy from *HaShem*-יהו"ה, blessed is He and blessed is His

is, there is no way by which any novel created being can contemplate the spreading forth of *HaShem's* יהו"ה Supernal desire, neither a little or a lot. It therefore is called Limitless Desire-*Ratzon b' Ain Gvul*-רצון באין גבול. That is, just as we can have no grasp of the ways of the first *Sefirah*, being that it has no end or limit, this likewise is so of the Desire-*Ratzon*-רצון that adheres to it. It too is unlimited. It is with this quality of Desire-*Ratzon*-רצון that the Holy One, blessed is He, is merciful to those who adhere to fear-*Yirah*-יראה of *HaShem*-יהו"ה, meaning, to the chief desire and thought (*Machshavah*).²²²³ Happy is he who merits this. About this the verse states,²²²⁴ “*HaShem*-יהו"ה desires (*Rotzeh*-רוצה) those who fear Him-*Yerei'av*,” and it states,²²²⁵ “He fulfills the desire-*Retzon*-רצון of those who fear Him-*Yerei'av*,” He hears their cry and saves them.”

We now must inform you of the secret of two verses that our sages, of blessed memory, incorporated into the Amidah prayer. The first verse,²²²⁶ “Lord-*Adona*” אדני”י-”ג open my lips,” begins the prayer and the second verse,²²²⁷ “May the words of my mouth be desirable-*L'Ratzon*,” לרצון-”ג ends the prayer. Know that the first verse, “Lord-*Adona*” אדני”י-”ג open my lips,” at the beginning of the Amidah prayer, is the gateway by which the people of the world enter to plead for mercy before *HaShem*-

Name. This will be further explained in the Tenth Gate, regarding the name *Ehey*”ה-”ה, which is the quality of absolute mercy-*Rachamim Gemurim*.

²²²³ That is, Wisdom-*Chochmah*-חכמה, is also called Fear-*Yirah* of *HaShem*-יהו"ה, as the verse states, (Psalm 111:10) “The beginning of wisdom is the fear of *HaShem*-יהו"ה,” as will soon be explained.

²²²⁴ Psalms 147:11

²²²⁵ Psalms 145:19

²²²⁶ Psalms 51:17

²²²⁷ Psalms 19:15

יהויה, blessed is He. About this the verse states,²²²⁸ “Open the gates of righteousness-*Tzedek*-צדק for me, I will enter them and thank *Ya”h-h*.” The conclusion of proper and fitting prayer, which becomes progressively strengthened by ascending from *Sefirah* to *Sefirah* until one reaches the Desire-*Ratzon*-רצון that adheres to the Crown-*Keter*, concludes with the verse, “May the words of my mouth be desirable-*L’Ratzon*-לרצון.”

Now, when the prayer reaches the place of Desire-*Ratzon*-רצון, all the gates, both above and below, open before it, and since he has entered the World of Mercies-*Olam HaRachamim*, there are none who withhold or obstruct his request. He then can elicit all his needs and requests with nothing to stand and block him, being that he draws from the place of Desire-*Ratzon*-רצון. He therefore can even elicit novel wonders and miracles, as if the whole world is literally being created at that very moment, with no obstructions before him. About this our sages said,²²²⁹ “Life, children and sustenance, do not depend on merit-*Zechut*-זכות, but depend on the ‘source of the flow-*Mazal*-מזל.’” This is because everything depends on the World of Mercies-*Olam HaRachamim*, which is called the “source of the flow-*Mazal*-מזל.”²²³⁰

If you contemplate this, you will understand Chanah’s secret. That is, you will understand where her prayer ascended

²²²⁸ Psalms 118:19

²²²⁹ Talmud Bavli, Mo’ed Katan 28a

²²³⁰ This was discussed in the preceding Gates. Also note Talmud Bavli, Taanit 2a, “Rabbi Yochanan said, ‘Three keys are held in the hands of the Holy One, blessed is He, and were not given over to an intermediary; the key to rain (sustenance), the key to birth (children) and the key to the resurrection of the dead (life).’”

to when,²²³¹ “She made a vow-*VaTidor Neder*-נדר ותדור and said, *HaShem* of Hosts-*HaShem Tzva’ot*-ת צבאו”ה יהו”ה if You take note of the suffering of Your maidservant.” You also will understand the secret of all the prayers of the righteous *Tzaddikim*, who prayed and elicited all their needs by way of wonders and miracles. That is, with their prayers they entered the World of Mercies-*Olam HaRachamim*, where the whole world is renewed. Thus, just as from there the whole world, with all its novel creatures, is miraculously renewed, so also, the righteous *Tzaddikim* who direct the intentions of their prayers there, can bring novelties about in the world, such as wonders and miracles which depart from the regular conduct of the world. This is the place of complete trust in *HaShem*-יהו”ה, blessed is He, which is the secret of the Desire-*Ratzon*-רצון.²²³² One who arrives at this place of Desire-*Ratzon*-רצון is given everything into his hands to do as he desires, as it states,²²³³ “He fulfills the desire-*Ratzon*-רצון of those who fear Him, He hears their cry and saves them.”

Whoever understands this will be able to contemplate it wherever Torah speaks of wonders, miracles, redemptions, salvations, and any deviations from the regular conduct of the world.²²³⁴ This is why the sages established the words “May

²²³¹ Samuel I 1:11

²²³² See Tanya, Iggeret HaKodesh, Epistle 11 and elsewhere; Also see Nefesh HaChayim, Shaar 3, Ch. 12.

²²³³ Psalms 145:19

²²³⁴ Taanit 24b-25a relates about miracles that would happen for Rabbi Chanina ben Dosa. For example, “Once, on the eve of Shabbat, he saw that his daughter was sad. He said to her: My daughter, why are you sad? She said to him: I confused a container of vinegar with a container of oil, and lit the Shabbat lamp with it [and it will extinguish]. He said to her: My daughter, why are you worried?”

the words of my mouth be desirable-*L'Ratzon* לרצון,” at the end of the Amidah prayer. In other words, the secret of the words, “May it be desirable-*L'Ratzon* לרצון” is that we are pleading for a renewal of what we are praying for, from the very source of the desire-*Ratzon* רצון and thought-*Machshavah* מחשבה, just as the world itself is newly renewed from that Source. About a person who understands this, the verse states,²²³⁵ “Let one with pure hands strengthen himself.”

Know that all wonders and miracles done in the times of the prophets, Tana'im and Amora'im, were possible because, in their prayers, they reached the Source of the Desire-*Ratzon* רצון. Now, regarding more recent sages who were concerned about changes to the Desire-*Ratzon* רצון, had they known what the Source called Desire-*Ratzon* רצון is, they would not have been concerned, since one who knows this, knows that no changes take place in it.²²³⁶ However, whoever merits to reach this Source in his prayers, can elicit all his needs from He who is Unlimited-*Ein Gvul* אין גבול, as in the verse,²²³⁷ “One who

Let He Who told the oil to burn tell the vinegar to burn. A Tanna taught: It burned continuously throughout the day, until they took the flame for the *Havdalah* from it.” Also see Shaar HaYichud of Rabbi Dovber of Lubavitch, translated as The Gate of Unity, Ch. 50.

²²³⁵ Job 17:9

²²³⁶ That is, Desire-*Ratzon* רצון-346 has the same numerical value as His Name-*Shmo* שמו-346, referring to *HaShem* יהוה, about Whom the verse states (Malcachi 3:6), “I *HaShem* יהוה have not changed,” and (Isaiah 42:8), “I am *HaShem* יהוה, that is My Name,” and (Pirke d'Rabbi Eliezer, Ch. 3), “Before the creation of the world there was Him (*Hoo* הוא) and His Name (*Shmo* שמו) alone.” See at greater length in *Ginat Egoz*, by Rabbi Yosef Gikatilla, the author of this book, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²²³⁷ Proverbs 8:35 (Also note the whole chapter of Proverbs 8 in line with what has been explained here.)

finds Me finds life, and elicits desire-*Ratzon*-רצון from *HaShem*-יהו"ה." That is, he newly elicits and draws his desire from the Source of the Desire-*Ratzon*-רצון, from the Unlimited One-*Ein Sof*-אין סוף, the Singular Preexistent Intrinsic Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He. Whoever understands this will not find any difficulty with changes to the natural order, or the introduction of wonders and miracles in the world.²²³⁸ For example, if there is a repository that contains everything in the world, whoever merits having the key to it in his possession, can obtain all his needs from there. Thus, what change in desire is there in this?

This *Sefirah* is called **Depth-Omek**-עומק, meaning, depth of thought (*Omek HaMachshavah*). However, do not err to think that since we call it "depth-*Omek*-עומק," we mean something that is below. Rather, here, what is meant by the word "depth-*Omek*-עומק" is something that is wondrously beyond grasp, as in the verse,²²³⁹ "That which was is elusive, and that which is deep deep-*Amok Amok* עמוק עמוק, who can fathom it?" This is the secret of the verse,²²⁴⁰ "From the depths-*Mima'amakim* ממעמקים I called You *HaShem*-יהו"ה," meaning, from the depths of thought (*Machshavah*) which is Desire-*Ratzon*-רצון without end or limit-*Ein Sof v'Gvul*-אין סוף וגבול. In this same manner, understand what Sefer Yetzirah states,²²⁴¹ "A

²²³⁸ Since, in the first place, the very existence of worlds is a novel wonder and miracle brought forth with absolute kindness and mercy from nothing by the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His Name. See at greater length in Ginat Egoz of the author, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²²³⁹ Ecclesiastes 7:24

²²⁴⁰ Psalms 130:1

²²⁴¹ Sefer Yetzirah 1:4

depth above-*Omek Rom*-עומק רום), a depth below-*Omek Tachat*-עומק תחת.” That is, it reveals to us that the word “depth-*Omek*-עומק” refers to that which is endless and unlimited. That is, it does not only refer to that which is low, but whatever is very lofty is also called “deep-*Amok*-עמוק.” It therefore is a term that assists in elevating *HaShem*-יהו"ה, blessed is He, meaning that He is above to no end or measure, because of His transcendent loftiness. Similarly, when this term is used in reference to what is below, it is meant to intensify the matter, indicating that it descends very far below. To conclude, wherever in Torah you find the term “depth-*Omek*-עומק,” it comes to intensify the matter or word to which it is juxtaposed, whether above, below, or to the sides. Sefer Yetzirah thus states,²²⁴² “A depth above-*Omek Rom*-עומק רום, a depth below-*Omek Tachat*-עומק תחת, A depth to the east-*Omek Mizrach*-עומק מזרח, a depth to the west-*Omek Ma'arav*-עומק מערב.”

This being so, contemplate the verse,²²⁴³ “From the depths-*Mima'amakim*-ממעמקים I called You *HaShem*-יהו"ה.” That is, it refers to the depth-*Omek*-עומק of desire-*Ratzon*-רצון, which is the first letter of the Name *HaShem*-יהו"ה, called the letter of thought-*Machshavah*-מחשבה, as we soon will explain with *HaShem*'s-יהו"ה help, blessed is He. It therefore states,²²⁴⁴ “Your thoughts-*Machshevotcha*-מחשבותיך are exceedingly deep-*Amkoo*-עמוק.” Whoever understands this will understand the meaning of the verse,²²⁴⁵ “He reveals deep mysteries-

²²⁴² Sefer Yetzirah 1:4

²²⁴³ Psalms 130:1

²²⁴⁴ Psalms 92:6

²²⁴⁵ Job 12:22

Amukot-עמוקות from the darkness,” and the verse,²²⁴⁶ “He reveals deep-*Amikta*-עמיקתא and hidden mysteries.”

This *Sefirah* is called **Thought-*Machshavah*-מחשבה**. That is, it is the conceptual point-*Nekudah Machshaveet*-נקדה מחשבית, which is the matter of the very inception of the spreading forth of desire in the emanation of creation and drawing down. Thus, this is the matter of the **First Yod-י of The Name-*Yod Rishonah Shel Shem*-יוד ראשונה של שם**. This is the letter *Yod-י* of the Name *HaShem*-יהו"ה, which is the inner essential conceptual point-*Nekudah*-נקדה concealed in the Supernal Crown-*Keter Elyon*, included in the Unlimited One-*Ein Sof*-אין סוף, blessed is He. For, from this point-*Nekudah*-נקדה and up, is the world of utter mercies-*Rachamim* without end, conclusion, limit nor measure. From its adhesion to the Crown-*Keter*, it spreads forth with breadth and depth, as the verse states,²²⁴⁷ “Your thoughts-*Machshevotcha*-מחשבותיך are exceedingly deep-*Amkoo*-עמקו.” Now, the verse states, “Your thoughts-*Machshevotcha*-מחשבותיך” in the plural, referring to the thirty-two pathways of thought-*Machshavah*-מחשבה that no one is capable of contemplating, since they are, “The depths above-*Omek Rom*-עומק רום.” That is, they spread forth from the Crown-*Keter* which is the upper height-*Rom*-רום. No one is capable of contemplating them, except like a person who draws water [little by little] out of a limitlessly deep well with a bucket. Moreover, he who draws the waters, never actually enters the

²²⁴⁶ Daniel 2:22

²²⁴⁷ Psalms 92:6

well to draw the waters out, but only draws them with a bucket. In the same way, no created being is capable of contemplating the secret of the depth of thought-*Omek HaMachshavah*- עומק המחשבה except by means of Understanding-*Binah*, which is compared to a bucket. That is, the bucket is the receptacle that enters the well of thought-*Machshavah*-מחשבה to draw from its depth, whereas the one who draws remains outside. The sign for this is the verse,²²⁴⁸ “Counsel is like deep waters in the heart of man, a man of understanding-*Tevunah*-תבונה will draw them out.” That is, there is no way to draw the waters from the depth of thought-*Omek HaMachshavah*-עומק המחשבה, except through the quality of Understanding-*Tevunah*-תבונה.²²⁴⁹ Even our teacher Moshe, peace be upon him, whatever he grasped of the two upper *Sefirot*, was as he was outside of them, and he drew from them by means of the *Sefirah* of Understanding-*Binah*.

Now, about the verse,²²⁵⁰ “What was is elusive and is deep deep-*Amok Amok* עמוק עמוק, Who-*Mee*-מי can fathom it,” the word “Who-*Mee*-מי-50” was already explained in the preceding Gates. The repetition of “deep-*Amok* עמוק deep-*Amok* עמוק,” refers to the two upper *Sefirot*, Crown-*Keter* and the Thought-*Machshavah*-מחשבה that adheres to it. However, because there is no end, conclusion, limit or measure to the World of Mercies-*Olam HaRachamim*, therefore, whatever a person does grasp of them, he cannot do except by means of the *Sefirah* called “Who-*Mee*-מי,” referring to the *Sefirah* of

²²⁴⁸ Proverbs 20:5

²²⁴⁹ Also see Shaar HaYichud of Rabbi DovBer of Lubavitch, known as the Tract on Contemplation (*Kuntres HaHitbonenut*), translated as The Gate of Unity, Ch. 1-3 and the explanations there.

²²⁵⁰ Ecclesiastes 7:24

Understanding-*Binah*. This then, is the meaning of the verse, “That which is deep deep-*Amok Amok*-עמוק עמוק, Who-*Mee*-מי can fathom it,” [as a positive statement].

I now will hint at the term “Who-*Mee*-מי” with the following. The verse states,²²⁵¹ “From Whose-*Mee*-מי belly did the ice-*Kerach*-קרה come forth.” Ice-*Kerach*-קרה here refers to the final letter *Hey*-ה of the Name *HaShem*-יהו"ה whose waters have coagulated.²²⁵² That is, Who-*Mee*-מי is given to inquiry and investigation,²²⁵³ but the “inquiry can only be up to here, and from this point on, it would be like a person who pokes his finger in His eye.”²²⁵⁴ It also states,²²⁵⁵ “Who-*Mee*-מי can express the powers-*Gevurot*-גבורות of *HaShem*-יהו"ה,” and,²²⁵⁶ “Who-*Mee*-מי created these-*Eileh*-אלה.”²²⁵⁷ That is, “You may only inquire ‘from the day that God-*Elohi*”m-אלהי"ם created

²²⁵¹ Job 38:29

²²⁵² See at greater length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-חרק vowel; Also see the explanation in *Shaar HaYichud* of Rabbi Dovber of Lubavitch, translated as *The Gate of Unity*, Ch. 44.

²²⁵³ That is, the word “Ice-*Kerach*-קרה” indicates the “waters” of intellect that “have coagulated” into the letters (*Otiyot*) of speech of the final *Hey*-ה of Kingship-*Malchut*, and thus are within the parameters of grasp and inquiry-*Cheker*-חקר. See *Ginat Egoz* translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the Cheereek-חרק vowel *ibid*. Also see *Pardes Rimonim*, *Shaar* 23, Ch. 19, and *Shaar HaYichud*, translated as *The Gate of Unity*, Ch. 44 *ibid*.

²²⁵⁴ See *Batei Medrashot*, *Seder Rabba Bereishit*, Section 22.

²²⁵⁵ *Psalms* 106:2 – This was discussed in *Gate Eight*.

²²⁵⁶ *Isaiah* 40:26

²²⁵⁷ As mentioned before, it is the quality of understanding-*Binah* called “Who-*Mee*-מי-50” that gives birth to the emotional qualities called “these-*Eileh*-אלה,” (in that there are six emotions, each one of which includes six. $6 \times 6 =$ “these-*Eileh*-אלה-36”). The lower emotions of *Zeir Anpin* are called “man-*Adam*-אדם” and are upon the earth-*Aretz*-ארץ, which is Kingship-*Malchut*, as will be hinted.

man-*Adam*-אדם on earth-*Aretz*-ארץ,²²⁵⁸ [but not before],”²²⁵⁹ and it states,²²⁶⁰ “From Who-*Mee*-מי did He seek counsel and gave Him understanding.”

The sign for this [is the word ‘Then-*Az*-אז’²²⁶¹ as in the verse],²²⁶² “Then-*Az*-אז Moshe and the children of Israel sang,” and,²²⁶³ “Your throne is established from then-*MeAz*-מאז.” I will hint at this further with the following,²²⁶⁴ “[This is how he would count, One,] One and one; one and two; one and three; one and four; one and five; one and six; one and seven. He then would emerge and place [the bowl] on the golden pedestal,” “For it is a Day of Atonements-*Yom HaKippurim*-יום הכפורים,” referring literally to the Day of Atonements-*Yom HaKippurim*-יום הכפורים.²²⁶⁵ That is, there is [the union of] *Az*-ז”א from above to below, and [the union of] *Az*-ז”א from below to above. However, when it came to the sprinkling [of the blood] on *Yom HaKippurim*, [the High Priest] “would neither intend to sprinkle [the blood] upward nor downward, but rather like one who whips [with the blood sprinkled in a single column, all eight

²²⁵⁸ Deuteronomy 4:32 – “For inquire now regarding the early days that preceded you, from the day when God created man on earth, and from one end of the heavens to the other end of heavens etc.”

²²⁵⁹ Talmud Bavli, Chagigah 11b; Zohar II 232a

²²⁶⁰ Isaiah 40:14

²²⁶¹ That is, the *Aleph*-א-1 of the Understanding-*Binah* (as in “*Aleph Beit*- אלה בית means ‘Learn Understanding-*Aleph Binah* בינה-אלף,’” Talmud Bavli, Shabbat 104a), is over and above the *Zayin*-ז-7 lower *Sefirot*, as will now be further hinted.

²²⁶² Exodus 15:1

²²⁶³ Psalms 93:2

²²⁶⁴ Mishnah Yoma 5:3; Talmud Bavli, Yoma 53b; Also see the *Yom HaKippurim* liturgy in the section of the High Priest’s Temple service of the day.

²²⁶⁵ It was already explained in the Eighth Gate that the Day of Atonements-*Yom HaKippurim*-יום הכפורים in the plural refers to the union of the *Sefirah* of Understanding-*Binah* with the seven lower *Sefirot* and particularly the *Sefirah* of Kingship-*Malchut* which is the seventh. This is reflected in the sign “Then-*Az*-אז,” in which the *Aleph*-א-1 above is unified with the *Zayin*-ז-7 below.

drops being one beneath the other].”²²⁶⁶ Solomon cried out on the day that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, became affixed in Speech-*Dibur*-דיבור in its place below, as the verse states,²²⁶⁷ “Then-*Az*-אז Solomon said, ‘*HaShem*-יהו"ה said that He would dwell in the thick cloud. I have surely built a House of habitation for You.’” The sign for this is the verse,²²⁶⁸ “Like Rachel-רחל and like Leah-לאה, both of whom built up the House of Israel.”²²⁶⁹ That is, Rachel-רחל and Leah-לאה are the Sabbatical-*Shemittah*-שמיטה and the Jubilee-*Yovel*-יובל, the Upper *Hey*-ה and the Lower *Hey*-ה.²²⁷⁰

Now, we must awaken you to the meaning of our sages words when they said, “It ascended in thought-*Alah b'Machshavah*-עלה במחשבה,”²²⁷¹ and did not say, “It descended-*Yarad*-ירד.”²²⁷² Know, that the secret of, “It ascended in thought-*Alah b'Machshavah*-עלה במחשבה,” is that this upper thought-*Machshavah*-מחשבה, called Unlimited Desire-*Ratzon b'Ein Gvul*-רצון באין גבול, which is the second *Sefirah* (*Chochmah*), is not stirred or moved to descend outside of itself to the world of Understanding-*Binah*. Rather, this thought-

²²⁶⁶ See Talmud Bavli, Yoma 53b *ibid.*, and Rashi there. That is, he would not separate the upper one from the seven lower ones, so that one would be on the upper part of the Ark cover and the others in the center, but would sprinkle them in a single column in succession, at the center of the Ark cover, with one above and seven below it in succession.

²²⁶⁷ Kings I 8:12-13

²²⁶⁸ Ruth 4:11

²²⁶⁹ That is, Leah refers to the [letters of the] thought of Understanding-*Binah*, and Rachel refers to the [letters of the] speech of Kingship-*Malchut*. See *Shaar HaYichud* of Rabbi Dovber of Lubavitch, translated as *The Gate of Unity*, Ch. 27, 35, 37 and on and the notes and citations there.

²²⁷⁰ That is, the Understanding-*Binah* and Kingship-*Malchut*, respectively, as discussed in the preceding Gates.

²²⁷¹ Talmud Bavli, Brachot 61a and elsewhere.

²²⁷² Also see *Sefer HaBahir*, Sections 87 & 88

Machshavah-מחשבה remains alone, in constant adhesion to the Crown-*Keter*. Thus, if someone needs to elicit something from it, he must ascend to it by way of Understanding-*Binah*, which enters to elicit that which is needed from it. However, the upper thought-*Machshavah*-מחשבה itself never descends below. Rather, all things and all creatures created in the world are according to how they ascended in thought-*Machshavah*-מחשבה, as in the Talmudic statement,²²⁷³ “It thus arose in thought-*Kach Alah b’Machshavah*-מחשבה במחשבה.”

Now, sometimes the *Sefirah* of Kingship-*Malchut* ascends to Understanding-*Binah*, and then it too is in a state of adhesion to the thought-*Machshavah*-מחשבה. It then is also said about it, “It thus arose in thought-*Kach Alah b’Machshavah*- כך עלה במחשבה.” However, in regard to gazing at the Supernal Chariot (*Merkavah*), a term of “descent-*Yeridah*-ירידה” is used, as in,²²⁷⁴ “He descended to the Chariot-*Merkavah*-מרכבה.”²²⁷⁵ For, one who gazes into the Supernal Chariot (*Merkavah*) first enters and ascends to the heights until the place of the light-*Ohr*-אור from where he receives the bestowal to gaze, and he

²²⁷³ Talmud Bavli, Menachot 29b

²²⁷⁴ See Sefer HaBahir *ibid.*; Heichalot Rabbati 18:5 Also see Zohar II 15b – “Rabbi Akiva asked [Rabbi Eliezer], what is the meaning of the verse (Song of Songs 6:11), ‘I descended-*Yaradeti*-ירדתי to the garden of walnuts (*Ginat Egoz*)’? He [Rabbi Eliezer] said to him, ‘Come and see. That garden-*Gan*-גן goes forth from Eden-עדן, and is the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*. This walnut-*Egoz*-אגוז refers to the Supernal Holy Chariot, and consists of four headwaters that spread forth from the Garden-*Gan*-גן, just as the walnut-*Egoz*-אגוז has four brains inside it (that is, the fruit inside a walnut has the appearance of a brain). What is the meaning of the word ‘I descended-*Yaradeti*-ירדתי’? It is as we learned, ‘So and so descended to the Chariot-*Merkavah*-מרכבה [meaning, descended to its depth].’ Also see *Ginat Egoz* by Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volumes 1-4.

²²⁷⁵ That is, it is said that “so-and-so has plumbed or descended to the depths of the hidden matters.” Also see *Pardes Rimonim*, Shaar 23 (Shaar Erchei HaKinuyim), Section on “*Gei Chizayon*-גי חזיון.”

then returns to descend and gaze upon the Chariot (*Merkavah*). These matters are very deep, but if you merit it, you shall yet grasp important principles in this, with *HaShem's* יהו"ה help, blessed is He.

In conclusion, thought-*Machshavah*-מחשבה never separates from the Crown-*Keter*, and the secret is that a single letter includes both. This is the letter *Yod*-י and its thorn. Understand this very well, and understand that if a person who merits it, he merits to ascend by means of Understanding-*Binah*. To conclude, it states, “Ascended in thought-*Alah b'Machshavah*-עלה במחשבה,” and not “ascended above thought-*Alu Al HaMachshavah*-עלו על המחשבה,” since no one except “Who-*Mee*-מי” can enter it,

Now, prepare your ear to listen to what you are capable of hearing about this matter. Wherever it states, “Ascended in thought-*Alah b'Machshavah*-עלה במחשבה,” it indicates “Silence-*Shtok*-שתוק.” That is, in regard to this matter, the gates are locked before you, being that it is hidden and concealed in the Upper Chamber where no created being is capable of entering. This is the chamber of deep thought-*Macshavah HaAmukah*-מחשבה העמוקה, called Limitless Desire-*Ratzon b'Ein Gvul*-רצון באין גבול. Therefore,²²⁷⁶ “Muzzle your mouth from speaking.”

This then, is the meaning of the statement about Rabbi Akiva.²²⁷⁷ That is, when in a vision, our teacher Moshe, peace be upon him, saw the Romans lacerating the flesh of Rabbi Akiva, he said, “Is this the Torah and is this its reward?” The

²²⁷⁶ Sefer Yetzirah 1:8

²²⁷⁷ Talmud Bavli, Menachot 29b

Holy One, blessed is He, answered, “Silence-*Shtok*-שתוק! Thus it arose in thought-*Kach Alah b’Machshavah*-במהשבה-”²²⁷⁸ “כך עלה במחשבה!” In other words, you are asking a question where it is impossible for you to have any grasp, therefore be silent. Why? Because “Thus it arose in thought-*Machshavah*-במהשבה,” a place that you cannot ascend to, and moreover, since it adheres to the World of Mercies in the Supernal Crown-*Keter Elyon*, it is not its way to descend from its place and reach you. Therefore “Be silent-*Shtok*-שתוק.”

We thus have transmitted a very important principle to you, for wherever you come across the words, “Thus it arose in thought-*Kach Alah b’Machshavah*-במהשבה-”²²⁷⁸ “כך עלה במחשבה,” the matter is hidden and it is beyond any created being to contemplate, because this thought-*Machshavah*-במהשבה cannot at all be gazed upon. Since there is no way to enter here, and it is without end or conclusion, how then could a limited being measure that which is immeasurable. About matters such as these, the verse states,²²⁷⁸ “Your thoughts-*Machshevutecha*-מחשבותיך are exceedingly deep-*Amkoo*-עמקו.”²²⁷⁹ The matter of,²²⁷⁹ “the prosperity of the wicked and the suffering of the righteous” is bound to this place. May the Master of the Desire, whose intention and wisdom is beyond limit and grasp, be praised, and as we said about the matter of Rabbi Akiva, “Be silent-*Shtok*-שתוק! Thus it arose in thought-*Kach Alah b’Machshavah*- כך עלה במחשבה!”

²²⁷⁸ Psalms 92:6

²²⁷⁹ Talmud Bavli, Brachot 7a

The sign for this is the Psalm,²²⁸⁰ “How great are Your deeds *HaShem*-יהו"ה; Your thoughts-*Machshevotecha*-מחשבותיך are exceedingly deep-*Amkoo*-עמקו. A boor cannot know, nor can a fool understand this. When the wicked bloom like grass...” What is the reason? As it continues, “But You remain exalted-*Marom*-מרום forever *HaShem*-יהו"ה,” meaning to say that this matter is in the heights-*Rom*-רום of thought-*Machshavah*-מחשבה, and there are none who are capable of reaching it, being that, “Thus it arose in thought-*Kach Alah b'Machshavah*-מחשבה עלה בכך”

Now, even though the matter is beyond the capacity of man to grasp through the gazing of thought, nevertheless, the righteous *Tzaddikim* are in possession of the received knowledge (Kabbalah) and can hear the matter with their ear.²²⁸¹ The verse therefore states,²²⁸² “When those who would harm me rise up against me, my ears have heard,” and the next verse continues,²²⁸³ “The righteous *Tzaddik* shall flourish like a date palm.” The entire matter has thus been explained by way of hints.

This then, is the meaning of Moshe’s request to grasp the matter through the gazing of thought-*Machshavah*-מחשבה, but it was hidden from him.²²⁸⁴ Rather, *HaShem*-יהו"ה

²²⁸⁰ Psalms 92:6-9

²²⁸¹ That is, because the righteous *Tzaddikim* guard their Foundation-*Yesod*, they therefore possess a listening ear (*Shema Ozen*) and an understanding heart (*Ovanta d'Leeba*) to be able to understand the reason for the matter, through the quality of Understanding-*Binah*. Also see Listen Israel, a translation of the commentary of Rabbi Hillel of Paritch to Shaar HaYichud of Rabbi DovBer of Lubavitch and the notes there.

²²⁸² Psalms 92:12

²²⁸³ Psalms 92:12

²²⁸⁴ Talmud Bavli, Brachot 7a *ibid*.

answered,²²⁸⁵ “I will be gracious to whomever I will be gracious [though he may not be worthy] and I will have mercy upon whomever I will have mercy [though he may not be worthy].” This matter is beyond the knowledge of any creature, about which the verse hints by stating,²²⁸⁶ “Much have You done, O’ You, *HaShem*-יהו"ה my God, Your wonders and Your thoughts are for us – none can compare to You – if I were to relate or speak [of them], they are too overwhelming to recount.”

Likewise, wherever you find the term “Wonders-*Nifla'ot*-נפלאות,” it refers to what is concealed from the creatures, and is unknowable to anyone other than *HaShem*-יהו"ה, blessed is He. About this the verse states,²²⁸⁷ “To Him Who alone performs great wonders,” which certainly is so. About this it states,²²⁸⁸ “It is beyond me-*Nifla'ot Mimeni*-נפלאות ממני, I shall not know.” Likewise, the angel said to Manoach,²²⁸⁹ “Why is it that you ask for my name? It is hidden-*Pele*-פלאי,” meaning, “I have no fixed name except in thought-*Machshavah*-מחשבה.”²²⁹⁰ It likewise states,²²⁹¹ “Too awesome for praise, Doer of wonders-*Pele*-פלא,” and,²²⁹² “Who wondrously-*Pele*-פלא councils from afar.” Now, even in matters that are within the capacity of man to grasp, as long as

²²⁸⁵ Exodus 33:19

²²⁸⁶ Psalms 40:6

²²⁸⁷ Psalms 136:4

²²⁸⁸ Job 42:3

²²⁸⁹ Judges 13:18

²²⁹⁰ That is, the angel is named according to its mission, which always changes, so much so, that the angel himself does not know what the change, and therefore the name, will be (and it therefore tied to this aspect of Thought-*Machshavah*-מחשבה). See Sifri Naso 42 and Rashi to Judges 13:18. Also see Tikkunei Zohar 91b.

²²⁹¹ Exodus 15:11

²²⁹² Isaiah 25:1; See Zohar III 193b

it is concealed from him, it is called “*Pele*-פלא,” as in the verse,²²⁹³ “If a matter of judgment is hidden-*Yipale*-יפלא from you,” and,²²⁹⁴ “Therefore, behold, I will continue to perform more wonders-*L’Haflee* להפליא against this people – wonder upon wonder-*Haflei VaPheleh* ופלא ופלא; The wisdom-*Chochmah* of its wise men will be lost, and the understanding-*Binat*-בינת of its sages will become concealed.” This verse hints at Wisdom-*Chochmah* and Understanding-*Binah*, and thus has already been said. The secret of the suffering of the righteous and the prosperity of the wicked is bound to this verse.

This *Sefirah* is also called **Fear-*Yirah***-יראה. That is, whosoever comes to contemplate this deep and supernal place, should do so with fear and dread, for perhaps his thoughts will become confused and his thoughts may begin to run and ponder beyond the appropriate measure. About this Sefer Yetzirah says,²²⁹⁵ “Muzzle your mouth from speaking, and your heart from pondering, and if your heart runs, return [it] to [its] place.” For, this place is a place of fear and dread to ponder the matter and its depth. Thus, when our forefather Yaakov arrived at this place called Something-*Yesh*-יש, he was filled with fear and dread, saying,²²⁹⁶ “Surely, there is-*Yesh*-יש *HaShem*-יהוה is in this place! He became frightened-*Vayirah*-ויירא and said, ‘How awesome-*Norah*-נורא is this place!’” Even though the *Sefirah* of Splendor-*Tiferet* is called “Awesome-*Norah*-נורא,” this is because it ascends to the heights and adheres to the *Sefirah* of Crown-*Keter*, which is the secret of the Desire-*Ratzon*-רצון and

²²⁹³ Deuteronomy 17:8

²²⁹⁴ Isaiah 29:14

²²⁹⁵ Sefer Yetzirah 1:8

²²⁹⁶ Genesis 28:16-17

the secret of Fear-*Yirah*-יראה. Similarly, it states about Moshe,²²⁹⁷ “He was afraid-*Yareh*-ירא to gaze,” meaning, in the depth of his thoughts, in that he set a boundary to his thoughts. Praised is he who, like our teacher Moshe, peace be upon him, attains the level of fear-*Yirah*-יראה.

At the time of the giving of the Torah, when *HaShem*-יהו"ה, blessed is He, came to reveal His hidden treasures in the gates of Understanding-*Binah*, He warned them not to gaze into that depth. That is, He warned them not to allow their thoughts to ponder the depth of thought that is beyond limitations, that they should fear approaching it. This is what they did, as the verse states,²²⁹⁸ “The people stood from afar and Moshe approached the thick cloud.” Know that when the Jewish people stood at Sinai, they had different levels and measures of grasp, as hinted in the verse,²²⁹⁹ “To Moshe He said, ‘Go up to *HaShem*-יהו"ה, [you, Aharon, Nadav and Avihu, and the seventy elders of Israel, and you shall prostrate from a distance. Moshe alone shall approach *HaShem*-יהו"ה, but they shall not approach.” Because there are different levels of the spreading forth of the thought-*Machshavah*-מחשבה in the *Sefirah* of the Desire-*Ratzon*-רצון, He therefore told them that each one should reach the limit appropriate to him. This is why our teacher Moshe, peace be upon him, told them,²³⁰⁰ “Fear not! For God-*Elohi*”אלהי"ם has come in order to test you; so that the fear of Him should be upon your faces, so that you will not sin.”

²²⁹⁷ Exodus 3:6

²²⁹⁸ Exodus 20:18

²²⁹⁹ Exodus 24:1-2

²³⁰⁰ Exodus 20:16

I shall explain these two verses with the following hints. When it states “in order to test you,” He came to test them to see the strength of what they could withstand. This is as stated, “For God-*Elohi*”*m-אלהי"ם* has come in order to test you.” This is like a person who tests a sword to examine its strength and sharpness. In the same way, when He comes to be revealed to you, God-*Elohi*”*m-אלהי"ם* is testing you, in order for you to examine yourselves to see how great your strength is in gazing at His greatness and the awesomeness of grasping of Him. However, when you came to the test, you fled and said that you are incapable of standing before this great vision, as the verse states,²³⁰¹ “You approached me... [and said], ‘But now, why should we die when this great fire consumes us? If we continue to hear the voice of *HaShem*-יהו"ה our God, any more, we will die!’”

This being so, being that He came to test you, for you to see to what degree you are capable of withstanding the strength of grasping Him, and you were incapable of withstanding the vision of His glory, therefore, from this point forward, it behooves you to don fear and dread, and to ponder what it is that you are incapable of gazing upon. For, when you came to be tested in this matter, you fled from Him because of His awesome strength and greatness. Thus, it was “in order to test you that God-*Elohi*”*m-אלהי"ם* has come; so that the fear of Him should be upon your faces, so that you will not sin.” From this point forward, you should be fearful-*Yirah*-יראה of pondering the greatness of grasping Him and entering beyond your limitations, lest you sin against *HaShem*-יהו"ה, blessed is He,

²³⁰¹ Deuteronomy 5:20-22

and be deserving of destruction. That is, since you withstood the test and were fearful before His fire, and said to me, “But now, why should we die,” therefore, from this point forward, “the fear of Him should be upon your faces,” so that you will not gaze beyond the boundaries appropriate to your grasp.

This being so, contemplate wherever in Torah you find the word Fear-*Yirah*-יראה, and know that it hints at this *Sefirah*, which is the place of fear. That is, no one has the power to contemplate this in thought, being that it is beyond limit and measure. I will hint at this matter further. The verse states,²³⁰² “And He said to man, ‘Behold, the fear-*Yirat*-יראת of the Lord-*Adona*’y-אדניי, that is wisdom-*Chochmah*-חכמה, and refraining from evil is understanding-*Binah*-בינה,” in that wisdom-*Chochmah* and understanding-*Binah* are hinted in this verse and there are many other such verses, It likewise states,²³⁰³ “The heel of humility is fear-*Yirat*-יראת of *HaShem*-יהויה.” That is, humility-*Anavah*-ענוה is the secret of the Crown-*Keter*, which is the thorn of the letter *Yod*-י, whereas the heel-*Eikev*-עקב of the thorn is the letter *Yod*-י itself. Likewise, another verse states,²³⁰⁴ “The beginning-*Reishit*-ראשית of wisdom-*Chochmah* is the fear-*Yirat*-יראת of *HaShem*-יהויה.” About this our sages, of blessed memory, said,²³⁰⁵ “That which wisdom-*Chochmah* made as a crown for its *head*-*Rosh*-ראש, humility-*Anavah* made as a heel-*Eikev*-עקב for its sandal.” All this is included in the secret of these two *Sefirot*, Crown-*Keter* and Wisdom-*Chochmah*, both of which are included in the secret of the *Yod*-

²³⁰² Job 28:28

²³⁰³ Proverbs 22:4

²³⁰⁴ Psalms 111:10

²³⁰⁵ Talmud Yerushalmi Shabbat 1:3

י, which includes both Humility-*Anavah* and Wisdom-*Chochmah*, with fear-*Yirah*-יראה adhering to both, fear-*Yirah*-יראה being the place of their bonding and adhesion. Thus, these two verses have been clearly explained, along with the third verse,²³⁰⁶ “Behold, the fear-*Yirat*-יראת of the Lord-*Adona*”-י-אדני, that is wisdom-*Chochmah*-הכמה.” For, fear-*Yirah*-יראה of *HaShem*-יהו"ה is the highest of all levels.²³⁰⁷

Now, if you say, “Is it not so that serving *HaShem*-יהו"ה out of love is greater than serving Him out of fear?” Know that the love and fear that are bound to service of *HaShem*-יהו"ה, blessed is He, are one. For, there are two aspects of fear-*Yirah*-יראה. There is external fear (*Yirah Chitzonit*) and there is inner fear (*Yirah Penimit*). External fear (*Yirah Chitzonit*) is when a person still has not grasped the greatness of *HaShem*-יהו"ה, blessed is He, and serves Him out of fear of punishment and suffering, which is an external fear (*Yirah Chitzonit*). It is like a person who restrains himself from murder and theft, out of fear that he might be killed. This kind of fear is not a certainty, but nevertheless, is also a good intention. Even so, there is inner fear (*Yirah Penimit*), which is much greater than this. This is fear-*Yirah*-יראה that comes by way of grasp and comprehension.

How so? If a person merits to grasp the greatness of the Creator, *HaShem*-יהו"ה, blessed is He, His awesome strength

²³⁰⁶ Job 28:28

²³⁰⁷ See Talmud Bavli, Shabbat 31b – “Rabbi Yochanan said in the name of Rabbi Elazar: The Holy One, blessed is He, only has fear of Heaven in His world (that is, it is singular), as it states (Deuteronomy 10:12), ‘And now, Israel, what does *HaShem*-יהו"ה your God, ask of you, but to fear *HaShem*-יהו"ה your God.’ And it is written, ‘And He said to man, ‘Truly-*Hein*-הן, fear of the Lord-*Adona*”-י-אדני is wisdom,’ in that in Greek, ‘one-*Achat*-אחת’ is called ‘*Hein*-הן’ (signifying its singularity).”

and power, His goodness and all the levels of beneficence and blessing connected to the wondrous grasp of Him and His exaltedness, then when he grasps *HaShem* 's-יהו"ה exaltedness and recognizes the lowliness of his own body, which is but maggots and worms, he will fear rebelling against such a great King. He will say to himself, “Who brought me to this place, to recognize and gaze upon such a great and awesome King, the King, King of kings, the Holy One, blessed is He, even though I am but a lowly, dark and despicable creature? What am I and what is my life, that I should be fitting to be in such a lofty and exalted place as this?”²³⁰⁸

We thus find that his fear is of being unworthy to be welcome in the court of the King, King of kings, the Holy One, blessed is He, and because of this, he toils to correct himself, rousing himself with alacrity to beautify his soul, only to find favor in the eyes of *HaShem*-יהו"ה, blessed is He, and be admitted to serve in the King's court. Thus, if a person adheres to this kind of fear and finds himself bound to *HaShem* 's-יהו"ה exaltedness, he will guard his body and soul from blemish, and will rectify his body and purify his soul, refining it of its dross, to find favor in the eyes of the Living God. This kind of fear-*Yirah*-יראה is referred to by what Torah states about Avraham after he overcame the ten tests by which *HaShem*-יהו"ה tested him, accepting them all with love, as the verse states,²³⁰⁹ “Now I know that you are Godfearing-*Yerei Elohi*”*m*-אלהי"ם.” This is a level beyond which there is no greater level, and is even greater than love-*Ahavah*-אהבה, for this quality of fear-

²³⁰⁸ See Mishneh Torah, Hilchot Yesodei HaTorah 2:2

²³⁰⁹ Genesis 22:12

Yirah-יראה adheres to the *Sefirah* of the letter *Yod*-י of the Name *HaShem*-יהו"ה which is the secret of the Desire-*Ratzon*-רצון and Thought-*Machshavah*-מחשבה.

After having informed you of this, it behooves you to contemplate the matter of the external fear (*Yirah Chitzonit*) and the matter of the inner fear (*Yirah Pnimit*). External fear is the matter of restraining oneself from transgression out of the fear of the might of punishment. However, such fear does not bring one to adhere to positive commandments that are without punishment. In contrast, inner fear (*Yirah Pnimit*) is the matter of greatly desiring to fulfill the positive commandments in fulfillment of the word of one's Creator, in which distancing oneself from sin is easy in his eyes. He therefore will dedicate himself, his wealth, his wife, and his children, to serving the King, all because of his great adhesion to *HaShem*-יהו"ה, blessed is He.

This is the secret of the verse,²³¹⁰ "You shall walk in His ways," about which our sages expounded,²³¹¹ "Just as He is compassionate, so you be compassionate; Just as He is merciful, so you be merciful." That is, accustom yourself to adorn in the ornaments and vestments that are customary in the palace of the King, so that you will be worthy of entering His court and serving before Him. For, if you do not garb yourself in the appropriate vestments and adornments, you will be barred from the palace of the King. Now, what are these adornments? They are all the positive commandments, each according to its kind. This is the secret of the verse, "You shall walk in His ways,"

²³¹⁰ Deuteronomy 28:9

²³¹¹ Talmud Bavli, Shabbat 133b

and,²³¹² “You shall be holy,” and this is the matter of the inner fear (*Yirah Penimeet*). This is the quality that Avraham inherited at the binding of Yitzchak, which is loftier than love-*Ahavah*-אהבה. This is because Avraham’s service of *HaShem*-יהוה, blessed is He, out of love, was constant, as it states,²³¹³ “Avraham who loved Me-*Ohavee*-אוהבי.” It does not say, “Avraham My beloved-*Ahuvi*-אהובי,” but rather, “Avraham who loved Me-*Ohavee*-אוהבי,” and it states,²³¹⁴ “I have something-*Yesh*-שׁ to bestow on those who love Me-*Ohavai*-אוהבי.” This is the world that Chizkiyah feared that he would not merit, as it states,²³¹⁵ “I had said, ‘I will not see *Ya”h*-יה״ה, *Ya”h*-יה״ה in the Land of the Living-*Eretz HaChayim*-ארץ ההיים.” This being so, remember these important principles that we have conveyed to you, in the following way: There is external fear (*Yirah Chitzonit*), and there is love (*Ahavah*) which is higher than it. However, there is inner fear (*Yirah Penimit*) that ascends even higher than love (*Ahavah*).

Therefore, when it says, “The God-*Eloh”ei*-אלהי of Avraham,” it refers to the matter of the inner fear (*Yirah Penimeet*), this being the secret of Wisdom-*Chochmah*, from which the quality of Greatness-*Gedulah* derives vitality. At the time of the binding (*Akeida*) of Yitzchak, Avraham came to adhere to this quality, as it states,²³¹⁶ “Now I know that you are Godfearing-*Yerei Elohi”m*-ירא אלהי”ם.” This is why the verse specifically states, “God-*Elohi”m*-אלהי”ם,” because no one can

²³¹² Leviticus 19:2

²³¹³ Isaiah 41:8

²³¹⁴ Proverbs 8:21

²³¹⁵ Isaiah 38:11

²³¹⁶ Genesis 22:12

enter this quality without being tested by the quality of God-*Elohi*"m-אלהי"m. This is why it is called Fear-*Yirah*-יראה, for perhaps the judgment will be not to grant him entry, and the test comes through the quality of "God-*Elohi*"m-אלהי"m." This is the meaning of the verse about Avraham,²³¹⁷ "And God-*Elohi*"m-אלהי"m tested (*Nisah*-נסה) Avraham." At the giving of the Torah it likewise states,²³¹⁸ "For in order to test (*Nasot*-נסות) you God-*Elohi*"m-אלהי"m has come."

Now, open your eyes and contemplate wherever in your study of Torah you find the word "fear-*Yirah*-יראה," and consider to which side it leans. Does it lean to external fear (*Yirah Chitzonit*) that relates to all forms of punishment, afflictions, and plagues? Or does it lean to the inner fear (*Yirah Penimit*) that all kinds of bestowal of beneficence, emanation, blessings, and life, are bound to?

Whoever understands this primary principle will understand the great level of our forefather Avraham, peace be upon him. He will understand the secret of the verse,²³¹⁹ "The fear of *HaShem-Yirat HaShem*-יהו"ה is pure, enduring forever," and the secret of the verse,²³²⁰ "Praiseworthy is the man who fears *HaShem-Yarei et HaShem*-יהו"ה, who greatly desires His commandments," and the secret of the verse,²³²¹ "Praiseworthy is each person who fears *HaShem*-יהו"ה, who walks in His ways." In explanation, if the verse already said, "Praiseworthy is each person who fears *HaShem*-

²³¹⁷ Genesis 22:1

²³¹⁸ Exodus 20:16

²³¹⁹ Psalms 19:10

²³²⁰ Psalms 112:1

²³²¹ Psalms 128:1

יהויה,” what then is the meaning of the continuation, “who walks in His ways”? Rather, what it means is that the fear-*Yirah* יראה mentioned here is the matter of the inner fear (*Yirah Penimeet*), which itself is the secret of one “who walks in His ways,” and is the secret of, “who greatly desires His commandments,” which is the matter of the verse,²³²² “You shall walk in His ways.” These two verses therefore begin with the word “Praiseworthy-*Ashrei* אשרי,” a term indicating that this matter is beloved. Many important principles depend on this. Therefore, contemplate every verse in which you find the word “Fear-*Yirah* יראה.”

This *Sefirah* is called ***Eden***-עדן, meaning that it is the inception of the spreading forth of Thought-*Machshavah* מהשבה from the source from which all the *Sefirot* were revealed from the Supernal Crown-*Keter Elyon*. This then, is the wellspring-*Ma'ayan* מעיין and source from where all novel beings in existence are brought into existence by the revelation of the *Sefirot* from the Supernal Crown-*Keter Elyon*. The word “*Eden*-עדן” indicates a source from which something is drawn. This is the secret of the verse,²³²³ “A river-*Nahar* נהר went out of *Eden*-עדן,” indicating that the river-*Nahar* נהר comes out of the source and wellspring-*Ma'ayan* מעיין.²³²⁴ This then, is the meaning of “*Eden*-עדן,” as indicated by the matter of Sarah. When the source ceased from her and then returned, she

²³²² Deuteronomy 28:9

²³²³ Genesis 2:10

²³²⁴ Also see *Shaar HaYichud* of Rabbi Dovber of Lubavitch, translated as *The Gate of Unity*, Ch. 1.

said,²³²⁵ “After I have withered, shall I again be rejuvenated-*Ednah*-עדנה,” meaning, “Shall the source be renewed for me?”

Now, we already explained that the river-*Nahar*-נהר that went out of *Eden*-עדן” refers to Understanding-*Binah*. That is, the word *Eden*-עדן refers to Wisdom-*Chochmah* and is the secret of the source drawn from the Supernal Crown-*Keter Elyon*. The verse continues, “to water the garden-*Gan*-גן,” referring to watering the *Sefirah* of Kingship-*Malchut*. That is, Understanding-*Binah* is the secret of the river-*Nahar*-נהר that goes forth to water Kingship-*Malchut*, which is the garden-*Gan*-גן,²³²⁶ through the medium of the six *Sefirot*, Greatness-*Gedulah*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, Majesty-*Hod*, and Foundation-*Yesod*. This is the secret of the *Vav*-ו between the first letter *Hey*-ה and the final letter *Hey*-ה of the Name *HaShem*-יהו"ה.²³²⁷ From Kingship-*Malchut* and below is the World of Separation-*Olam HaPirud*-עולם הפירוד,²³²⁸ as the verse continues, “And from there it divided-*Yipared*-יפרד and became four heads.” This refers to the secret of the four camps of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, which separates from the secret of the World of Unity-*Olam HaYichud*-עולם היחוד. That is, this

²³²⁵ Genesis 18:12

²³²⁶ That is, Kingship-*Malchut* is the letters of speech-*Dibur* by which *HaShem*-יהו"ה creates His world.

²³²⁷ That is, Kingship-*Malchut*, which is the Speech-*Dibur* of the King, *HaShem*-יהו"ה, blessed is He, is rooted and receives from the emotional qualities and *Sefirot* that are included in the letter *Vav*-ו, as previously explained. They, in turn, receive from Understanding-*Binah*, which is the first letter *Hey*-ה of the Name *HaShem*-יהו"ה.

²³²⁸ That is, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, which are brought into being by the speech-*Dibur* of Kingship-*Malchut* of the world of Emanation-*Atzilut*.

is the secret of the four letters of the Name *HaShem*-יהו"ה when they are unified (*Yichud*),²³²⁹ whereas the four heads are in their separation (*Pirud*).

We must now inform you regarding what it states in Torah,²³³⁰ “*HaShem* God-*HaShem Elohi*”-יהו"ה אלהי"ם-*m* planted a garden-*Gan*-גן in Eden-עדן.” How can this be? For, did we not say that this refers to the matter of the world of the Crown-*Keter*, which is the matter of the world of the Thought-*Machshavah*-מחשבה, which no eye has ever seen? If so, why does the verse say that the garden-*Gan*-גן is planted in Eden-עדן? Moreover, our sages, of blessed memory, revealed the matter in Tractate Brachot, as follows,²³³¹ “To what does the verse,²³³² ‘No eye has seen it’ refer? Rabbi Yehoshua ben Levi said, ‘This refers to the wine that has been preserved (*Yayin HaMeshumar*-יין המשומר) in its grapes since the six days of creation.’ Rabbi Shmuel bar Nachmanee said, ‘This refers to Eden-עדן, which no creature has ever seen.’ Now, if you ask, ‘Where was Adam, the first man?’ He dwelled in the Garden-*Gan*-גן. And if you say, ‘The garden-*Gan*-גן and Eden-עדן are one and the same,’ the verse teaches us, ‘A river went out of Eden-עדן to water the garden-*Gan*-גן.’” Contemplate how much our sages, of blessed memory, revealed in this passage, concluding with, “The Garden-*Gan*-גן is one thing, and Eden-עדן is another.” This being so, how can we resolve the simple meaning of the verse, given that they did not conclusively explain it in Talmud?

²³²⁹ In the world of Emanation-*Atzilut*.

²³³⁰ Genesis 2:8

²³³¹ Talmud Bavli, Brachot 34b

²³³² Isaiah 64:3

I therefore will hint at the matter. When it states,²³³³ “*HaShem God-HaShem Elohi*” *m-ם* יהו"ה אלהי"ם planted a garden-*Gan*-גן in Eden-עדן,” it means that He planted the roots of the Garden-*Gan*-גן, which is the secret of the *Sefirah* of Kingship-*Malchut*, in Eden-עדן, which is the secret of the beginning of the Thought-*Machshavah*-מחשבה. These are the secret of “Wisdom at the beginning and Wisdom at the end-*Chochmah b’Rosh v’Chochmah baSof*-בסוף-והכמה בראש והכמה,”²³³⁴ in that it all is a single unity.²³³⁵ This is the secret of the planting-*Netiyah*-נטיעה. How so? The plantings of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, go and reach the letter *Vav*-ו, and from there they spread forth until they reach the first letter *Hey*-ה, and from there they suckle from the letter *Yod*-י which is the first letter of the Name *HaShem*-יהו"ה.

This then, is the secret of the verse, “*HaShem God-HaShem Elohi*” *m-ם* יהו"ה אלהי"ם planted a garden-*Gan*-גן in Eden-עדן,” which is a great secret hidden and sealed in the four letters of the Name *HaShem*-יהו"ה. And from where is all this drawn from? As the verse continues, “From that which Preceded-*MiKedem*-מקדם,” referring to the secret of the thorn of the letter *Yod*-י.²³³⁶

²³³³ Genesis 2:8

²³³⁴ Also see Zohar I 26b; Zohar III 238a (*Ra’aya Mehemna*); Tikkunei Zohar 80b and elsewhere.

²³³⁵ That is, the end action is rooted in the thoughts at the beginning, as in the words (of the liturgy of the eve of Shabbat), “The end action arose first in thought,” and (Sefer Yetzirah 1:7), “Their end is bound with the beginning and the beginning is bound with the end.”

²³³⁶ This title of the Crown-*Keter* will be explained in Gate Ten, with the help of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה, blessed is He and blessed is His Name.

Praised is he who knows to direct his intentions on the path of the order of the planting of the Garden-*Gan*, from the secret of the *Sefirah* of Kingship-*Malchut* until the *Sefirah* of Wisdom-*Chochmah*. For, this is the secret of the true and complete unification (*Yichud*), about which it states,²³³⁷ “A shoot of My planting-*Neitzter Mata'ai*-נֹצֵר מִטְעֵי יָדִי, My handiwork-*Ma'aseh Yadai*-מַעֲשֵׂי יָדִי, in which to glory-*Lehitpa'er*-לְהִתְפַּאֵר.” If you understand what we have hinted, you will understand how the verse is settled according to its simple meaning, and what our sages, of blessed memory, expounded about it, is also settled. That is, about Eden-עֵדֵן they said “No eye has seen it,” and it is the river-*Nahar*-נָהָר that goes out of Eden-עֵדֵן to water the Garden-גֵּן. For, this is indeed truly so, that Adam dwelled in the Garden-גֵּן, but not in Eden-עֵדֵן. The reason is because, since “No eye has seen it,” various matters were withheld in creation.²³³⁸ If you merit it, you will yet receive deep and hidden matters in the received knowledge of Kabbalah, which are transmitted from mouth to mouth, about the matters we hinted in the word Eden-עֵדֵן. That is, everything we have written about them here, is solely in a way of hints, and similarly, our sages, of blessed memory, hinted at important principles about this matter in Bereishit Rabbah.²³³⁹

²³³⁷ Isaiah 60:21

²³³⁸ That is, this verse refers to the Coming World-*Olam HaBa*-עוֹלָם הַבָּא, which was created with the letter *Yod*-י of the Name *HaShem*-יהו"ה (See Talmud Bavli, Menachot 29b; Talmud Yerushalmi Chagigah 2:1 and elsewhere), and is not yet revealed, but remains hidden in *HaShem*'s-יהו"ה storehouses for the righteous-*Tzaddikim*, as previously explained.

²³³⁹ See Midrash Bereishit Rabba 15:1; Also see Radak to Genesis 2:8 – “Rabbi Yehudah and Rabbi Yossi disputed [the meaning of the words “*Gan b'Eden*-גֵּן בְּעֵדֵן”]. Rabbi Yehudah said, the Garden-*Gan*-גֵּן is larger than Eden-עֵדֵן, as it states (Ezekiel

Now, contemplate that there is yet another verse which presents a difficulty. This is the verse,²³⁴⁰ “You were in Eden-עדן, the Garden-*Gan*-גן of God-*Elohi*”מ-אלהי,” which seems to indicate that Eden-עדן is the Garden-*Gan*-גן. I shall therefore untie the bonds of doubt regarding this. Chiram-חירם, King of Tyre-*Tzor*-צור, ascended to the inception of thought-*Machshavah*-מחשבה, which is Eden-עדן, and is the grape-*Anav*-ענב. However, this matter is concealed in several things in creation, and relates to the verse,²³⁴¹ “These are the kings who

31:9), ‘It was envied by all the trees of Eden-עדן that were in the Garden of God-*Gan Elohi*”מ-אלהי”מ.גן. Rabbi Yossi said, ‘Eden-עדן is larger than the Garden-*Gan*-גן, as it states, ‘And *HaShem* God-אלהי”מ planted a Garden-*Gan*-גן in Eden-עדן,’ and it continues and says, ‘A river-*Nahar*-נהר went out of Eden-עדן to water [the Garden-*Gan*-גן].’ According to Rabbi Yossi, the water of an area of thirty se’ah (*Beit Kur*) can water an area sixty times greater in size (*Tarkav*). According to Rabbi Yehudah, it is like a wellspring of water in the midst of the Garden-*Gan*-גן that waters the whole of the Garden-*Gan*-גן.” The same is understood about the difference between the seminal point of wisdom-*Chochmah* relative to the expansive explanations of Understanding-*Binah* and speech-*Dibur*, which is Kingship-*Malchut*. That is, on the one hand, the expansive explanations of Understanding-*Binah* (or the expressions of speech-*Dibur*) are larger and more expansive than the seminal point of Wisdom-*Chochmah* from which they came out. On the other hand, it is the seminal point of Wisdom-*Chochmah* that transcends and surpasses all the explanations, and is what “waters” and sustains them all. At the same time, it itself is not absent from all the expansiveness, except that relative to the recipient, it is concealed and transcendent (but certainly not concealed from the Bestower). The same is so of the relation between the letter *Yod*-י itself and the thorn of the letter *Yod*-י, which are Eden-עדן and a more hidden and inner Eden-עדן, as will shortly be mentioned. That is, relative to the Limitlessness-*Ein Sof*-אין סוף of the Concealment of the Crown-*Seter HaKeter*-סתר הכתר, even wisdom-*Chochmah* is like an action-*Asiyah*, as explained on the verse (Psalms 104:24), “You have made them all with wisdom-*Kulam b’Chochmah Asita*-עשית כלם בחכמה,” in either word, relative to He who brings forth wisdom, wisdom-*Chochmah*-חכמה is like an action-*Asiyah*-עשה, and is Something-*Yesh*-יש from nothing-*Ayin*. Nevertheless, the letter *Yod*-י is not separate or absent of the thorn of the *Yod*-י, even though the thorn of the letter *Yod*-י remains completely above and beyond the *Yod*-י.

²³⁴⁰ Ezekiel 28:13

²³⁴¹ Genesis 36:31

reigned in the land of Edom.”²³⁴² This is the secret of the verse, “You were in Eden-עדן, the Garden-*Gan*-גן of God-*Elohi*”מ-אלהי”ם.” That is, when you arose in Thought-*Machshavah*-מחשבה, which is Eden-עדן, you came out by way of the roots of the plantings in the Garden-*Gan*-גן, and were affixed in the place that you were affixed. If you merit it, you shall hear awesome secrets of Kabbalah, given from mouth to mouth about this; matters that are the concealed depths of the world.

I shall hint at the path and order of the plantings of the Garden-*Gan*-גן in Eden-עדן, as the verse states,²³⁴³ “They will be sated from the abundance of Your house; and from the stream-*Nachal*-נחל of Your delights-*Adanecha*-עדניך You give them to drink.” Know and have faith that there is Eden-עדן and there is an Eden-עדן more inner than Eden-עדן, that is the Source of all sources. This is the secret of the Concealment of the Crown-*Seter HaKeter*-סתר הכתר, which is Limitless-*Ein Sof*-אין סוף in depth, yet is all with one perfect adhesion, bond and unity. Now, this *Sefirah* is the letter *Yod*-י, which is the first letter of the Name *HaShem*-יהוה, and is the source that all the streams and desires reach, but no further. From there and above is the world of absolute mercies-*Rachamim* (Crown-*Keter*) which is utterly hidden and sealed, for no one can think beyond there nor

²³⁴² This refers to the eight kings of the world of Chaos (*Tohu*), the first seven about which the verse states, “He reigned and he died,” [which refers to the matter of the shattering of the vessels (*Shevirat HaKeilim*)] whereas about the eighth it does not say “he died.” That is, it is the eighth king of the world of Chaos (*Tohu*) who is the root of the repair of the shattering. See at greater length in Shaar HaYichud of Rabbi DovBer of Lubavitch, translated as The Gate of Unity, Ch. 20 and 46, and the notes and citations there.

²³⁴³ Psalms 36:9

ponder there, neither a little or a lot. For, in this book of ours, we have clear proofs for everything we have made known to you, whether by hint or explicitly, and when we direct our intentions to the perfect unity, we do so until we arrive at the secret of the letter *Yod*-י. When the thought arrives at *Ya"ה"ה*, we then unify it all with the thorn of the letter *Yod*-י, but from there and beyond, we have no permission to ponder. One may go up to here, but no further. Whoever trespasses beyond this in his thoughts, is as though he disregards the honor of his Maker, and it would have been better for him not to have come into the world.

Know and have faith that one who understands the secret of the letter *Yod*-י of the Name *HaShem*-יהו"ה, will contemplate the secret of the verse,²³⁴⁴ “You open Your hand-*Yadecha*-ידיך and satisfy the desire of every living thing,” the secret of which is, “Do not read it as ‘Your hand-*Yadecha*-ידיך,’ but as, ‘Your *Yod*-יודי”.”²³⁴⁵ At the time that a person concentrates his intentions on the unity of *HaShem*-יהו"ה, blessed is He, he should contemplate on the opening of the *Yod*-י, and will understand how desire-*Ratzon*-רצון is drawn to the World of Life-*Olam HaChayim*-החיים-עולם, which is Understanding-*Binah*, and from there onward,²³⁴⁶ “Yours, *HaShem*-יהו"ה is the greatness-*Gedulah*, and the Might-*Gevurah*, and the Splendor-*Tiferet*, and the Victory-*Netzach*, and the Majesty-*Hod*.” Then, Foundation-*Yesod* and Kingship-

²³⁴⁴ Psalms 145:16

²³⁴⁵ Also see Tikkunei Zohar 7b

²³⁴⁶ Chronicles I 29:11

Malchut unite as one, and the world is in a state of perfect and complete unity, and blessing-*Brachah*-ברכה is found in the world. Then all the seven days of inauguration are found to be complete, and the Glory of *HaShem*-יהו"ה is seen on the eighth,²³⁴⁷ upon which everything is then in a state of complete repair. Happy is the eye that can gaze into the depths of this matter, about whom the verse states,²³⁴⁸ “He said to me, ‘You are My servant Israel-ישראל, it is in you-*Becha*-בך that I take pride-*Etpa'er*-אתפאר.’” Whoever knows the secret of the letter *Yod*-י in the wholeness of all three of its letters (י"ד), will understand how the three upper *Sefirot* are unified with the point of the letter *Yod*-י, and how she draws forth blessings in an inner manner to the letter *Vav*-ו, and how the letter *Dalet*-ד receives bestowal of blessings from the letter *Vav*-ו, the letter *Dalet*-ד being the secret of the unity of the final letter *Hey*-ה of the Name *HaShem*-יהו"ה, as in the secret of the verse,²³⁴⁹ “In the fourth [month], on the fifth of the month.”

It seems to me that the little we have hinted for you in this Gate about the secret of *Ya'h*-יה"ה, blessed is He, and all the other titles by which He is called in Torah, should be sufficient for you. From what we have written for you here about its matters, many other deep matters and mysteries will be

²³⁴⁷ See Leviticus 8:33-9:24 regarding the inauguration of the Mishkan (Tabernacle) and the appearance of the Glory of *HaShem*-יהו"ה after the seven days of inauguration (*Shivat Yemei HaMilu'im*-המילואים-ים) on the eighth day (*Bayom HaShmini*-ביום השמיני).

²³⁴⁸ Isaiah 49:3

²³⁴⁹ Ezekiel 1:1 *ibid*. “The fourth” refers to the fourth letter of the Name *HaShem*-יהו"ה, and “the fifth” refers to the letter *Hey*-ה-5, which is the fifth letter of the Aleph-bet and has a numerical value of five, as mentioned in the Fifth Gate.

understood to you, provided that you “understand one thing from another.”²³⁵⁰ For the sake of His mercies and kindnesses, may *HaShem*-יהוה, blessed is He, show us the path by which to come close to His Truth, and may this be desirable to Him! Amen!

The following are the names and titles relating to the *Sefirah* of Wisdom-*Chochmah* mentioned in this gate:

1. *Ya''h*-יה"ה
2. Something-*Yesh*-יש
3. Wisdom-*Chochmah*-חכמה
4. Desire-*Ratzon*-רצון
5. The Depth of Thought-*Omek HaMachshavah*- עומק המחשבה
6. The Depth of the Heights-*Omek Rom*-עומק רום
7. Fear-*Yirah*-יראה
8. The First *Yod*-י of The Name *HaShem*-יהוה
9. Thought-*Machshavah*-מחשבה
10. Delight-*Eden*-עדן
11. Father-*Abba*-אבא
12. Wonder-*Pele*-פלא
13. The Wonders of Wisdom-*Plee'ot Chochmah*- פליאות חכמה
14. The Hidden Recesses of Wisdom-*Ta'alumot Chochmah*- תעלומות חכמה
15. The Upper Wisdom-*Chochmah Ila'ah*- חכמה עילאה

²³⁵⁰ Talmud Bavli, Chagigah 14a

Gate Ten

(The *Sefirah* of *Keter*)

“Who is a God-E” ל-ל"א like You, Who pardons iniquity and overlooks transgression for the remnant of His heritage? He does not maintain His wrath forever, for He desires kindness.”

-Micah 7:18

The tenth holy name is called ***Eheye*”ה-י"ה**. This name ascends to the head of the Crown-*Keter*-כתר that is not knowable to anyone but *HaShem*-יהו"ה, blessed is He, for this name is hidden in the tent of His concealment, and is appointed over the World of Mercies-*Olam HaRachamim* (Crown-*Keter*). Now, this name has twelve permutations,²³⁵¹ and the point of mercy-*Rachamim*, which is the source of Being-*Havayah*-הי"ה is in the center. These twelve permutations and the central point, these being the secret of the thirteen qualities of mercy, all are qualities of complete mercy, in which there is no admixture of judgment-*Din*. A likeness to them is the Singular Name *HaShem*-יהו"ה, which is in the center of the *Sefirot*, whether those above it, those below it, or those to its sides. That is, the twelve permutations of the Singular Name *HaShem*-יהו"ה, and the center line that mediates between them, is the secret of the thirteen qualities that bear both judgment-*Din* and mercy-*Rachamim*.

²³⁵¹ Similar to what was explained in the Fifth Gate about the Name *HaShem*-יהו"ה, there also are twelve permutations of the name *Eheye*”ה-י"ה.

Now, when there is an appearance of the upper qualities from the name of the Crown-*Keter*, which is *Eheye*”*h*-אֵהְיֶה, all of which are merciful-*Rachamim*, then all the worlds and all the *Sefirot* become filled with blessing, life, mercy, and all manner of beneficence. We already explained in the First Gate how the Name *HaShem*-יְהוָה is positioned in the middle, between the two names, *Eheye*”*h*-אֵהְיֶה and *Adona*’*y*-אֲדֹנָי, and that the name Lord-*Adona*’*y*-אֲדֹנָי is the treasury that receives all kinds of beneficence which come from both, as I now will further explain.

Know, that since the name *Eheye*”*h*-אֵהְיֶה is above, in the World of Mercies-*Olam HaRachamim*, the Name *HaShem*-יְהוָה is in the center, in the World of Justice-*Olam HaMishpat*, and the name Lord-*Adona*’*y*-אֲדֹנָי is below in the World of the final verdict-*Olam HaGmar Din*, you must know how they act as they are bonded with each other, or how each one acts independently, unto itself.

Know therefore, that the act of the upper name *Eheye*”*h*-אֵהְיֶה, is one of complete mercies-*Rachamim*. That is, this is the name that acts with goodness, freely bestowing beneficence as a gift, and is not merciful merely in accordance with judgment, but solely out of pure mercies-*Rachamim*, in accordance with the verse,²³⁵² “I shall call out with the name *HaShem*-יְהוָה before you; I shall show favor to whomever I shall show favor, and I shall show mercy to whomever I shall show mercy.”²³⁵³ That is “to whomever I choose to show

²³⁵² Exodus 33:19

²³⁵³ See Talmud Bavli, Brachot 7a – “Even though he is not worthy.”

favor,” and “to whomever I show mercy,” all is according to the desire-*Ratzon*-רצון that no created being has any knowledge of. It is through the quality of this name *Eheye*”ה-ה”ה, which is completely merciful-*Rachamim*, that they left Egypt.²³⁵⁴

We therefore must open the gates before you, through which you will be able to enter many great matters. That is, there are matters that are stated simply in Torah, which people do not open their eyes to see the many pearls hidden there. If only their eyes would be opened to see, it would add strength to their faith in *HaShem*-יהו”ה, blessed is He, who informed us of various paths by which to enter various chambers, the gates of which have been shut, all of which are filled with consolations, beneficence, blessings, bestowals of goodness and various kinds of joy. I now will further explain.

Know that *HaShem*-יהו”ה, blessed is He, affixed various courts of law to His Chariot (*Merkavah*) which were established to judge the creatures. All the judgments issued there are rendered in truth, with straightforward justice, having no corruption in them whatsoever. We already explained in the Fifth Gate, the Gate of *HaShem*-יהו”ה, and in the Sixth Gate, that all the people of the world are judged in the Great Court of Law (*Beit Din HaGadol*) positioned between the Name *HaShem*-יהו”ה and the title God-*Elohi*”מ-אלהי”ם. We explained how they judge all the deeds of man, overlook the first of sins that arose on the scales,²³⁵⁵ and tip the scales to kindness. We explained the secret of “Slow to Anger-*Erech Apayim*” אפיים ארך before

²³⁵⁴ See Exodus 3:14

²³⁵⁵ Talmud Bavli, Rosh HaShanah 17a

the judgment, the secret of “Abundant in Kindness-*Rav Chessed*-רַב חֶסֶד” during the judgment, and “Truth-*Emet*-אֱמֶת” upon rendering the judgment, and revealed various supernal secrets regarding these matters. Moreover, if a person returns and repents before the punishment of judgment reaches him, he is accepted, but if not, judgment is meted out to him by the lower Court of Law (*Beit Din*), called the Lord-*Adona’y*-אֲדֹנָי.

We now must tell you of the great mercies of *HaShem*-יהוה, blessed is He, upon His creatures, in that He informed us of these supernal secrets. That is, even though the people of the world are judged by the upper Court of Law (*Beit Din Shel Ma’alah*), and may be liable to receive every kind of punishment, nevertheless, the lower beings can transform that judgment to goodness. About this the verse states,²³⁵⁶ “A righteous-*Tzaddik* rules through fear of God-*Yirat Elohi*”-מִירַאת אֱלֹהִים.” Our sages, of blessed memory, explained,²³⁵⁷

²³⁵⁶ Samuel II 23:3

²³⁵⁷ Talmud Bavli, Mo’ed Katan 16b; Also see Midrash Devarim Rabbah 10:3 – The verse states, ‘The righteous *Tzaddik* rules with fear of God-*Elohi*’-מִירַאת אֱלֹהִים.’ That is, the righteous rule, so to speak, over what the Holy One, blessed is He, rules. How so? Everything that the Holy One, blessed is He, does, the righteous *Tzaddikim* do. The Holy One, blessed is He, grants children to the barren, and Elisha granted a child to the Shunamite woman. The Holy One, blessed is He, resurrects the dead, and Elisha resurrected the son of the Shunamite woman from the dead. The Holy One, blessed is He, splits the seas, and Eliyahu and Elisha split the seas. The Holy One, blessed is He, heals without bandages or medicines, and Elisha healed Na’aman without bandages or medicines. The Holy One, blessed is He, sweetens the bitter, and Elisha sweetened the bitter. The Holy One, blessed is He, stops the rains, and Eliyahu stopped the rains. The Holy One, blessed is He, brings the rains, and Shmuel brought the rains. The Holy One, blessed is He, brings down fire from heaven, and Eliyahu brought down fire from heaven. (That is, even in the three things over which the Holy One, blessed is He, holds the keys, these being rain, children, and the resurrection of the dead (Taanit 2a), the righteous *Tzaddikim* are given dominion to effect those matters as well.) [Also see Beit Shaar to Shaarei Orah.]

“The God of Israel said, ‘I rule over man, and who rules over Me? A righteous *Tzaddik*. I issue a decree, and he nullifies it.’”

Know that if there is a righteous *Tzaddik* in the world, who during his prayers is fitting to contemplate and ascend in contemplation until he comes to the World of Desire and Mercies, even though a decree has already been issued in the Upper Court of Law (*Beit Din Shel Ma’alah*), when the prayer of that righteous *Tzaddik* ascends to the Crown-*Keter*, the gates of the World of Mercies are then opened. When those gates are opened, all the judgements that were decreed are nullified. This is because the luminaries of mercies-*Rachamim* have appeared, and all the *Sefirot* become filled with mercy and various bestowals of blessings and emanation. At such a time, none of the *Sefirot* have any room to bear judgment-*Din*, and no quality can hold on to anger or wrath. This is because God, the Benevolent-*E”ל-ל”א* is then in a state of joy and desire, all faces of anger and wrath have passed, and all bearers of judgment-*Din* are transformed to mercy-*Rachamim*. Thus, all those qualities bestow great mercies by way of the thirteen upper conduits,²³⁵⁸ into the thirteen qualities of the World of Justice-*Olam HaMishpat*.²³⁵⁹ All this is not according to the verdict decreed by judgment-*Din*, but because of desire-*Ratzon* רצון and mercies-*Rachamim* רחמים.

Thus, even though the people of the world are unworthy, nonetheless, since that righteous *Tzaddik* caused the Gates of Mercy to open, God the Benevolent-*E”ל-ל”א* conducts the world

²³⁵⁸ The thirteen qualities of mercy of the Name *Eheye”h* אהיה”ה.

²³⁵⁹ The twelve permutations and center column of the Name *HaShem* יהוה-ה.

with the quality of mercy-*Rachamim*-רחמים, rather than judgement-*Din*. This then, is the meaning of, “I shall show favor to whomever I shall show favor,” though it is not according to the verdict that arose in judgment, “and I shall show mercy to whomever I shall show mercy,” though it is not according to the verdict that arose in judgment. For, when the face of mercies-*Rachamim* appears from the Crown-*Keter*, they all are transformed to mercies-*Rachamim*. This is brought about through prayer, as well as from some *mitzvot* that affect the opening of the Gates of Mercy, such as the Priestly Blessings, the Incense (*Ketoret*) and other such *mitzvot*. When the Gates of Mercy are opened, it is called an auspicious and desirable time (*Eit Ratzon*-עת רצון). That is, at such a time all worlds, both above and below, are filled with kindness-*Chessed*, mercy-*Rachamim*, and desire-*Ratzon*, and there is no judgment or punishment, neither a little or a lot.

At the time that it was desirable before *HaShem*-יהו"ה, blessed is He, to grant Moshe's prayer and atone for the sins of the children of Israel, *HaShem*-יהו"ה gave Moshe the gift of how to open the World of Mercy in a time of anger and transform all qualities of judgment-*Din* to complete mercy-*Rachamim*, and He thus transmitted the thirteen qualities of mercy to him. About this our sages, of blessed memory, said,²³⁶⁰ “A covenant is established that the thirteen qualities of mercy never return emptyhanded.” When the thirteen qualities of mercy are mentioned before Him, the quality of judgment-*Din* is

²³⁶⁰ Talmud Bavli, Rosh HaShanah 17b

transformed to mercy-*Rachamim*, and He forgives their transgressions. This is as our sages, of blessed memory, stated,²³⁶¹ “The verse teaches that the Holy One, blessed is He, wrapped Himself in a prayer-shawl like a prayer leader, appeared to Moshe at Sinai, and showed Moshe the order of the prayer. He said to him: Whenever the Jewish people sin, let them act before Me according to this order and I will forgive their sins.” Whoever understands what we have said here, will understand the depth of what they revealed in this *Halachah* (Torah Law).

After having transmitted this important principle to you, we now must inform you that when the Holy One, blessed is He, told Avraham that He would redeem the children of Israel from Egypt, they were unworthy of redemption. This secret was revealed by Yechezkel, as follows,²³⁶² “On the day that I chose Israel, I raised My hand [in oath] for the seed of the house of Yaakov, and made Myself known to them in the land of Egypt... and I said to them, ‘Every man, cast away the detestable [idols] of his eyes... But the House of Israel rebelled against me... They did not follow My decrees and they spurned My laws... So I thought to pour out My wrath upon them... But I acted for the sake of My Name...’”

What did the Holy One, blessed is He, do? He saw that the time of redemption had arrived, but that the Jewish people were unworthy of it. He then revealed the face of the Crown-*Keter*, which is the world of complete mercies, and all the

²³⁶¹ Talmud Bavli, Rosh HaShanah 17b *ibid.*

²³⁶² Ezekiel 20:5-14

Sefirot and conduits then became full of kindness and mercy, and the face of wrath passed. This is because all the *Sefirot* were then in a state of joy and jubilation, being that the face of complete mercies was revealed. This then, is what the Holy One, blessed is He, told Moshe,²³⁶³ “So shall you say to the children of Israel, ‘*Eheye”h-יהי"ה* has sent me to you.’” That is, the world of complete mercies has become revealed in all the *Sefirot*, the name *Eheye”h-יהי"ה* has appeared and the quality of judgment-*Din* has been transformed into mercy-*Rachamim*. On account of this you are being redeemed, even though because of your wicked deeds you are unworthy. Rather, the time of the redemption has arrived and the face of mercy-*Rachamim* has appeared. Though you are unworthy, it is with *Eheye”h-יהי"ה*, the name of mercy, that you are being redeemed. This is because *Eheye”h-יהי"ה* is the name of the world of mercy, through which He bestows kindness, goodness, and favor not according to judgment, as it states, “I shall show favor to whomever I shall show favor.” This is the secret that the Holy One, blessed is He, revealed to Moshe, at the time of the redemption from Egypt.

Whoever understands what we have explained in this Gate, will increase in his trust of *HaShem-יהו"ה* with joy, for he will know the extent of *HaShem's-יהו"ה* mercies on his creatures, and more so, on the Jewish people, in that when the world of mercies is revealed, He bestows goodness upon them, favors them, and has mercy upon them, though they are

²³⁶³ Exodus 3:14

unworthy of it. This is the matter of the exodus from Egypt, and is why the name *Eheye* "ה-יה" is mentioned regarding it.

After having explained these primary principles, we now must inform you that the name *Eheye* "ה-יה" is concealed in His hiding place, and that the Name *HaShem*-יהו"ה, blessed is He, judges His creatures in the manner explained in the Sixth Gate, in which case the judgment is rendered for both good and bad. If, Heaven forbid, the Jewish people cause a verdict of judgment-*Din* in the Court of Law of *HaShem*-יהו"ה, blessed is He, and judgment arises that it is fitting for the *Sefirah* of Foundation-*Yesod* to withdraw from the quality of Kingship-*Malchut*, it then is a time of destruction and exile and is called a time of evil (*Eit Ra'ah*-רעה-עת). About this the verse states,²³⁶⁴ "Because of the evil-*Ra'ah*-רעה, the Righteous-*Tzaddik*-צדיק is gathered up." Then, the *Sefirah* of Kingship-*Malchut*, called Lord-*Adona*'ג-אדני, is left dry of all supernal goodness, and becomes filled with all manner of judgment, punishment, and various kinds of destruction. Woe to the creatures that She encounters at such a time, as there are none who will be saved from Her hand, and she completes the execution of the judgment with anger, wrath, and great rage.

However, when the name *Eheye* "ה-יה", blessed is He, appears, and the mercies descend by way of the conduits to the Name *HaShem*-יהו"ה, then all the *Sefirot* are repaired, all the conduits are straightened, and all of bestowals of mercy and blessing come to the name Lord-*Adona*'ג-אדני, and it then is a

²³⁶⁴ Isaiah 57:1

desirable time (*Eit Ratzon*-עֵת רִצּוֹן). The *Sefirah* of Kingship-*Malchut* then receives all manner of beneficence and blessing from the name *Eheye*”ה-אֵהְיֶה and the Name *HaShem*-יְהוָה, and all the creatures in the upper and lower worlds are in a state of joy and rejoicing, with all kinds of satisfaction and tranquility, so that the whole world is in a state of peace and friendship.

In the times of the prophets, Tana'im and Amora'im, those who knew this secret would push away all decrees and travails, and would stand to protect the Jewish people like an encompassing shield. They would direct their intentions and repair the conduits of *HaShem*-יְהוָה, blessed is He, drawing them forth to the name Lord-*Adona*”אֲדֹנָי. They would ascend in their prayers until they reached the Source of desire-*Ratzon*-רִצּוֹן, and open the Gates of the World of Mercy, so that the *Sefirot* would become full of beneficence, mercy and light without limit nor measure. About this the verse states,²³⁶⁵ “*HaShem* is the Benevolent God-*E*”*l HaShem*-אֱלֹהֵי יְהוָה הַשֵּׁמִי הוֹשִׁיעַ אֶת פְּנֵינוּ. He illuminates for us.”

Know that many great matters are hinted in Scriptural verses, but people do not awaken to them or give heart to them. Know that when the light of the World of Mercies appears, with it every kind of goodness, mercy, and life appears. This happens when the face of the Crown-*Keter* gazes upon the face of the World of Justice-*Olam HaMishpat*, as it states,²³⁶⁶ “In the light of the King’s face is life.” Wherever in Torah you find “the light of the face-*Ohr Panim*-אֹר פְּנֵים,” know that this refers

²³⁶⁵ Psalms 118:27

²³⁶⁶ Proverbs 16:15

to the upper secret, namely, that the gates of the World of abundant Mercies are opened, and all the *Sefirot* are filled with mercy and life. The worlds are then in a state of kindness and mercy, and none of the forces of judgment-*Din* have any power to afflict any creature in the world on account of judgment or punishment whatsoever.

This is the secret of the verse,²³⁶⁷ “Many say, ‘Who will show us goodness? Let the light of Your face (*Ohr Panecha*-אור פניך) shine upon us, *HaShem*-יהו"ה.” It similarly states, “*HaShem* is the Benevolent God-*E"l HaShem*-א"ל יהו"ה.” He illuminates (*VaYa'er*-ויאיר) for us,” and,²³⁶⁸ “Shine Your face (*Ha'Eera Panecha*-האירה פניך) upon Your servant,” and,²³⁶⁹ “For *HaShem*-יהו"ה is righteous, He loves those of righteous deeds – The upright shall behold His faces-*Pneimo*-פנימו.” Should the verse not have said “His face-*Panav*-פניו?” However, this refers to when the World of Mercies-*Olam HaRachamim* and the World of Judgment-*Olam HaDin* see each other face to face-*Panim el Panim*-פנים אל פנים, at which time everything is with mercy and perfection.

I will now explain. In His abundant mercies upon the Jewish people, *HaShem*-יהו"ה, blessed is He, commanded His priests (*Kohanim*) who are sanctified to Him, to bless them. Now, because the Jewish people are possibly not worthy of receiving that blessing, being that they may be soiled with all kinds of sin and transgression, there could possibly be accusers

²³⁶⁷ Psalms 4:7

²³⁶⁸ Psalms 31:17

²³⁶⁹ Psalms 11:7

who prosecute them with harsh judgments, saying that since the Jewish people have sins, they are unworthy of that blessing, and the blessing should be withheld. Therefore, what did *HaShem*-יהו"ה, blessed is He, do? He gave the keys to the World of Mercies-*Olam HaRachamim* over to His holy priests and said to them, whenever you come to bless the Jewish people, open the gates of the Crown-*Keter* and desire-*Ratzon*-רצון, to awaken the Supernal mercies and open the gates of kindness, desire, and abundant mercies. When you do so, all the worlds will bless the Jewish people with great desire, kindness and mercies, and there will be no obstructions or prosecutors against the blessing. For, when the gates of mercy are open, and the upper face illuminates the lower face, at such a time no accuser has any power, nor do any of the forces of judgement above have the power to awaken any judgment or punishment and prosecute. For, all the worlds are unified, and they all are in a state of blessing, perfection, and mercy. The face of wrath has passed and all faces are then illuminated.

This is the secret of what *HaShem*-יהו"ה commanded about the priestly blessing, saying,²³⁷⁰ “Thus-*Koh*-כה shall you bless the children of Israel,” that is,²³⁷¹ “Thus-*Koh*-כה – with the Explicit Name *HaShem*-יהו"ה,” which opens the upper gates, and causes all the faces to be illuminated. What must the priests (*Kohanim*) say? “May *HaShem*-יהו"ה bless you and safeguard you,” and to sustain and uphold the blessing, “May *HaShem*-יהו"ה shine His face to you and be gracious to you.” What is the

²³⁷⁰ Numbers 6:23

²³⁷¹ See Talmud Bavli, Sotah 38a

meaning of the words, “May *HaShem*-יהו"ה shine His face to you and be gracious to you”? It is as if to say that at the time when there is an appearance of His great mercies from the Supernal Crown-*Keter Elyon*, which is the face that illuminates all the *Sefirot*, may it be so that your will and desires be fulfilled from all sides. That is, even though it is not according to judgment, and you are unworthy of mercy, let Him grant you a freely given gift, though you are unworthy. For, this itself is the way of the Supernal mercies and the shining face, to freely bestow gifts to the creatures, as it states, “I shall show favor to whomever I shall show favor.” This is the secret of the blessing, “May *HaShem*-יהו"ה shine His face to you, and be gracious to you.” Understand this very well. For this is the key through which you may enter many chambers in Torah, the gates of which have been locked. Happy is he who merits this, and happy is the nation that *HaShem*-יהו"ה, blessed is He, has given such a great gift as this.

Whoever understands this, will understand the statement in Tractate Rosh HaShanah²³⁷² regarding the decrees upon a congregation or an individual that are torn up. He will similarly understand what it states in Torah,²³⁷³ “For which is a great nation that has a god who is close to it, as is *HaShem*-יהו"ה our God, whenever we call to Him?” I shall hint at the matter with the verse,²³⁷⁴ “Seek *HaShem*-יהו"ה when He is to be found.” That is, whoever wishes to attain his desire and tear up

²³⁷² See Talmud Bavli, Rosh HaShanah 17b-18a

²³⁷³ Deuteronomy 4:7

²³⁷⁴ Isaiah 55:6

the decree that is issued upon him, should seek *HaShem*-יהו"ה when He is to be found, which is in the secret of the Supernal Crown-*Keter Elyon*. For that is His primary primordial existence, and it is from His truth that the *Sefirot* were revealed. This is a very deep matter, but you yet shall understand some important principles about this matter, with *HaShem*'s-יהו"ה, blessed is He. When we come to the explanation of the “preexistent-*Kedem*-קדם,” which will be explained in this Gate, with *HaShem*'s-יהו"ה help, blessed is He, we will explain and reveal some hidden matters regarding this.

Now, open your eyes and see what we have transmitted to you in this gate, and increase your great trust, anticipation, and hope. Know and consider how great is the benefit of prayer and supplication, and how great is the power of the *mitzvot*, for they can open the Gates of the World of Mercy, tear up decrees, and push off various forms of punishment and destruction. When you will have trust in *HaShem*-יהו"ה, blessed is He, trusting in Him wholeheartedly, “then you will call and *HaShem*-יהו"ה will answer.”

Understand the verse that states,²³⁷⁵ “He will call upon Me and I will answer him, I am with him in distress; I will release him and I will bring him honor.” The explanation is that “He will call upon Me,” means that he will call upon My abundant mercies-*Rachamim*, and “I will answer him.” “I am with him in distress; I will release him and I will bring him honor,” in that when a person is punished below, it is as though

²³⁷⁵ Psalms 91:15

there is a problem in the conduits above. I will hint at the matter with the verse,²³⁷⁶ “You have weakened-*Teshee*-יַשִּׁית the Rock who gave birth to you,” and,²³⁷⁷ “He drew back His right hand in the presence of the enemy,” and,²³⁷⁸ “In all their troubles He was troubled.” This is the secret of, “I am with him in distress.” The verse then concludes, “I will release him and bring him honor.” What is the meaning of “I will bring him honor?” It comes to explain a great matter. That is, it is not enough that I merely save the righteous *Tzaddik* who calls upon Me from his troubles. Rather, once the World of abundant Mercies appears, all the upper and lower *Sefirot* become filled with every kind of joy, blessing and emanation, all of which was brought about through this righteous *Tzaddik* who opened the Gates of the World of Mercies. Therefore, since he caused all the *Sefirot* to be blessed for his sake, it is fitting that he be accorded honor both above and below, as in the secret of the verse,²³⁷⁹ “There will be honor for His elders,” and the verse,²³⁸⁰ “The wise inherit honor.” Understand this. To further hint at this matter, when it states, “I will bring him honor-*Achabdeihu*”אֲכַבְדֶּהוּ,” it means, I will cause that light which is called “Honor-*Kavod*-כְּבוֹד” to adhere to him. Understand this.

It thus behooves you to contemplate all we have explained in this Gate, that the name *Eheye*”הֵיְיָ” is the secret of the World of Mercy and the Supernal Crown-*Keter Elyon*,

²³⁷⁶ Deuteronomy 32:18; See Midrash Eichah Rabba 1:33

²³⁷⁷ Lamentations 2:3

²³⁷⁸ Isaiah 63:9

²³⁷⁹ Isaiah 24:23

²³⁸⁰ Proverbs 3:35

which is hinted in the thorn of the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. All the other *Sefirot* draw from it until they reach the *Sefirah* of Kingship-*Malchut*, which is His title of Lordship-*Adona*"ג-אדני. With *HaShem*'s-יהו"ה help, you shall yet hear deep and hidden secrets of the Kabbalah about the name *Eheye*"ה-אהי, but right now it is not our intention to discuss this beyond the proper measure.

Now, by way of hint, this *Sefirah* is sometimes called **He-Hoo**-הו"א in Torah. I now will explain this. Know that when the *Sefirah* of Crown-*Keter* is hidden and concealed, none can contemplate anything about it, except through the hearing of the ear, but not by direct knowledge. This is like the verse,²³⁸¹ "Doom and Death say, 'With our ears we have heard of its reputation.' [Only] God-*Elohi*"מ-אלהי understands its way, and He-*Hoo*-הו"א knows its place." Thus, because of its great concealment, Torah calls it "He-*Hoo*-הו"א," like referring to someone who is not in front of one's eyes.

How so? We already explained that the Supernal Crown-*Keter Elyon* is the name *Eheye*"ה-אהי, that the middle line is *HaShem*-יהו"ה, blessed is He, and that the secret of Kingship-*Malchut* is His title Lord-*Adona*"ג-אדני. These *Sefirot* are the end, beginning and middle, and each has a term in Torah that hint at it. How so? Because of His great concealment, His name *Eheye*"ה-אהי is hinted with the word "He-*Hoo*-הו"א," like someone who is not before one's eyes. This is why it is only hinted in various places in Torah, being that it

²³⁸¹ Job 28:22-23

is the World of Mercy and from it forgiveness and atonement comes about, as we explained in this gate. He overrides all kinds of harsh judgments and nullifies them with His revelation. The verse therefore states,²³⁸² “But He-*Hoo*-הוא, the Merciful One, forgives iniquity and does not destroy, He frequently withdraws His anger, and does not arouse all wrath.” Contemplate this verse and you will see how many matters have been explained in this Gate, all of which are included in this verse. About this the verse hints,²³⁸³ “Righteous and fair is He-*Hoo*-הוא.”

The same is true wherever in Torah you find the word “He-*Hoo*-הוא” used in reference to *HaShem*-יהו"ה, blessed is He. Contemplate the depth of the hints according to the manner appropriate in contemplating them. The verse likewise states,²³⁸⁴ “He-*Hoo*-הוא is your praise-*Tehilatecha*-תהילתך and He-*Hoo*-הוא is your God-*Elohecha*-אלהיך,” and,²³⁸⁵ “For He-*Hoo*-הוא is our God-*Elohei*”*nu*-אלהינו and we, His nation, are the flock of His pastures,” and similarly,²³⁸⁶ “*HaShem*-יהו"ה, He-*Hoo*-הוא is the God-*HaElohi*”*m*-האלהים.” Throughout similar verses in Torah you must contemplate the matter and know how the *Sefirah* of Crown-*Keter* is revealed in all the other *Sefirot*, in each verse according to how it is hinted.

For example, you should know the reason for the bond between “He-*Hoo*-הוא” and “Praise-*Tehillah*-תהילה,” and

²³⁸² Psalms 78:38

²³⁸³ Deuteronomy 32:4

²³⁸⁴ Deuteronomy 10:21

²³⁸⁵ Psalms 95:7

²³⁸⁶ Kings I 18:39

between “He-*Hoo*-הוא” and “God-*Elohi*”מ-אלהי”ם,” when the verse states, “He-*Hoo*-הוא is your praise-*Tehilatecha*-תהילתך and He-*Hoo*-הוא is your God-*Elohecha*-אלהיך,” being that you have a listening ear to understand this matter. For, it already is well-known to the Kabbalists what “Your praise-*Tehilatecha*-תהילתך” refers to, as well as the meaning of “Your God-*Elohecha*-אלהיך.” That is, this verse hints at the upper righteousness-*Tzedek Elyon* and the lower righteousness-*Tzedek Tachton*, which are the secret of the two letters *Hey*-ה of the Singular Name *HaShem*-יהו"ה, to which all the *Sefirot* are bound. This is why, with each of them, the verse uses the term “He-*Hoo*-הוא.” That is, He revealed the World of Mercy to the children of Israel when they left Egypt, and with this quality He conducted them in the desert, as it states,²³⁸⁷ “You, *HaShem*-יהו"ה appeared eye to eye.”²³⁸⁸ This is the secret of the verse,²³⁸⁹ “But My eye pitied them, rather than destroying them, so I did not put an end to them in the Wilderness.” This also is the reason for the manna, the well of Miriam, the quail, the clouds of glory, and all the other wonders and miracles that happened for the children of Israel in the desert. This is why the verse states, “He-*Hoo*-הוא is your praise-*Tehilatecha*-תהילתך and He-*Hoo*-הוא is your God-*Elohecha*-אלהיך.” That is, were it not for the fact that the *Sefirah* of mercy-*Rachamim*, called “He-*Hoo*-הוא” was constantly revealed on the *Sefirah* of Lordship-*Adona*”אדני”ע in the desert, bestowing Her with beneficence,

²³⁸⁷ Numbers 14:14

²³⁸⁸ Also see Shaarei Tzedek of Rabbi Yosef Gikatilla, Shaar 10.

²³⁸⁹ Ezekiel 20:17

blessings, mercy and the light of its face, there would have been many times that the *Sefirah* of Lordship-*Adona*”ג-י”א would have destroyed them in the desert.

This is the secret of the verse,²³⁹⁰ “And now, may the power of the Lord-*Adona*”ג-י”א be magnified as You have spoken, saying,” and the next verse continues, “יהו”ה-*HaShem*, Slow to Anger, Abundant in Kindness, Forgiving of Iniquity and willful Sin etc.” Many wondrously deep matters are included in these verses. This then, is the secret of the verse,²³⁹¹ “He-*Hoo*-הו”א is your praise-*Tehilatecha*-תהילתך and He-*Hoo*-הו”א is your God-*Elohecha*-אלהיך,” which continues, “who did these great and awesome things for you, which your eyes saw.”

In this manner, a person must contemplate wherever in Torah he finds the word “He-*Hoo*-הו”א.” For, it hints at the bond of the *Sefirot* of the World of Mercy with all the other *Sefirot*. This matter is very deep, and its inner depth should only be transmitted mouth to mouth as a received knowledge (Kabbalah), for one to know how to go on this path and contemplate how the *Sefirah* of mercy-*Rachamim* is revealed in all other *Sefirot*, and how it transforms the quality of judgment-*Din* to the quality of mercy-*Rachamim*. All this is hinted wherever Torah uses the word “He-*Hoo*-הו”א.”²³⁹² This is

²³⁹⁰ Numbers 14:17-18

²³⁹¹ Psalms 95:7

²³⁹² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation), Section entitled: The Drawing Forth of Action from the Letters to *Elohi*”מ-ם-אלהי”מ.

likewise so of the verse,²³⁹³ “See now that I-*Ani*-אני, I am He-*Hoo*-הוא,” and various other verses.

After having explained a small measure of hints about the *Sefirah* of Crown-*Keter*, which is called “He-*Hoo*-הוא,” we now must tell you that the *Sefirah* of Splendor-*Tiferet*, called *HaShem*-יהוה, blessed is He, is hinted in the Torah with the word “You-*Atah*-אתה.” The sign for this is the verse,²³⁹⁴ “You-*Atah*-אתה, Awesome are You-*Norah Atah*-נורא אתה,” as we already wrote in the Fifth Gate and hinted in the First Gate. Now, because the actions of the *Sefirah* of Splendor-*Tiferet*, called *HaShem*-יהוה, are more revealed than the *Sefirah* of Crown-*Keter*, the Torah hints at it with the word “You-*Atah*-אתה,” which indicates that He is present. This term is the secret of the beginning of the Amidah prayer, “You-*Atah*-אתה grace man with knowledge,” and, “You-*Atah*-אתה have sanctified the seventh day,” and, “You-*Atah*-אתה have chosen us out of all the nations.” Likewise, all blessings were established using the word “You-*Atah*-אתה,” as it states,²³⁹⁵ “Blessed are You-*Atah*-אתה *HaShem*-יהוה, teach me your statutes,” as already explained in the Fifth Gate.

Similarly, the last *Sefirah*, called Lord-*Adona*”גדנ”-אדני, is hinted in Torah with the word “I-*Anee*-אני,” as in the verse,²³⁹⁶ “See now that I-*Anee*-אני, I-*Anee*-אני am He-*Hoo*-הוא.” What is the meaning of [this repetition] “I-*Anee*-אני, I-*Anee*-אני am He”? Here the verse hints at the secret of how the *Sefirah* of *Malchut*,

²³⁹³ Deuteronomy 32:39

²³⁹⁴ Psalms 76:8

²³⁹⁵ Psalms 119:12

²³⁹⁶ Deuteronomy 32:39

called Lord-*Adona*”אֲדֹנָיִי, derives vitality from the *Sefirot* of Greatness-*Gedulah* and Might-*Gevurah*, by way of the *Sefirot* of Victory-*Netzach* and Majesty-*Hod*. That is, she sometimes derives vitality from the side of mercies-*Rachamim*, and then the whole world is in a state of goodness and perfection. However, at other times she derives vitality from the side of judgment-*Din*, and the whole world is in a state of pain and punishment. About this the verse states,²³⁹⁷ “See now that I-*Anee*-אֲנִי, I am He-*Hoo*-הוּא,” and then continues by explaining, “I-*Anee*-אֲנִי put to death and I bring to life, I have struck down and I will heal.” Thus, the matter is fully explained.

Even so, I will hint at it further with the verse,²³⁹⁸ “The Tree of the Knowledge of good-*Tov*-טוֹב and evil-*Ra*-רָע,” and,²³⁹⁹ “She bestows goodness-*Tov*-טוֹב upon him, never evil-*Ra*-רָע, all the days of her life,” hinting at eternal life. Whoever understands this will understand the repetition of the words “I-*Anee*-אֲנִי, I-*Anaw*-אֲנִי am He.” This is the secret of the verse,²⁴⁰⁰ “I-*Anee*-אֲנִי am *HaShem*-ה' your God, who took you out of the land of Egypt to be a God unto you; I-*Anee*-אֲנִי am *HaShem*-ה' your God.” Whoever understands the beginning and end of this verse, will understand the secret of, “See now that I-*Anee*-אֲנִי, I-*Anee*-אֲנִי am He-*Hoo*-הוּא,” and the secret of, “I-*Anee*-אֲנִי put to death and I bring to life.”

This secret is hinted in Torah in various verses regarding the positive *mitzvot* and negative *mitzvot*, that conclude with the

²³⁹⁷ Deuteronomy 32:39

²³⁹⁸ Genesis 2:9

²³⁹⁹ Proverbs 31:12

²⁴⁰⁰ Numbers 15:41

words, “I-*Anee*-אני am *HaShem*-יהו"ה,” such as the verse,²⁴⁰¹ “Leave them for the poor and for the proselytes - I-*Anee*-אני am *HaShem*-יהו"ה,” and,²⁴⁰² “You shall not curse the deaf, and you shall not place a stumbling block before the blind; you shall fear *HaShem*-יהו"ה your God – I-*Anee*-אני am *HaShem*-יהו"ה.” Sometimes, both qualities are found together as one, as in the verse,²⁴⁰³ “You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself – I-*Anee*-אני am *HaShem*-יהו"ה.” This matter has thus been clearly explained.

In Talmud, many laws and teachings without limit, depend on the hints written here. That is, wherever they expounded on the words “I-*Anee*-אני am *HaShem*-יהו"ה,” they sometimes explained it to mean, “I am like a judge who will exact retribution,” and they sometimes explained it to mean, “I have the means by which to pay the reward.” Whoever understands what we have explained will understand why our sages, of blessed memory, explained these words in this way. For, in these two matters that we have explained, all the teachings and explanations of our sages, of blessed memory, regarding wherever in Torah it states, “I-*Anee*-אני am *HaShem*-יהו"ה,” have been explained, even though they may have used different terms in their teachings. In the Fifth Gate we already explained the words, “I-*Anee*-אני am *HaShem*-יהו"ה” at length, with explanations that enlighten the eyes. Therefore,

²⁴⁰¹ Leviticus 19:10

²⁴⁰² Leviticus 19:14

²⁴⁰³ Leviticus 19:18

contemplate what we wrote there, as well as what we have written here, until they are one for you, and you then will behold many wonders hinted in Torah, and will rejoice in your light, for you will see hidden matters openly revealed before your very eyes. Thus, it seems to me that we have adequately hinted in this Gate about the word “He-*Hoo*-הוּא” wherever Torah states this about *HaShem*-יהו"ה, blessed is He. With *HaShem*'s-יהו"ה help, blessed is He, if you will merit, you will receive these hidden and concealed matters from mouth to mouth.²⁴⁰⁴

Now, in Torah this *Sefirah* is called **Nothing-Ayin-אין**. Know that, as explained before, because of the great concealment of the Crown-*Keter* from all creatures, in that none can contemplate it, except by way of hearing about it with the ear, it therefore is called “Nothing-*Ayin*-אין,” as in the verse,²⁴⁰⁵ “Is there-*HaYesh*-היש *HaShem*-יהו"ה within us or ‘Naught-*Ayin*-אין’?” This verse refers to the two upper *Sefirot* that are bound to the letter *Yod*-י of the Name *HaShem*-יהו"ה, blessed is He. Also, know the secret hinted in the verse,²⁴⁰⁶ “Wisdom-*Chochmah*-חכמה is found from nothing-*Ayin*-אין,” as it should truly be understood. That is, the secret of the *Yod*-י of the Name

²⁴⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation), Section entitled: The Drawing Forth of Action from the Letters to *Elohi*'m-אלהי"ם.

²⁴⁰⁵ Exodus 17:7 – The words of the verse are, “היש יהו"ה בקרבנו אם אין” which is usually translated as, “Is *HaShem*-יהו"ה within us or not?” However, since it is obvious that the Jewish people were miraculously saved from Egypt and witnessed open wonders, miracles, and revelations, to the degree that (Mechilta 15:2), “At the splitting of the sea, even a maidservant perceived more than the prophets Yishayahu and Yechezkel,” their question cannot be understood simply, but , as explained before, is rather understood as rendered above. Also see Zohar II 64b.

²⁴⁰⁶ Job 28:12

HaShem-יהו"ה comes to be revealed from the thorn of the letter *Yod*-י. This is the meaning of the verse, “Wisdom-*Chochmah*-חכמה is found from nothing-*Ayin*-אין.” The sign for this is the letter *Yod*-י and the point above it.

Know that when the world is judged with harsh judgments because of their many intentional and unintentional transgressions, to remedy all their afflictions and illnesses, the people of the world must quickly take hold of this *Sefirah*. About this the verse states,²⁴⁰⁷ “A song of ascents. I raise my eyes to the mountains, my help will come from nothing-*MeAyin*-מאין.” Whoever understands this verse should contemplate the various matters hinted in this Gate. Namely, when there is a revelation of the World of Mercy and the faces are illuminated, the quality of judgment-*Din* is then transformed to the quality of mercy-*Rachamim*. This is the meaning of the words, “My help will come from nothing-*MeAyin*-מאין.” The next verse continues,²⁴⁰⁸ “My help is from with *HaShem-Mei'eem HaShem*-יהו"ה מעם.” That is, the verse does not say, “My help is from *HaShem*-יהו"ה,” but instead specifies, “From **with** *HaShem-Mei'eem HaShem*-יהו"ה מעם,” referring to the thorn of the letter *Yod*-י of the Singular Name *HaShem*-יהו"ה. This is meaning of, “From **with** *HaShem-Mei'eem HaShem*-יהו"ה מעם.” If you contemplate this, you will wonder, hear and understand, that no one can understand this according to its true foundations on their own, but will instead become confused and

²⁴⁰⁷ Psalms 121:1 – This is normally translated as “From where-*MeAyin*-מאין will my help come?” but is being translated contextually here, in line with the preceding explanation and the following explanation.

²⁴⁰⁸ Psalms 121:2

err in the various places in Torah that they come across similar verses, such as the verse,²⁴⁰⁹ “And he was there with *HaShem-Eem HaShem*-יהו"ה-ה-עם,” in which they mistakenly believe that there is some kind of equation between them, when in reality, there are several delineations between them. However, we are not presently explaining this subject.

Here I must further awaken you to some hints about the secret of the word “Naught or Nothing-*Ayin*-אין-א,” which is the first *Sefirah*, as well as the secret of the word “I-*Anee*-אני-א,” which is the last *Sefirah*. The *Aleph*-א [of “Nothing-*Ayin*-אין-א”] is the secret of the thorn of the letter *Yod*-י, which is the World of Mercy and is the name *Eheye*”ה-יהי"ה-א. The *Yod*-י [of the word “Nothing-*Ayin*-אין-א”] is the essential wisdom-*Chochmah* itself, and is the spreading forth of the thought-*Machshavah*, which is the first letter of the Name *Hashem*-יהו"ה-ה. The final letter, which is the long *Nun*-ן, is the secret of the drawing down of influence, blessing, and mercy from *Sefirah* to *Sefirah* until it arrives at the *Sefirah* of Kingship-*Malchut*.

I now will explain the difference between the straight letter *Nun*-ן and the bent letter *Nun*-נ. The straight letter *Nun*-ן is the World of Mercy, which is drawn down by way of the conduit of Splendor-*Tiferet*. In contrast, the bent letter *Nun*-נ is the secret of the *Sefirah* of Kingship-*Malchut*, which receives the influence, blessings, and emanations, bestowed to it from the *Sefirah* of “Nothing-*Ayin*-אין-א” by way of the conduits, through the *Sefirot*, until they arrive at the *Sefirah* of “I-*Anee*-

²⁴⁰⁹ Exodus 34:28

אני.” This refers to the secret of the world of the Bestower-*Mashpia*-משפיע who is not a Recipient-*Mekabel*-מקבל, and the secret of the Recipient-*Mekabel*-מקבל who is not a Bestower-*Mashpia*-משפיע. That is, it does not bestow to what is united to it, but only to what is external to it. The hint is that the letters of “I-*Anee*-אני” are the same as the letters of “Nothing-*Ayin*-אין.” The reason the word changes to mean something else, is because sometimes the *Nun*-נו precedes the *Yod*-יו, and sometimes the *Yod*-יו precedes the *Nun*-נו. Contemplate what we explained above about the bent *Nun*-נו and the straight *Nun*-נו, and the truth will be revealed to you.

Now, there are three ways that the *Sefirah* of “I-*Anee*-אני receives from the *Sefirah* of “Nothing-*Ayin*-אין.” The first way is hinted in the verse,²⁴¹⁰ “He set the Crown of Kingship-*Keter Malchut*-מלכות upon her head.”²⁴¹¹ The second way is hinted in the verse,²⁴¹² “*HaShem* Lord-*HaShem Adona*”*ג-י-אלהים אדני* [pronounced *Elohi*”*m Adona*”*ג-י-אלהים אדני*] is my strength.”²⁴¹³ The third way is hinted in the verse,²⁴¹⁴ “Blessed is *HaShem*-יהוה from *Zion-Tziyon*-ציון, who dwells in Jerusalem-ירושלים.”²⁴¹⁵ About a person who knows how to direct his intentions in these three ways, and knows how to

²⁴¹⁰ Esther 2:17

²⁴¹¹ That is, in a direct manner.

²⁴¹² Habakkuk 3:19

²⁴¹³ That is, through the *Sefirah* of Understanding-*Binah*, which is written as *HaShem*-יהוה and pronounced *Elohi*”*m*-אלהים, as explained before at length.

²⁴¹⁴ Psalms 135:21

²⁴¹⁵ That is, through the *Sefirah* of Splendor-*Tiferet* which is *HaShem*-יהוה, blessed is He, who is blessed – meaning, drawn down – through *Tziyon*-ציון, which is the *Sefirah* of Foundation-*Yesod*, to Kingship-*Malchut*, which is *Yerushalayim*-ירושלים, as explained before at length.

direct the conduits to the *Sefirot*, the verse states,²⁴¹⁶ “I will set him on high, for he knows My Name.”

This *Sefirah* is also called **Preexistent-Kedem-קדם**, as I shall now explain. Know that no novel creature has the capacity to investigate or contemplate that which preexisted the creation of the world, being that the curtain is locked and sealed before him, and it would be as if he disregards the honor of his Maker. Our sages, of blessed memory, already stated this in Tractate Chagigah,²⁴¹⁷ about the verse,²⁴¹⁸ “For inquire now regarding the early days that preceded you, from the day when God created man on earth, and from one end of the heavens to the other end of heavens etc.” They said, “One might think that he may ask about matters that preexisted the creation of the world. The verse therefore states, you may ask ‘From the day when God created man on earth,’ but not before.”

Now, because the *Sefirah* of Crown-*Keter*, called *Eheye* אהיה יהיה-h, preexisted everything,²⁴¹⁹ and before the world was created, all the *Sefirot* were included and concealed within it,²⁴²⁰ when it arose in thought to create the world, the *Sefirot* were then revealed from their concealment in the Crown-*Seter HaKeter* סתר הכתר. Therefore, the Crown is called Preexistent-*Kedem*-קדם, in that it preexists everything. For, it is from this

²⁴¹⁶ Psalms 91:14

²⁴¹⁷ Mishnah Chagigah 2:1; Talmud Bavli, Chagigah 11a-b; 16a

²⁴¹⁸ Deuteronomy 4:32

²⁴¹⁹ See Midrash Bereishit Rabba 1:1

²⁴²⁰ See Shaar HaYichud of Rabbi Dovber of Lubavitch, translated as The Gate of Unity, Ch. 10-11.

Sefirah that the concealment of the *Sefirot* was brought into revelation.

I now will explain further. The verse states,²⁴²¹ “*HaShem God-HaShem Elohi*” מ-יהו"ה אלהי"ם planted a garden-*Gan*-גן in Eden-עדן, to the east-*MiKedem*-מקדם.” The secret of the plantings-*Netiyot*-נטיעות of the Garden-*Gan*-גן, is that they are prepared in Eden-עדן, but planted-*Netu'ot*-נטועות in the Garden-*Gan*-גן. To further explain, the plantings-*Netiyot*-נטיעות are planted in the Garden-*Gan*-גן, and the Garden-*Gan*-גן is planted in Eden-עדן, this being the secret of true and complete unity (*Yichud*).²⁴²² Now, from where were the plantings-*Netiyot*-נטיעות, the Garden-*Gan*-גן, and Eden-עדן, revealed? The verse continues, “From preexistence-*MiKedem*-מקדם,” meaning, from the Supernal Crown-*Keter Elyon*-עליון. Thus, when the verse states, “*HaShem God-HaShem Elohi*” מ-יהו"ה אלהי"ם planted a garden-*Gan*-גן in Eden-עדן,” from where were they planted? “From Preexistence-*MiKedem*-מקדם.” All this has thus been explained.

I will hint at the matter further with the verse,²⁴²³ “His origins will be from preceding times-*MiKedem*-מקדם, from days of old.” That is, certainly “his origins-*Motza'otav*-מוצאותיו” are from “preceding times-*MiKedem*-מקדם.” For, it is from Preexistence-*Kedem*-קדם that the spreading of thought-*Machshavah*-מחשבה came forth, along with the revelation of the *Sefirot*. As long as the *Sefirah* of preexistence-*Kedem*-קדם

²⁴²¹ Genesis 2:8

²⁴²² This was explained in the preceding Gate Nine.

²⁴²³ Micah 5:1

shines its face and is revealed, all the *Sefirot* are in a state of bliss, tranquility, and joy, and all the worlds are in a desirable state.

Know that the generation of the dispersion were settled together in a single bond, as it states,²⁴²⁴ “The whole earth was of one language and common purpose.” About this the verse hints,²⁴²⁵ “Their dwellings extended from Meisha-משא going toward Sepharah-ספרה, the mountain to the East-Kedem-קדם.” When they then wanted to sever the plantings, the verse states,²⁴²⁶ “And it came to pass, when they migrated from the east-MiKedem-מקדם, they found a valley in the land of Shinar and settled there.” That depression and valley is a place prepared for stumbling into evil intention, and was a place fitting to be a cause to rebel against the Singular Master of the world. Were they not separated and scattered, they could have severed the plantings of the Garden-Gan-גן and of Eden-עדן. Even though the intention of the generation of dispersion was not fulfilled, nevertheless, over time, their evil intention was revealed. For they said,²⁴²⁷ “Let us make a Name-Shem-שם for ourselves.” Later, Nevuchadnezzar came, and after destroying lands and uprooting kingdoms, he stretched out his hand against the Holy Temple, and upon seeing that he could do so, he returned to fulfilling the evil intent that the generation of dispersion planned to do.

²⁴²⁴ Genesis 11:1

²⁴²⁵ Genesis 10:30

²⁴²⁶ Genesis 11:2

²⁴²⁷ Genesis 11:4

This then, is the secret of the verse,²⁴²⁸ “King Nevuchadnezzar made a golden statue, its height was sixty cubits and its width was six cubits; he stood it in the valley of Dura, in the country of Bavel-בבל,” and similarly,²⁴²⁹ “They found a valley in the land of Shinar... That is why it was called Bavel-בבל.” That wicked person, Nevuchadnezzar, wanted to fulfill the intention of the generation of dispersion and carry out what they could not do. What did he do? He commanded all the nations to gather and prostrate to that idol in his quest to fulfill what they had said, “Let us make a Name-*Shem*-שם for ourselves.” Thus, that very day he gathered all the nations, peoples and languages, for the dedication of the idol, and inserted one of the vessels of the Holy Temple which had the Name *HaShem*-יהו"ה engraved upon it, into its mouth, in order to fulfill the intention of the generation of dispersion.

However, Above, the Supernal herald cried out saying,²⁴³⁰ “I will deal with Bel and Bavel, and I will remove what he has swallowed from his mouth, and nations will no longer be drawn to him.” When Daniel came and commanded that they remove what was swallowed in the mouth of the idol, the idol fell and shattered. “That is why it is called Bavel-בבל, because it was there that *HaShem*-יהו"ה confused-*Bilel*-בלל the language of the whole earth, and from there *HaShem*-יהו"ה scattered them over the face of the whole earth.”²⁴³¹

²⁴²⁸ Daniel 3:1

²⁴²⁹ Genesis 11:2-9

²⁴³⁰ Jeremiah 51:44

²⁴³¹ Genesis 11:9

Whoever understands the secret of everything stated in the Torah portion of the generation of dispersion, and the portion about the idol of Nevuchadnezzar, will know how they are one and the same thing, and will know what the intention of that wicked person was with that idol. He likewise will know the meaning of what our sages, of blessed memory, stated in Tractate Sanhedrin,²⁴³² on the verse,²⁴³³ “We have healed Bavel, but she is not healed.” For, through the secret of righteous converts, all the nations have a hold on the Supernal Chariot, except for that wicked one. All this is hinted in the secret of the generation of dispersion, in the verse,²⁴³⁴ “And it came to pass, when they migrated from the east-*MiKedem*-מקדם, they found a valley.”

Likewise, the verse states about Lot,²⁴³⁵ “Lot journeyed from the east-*MiKedem*-מקדם.” What does the verse then say? “They therefore separated, one from his brother.” All these matters have been stated by way of hints.

²⁴³² Talmud Bavli, Sanhedrin 96b – The sages taught: Na’aman became a *Ger Toshav*, Nevuzaradan became a righteous convert, the descendants of Sisera studied Torah in Yerushalayim. Amongst the descendants of Sancherev were those who taught Torah in public. Who were they? Shemaya and Avtalyon. Amongst the descendants of Haman were those who studied Torah in Bnei Brak, and the Holy One, blessed is He, even sought to bring the descendants of that wicked one (Nevuchadnezzar) beneath the wings of the *Shechinah*. The ministering angels said before the Holy One, blessed is He: Master of the universe, will you bring the one who destroyed Your House and burned down Your Sanctuary under the wings of the *Shechinah*? This is the meaning of the words, “We have healed Babylonia but she is not healed.”

²⁴³³ Jeremiah 51:9

²⁴³⁴ Genesis 11:2

²⁴³⁵ Genesis 13:11

You also will find other verses, such as the verse,²⁴³⁶ “From Aram, Balak king of Moav, led me from the mountains of the east-*Harerei Kedem*-הַרְרֵי קֶדֶם,” referring to the mountains that [block and] conceal the straightforward path to reach the *Sefirah* of Preexistence-*Kedem*-קֶדֶם. Likewise, the prophet stated,²⁴³⁷ “For You have abandoned Your people, the House of Yaakov, because [though] they were filled from before-*Kedem*-קֶדֶם, [they instead sought] divinations, like the Philistines.” That is, the prophet chastised them, saying, “Why has *HaShem*-הו"ה abandoned the House of Yaakov? For, He who is alone exalted and holy, chose the Jewish people to be His singular nation, and filled them with His great light bestowed from the *Sefirah* of Preexistence-*Kedem*-קֶדֶם. Moreover, He gave the Jewish people prophets filled with the Holy spirit from the very source of the Supernal emanation.” Moshe therefore said,²⁴³⁸ “These nations that you are going to possess – they hearken to astrologers and diviners; but as for you – not so has *HaShem*-הו"ה your God, given for you. [Rather, He has given you] a prophet from your midst, from your brethren, like me.” This is the meaning of the words, “They were filled from before-*Kedem*-קֶדֶם.” That is, they did not desire the bestowal of Torah and prophecy that comes to them from the *Sefirah* of Preexistence-*Kedem*-קֶדֶם, but instead chose “divinations, like the Philistines.” Thus everything has been clearly explained.

²⁴³⁶ Numbers 23:7

²⁴³⁷ Isaiah 2:6

²⁴³⁸ Deuteronomy 18:14-15

After having explained this, know that when the face of the World of Mercy, called Preexistence-*Kedem*-קדם, shines its face upon all the *Sefirot*, all the worlds are then in a desirable state and are filled. About this the verse states,²⁴³⁹ “With what shall I precede-*Akadem*-אקדם *HaShem*-יהו"ה? Shall I precede Him-*HaAkadmenu*-האקדמנו with burnt offerings?” And it states,²⁴⁴⁰ “Let us precede-*Nekdmah*-נקדמה His countenance with thanksgiving.” Now, is there anyone who can precede *HaShem*-יהו"ה, blessed is He? Does the verse not state,²⁴⁴¹ “Who has preceded Me-*Hikdimanee*-הקדימני that I should pay him?” Rather, the verse states, “With what-*b'Mah*-במה shall I precede-*Akadem*-אקדם *HaShem*-יהו"ה?” That is, what prayers, supplications, or good deeds can I do to bring about the revelation of His face of mercy-*Rachamim*, called “Preexistent-*Kedem*-קדם,” to bestow to the other *Sefirot*. This is the meaning of the words, “With what shall I precede-*Akadem*-אקדם *HaShem*-יהו"ה?”

Whoever understands this important principle will understand various matters and secrets stated in the Torah by way of hint, such as the verse,²⁴⁴² “Renew our days as of old-*Kedem*-קדם.” Similarly, the verse states,²⁴⁴³ “The abode of the God of old-*Kedem*-קדם, and below are the arms of the world.” That is, below the three upper *Sefirot* that are bound together as one with the *Sefirah* called Preexistent-*Kedem*-קדם, are the

²⁴³⁹ Micah 6:6

²⁴⁴⁰ Psalms 95:2

²⁴⁴¹ Job 41:2

²⁴⁴² Lamentations 5:21

²⁴⁴³ Deuteronomy 33:27

“arms” of the world. It thus has all been hinted. Therefore, contemplate how we have explained these deep matters to you, and open your eyes, so that perhaps you will contemplate the wonders of the Benevolent God-*Nifla'ot E"l-l'א"ל* and grasp matters that not all merit to grasp.

This *Sefirah* is also called the **Crown-Keter-כתר**. The reason is that just as a crown-*Keter-כתר* encircles the head, so likewise, this *Sefirah* encompasses and surrounds all the other *Sefirot*. This is because it is the World of Mercy, which surrounds and encompasses everything. With *HaShem's* יהו"ה help, blessed is He, you yet shall hear hidden matters and secrets, and the concealed depths of wisdom. Know that this Crown-*Keter-כתר* encompasses, is filled with, and draws many worlds, many kinds of mercy, and many kinds of kindness. It is to this Crown-*Keter-כתר* that the supernal ministers of the Chariot (*Merkavah*) direct their intention, in order to crown Him, but they do not know His place. Instead, they gather all kinds of praise and song, and send them by way of the Great and Holy Name *HaShem* יהו"ה, and by their own accord they then ascend and adhere to the Crown-*Keter-כתר*.

Know, that on days that there is an additional *Musaf* prayer, the Crown-*Keter-כתר* must be mentioned in the sanctification prayer (*Kedushah*). About this we recite,²⁴⁴⁴ “A Crown-*Keter-כתר* is given to You, *HaShem* יהו"ה our God, by the multitudes assembled above, and by the multitudes assembled below.” That Crown-*Keter-כתר* is made of all the

²⁴⁴⁴ In the liturgy of the *Musaf* repetition.

prayers and praises gathered from the blessing of “*Yotzer*.”²⁴⁴⁵ All the multitudes above and below thus are unified as one, as emissaries of the Crown-*Keter*-כתר at the very depth of the inception of their existence, and they thus await one another until they all are unified, so that all the prayers will ascend as one to the world of Desire-*Ratzon*-רצון. This is so that the sustenance of all the worlds will be drawn from the very depth, inception, and Source of their existence. For, all the multitudes above eagerly wait for their portion to come from the Crown-*Keter*-כתר, by which their existence is sustained. The sign for this is the verse,²⁴⁴⁶ “The eyes of all look to You with hope, and You give them their food in its proper time.” I shall further hint at the matter with the next verse,²⁴⁴⁷ “You open Your hand-*Yadecha*-ידיך, and satisfy the desire of every living being.”²⁴⁴⁸ Know that it is by means of the Desire-*Ratzon*-רצון that every living being elicits its needs from the Crown-*Keter*-כתר. If *HaShem*-יהו"ה, blessed is He, desires it, we shall yet compose a book on the matters of the world of the Crown-*Keter*-כתר, its goings and comings, to the extent that we have grasped, for these matters are very transcendent and removed-*Ateekem*-עתיקים.

Now, this *Sefirah* is called the **White Head-Rosh** *HaLavan*-ראש הלבן. The reason is because this *Sefirah* is

²⁴⁴⁵ The first blessing of the *Shema* recital, in which the sanctification is also mentioned.

²⁴⁴⁶ Psalms 145:15

²⁴⁴⁷ Psalms 145:16

²⁴⁴⁸ As already explained before, do not read it as “Your hand-*Yadecha*,” but rather, “Your *Yod*-יוד.” Also see Tikkunei Zohar 7b

the secret of the world of great mercies and desire, and it whitens the sins of the Jewish people when His countenance of desire and mercy is revealed. I will hint at the matter further by stating, the primary color of all the colors is white-*Loven*-לובן, whereas the final color of all colors is black-*Shachroot*-שחרות. This *Sefirah* is the ultimate whiteness-*Loven*-לובן, and there is another place, outside the camp, which is the ultimate blackness-*Shachroot*-שחרות. The sign for this is [in the words of *Havdalah*], “Who separates between the holy-*Kodesh*-קודש and the mundane-*Chol*-חול, between light-*Ohr*-אור and darkness-*Choshech*-חושך.” It all is hinted in the verse,²⁴⁴⁹ “Until old age-*Ziknah*-זקנה, I-*Anee*-אני remain He-*Hoo*-הוא, and until [your] hoary years I will carry [you],” and,²⁴⁵⁰ “You shall rise in the presence of the elderly-*Seivah*-שיבה and you shall honor the presence of an elder-*Zaken*-זקן.”

Know that Lavan-לבן (white) the Aramean, would swindle the creatures, entrapping them in the mountains of darkness, as the verse states,²⁴⁵¹ “There is a way that seems upright to a person, but its end are the ways of death,” and similarly,²⁴⁵² “The lips of a forbidden woman drip honey, but her end is as bitter as wormwood.” It is to this end that Lavan the Aramean desired to engage with Yaakov, for the purpose of

²⁴⁴⁹ Isaiah 46:4

²⁴⁵⁰ Leviticus 19:32

²⁴⁵¹ Proverbs 14:12

²⁴⁵² Proverbs 5:4-5 – This verse is explained to refer to the study of the wisdoms of the nations, which seem upright, but lead one astray from the foundations of truth. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining how all of Nature-*Teva*-טבע is sustained on the foundation of כ"ו-26.

uprooting everything, root and branch. For, such is his way with all who encounter him, “were it not for the God of Avraham, and the Dread of Yitzchak.”²⁴⁵³ However, by virtue of the supernal power in him, Yaakov salvaged all the wealth of Lavan-לבן the Aramean, through the power of the sticks, by peeling white-*Lavan*-לבן stripes on the sticks.²⁴⁵⁴ Therefore, “If your sins are like scarlet, they will become as white-*Yalbeenu*-יְלִבְנוּ as snow; if they have become red as crimson, they will become as [white] as wool.”²⁴⁵⁵

If you contemplate these principles, you will understand the secret of the verse,²⁴⁵⁶ “The trees of *HaShem*-יהוה are sated, the cedars of Lebanon-לבנון that He has planted-*Nata*-נטע.” Where did He plant His plantings-*Netiyot*-נטיעות? In Preexistence-*Kedem*-קדם. One who understands will contemplate the secret of the crimson strip that would turn white-*Malbin*-מלבין,²⁴⁵⁷ on the Day of Atonements-*Yom HaKippurim*-יום כיפורים.²⁴⁵⁸

Included in these principles is the *Sefirah* of the moon-*Levanah*-לבנה (Kingship-*Malcut*). Whoever knows the secret that is hidden and sealed in the White Head-*Rosh HaLavan*-ראש הלבן, will contemplate the secret of the moon-*Levanah*-לבנה – beginning-*Rosh*-ראש and end-*Sof*-סוף. Now, the primordial snake-*Nachash HaKadmonee*, that is drawn from the power of

²⁴⁵³ Genesis 31:42

²⁴⁵⁴ Genesis 30:37

²⁴⁵⁵ Isaiah 1:18

²⁴⁵⁶ Psalms 104:16

²⁴⁵⁷ See Talmud Bavli, Yoma 67a

²⁴⁵⁸ As explained at length in the preceding Gates.

Lavan-לבן the Aramean, instilled blemish in the moon-*Levanah*-לבנה, through Adam, the first man, who could not wait a mere hour for the prohibition of *Orlah* to pass.²⁴⁵⁹ As a result, he ate from the tree while it still was mingled with good and evil, and did not wait until the evil took its portion in the place called the foreskin-*Orlah*-ערלה. The tree would then have been called good-*Tov*-טוב and not evil-*Ra*-רע, and he would have been permitted to eat from it to his heart's content, and he would eat and live forever. This is the secret of the Tree of Life-*Etz HaChayim*-עץ החיים which adheres to the Tree of Knowledge-*Etz HaDa'at*-עץ הדעת, but is only good-*Tov*-טוב. The sign for this is the verse,²⁴⁶⁰ “See – I have placed before you today life-*Chayim*-חיים and good-*Tov*-טוב and death-*Mavet*-מות and evil-*Ra*-רע.” The whole matter is clearly explained by the verse,²⁴⁶¹ “She bestows goodness-*Tov*-טוב upon him, never evil-*Ra*-רע, all the days of her life,” for this is certainly so. If only Adam, the first man, would have waited to cut of the foreskin-*Orlah*-ערלה, it would no longer be the Tree of the Knowledge of good and evil, but would only be good. However, when he ate of it, it still was mingled with good and evil.

Happy is he who understands this great secret. For, from this he will understand the secret of white-*Lavan*-לבן, the secret of the moon-*Levanah*-לבנה, and the beginning-*Rosh*-ראש and end-*Sof*-סוף. Moreover, through this he will understand the

²⁴⁵⁹ Midrash Bereishit Rabba 21:7; Vayikra Rabba 25:2 and elsewhere. Had he waited one hour until Shabbat, the fruit of the tree would have been permitted to him.

²⁴⁶⁰ Deuteronomy 30:15

²⁴⁶¹ Proverbs 31:12

secret of Lavan-לבן the Aramean, from whom the blemish of the moon-*Levanah*-לבנה came about, and that it is he who causes the World of Mercy to be closed, as is clearly understood by those who have eyes to see. It is for this very reason that the affliction of *Tzara'at* is caused by the secret of Lavan-לבן the Aramean, as it states,²⁴⁶² “His hand was leprous-*Metzora*-מצורע like snow.” One who understands this will understand the secret of the affliction of *Tzara'at*, which is a sign of the closure of the World of Mercy. This is why Targum translates *Tzara'at*-צרת as “closure-*Segeeroo*-סגירו.” Similarly, one who is afflicted with *Tzara'at* that is contained-*Musgar*-מוסגר can come to be in a state of absolute *Tzara'at*, or he can possibly become pure. This is a great secret. As explained, the affliction of *Tzara'at*-צרת is brought about through evil speech (*Lashon HaRa*), for it is drawn from the place of the primordial snake-*Nachash HaKadmonee*, and it is he who causes the closure of the Gates of Mercy. However, “if there will be for someone but a single defending angel out of a thousand,”²⁴⁶³ this can cause the World of Mercy, which had been closed, to open for him, and it then is possible that the contained-*Musgar*-מוסגר affliction of *Tzara'at*-צרת does not come to be absolute. However, if he has no defender, he is caused to be an absolute *Metzora*-מצורע.

One who understands the great hints we have provided here about Adam eating from the Tree of Knowledge during the period of *Orlah*, will know why it is called the Tree of

²⁴⁶² Exodus 4:6; Also see Tikkunei Zohar 48b and elsewhere.

²⁴⁶³ Job 33:23

Knowledge-*Etz HaDa'at*-עץ הדעת, and why it is called good and evil. For, it is possible for it to only be called good and not evil, provided that the Tree of Life-*Etz HaDa'at*-עץ הדעת adheres to it, rather than that which is called uncircumcised-*Orlah*-ערלה. This is the meaning of the verse,²⁴⁶⁴ “She bestows goodness-*Tov*-טוב upon him, never evil-*Ra*-רע, all the days of her life.”

See now how great the power of the Jewish people is in fulfilling the commandments of *HaShem*-יהו"ה, blessed is He.²⁴⁶⁵ He commanded Adam, the first man, to wait for a mere hour by abstaining from eating *Orlah*-ערלה, but Adam could not restrain himself. On the other hand, He commanded the Jewish people to wait for three years, and they wait, as written,²⁴⁶⁶ “For three years they shall be forbidden-*Areilim*-ערלים to you.”

I will hint about this matter further with the following verses: “The tree was good for eating-*L'Ma'achal*-למאכל,”²⁴⁶⁷ and,²⁴⁶⁸ “When you shall plant any food tree-*Etz Ma'achal*-עץ מאכל,” and,²⁴⁶⁹ “You shall treat its fruit as forbidden-*Araltem Orlato*-ערלתם ערלתו,” “and she took of its fruit,”²⁴⁷⁰ and,²⁴⁷¹ “For three years they shall be forbidden-*Areilim*-ערלים to you,” referring to the three impure husks of *Orlah*-ערלה, and,²⁴⁷² “In the fourth year, all its fruit shall be consecrated for praises to *HaShem*-יהו"ה,” referring to the fourth refined and thin husk,

²⁴⁶⁴ Proverbs 31:12

²⁴⁶⁵ See Midrash Bereishit Rabba 21:7 *ibid.*

²⁴⁶⁶ Leviticus 19:23

²⁴⁶⁷ Genesis 3:6

²⁴⁶⁸ Leviticus 19:23

²⁴⁶⁹ Leviticus 19:23

²⁴⁷⁰ Genesis 3:6

²⁴⁷¹ Leviticus 19:23

²⁴⁷² Leviticus 19:24

and,²⁴⁷³ “In the fifth year you may eat its fruit.” Thus, if only Adam, the first man, had waited to eat the fruit when it reached the state called “The fifth,” he would not have brought darkness into the world. The matter has thus been fully explained.

Know that whoever understands the secret of the fourth year and the fifth year mentioned in the Torah portion about the *mitzvah* of *Orlah*-ערלה, will understand the secret of the adhesion of the *Orlah*-ערלה to the Tree of the Knowledge of good and evil, and the secret of its separation in the fifth. This is hinted in the verse,²⁴⁷⁴ “It happened in the thirtieth year, in the fourth [month], on the fifth of the month. I saw, and behold! There was a stormy wind coming from the north, a great cloud with flashing fire, and a brilliance surrounding Him,²⁴⁷⁵ and from its midst, there was like the appearance of the eye of the *Chashmal*.” Thus, the whole matter is fully explained.

Whoever understands this will understand what our sages, of blessed memory, meant when they said,²⁴⁷⁶ “Adam, the first man, was one who pulled his foreskin-*Orlah*-ערלה,” and their statement, “Adam, the first man, was a heretic,” and the remainder of what they stated there. All these teachings and laws are clearly explained and understood through these keys. Subsequently, you should contemplate the important principles that we have given into your hands and the hints regarding the

²⁴⁷³ Leviticus 19:25

²⁴⁷⁴ Ezekiel 1:1-4

²⁴⁷⁵ That is, this verse (the stormy wind, the great cloud, and the flashing fire) refers to the three completely impure husks of evil (*Shalosh Kelipot*), and the fourth surrounding husk of brilliance-*Nogah*, as explained before at length.

²⁴⁷⁶ Talmud Bavli, Sanhedrin 38b

secret of the White Head-*Rosh HaLavan*-ראש הלבן. That is, wherever in Torah you come across the term “whiteness-*Loven*-לוֹבֵן,” contemplate it, to understand whether it is a whiteness that comes from Lavan-לבן the Aramean, or whether it is from the pure and clean whiteness-*Lavan*-לבן which is the World of Mercy, for the matter has been fully explained to you.

After having given all these principles into your hands, we now must inform you of something that is the culmination of this book. In various places, we already have informed you that the Supernal Crown-*Keter Elyon*-עליון-כתר is beyond the capacity of any novel created being to contemplate, except by way of hearing about it with the ear. Now, this does not only apply to the Supernal Crown-*Keter Elyon*, but also applies to the *Sefirah* of Wisdom-*Chochmah*, which is the first emanation from it, for none can contemplate it. This is as stated,²⁴⁷⁷ “Wisdom-*Chochmah*-חכמה is found from nothing-*Ayin*-אין-אין,” and it states,²⁴⁷⁸ “With our **ears** we have heard of its reputation. [Only] God-*Elohi*”מ-אלהים understands its way, and He-*Hoo*-הוה knows its place,” as explained in the Ninth Gate. This being so, contemplate that the Crown-*Keter* has no specific letter in the Singular Name *HaShem*-יהוה, except for the thorn of the letter *Yod*-י, which only is like a hint to something that we do not have the capacity to grasp.

Know that the three upper *Sefirot* included in the name *Ya”h*-יהי, blessed is He, are all concealed, though some of the *Sefirah* of Understanding-*Binah* was revealed to our teacher

²⁴⁷⁷ Job 28:12

²⁴⁷⁸ Job 28:22

Moshe, peace be upon him. Moreover, even if you say that he grasped most of them, in that he grasped fifty gates of Understanding-*Binah* minus one, know that that one is superior to all of them together and moves them all. Moreover, all the grasp and comprehensions we have discussed about *HaShem*-יהו"ה, blessed is He, apply solely in this world. However, should we merit the coming world-*Olam HaBa*-עולם הבא, then in that moment, we will grasp a very great grasp of the three upper *Sefirot*. I will hint at this matter with the following: The Place-*HaMakom*-המקום is what causes the grasp. The key has thus been given into your hands.

Now, my son, listen to my voice. Behold, you have been given ten keys in this book, through which to enter many closed gates which most people do not merit to enter. However, you must contemplate every single gate and set yourself to understand these matters clearly, so that you will know how the Torah is woven upon the titles, and the titles upon three holy names, and the holy names are all woven upon the Name *HaShem*-יהו"ה, blessed is He, and it is He who unifies them all, above, below, and to all sides. What you need to guard and remember about the matter of His titles, is that you must know which name it is a title for, and know which *Sefirah* is hinted by that name. You should know how the *Sefirot* are unified with the holy names and with the letters of the Name *HaShem*-יהו"ה, blessed is He. When you merit to unify *HaShem*-יהו"ה in this way, you will enter many hidden chambers of Torah. Then you will call and *HaShem*-יהו"ה will answer, and you will be

counted amongst those about whom it states,²⁴⁷⁹ “I will uplift him for he knows My name. He will call Me and I will answer him.”

When you enter those chambers in this world, you will merit to know their hidden depths in the life of the coming world. For, there are many chambers within chambers, and hidden matters within hidden matters, contained within every letter of Torah. Our sages, of blessed memory, therefore stated,²⁴⁸⁰ “The Holy One, blessed is He, is destined to reveal the secrets of the Torah to the Jewish people.” Even though King Solomon became wiser than any person, he was unable to reach the depths of one of these hidden matters, and said,²⁴⁸¹ “All this I tested with wisdom; I thought I could become wise, but it is beyond me.” Our sages, of blessed memory, said that this refers to the secret of the Red Heifer (*Parah Adumah*-פרה אדומה). Know however, that the secret of the Red Heifer (*Parah Adumah*-פרה אדומה) is only the gateway through which to enter all the other hidden matters. Thus, what King Solomon was saying is that he could not even enter the gateway, let alone the remainder of the inner chambers concealed within. All this is hinted in the verse,²⁴⁸² “This is the decree-*Chukat*-חוקת of the Torah,” as explained.

Now then, my son, contemplate this book, and if *HaShem*-יהו"ה, blessed is He, grants us merit, you shall find that it is like a gateway to enter any chambers you desire, and to

²⁴⁷⁹ Psalms 91:15-16

²⁴⁸⁰ Midrash Bamidbar Rabba 19:6

²⁴⁸¹ Ecclesiastes 7:23

²⁴⁸² Numbers 19:2

have the ability to explain them with *HaShem's* יהו"ה help, blessed is He. For the sake of His mercies, may we merit to be amongst the students who hear the Torah Law from His mouth, and may the verse,²⁴⁸³ "All your children will be students of *HaShem*-יהו"ה," be fulfilled through us. Amen!

The following are the names and titles relating to the *Sefirah* of Crown-*Keter* mentioned in this gate:

1. *Eheyeh* יהייה-*h*
2. Nothing-*Ayin* אין
3. Crown-*Keter* כתר
4. The Supernal East-*Mizrach HaElyon* מזרח העליון
5. The Upper Mazal-*Mazal HaElyon* מזל העליון
6. The Supernal Source-*Makor HaElyon* מקור העליון
7. The Supernal Kindness-*Chessed HaElyon* חסד העליון
8. The Source of Desire-*Mekor HaRatzon* מקור הרצון
9. The Large Aleph-*Aleph HaGedolah* אלף הגדולה
10. Good Kindnesses-*Chassadim Tovim* חסדים טובים
11. Preceding-*Kedem* קדם
12. The Dew of Chermon-*Tal Chermon* טל חרמון
13. The Thirteen Attributes of Mercy-*Yud Gimel Midot HaRachamim* י"ג מידות הרחמים
14. The Spring of Mercy-*Ein HaRachamim* עין הרחמים
15. He-*Hoo* הוא
16. Humility-*Anavah* ענוה

²⁴⁸³ Isaiah 54:13

17. Elder-*Zaken*-זקן
18. The Holy Ancient One-*Atika Kadisha*-עתיקא קדישא
19. The Supernal Holy Beard-*Dikna Ila'ah Kadisha*-דיקנא עילאה קדישא
20. The Ancient of Days-*Atik Yomin*-עתיק יומין
21. The Head-*Rosh*-ראש
22. The White Head-*Rosh HaLavan*-ראש הלבן
23. The Hairs of the Beard-*Sa'arot HaZakan*-שערות הזקן
24. The Straight *Nun*-נו"ן פשוטה
25. The Thorn of the *Yod*-י of the Name *HaShem*-יהו"ה