





# HASHEM IS ONE

Part 3

## The Letters of Creation II

A Translation and adaptation  
into English of the wondrous book

Ginat Egoz

Of

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi Yosef Gikatilla, Peace be upon him

Adapted into English by:  
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# Warning

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

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

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

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<sup>1</sup> Leviticus 22:32

<sup>2</sup> Talmud Bavli, Shabbat 115a

<sup>3</sup> Kings I 8:60

<sup>4</sup> Amos 6:10

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

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

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

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<sup>5</sup> Psalms 91:14

<sup>6</sup> Exodus 20:6

<sup>7</sup> Talmud Bavli, Brachot 13b

It is our sincere hope and prayer that our humble offering will find favor before *HaShem* and that the revelation of this book and its redemption from concealment will be the final act that ushers in the true and complete redemption. May we fully realize the time,<sup>8</sup> “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 sages<sup>9</sup> and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

Rosh Chodesh Shevat, 5781

ראש חדש שבט, תשפ"א, שנת אשגבה"ו כ"י יד"ע שמ"י

The Translators

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<sup>8</sup> Mishneh Torah, Melachim u’Milchamot 12:5

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





# The Gate of The Twenty-Two Letters of Creation

## Part II

### **The Gate explaining how the existence of all beings is dependent upon The Name *HaShem*-יהו"ה, blessed is He**

Know, my brother, that all of created existence depends on precise mathematical calculation-*Cheshbon*-חשבון to exist. However, calculation-*Cheshbon*-חשבון, in and of itself, has no existence of its own and depends on *HaShem*-יהו"ה to be. For, the source of calculation-*Cheshbon*-חשבון is the Thinker-*Choshev*-חשב who thinks the thought-*Machshavah*-מחשבה, blessed is He and blessed is His Name. That is, He is the Thinker-*Choshev*-חשב who thinks the thought-*Machshavah*-מחשבה and makes the calculation-*Cheshbon*-חשבון for all of creation, and without Him it could not be.

Now, the foundation of the letters of *HaShem*'s creation is that they are perfectly calculated. Thus, we say that the world is sustained on the foundation of the letters, the letters are sustained by their mathematical values, and their mathematical values are sustained by *HaShem*-יהו"ה, blessed is He. Based on

this, contemplate the statement of our sages, of blessed memory that,<sup>10</sup> “It arose in thought-*Machshavah*-מחשבה to create the world.”

Obviously, *HaShem*-יהו"ה is unchanging and one should not err to think that, God forbid, novel desires and thoughts arise in Him. Rather, the statement, “It arose in thought-*Machshavah*-מחשבה,” means it arose in the true reality of the Name *HaShem*-יהו"ה שם-366, the foundation of all mathematics-*Cheshbon*-חשבון-366, and that He created the world through the medium of mathematics-*Cheshbon*-חשבון-366.

With this in mind, contemplate and realize that the entire universe and everything therein, depends on mathematics-*Cheshbon*-חשבון and that mathematics-*Cheshbon*-חשבון-366 depends on the Name *HaShem*-יהו"ה שם-366, blessed is He. Thus, there is nothing in creation that is not calculated or is outside the parameters of mathematical calculation-*Cheshbon*-חשבון. Rather, the world is entirely conducted through mathematics-*Cheshbon*-חשבון and everything is calculated to precision. It is thus critically important to know and understand the nature of this mathematics-*Cheshbon*-חשבון, upon which the entire world depends.

Know that mathematics-*Cheshbon*-חשבון-366 depends on the “Name *HaShem*-יהו"ה שם-366.” This being the case, contemplate this important principle, that the world is created and conducted from that which was prepared before its

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<sup>10</sup> Rashi Genesis 1:1; Bereishit Rabba 12

beginning, through the power of the “Name *HaShem*-יהו"ה-366,” the source of mathematics-*Cheshbon*-חשבון-366. Know then, that the Name *HaShem*-יהו"ה-366 is the foundation for the existence of all beings in the totality of novel existence, as we have explained, for there can be no construct (*Binyan*) without numeration (*Minyan*).<sup>11</sup>

At the very least, realize and understand that the existence of the world and its novelty attests to *HaShem*-יהו"ה-366 through mathematics-*Cheshbon*-חשבון. For without mathematics-*Cheshbon*-חשבון there can be no testimony as to whether the world is preexistent or novel. However, because, in fact, the world does function according to mathematics-*Cheshbon*-חשבון, it becomes quite clear and apparent that the existence of the world is indeed novel.

This includes and applies to the existence of time throughout the totality of creation, for its existence is also novel. The existence of time depends on the existence of the sphere-*Galgal*, the existence of the sphere-*Galgal*, depends on the sustainment of motion-*Tnu'a*, the sustainment of motion-*Tnu'a* is dependent on mathematical calculation-*Cheshbon*, and as explained above, mathematical calculation-*Cheshbon* depends on *HaShem*-יהו"ה-366, the Singular Preexistent Intrinsic Being, may He be blessed and elevated.

Now, the philosophers agree that everything that has a beginning must have an end. It follows that whatever has a

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<sup>11</sup> It was explained at length in volume two, particularly in the concluding section, that construct only begins when there is a minimum of two letters, which form two “houses,” such as *ב"א* and *א"ב*.

beginning and end, is limited. It is thus understood that all causes and effects throughout all of novel existence, as great and as multitudinous as they may be, are nonetheless, limited in measure or number. Thus, all beginnings originate with the Singular Preexistent Being, *HaShem*, blessed is He, and all ends cease with Him.

Therefore, if we were to count from the beginning of creation until now, based on the foundation of mathematics, *Cheshbon*-השבון, it would clearly testify that the world is in fact novel. If this cannot be known through mathematical calculation, then on what basis could it possibly be known?

It is with this in mind that we say that mathematics-*Cheshbon*-השבון includes all beings throughout the totality of creation. Even the finest and tiniest of beings that are extremely multitudinous, like the sand of the sea, are limited in number. Ultimately, they have measure and quantity, and are thus part and parcel of the category of mathematics-*Cheshbon*-השבון. This is true of all things that exist in the world, whether man has the capacity to count them or not.

Realize then, that there are many things that are beyond the capacity of man to count, like the sand of the sea, or the number of granules of fine flour in a sack, or the number of specs of dust upon the earth. The soul of man becomes weary of their count, because they are so tiny and multitudinous. Nonetheless, whether we are capable of counting them or not, they clearly have a limit and are therefore within the category of mathematics-*Cheshbon*-השבון, which includes them all.

Now, although it states,<sup>12</sup> “And the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered,” nonetheless, this is referring to the limited capacity of man to count them. Nevertheless, there is, in fact, a limit and end to their count. It is with this in mind that we say that mathematics-*Cheshbon*-השבון attests to the novelty of the world’s existence and indicates that time too is created. That is, the very fact that time is measurable, is proof positive that it is a created phenomenon, just like everything else in novel existence.

Thus, we find that the faithful witness to this truth is mathematics-*Cheshbon*-השבון-366, which attests to the Name *HaShem*-יהו"ה-שם-366. Thus, it is His Great Name, may He be blessed and exalted, that moves the totality of the universe and conducts it according to mathematical calculation-*Cheshbon*-השבון. That is, mathematics-*Cheshbon*-השבון itself, clearly testifies that *HaShem*-יהו"ה, blessed is He, created the world out of nothing, and that the world is conducted and sustained on the foundation of mathematics-*Cheshbon*-השבון.

Thus, through calculating-*Cheshbon*-השבון the count of the years from the beginning of the world, the truth of the novel existence of the world is clarified. Without mathematics this would be unknowable and there would be no means of determining it. Moreover, the very fact that everything in the universe, including time, has measure, is proof positive that it had a beginning and therefore has an end. With this in mind,

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<sup>12</sup> Hosea 2:1 – “והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר”

know that the world and everything therein is mathematically calculated-*Cheshbon*-השבון, down to the smallest detail.

Therefore, contemplate the arrangement and motion of the celestial spheres and all their hosts and discover that they all are arranged and calculated. Their motion is entirely founded upon precise mathematical calculation-*Cheshbon*-השבון, with fixed and calculable days, known times, hours, minutes, and seconds, all arranged with absolute precision, according to the motion of all the days by which they are moved, until the day they complete the cycle of their motion and return to their exact original positions, at which point they repeat their cycles, as explained before.<sup>13</sup> This happens continuously and therefore constitutes a continuous testimony to their novelty, through the matter of mathematical calculation-*Cheshbon*-השבון.

Know then that the entire world is conducted by the calculation of moments, minutes, hours, days, weeks, months, years, and cycles, all of which are bound to mathematics-*Cheshbon*-השבון. This is because the sun, moon, planets and all the stars are bound to motion. The most clearly apparent constant motion is the orbit of the sun, which is approximately 365.25 days each year. It's great cycle (*Machzor HaGadol*) consists of twenty-eight complete years according to their order, all of which is according to precise calculation-*Cheshbon*-השבון.

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<sup>13</sup> In volume 2

Awaken now to what our sages, of blessed memory, stated in Tractate Brachoth,<sup>14</sup> about the verse,<sup>15</sup> “My face shall go and I will comfort you.” They explained, “The Holy One, blessed is He, said to Moshe, ‘Wait until My face of wrath will pass and I will grant your request.’” They continued, “How long does His anger last? One moment-רגע. And how long is a moment? One five thousand, eight hundred and eighty-eighth of an hour, that is a moment-רגע”<sup>16</sup>

Know that our sages, of blessed memory, divided an hour into one-thousand and eighty *Chalakit*-חלקים-parts-חלקים (חלקים-תת"ף 1,080 *chalakit*).<sup>17</sup> The hint for this is in the verse,<sup>18</sup> “and I would trample it-*W' Ephse'ah Bah*-וּאֶפְשַׁעָה בָּהּ.” That is, when calculating according to the method of cycling the *Eleph*-אלף-1,000 back to *Aleph*-א-1,<sup>19</sup> the word may be read, “א'פ שעה” which means “1,080 in an hour.” They divided the day and night into a total of twenty-four hours, and a week into seven days and seven nights. The calculation of a lunar month is twenty-nine and a half days, two hours and seventy-three *chalakit*. The calculation of a solar month is thirty days, ten and a half hours. The calculation of a lunar year is 354 days, 21 hours and 876 *chalakit*, whereas in a lunar leap year the

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<sup>14</sup> Talmud Bavli, Brachot 7a

<sup>15</sup> Exodus 33:14 – “וַיֹּאמֶר פָּנַי יֵלְכוּ וְהִנַּחֲתִי לְךָ”

<sup>16</sup> 1/5,888 or 0.00016984 of an hour

<sup>17</sup> The duration of one *Chelek* is 0.00092593 of an hour. This means that there are 5.45177814 *rega'im*-רגעים in every *Chelek*-חלק

<sup>18</sup> Isaiah 27:4

<sup>19</sup> This will soon be explained. When counting in the Holy Language, when one arrives at the number אלף-*Eleph*-1,000 it may be written with an א at the beginning of a number. Thus, the number 1,080 would be expressed א'ף. For example, the current year 5,781 is written ה'תשפ"א.

calculation is 383 days, 21 hours and 589 *chalakim*. We thus see that the days, weeks, months, and years, all operate according to precise mathematical calculation-*Cheshbon*-חשבון, and that there is nothing outside the parameters of mathematical calculation-*Cheshbon*-חשבון.

In the same manner, know and realize that the conduct of everything in this lowly world is also founded upon mathematical calculation. For example, all business transactions can only be sustained through calculation, in that they can only be true and proper when they accord to accurate mathematical calculation-*Cheshbon*-חשבון.

With all this in mind, contemplate and know that the conduct and order of the upper and lower worlds and all beings within them, is all founded upon the Name *HaShem*-יהו"ה-366, through mathematical calculation-*Cheshbon*-חשבון-366.

Contemplate the verse,<sup>20</sup> “Blessed is He who comes in the Name of *HaShem*-יהו"ה-366,” and realize that all beings in the totality of creation, come into being from the truth of mathematical calculation-*Cheshbon*-חשבון-366, and were created through the mention of the Name of His Singular Preexistent Intrinsic Being, the Name *HaShem* - יהו"ה-366, blessed is He, through which, “Each individual came with his household.”<sup>21</sup>

Thus, the whole universe is precise in its motion, corresponding to the motion of the letters. Moreover, the motion of the letters indicates how the totality of creation is

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<sup>20</sup> Psalms 118:26 – “ברוך הבא בשם יהו"ה ברכנוכם מבית יהו"ה”

<sup>21</sup> Exodus 1:1 – “איש וביתו באו”



conducted and enacted and how literally everything chains down through mathematical calculation-*Cheshbon*-חשבון.

At the very least, understand and know that the Name *HaShem*-יהו"ה שם is the foundation of both construct and motion and is primary to all actions and novelty brought forth in the world. Everything is entirely dependent on the Name *HaShem*-יהו"ה שם 366 in a manner of mathematical calculation-*Cheshbon*-חשבון-366, and it is from Him that everything comes forth.

Now a critically important principle that every educated person should know is that every number has a known letter that is the numeral for that number. The twenty-seven base numerals are as follows:

א-1 ב-2 ג-3 ד-4 ה-5 ו-6 ז-7 ח-8 ט-9 י-10  
כ-20 ל-30 מ-40 נ-50 ס-60 ע-70 פ-80 צ-90  
ק-100 ר-200 ש-300 ת-400 ח-500 מ-600 נ-700 ה-800 ק-900

As you can see, each letter is a numeral with a specific value, up to 900. Note that there is no specific letter that bears the value 1,000. Nonetheless, the name of the first letter, *Aleph*-א-1, is the same as the name of the last number, *Eleph*-א-1,000. In other words, once the forms of the base numerals conclude, the count cycles to the beginning and the number that follows, that is, 1,000-*Eleph*-א, takes the name of the first numeral, 1-*Aleph*-א. For, as you can see, the number that follows the forms of the base numerals is bound to the beginning of the names of the letters, in that there is no way to

get to the number 1,000-*Eleph*-אלף without using the name of the first numeral, *Aleph*-א.

This occurs with the return of the cycle to the beginning. That is, the name *Eleph*-אלף-1,000 is born at the conclusion of the twenty-seven base numerals. We therefore see, that the first of the letters is the signet and seal at the conclusion of the letters. It is for this reason that the masters of the received knowledge (*Kabbalah*) stated that the enumeration of thousands necessarily returns to the units of one. In other words, when we arrive at the number *Eleph*-אלף-1,000, it is written as an 'א. In the same vein, when we say that an hour consists of תתרת"ף-1,080 *chalakim*, the number תתרת"ף-1,080 may also be written as א'פ, which is the same as saying “*Eleph u' Shmonim*-ושמנים-אלף-one thousand and eighty.”<sup>22</sup>

This is hinted at in the verse,<sup>23</sup> “The circling of the camps,” which is brought about by the sphere, which always cycles and returns to its beginning. Contemplate this wondrous matter well. Every intelligent person should understand this, since the entire universe is conducted upon the foundation of mathematical calculation-*Cheshbon*-השבון. In addition, as explained, mathematics-*Cheshbon*-השבון-366 is founded on the Name *HaShem*-יהו"ה-366, which attests to the reality of His Singular Intrinsic Being, from which all foundations were brought into existence, rather than any other name.

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<sup>22</sup> In other words, the number 1,000 may be written as תתרת"ף-400+400+200+80 or alternatively as א'פ-1,000+80.

<sup>23</sup> Song of Songs 7:1 – “כמחלת המהנים”

As explained previously, the foundational element of fire-*Aish*-אש is at the beginning of novel existence, as it states,<sup>24</sup> “And *Elo*”him said, ‘Let there be light-*Yehiy Or*-יהי אור-”.” Know that fire-*Aish*-אש is indeed the beginning of the foundational elements. It was first to be brought forth into novel being and was drawn forth from the Name *HaShem*-שם 366, as stated,<sup>25</sup> “For fire-*Aish*-אש came out from *Cheshbon*-חשבון-366.” Contemplate this wondrous hint and realize that the truth of the first existence of fire-*Aish*-אש comes from the truth of *Cheshbon*-חשבון-366, which is the Name *HaShem*-יהוה-שם 366. Know and realize that the totality of the universe is established and conducted upon the foundation of mathematics-*Cheshbon*-חשבון-366 and that mathematics-*Cheshbon*-חשבון-366 itself depends on His Great Name, blessed is He, for its very existence.

Know that, “The fire of the Lord-*Aish Ado*”nay-אש אדוני-366” came forth from the true reality of mathematics-*Cheshbon*-חשבון-366, which is the secret of the Name *HaShem*-יהוה-שם 366. Know therefore, that since fire-*Aish*-אש-301 was His first desire, it thus is concealed in His Sanctuary-*Heichal*-היכל-65,<sup>26</sup> blessed is He and blessed is His name.

Now, it has already been explained that the fire we are referring to here, is not physical fire, nor is it a refined spiritual fire. Rather, what we are referring to here is the fire of the

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<sup>24</sup> Genesis 1:3 – “ויאמר אלהים יהי אור ויהי אור-”

<sup>25</sup> Numbers 21:28 – “כי אש יצאה מחשבון-”

<sup>26</sup> 301+65=366

intellect, which sits above and is the foundation of all the luminaries, all of which were brought forth from the true reality of His Singular Preexistent Intrinsic Being, blessed is He. Know then that, “In the Sanctuary of *HaShem*-ה' יהו" fire is there-ם ש"ם היכ"ל יהו"ה א"ש ש"ם.” It is not incidental that scripture states,<sup>27</sup> “The word of *HaShem* – Who has a fire in Zion and a furnace in Jerusalem.” All the matters we are involved with here, are matters of intellect and are the words of the Living God.

Accordingly, know that the entire world is conducted mathematically-*Cheshbon*-השבון-366, as we see that there are ten intangible *Sefiroth*, thirty-two pathways, ten utterances, and so on, and *HaShem*-ה' יהו"ה, blessed is He, conducts them all. For, they were all brought into being from the Name *HaShem*-ם ש"ם יהו"ה-366 and they all are conducted by the Name *HaShem*-שם יהו"ה. This being the case, realize that the totality of novel existence is dependent on mathematical calculation-*Cheshbon*-השבון-366, which is the numeration of the *Aleph-Beith*, and that the Name *HaShem*-ה' יהו"ה-שם-366 is the eternal foundation of all mathematical calculation-*Cheshbon*-השבון-366.

Now, you already know that His Singular Name, *HaShem*-ה' יהו"ה testifies to His preexistence, blessed is He, and that all beings exist from the true reality of His Being. Therefore, we say that, from every angle, it is fitting that He rules over everything that came into being through the name *Elo"him*-ם אלהי"ם by the power of His truth, blessed is He.

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<sup>27</sup> Isaiah 31:9 – “ וסלעו ממגור יעבור וחתו מנס שריו נאם יהו"ה אשר אור לו בציון ותגור לו – ”בירושלם *Oor* which has the same spelling as *Oor*-אור – ”*Oor*-light, means “fire.”

Likewise, it was already explained in Part One that His name *HaShem*-יהו"ה is represented by the numeral כ"ו-26, that the name *Elo"him*-אלהי"ם is represented by the numeral פ"ו-86 and that it is from the truth of כ"ו-26 that פ"ו-86 is brought into being.<sup>28</sup> Therefore, we say that the invocation of the name of כ"ו-26 compels the name of פ"ו-86 to act, as we find that throughout the Act of Creation (*Ma'aseh Bereishit*) the creative process was done through the name of פ"ו-86. Nevertheless, it is only through the power that the name of פ"ו-86 receives from the reality of the name of כ"ו-26, that the name of פ"ו-86 can act. Know then that it is the name of כ"ו-26 that compels-*Kofeh*-כופה the name of פ"ו-86 to act-*Po'el*-פועל. Contemplate this matter well and realize that פ"ו-86 refers to the ministering powers that are called by the title *Elo"him*-אלהי"ם-86, and that their power to actualize is only through the invocation of the name *HaShem*-יהו"ה, who compels them to act. For they are entirely dependent and subservient to Him, blessed is He, and it is only by His word that they have any power whatsoever to actualize whatever they actualize. That is, they have absolutely no power or authority of their own to deviate from His will.

Know however, that not everyone merits to grasp the deep intention of the Name that compels these supernal powers to act. This is as stated,<sup>29</sup> “Not everyone who wishes to take up the Name may do so.” Rather, only very special and rare individuals of extraordinary righteousness and adhesion to

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<sup>28</sup> It was explained in Part One that כ"ו, is verbally pronounced *Khaf Waw*-כ"ף ו"ו. Thus, the name *Elo"him*-אלהי"ם-86 or פ"ו-86 is brought forth by the Name *HaShem*-יהו"ה or כ"ו, as in כ"ף ו"ו.

<sup>29</sup> Mishnah Brachot 2:8

*HaShem*, are fitting to merit, “Beholding the graciousness of *HaShem*.”<sup>30</sup> A person of such righteousness and adhesion to *HaShem*-יהו"ה only appears once in several generations.

Moreover, this special person must be knowledgeable in the known intentions of how the name *HaShem*-יהו"ה draws all beings in the totality of novel existence into being. Moreover, his invocation of *HaShem*-יהו"ה is certainly not incidental or accidental, for each drawing forth of influence has a particular known intention and path, according to the supernal intent. Rather, it is only when his invocation attests to the true reality of the matter, that is recalled and affixed to that matter and place “to which the spirit is to go,”<sup>31</sup> that his invocation is effectual.

Thus, when a person of such spiritual stature knows and recalls the primary and known intentions in the matter of the Singular Name *HaShem*-יהו"ה, and he knows how everything that he wishes to compel is utterly dependent upon the Name he invokes, then through his knowledge of all this, the matter that is established and sustained by the power of his invocation is compelled to actualize his will, for it is the minister over that action, according to what is indicated by that particular invocation.

Know and understand that just as the sustainment of all things is affixed and dependent upon the Name *HaShem*-שם יהו"ה, blessed is He, so is the invocation of *HaShem*. Thus, when this supremely righteous person commands the servants<sup>32</sup>

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<sup>30</sup> Psalms 27:4 – “לחזות בנעם יהו"ה ולבקר בהיכליו”

<sup>31</sup> Ezekiel 1:12 – “אשר יהיה שמה הרוח ללכת”

<sup>32</sup> The angelic separate intellects

in the name of the King and shows them the King's signet, the servants are compelled to fulfill his will, each one according to his particular function. Such a person can implore the King, invoke His Name, and plead before Him on behalf of His nation, the children of Israel.

Now, while the Holy Temple was established in Jerusalem this was a received wisdom that the sages would teach their students once every seven years and they would recall these known invocations in the Holy Temple. However, when uncouth individuals, who attempted to misuse this knowledge increased, the *Kohanim*-priests decided to conceal the knowledge of the invocation of *HaShem's* great and Holy Name.

In any event, let us return to the subject at hand and explain as follows: Know now, that the Name that gives power to all actors throughout all of novel existence, is the same One who gave and will give. Moreover, this is the Name that actualized, actualizes, and will actualize all the actors. There is absolutely no doubt about this since everything is completely dependent upon Him, blessed is He and blessed is His Name.

Now many people will deem the above as being impossible. In other words, they believe that the world cannot deviate from its natural course and that it is thus impossible that the invocation of *HaShem's* Name could compel an action or motion.

Now, on the one hand, this is so, but, on the other hand, this is not at all so. For, while it is indeed true that the world is generally conducted by the power of *HaShem*, blessed is He, in

a manner of continually renewing and sustaining the natural order, nonetheless, since, in reality, He conducts and sustains it with absolute dominion, He can therefore change it at will. For, after all, it is He, blessed is He, who brings everything into existence out of nothing at every moment.

Thus, everything in novel existence is utterly dependent upon Him. Since He brings the natural order into existence, it therefore cannot obstruct Him in any way whatsoever. That is, He can abrogate the natural order and act in a manner of wonders and miracles at will, as explained at length previously.

With this in mind it is clear that He can do as He pleases, blessed is He, and is not bound by the laws of nature, which are as nothing before Him. This is as stated,<sup>33</sup> “Whatever *HaShem*-יהו"ה desires He has done, in the heavens and the earth, in the seas and in all the deeps.” Thus, everything is utterly and completely dependent on His will. This, in and of itself, is clear testimony to the novel existence of the totality of the natural order.

Now, regarding people in our times who do not believe in the possibility of changes to the natural order, one cannot fully blame them for regarding such things as impossible. This is because nowadays, this wisdom has become so far removed from the consciousness of the masses, that they even regard the grasp of these matters as being impossible (*Nimna*), rather than possible (*Efshar*) or fitting (*Ra'uy*).

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<sup>33</sup> Psalms 135:6 – “כל אשר חפץ יהו"ה עשה בשמים ובארץ בימים וכל תהמות”



However, when a person of outstanding righteousness and adhesion to *HaShem* in a generation or several generations, grasps some of the hidden matters and treasures of this wisdom, perhaps they will believe that he indeed grasps and perhaps they will doubt it. All this is because, at this point, this knowledge is far removed from the consciousness of the masses, including most of the sages of our times. Moreover, because of this, he who indeed grasps it, is prone to conceal what he knows from the masses. As a result, this wisdom has become foreign to the very nation that received it.

Because of this, since our Holy Torah is entirely founded on wonders and miracles, in that nature itself is completely miraculous and *HaShem*-יהוה can change it will, I have awakened to the critical need to clarify these matters that have remained concealed too long.

Moreover, in truth, all actors are compelled to act according to their positions and functions at the invocation of His Singular Name, may He be blessed and exalted. Our sages, of blessed memory, hinted at this in several places. In Tractate Ta'anit, they related the following incident,<sup>34</sup> "It once happened that most of the month of Adar had passed without rainfall. They sent a message to Choni HaMe'agel stating, 'Pray for rainfall.' He prayed but it did not rain, so he drew a circle, stood within it and said, 'Master of the universe, Your children have turned to me, as I am like a member of Your household. I swear by Your Great Name that I will not move

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<sup>34</sup> Talmud Bavli, Taanit 23a

from this place until You have mercy upon Your children.’ Rain began to trickle down. His students said to him, ‘We see that you can perform wonders and miracles, but this rain is not adequate that we should not die. It seems to us that this amount of rain is just enough to absolve you of your oath etc.’”

Every intelligent person should awaken to this glorious matter and pay attention to his words, “I swear by Your Great Name.” Know therefore what “Your Great Name” refers to, for He has no name as great as His Singular Unique Name, which is the four-letter name *HaShem*-יהו"ה. Similarly, take notice of what his students told him, “It seems to us that this amount of rain is just enough to absolve you of your oath.” Contemplate this deep matter and realize that his oath forced the issue Above, at the very least to fulfill it, as they stated, “This amount of rain is just enough to absolve you of your oath.” In other words, it is like one who is bound to an oath and has only two options to be absolved of it, either through its fulfillment or through the nullification of the oath. Similarly, contemplate the incident that happened with Eliyahu the Prophet, peace be upon him, who swore,<sup>35</sup> “As *HaShem*-יהו"ה lives, the God of Israel before whom I stood, there shall be no dew or rain these years except by my word.”

My brother, know in truth, that when an oath is made with the true and proper intention, the obligation falls upon the supernal beings to fulfill it. In other words, when *HaShem* is properly invoked with His Great and Awesome Name-יהו"ה,

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<sup>35</sup> Kings I 17:1 – “ חי יהו"ה אלהי ישראל אשר עמדתי לפניו אם יהיה השנים האלה טל “ – “זומטר כי אם לפי דברי”

blessed is He, at the very least it never returns empty handed, but rather, “brings success wherever it was sent.”<sup>36</sup> How wondrous indeed is this matter to which we have awakened regarding this wisdom. Contemplate this matter well and understand the nature of the compulsion, in that it falls upon the supernal beings and obligates them to fulfill it.

With all the above in mind, contemplate and understand that the totality of novel existence is conducted upon the foundation of mathematics-*Cheshbon*-חשבון-366, which itself is founded on the Name *HaShem*-יהוה-366, blessed is He and blessed is the mention of His Name.

Know now, that the very first city to be conquered and settled by the Jewish people when they settled the land, was the city of *Cheshbon*-חשבון-366. This is as stated,<sup>37</sup> “And Israel settled in all of the cities of the Emorites, in *Cheshbon*-חשבון and all the surrounding towns.” Realize therefore, that it was specifically with the power of *Cheshbon*-חשבון-366 that they conquered the king of *Cheshbon*-חשבון-366.

Know then, that this is why the city of the Emorites was called *Cheshbon*-חשבון, for the nation that inhabited it were mighty warriors of great strength and number. This is as stated,<sup>38</sup> “And all the people that we saw in it are men of great stature.” In other words, it is called *Cheshbon*-חשבון because its inhabitants were important people-*Chashuvim*-חשובים.

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<sup>36</sup> Isaiah 55:11 – “כִּן יִהְיֶה דְבַרִּי אֲשֶׁר יֵצֵא מִפִּי לֹא יִשׁוּב אֵלַי רִיקִים כִּי אִם עָשָׂה אֶת אֲשֶׁר”  
”חִפְצָתִי וְהִצְלִיחַ אֲשֶׁר שְׁלַחְתִּיו”

<sup>37</sup> Numbers 21:25 – “וַיֵּשֶׁב יִשְׂרָאֵל בְּכָל עָרֵי הָאֱמֹרִי בְּחֶשְׁבוֹן וּבְכָל בְּנֵי הַיְּהוּדָה”

<sup>38</sup> Numbers 13:32 – “וְכָל הָעָם אֲשֶׁר רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוּת”

Nonetheless, we find that it states,<sup>39</sup> “Their sovereignty over *Cheshbon*-חֶשְׁבוֹן was lost,” for with the power of the Name *HaShem*-יהו"ה-366 the Emorites of the city of *Cheshbon*-חֶשְׁבוֹן-366 were destroyed. The next verse thus continues and states,<sup>40</sup> “Israel settled in the land of the Emorite,” for with the power of *Cheshbon*-חֶשְׁבוֹן-366 they conquered the people of *Cheshbon*-חֶשְׁבוֹן-366. This was the first city that the Jewish people conquered and settled in.

Now, this may be question based on the verse about the Canaanites,<sup>41</sup> “I will utterly destroy their cities,” and as the next verse continues,<sup>42</sup> “And *HaShem*-יהו"ה listened to the voice of Israel and delivered up the Canaanites, and utterly destroyed them and their cities; and the name of the place was called *Chormah*-Destroyed.” This took place before the conquest of the Emorites. However, there is no valid question here, because the first city that the Jewish people conquered *and settled in* was the city of *Cheshbon*-חֶשְׁבוֹן.

Now, since *Cheshbon*-חֶשְׁבוֹן was the first city of conquest, know that it stood as a barrier and obstructed the conquest of the remainder of the land. In other words, it stood between them and the rest of the conquest like a barrier that separates. This is because the city of *Cheshbon*-חֶשְׁבוֹן had a supernal connection above. However, when its very

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<sup>39</sup> Numbers 21:30 – “וַיִּנָּרֶם אֲבֹד חֶשְׁבוֹן עַד דִּיבֶן גֹּזִי”

<sup>40</sup> Numbers 21:31 – “וַיֵּשֶׁב יִשְׂרָאֵל בְּאֶרֶץ הָאֱמֹרִי”

<sup>41</sup> Numbers 21:2 – “וַיִּדַר יִשְׂרָאֵל נָדַר לַיהוָה וַיֹּאמֶר אִם נָתַן תִּתֵּן אֶת הָעָם הַזֶּה בְּיַדִּי וְהִחַרְמֹתִי”  
”אֶת עֲרֵיהֶם”

<sup>42</sup> Numbers 21:3 – “וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת הַכְּנַעֲנִי וַיַּחֲרֶם אֹתָהֶם וְאֵת עֲרֵיהֶם”  
”וַיִּקְרָא שֵׁם הַמְּקוֹם חֶרְמָה”

foundation, in other words, the Name *HaShem*-יהו"ה-366, was brought to bear, it immediately fell. For, as explained above, the foundation of *Cheshbon*-חשבו"ן-366 is the Name *HaShem*-יהו"ה-366.

Know therefore that the Name *HaShem*-יהו"ה-366 rules over *Cheshbon*-חשבו"ן-366, and therefore *Cheshbon*-חשבו"ן was conquered by the power of the Name *HaShem*-יהו"ה-366, which is its foundation. Once *Cheshbon*-חשבו"ן was conquered, all the cities of the land were open to conquest. That is, *Cheshbon*-חשבו"ן was the first city to be conquered.

With the above in mind, contemplate the words of King David, peace be upon him, who stated,<sup>43</sup> “To Him who smote great kings... and slew mighty kings... Sichon the king of the Emorites...” Contemplate this, my brother, and realize that they were the first to be conquered. In this manner, contemplate and realize that the Name *HaShem*-יהו"ה-366 rules over *Cheshbon*-חשבו"ן-366. Moreover, He alone is called by His Singular Name, *HaShem*-יהו"ה, and it has not been granted to teach it to everyone.

Know then, my brother, that the aforementioned compulsion is brought about at the invocation of the Singular Name of four letters, *HaShem*-יהו"ה, as explained. For, it is *HaShem*-יהו"ה who is recalled through the Great Name, as it states,<sup>44</sup> “This is My Name forever.” With respect to this, it states in Tractate Kiddushin,<sup>45</sup> “Rabba bar Bar Chanah says in

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<sup>43</sup> Psalms 136:17-19 “למכה מלכים גדלים כו' ויהרג מלכים אדירים כו' לסיחון מלך האמרי”

<sup>44</sup> Exodus 3:15 – “זה שמי לעלם”

<sup>45</sup> Talmud Bavli, Kiddushin 71a

the name of Rabbi Yochanan: ‘The Sages transmit the four-letter name to their students once every seven years and some say twice every seven years. Rabbi Nachman bar Yitzchak says: It stands to reason in accordance with the one who says only once every seven years, as it is written, “This is My Name forever-*Le’olam*-לעלם,” which can also be read “to conceal-*Le’Alem*-לעלם.” It continues and relates, “Rava planned to expound upon it in his discourse, but a certain elder said to him: It is written ‘to conceal-*Le’Alem*-לעלם.’” Contemplate that they clearly are referring to the name of four letters, since it is the beginning of everything and refers to the One who is concealed. Moreover, contemplate that they concealed the explanation of this glorious name from all living beings. As related, Rava wished to teach it publicly, but a certain elder told him, “It is written ‘to conceal-*Le’Alem*-לעלם.’” Know then, that the explanation of it is concealed from the masses, and it thus is forbidden to transmit it twice in seven years.

The Talmud continues and states, “Rabbi Avina raised a question: The verse states, ‘This is My Name,’ and then continues, ‘And this is My remembrance.’ The explanation is as follows: The Holy One, blessed is He, said, ‘I am not written as I am pronounced. I am written with the letters *Yod-Hey-Waw-Hey*-יהוה but I am pronounced with the letters *Aleph-Daleth-Nun-Yod*-י"אדנ.” This matter is extremely deep, but has already been adequately explained in the section on His

Names,<sup>46</sup> in a way that every intelligent person should understand.

The Talmud continues to relate, “The Sages taught: Initially, they would transmit the twelve-letter name to anyone. However, when uncouth people increased, they transmitted it only to discreet members of the priesthood. They would conceal it by saying it during the sweet melody of the priestly brothers...” Contemplate this matter, and think about what they stated regarding the increase of uncouth people. They continued, “Rabbi Tarfon said: On one occasion, I ascended to the platform of the Levites with my mother’s brother. I inclined my ear to hear the High Priest and I heard him conceal the name during the sweet melody of his priestly brothers...” It continues, “Rav Yehudah said in the name of Rav: The forty-two-letter name may only be transmitted to a person who is discreet and humble...anyone who knows it and is careful to guard it in purity, is beloved above and treasured below. Fear of him is cast upon all creatures and he inherits two worlds – this world and the coming world.”

Contemplate all these descriptions, and at the very least, realize that the matter of compelling from below definitely exists. Contemplate what they stated regarding the “increase of uncouth people,” and that “they would conceal it during the sweet melody,” or “whoever is careful with it and guards it in purity,” for all these descriptions hint at the pathways. At the very least, it is understood that the sages of the Talmud concur

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<sup>46</sup> In Part One.

that the matter of compelling from below is necessarily so, is certainly possible (*Efshar*) and not at all impossible (*Nimna*).

With all the above in mind we must awaken our hearts and realize that the entire world and all therein is utterly and completely dependent upon the Singular Name of *HaShem*-יהו"ה. Regarding this the verse states,<sup>47</sup> "Your eyes are like pools in *Cheshbon*-השבון." Realize that the entire world is sustained and dependent on mathematics-*Cheshbon*-השבון-366, the foundation of which is the true reality of His Singular Name, the Name *HaShem*-יהו"ה-שם-366, blessed is He and blessed is His Name. After having awakened to this, we may now continue and awaken to the remaining matters that need explanation.

## **The Gate explaining how our Torah is sustained by the true reality of The Singular Name of *HaShem*, blessed is He**

Know now a great and important foundation upon which the whole of our Holy Torah is founded. That is, the Torah is founded upon the Singular Name of *HaShem*-יהו"ה, blessed is He, and the two divisions of the Name, previously explained. To understand this, contemplate the conversation that our teacher Moshe had with *HaShem* at the burning bush and *HaShem*'s response to him. In answer to Moshe's question

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<sup>47</sup> Song of Songs 7:5 – "עיניך ברכות בחשבון"



of what to tell the Jewish people in Egypt, *HaShem* answered Moshe,<sup>48</sup> “Thus shall you say to the children of Israel: *HaShem*-יהוה, the God of your fathers, the God of Avraham, the God of Yitzchak, and the God of Yaakov, has sent me to you. This is My name forever, and this is My remembrance for all generations.” Awaken to the glorious matter found in this statement and contemplate the reason for the doubled language, “This is My Name forever and this is My remembrance for all generations.”

Know then, that the entire world depends upon the two divisions of the Name; *Yod-Hey*-יה"י and *Waw-Hey*-וה"י. The first category is a name, in and of itself, for indeed, we find many places throughout Torah where *HaShem* is referred to by the name *Ya"eh*-יה"ה. Thus, when it says, “This is My Name,” it is a reference to the first half of the Name *HaShem*-יהוה, which is also a name by which He is called.

The second half of the Name is *Waw-Hey*-וה"י and is called a “remembrance-*Zecher*,” for as we find, throughout Torah, the letters *Waw-Hey*-וה"י are not a name, but are rather a remembrance. This is similar to the statement commonly used by our sages, of blessed memory, throughout Talmud,<sup>49</sup> “Though there is no explicit proof to the matter, there is an allusion-*Zecher* to it.” Similarly here, though *Waw-Hey*-וה"י is not a full name by which He is called, it nonetheless is a remembrance and allusion-*Zecher* to Him. That is, the

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<sup>48</sup> Exodus 3:15 – “כה תאמר אל בני ישראל יהוה"י אלהי"י אבותיכם אלהי"י אברהם אלהי"י יצחק ואלהי"י יעקב שלחני אליכם זה שמי לעולם וזה זכרי לדר דר.”

<sup>49</sup> See for example Talmud Bavli Brachot 2b.

remembrance and allusion, is so that we should not forget that the true reality of the existence of all beings is caused by *HaShem*-יהו"ה, blessed is He.

Now, our Torah is founded upon these two divisions of the Singular Name *HaShem*-יהו"ה, for there likewise are two divisions of Torah. These are the 248-ה-רמ positive commandments, corresponding to the number of organs in man, and the 365-ה-שט negative commandments, corresponding to the number of days in the solar year. With this in mind, we must awaken to the understanding upon which the positive and negative commandments depend.

Know then, that the four-letter name *HaShem*-יהו"ה mentioned in this verse, "*HaShem*-יהו"ה, the God of your fathers, the God of Avraham, the God of Yitzchak, and the God of Yaakov, has sent me to you. This is My name forever, and this is My remembrance for all generations," is divided into two divisions, *Yod-Hey*-יה"י and *Waw-Hey*-וה"י, as we stated. The first is a name, in and of itself, whereas the other is an allusion-*Zecher*-זכר. Thus, when it says "This is My Name, and this is my remembrance," it is no different than stating, *Yod-Hey*-יה"י and *Waw-Hey*-וה"י. That is, when it says "This is My Name forever," it means "*Yod-Hey*-יה"י is My Name-*Shmee*," and when it says "This is My remembrance for all generations," it means "*Waw-Hey*-וה"י is my remembrance-*Zichri*."

In other words, it should be understood to read "*Ya*"*h* is My Name-*Ya*"*h*-*Shmee*," and *Waw-Hey* is My remembrance-*Waw-Hey Zichri*." Contemplate these two divisions and recognize that all the commandments are

divided into these two categories. That is, the numerical value of “*Ya”h* is My Name-*Ya”h Shmee*-י"ה שמ"י-365” is equivalent to the negative commandments, which number 365-שט"ה. The second division, which is “*Waw-Hey* is My remembrance-*Waw-Hey Zichri* זכרי-ו"ה-248,” is equivalent to the positive commandments, which number 248-רמ"ח.

This will now be explained in a simple and straightforward manner for easy understanding. *Ya”h* is My Name-*Ya”h Shmee*-י"ה שמ"י is equal to 365-שט"ה which is the number of negative commandments. Likewise, the second half of His Glorious Name, *Waw-Hey* ו"ה is My remembrance-*Zichri* זכרי-ו"ה is equal to 248-רמ"ח, which is the number of positive commandments.

Thus, we have explained that the entire Torah is founded upon these two paths, that is, the negative commandments and the positive commandments. In other words, they all are founded upon His Singular Glorious Name, *HaShem* יהו"ה, blessed is He, and correspond to the two divisions, *Yod-Hey* י"ה and *Waw-Hey* ו"ה.

Now, the negative commandments are all an aspect of complete judgment and justice. The same is true of the first name which bears them, which is *Ya”h* is My Name-י"ה שמ"י-365, which is full and precise judgment. This is the name that is joined to the name *Elo”him*-אלהי"ם, as explained previously. That is, the name *Ya”h*-י"ה gives form to the name *Elo”him*-אלהי"ם, without which it remains *Eelem*-אל"ם-mute. Thus, it is the form of the negative commandments, which are judgment, like it. Thus, judgment corresponds to judgment.

In contrast, the positive commandments are attributes of mercy and compassion. This is also true of the second half of the name which contains them. It too is mercy and compassion. This is because the second half of The Name is always called by the term mercy-*Rachamim*-רחמים. This will soon be explained, with the help of *HaShem*, when we arrive at the explanations of the general composition (*Tziruf*), which includes justice and mercy, punishment and reward, death and life, evil and good, up and down, right and left, forward and backward, and so on. All these are borne of His Glorious and Awesome Name *HaShem*-יהו"ה and its two divisions, *Hey-Yod*-י"ה and *Hey-Waw*-ו"ה, blessed is the name of His Glorious Kingship forever and ever. One half is fire, while the other half is ice, to the right is life, and to the left is death. This is one of the greatest mysteries of the received knowledge (*Kabbalah*). However, because of its great refinement not everyone can withstand it or properly understand it. Nonetheless, the negative and positive commandments are divided into these two divisions, which correspond to action-*Pe'ulah* and motion-*Tn'uah* upon which everything depends, as previously explained.

Now, what you must know regarding these two divisions upon which the negative and positive commandments-*Mitzvot* are divided, is that they are likewise divided into the right and left. Now, just as the left hand is generally not used, so likewise, the negative commandments are prohibitions that one is not to do. In contrast, just as the

right hand is the preferred used side, so likewise the positive commandments are meant to be done.<sup>50</sup>

Now, a very important foundation upon which the commandments of the Holy Torah are founded, is that all the commandments are dependent on the tongue. It is with respect to this that it states,<sup>51</sup> “Death and life are in the power of the tongue.” Now that we have awakened to this, we may continue to explain the meaning of, “This is My Name-*Shmee*-שמ״י, and This is My remembrance-*Zichri*-זכר״י.”

The negative commandments, which number 365-שס״ה are dependent on “*Ya*”h is My Name-שמ״י-365.” The positive commandments, which number 248-רמ״ח are dependent on the remembrance-*Zecher*-זכר which is “*Waw-Hey*-ו״ה is My remembrance-זכר״י-248.” Now, since the 248-רמ״ח positive commandments are dependent upon an allusion and remembrance-*Zecher*-זכר, we find that the Torah alludes to this in the verse,<sup>52</sup> “In wrath, remember compassion-*Rachem Tizkor*-רחמים תזכור.” That is, “compassion-*Rachem*-רחמים-248” refers to “*Waw Hey*-ו״ה is My remembrance-זכר״י-248,” which is the remembrance-*Zecher*-זכר. This being the case, contemplate the fact that it states “remember-*Tizkor*-תזכור” juxtaposed to the word “compassion-*Rachem*-רחמים.” For, “compassion-*Rachem*-רחמים-248” is tied to the matter of the

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<sup>50</sup> A right-handed person generally prefers to use the right hand over the left hand. However, the left hand of a left-handed person is considered to be his right hand, so to speak, because he prefers to use it over the right hand.

<sup>51</sup> Proverbs 18:21 – “מִוֹת וְחַיִּים בְּיַד לְשׁוֹן”

<sup>52</sup> Habakkuk 3:2 – “בְּרִגּוֹ רַחֵם תִּזְכּוֹר”

remembrance-*Zecher*-זכר. This matter should now be clearly understood by every intelligent person.

Thus, we have explained from several angles how the Torah, which is composed of the positive commandments and negative commandments, is dependent upon the two divisions of the Singular Name *HaShem*-יהו"ה, blessed is He. With this in mind, realize that the name of *HaShem*, blessed is He, was given over to the Jewish people, provided that they accept His Torah, which likewise is divided into the two categories of positive and negative, right and left. Thus, with respect to what *HaShem* responded to Moshe, "This is My Name, and this is my remembrance," know and realize that *HaShem*, blessed is He, told Moshe the following: "Go and tell the Jewish people that they must accept the 365-ה-ש"ה negative commandments and the 248-ה-רמ"ה positive commandments, which are dependent on the two divisions of My name, 'Ya'h' is My Name forever-365-יה"ה שמ"י and *Waw-Hey* is My remembrance for all generations-248-יה"ה זכר"י. If they are willing to accept this, then all is well, and I will redeem them. However, if they are unwilling to accept it, then they shall remain in bondage where they are. For, if they desire redemption, they must know the explanation of My Name and accept the yoke of the Kingdom of Heaven upon themselves." Now, the Jewish people indeed accepted, as it states,<sup>53</sup> "And the people believed and they listened... and they bowed and prostrated." Contemplate this

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<sup>53</sup> Exodus 4:31 – "ויאמן העם וישמעו כי פקד יהו"ה את בני ישראל וכו' ויקדו וישתחוו"

glorious and wondrous matter and the truth will become clear to you.

After having explained these matters and that the positive commandments are an eternal remembrance, know that this explains the double terminology that the prophet Jeremiah used in a single verse in reference to the positive commandments. He stated,<sup>54</sup> “Is Ephraim My favorite son or a delightful child, that whenever I speak of him, I remember him more and more (*Zachor Ezkerenu*-זכר אזכרנו)? Therefore, My innards yearn for him and I will surely have mercy on him (*Rachem A'Rachmenu*-רחם ארחהמנו) – says *HaShem*-יהו"ה.” Contemplate this wondrous matter and that he doubled the terms “*Zachor Ezkerenu*-זכר אזכרנו” and “*Rachem A'Rachmenu*-רחם ארחהמנו.” For, the explanation of the mercy-*Rachem*-רחם-248 is that it refers to the 248-רמ"ח positive commandments, which are a remembrance-*Zecher*-זכר. It is for this reason that He doubles his language on these particular words, indicating their inner intention, so that the intention is complete. For, this is a critically important and great foundation upon which our Torah is founded, in that it is founded upon the foundation of the Singular Name of *HaShem*-יהו"ה, as explained. This being the case, contemplate this and understand the matter of the negative and positive commandments. Having explained this, we shall now continue to explain the remaining matters that follow the order of the proper intention.

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<sup>54</sup> Jeremiah 31:19

## The gate explaining the prayers of *Rosh HaShanah* and how they are founded upon The Name *HaShem*

My dear brother, may *HaShem* keep and protect you, know that the Prayers of *Rosh HaShanah*<sup>55</sup> and their order and arrangements are composed and founded upon the Singular Name *HaShem*-יהו"ה, blessed is He. Now, before we begin explaining how they are composed according to the Singular Name *HaShem*-יהו"ה, awaken to a glorious and delightful matter stated in Tractate *Rosh HaShanah*. Our sages of blessed memory stated,<sup>56</sup> "The Holy One, blessed is He, said: 'Recite [the verses of] Kingship-*Malchiyoth*, Remembrances-*Zichronoth*, and *Shofaroth*: Kingship-*Malchiyoth*, so that you crown Me as King over you; Remembrances-*Zichronoth*, so that your remembrance should rise up before Me for good; and with what? With the *Shofar*.'" It is important to delve into the contemplation of this wondrous matter, for the essential truth of it, is as we explained regarding the Singular Name *HaShem*-יהו"ה, that possesses both the attribute of judgment and the attribute of mercy. I must therefore awaken you to this matter and explain how this is.

Know now, that when we recite the verses of Kingship-*Malchiyoth* on *Rosh HaShanah* this is the matter of judgment and justice, corresponding to the negative commandments. When we recite the verses of Remembrance-*Zichronoth*, this is the aspect of kindness and mercy, corresponding to the positive

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<sup>55</sup> The biblical new year

<sup>56</sup> Talmud Bavli, Rosh HaShanah 16a



commandments. The recitation of the verses of *Shofaroth* on *Rosh HaShanah* is to arouse our hearts and awaken us to return in complete repentance-*Teshuvah* to *HaShem*-יהו"ה. This is as hinted by our sages, of blessed memory, regarding the sounding-*Teru'ah* of the *Shofar*,<sup>57</sup> “Awaken, you sleepy ones from your sleep and you who slumber arise. Inspect your deeds, repent and remember your Creator.” In other words, it is the matter of awakening our hearts to return to *HaShem*-יהו"ה with full and complete repentance. Thus, the prayers of *Rosh HaShanah* are divided into the three paths, as we explained. We shall now begin explaining this further.

### **The Order of Kingship-*Malchiyoth***

Know, my brother, that our recitation of the verses of Kingship on *Rosh HaShanah* is an aspect of judgment and justice. At the very least understand that they correspond to the negative commandments. We recite the verses of Kingship-*Malchiyoth* to awaken our hearts at having transgressed one or more of the negative commandments, with the realization that we are destined to be judged for these transgressions and that we will stand in judgment before the King, King of kings for each and every negative commandment that we transgressed, that the King commanded us to abstain from. It is with this in mind that we recite the verses of Kingship-*Malchiyoth*.

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<sup>57</sup> Mishneh Torah, Laws of Repentance 3:4

In other words, we remember His quality of Kingship, which is the aspect of judgment and justice, for the attribute of Kingship is always an aspect of complete justice and judgment. This is as stated,<sup>58</sup> “The king establishes the land with justice,” and it further states,<sup>59</sup> “A king sits on the throne of judgment.” Know then, my brother, that the quality of kingship is that the King conducts all the subjects of His kingdom according to the ways of judgment, by implementing judgment and justice.

Contemplate that during the ten days of repentance between *Rosh HaShanah* and *Yom Kippur* we recite, “The King of Justice-*HaMelech HaMishpat*-הַמֶּלֶךְ הַמִּשְׁפָּט” in our liturgy. In other words, justice-*Mishpat* is juxtaposed to kingship. For, if there was no judgment or justice, the subjects could rebel against the King’s wishes and do whatever they wished without regard to consequences. However, because the King metes out punishment to those who transgress His will, His subjects are in fear and trepidation of Him and abstain from the prohibitions of the King.

Know then and realize that kingship is founded upon justice, as it states,<sup>60</sup> “His throne is established for justice.” With this in mind, contemplate this great and important principle in regard to the verses of Kingship recited on *Rosh HaShanah*. That is, realize that Kingship is the matter of judgment and justice and that it relates to the first half of the

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<sup>58</sup> Proverbs 29:4 – “מֶלֶךְ בַּמִּשְׁפָּט יַעֲמִיד אֶרֶץ”

<sup>59</sup> Proverbs 20:8 – “מֶלֶךְ יוֹשֵׁב עַל כִּסֵּא דִיּוֹן”

<sup>60</sup> Psalms 9:8 – “וַיְהִי־הָ לַעֲלֹמִים יֵשֵׁב כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ”

name *HaShem*-יהו"ה, which is “*Ya”h* is My Name-שמ"י-365” corresponding to the 365 negative commandments.

By reciting the verses of Kingship, we crown *HaShem*-יהו"ה, blessed is He, as our King, as our sages, of blessed memory, stated, “Recite the verses of Kingship-*Malchiyoth* before Me, so that you crown Me as King over you.” It is by crowning Him as our king that we acknowledge and testify that there is a King over us who conducts us according to justice. This is as stated,<sup>61</sup> “And *HaShem* of Hosts-צבאו"ת is exalted through justice-*Mishpat*.”

Know now, that the quality of Kingship corresponds to the name *Ya”h*-יה"ה as it is within *Elo”him*-אלהי"ם, and that *Elo”him*-אלהי"ם always indicates judgment and justice. This is as stated,<sup>62</sup> “For the judgment is to God-*Elo”him*-אלהי"ם.” All the above attests that the King is the Judge and Magistrate and that *HaShem*-יהו"ה, blessed is He, brings us before Him in judgment. This is why the verses of Kingship are recited on *Rosh HaShanah*, for on that day we are summoned to stand in judgment before *HaShem*-יהו"ה and are judged for all the negative commandments we transgressed before Him throughout the days of the year.

In clarification of this matter, our sages, of blessed memory, explained and hinted in Tractate Makot,<sup>63</sup> “The 365 negative commandments and prohibitions correspond to the 365 days of the solar year. It is as if each day of the year is

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<sup>61</sup> Isaiah 5:16 – “ויגבה יהו"ה צבאו"ת במשפט והא"ל הקדוש נקדש נקדש בצדקה”

<sup>62</sup> Deuteronomy 1:17 – “כי המשפט לאלהי"ם הוא”

<sup>63</sup> Talmud Bavli, Makkoth 23b; Midrash Mishlei 31:29

telling us, ‘Do not transgress a negative commandment today, on My day.’” Contemplate the great extent that our sages, of blessed memory, went to explain that the days of the year correspond to the negative commandments. This being the case, realize that on this day, we are called to give an accounting for every single day of the solar year, and confess for any prohibitions we may have transgressed, all of which are included in the negative commandments.

Know now, my brother, that this day is appropriately established each year, so that we awaken ourselves to all the deeds we actualize throughout the whole year. We must awaken in repentance and return to *HaShem*-יהו"ה, beseeching Him, blessed is He, for forgiveness and atonement for all the sins we committed and for all of the prohibitions we disobeyed in defiance of Him.

It is in this manner that we recite the verses of Kingship on *Rosh HaShanah*, to awaken our hearts to the realization that there is a King who rules over us and faithfully bestows goodly reward commensurate to our good deeds, and who is destined to exact judgment and punishment upon all those who transgressed His commandments.

It is with this in mind that our sages established that the first verses we recite are the verses of Kingship. This is in line with the verse that states,<sup>64</sup> “And I will come near you in judgment.” For, as we explained, the verses of Kingship correspond to the attribute of judgment and correspond to the

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<sup>64</sup> Malachi 3:5 – “וקרבתִי אליכם למשפט”



at the hands of the courts etc. It is in this manner that the verses of Kingship-*Malchiyoth* are arranged every year on the day of *Rosh HaShanah*.

### **The Order of Remembrances-*Zichronoth***

Know, my brother, that our recitation of the verses of remembrance-*Zichronoth* on *Rosh HaShanah*, is the matter of compassion and mercy. At the very least, realize that they correspond to the positive commandments. We recite these verses of remembrance before *HaShem*-יהו"ה, blessed is He, so that He should remember us for good and deal mercifully with us for all of the positive commandments we fulfilled throughout the year. We thus serve before Him like faithful servants who run before their master with a constant desire to please Him, and we yearn to serve Him and keep His commandments, to fulfill all the edicts and customs He commanded us to do and to keep and walk in His ways. This then, is the matter of the remembrances-*Zichronoth*, which correspond to the positive commandments. This is as explained before about the matter of the second half of His Name, "*Waw-Hey* is My remembrance-י"זכר" 248-248" which corresponds to the 248 positive commandments that are hinted at it in the verse,<sup>69</sup> "In wrath, remember compassion-*Rachem Tizkor*-רח"ם תזכור."

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<sup>69</sup> Habakkuk 3:2 – "ברגז רחם תזכור"

Thus, you will discover that the remembrances-*Zichronoth* recited on *Rosh HaShanah* all clearly attest that we plead before *HaShem*-יהו"ה, blessed is He, to remember us with mercy for having fulfilled His positive commandments, which number 248-רמ"ח. It is regarding this that the verse states,<sup>70</sup> "I will surely remember him (*Zachor Ezkerenu*-זכר אזכרנו) and will surely have mercy upon him (*Rachem A'Rachmenu*-רחם ארחמנו), says *HaShem*-יהו"ה," as explained before.

We thus find that the positive commandments correspond to the remembrances-*Zichronoth*. It is with respect to this that you should contemplate the statement of our sages, of blessed memory, in Tractate *Rosh HaShanah*. They stated,<sup>71</sup> "Recite the verses of remembrances-*Zichronoth*, so that the remembrance of you will rise up before Me for good." In other words, it is through the remembrance of our good deeds in fulfilling His positive commandments that we are remembered by *HaShem* for good.

Every intelligent person should contemplate and delve into the great principles and matters explained here regarding the order of the verses of Kingship-*Malchiyot* and Remembrance-*Zichronoth*. That is, the very foundation of our faith and cornerstone of our Torah is founded upon the two halves of the Singular Name *HaShem*-יהו"ה, half to one side and half to the other, corresponding and aligned to the verses of Kingship-*Malchiyot* and Remembrance-*Zichronoth*. The

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<sup>70</sup> Jeremiah 31:20 – "הבן יקיר לי אפרים אם ילד שעשעים כי מדי דברי בו זכר אזכרנו עוד" – "על כן המו מעי לו רחם ארחמנו נאם יהו"ה"

<sup>71</sup> Talmud Bavli, *Rosh HaShanah* 16a

verses of Kingship-*Malchiyoth* correspond to the negative commandments and the first half of the Name *HaShem*-יהו"ה, *Yod-Hey*-יה"י and the verses of Remembrance-*Zichronoth* correspond to the positive commandments and the second half of the Name *HaShem*-יהו"ה, *Waw-Hey*-וה"י. That is, they all depend upon His Name-*Shem*-ש"ם and Remembrance-*Zecher*-זכ"ר, as explained.

Having explained all this, we must now awaken to how the verses of Kingship-*Malchiyot* and the verses of Remembrance-*Zichronoth* correspond to the intentions of the *Shofaroth*, each one according to its qualities and order.

### **The Order of the *Shofaroth***

Know, my dear brother, that the intention of the verses of *Shofaroth* recited on *Rosh HaShanah* are to be understood in a general manner and in a particular manner. We find that the blowing of the *Shofar*<sup>72</sup> is a general category, in and of itself, in that there are three general categories; the verses of Kingship-*Malchiyoth*, the verses of Remembrance-*Zichronoth* and the verses of *Shofar*. However, it is also a particular category unto itself; that of *Shofaroth*. In other words, know that the intentions of the verses of *Shofaroth* are unlike the other two categories. Moreover, the other two categories, that is, the verses of Kingship, to coronate *HaShem*-יהו"ה as our King, and

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<sup>72</sup> A shofar is the horn of a ram, which is blown on the Holy day of Rosh HaShanah and at the end of the Holy day of Yom Kippur.



the verses of Remembrance, to rouse His remembrance of us, are both included in the *Shofar*.

Contemplate and understand the abovementioned words of our sages, of blessed memory. They stated,<sup>73</sup> “The verses of Kingship-*Malchiyoth*, so that you crown Me as King over you, the verses of Remembrances-*Zichronoth*, so that your remembrance will rise up before Me for good. And with what? With the *Shofar*.” To clarify, regarding the *Shofar* they did not say, “In order to effect such and such,” as they said with the other two. On the contrary, they said that the other two are accomplished, “with the *Shofar*.”

In other words, the intention of the verses of *Shofar*, in that it is juxtaposed to the verses of Kingship and Remembrance, is to inform us that the *Shofar* is to be sounded with each of them. However, know that, in truth, the sounding of the *Shofar* that accompanies the verses of Kingship, is different than the sounding of the *Shofar* that accompanies the verses of Remembrance. That is, the blasts of the *Shofar* that accompany the verses of Kingship-*Malchiyoth* are blasts of *Teru'ah* – a series of short blasts, whereas the sounding that accompanies the verses of Remembrance-*Zichronoth* is a blast of *Tekiyah* – a single simple sound.

The intention of these blasts is known, for this all is according to the order of the Supernal intent. The intention of the *Teru'ah* – the series of short blasts accompanying the verses of Kingship-*Malchiyoth* – is to arouse our hearts. The word

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<sup>73</sup> Talmud Bavli, Rosh HaShanah 16a

*Teru'ah*-תרועה shares the same letters as *Te'urah*-תעורה which means “awakening” and refers to the awakening of the hearts to the awareness that there is a faithful King over us, *HaShem*-יהוה, blessed is He and blessed is His Name, who is destined to exact punishment<sup>74</sup> upon those who rebel against Him and to reward those who fulfill His will.

That is, it is an awakening to the reality that there indeed is a law and a Judge. A Judge who beholds our every deed, whether for good or the opposite, and who exacts true justice. It is He who is destined to exact judgment upon us for each and every sin we have transgressed against Him, whether those transgressions that are punishable by the hand of the courts, or those that are punishable from Above. Thus, it is the sound of the *Teru'ah*-תרועה that accompanies them, to awaken-*Te'urah*-תעורה our hearts to be aware of this great and awesome day of judgment and recompense; that it is a day of law and justice, when judgment is rendered and exacted upon those who have transgressed His commandments.

In contrast, the blast of *Tekiyah*-תקיעה is related to the word *Taku'ah*-תקועה, which is a term of strength and permanence, as in the verse,<sup>75</sup> “The stake that is affixed (*HaYathed HaTeku'ah*-היתד התקועה) and secured in its place.” The *Tekiyah*-תקיעה thus corresponds to the verses of Remembrance-*Zichronoth*, reflecting the reality that our good deeds and fulfillment of the positive commandments are

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<sup>74</sup> Talmud Bavli, Mo'ed Katan 17b; The word *Shofar*-שופר shares the same etymology as “*Shenifra'in Mimen*”-שנפרעין ממנו-that punishment is exacted upon him.”

<sup>75</sup> Isaiah 22:25 – “היתד התקועה במקום נאמן”

remembered eternally by *HaShem*-יהו"ה, and are affixed and embedded in place, like nails that are affixed-*Taku'ah* תקועה in their place.

In other words, it reflects the fact that *HaShem*-יהו"ה, blessed is He, remembers us always, and has a place, so to speak, where we are constantly and eternally affixed. Likewise, the *Tekiyah* תקיעה reflects the verses of Remembrance-*Zichronot*, in that it reminds us that there is a Master over us, who recompenses goodness to those who keep His covenant, and that He is faithful and certain to render just recompense to those who perform His work in service of Him. It thus is fitting before *HaShem*-יהו"ה that all those who fulfill His positive commandments are remembered for good. This then, clarifies the two paths of the verses of Kingship-*Malchiyoth* and Remembrance-*Zichronoth* and the sounding of the *Shofar* that is drawn forth in a manner that is fitting to each of them.

Having awakened to all these important matters regarding the verses of Kingship and Remembrance, we now must awaken to another important principle. You already know that the verses of Kingship-*Malchiyoth* correspond to the matter of punishment, in that the King punishes all those who transgress His edicts. This includes all the prohibitions set forth in Torah, that is, all the negative commandments. The verses of Remembrance-*Zichronoth*, on the other hand, correspond to the hope that the King will surely reward all those who fulfill His commandments and thus includes all the positive commandments of the Torah. The *Shofar*, however, is like the herald who goes before the King on the awesome day of

judgment and heralds that the King will punish those who transgressed His will and will reward those who fulfilled His will.

With the above in mind, we see that there are two divisions here; the verses of Kingship-*Malchiyoth* and verses of Remembrance-*Zichronoth*, punishment and reward, and that the *Shofar* is like the herald that passes before them and announces the arrival of the King, King of kings, the Holy One, blessed is He, who is the true judge, who sees all and knows all. All this explains the statement of our sages, of blessed memory, “Recite the verses of Kingship-*Malchiyoth*, so that you will crown Me as your King, and the verses of Remembrance-*Zichronoth*, so that the remembrance of you will rise up before Me for good. And with what? With the *Shofar*.”

In other words, the *Shofar* is like the “the herald that cried aloud.”<sup>76</sup> It is about this that it states,<sup>77</sup> “If a *Shofar* is sounded in a city will the people not tremble?” In other words, the matter of *Shofar* is that it is always sounded to arouse the heart. Therefore, whoever has transgressed the will of the King should tremble with fear and trepidation over his sins. For this sounding of the *Shofar* is to inform him that, ultimately, punishment and reward will be meted out, all according to his deeds.

Now, the sound of the *Teru'ah*-תרועה that accompanies the verses of Kingship is in order to awaken the heart so that it trembles with fear of punishment. For, as we explained,

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<sup>76</sup> Daniel 3:4 – “וכרזא קרא בחיל לכון אמרין עממיא אמיא ולשניא”

<sup>77</sup> Amos 3:6 – “אם יתקע שופר בעיר ועם לא יחרדו אם יהיה רעה בעיר ויהויה לא עשה”

Kingship is always reflective of the attribute of judgment. It thus corresponds to the aforementioned aspect of *Ya'h* is My Name-שמ"י-365 which corresponds to the 365 negative commandments that are all included in the aspect of *Elo'him*-אלהים which is the aspect of judgment and justice, as stated,<sup>78</sup> “For the judgment is to God-*Elo'him*-אלהים.”

It is for this reason that we find that the *Teru'ah*-תרועה is associated with *Elo'him*-אלהים which is the attribute of judgment and justice, as stated,<sup>79</sup> “God-*Elo'him*-אלהים has ascended with the *Teru'ah*-תרועה blast.” Thus, the ascension and raising of the name *Elo'him*-אלהים, which is the attribute of judgment and justice, is with the sounding of *Teru'ah*-תרועה, in order to awaken our hearts and cause an arousal of the fear of judgment and punishment. It is for this reason that the sound that accompanies the verses of Kingship and judgment is that of the *Teru'ah*-תרועה.

Now, the sound of the *Tekiyah*-תקיעה that accompanies the verses of Remembrance is a call to all who are deserving of good reward. It thus is a single simple sound that is used to gather and inform, so that each and every person should come forth and receive his reward. Thus, there is no arousal of fear in the heart with this, but rather, joy and relief accompany this sound.

That is, it is like a person who enters to receive payment and reward for the honest labor he has rendered. For, as explained, the aspect of Remembrance always reflects mercy,

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<sup>78</sup> Deuteronomy 1:17 – “כי המשפט לאלהים הוא”

<sup>79</sup> Psalms 47:6 – “עלה אלהים בתרועה יהויה בקול שופר”

compassion and reward. It thus corresponds to the aspect of *Waw-Hey* is My Remembrance-י"ה זכר"י-248 which corresponds to the 248-ה-רמ"ה positive commandments included in the Name *HaShem*-י"ה-ה, which is the attribute of mercy and compassion. This is as stated,<sup>80</sup> “To *HaShem*-י"ה-ה our God belong the compassion and forgiveness.”

Therefore, it is the single simple sound of the *Tekiyah*-תקיעה which is the way of Remembrance and is specifically associated with the Name *HaShem*-י"ה-ה. It is for this reason that the aforementioned verse continues,<sup>81</sup> “*HaShem*-י"ה-ה with the sound of the *Shofar*.” In other words, the ascension and raising of the Name *HaShem*-י"ה-ה, which is the name of mercy and compassion, is with the simple sound of the *Shofar*. In other words, this sound proclaims and informs everyone that this day is a day of bestowal of reward and goodness. This is why the sound of *Tekiyah*-תקיעה accompanies the verses of Remembrance-*Zichronoth*.

Contemplate the wondrous matter explained here, my brother, regarding the words, “God-*Elo*”*him*-ם-אלהי"ם has ascended with the *Teru'ah*-תרועה; *HaShem*-י"ה-ה with the sound of the *Shofar*.” That is, the words “God-*Elo*”*him*-ם-אלהי"ם has ascended with the *Teru'ah*-תרועה” refers to the verses of Kingship, whereas, “*HaShem*-י"ה-ה with the sound of the *Shofar*” refers to the verses of Remembrance.

In other words, the verses of Kingship refer to the attribute of judgment and justice, as we have explained. Thus,

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<sup>80</sup> See Daniel 9:9 – “לאדני"י אלהיניו הרחמים והסלחות” (the text reads ליהו"ה אלהיניו).

<sup>81</sup> Psalms 47:6 – “עלה אלהי"ם בתרועה יהו"ה בקול שופר”

in reference to them the verse uses the name *Elo"him* אלהים and *Teru'ah* תרועה, referring to the attribute of judgment and the awakening of the heart with the trembling of fear of punishment. In contrast, in reference to the Remembrances, which are the attribute of mercy, it states, “*HaShem* יהוה with the sound of the *Shofar*,” using the name *HaShem* יהוה, which is the attribute of mercy, with the simple sound of *Tekiyah* תקיעה. This reflects the fact that it is the day of remembrance and thanks, a day of bestowal of reward.

With all the above we have explained the verses of Kingship-*Malchiyoth* and Remembrance-*Zichronoth*, and the various soundings of the *Shofar* that accompany each of them. Now, the sounding of the *Shofar* that accompanies the verses of *Shofaroth* is actually the sound of *Teru'ah* תרועה. The reason is because this sounding corresponds to the day itself, for ultimately, this day is a day of sorrow and distress to all sinners. Moreover, even righteous *Tzaddikim* are sorrowful and remorseful on this day, if they have transgressed any negative commandments, whether by force, willingly or accidentally. They too are destined to give an accounting before the King, King of kings, whether for non-grievous transgressions or grave transgressions.

For, when it comes to the righteous, the Holy One, blessed is He, judges them to the hair's breadth, in an exacting manner, even for non-grievous sins. We thus find that the sound of the *Shofar* that accompanies the day, is the sounding of *Teru'ah* תרועה, because ultimately, it is the day of judgment and accounting, both for the righteous and the sinners. This is as

stated,<sup>82</sup> “Why are songs of praise (*Hallel*) not recited on *Rosh HaShanah* and on *Yom Kippur*? He said to them: Is it appropriate that when the King sits on the throne of judgment and the books of life and death are open before Him, that the Jewish people should recite songs of praise (*Hallel*)?”

With all of the above in mind, contemplate my brother, and realize the great principle hinted at here. Know, that all the holy days throughout the year are accompanied by the sounding of the *Shofar*, each of which is according to these known blasts of the *Shofar*. That is, all the joyous holy days are accompanied with the simple sound of *Tekiyah*-תקיעה. In contrast, the holy days of judgment are accompanied with the sound of *Teru'ah*-תרועה so that our hearts will be roused to return to *HaShem*-יהו"ה with full repentance-*Teshuvah*. It is necessary that you awaken to all this, for through it, you will awaken to the true meaning of the soundings of the *Shofar*, whether the *Teru'ah* – the series of short blasts, or whether the *Tekiyah* – the single simple sound.

My brother, contemplate the Torah portion of the trumpets (*Chatzotzroth*)<sup>83</sup> and you will see that the intent of *Teru'ah*-תרועה is to sound an alarm, to rouse the hearts to repentance, whereas the simple sound of *Teki'ah*-תקיעה is the opposite, and is to ease and settle the mind and heart. For it states,<sup>84</sup> “When you sound the short blasts-*Teru'ah*-תרועה, the camps shall journey.” In other words, the *Teru'ah*-תרועה is

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<sup>82</sup> Talmud Bavli, Rosh HaShanah 32b

<sup>83</sup> Numbers 10

<sup>84</sup> Numbers 10:5 – “ותקעתם תרועה ונסעו המחנות”



sounded upon journeying, which is the matter of rising from one's place of comfort and suffering transition, like a person who has to travel from place to place and is exiled from one location to the other.

This is like the awakening and arousal of the thought of the mind when it, “travels from place to place,” so to speak. That is, when it sheds its preconceived notions and assumptions to arrive at a deeper truth. This is a very difficult and tortuous journey, as it states,<sup>85</sup> “My strength suffered on the way; He shortened my days.”

Our sages, of blessed memory, clarified and explained this matter in Tractate Ta'anit.<sup>86</sup> They explained that when the Jewish people were not answered in prayer, either in private or in the synagogue, they would take the Holy Ark out to the square of the city and would compare it to the suffering of being exiled from place to place. That is, through a person being exiled from one place to another, his evil inclination becomes subdued in the new place, where he has no friends who know and recognize him. They would thus state, “We have been exiled, let our exile atone for us etc.”

This is further clarified in Tractate Mo'ed Katan where they stated,<sup>87</sup> “If a person sees that his evil inclination is gaining control over him, he should go to a place where he is not known, dressed in black garments and wrap his head in black etc.” Contemplate that they advised him to go to a place where he is

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<sup>85</sup> Psalms 102:24 – “ענה בדרך כחי קצר ימי”

<sup>86</sup> Talmud Bavli, Taanith 16a

<sup>87</sup> Talmud Bavli, Mo'ed Katan 17a

not known, because being uprooted from one's place is a very painful and humbling experience.

In the same vein, our Holy Torah goes to great lengths to warn us about the proper treatment of those who are exiled from their place. This is as stated,<sup>88</sup> “Do not oppress a stranger; you know the feelings of a stranger, for you were strangers in the land of Egypt.” In other words, you know of the suffering and lowliness that being exiled from place to place imposes on a person, and that because of it his soul is lowly and humbled.

For the very same reason, when a person is in mourning over the loss of a relative who has passed on from the living, he should change his place. This is done so that he should awaken his heart and examine his deeds, with the realization that this travail has not come upon him without cause. He should realize that he must awaken himself to return to *HaShem*-יהו"ה with full repentance, for *HaShem*-יהו"ה, blessed is He, does not render unjust judgments. Our sages, of blessed memory, went to great lengths to explain all matters pertaining to this in Tractate Brachot.<sup>89</sup>

Likewise, contemplate the statement of our sages, of blessed memory, in Tractate Kethuboth,<sup>90</sup> “Just as it was given, so too when it is taken.” They explained, just as the *Shofar* was sounded at the giving of the Torah, so likewise, the *Shofar* is sounded when it is taken, that is, when a Torah sage is accompanied to his grave.

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<sup>88</sup> Exodus 23:9 – “וגר לא תלחץ ואתם ידעתם את נפש הגר כי גרים הייתם בארץ מצרים”

<sup>89</sup> Talmud Bavli, Brachoth 5a

<sup>90</sup> Talmud Bavli, Kethuboth 17a

They further clarified and expanded about the extent of it, stating, “Six thousand men sounding the *Shofar*” at the funeral of a Torah scholar. They further stated, “Just as the giving of the Torah took place in the presence of six-hundred thousand men, so too, the taking of the Torah, at the funeral of a Torah scholar, should be in the presence of six hundred thousand men.” This applies to the funeral of a Torah scholar who was versed in the books of Torah and Mishnah. However, they ultimately concluded that, “For one who taught others, there is no measure” to the number of people that should attend his funeral.

Contemplate the extent to which they went in their teachings on this subject. The sounding of the *Shofar* upon the passing of a righteous *Tzaddik* is because the *Tzaddik* only passes away due to the sins of the people of his generation. This is as stated,<sup>91</sup> “The righteous one perishes and no man takes it to heart; men of kindness are gathered in with no one understanding that it is because of the evil (of the generation) that the righteous one was gathered in.”

This is why the *Shofar* is sounded with the short blasts of *Teru'ah* upon the passing of a *Tzaddik*. That is, it is in order to rouse the hearts of the people to repentance, so that they cry out before *HaShem*-יהו"ה, blessed is He, examine their deeds and realize that it is because of their sins that goodness was withheld from them and that the *Tzaddik* of the generation was gathered in and taken from them.

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<sup>91</sup> Isaiah 57:1 – “הצדיק אבד ואין איש שם על לב ואנשי חסד נאספים באין מבין כי מפני”  
”הרעה נאסף הצדיק”

In other words, he was taken so that he would not be able to pray for them when troubles and punishments come because of their sins. This is as stated,<sup>92</sup> “And you – do not pray for this people; do not speak up for them with a cry and a prayer, and do not entreat Me.”

Thus, the reason for sounding the *Teru'ah* is as explained, that it is to rouse our hearts and to know and realize that it is a time of judgment and punishment. This is why the *Shofar* is sounded with *Teru'ah* upon the passing of a Torah scholar, as clearly set forth by our sages, of blessed memory,<sup>93</sup> “Thirteen thousand people should accompany him, with six thousand men sounding the *Shofar*. However, for one who taught Torah there is no measure to their number.”

Contemplate this, and consider the change of place that one is to undergo upon the passing of a relative and the blowing of the *Shofar* that is to accompany such an occurrence. All this is to rouse the heart to return to *HaShem*-יהו"ה in repentance (*Teshuvah*) and awaken him to examine his deeds. That is, he should realize that the punishment that has come upon him is much smaller than the far greater punishment that actually is fitting for him. Nonetheless, he was punished with this minor punishment to give him the opportunity and rouse him to return to *HaShem*-יהו"ה with full repentance, before being punished with the full force of punishment that he actually deserves according to his deeds. This was the intention of our sages, of

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<sup>92</sup> Jeremiah 7:16 – “ואתה אל תתפלל בעד העם הזה ואל תשא בעדם רנה ותפלה ואל תפגע”  
”בי כי אנני שמע אתך”

<sup>93</sup> Talmud Bavli, Kethuboth 17a-b

blessed memory, in sounding of the *Shofar* with the short blasts of *Teru'ah*-תרועה that accompany the change of place, as in the customs that accompany mourning. It thus states,<sup>94</sup> “When you sound the short blasts-*Teru'ah*-תרועה, the camps shall journey.”

In the same manner, our sages, of blessed memory, stated,<sup>95</sup> “If a person sees that suffering has befallen him, he should examine his deeds. If he examined his deeds and found no transgressions, he should attribute it to dereliction in the study of Torah. If he attributed it to dereliction in the study of Torah, but found that such is not the case, he should know that they are afflictions of love.” This being the case, contemplate, my brother, and realize that the sounding of the *Teru'ah*-תרועה is in order to awaken our hearts to examine our deeds and return to *HaShem*-יהו"ה in repentance, because *HaShem*-יהו"ה, blessed is He, does not render judgments that are unjust. At the very least, realize that the sounding of the *Teru'ah*-תרועה must be accompanied with awakening-*Te'urah*-תעורה.

Now, our sages of blessed memory expanded further upon this in Tractate Brachot,<sup>96</sup> in the dispute between Rabbi Yaakov bar Idi and Rabbi Acha bar Chaninah. One stated that afflictions that cause dereliction of Torah study are not considered afflictions of love, whereas the other stated that they are considered afflictions of love. Similarly, it continues and states,<sup>97</sup> “Rabbi Yochanan stated: Leprosy and afflictions to one’s children are afflictions of love in a circumstance where

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<sup>94</sup> Numbers 10:5 – “ותקעתם תרועה ונסעו המחנות”

<sup>95</sup> Talmud Bavli, Brachot 5a

<sup>96</sup> Talmud Bavli, Brachot 5a

<sup>97</sup> Paraphrase of Talmud Bavli, Brachot 5b

he had sons and they died. If, however, he did not have children in the first place, this is not an affliction of love. Thus, the death of one's child is an altar of atonement.”

They questioned this teaching of Rabbi Yochanan, for in another place it states that “Rabbi Yochanan says: Leprosy and afflictions to one's children are not afflictions of love.” The conclusion there is that if he did not have children in the first place, they are not afflictions of love, but if he did have children and they died, this is an affliction of love. It continues and relates that Rabbi Yochanan himself had ten sons who died and that whenever he would console the victim of a catastrophe, he would say, “This is the bone of my tenth son,” which he kept as a memorial, and that these are afflictions of love, as it states,<sup>98</sup> ‘For whomever *HaShem*-יהו"ה loves, He rebukes, as a father who rebukes the son in whom he delights.’”

In any event, from all of the above, it is clear that a change of place and the accompanying sounding of *Teru'ah*-תרועה are both necessary upon the death of a relative. Moreover, the purpose of the sounding of *Teru'ah* is to awaken the heart and realize that this great pain and suffering has come upon him in order to rouse him to return to *HaShem*-יהו"ה with full repentance, before greater travails and suffering come upon him. Ultimately, the same may be said even of afflictions of love, even when it comes to the death of one's children, for there is no greater pain and suffering that can come upon a person than this. Therefore, it should be understood that the

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<sup>98</sup> Proverbs 3:12 – “כי את אשר יאהב יהו"ה יוכיח וכאב את בן ירצה”

Holy One, blessed is He, begins with a lighter degree of suffering in order to give a person the opportunity to arouse his heart to return in full repentance to *HaShem*-יהו"ה, before greater suffering befalls him, even including the death of one's children, may *HaShem*-יהו"ה save and protect us. For, the Holy One, blessed is He, never renders unjustified judgments.

Similarly, in Tractate Brachot,<sup>99</sup> they related an incident with Rav Huna, who had four-hundred barrels of wine that turned into vinegar. Rav Yehudah went to visit him and told him that he must examine his deeds, to which he responded, "Am I suspect in your eyes?" They responded, "Is the Holy One, blessed is He, suspect of exacting punishment unjustly?" Contemplate this, my brother, and understand the great lengths that our sages, of blessed memory, went to in emphasizing that punishments that befall a person are in order to rouse him to return to *HaShem*-יהו"ה in repentance, including even the death of relatives.

It is for these reasons that we sound the *Teru'ah* upon their deaths and undergo a change of place, in order to rouse our hearts to return to *HaShem*-יהו"ה in repentance, so that we might nullify any greater impending decree, and thus tear up any sentence of greater punishment.

With respect to the changing of one's place, it states in Tractate Rosh HaShanah,<sup>100</sup> "A person's sentence is torn up on account of four things. These are: charity, crying out, a change of one's name, and a change of one's deeds. Some say, also a

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<sup>99</sup> Talmud Bavli, Brachot 5b

<sup>100</sup> Talmud Bavli, Rosh HaShanah 16b

change of one's place." Contemplate how correctly our sages, of blessed memory, stated this. For, charity, crying out, a change of name and a change of deeds are all tied to *Teru'ah*-תרועה. That is, they all are in order to awaken our hearts to perform acts of charity, to cry out in prayer and repentance over all our previous sins and misdeeds, pleading before *HaShem*-יהו"ה, blessed is He, that He forgive our transgressions, and ultimately, by completely desisting from our wicked behavior and deeds, which is what is meant by a change of deeds.

They explained this further in Tractate Ta'anit,<sup>101</sup> "Whosoever confesses a sin, but does not separate himself from it, by desisting from it, to what is he compared? To a person who holds a corpse of an impure animal in his hand while immersing in the waters of ritual purity. Even if he would immerse in all the waters of the world, his immersion is completely ineffective." In other words, as long as he holds onto the corpse, his ritual immersion will be of no help.

Contemplate how correctly their words were stated, that it is specifically changing one's deeds that repairs and finalizes all other forms of repentance, such as giving charity and crying out in prayer. That is, the mouth and heart must be aligned and equal to each other; the mouth to confess and the heart to cleanse himself of his wicked deeds, so that he changes his behavior in actuality.

In Tractate Ta'anit there, they explained this further, stating, "As we find with the repentance of the people of

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<sup>101</sup> Talmud Bavli, Ta'anit 16a



Nineveh, it is not stated about them that, ‘God saw their sackcloth and fasting,’ but rather, the verse states,<sup>102</sup> ‘And God saw their deeds, that they had turned from their evil way.’” In other words, they changed their deeds.

Therefore, know that doing acts of charity, crying out in prayer, and changing one’s deeds, are all related to the sounding of the *Shofar* with *Teru’ah*. However, changing one’s place is what ultimately finalizes repentance in deed, for it is the lowering and humbling of one’s heart that completes repentance. For all these reasons, changing one’s place and sounding the *Teru’ah* are the customs that accompany mourning. For the mourner must awaken his heart, examine his deeds and return to *HaShem*-ה'יהו"ה in repentance-*Teshuvah*.

This is the intention behind the mourner changing his place, for through it his heart is lowered and humbled, which is the ultimate form of repentance. Likewise, because the travels of the Jewish people in the desert involved physical suffering and a change of place, the Torah informs us that they were accompanied by the sounding of *Teru’ah*. For through this, the thoughts of their hearts were awakened and their bodies were confused and broken. They thus were awakened through their being exiled from place to place.

It is for this reason that Torah stated that the *Teru’ah* was sounded accompanying these travels, as stated,<sup>103</sup> “When you sound the short blasts-*Teru’ah*-תרועה, the camps shall

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<sup>102</sup> Jonah 3:10 – “וירא אלהים את מעשיהם כי שבו מדרכם הרעה וגוי”

<sup>103</sup> Numbers 10:5 – “ותקעתם תרועה ונסעו המחנות”

journey,” and similarly,<sup>104</sup> “They shall sound a *Teru’ah* for their journeys.” In contrast, “When it came to gathering the community of Israel together”<sup>105</sup> – which is a matter of tranquility and ingathering – the verse continues, “You shall blow the *Tekiyah*, and not the *Teru’ah*-alarm.” In other words, this refers to the simple sound of the *Shofar*, as opposed to the short blasts of the *Teru’ah*.

Contemplate this and realize that this verse is extremely precise in making a distinction between the sounding of *Teru’ah* and the sounding of *Teki’ah*. Contemplate that the verse specifies precisely what is to accompany that which is appropriate to it and that the verse uses both terms to specify this, separating each sound to that which is appropriate to it.

That is, with respect to the *Teru’ah* that accompanies travel, it states,<sup>106</sup> “When you sound the short blasts-*Teru’ah*-תרועה, the camps shall journey,” and,<sup>107</sup> “They shall sound a *Teru’ah* for their journeys.” Then, with respect to the simple sounding of *Tekiyah* it states, “You shall blow the *Tekiyah*,” and then continues and specifies, “And not the *Teru’ah*-alarm.” This is because the sounding of *Teru’ah* is meant to arouse the hearts, whereas the sounding of *Tekiyah* is meant to settle the hearts.

Similarly, contemplate that when suffering and travails are sent upon a person, which is a matter of judgment and

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<sup>104</sup> Numbers 10:6 – “תרועה יתקעו למסעיהם”

<sup>105</sup> Numbers 10:7 – “ובהקהיל את הקהל תתקעו ולא תרועו”

<sup>106</sup> Numbers 10:5 – “ותקעתם תרועה ונסעו המחנות”

<sup>107</sup> Numbers 10:6 *ibid*.

punishment, the term *Teru'ah* is used. This is as stated,<sup>108</sup> “And when you go to war in your land, against the adversary that oppresses you, then you shall sound the *Teru'ah*.” The same is true of every trouble and travail, whether it is personal or communal, when it comes to “the adversary that oppresses you, you shall sound the *Teru'ah*,” and not the *Tekiyah*.

It is for all the above reasons that when it comes to “the adversary that oppresses you” it states, “you shall sound the *Teru'ah*,” to awaken the hearts and so that each person should examine his deeds and return to *HaShem*-יהו"ה in repentance-*Teshuvah*. It is through this that we are awakened to realize that the days of payment and judgment have arrived.

Our sages of blessed memory discussed this at further length in Tractate Ta'anit regarding travails that are sent as punishment. For example, they related that in the days of Rabbi Chalafta and Rabbi Chananya ben Teradyon, on fast days that were established during droughts, the *Kohanim* would sound the *Shofar* and the congregation would recite, “Sound the *Teru'ah*, sons of Aharon, sound the *Teru'ah*.” In other words, when the verse states,<sup>109</sup> “the adversary that oppresses you,” it includes all forms of oppression and travail that can come upon a person. We thus find that when it came to fast days that were instituted on account of drought, they too were accompanied by a change of place and the sounding of the *Teru'ah* alarm. Contemplate this well, and realize that the *Teru'ah* is sounded in all times of trouble.

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<sup>108</sup> Numbers 10:9 – “וכי תבאו מלחמה בארצכם על הצר הצר אתכם והרעתם בחצרות”

<sup>109</sup> Numbers 10:9 – “הצר הצר אתכם”

In contrast, when it came to joyous occasions and times of tranquility and a settled mind, the verse instead states,<sup>110</sup> “On the day of your gladness, on your festivals and on your new moons, you shall sound the *Tekiyah* with your trumpets.” That is, it specifies that *Tekiyah* should be sounded, not the *Teru’ah*. Thus, contemplate the words of this Torah portion well, my brother, and realize that the matter of the *Teru’ah* is one of judgment and awakening, whereas the matter of the *Tekiyah* is one of joy, tranquility, and a settled mind.

Having awakened to all the above, contemplate another wondrous matter hinted at by our sages, of blessed memory, in Tractate Rosh HaShanah. They stated,<sup>111</sup> “Any year in which the *Shofar* is not sounded with *Tekiyah* at the beginning of the year, will have the sound of *Teru’ah* at its end. What is the reason for this? Because the Satan was not confused.” If you examine the hint here, you will realize how correct were their words. That is, contemplate their statement that, “Any year in which the *Shofar* is not sounded with the *Tekiyah* at the beginning of the year, will have the *Teru’ah* sounded at its end.” If they did not sound the *Shofar* at the beginning of the year, during the recitation of the verses of Kingship-*Malchiyoth*, Remembrances-*Zichronoth*, and *Shofaroth*, in other words, if they did not rouse their hearts to return to *HaShem* in repentance, they will end up sounding the *Teru’ah* by the end of the year. This is to say that troubles and travails will befall them during the course of the year, over which they will need

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<sup>110</sup> Numbers 10:10 – “וביום שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בחצצרות”

<sup>111</sup> Talmud Bavli, Rosh HaShanah 16b

to sound the *Teru'ah* when “the adversary that oppresses you,” comes upon them.

The Talmud clarifies by asking why this should occur? It responds, “Because the Satan was not confused.” In other words, because they did not sound the *Shofar* on *Rosh HaShanah*, with the recitation of the verses of Kingship, Remembrances and *Shofaroth*, and did not arouse their hearts and humble their evil inclinations – which are called the Satan – they clearly did not repent and return to *HaShem*-יהו"ה. Thus, all the punishments and travails come upon them for all their wicked deeds, since they did not sound the *Shofar* of *Rosh HaShanah*, indicating that they did not repent, awaken their hearts or break their evil inclinations.

For the evil inclination is always referred as Satan-שטן, because he always attempts to trick-*Masteh*-משטה us and cause us to sin. As our sages, of blessed memory, explained,<sup>112</sup> “The Satan, the evil inclination and the angel of death are one and the same.”

Thus, when they stated that, “The Satan was not confused,” it means that they did not lower and humble the evil inclination, as in the verse,<sup>113</sup> “Perhaps then their unfeeling hearts will be humbled.” In other words, the term Satan-שטן always refers to the evil inclination, who tricks-*Masteh*-משטה a person and dominates him through the physicality of the bodily powers. This is also what is meant regarding Job,<sup>114</sup> “And

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<sup>112</sup> Talmud Bavli, Bava Bathra 16a

<sup>113</sup> Leviticus 26:41 – “או אז יכנע לבבם הערל ואז ירצו את עונם”

<sup>114</sup> Job 2:6 – “ויאמר יהו"ה אל השטן הגו בידך אך את נפשו שמר”

*HaShem*-יהו"ה said to the Satan, ‘Behold, he is in your hand.’” In other words, all of the physical powers of man are in the hands of the Satan – which is the evil inclination.

However, the powers of the intellect are not given into his hand, which is the meaning of the continuation of the verse, “But preserve his soul.” In other words, the Satan or evil inclination has utterly no dominion over the powers of the intellect. For it is the angel that is called the good inclination who is appointed over the powers of the intellectual soul of man.

In contrast, the Satan or evil inclination is only appointed over the physical powers of the gross substance of the body. It is with this in mind that we are able to understand the intention of our sages, of blessed memory, who asked, “What is the reason for this,” and answered, “Because the Satan was not confused.” In other words, they did not subjugate, humble, and weaken the powers and senses of the body.

As long as the powers of the body are in their full strength and are dominant, man cannot return in true and complete repentance to *HaShem*-יהו"ה. This is because the powers of the intellect cannot be sustained if they are overpowered by the powers of the body and the emotions. This being the case, a person’s repentance is incomplete and imperfect, even on *Rosh HaShanah*, if the powers of the body remain in full force. This is why the sounding of *Teru’ah* is necessary, for without this arousal, “The Satan was not confused.”

However, we could ask the following question on this: Didn't we say that the simple sound of the *Tekiyah* is for joyous occasions and the settling the mind, whereas the *Teru'ah* is sounded to rouse the mind and heart to repentance? The sages, however stated, "Any year in which the *Shofar* is not sounded with the *Tekiyah* at the beginning of the year will have the *Teru'ah* sounded at its end. What is the reason for this? Because the Satan was not confused." Does it not seem that they hinged the arousal to repentance and the confusion of the Satan on the sounding of *Tekiyah*, rather than *Teru'ah*? In other words, based on these words, it seems that the sounding of *Tekiyah* is what arouses awakening to repentance.

However, the answer is quite clear. Know, my brother, that when the sages referred to the blowing of the *Shofar* on *Rosh HaShanah*, they referred to it by the general term, "*Tekiyath Shofar*-the blowing of the *Shofar*." This is a general term that includes all the sounds of the *Shofar*, that is, it includes both *Tekiyah* and *Teru'ah*. Thus, the *Teru'ah* is included in the general term *Tekiyah*.

In other words, because the order of the sounds of *Shofar* on *Rosh HaShanah* includes both the simple *Tekiyah*, as well as the short blasts of the *Teru'ah*, our sages, of blessed memory, referred to both by the general term *Tekiyah*-תקיעה. This is because the term *Tekiyah* includes all the sounds of the *Shofar*, including the simple *Tekiyah* as well as the short blasts of *Teru'ah*. They therefore said, "Any year in which the *Shofar* is not sounded with the *Tekiyah* at the beginning of the year, will have the *Teru'ah* sounded at its end."

This is to be understood as follows: “Any year in which the *Shofar* is not sounded with the order of the *Tekiyoth*, some of which are the simple sounds of *Tekiyah* and some of which are the short blasts of *Teru’ah*, will have the *Teru’ah* sounded at its end.” In other words, they will have a year in which troubles and travails come upon them and because of these troubles, they will have to sound the *Teru’ah* exclusively, without sounding the *Tekiyah*. Rather, they will only sound the *Teru’ah* because of the abundant troubles and suffering that will be visited upon them.

For on *Rosh HaShanah*, the *Tekiyah* and the *Teru’ah* are intermingled with each other, in other words, joy and awakening are intermingled on that great and holy day. However, in their case, by the end of the year they will have to sound the *Teru’ah* alone, without any intermingling of joy, because they will be visited by an abundance of travails, suffering and punishment. They thus will be compelled to declare days of fasting, repentance, and the blowing of *Teru’ah* alone.

With this explanation, the question is resolved. That is, the statement, “Any year in which the *Shofar* is not sounded with the *Tekiyah* at the beginning of the year, will have the *Teru’ah* sounded at its end,” does not present a problem, because they were speaking in general terms about the various soundings of the *Shofar* on *Rosh HaShanah* and simply used the general term, which is the *Tekiyah*. The proof is that it



specifies,<sup>115</sup> “You shall sound the *Tekiyah*, and not the *Teru’ah*.” In other words, *Teru’ah* is a general term that includes *Tekiyah*. Therefore, this verse had to specify, “and not the *Teru’ah*,” indicating that the *Tekiyah* to be sounded here is the simple sound of *Tekiyah*, and **not** *Teru’ah*. The fact that the following verse continues,<sup>116</sup> “On the day of your gladness, on your festivals and on your new moons you shall sound the *Tekiyah* with your trumpets,” likewise accords with the previous verse,<sup>117</sup> “You shall sound the *Tekiyah*, and not the *Teru’ah*.” It thus is clear that the sounding referred to is the simple *Tekiyah* and not *Teru’ah*.

In contrast, general references to the blowing of the *Shofar*, such as the term “*Tekiyath Shofar*-The blowing of the *Shofar*,” include both *Tekiyah* and *Teru’ah* as a general statement. That is, our sages, of blessed memory, referred to the order of blowing the *Shofar* by the more general term “*Tekiyah*,” which includes both the short blasts of *Teru’ah* and the simple sound of *Tekiyah*. It is thus clear that when the sages stated, “Any year in which the *Shofar* is not sounded with the *Tekiyah* at the beginning of the year, will have the *Teru’ah* sounded at its end,” they meant *Tekiyah* in the general sense.

Having explained the above, contemplate the verse,<sup>118</sup> “God-*Elo’him*-אלהים has ascended with the *Teru’ah*-תרועה, *HaShem*-יהוה with the sound of the *Shofar*.” Understand that the *Teru’ah*-תרועה reflects the attribute of judgment and

<sup>115</sup> Numbers 10:7 – “ובהקהיל את הקהל תקעו ולא תריעו”

<sup>116</sup> Numbers 10:10 – “וביום שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בחצצרות”

<sup>117</sup> Numbers 10:7 *ibid*.

<sup>118</sup> Psalms 47:6 – “עלה אלהים בתרועה יהוה בקול שופר”

tribulations and is thus associated with the name *Elo"him-*אלהי"ם, as it states, "God-*Elo"him-*אלהי"ם has ascended with the *Teru'ah*-תרועה." In contrast, "the sound of the *Shofar*," refers to the simple *Tekiyah*, which accompanies joy and reflects the attribute of mercy. It thus is associated with the name *HaShem-*יהו"ה, as it states, "*HaShem-*יהו"ה with the sound of the *Shofar*." Having explained this, we shall now awaken to the order of the sounding of *Shofar* according to the straightforward explanation.

The sounding of the *Shofar* that accompanies the verses of Kingship-*Malchiyoth* includes both the simple *Tekiyoth* as well as the *Teru'oth*. However, the *Teru'ah* accompanying the verses of Kingship comes to inform us that it is the day of judgement and justice. It awakens us to the realization that we are destined to give an accounting of all the prohibitions and receive retribution for all our transgressions against the commands of the King. This being so, we must awaken our hearts when we hear the proclamation of the herald. For, the *Teru'ah* is the herald of the King and announces judgment and retribution. This is the intention of the sounding of the *Shofar* that accompanies the verses of Kingship-*Malchiyoth*.

The sounding of *Shofar* that accompanies the verses of Remembrance-*Zichronoth* is the simple sound of *Tekiyah*, without the *Teru'ah*. For, the sounding of *Tekiyah* accompanying the verses of Remembrance comes to inform us that this is a day of remembrance of all of the deeds of man and that we are destined to receive goodly reward for each and every commandment we performed at the command of the King,

blessed is He. Thus, the proclamation of the herald is the simple sound of the *Tekiyah*. This is the herald of the King called, “The Sound of the *Shofar*,” and is the minister over reward and recompense. This is the intention of the sounding of the *Shofar* that accompanies the verses of Remembrance-*Zichronoth*.

The sound of the *Shofar* that accompanies the verses of *Shofaroth* is *Teru'ah* and is part of the order of the day, since *Rosh HaShanah* is a holy day. Now, although, normally, a simple *Tekiyah* should be sounded, as it is on all other new moons (*Rosh Chodesh*) and holy days, and at first glance, it would make sense to sound a simple *Tekiyah* on the day of *Rosh HaShanah* as well, since it is both a holiday and a new moon, however, because *HaShem* set aside this day uniquely as the day of judgment for both the righteous and the wicked, it thus is different than other holy days which are exclusively days of joy.

Therefore, the sounding of the *Shofar* that accompanies the order of the day, is changed from a simple *Tekiyah*, to the sounding of *Teru'ah*. It is for this reason that the Holy One, blessed is He, specified that,<sup>119</sup> “It shall be a day of *Teru'ah* for you.” In other words, the sounding of the *Shofar* on *Rosh HaShanah* is uniquely different than other holy days. For, regarding all other holy days, the simple *Tekiyah* is sounded, as it states,<sup>120</sup> “On the day of your gladness, on your festivals and on your new moons, you shall sound the *Tekiyah* with your trumpets.” However, on *Rosh HaShanah*, it specifies that it is

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<sup>119</sup> Numbers 29:1 – “יום תרועה יהיה לכם”

<sup>120</sup> Numbers 10:10 – “וביום שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בהצצרות”

a day of *Teru'ah*, as stated, “It shall be a day of *Teru'ah* for you.”

Similarly, the Psalmist stated,<sup>121</sup> “Blow the *Shofar* with *Tekiyah* at the renewal of the moon, at the covered time of our festival.” In other words, although the sounding that accompanies new moons is generally the *Tekiyah*, though *Rosh HaShanah* falls on a new moon, the sounding of *Shofar* is a *Teru'ah*. It therefore states, “Blow the *Shofar* with a *Tekiyah* at the renewal of the moon,” and then continues, “at the covered time of our festival day.” That is, on *Rosh HaShanah*, the new moon is not mentioned, but is hidden and covered, and the sounding of the *Shofar* is changed from a *Tekiyah* to a *Teru'ah*. Thus, Tractate *Rosh HaShanah*<sup>122</sup> explains that this verse refers to *Rosh HaShanah*, which is a day in which the festivity and sounding of *Tekiyah* for the new moon is hidden. Thus, the sounding of *Shofar* accompanying the order of the day is *Teru'ah*.

With all of the above, we have explained a very great and wondrous matter regarding the matter of *Rosh HaShanah*. That is, we have explained that the prayers and the accompanying sounding of the *Shofar* are all founded upon the Singular Name *HaShem*-יהו"ה, and that half is the attribute of judgment, and the other half is the attribute of mercy. That is, judgment is reflected in the letters *Yod-Hey*-יה"י, corresponding to the negative commandments, which are included in the verses of Kingship-*Malchiyoth*, whereas, mercy is reflected in

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<sup>121</sup> Psalms 81:4 – “תקעו בחדש שופר בכסה ליום חגנו”

<sup>122</sup> Talmud Bavli, Rosh HaShanah 8a-b

the letters *Waw-Hey* ו"ה, corresponding to the positive commandments, which are included in the verses of Remembrance-*Zichronoth*. Having explained this, we must now awaken to the order of these qualities, each according to its level and form.

**Kingship corresponds to Justice-*Mishpat*,  
*Elo"him* אלהי"ם to *Teru'ah*,  
*Ya"h* is My Name-365 שמ"י י"ה to 365-שט"ה**

**Remembrance corresponds to Mercy-*Rachamim*,  
*HaShem* יהו"ה to *Tekiyah*,  
*Waw-Hey* is My Remembrance-248 ו"ה זכר"י 248-רמ"ח**

The verses of Kingship-*Malchiyoth* are all verses of judgment (*Din*-דין) and justice (*Mishpat*-משפט), just as the name *Elo"him* אלהי"ם is always a name of justice and kingship. This is why we sound the *Teru'ah* in accompaniment to the verses of Kingship, with fear and trepidation of the judgment, with the arousal of the heart to return to *HaShem*-יהו"ה and His Torah and with repentance over any of the 365-שט"ה prohibitions we may have transgressed, all of which are included in the first two letters of the name *HaShem*-יהו"ה that indicate judgment, that is, *Ya"h* is My Name-שמ"י י"ה-365, which includes the 365-שט"ה negative commandments.

The order of the verses of remembrances-*Zichronoth* are all verses of mercy and compassion, just as the name *HaShem*-יהו"ה is always a name of mercy (*Rachamim*-רחמים). We thus

sound the *Tekiyah* in accompaniment to the verses of remembrance, for this is the Great Name of He who is faithful with certainty to repay goodly reward to the righteous-*Tzaddikim* for our fulfillment of all of *HaShem's* positive commandments, all of which are included in the last two letters of His name *HaShem*-יהו"ה that indicate mercy, that is, *Waw-Hey* is My remembrance-זכר"י-248, which includes the רמ"ח-248 positive commandments.

With the above in mind, you have received a clear and wondrous explanation about the division of the verses of Kingship-*Malchiyoth* and Remembrance-*Zichronoth*. One comes to herald the punishment, while the other comes to herald the reward.

Now, the verses of *Shofaroth* are part and parcel of the order of the day itself and are accompanied with *Teru'ah*. For, as explained, ultimately, this is the day of judgment and justice, for the day of *Rosh HaShanah* is specifically set aside for this, as stated,<sup>123</sup> "It shall be a day of *Teru'ah* for you."

With all the above in mind, awaken now to the order of *Shofaroth*, within which we proclaim,<sup>124</sup> "And in Your holy words it is written,<sup>125</sup> 'God-Elo'him-אלהי"ם has ascended with the *Teru'ah*-תרועה, *HaShem*-יהו"ה with the sound of the *Shofar*,'" and then we recite the verse,<sup>126</sup> "With trumpet sounds and the voice of the *Shofar*, call out with *Teru'ah* before the King, *HaShem*-יהו"ה." It is through these three verses that we

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<sup>123</sup> Numbers 29:1 – "יום תרועה יהיה לכם"

<sup>124</sup> Rosh Hashanah, Musaf liturgy

<sup>125</sup> Psalms 47:6 – "עלה אלהי"ם בתרועה יהו"ה בקול שופר"

<sup>126</sup> Psalms 98:6 – "בהצצרות וקול שופר הריעו לפני המלך יהו"ה"

can awaken to the three kinds of soundings of *Shofar* that accompany the verses of Kingship-*Malchiyoth*, Remembrance-*Zichronoth*, and *Shofaroth*, for they all are included in these verses, as shall now be explained:

“God-*Elo*”*him*-אלהי”ם has ascended with the *Teru’ah*-תרועה,” refers to the *Teru’ah* sounded with the verses of Kingship-*Malchiyoth*, which is the attribute of the judgement of *Elo*”*him*-אלהי”ם. This sounding of the *Teru’ah* comes to crown *HaShem*-יהו”ה, blessed is He, as our King, to arouse fear and trepidation before Him, since kingship is always associated with the attribute of judgment. About this, our sages, of blessed memory, stated,<sup>127</sup> “Recite the verses of Kingship-*Malchiyoth*, so that you crown Me as King over you.” In other words, “So that you will know and be aware that there is a King who rules over everything, who is destined to exact punishment upon all those who transgress the prohibitions He commanded us not to trespass.” Thus, the *Teru’ah* is juxtaposed to the name *Elo*”*him*-אלהי”ם in the verse, “God-*Elo*”*him*-אלהי”ם has ascended with the *Teru’ah*-תרועה,” for the sounding of *Teru’ah* is always associated with judgment, as explained.

“*HaShem*-יהו”ה with the sound of the *Shofar*,” refers to the simple sound of *Tekiyah* that accompanies the verses of Remembrance-*Zichronoth*. The simple sounding of *Tekiyah* comes with the attribute of mercy (*Rachamim*), which is the name *HaShem*-יהו”ה. Thus, the *Tekiyah* is sounded with the verses of Remembrance-*Zichronoth*, so that we know that there

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<sup>127</sup> Talmud Bavli, Rosh HaShanah 16a

is a King who remembers our good deeds and our fulfillment of His positive commandments, with mercy.

About this our sages, of blessed memory, stated, “Recite the verses of Remembrance-*Zichronoth*, so that your remembrance will rise up before Me for the good.” In other words, “So that we should know and be aware that there is a King who supervises over everything and remembers and repays us for all the good deeds we perform, and that when we fulfill His commandments, יהו"ה-*HaShem*, blessed is He, remembers us for the good.” It therefore states, “So that your remembrance will rise up before Me for the good.”

Contemplate this profound matter well, until you thoroughly understand it. This is why we sound the simple sound of *Tekiyah*, as a reminder of the joy that יהו"ה-*HaShem* remembers us for the good. The simple sound of *Tekiyah* is thus juxtaposed to the name יהו"ה-*HaShem*, as it states, “יהו"ה-*HaShem* with the sound of the *Shofar*.”

The verse, “With trumpet sounds and the voice of the *Shofar*, call out with *Teru'ah* before the King יהו"ה-*HaShem*,” refers to the sounding of *Teru'ah* that accompanies the verses of *Shofaroth*. This verse specifies the sounding of *Teru'ah* which accompanies the day of *Rosh HaShanah* itself, for as explained, ultimately, *Rosh HaShanah* is a day of awakening, repentance, and judgment.

This is as stated,<sup>128</sup> “It shall be a day of *Teru'ah* for you.” Thus, the statement, “With trumpet sounds and the voice

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<sup>128</sup> Numbers 29:1 — “יום תרועה יהיה לכם”



of the *Shofar*, call out with *Teru'ah*,” is because this is the order of the day itself. Our sages, of blessed memory, awakened us to this in Tractate *Rosh HaShanah*, where they stated,<sup>129</sup> “The *Shofar* would sound the long blast and the trumpets would sound the short blasts, because the commandment of the day is with the *Shofar*.” They continued and explained,<sup>130</sup> “Where does this apply? Only in the Holy Temple. However, in the provinces, the principle is that wherever there is a *Shofar* there is no trumpet.”

In any event it is understood that the commandment of the day is with the *Shofar*. Thus contemplate, my brother, and realize that the “trumpet sounds and the voice of the *Shofar*,” are the order of the day itself. Nonetheless, the primary aspect is the sounding of the *Shofar* with the sound of *Teru'ah*, since that it is the commandment of the day. Now that we have adequately hinted at all these matters, we may continue with the order of their compositions.

### **The order of times in which there is a *Teru'ah***

*Teru'ah* is sounded on *Rosh HaShanah*, as it states,<sup>131</sup> “It shall be a day of *Teru'ah* for you.” Moreover, *Teru'ah* is sounded on the *Yom Kippur* of a Jubilee year, for although it states about the Jubilee year,<sup>132</sup> “You shall proclaim liberty

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<sup>129</sup> Talmud Bavli, Rosh HaShanah 26b

<sup>130</sup> Ibid. 27a

<sup>131</sup> Numbers 29:1 – “יום תרועה יהיה לכם”

<sup>132</sup> Leviticus 25:10 – “וקראתם דרוֹר בארץ לכל יִשְׁבִייה יוֹבֵל הוּא תהיה לכם וגו'”

throughout the land,” and all the slaves are freed at this time, nonetheless, it is a time of great awakening and arousal to return in repentance to *HaShem*-יהו"ה, which relates to *Teru'ah*, as explained above.

This is because with the blast of *Teru'ah* the Jewish people recall that they were the slaves of slaves in Egypt, that under their dominion they were greatly oppressed and cried out to *HaShem*-יהו"ה because of the terrible pressure of enslavement, and that *HaShem*-יהו"ה, blessed is He, saved them. The *Teru'ah* is thus sounded in the Jubilee year, to cause an arousal and awakening of the hearts, so that people should not be stubborn or reluctant to free slaves and property on the Jubilee year.

This is as stated regarding Sabbatical years,<sup>133</sup> “It shall not be difficult in your eyes when you send him away from you.” If this is the case regarding Sabbatical years, then it is certainly so regarding the Jubilee year, about which it states, “You shall proclaim liberty throughout the land for all its inhabitants; it shall be a Jubilee year for you. You shall return each man to his ancestral inheritance, and you shall return each man to his family.”

This being the case, contemplate that the *Teru'ah* is very necessary on *Yom Kippur* of the Jubilee year, for it softens our hearts and humbles our lust, so that we willingly set the slaves and land free. Thus, the blowing of *Teru'ah* on the Jubilee is of paramount importance, because setting a slave who has been in

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<sup>133</sup> Deuteronomy 15:18 – “לא יקשה בעיניך בשלוחך אתו חפשי מעמך”

servitude free or setting free a land that has been of use, is very difficult indeed.

Now, although there are sages, of blessed memory, who stated that the sounding of *Shofar* on the Jubilee is only a sign, nonetheless, know and understand that there is no greater sign than this, and that this is why this commandment is tied to the day of atonement (*Yom Kippur*) of the Jubilee year, because *Yom Kippur* is a day of judgment, justice and the arousal of the heart.

Therefore, the sounding of *Teru'ah* on *Yom Kippur* of the Jubilee year is of great importance, just as important as the sounding of *Teru'ah* when, “The adversary oppresses you (*HaTzar HaTzorer*-הצור הצורר).”<sup>134</sup> For, in truth, there is no greater adversary than the adversity of the evil inclination (*Yetzer*-יצר) who surely oppresses and acts in opposition to this commandment.

Contemplate the words of the prophet Jeremiah,<sup>135</sup> “But you reneged and desecrated My Name, and every man brought back his servant and his maidservant whom you had sent free on their own, and you subjugated them to be your servants and maidservants.” In other words, the evil inclination always leans towards lust and stands in opposition to this commandment. This is why the Jewish people had to fulfill this commandment accompanied by the sound of *Teru'ah*; in order to confuse the Satan, that is, the evil inclination, so that he will not obstruct

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<sup>134</sup> Numbers 10:9

<sup>135</sup> Jeremiah 34:16 – “ ותשבו ותחללו את שמי ותשבו איש את עבדו ואיש את שפחתו אשר – “שלחתם חפשים לנפשם ותכבשו אתם להיות לכם לעבדים ולשפחות”

them from fulfilling this commandment. This explanation should be adequate to understand why the *Teru'ah* was sounded on *Yom Kippur* of the Jubilee year. We shall now continue explaining the other times that *Teru'ah* is sounded.

It is customary to sound both *Tekiyah* and *Teru'ah* each year after the conclusion of the *Ne'ilah* service of *Yom Kippur*. The same is true of all other communal days of fasting and praying that are decreed to avert travails from befalling the community. Likewise, the *Teru'ah* is sounded upon the death of a Torah scholar. Included in the above are fasts during years of famine, as are other travails that befall the community, such as those mentioned by King Solomon, peace be upon him.

He stated,<sup>136</sup> “If there be a famine in the land, if there be a pestilence, if there be windblast or withering due to locust or grasshopper, if the enemy oppresses in the land of their cities, any plague, any disease.” Ultimately, *Teru'ah* should be sounded on all fasts or at any times that, “The adversary oppresses you.” This also includes travels, change of place, and all kinds of plagues and epidemics.

In conclusion, the *Teru'ah* is sounded on all the above-mentioned times to arouse our hearts, so that we should return in repentance to *HaShem*-ה'יהו and not persist in the stubbornness of the evil inclination who stands in opposition to all that is good and right in the eyes of *HaShem*-ה'יהו, blessed is He and blessed is His Name. Moreover, all these matters are

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<sup>136</sup> Kings I 8:37 – “בארץ שעריו כל נגע כל מחלה רעב כי יהיה בארץ דבר כי יהיה שדפון ירקון ארבה חסיל כי יצר לו איבו”

included in the first two letters of the name *HaShem*-יהו"ה, which is the name *Ya"eh*-יה"י, that reflects judgment and justice.

### **The order of times in which there is the sounding of *Tekiyah***

The simple sound of *Tekiyah* is sounded on *Rosh HaShanah*, as stated,<sup>137</sup> “Recite the verses of Remembrance-*Zichronoth*, so that your remembrance will rise up before Me for good.” We likewise sound the *Tekiyah* on all the joyous festivals, as it states,<sup>138</sup> “On the day of your gladness, on your festivals and on your new moons you shall sound *Tekiyah* with your trumpets.”

There thus is a sounding of *Tekiyah* on new moons (*Rosh Chodesh*), as stated in the above verse and likewise, at the gathering time of *Hakhel*. Thus, at any time of gathering, joy, tranquility, thankfulness or similar matters, the *Tekiyah* is sounded. For the same reason, in some communities they had the custom of sounding *Tekiyah* before the commencement of the Sabbath.

Based on all these important and wondrous matters, every intelligent person should awaken to the meanings of the *Rosh HaShanah* prayers and to the sounding of the *Shofar* that accompanies them. That is, we should awaken to the reality

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<sup>137</sup> Talmud Bavli, Rosh HaShanah 16a

<sup>138</sup> Numbers 10:10 – “וביום שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בהצרות”

that they are founded on the Singular Name of יהו"ה-*HaShem*, blessed is He.

That is, the *Teru'ah* is founded on the letters of the first half of His Name, *Yod-Hey*-יה"י and the *Tekiyah* is founded on the letters of the second half of His Name, *Waw-Hey*-וה"ו, for *HaShem*-יהו"ה moves the totality of novel existence, both in general and in particular, and everything depends on Him, blessed is He and blessed is His Name.

Now, there were those who tried to explain the sounding of the *Shofar* in a different manner, that is incongruent with our explanation here. Others commented on the teaching of our sages in various other ways. That is, our sages, of blessed memory, stated,<sup>139</sup> “Why is *Tekiyah* sounded while the congregation is seated and *Teru'ah* sounded while the congregation is standing? In order to confuse the Satan.” The commentators provided various explanations about this, but their general approach was that when Satan-שטן sees that we are preoccupied with fulfilling the commandments, he is thwarted from tempting-*LeHasteen*-להשטיין and prosecuting us. They provided various explanations similar to this.

However, the truth is as explained here. That is, *Teru'ah*-תרועה is the aspect of the awakening-*Te'urah*-תעוררה from our slumber and the arousal of our hearts to return in repentance to יהו"ה-*HaShem*. Through this, the Satan, that is, the evil inclination, becomes automatically confused and his powers become nullified, in that the intellect overpowers him.

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<sup>139</sup> Talmud Bavli, Rosh HaShanah 16b

For, when a person repents and returns to יהו"ה-*HaShem*, blessed is He, *HaShem*, in kind, distances the evil inclination from that person and gives him the strength of mind to overcome the temptations of Satan. This is as stated,<sup>140</sup> “יהו"ה-*HaShem* shall rebuke you, ‘O Satan.’”

With all the above, we have thus explained how the verses of Kingship-*Malchiyoth* and Remembrance-*Zichronoth*, recited on *Rosh HaShanah*, are drawn forth from the two halves of the Singular Name יהו"ה-*HaShem*. Having explained this, we must now understand why יה"י-*Yod-Hey* is the source of judgment and justice and יה"ו-*Waw-Hey* is the source of mercy and forgiveness. This will now be explained, with the help of יהו"ה-*HaShem*, blessed is He and blessed is His Name.

### **The Gate explaining that יה"י-*Yod-Hey* is judgment and יה"ו-*Waw-Hey* is mercy.**

My brother, as you already know, two aspects are drawn from the Singular Name יהו"ה-*HaShem* that include the totality of novel existence within them. The first is the aspect of action-*Pe'ulah* and the other is the aspect of motion-*Tenu'ah*. Nonetheless, we must awaken to the wondrous principles that clarify that יהו"ה-*HaShem*, blessed is He, conducts the world and everything therein, but remains beyond it all. This principle is of paramount importance and is included in the two manners

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<sup>140</sup> Zachariah 3:2 – “ויאמר יהו"ה אל השטן יגער יהו"ה בך השטן”

explained before regarding the Singular Name *HaShem*-יהו"ה. Nonetheless, we must further awaken to this great principle.

You already know that the totality of novel existence consists of ten components or levels, and that the angelic separate intellects (*Sichliyim*) are included in these ten. That is, the separate intellects (*Sichliyim*) are generally called by the term, "The Tenth-*Asiri*-עשירי," since they all are holy. The motion of all nine physical components, is from the power of the intellect, which is the tenth, and the motion of the intellect comes from *HaShem*-יהו"ה, blessed is He. These two motions correspond to the two divisions of His Singular Name *HaShem*-יהו"ה, which are *Yod-Hey*-י"ה and *Waw-Hey*-ו"ה, as shall now be explained.

**The motion of judgment is called construct-*Binyan* and is:**

א"ט ב"ה ג"ז ד"ו י"ה

**The motion of mercy is called motion-*Tnu'ah* and is:**

א"י ב"ט ג"ח ד"ז ה"ו

Know, my brother, that the totality of the world is contained in these two motions, and that *HaShem*-יהו"ה, blessed is He, is the Singular Preexistent Being who is beyond all other beings. He moves everything and there is no other mover but



Him, in that all beings apart from Him derive their motion from Him, blessed is He.

The first half of His Name (יה"י) indicates the motion of the components from the power of the intellect, and the second half of His Name (יה"ו) indicates the motion of the intellect that comes from Him, blessed is He. The motion that comes from Him, whether it comes upon the intellect or whether it comes to the other components without the intermediary of the intellect, which is called the tenth, is called mercy-*Rachamim*. These matters will now be explained in a proper and straightforward manner.

### **The explanation of the motion of judgment *Ya"h-יה"י***

Know, my brother, that the motion of all the components of the world is brought about through the medium of an angel, as we explained regarding the components א"ט ב"ה. ג"ז ד"ו יה"י. That is, the motion of judgment is *Ya"h-יה"י*, which is expressed through the medium of this angel. As previously explained, this angel is the matter of *Elo"him-אלהי"ם*, and the form of his action is *Ya"h-יה"י*. Similarly, the construct א"ט-1+9 is the angel that moves all nine components, but remains separate from the nine components. This is why the angelic beings are called Separate Intellect (*Sechel Nivdal*), because they are separate from the nine components. Thus, when the motion of the components is through the medium of the angel, that is, *Elo"him-אלהי"ם*, the motion is called the attribute of judgment (*Din-דין*).

Now, when sinners transgress *HaShem's* commandments, blessed is He, the angel that is the minister over motion is not empowered to overlook their sins or forgive their willful transgressions or even forgive accidental ones, as Torah states,<sup>141</sup> “Behold, I send an angel before you to protect you on the way and to bring you to the place that I have prepared. Beware of him – hearken to his voice, do not rebel against him, for he will not forgive your sins – for My Name is in him.”

In other words, he neither has the ability, nor the permission to forbear or forgive sin, as the verse explains, “Because My Name is in him.” In other words, he is not capable of doing either good nor bad of his own volition, for that is solely My domain. It is only by the power of My Name that is given over into his hand and conducts him, that he can do anything at all, and thus, he does not have the power to absolve or forgive sins on his own.

Therefore, the components that he moves are conducted in a manner of judgment and justice. That is, he cannot deviate from his mission and forgive sin and iniquity, as it states, “He will not forgive your sins.” Thus, because the motion of the components of novel existence is through the medium of the angel with the signet *Ya"ה*, in accordance to the order of א"ט ב"ה ג"ז ד"ך י"ה, we thus say that the first half of the name *HaShem-ה"ה* is a name of judgment.

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<sup>141</sup> Exodus 23:20-21 – “הנה אנכי שלח מלאך לפניך לשמרך בדרך ולהביאך אל המקום”  
“אשר הכנתי: השמר מפניו ושמע בקלו אל תמר בו כי לא ישא לפשעכם כי שמי בקרבם”

With the above in mind, we may understand the conduct of the angel; that he is the medium of motion, which is conducted in a manner of judgment and justice and that he cannot deviate from his set mission. Instead, he is like a servant who witnesses everything and brings it before his Master, and the Master knows what to do. This is why the first half of the name *HaShem*-ה' is the attribute of judgment, because it is conducted with the motion of judgment through the medium of the angel, and the angel cannot change or deviate from it. Rather, everything he does is precisely according to the action and attribute of judgment. He therefore is called by the attribute of judgment.

With this in mind, contemplate the teaching of our sages, of blessed memory, in Tractate Avot,<sup>142</sup> “The ledger is open and the collectors come regularly each day and exact payment from man, either with or without his consent, and they have on what to rely, for the judgment is a righteous judgment,” and,<sup>143</sup> “Everything is according to the preponderance of one’s deeds.”

Contemplate how our sages, of blessed memory, conveyed that the action rendered through the medium of the angel is entirely by way of judgment and justice. It is for this reason that this angel is called *Elo* "אלהים" him, being the he is conducted with the attribute of judgment. This is as stated,<sup>144</sup> “If You preserve iniquity, *Ya* "יהי, O' Lord-י, who can

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<sup>142</sup> Mishnah Avot 3:16

<sup>143</sup> Mishnah Avot 3:15

<sup>144</sup> Psalms 130:3 – “אם עונות תשמר יייה אדניי מי יעמד”

withstand it?” Contemplate this verse and realize that when the Holy One, blessed is He, deals with us with the attribute of judgment through the agency of the angel *Elo”him*-אלהי”ם, within whom is *Ya”h*-יה”ה, “who can withstand it?” Similarly, it states,<sup>145</sup> “Happy is the man who is disciplined by *Ya”h*-יה”ה.”

Contemplate this matter well, my brother, and realize that *HaShem*-יהו”ה, blessed is He, actualizes all the actions of the totality of the world through the medium of the angel. Moreover, whatever the angel is appointed over is in a way of complete judgment, in that the angel cannot deviate or change anything, in any way whatsoever. This is as the angel stated to Lot,<sup>146</sup> “I cannot do anything until you arrive there.”

Thus, from all the matters we have explained, contemplate and realize that the name *Ya”h*-יה”ה is the attribute of judgment, since it manifests through an agent. Our sages, of blessed memory, explained this further<sup>147</sup> regarding what *HaShem*-יהו”ה told our teacher Moshe, peace be upon him,<sup>148</sup> “My Presence shall go before you and I will comfort you.” Our sages explained that Moshe said to the Holy One, blessed is He, “If You conduct us in a manner of putting us into the hands of the angel, who is a mere intermediate, who then will have mercy upon us?”

For, the angel is incapable of changing any decree whatsoever and cannot forbear our sins and iniquities. We thus will end up being punished for every infraction we commit,

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<sup>145</sup> Psalms 94:12 – “אשרי הגבר אשר תיסרנו י”ה ומתורתך תלמדנו”

<sup>146</sup> Genesis 19:22 – “כי לא אוכל לעשות דבר עד באך שמה”

<sup>147</sup> Midrash Shmot Rabbah 45:4

<sup>148</sup> Exodus 33:14 – “ויאמר פני ילכו ונגחתי לך”

since the angel must conduct us completely according to our deeds.” Contemplate this well and realize that the conduct of this lowly world is through the medium of the angel who is called the Minister of the World (*Saro Shel Olam*-שרו של עולם).

The Rambam awakened me to this in his Mishneh Torah, The Book of Knowledge.<sup>149</sup> That is, *HaShem*-יהו"ה, blessed is He, gives form to all unformed substance through the medium of the tenth aspect of intellect, which are the angelic beings called, “*Ishim*-אישים.” Thus, it is the Minister of the World (*Saro Shel Olam*-שרו של עולם) who is appointed over all forms of all species in the world. The philosophers likewise agree on these matters. However, this must be further explained, so that you truly understand how this is.

Know then, that it is the tenth aspect of the intellect, that is appointed over the cycle-*Galgal* and conducts it through the power bestowed upon it by *HaShem*-יהו"ה, blessed is He. This tenth level of angel is called by the term, “*Ishim*-אישים” (“men”), because their level is similar to the intellect of man, who is called “*Enosh*-אנוש” (“mankind”). That is, they are closer to the level of man than all other levels of angelic separate intellects (*Sichliyim*). For they are the first level of angelic separate intellects when counted from below to above, and are thus closest to man.

In addition, their level leans toward that of the angel *Gavriel*-גבריאל and they are thus closer to the intellect of the mighty-*Geeborim*-גבורים. It is for this reason that our sages, of

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<sup>149</sup> Mishneh Torah, Hilchot Yesodei HaTorah Ch. 2

blessed memory, stated,<sup>150</sup> “Prophecy is only bestowed upon one who is mighty in wisdom (*Chacham Gebor*-חכם גבור).” In other words, he is mighty in that his intellect overpowers his emotions. It also states,<sup>151</sup> “A wise man is mightily strong.” Thus, we find that the angel Gavriel-גבריאל is close to the visions of the intellect, as stated,<sup>152</sup> “The man Gavriel, who I saw in the earlier vision, uplifted in flight toward me.”

Now, it should be pointed out that this vision of Daniel was not actual prophecy, but rather, the vision of the intellect. However, the foundation upon which you must depend, is the knowledge that even the philosophers agree with, which is that the tenth power of intellect governs all the powers of mankind. This is called, “The Activating Intellect” (*Sechel HaPo’el*-שכל הפועל), “The Minister of the World” (*Saro Shel Olam*-שרו של עולם) or the “Tenth Intellect” (*Sechel Ha’Aseeri*-שכל העשירי).

With the above in mind, realize that the tenth aspect of the intellect, attests to the first half of *HaShem’s* name, *Ya”h*-יה”ה in the cycle of the letters ד”ו ד”ו י”ה י”ה. As you can see, the concluding signet of ד”ו ד”ו י”ה י”ה is י”ה. Moreover, each of the constructs attests to the tenth. That is, א”ט-1+9 attests to ten, likewise ב”ח-2+8 is ten, ג”ז-3+7 is ten, and ד”ד-4+6 is ten, until they reach the concluding signet, which is *Ya”h*-יה”ה. Thus, the form of the tenth aspect of the intellect is *Ya”h*-יה”ה. With this in mind, contemplate the fact that the “tenth intellect” (*Sechel Ha’Aseeri*-שכל העשירי), which is called tenth, attests

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<sup>150</sup> Talmud Bavli, Shabbath 92a; Nedarim 38a; Mishneh Torah, Hilchot Yesodei HaTorah 7:1

<sup>151</sup> Proverbs 24:5 – “גבר חכם בעוז ואיש דעת מאמץ כח”

<sup>152</sup> Daniel 9:21 – “והאיש גבריאל אשר ראיתי בחזון בתחילה מעף ביעף נגע אלי”

that it is of the attribute of judgment, since its signet is *Ya"ח*, the minister who is appointed over the daily, regular conduct and motion of the world.

Now, just as you already know that the letter *Yod*-י"ד conducts the other nine components, so likewise, the nine spheres of motion are conducted by the power of the tenth. Thus, in the same manner, know that in truth, it is from the power of the motion of the Activating Intellect (*Sechel HaPo'el*-שכל הפועל) that influence is bestowed upon the prophets, in that it is the Activating Intellect (*Sechel HaPo'el*-שכל הפועל) that moves the intellect of the prophets, elevating them to the level of the Holy. Thus, the sages of the Talmud called this minister, "The Minister of the World" (*Saro Shel Olam*-שרו של עולם).

In explanation of this, our sages, of blessed memory, stated in Tractate Chullin,<sup>153</sup> "Rabbi Chaninah bar Pappa taught: The verse states,<sup>154</sup> 'May the glory of *HaShem*-יהו"ה endure forever; let *HaShem*-יהו"ה rejoice in His works.' This verse was said by the angelic Minister of the World. When the Holy One, blessed is He, said, 'After its kind,' regarding the trees, the grasses concluded that it certainly applies to them too, and immediately every grass emerged after its kind. The Minister of the World then spoke and said, 'May the glory of *HaShem*-יהו"ה endure forever; let *HaShem*-יהו"ה rejoice in His works.'"

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<sup>153</sup> Talmud Bavli, Chullin 60a

<sup>154</sup> Psalms 104:31 – "יהי כבוד יהו"ה לעולם ישמח יהו"ה במעשיו"

Contemplate this wondrous teaching of our sages of blessed memory, and consider the fact that the Minister of the World (*Saro Shel Olam*- שרו של עולם) said this verse specifically regarding specific species and kinds within creation. That is, this angel is the minister over the motion of the celestial spheres (*Galgalim*) and the supernal powers from which the influence is drawn down to the lower powers of the world. Contemplate then, that the Minister of the World (*Saro Shel Olam*- שרו של עולם) stated this verse regarding the components of existence and their nature, more than any other levels. In other words, it is because he is the minister over these things that he needed to say it in regard to these things.

Now, the philosophers have conceded and agreed to this view, and they count the existence of the separate intellects (*Sichliyim*) as separate from the level of the celestial spheres of motion (*Galgalim*). In other words, they too state that there are nine spheres that encompass the earth. That is, there is the dome of the sky, which is the sphere of *Aravot* that encompasses everything, then there is the sphere of the fixed stars. Beneath them are the spheres of the seven moving celestial bodies. Thus, there are nine celestial spheres; and the intellect, which is the tenth, is the Activating Intellect (*Sechel HaPo'el*-שכל הפועל), that is, the minister who brings the intellect from potential into actualization.

Thus, from all the above explanations, you should know and contemplate that the intellect, which is the tenth, is separate and above the celestial spheres (*Galgalim*), and that it moves



them. This is why it is called<sup>155</sup> “The tenth which is holy.” The meaning of holy-*Kodesh*-שְׁקֵד is that it is removed and separate from the nine, just like the Nazirite, who is called holy and separate from the masses. For the term holy-*Kodesh*-שְׁקֵד always denotes separation and distinction. Therefore, contemplate that it is the tenth that moves the nine, but is separate from them, in the manner of ט"א-1+9.

With all the above explanations in mind, contemplate and awaken to the fact that the name *Ya"h-ה"י* is the name of judgment and that it is included in the motion of the intellect, which is the tenth. It is for this reason that the aforementioned verse stated,<sup>156</sup> “My Name-*Shmee*-שְׁמִי is in him,” which refers to *Ya"h-ה"י*, in that *Ya"h-ה"י* is called a name-*Shem*-שֵׁם. This was explained before regarding the matter of “*Ya"h* is My Name forever-*Ya"h Shmee*-י"ה שְׁמִי.” Therefore, contemplate that when it says “My Name-*Shmee*-שְׁמִי is in him,” it refers to the first half of the Singular Name *HaShem*-ה'יְהוָה, which is *Ya"h-ה"י* and is called a name. That is, the name *Ya"h-ה"י* is included in the motion of the tenth aspect, which is the intellect, and it is only through the power of this name that it can actualize what it actualizes.

For, as we explained before, the name *Ya"h-ה"י* gives form to *Elo"him*-אֱלֹהִים. Therefore, contemplate that it states, “My Name-שְׁמִי is in him,” rather than stating, “My remembrance.” For My Name refers to *Ya"h-ה"י*, whereas *Waw-Hey*-וְהֵי is My remembrance. This was explained before

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<sup>155</sup> Leviticus 27:32 – “הַעֲשִׂירֵי יְהִיָּה קֹדֶשׁ לַיהוָה”

<sup>156</sup> Exodus 23:21 – “כִּי שְׁמִי בִקְרָבֹךָ”

regarding the verse,<sup>157</sup> “*Yod-Hey-ה*” is My name forever, and *Waw-Hey-ה*”ו is My remembrance for all generations.” Thus, because it is the name *Ya”h-ה*”י that is included in the motion of the tenth, which is the intellect, in the manner of א”ט ב”ה ג”ז ה”ה, all of which attest to the tenth, and whose signet is ה”י, it therefore states regarding the tenth aspect of the intellect, “My Name-*Shmee-שמ*”י is in him.”

Always remember that *Ya”h-ה*”י is always called a name, because, “My Name-*Shmee-שמ*”י” is the signet of the intellect, which is the tenth. For all these reasons its motion is called the attribute of judgment, about which it states,<sup>158</sup> “he will not forgive your sins.” For, he has neither the permission nor the ability to forgive sin and wipe away iniquity, and thus only follows the strict line of judgment and justice. Based on this, we say that the name *Ya”h-ה*”י always reflects the attribute of judgment and is thus associated with the verses of Kingship and the negative commandments, as explained before.

Having awakened to this name, we must now awaken to the explanation of the remaining half of the name *HaShem-ה*”הו, which is *Waw-Hey-ה*”ו, and understand how it indicates mercy.

### **The explanation of the motion of mercy *Waw-Hey-ה*”ו**

My dear brother, with the explanation of *Ya”h-ה*”י, we have explained the motion of the components and have

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<sup>157</sup> See the prior explanation to Exodus 3:15

<sup>158</sup> Exodus 23:21 – “כי לא ישא לפשעכם”

explained that the intellect, which is the tenth, is the mover, and that its motion is entirely the attribute of judgment, since it is not authorized to forgive. The motion of *Waw-Hey*-ה"ו, on the other hand, comes directly from *HaShem*-ה"ה, blessed is He. It first is influenced upon the tenth, which is the intellect, and then upon the rest, and is called the motion of mercy, as follows:

### א"י ב"ט ג"ח ד"ז ה"ו

Now, contemplate, my brother, that the motion of א"י-1+10 concludes with the signet *Waw-Hey*-ה"ו, which is the second half of the Singular Name *HaShem*-ה"ה. Know therefore, that the motion of א"י-1+10 comes from the Singular One, blessed is He, to all ten components of existence, including the intellect, which is the tenth. That is, in relation to Him, intellect too is included amongst the moved.

In other words, the א-1 moves all ten components, and although the intellect is considered to be a separate particular in the aforementioned motion of ט"א, it is considered to be inclusive of all ten in the motion of א"י. This is because there is a Singular One, apart from whom there is no other singular one, and it is He who moves all ten components of existence, including everything from the angel, to the celestial spheres, to the world of composition and decomposition. He moves all the general categories, and to Him, all the levels are utterly equal. They thus are all included in the single letter *Yod*-י-10, and the *Aleph*-א-1 moves the *Yod*-י-10.

After having explained this, know that the motion of א"י, which reflects motion that comes directly from יהו"ה-*HaShem*, blessed is He, is sealed with the signet ו"ה-*Waw-Hey*, and is called mercy (*Rachamim*-רחמים). This is because, the mover of this motion is the King, King of kings, who rules over all, blessed is He. He is a merciful and forgiving King and it is within his power to forgive and absolve sin and wipe away iniquity. This is as stated,<sup>159</sup> “To the Lord-*Adona*”י-אדני our God, belong compassion and forgiveness.”

Now, as you already know, the title Lord-*Ado*”נא-אדני is the matter of remembrance-*Zecher* and is always associated with remembrance-*Zecher*-זכר, which is the ו"ה-*Waw-Hey*, rather than the name י"ה-*Yod-Hey*". For, whenever we read the full and Singular Name יהו"ה-*HaShem*, with all its four letters, including the letters ו"ה-*Waw-Hey*, we say Lord- *Ado*”נא-אדני with our lips, but remember יהו"ה-*HaShem* in our mind and heart.

Thus, the title Lord-*Ado*”נא-אדני is the matter of remembrance-*Zecher*, which, as explained above, is not given over into the hand of any intermediary apart from Him, but is solely in the hand of יהו"ה-*HaShem*, blessed is He. To clarify, when we come across the name י"ה-*Ya*”ה in the Torah, we read it as written. In contrast, when the letters ו"ה-*Waw-Hey* are included, as the full name יהו"ה-*HaShem*, we read it as *Ado*”נא-אדני, but remember יהו"ה-*HaShem*.

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<sup>159</sup> Daniel 9:9 – “לאדניי אלהיניו הרחמים והסליחות”

We have thus clearly explained that the name *Ado'nay*-אֲדֹנָי comes with remembrance-*Zecher*-זֶכֶר, that is, with the letters *Waw-Hey*-וה. For, as can clearly be seen, the first and final letters of the title *Ado'nay*-אֲדֹנָי are the letters א"י-11, the signet of which are the letters *Waw-Hey*-וה-11. With this in mind, it can now be understood why it states, “To the Lord-אֲדֹנָי our God, belong compassion and forgiveness,” since the signet of *Ado'nay*-אֲדֹנָי is *Waw-Hey*-וה.<sup>160</sup>

We thus see that mercy and compassion are associated with the letters *Waw-Hey*-וה, which indicate the motion that comes directly from *HaShem*-יהוה, blessed is He, without the intermediary of an angel. In other words, *HaShem*-יהוה, blessed is He, has mercy and compassion upon His creatures, like a father who has mercy upon his children. For, since *HaShem*-יהוה, the Singular Intrinsic Being, is the King and the sole ruler of all existence, He alone possesses the power of forgiveness and mercy, and it is within His power alone to pardon sin and iniquity, blessed is He. This is as stated,<sup>161</sup> “He forgives iniquity, transgression and sin.”

With this in mind, understand and realize that the motion of *Waw-Hey*-וה is entirely that of mercy and forgiveness, since it comes directly from *HaShem*-יהוה, blessed is He and blessed is His name. This is not the case with the motion of *Ya'h*-יה" which comes forth through the medium of

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<sup>160</sup> The middle letters of *Adon'ay*-אֲדֹנָי, are *Dan*-דן, which means judgment. However, when judgment is surrounded by the letters of compassion (א"), the result is mercy.

<sup>161</sup> Exodus 34:7

the angelic beings. For, as explained, the angels do not have the ability to deviate from their charge, but operate precisely according to justice, measured to one's deeds.

Therefore, with sinners, the angels act exactly according to their sins. This is because an angel is like a servant who the King appointed to oversee various matters and was given the power to enforce the forbidden, but not the power to permit or absolve. Only *HaShem*-ה'יהו, that is, the King who set the law, has the power to pardon and absolve, as it states,<sup>162</sup> “*HaShem*-ה'יהו releases the prisoners.”

Thus, the motion of *Waw-Hey*-וה, which comes directly from *HaShem*-ה'יהו without an intermediary, is entirely a motion of mercy, compassion, and forgiveness. Forgiveness is thus attributable to *HaShem*-ה'יהו alone, blessed is He and blessed is His name. This is as stated,<sup>163</sup> “For with You is mercy, that You may be feared.” In other words, “You alone are the King who has the power of forgiveness and absolution, for the power of forgiveness was not given into the hands of the angels or any other creature.” Why is this? “So that You may be feared.”

In other words, “So that all should know that, in reality, the angels were not at all given dominion over their motions, but there is a Ruler who rules over them all. They all bow down before His throne and have no power or dominion, except by His word alone. Thus, the power of forgiveness and absolution was not given into the hands of any creature, so that all should

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<sup>162</sup> Psalms 146:7 – “יהויה מתיר אסורים”

<sup>163</sup> Psalms 130:4 – “כי עמך הסליחה למען תורא”

know that the intermediary ministers have no power whatsoever to deviate from His word, blessed is He and blessed is His name. They thus are incapable of pardoning iniquity and wiping sin away,” as explained above regarding the fact that the angel, “Will not forgive your sins.”

We thus have clearly explained that the name *Ya”h-ה”ה* indicates judgment and justice, since it is an intermediate name that acts precisely according to one’s deeds, and is thus measured according to judgment and justice. In contrast, the matter of *Waw-Hey-ה”ו* indicates mercy, in that it is the first motion that comes directly from *HaShem-ה”ה*, blessed is He, and it is in His power to do as He pleases, without the agency of intermediaries altogether. Therefore, because this is solely in His hands, we recognize that He is the Singular King and Ruler who has absolute power and dominion over everyone and everything.

There is no power over Him, for He alone is the Singular Preexistent Intrinsic Being and,<sup>164</sup> “There is none besides Him.” It therefore is solely in His power to absolve and forgive. Moreover, we know that He is merciful with His creatures and goes beyond the letter of the law in dealing with them. This is as stated,<sup>165</sup> “Like a father has compassion upon his children, so does *HaShem-ה”ה* have compassion upon those who fear Him.”

With all the above, it is clear that *Waw-Hey-ה”ו* is the beginning of motion drawn directly from *HaShem-ה”ה*,

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<sup>164</sup> Deuteronomy 4:35 – “אין עוד מלבדו”

<sup>165</sup> Psalms 103:13 – “כרחם אב על בנים רחם יהוה על יראיו”

blessed is He, without any intermediary. For, as explained, the motion of all the intermediaries is included when the *Yod*-י-10 is moved by the *Aleph*-א-1, the Singular One who is separate and above everything and moves them all. In other words, all the moved are part and parcel of the ten, including the one that is called, “The Tenth,” whereas,<sup>166</sup> “*HaShem*-יהו"ה is exalted alone.”

From all we have awakened to above, every intelligent person should contemplate and know that the beginning of all motions is from *HaShem*-יהו"ה alone, blessed is He, and that He sustains them all. The existence of all novel beings is drawn solely from His motion and they have no existence at all without His Intrinsic Being, blessed is He. He is the Unmoved Mover who causes and sustains their being and without Him they cannot be.

Nonetheless, it also is understood that *HaShem*-יהו"ה, blessed is He, actualizes actions within the world through the medium of the intermediary, in that He bestows the power of motion to the appointed minister to move the moved. This minister is called “The Minister of the World” (*Saro Shel Olam*-שרו של עולם). It is through the medium of this minister that the Holy One, blessed is He, actualizes the particular forms, giving form to every substance, and power to every particular form.

Nonetheless, ultimately, all causes originate with *HaShem*-יהו"ה, the First Cause, blessed is He, even though it is in a manner of a chaining down of cause to effect. Ultimately,

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<sup>166</sup> Isaiah 2:11 – “ונשגב יהו"ה לבדו”



everything is moved by the First Cause, blessed is He and blessed is His Name. In other words, clearly, all powers in the world, be they general or particular, receive their form and power from *HaShem*-יהו"ה, blessed is He, and He actualizes them through the medium of an angel or a power that is called, "an angel."

However, ultimately, He is the source and cause of all causes. Therefore, we find many cases in which the Torah skips over all the intermediaries and attributes the action directly to *HaShem*-יהו"ה, blessed is He, since the inception of the chaining down is from Him. In other words, even though it is actualized through the medium of an intermediary, it nonetheless, is all attributable to Him and is thus called by His Name, since, ultimately, He is the cause of the action.

That is, although it may be actualized through the medium of an intermediary, in truth, there is no action in all of existence that is not attributable to the First Cause, blessed is He. Thus, we often find that the prophets set aside all the intermediaries and attribute an action directly to *HaShem*-יהו"ה, blessed is He.

To understand this more fully we will give an analogy. Avraham was a descendant of Adam, the first man. Yitzchak was the offspring of Avraham, Yaakov was the offspring of Yitzchak, and so on throughout the generations. However, sometimes scripture will skip the intermediaries and state that Yaakov was the offspring of Adam, which indeed is the case, since the first man, from whom Yaakov was ultimately drawn, was Adam.

Likewise, we find that throughout the prophecy of Ezekiel he is called the son of Adam, as we find in the verses,<sup>167</sup> “Son of Adam, the house of Israel etc.,” or,<sup>168</sup> “Son of Adam, can these bones live,” or,<sup>169</sup> “Son of Adam, take one stick,” and so on. Throughout his prophecies he is called, “Son of Adam.” We thus see that all the intermediaries between Adam and Ezekiel are skipped over.

In the same manner, all of humanity is called by the term Adam, as it states,<sup>170</sup> “Adam (“man”) is compared to a breath; his days are like a passing shadow,” or,<sup>171</sup> “And *HaShem* saw that the evil of Adam (“man”) was great in the earth.” In other words, all those who follow after Adam, the first man, are called by his name.

Based on this, contemplate that throughout the words of the Prophets, they oftentimes skip all the intermediaries between the First Cause, blessed is He, and the final effect, by simply stating that *HaShem*-ה'יהו, blessed is He, actualized whatever action they are referring to. For example, it states,<sup>172</sup> “And *HaShem*-ה'יהו opened the mouth of the donkey.” This does not mean that *HaShem* opened its mouth and the donkey became a prophet. Rather, *HaShem*, blessed is He, draws forth power to all beings in novel existence, in a chaining down of

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<sup>167</sup> Ezekiel 36:17 – “בן אדם בית ישראל יושבים וגוי”

<sup>168</sup> Ezekiel 37:3 – “בן אדם התחינה העצמות האלה וגוי”

<sup>169</sup> Ezekiel 37:16 – “בן אדם קח לך עץ אחד וגוי”

<sup>170</sup> Psalms 144:4 – “אדם להבל דמה ימיו כצל עובר”

<sup>171</sup> Genesis 6:5 – “וירא יהוה כי רבה רעת האדם בארץ”

<sup>172</sup> Numbers 22:28 – “ויפתח יהוה את פי האתון”

power to power, until power is drawn to the minister who is appointed over actualizing that particular power.

Nevertheless, ultimately, the action is attributed to the name of *HaShem*-ה"ה יהו, blessed is He, especially in the case of the speaking donkey, in which the natural order was altered. In other words, although it was actualized through the medium of an intermediary, it nonetheless is attributed to *HaShem*-ה"ה יהו, since the intermediary is unable to alter anything, but can only transmit the power according to the nature of what it is.

In the case of the speaking donkey, since the natural order was altered, it was necessary for the intermediary to receive permission from the Master, blessed is He. Therefore, in this case, the change in the natural order is attributed to the Master and is called in His Name, blessed is He. For, as explained above, the intermediary is powerless to deviate or change anything except by the word of *HaShem*-ה"ה יהו, blessed is He. It is for this reason that the action is attributed to the name *HaShem*-ה"ה יהו, blessed is He, since the intermediary who manifested this power required express permission from Him, blessed is He.

Regarding the fish that swallowed Jonah, it similarly states,<sup>173</sup> “And *HaShem*-ה"ה יהו spoke to the fish.” Again, this does not mean that *HaShem* spoke to the fish and it became a prophet. Rather, it means that the fish swallowed Jonah by specific Divine intent, and later, when it spit Jonah out, that too was by specific Divine intent.

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<sup>173</sup> Jonah 2:11 – “וַיֹּאמֶר יְהוָה לְדָג וְגוֹ”

However, because there was a change in the nature of the fish, in that it acted by specific Divine intent, the action is attributed to *HaShem*-ה'יהו, blessed is He, even though it was actualized through the intermediary. Again, this is because the minister is incapable of deviating from its appointed task, which is to give the appropriate form and power to each being according to the nature of that being.

Thus, in the case of Jonah's fish, the intermediate had to receive permission from his Master, blessed is He, and since such a deviation could not happen except through the express command of the Master of all, blessed is He, the actions of the fish are attributed directly to *HaShem*-ה'יהו, blessed is He.

Therefore, regarding the fish swallowing Jonah it states,<sup>174</sup> “And *HaShem*-ה'יהו prepared a great fish to swallow Jonah,” and similarly, regarding the fish vomiting Jonah out, it states,<sup>175</sup> “And *HaShem*-ה'יהו spoke to the fish, and it vomited Jonah out onto dry land.” Because these actions are changes in the natural order, they are attributed directly to the First Cause, for it is only He, blessed is He, who is capable of making such changes.

In contrast, the intermediary minister who is appointed over carrying it out, is unable to make any changes whatsoever, even though the action itself is performed through him as the intermediary. Thus, the action is not attributed to him or called by his name, since he has no authority over any changes to the powers at all. His dominion is solely over the sustainment of

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<sup>174</sup> Jonah 2:1 – “וימן יהו"ה דג גדול לבלע את יונה וגו'”

<sup>175</sup> Jonah 2:11 – “ויאמר יהו"ה לגד ויקא את יונה אל היבשה”

the nature of each particular thing according to the power that he is charged with.

That is, that which is an inanimate object is sustained and empowered with the powers of an inanimate object, and that which is vegetative plant life is sustained and empowered with the powers of vegetative plant life, and that which is animate is sustained with the power of movement, and that which is in the category of speaker is endowed with the power of speech.

The minister is only bestowed with the power to delegate all these powers, and other such powers, according to the natural order, as appropriate to the particular creature. However, the intermediate minister is not endowed with the ability to change the nature of an inanimate object, so that it may speak, nor to bestow any other powers upon it, but solely the powers that are appropriate to the form that is distinctly for the particular nature of that creature. Thus, because changes to the natural order are only within the will of He who brings everything forth into being from nothing, such actions are attributed directly to His Name, blessed is He.

Based upon all we have awakened you to, you should be able to make the connection regarding all other similar matters. Nonetheless, it is necessary to awaken you further to these matters, since the entire Torah is expressed in this manner. Namely, that because, ultimately, all powers in existence are drawn into being from Him, blessed is He, often times, the Torah will skip mentioning the intermediaries and attribute actions directly to *HaShem*-יהוה, blessed is He. For, it is He

who is at the very beginning of all actions, and it is He who gives all the actors the ability to act in the first place.

A great example in support of this is the verse in which Lavan and Bethuel stated,<sup>176</sup> “This matter has come forth from *HaShem*-יהו"ה.” In other words, all the causes and effects that subsequently chained down, originated with Him until they came to this particular matter. Thus, it ultimately came from Him. The verse thus states, “This matter has come forth from *HaShem*-יהו"ה.” This is because the inception of the chaining down of causes and effects was drawn from Him, blessed is He. Therefore, they stated,<sup>177</sup> “Let her be the wife of your master’s son, as *HaShem*-יהו"ה has spoken.”

To clarify, do not think that *HaShem*-יהו"ה spoke directly to Lavan and Bethuel and that they became prophets. Rather, when they came to this realization, they expressed it as a communication from *HaShem*-יהו"ה, blessed is He, who awakened them to it through intermediate powers that were appointed over the arousal to this desire.

In other words, because of the recognition that the very existence of all powers is sustained by Him, blessed is He, the account of the intermediaries is set aside and it all is attributed to *HaShem*-יהו"ה, blessed is He. This is because He is the Originator of it all. He sustains the very existence of the intermediate powers, and it is from Him that they receive the power to awaken those who they awaken.

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<sup>176</sup> Genesis 24:50 – “ויען לבן ובתואל ויאמרו מיהו"ה יצא הדבר וגו'”

<sup>177</sup> Genesis 24:51 – “הנה רבקה לפניך קח ולך ותהי אשה לבן אדניך כאשר דבר יהו"ה”

Now, on the one hand, it was quite difficult for Lavan and Bethuel to accept sending Rivkah away on a journey of many days, as the verse states,<sup>178</sup> “Let the maiden remain with us a for a year or ten [months] etc.” On the other hand, they did agree and desired it, as they said,<sup>179</sup> “This matter has come forth from *HaShem*-יהו"ה.” In other words, “We recognize that it is *HaShem*, blessed is He, who awakened us to this, through the power He appointed over desire, since, on the one hand, it is very difficult for us to accept, but on the other hand, we desire it.”

This clarifies what we are explaining here. For, when it states, “Let her be the wife of your master’s son, as *HaShem* has spoken,” it means, “As we have been awakened through the power that awakens, which in turn, received that power from *HaShem*-יהו"ה, the Cause of all causes, blessed is He.” Therefore, be aware whenever you come across similar verses in Torah in which this principle applies.

Nevertheless, I must awaken you further to other matters presented in Torah, in which the act is attributed directly to *HaShem*-יהו"ה, blessed is He, and the account of the intermediaries is skipped, even where the act appears to be happenstance or difficult for the eye to accept. An example is Yosef, who stated,<sup>180</sup> “It was not you who sent me here, but God,” and also,<sup>181</sup> “God sent me ahead of you to be a provider.”

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<sup>178</sup> Genesis 24:55 – “ויאמר אחיה ואמה תשב הנער אתנו ימים או עשור אחר תלך”

<sup>179</sup> Genesis 24:50 – “ויען לבן ובתואל ויאמרו מיהו"ה יצא הדבר וגו'”

<sup>180</sup> Genesis 45:8 – “ויעתה לא אתם שלחתם אתי הנה כי האלהי"ם”

<sup>181</sup> Genesis 45:5 – “כי למחיה שלחני אלהי"ם לפניכם”

Now, it is very important to understand that *HaShem*-יהו"ה, blessed is He, did not come to Yosef in prophecy and tell him, "I am sending you as My emissary in order to provide sustenance for your father's household." For, Yosef was not a prophet sent as an emissary of *HaShem*-יהו"ה. Nonetheless, because *HaShem*-יהו"ה turned the events in such a wondrous and glorious way, that the survival of Yaakov's family was ensured through him, he therefore stated, "For God sent me ahead of you to be a provider."

In other words, "God arranged to bring me here before you, so that you will not starve to death." That is, because all causes ultimately originate from *HaShem*-יהו"ה, blessed is He, in a chaining down of cause and effect, Yosef attributed it all to the original cause, *HaShem*-יהו"ה, blessed is He. Since it was *HaShem* who arranged the salvation of the house of Yaakov by the hand of Yosef, he thus stated, "God sent me ahead of you to be a provider." This is the correct understanding of these verses. Let not different interpretations enter your mind.

In the same manner, understand the words of Yehonatan to David,<sup>182</sup> "And if I say to the lad, 'The arrows are beyond you,' then go, for *HaShem*-יהו"ה has sent you." That is, *HaShem* has sent you through a chaining down of cause and effect. It likewise states in reference to the snow,<sup>183</sup> "He sends forth His word and melts them." In other words, He gives ability to the ministers appointed over the powers, so that each power acts according to its nature, in that the power of heat melts snow and

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<sup>182</sup> Samuel I 20:22 – "ואם כה אמר לעלם הנה החצים ממך והלאה לך כי שלחך יהויה" –

<sup>183</sup> Psalms 147:18 – "ישלח דברו וימסם ישב רוחו יזלו מים" –



ice. This is the meaning of, “He sends forth His word and melts them.” This principle applies to all similar verses.

The same is true of the verse,<sup>184</sup> “I have commanded My holy ones,” meaning, “I have awakened their powers by way of intermediaries that receive in a way of cause and effect from the First Cause. It thus is attributable to Me and therefore I have commanded it.” Similarly, regarding the prophet Eliyahu, it states,<sup>185</sup> “Behold, I have commanded a widow there to sustain you,” meaning, “I have arranged that your sustenance will be given by her hand.”

In other words, *HaShem*-יהו"ה did not command the widow, “Go and sustain Eliyahu.” Rather, it is understood that scripture uses the term, “commanded,” in regard to momentary actions that are driven by *HaShem*'s Supernal Intent, in the sense that they are driven by the intermediate power of arousal to carry out the act. This principle applies to all similar verses.

Now, it is very important to awaken you to yet another matter that you should know, which is an occurrence that appears to be the opposite of *HaShem*'s Supernal Intent. For example, regarding the matter of Shimei ben Gera who cursed King David, David said,<sup>186</sup> “Leave him alone and let him curse, for *HaShem*-יהו"ה has told him to.” At first glance, this seems to be the opposite of *HaShem*'s Supernal Intent, for we know that, in truth, the power of choice is given into the hands of man, in that he has the choice to do good or evil. If we were to

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<sup>184</sup> Isaiah 13:3 – “אני צויתי למקדשי גם קראתי גבורי לאפי עליזי גאותי”

<sup>185</sup> Kings I 17:9 – “הנה צויתי שם אשה אלמנה לכלכלך”

<sup>186</sup> Samuel II 16:11 – “הנחו לו ויקלל כי אמר לו יהו"ה”

assume that this is not so, what then is the purpose of the commandments?

For if we were to assume that we are forced from Above, what difference does it make if we do them or not? It therefore makes no sense to say that a person can be forced to perpetrate an evil act and subsequently be punished for it. The same is true of acts of goodness. It makes no sense to say that a person is rewarded for acts of goodness, if he was to be forced to do so from Above.

Rather, the opposite is true. Man is granted free choice and is not forced to do either good or it's opposite, as stated,<sup>187</sup> "I have placed life and death before you, blessing and curse. Choose life so that you and your offspring may live." It is thus clear that man has been granted the power of choice and choosing to do good or it's opposite is entirely dependent on him. Because of this, man is considered to be a microcosm of the world,<sup>188</sup> because,<sup>189</sup> "from themselves is the cornerstone; from themselves the peg; from themselves the bow of war; from themselves all the leaders."

Now, without a doubt, when a person chooses to do acts of goodness, he is assisted from Above. Nonetheless, he is not forced, but is rather only given assistance. About this our sages, of blessed memory, stated,<sup>190</sup> "One who comes to purify himself is given assistance from above. One who comes to

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<sup>187</sup> Deuteronomy 30:19 – "והחיים והמות נתתי לפניך הברכה והקללה ובהרת בחיים למען" – "תחיה אתה וזרעך"

<sup>188</sup> Avot d'Rabbi Nathan Ch. 31

<sup>189</sup> Zacharia 10:4 – "ממנו פנה ממנו יתד ממנו קשת מלחמה ממנו יצא כל נוגש יהודי"

<sup>190</sup> Talmud Bavli, Shabbat 104a

defile himself is given an opening to do so.” Now, it should be pointed out that it is specifically one who comes to purify himself who is given assistance from Above. On the other hand, if he comes to defile himself, he receives no assistance, but is given the opportunity. This is a very great and important principle.

Thus, throughout the words of Torah, the Prophets, and the Scriptures, we find that this is how we offer prayers before *HaShem*-יהו"ה, blessed is He, by requesting *HaShem*'s Supernal assistance and guidance in actualizing goodness. For example, the verse states,<sup>191</sup> “Guide me in Your truth,” meaning, “Assist me when I come to fulfill Your commandments and inform me of the proper path, so that I may travel upon it of my own accord.”

In other words, he is not asking *HaShem*, blessed is He, to force him to go upon the right path, but rather, that *HaShem* should assist Him when he comes to do so of his own accord. Similarly, it states,<sup>192</sup> “Make the path of life known to me,” meaning, “Assist me in fulfilling acts of goodness when I pursue them and make the path known to me, so that I will know the path of life.” That is, it states, “make the path of life known to me,” but it does not say, “force me.” This is also the meaning of the verse,<sup>193</sup> “Create a pure heart for me, O’ God,” meaning, “Because my heart desires purity, help me to maintain purity.” Similarly, he stated,<sup>194</sup> “Support my strides in Your pathways,”

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<sup>191</sup> Psalms 25:5 – “הדריכני באמתך ולמדני כי אתה אלהי ישעי אותך קויתי כל היום”

<sup>192</sup> Psalms 16:11 – “תודיעני ארח חיים שבע שמחות את פניך נעימות בימיך נצח”

<sup>193</sup> Psalms 51:12 – “לב טהור ברא לי אלהים ורוח נכון חדש בקרבי”

<sup>194</sup> Psalms 17:5 – “תמוך אשרי במעגלותיך בל נמוטו פעמי”

in other words, “Support my strides in the pathways of your commandments, in which I rejoice and which are beloved to me.”

The end of the verse proves this point, since it continues, “so that my footsteps will not falter.” In other words, “do not allow my footsteps to falter or sway from the path I have chosen.” Similarly, the verse,<sup>195</sup> “Cleanse me abundantly from my iniquity and purify me from my sin,” means, “When I turn to You with much repentance and good deeds, help me to cleanse my iniquity, purify me of my sin and assist me in becoming pure.” This is the exact meaning of what our sages, of blessed memory said,<sup>196</sup> “One who comes to purify himself is given assistance from above.” Thus, the Psalmist said, “Purify me of my sin.”

Contemplate this matter whenever you come across a verse in Torah that seems to indicate that *HaShem* forces or necessitates the path of man, and realize that such is not the case. For *HaShem* does not at all force man, but rather all of man’s deeds are bound to his free choice. If he chooses the path of life, he receives assistance from *HaShem* Above, but is not forced.

This is the meaning of the verse,<sup>197</sup> “Rise up, *HaShem*-יהוה, confront him and bring him to his knees. Rescue my soul from the wicked one etc.” That is, “When I choose the ways of Your Torah, but my evil inclination wishes to overpower and

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<sup>195</sup> Psalms 51:4 – “הרב כבסני מעוני ומחטאתי טהרני”

<sup>196</sup> Talmud Bavli, Shabbat 104a

<sup>197</sup> Psalms 17:13 – “קומה יהוה קדמה פניו הכריעהו פלטה נפשי מרשע חרבך”

lead me astray, assist me that my will should precede his will. Nullify his will before my will.” This is why it says, “Confront him and bring him to his knees,” meaning, “Assist me in confronting him first and place my will for good before his will for evil, so that he will fall on his knees and be stopped and will be unable to overpower me.” That is the meaning of, “Bring him to his knees.”

It is for this reason that it subsequently continues and states, “Rescue my soul from the wicked one, with Your sword.” In other words, “Assist me in conquering him so that I will attain the form of my soul and so that my evil inclination will not overpower me.” This clearly is the meaning of, “Rescue my soul from the wicked one,” referring to the evil inclination who is “the wicked one.”

Thus, when it says, “rescue my soul” it means “support me so that my soul is stripped of the sensitivities of the evil inclination, and let me reject and dispense with the pleasures of the evil inclination, and be cleansed of his proclivities and feelings. For the word used for “rescue me” is “*Palteini*-פלטני,” which shares the same root as “*Polet*-פולט” and means to discharge or reject, as in the dictum,<sup>198</sup> “As it absorbs, so does it discharge-*Polet*-פולט.”

With respect to the continuation of the verse, “from the wicked one, who is Your sword,” this is referring to the evil inclination who causes the sword of *HaShem* to be drawn forth and bring about death. This is as our sages, of blessed memory,

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<sup>198</sup> Talmud Bavli, Pesachim 74b and elsewhere.

stated,<sup>199</sup> “The evil inclination; he is the angel of death.” It is for this reason that the evil inclination is himself called “Your sword,” in that he is, “the *Arvad*-ערווד who kills.”<sup>200</sup>

This is as our sages, of blessed memory, stated regarding the evil inclination,<sup>201</sup> “He descends and misleads a person to sin, he then ascends and inflames anger, he then obtains permission and takes the person’s soul.” If you contemplate this matter well, you will understand the intention in the words, “rescue my soul from the wicked one, who is Your sword.”

Based upon all these matters that we have explained, you should understand that permission and free choice are granted into the hands of every person, and that if one chooses acts of goodness, he is most certainly given assistance from Above, without a doubt. In contrast, when a person leans towards evil deeds, he is given the openings to do so, but is not assisted, and he certainly is not forced. Rather, he is merely granted the openings to do so, as our sages stated,<sup>202</sup> “One who comes to defile himself, is given the opening to do so.”

In contrast to acts of goodness, here it does not state that he is granted assistance, but merely given the openings. Contemplate this wondrous teaching that our sages, of blessed memory, awakened us to, that one who comes to purify himself receives assistance from Above, whereas one who comes to

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<sup>199</sup> Talmud Bavli, Bava Bathra 16a

<sup>200</sup> Talmud Bavli, Brachot 33a.

<sup>201</sup> Talmud Bavli, Bava Bathra 16a

<sup>202</sup> Talmud Bavli, Shabbat 104a

defile himself is only provided with the opening to do so, but is not provided with assistance in his wicked deeds.

This is the meaning of the attribute of “abundant kindness (*Rav Chesed*-רב חסד),”<sup>203</sup> that “He tilts the scales in favor of kindness,”<sup>204</sup> as our sages of blessed memory taught us. In other words, *HaShem*, blessed is He, provides support and assistance when it comes to the performance of good deeds, but does not do so with acts of evil.

Having awakened to this very important matter, that man is granted the power of free choice, we may return to the subject matter that we were discussing, and for which reason we got into this subject in the first place. Namely, we were discussing the matter of Shimei ben Gera, about whom King David stated,<sup>205</sup> “Leave him alone and let him curse, for *HaShem*-יהוה has told him to.” This should be understood as follows: Shimei ben Gera was one of the great sages of Israel. Thus, when King David saw who was cursing him and the great strength of his curses, he said to himself, “Perhaps I am liable and culpable at the hands of Heaven and he was the agent to curse and punish me.”

However, it is to be understood that David did not think or say that Shimei ben Gera was forced from Above to curse him, but rather, he saw it through the chaining down of cause to effect of the various events, in that he understood that, ultimately, it originated in the Supernal intent. For, if we were

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<sup>203</sup> Exodus 34:6

<sup>204</sup> Talmud Bavli, Rosh HaShanah 17a

<sup>205</sup> Samuel II 16:11 – “הנחו לו ויקלל כי אמר לו יהוה”

to say that King David indeed thought that Shimei ben Gera was forced from Above to curse him, then how could King David subsequently punish him for it? For, he later told his son King Solomon,<sup>206</sup> “Behold, with you is Shimei son of Gera, the Benjamite from Bachurim. He cursed me with a powerful curse on the day I went to Machanaim; but he came down to meet me at the Jordan and I swore to him by *HaShem*, saying, ‘I will not put you to death by the sword.’ But now, you shall not hold him guiltless for you are a wise man, and you will know what to do to him; and you shall bring his white hair to the grave in blood.”

In other words, once David overpowered his enemies and was saved, he knew that Shimei ben Gera was not told to curse him, even as a momentary emissary according to the Supernal intent, and that he was not compelled to do this in any way at all. Rather, David then knew that it was because of the wickedness of Shimei’s heart and of his own free choice, like all others who are free to choose between acts of goodness and evil.

Now, although the Rambam, of blessed memory, includes this amongst other matters that are considered to be a command or agency from Above,<sup>207</sup> in my opinion it is not appropriate to include it in the same category we are discussing here. For, it is because of the fact that Shimei ben Gera’s words came from his own free choice to perpetrate evil, that David

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<sup>206</sup> Kings I 2:8 – “ והנה עמך שמעי בן גרא בן הימיני מבחורים והוא קללני קללה נמרצת ביום – “  
לכתי מחנים והוא ירד לקראתי הירדן ואשבע לו ביהויה לאמר אם אמיתך בחרב: ועתה אל תנקוה כי  
”איש חכם אתה וידעת את אשר תעשה לו והורדת את שיבתו בדם שאל”

<sup>207</sup> Guide for the Perplexed II, Ch. 48



subsequently commanded his son to punish him. If we were to say otherwise, that he was compelled from Above to do so, then on what basis could David have arranged for him to be punished? If he was indeed a victim of circumstances beyond his control, having been forced and compelled to do this from Above, then the principle applies that, “The Merciful One exempts a victim of circumstances beyond his control.”<sup>208</sup> Rather, the explanation is as we have explained it here, that this was a matter of his own free choice.

With all the above matters, to which we have awakened you, in mind, you should be able to make the comparisons and connections any time that you come across the many acts related in the Torah that are attributed directly to *HaShem*-יהוה, blessed is He. In other words, the truth is as we explained it, that because all powers are influenced from and by Him, and because all questions conclude with Him, the Torah will oftentimes skip mention of the intermediaries and attribute the actions directly to Him, blessed is He. For, ultimately, all powers receive the power to act solely from *HaShem*, blessed is He, albeit in a manner of a chaining down of causes.

After having awakened to all the above, we may now continue explaining the subject that we were discussing. That is, it is *HaShem*, blessed is He, who gives power to all the movers to move, since the beginning of all motion of all beings that exist is from Him, blessed is He, in the manner in which we explained, as follows: א"י ב"ט ג"ה ד"ז ה"ו. It is for this reason that

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<sup>208</sup> Talmud Bavli, Nedarim 27a and elsewhere.

the motion of *Waw-Hey*-ה"ו is called the motion of mercy, since it is *HaShem*-ה"ה alone who has dominion over motion, and He is a merciful King over His creatures. This is as stated,<sup>209</sup> “For *HaShem*-ה"ה, your God, is a merciful God,” and similarly,<sup>210</sup> “For with You is forgiveness,” and,<sup>211</sup> “To the Lord-*Ado"nay*-אדני our God belong the compassion and forgiveness.”

Contemplate this with deep understanding, and realize that it is the motion of א"י, that is called *Ado"nay*-אדני. For, at the very least, you should understand that He is The One-א-1 who moves all ten-י-10 components of the world, that He is separate from them all, and that He cannot be placed in any category that includes the Mover and the moved, just as you cannot include the letters א"י into a single letter that contains them both.

This is in contrast to what we find with the component letters which are the letters ט"א-10, wherein even the mover which is the intellect, and is the tenth, can be placed into a single category with that which it moves, and can thus be included in the single letter י-Yod-10, which includes both the mover, which is the intellect, with that which it moves. This is true, even though it is a separate particular from the other nine lower components. Nevertheless, they all are included in a single category, which is the letter *Yod*-י.

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<sup>209</sup> Deuteronomy 4:31 – “כי א"ל רחום יהו"ה אלהי"ך לא ירפך ולא ישחיתך וגו'”

<sup>210</sup> Psalms 130:4 – “כי עמך הסליחה”

<sup>211</sup> Daniel 9:9 – “לאדני" אלהינו הרחמים והסלחות”

This attests to the fact that even the tenth aspect is a novel creation, just like the aspects that it moves. Thus, there is a Ruler even over the tenth, who is able to change it at will. It is for this reason that we find that the motion that arises from the intellect, which is the tenth, is in the form of ט"א, and can be changed and exchanged with the form of the י, which includes both the mover and the moved.

This explains the fact that all beings in existence undergo change and exchange, except for *HaShem*, blessed is He. For, all the components of existence, that is, ט"א, include both the movers and the moved, and can undergo change of form to an alternate form. In contrast, all movement and motion originate from *HaShem*, blessed is He, and you will thus find it impossible for Him to be intermingled with the components and for them all to be included in a single category.

For, the motion of י"א-11 is the beginning of all motions in the entire world, and there is no motion in the entire world that precedes this motion or is the beginning of any motion, other than this motion. There is not even the possibility for any other initial motion apart from this motion, since this motion comes directly from *HaShem*-יהו"ה, blessed is He.

In this motion, you will discover that the One Mover is completely separate from the moved. They cannot be included with Him in a singular category at all, just as you cannot include the two letters י"א into the form of a single letter, as you can with the motion of ט"א. In other words, the motion of the letters ט"א cannot be compared to the motion of י"א. For, the motion of ט"א is the motion of the servant.

That is, when the servant moves the remaining components, it too is a particular of that which it moves, as expressed in the letters ט"א, wherein the 'א and the 'ט are both particular components of the same category. In contrast, when the Master moves with the motion of "א, the servant himself receives motion in the form of the י, in which case it is included in the same category as all the other moved.

However, it is impossible to include the Master in the same category as the moved, as is the case with the motion of ט"א, in which they are included in the single category of the י. All this clearly attests that there is none that is higher than The Master, for no one rules over Him or is able to change or move Him, blessed is He. Thus, it is impossible to include Him in the same category as all other beings. For, it is He Alone, blessed is He, who rules over the servant and in relation to *HaShem*-יהוה, blessed is He, the servant is included in the same category as all other novel beings, and can thus be changed and exchanged.

This being the case, contemplate my brother, and think about all the above matters that we presented. That is, the motion of the servant is the motion of the components, א"ט ב"ה ג"ז ד"ר י"ה. The signet for the motion of the servant over the components is ה"ה, which is the attribute of complete judgment. For, the servant is only capable of operating and conducting according to the strict dictates of judgment, and is unable to deviate or change.

This is the meaning of the verse,<sup>212</sup> “For *Elo”him-*אלהי"ם will judge every deed – even everything hidden – whether good or evil.” In other words, the appointee over this motion is called *Elo”him-*אלהי"ם, as explained regarding the name *Ya”h-*יה"ה, and as explained regarding the order of the soundings of the *Shofar* on *Rosh HaShanah*. It is because of the name *Elo”him-*אלהי"ם that this minister, who is called by this name, oversees the judgment and justice of good and evil and is exacting, even to a hair’s breadth. It is for this reason that the verse states, “For *Elo”him-*אלהי"ם will judge every deed,” since it is not in his hands to change it at all, and thus, it is the conduct of judgment.

This servant, who is merely a servant before *HaShem*, is nonetheless, called a king relative to everything he moves, which is everything under him, as it states,<sup>213</sup> “A king who sits on the throne of judgment.” In other words, because he is the appointee over the attribute of judgment, he is called *Elo”him-*אלהי"ם.

With the above in mind, we have clearly explained that the name *Ya”h-*יה"ה is always the attribute of complete and utter judgment and justice. It is for this reason that it is associated with the attribute of Kingship and the verses of Kingship, which are the attribute of judgment, as explained above. This is as stated,<sup>214</sup> “God-*Elo”him-*אלהי"ם has ascended with the *Teru’ah-*תרועה-alarm.” For, as we explained, the sounding of the

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<sup>212</sup> Eccl. 12:14 – “כי את כל מעשה האלהיים יבא במשפט על כל נעלם אם טוב ואם רע”

<sup>213</sup> Proverbs 20:8 – “מלך יושב על כסא דין”

<sup>214</sup> Psalms 47:6 – “עלה אלהיים תרועה”

*Teru'ah*-תְּרוּעָה is the matter of awakening-תְּעוּרָה with repentance from fear of judgment and sin, and is thus associated with the name *Elo'him*-אלהים.

In contrast to all the above, the motion that arises from *HaShem*-יהוה, blessed is He, to all beings, is the motion of א"י. ב"ט ג"ה ד"ז ה"י. The signet of His motion, blessed is He, to all novel beings equally, is ו"ה. This literally, is the attribute of mercy, in that *HaShem*, blessed is He, conducts all His servants in a manner that is beyond the letter of the law and leans towards kindness. In other words, He gives them existence and sustains them even though they all are lowly, despicable, and weak, relative to Him, blessed is He.

This is why He has mercy upon them, for after all, He is a Merciful King who has compassion and forgives and absolves them, bearing their iniquity and overlooking their transgressions. This is apparent throughout the whole of Torah, and as expressed in the verse,<sup>215</sup> “To The Lord-*Adonay*” אֲדֹנָי our God belong compassion and forgiveness.” For, it is He alone who can absolve, forgive, and have compassion over all His servants. Thus, although they may have sinned against Him, blessed is He, He can wipe away their transgressions, and if they have performed acts of goodness, He remembers their righteousness and repays them with great abundance, even beyond the proper measure and without any lacking. Since He is the ruler over everything, He is able to forgive and absolve, and do what the servant cannot do.

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<sup>215</sup> Daniel 9:9 – “לאֲדֹנָי אֱלֹהֵינוּ הַרְחִמֵם וְהַסְלַחְתֵם”

With the above in mind, understand that *Waw-Hey-ה"ו* always refers to the attribute of kindness and mercy. It is for this reason that it is associated with the verses of Remembrance-*Zochronoth* and the matter of Remembrance-זכר, which is the aspect of mercy. This is why we recite,<sup>216</sup> “God-*E"ל*, King, who sits on the throne of mercy and acts with kindness, Who forgives the iniquities of His people and removes sin one by one, Who abundantly grants forgiveness to transgressors and pardon to sinners, Who performs righteous deeds with all those of flesh and spirit, not according to their wickedness does He exact retribution.”

Contemplate this matter well, and consider that our sages, of blessed memory, specifically focused this entire matter on the motion of *E"ל*, which is hinted at in the name *E"ל-ל"א*. For, as explained before, the name *E"ל-ל"א* reflects the aspect of the motion of *א"ל-11*, in that *כ"ב ג"ד ה"ו ז"ח ט"י כ"א* are the first eleven letters, and if you add the motion of eleven, *א"ל*, to the eleventh letter, *כ*, you will discover *ל"א-31*. This is a very important matter that everyone possessing a heart of wisdom must know.

It is with respect to this that it states,<sup>217</sup> “Behold-*Hen-ה"ה* all these-*אלה-כל* are done by *E"ל-ל"א*.” Contemplate this, and discover that it is the motion of *Waw-Hey-ה"ו-11* that conducts *E"ל-ל"א-31*, and that it always follows the pattern and motion of *א"ל-11* *א"ל-11*. If you contemplate this well, you will succeed at

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<sup>216</sup> Selichot and High Holiday liturgy of the recitation of the thirteen attributes of mercy.

<sup>217</sup> Job 33:29 – “הו"ו כל אלה יפעל א"ל פעמים שלוש עם גבר”

understanding and knowing the hint referred to by our sages of blessed memory, which refers to the aspect of *Waw-Hey-ה"ו* and its explanation, as we have explained it, nothing less and nothing more. It is literally for this very reason that our sages of blessed memory composed the liturgy stating, “God-*E"ל-ל"א*, King, who sits on the throne of mercy.”

Now, with all of the above in mind, contemplate and appreciate the fact that it is the Singular Name of *HaShem-ה"ה*, blessed is He, that bears the entire world in its two divisions, *Yod-Hey-ה"י* and *Waw-Hey-ה"ו*, which indicate the attributes of judgment and mercy. I have awakened you to all this, to alert you to it. That is, whenever you see me make mention of *Yod-Hey-ה"י*, realize that I am referring to the attribute of judgment, and wherever I mention *Waw-Hey-ה"ו*, I am referring to the attribute of mercy. We shall now proceed in explaining the remaining matters, with the help of He who spoke and the world was, blessed is He and blessed is His Name.

### **The true meaning of *Keri-קרי*-happenstance and the true meaning of *Mikreh-מקרה*-occurrence**

Know, my brother, may *HaShem* keep and protect you, that I have seen all manner of confusion regarding the subject of occurrences. I therefore have roused myself to respond to those who state that “*Mikreh-מקרה*,” is a term for random happenstance, that is, something that occurs without intention. Those who hold this view are like, “Those who pass through the



valley of tears, but think it is a fountain,”<sup>218</sup> for though the term “*Mikreh*-מקרה” has a clear definition, they turn it to mean random happenstance, which is completely incorrect.

Actually, there is a very great chasm between “happenstance-*Keri*-קרי” and “occurrence-*Mikreh*-מקרה.” “Yosef understood, though there was an interpreter between them.”<sup>219</sup> I therefore shall explain these matters according to their straightforward explanation and in their proper order.

Know that there are two types of occurrences mentioned in the Torah. The first is called “*Keri*-קרי,” which is the essential name for the matter of happenstance. It indicates a withdrawal of Divine Supervision and is a term of abandonment, that is, allowing for things to occur without any intention. That is, these occurrences have no intention behind them, other than the intention that they should occur through the power of “happenstance-*Keri*-קרי,” without awareness or specific intention. In other words, such occurrences possess no angle of supervision (*Hashgachah*) or intent.

With respect to “happenstance-*Keri*-קרי,” the Torah states,<sup>220</sup> “If you behave with me in a way of happenstance-*Keri*-קרי, then I too will behave toward you in a manner of happenstance-*Keri*-קרי.” In other words, “If you reject My providence and supervision, and think that all the good and evil that befall you is merely a matter of luck and happenstance, and not by My Divine supervision, and is thus without intent, nor is

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<sup>218</sup> Psalms 84:7 – “עברי בעמק הבכא מעין ישיתוהו”

<sup>219</sup> This is a play on the words of Genesis 42:23. What he means is that Yosef, referring to himself, understands, though there are others who interpret it incorrectly.

<sup>220</sup> Leviticus 26:21-24 – “וואם תלכו עמי קרי וכו' והלכתי אף אני עמכם בקרי וכו'”

it a matter of reward and punishment, then I will utterly and completely withdraw My supervision from you, and you will be completely abandoned to whatever befalls you, in a manner of happenstance-*Keri*-קרי.”

This is why the verse continues,<sup>221</sup> “Then I too will behave toward you in a manner of happenstance-*Keri*-קרי,” referring to the complete withdrawal of His Divine supervision, blessed is He. The verse thus continues, “And I will smite you, seven ways for your sins etc.” In other words, “Because you are abandoned to what arises in a manner of happenstance-*Keri*-קרי, I will smite you in a manner of happenstance-*Keri*-קרי, through the motion of the seven celestial bodies and the constellations that are divided amongst them.

This is the meaning of, “Seven ways for your sins,” as explained before, that the seven celestial bodies each possess known powers to either bestow good or evil. However, when *HaShem*-ה' יהוה, blessed is He, manifests His Divine supervision, they have no power to do any evil whatsoever, for, “He is a shield to all who take refuge in Him.”<sup>222</sup> In contrast, if He wishes to take vengeance, He withdraws His Divine supervision, and they are abandoned to happenstance-*Keri*-קרי. This is because the meaning of the word “*Keri*-קרי” is the complete withdrawal of His supervision and providence.

The word “*Mikreh*-מקרה,” on the other hand, is different than “happenstance-*Keri*-קרי.” The term “*Mikreh*-מקרה” refers to the coming into being of something, through the medium of

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<sup>221</sup> Leviticus 26:24 – “והכיתי אתכם גם אני שבע על חטאתיכם”

<sup>222</sup> Psalms 18:31 – “מגן הוא לכל החסידים ב”

something else, with intention. For example, the form-*Tzurah* of an object is incidental-*Mikreh*-מקרה to the object. For example, the substance of gold has no specific form in and of itself. It can be in the form of a nugget or the form of a goblet. Therefore, its form is incidental-*Mikrah*-מקרה relative to the object itself.

The same principle applies to the movement of an object. In and of itself, the object is stationary, except if it is moved by a mover. Therefore, the movement of the object is incidental-*Mikreh*-מקרה relative to it and is not integral to it. About this, it states,<sup>223</sup> “The incidence-*Mikreh*-מקרה of man and the incidence-*Mikreh*-מקרה of an animal; they have one and the same incidence-*Mikreh*-מקרה.” Similarly, it states,<sup>224</sup> “There is one incidence-*Mikreh*-מקרה for both the righteous and the wicked.”

Now, the explanation of the matter is as follows: The motion of the body of man and the bodily senses that pursue food and drink, resting and waking etc., are no different than the motions of the body of an animal to eat and drink. However, these are intentional, because the movement of the animal to eat, occurs intentionally, with the intention of eating. The same is true of the form of the substance of the animal, which is similar to the form of the substance of man.

In essence, both the form of the substance of man and the form of the substance of an animal, are incidental-*Mikreh* relative to their substance. The main difference between man

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<sup>223</sup> Ecclesiastes 3:19 – “כי מקרה בני האדם ומקרה הבהמה ומקרה אחד להם”

<sup>224</sup> Ecclesiastes 9:2 – “מקרה אחד לצדיק ולרשע”

and animal is not in the form of their substance, for they both possess the incidence-*Mikreh* of form. Rather, the distinction between them, is the form of the intellect. Man is differentiated from animal in the form of his intellect. However, regarding the form of the bodily senses and functions, there is one incident-*Mikreh* to both man and animal.

Nonetheless, the incidents of the body are with specific intention, in that the form is actualized in the body. In other words, the incidence of the form is with specific intention. In the same manner, there is one incidence-*Mikreh*-מקרה for both the righteous and the wicked. However, what you need to realize is that this is similar to the comparison between what is incidental in man and what is incidental in animals. Thus, in this respect, what is incidental to the righteous and what is incidental to the wicked are the same, in that their form is manifest upon the composition of the elements, and the separation and decomposition of the elements occurs for the both the righteous and the wicked.

The distinction between them is in their intellect. For, the light of the intellect of the righteous *Tzaddik* illuminates, like the luminaries of the angelic, intellectual beings, whereas the intellect of the wicked becomes coarse and darkened like that of an animal, and becomes intermingled with the substance. Thus, upon the separation and decomposition of its elements it is destroyed and lost.

Thus, the use of the term incidence-*Mikreh*-מקרה in Torah never refers to the withdrawal of Divine providence and supervision. Rather, the opposite is true, it refers to an

incidence that happens with the intention of the One intending it. That is, the term incidence-*Mikreh*-מקרה, with the vowel *Cheerek*-ה"ק, is always actualized by a *Mekareh*-מקרה (the one who makes it happen), with the vowel *Komatz*-קמ"ץ. In other words, it is actualized by an actor who actualizes it intentionally. For example, this is what is meant by,<sup>225</sup> “For, *HaShem*-יהו"ה your God arranged-*Hikrah*-הקרה it before me.” In other words, “this incident-*Mikreh*-מקרה came from the true reality of *HaShem*-יהו"ה, blessed is He, according to His supernal intent.” Similarly, the verse,<sup>226</sup> “Perhaps *HaShem*-יהו"ה will happen towards me,” also clearly refers to an incidence-*Mikreh*-מקרה with the intention of the one intending it. In contrast, the term happenstance-*Keri*-קרי is a term for the withdrawal of intention and providence.

Now, although, at times, the Torah may seem to use the term *Mikreh*-מקרה in a way that appears to be close in meaning to happenstance-*Keri*-קרי, know that an incidence-*Mikreh*-מקרה is not at all like a happenstance-*Keri*-קרי. I am expanding at length here because I have seen many who philosophize and equate *Mikreh*-מקרה to *Keri*-קרי, as if it too is a term of abandonment and withdrawal of supervision. In other words, they do not assign its proper meaning to it, that *Mikreh*-מקרה means something that is brought about through the medium of intermediaries, with intention, such as the example of Yosef who said,<sup>227</sup> “For God sent me ahead of you to be a provider.”

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<sup>225</sup> Genesis 27:20 – “ויאמר כי הקרה יהו"ה אלהי"ך לפני”

<sup>226</sup> Numbers 23:3 – “אולי יקרה יהו"ה לקראתי”

<sup>227</sup> Genesis 45:5 – “כי למחיה שלחני אלהי"ם לפניכם”

In other words, “God arranged it to occur that I would arrive before you in order to be a provider.” The same is true of all other matters that occur through an intermediary.

Now, in regard to the Philistines who stated,<sup>228</sup> “Then you will see, if it goes up by the road to its own territory, towards Beth-Shemesh, then it is He who brought all this great evil upon us, but if not, then we shall know that His hand was not directed to afflict us; it was an incident-*Mikreh*-מקרה that happened to us.” Now, it could seem from this that *Mikreh*-מקרה is essentially the same matter as happenstance-*Keri*-קרי. However, in reality, this is incorrect.

For, though it is true that the Philistines thought that *HaShem*-יהו"ה, blessed is He, was smiting them with this plague, nonetheless, their use of the term *Mikreh*-מקרה would only be problematic if they were not idolaters who believed in other gods, besides *HaShem*-יהו"ה. However, since they believed in other gods, apart from *HaShem*-יהו"ה alone, blessed is He, they therefore used the term incidence-*Mikreh*-מקרה, rather than happenstance-*Keri*-קרי. That is, what they meant was not that it was unintentional happenstance, but that if the incidence-*Mikreh*-מקרה of the plague did not come from *HaShem*-יהו"ה, then perhaps it came from a different god. This is what they meant and no other explanation is adequate.

The same is true of the verse regarding Saul and David,<sup>229</sup> “Saul said nothing on that day, for he thought,

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<sup>228</sup> Samuel I 6:9 – “וראיתם אם דרך גבולו יעלה בית שמש הוא עשה לנו את הרעה הגדולה – “הזאת ואם לא וידענו כי לא ידו נגעה בנו מקרה הוא היה לנו”

<sup>229</sup> Samuel I 20:26 – “ולא דבר שאול מאומה ביום ההוא כי אמר מקרה הוא גוי”

‘Something has occurred-*Mikreh*-מקרה to him.’” In other words, “something has occurred to him [David] so that he was unable to come.” Do not let it arise in your mind to think otherwise.

It is in this manner that you should carefully analyze the language of the Torah wherever these terms are used. With this in mind, realize that, in truth, *Keri*-קרי refers to abandonment and happenstance, whereas anything that is brought about by any other means, is called *Mikreh*-מקרה, such as form that is tied to a substance, or motion that is tied to a mover. All these things are called incidence-*Mikreh*-מקרה, for, at the very least, there is intention in them. This being the case, it can be said that only the word *Keri*-קרי indicates the withdrawal of Divine supervision, whereas the word *Mikreh*-מקרה, at the very least refers to something that happens with intent.

Now, I have seen those who analyzed the terminology and questioned the words of the great sage, Rambam, may the memory of his holiness bring blessing. That is, in his Guide for the Perplexed,<sup>230</sup> regarding incidents, such as the matter of Yosef, who said,<sup>231</sup> “God sent me ahead of you,” Rambam describes it as, “Completely *Mikreh*-מקרה.” However, in questioning him, they did not know to distinguish between “incidence-*Mikreh*-מקרה,” and “happenstance-*Keri*-קרי.” For, the words of the great sage, may his memory be blessed, are all with precise intention. However, those who delved into his book mistakenly thought that *Mikreh*-מקרה means the

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<sup>230</sup> Moreh HaNevuchim II, Ch. 48

<sup>231</sup> Genesis 45:5 – “שלחני אלהי'ים לפניכם”

withdrawal of supervision and the abandonment to chance, which is not at all true.

In truth, *Mikreh*-מקרה refers to incidents that happen with intention, as explained. In other words, when Yosef stated, “God sent me ahead of you,” he meant that *HaShem*-יהו"ה, blessed is He, arranged things in such a manner that Yosef would arrive in Egypt before them and that their sustenance would be assured by his hand. Thus, the Rambam stated correctly and beautifully, that since the term *Mikreh*-מקרה does not refer to abandonment to happenstance or chance, but is rather the opposite, therefore, it was prepared that, “God arranged that I be sent ahead of you.”

To further clarify the intention of the Rambam and what compelled him to explain this matter, know that he was pointing out the distinction between the kind of emissary that Yosef was, which is juxtaposed to the name *Elo"him*-אלהים in the verse, and is not a matter of prophecy, and the kind of emissary that Moshe was, who was prophetically sent by *HaShem*-יהו"ה. In other words, he is pointing out that one should not think that *HaShem*-יהו"ה, blessed is He, directly sent Yosef as His emissary in order to provide for their sustenance, but rather, that He arranged that Yosef would arrive before them for this purpose. Thus, when Yosef stated, “God sent me ahead of you,” it is similar to the verse,<sup>232</sup> “For, *HaShem*-יהו"ה your God arranged-*Hikrah*-הקרה it before me.” In other words, it was ordered and arranged according to the Supernal Intent.

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<sup>232</sup> Genesis 27:20 – “ויאמר כי הקרה יהויה אלהיך לפניי”



This explanation removes all doubts about the words of the great sage, Rambam, may the mention of his holiness bring blessing, for all his words are straightforward. However, those who are incapable of distinguishing between *Mikreh*-מקרה and *Keri*-קרי, will have difficulty with the words of our master, the Rambam, may the mention of his holiness bring blessing. For, they think that *Mikreh*-מקרה means chance and happenstance, which erroneous.

Rather, only the term *Keri*-קרי means abandonment to chance and happenstance. *Mikreh*-מקרה, on the other hand, is something that occurs through intermediates according to the Supernal Intent. For example, the incidence-*Mikreh*-מקרה of the motion of the sphere occurs by the hand of a Mover, and it is by intention that the Mover moves the moved. This being so, the incidence-*Mikreh*-מקרה of motion comes about with the intention of the Mover. This then, is the meaning of *Mikreh*-מקרה; it is arranged to happen through a medium, with intention.

Now, in truth, the philosophers used this term with the intention of the word happenstance-*Keri*-קרי, and those who studied and copied their books exchanged the meaning of *Mikreh*-מקרה with the meaning of *Keri*-קרי. For, the view of Aristotle and those who followed after him, was that everything that happens below the sphere of the moon has no Divine Supernal Providence. In other words, in their view, whatever occurs and comes into being in this lowly world is entirely by chance and without any intention. We will not lengthen on this here, because elsewhere we will completely demolish all their arguments and nullify them to their very foundations. Here our

intention is only to clarify the difference between happenstance-*Keri*-קרי and incidence-*Mikreh*-מקרה.

We must now awaken you to another important matter, which is the use of the term *Keri*-קרי in the Talmud. They used it to refer to nocturnal seminal emissions, such as,<sup>233</sup> “One who sees a seminal emission (*Keri*-קרי) in a dream,” or,<sup>234</sup> “A *Zav* who had an emission (*Keri*-קרי).” There are many other instances of such usage. Now, seemingly, it would have been more appropriate to use the term incidence-*Mikreh*-מקרה.

However, our sages of blessed memory were very precise and clear in their language, and they specifically used the term *Keri*-קרי. In other words, the nocturnal emission they were referring to, happens to a person without his intention, because if he intended to emit semen and did so wastefully, he would be liable of the death penalty. This is as stated,<sup>235</sup> “You who indulge your lusts... who slaughter children in the valleys...” They therefore used the term *Keri*-קרי, specifically to indicate that this is something that occurs unintentionally, instead of *Mikreh*-מקרה, which is something that occurs intentionally. This being the case, contemplate the vast difference between *Keri*-קרי and *Mikreh*-מקרה, and why they said *Keri*-קרי and not *Mikreh*-מקרה.

Similarly, contemplate the verse,<sup>236</sup> “If there will be among you a man who is not pure because of a nocturnal incidence-*Mikreh Layla*-מקרה לילה.” Realize that although this

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<sup>233</sup> Talmud Bavli, Brachot 57b

<sup>234</sup> Mishnah Brachot 3:6

<sup>235</sup> Isaiah 57:5 – “הנחמים באלים תחת כל עץ רענן שחטי הילדים בנחלים תחת סעפי הסלעים”

<sup>236</sup> Deuteronomy 23:11 – “כי יהיה בך איש אשר לא יהיה טהור מקרה לילה”

verse uses the term *Mikreh*-מקרה, had it been referring to an active, intentional incident, it would have used the prefix *MiMikreh*-ממקרה, thus making it active. Instead, it used the passive term *Mikreh Laylah*-לילה-מקרה, indicating that it is unintentional and is related to the root *Keri*-קרי in this instance. In other words, there are exceptions to this rule in Torah, in which the term *Mikreh*-מקרה is of the root *Keri*-קרי. It thus behooves every intelligent person to analyze the intended meaning of Torah verses according to the above principles.

In any event, this matter was raised to explain the distinction between happenstance-*Keri*-קרי and incidence-*Mikreh*-מקרה, so that every intelligent person will be able to distinguish between them and not come to err, since these are very deep and refined matters. May He who formed us, guard us from error. Having awakened to all the above, we may now return to the remaining subjects that follow in the explanation of the *Aleph-Beith* according to their order.

### **The Gate of the foundation of the components in the order of *Yod-Hey-Waw-Hey* יו"ד ה"א וא"י ה"א**

My dear brother, as you already know, the construct of the entire universe and all its motion is founded upon the Singular Name *HaShem*-יהו"ה, blessed is He. Contemplate now how the nine components that are moved by the power of the intellect, which is the tenth, are founded upon the Singular Name and how the names of the letters establish a place for

every place, but that He is not included amongst them, blessed is He. This is because His Singular Being never enters into the same category as any other beings. Nonetheless, the drawing forth of His True Being, blessed is He, causes the existence of everything in existence, though His Being is not included in them. We must therefore awaken you to the fact that the nine letters, that correspond to the nine spheres, are founded by the truth of His Being, blessed is He. That is, the nine component letters:

### א"ב ג"ד ה"ו ז"ח ט' - 45

Are equal to:

### י"ד ה"א ו"א י"ו - 45

Know, my brother, that these four letters of the Singular Name, which are מ"ה-45 both in number and in being, sustain the nine spheres of motion. However, the true reality of His Singular Intrinsic Being is not included amongst them, for He, blessed is He, is beyond them. The words of *Sefer Yetzirah* are very delightful in this regard. It states there,<sup>237</sup> “Ten *Sefiroth Blima*”*h*-ה-45.” The meaning is that there are ten *Sefiroth* without being-מה, בלי מה, in other words, without **His** Being.

His True Being is indicated by the letters י"ד ה"א ו"א י"ו-45, which are *Ma*”*h*-מ"ה-45. In other words, it is as if *Sefer*

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<sup>237</sup> Sefer Yetzirah 1:2

*Yetzirah* is saying, “Ten *Sefiroth* without ה"א וא"י ה"א.” This is the meaning of “*Bli Ma*”*h*-מ"ה-ה.” This is because although the *Sefiroth* are brought into existence from the true reality of *Ma*”*h*-מ"ה-45, nevertheless, *Ma*”*h*-מ"ה-45 is not included in them. We must therefore awaken you to the matter of the ten *Sefiroth* and explain how they are ten *Sefiroth Blima*”*h* according to the order and composition of the letters, as shall now be explained.

### א"ב ג"ד ה"ו ז"ח ט"י

The above letters are the ten *Sefiroth Blima*”*h*, literally. Remove the tenth one, which is the general inclusive *Sefirah* that includes all ten within it, and you remain with nine. These nine are equivalent to *Ma*”*h*-מ"ה-45. In other words, if you remove the letter *Yod*-י"ד from these ten letters which correspond to the ten *Sefiroth*, you remain with א"ב ג"ד ה"ו ז"ח ט"י which is equivalent to *Ma*”*h*-מ"ה-45. This is the explanation of the ten *Sefiroth* that are included in the tenth aspect, which is *Blima*”*h*-מ"ה-ה, and which is the foundation for all of the nine letters. However, He is not included amongst the nine, for He is beyond both the nine and the tenth. Rather, it is from the true reality of *Ma*”*h*-מ"ה that the nine and the ten were brought into existence.

In other words, it is from the true reality of His Singular Preexistent Intrinsic Being, *HaShem*-א"ה ו"א ה"א ו"י, that all the qualities in the entire world were brought forth, all of which are included in the matter of the ten *Sefiroth*. Nevertheless, He,

blessed is He, is not counted amongst them, for although He bears them all, He is beyond them all and outside them all. This is hinted at in the meaning of the words, “Ten *Sefiroth Blima*”<sup>h</sup>,” that is, “Without His being, blessed is He,” for there is nothing that can contain or include Him, blessed is He.

Now, the words “Ten *Sefiroth Blima*”<sup>h</sup>- עשר ספירות- “בלימ”<sup>ה</sup> can also be explained as, “Ten *Sefiroth* without being- *Bli Mahuth*- בלי מהות.” That is, since they had no existence or being, but were brought forth into being, they certainly were brought into existence from the true reality of His Singular Preexistent Intrinsic Being, blessed is He.

The term, “*Blima*”<sup>h</sup>- “בלימ”<sup>ה</sup> has an additional important meaning. *Blima*”<sup>h</sup>- “בלימ”<sup>ה</sup> is related to “bridle-*Belem*- בלם.” In other words, the *Sefirot* are like something that is circular and tied by a person who ties and bridles them, as in the verse,<sup>238</sup> “To adorn and restrain it with a bridle and bit.” That is, all ten *Sefiroth Blima*”<sup>h</sup> were brought into being and tied by the One who tied and cycled them. That is, they are bridled, and someone bridled them.

Thus, know and realize that the ten *Sefiroth Blima*”<sup>h</sup> are entirely novel, and since they are novel, they can wear out- *Balim*- בלים and be entirely extinguished, according to *HaShem*’s will, blessed is He, should He desire to wear them out-*Levalotham*- לבלותם. This is as stated,<sup>239</sup> “For the heavens will dissipate like smoke and the earth will wear out (*Tivaleh*-

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<sup>238</sup> Psalms 32:9 – “במתג ורסן עדין לבלום”

<sup>239</sup> Isaiah 51:6 – “כי שמים כעשן נמלחו והארץ כבגד תבלה”

like a garment.” It similarly states,<sup>240</sup> “They will perish, but You will endure; they all will wear out (יבלו-*Yivloo*) like a garment.”

We thus see that the term “*Blimah*-בלימה,” is related to “to be worn out-*Balim*-בלים,” or, “to waste away,” as in the verse,<sup>241</sup> “To waste away in the netherworld-*Mishachath B’li*-משחת בלי.” In other words, just as, to begin with, *HaShem*-היהו brought them forth into novel existence according to His will, so likewise, He can consume them completely according to His will. They thus are entirely dependent on His will.

Contemplate what we have explained here about the term “*Blima*”-בלימ”ה and understand these wondrously great matters. Realize that “*Blima*”-בלימ”ה is the same as the terminology of the verse,<sup>242</sup> “Adorn and restrain it with a bridle and bit.” This teaches that the ten *Sefiroth Blima*”h and all novel existence that follows them, are all tied with a bit and are under the limitations and bridle of their novel existence. They thus are utterly incapable of doing anything whatsoever except by His will, blessed is He.

This is similar to the bridle and bit of a horse, which restrains it to the will of the rider. As known, the horse is always secondary to the rider and the rider directs the horse. Our sages of blessed memory explained this matter in Tractate Chagigah<sup>243</sup> regarding the verse,<sup>244</sup> “There is none like *E”l*-א,א,

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<sup>240</sup> Psalms 102:27 – “המה יאבדו ואתה תעמד וכלם כבגד יבלין”

<sup>241</sup> Isaiah 38:17 – “ואתה חשקת נפשי משחת בלי כי השלכת אחרי גוך כל חטאי”

<sup>242</sup> Psalms 32:9 – “במתג ורסן עדין לבלום”

<sup>243</sup> Talmud Bavli, Chagigah 12b

<sup>244</sup> Deuteronomy 33:26 – “אין כא”ל ישרון רכב שמים בעוזר ובגאותו שחקים”

O' Yeshurun, Who rides upon the heavens as your help.” In their simple words of straightforward explanations our sages concealed many deep mysteries here.

Now, with respect to the verse,<sup>245</sup> “Extoll He who rides upon the highest heavens (*Aravoth*),” know that *Aravoth*-עַרְבוֹת is the ninth sphere that is higher than all the other spheres, and moves them all with a constant motion, as previously mentioned. The meaning of, “He rides upon the highest heaven-*Aravoth*,” is that He has absolute and utter control over this sphere which moves all the other celestial spheres below it, in their constant motion, and they all have no motion whatsoever apart from *HaShem*'s will, blessed is He. For, it is He who “rides upon them,” meaning, that it is He who directs them, like a rider on a horse, and it is solely within His power to move them, at times to the right, at times to the left. For, they are muzzled (*Blumim*-בְּלוּמִים)<sup>246</sup> before Him, bear the bridle and bit of His will, and are utterly in His service. They thus are incapable of moving except by His will.

This then, is the meaning of the matter of the ten *Sefiroth Blima*’h, which is related in its root to, “muzzled-*Bolem*-בּוֹלֵם.” For, even the tenth *Sefirah*, which is the sphere of the angelic separate intellects, is entirely muzzled before Him and they are incapable of doing anything whatsoever except by His consent. It is for this reason that they are called the Ten *Sefiroth Blimah* (עֶשֶׂר סְפִירוֹת בְּלִימָה), indicating that all beings that exist in all of

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<sup>245</sup> Psalms 68:5 – “סלו לרכב בערבות ב”ה שמוי” See Talmud Bavli, Chagigah 12b

<sup>246</sup> The Muzzle-*Belem*-בֵּלֵם is the part of the bridle, commonly called the “nose band,” which muzzles the horse by keeping its mouth closed.



novel existence are utterly subservient and muzzled before the will of *HaShem*-יהו"ה, blessed is He and blessed is His Name. In other words, they bear the restraints of His muzzle and bridle upon their mouths, and are unable to move, neither here nor there, without His direction and consent, blessed is He.

Having awakened to all this, we now must explain the verse,<sup>247</sup> “Extoll He who rides upon the highest heavens-*Aravoth*, with His name *Ya”h*-י"ה.” That is, we must explain how it is that *HaShem*-יהו"ה, blessed is He, reigns over all their motions and orders according to His will. For, as we previously mentioned, the term “*Blima”h*-בלימ"ה-87” is always founded “in the mouth-*B’Peh*-בפ"ה-87,” indicating that they have utterly no permission to open their mouths with an opinion of their own accord, to do or not to do.

Rather, everything they do is solely by His word and according to His will, blessed is He. This is as stated,<sup>248</sup> “By the word of *HaShem*-יהו"ה they encamp, and by the word of *HaShem*-יהו"ה they travel.” They have utterly no capacity or consent to do anything of their own accord, for they are muzzled by He who rides them and muzzles them. Contemplate this, and understand the verse,<sup>249</sup> “Extoll He who rides upon the *Aravoth*.”

Know, my brother that the sphere of *Aravoth* is the ninth sphere which moves the lower eight spheres. However, the ninth sphere, which is the dome of the sky, is ridden upon by

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<sup>247</sup> Psalms 68:5 – “סלו לרכב בערבות בי"ה שמו”

<sup>248</sup> See Numbers 9:18 – “על פי יהו"ה יסעו ועל פי יהו"ה יחנו”

<sup>249</sup> Psalms 68:5; See Talmud Bavli, Chagigah 12b

the Holy One, blessed is He, in the following manner. The nine-ט are as follows:

**א"ב ג"ד ה"ו ז"ח ט**

These are ridden upon by the tenth-י as follows:

**י"ד ה"א ו"א"ו ה"א**

These are referred to as:

**ט"י**

The above is the explanation of,<sup>250</sup> “Extoll He who rides upon the *Aravoth*,” referring to the ninth sphere and all its components. They are all muzzled and subservient to י"ד ה"א ו"א"ו ה"א, which is the י-10 that includes the ט-9 within it.

However, we must now awaken to the continuation of the verse. It states, “Extoll He who rides upon the *Aravoth*, with His name *Ya''h-ה"ה*.” We must understand why the verse specifies, “With His name *Ya''h-ה"ה*.” Know, then, that the motion of the nine-ט celestial spheres is drawn from the power of the tenth, which is drawn forth from the reality of the name *Ya''h-ה"ה*, as follows:

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<sup>250</sup> Psalms 68:5; See Talmud Bavli, Chagigah 12b

## א"ט ב"ח ג"ז ד"ו י"ה

Observe that in the formation of א"ט, there is One-א that rides upon the ninth-ט sphere which is the sphere of *Aravoth* and that the signet of א"ט is י"ה-ה"א. Additionally, it is specifically י"ה-ה"א which is called a name-שם-*Shem*, as we previously explained on the matter of “י"ה is My Name-ה"א forever, ו"ה-ה"א is My remembrance for all generations.” With this in mind, contemplate this verse with great discernment, “Extoll He who rides upon the *Aravoth*,” in the formation א"ט, “with His name י"ה-ה"א,” in the above manner of א"ט ב"ח ג"ז ד"ו י"ה. In other words, א"ט indicates the rider who rides upon the nine, and י"ה-ה"א is The Name; א"ט is at the beginning of the arrangement, and י"ה is at its conclusion. With this in mind contemplate the words of the verse, “Extoll He who rides upon the *Aravoth*, **with His name י"ה-ה"א**.” This verse and the usage of this name attests to all the general matters we have explained on this subject.

Now, as we mentioned before, the Holy One, blessed is He, gave this motion into the hands of the intellect, which is the tenth, and corresponds to the name י"ה-ה"א, which is the signet of this motion. About this it states,<sup>251</sup> “Behold, I am sending an angel before you to protect you on the way, and to bring you to the place that I have made ready. Beware of him – hearken to his voice, do not rebel against him, for he will not forgive your sins – for My Name is within him.”

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<sup>251</sup> Exodus 23:20-21 – “הנה אנכי שלח מלאך לפניך לשמרך בדרך ולהביאך אל המקום – “אשר הכנת: השמר מפניו ושמע בקלו אל תמר בו כי לא ישא לפשעכם כי שמי בקרבו”

Contemplate this verse, and realize that the reference to His Name, blessed is He, is *Ya" h-eh*". In other words, what this verse is explaining is that the intellect, which is the tenth, is appointed by his Master over the motion, that is indicated by ט"א, and that this is through the power of His Name *Ya" h-eh*". In other words, when it states "for My Name is within him," that is exactly the same matter as, "Extoll He who rides upon the *Aravoth*, **with His name *Ya" h-eh***." For, ט"א rides upon the sphere of *Aravoth* with His Name *Ya" h-eh*", and this is the same as the motion of the intellect, which is the tenth, in the manner we explained about יה"י ד"ו ג"ז ב"ה ט"א.

This is the meaning of, "My Name is within him." In other words, the motion that arises from My Name *Ya" h-eh*" is given over to the intellect which is the tenth, through which it moves all other nine spheres of motion. However, the tenth is under My dominion and is incapable of altering My word. This is why it states, "he will not forgive your sins." That is, he does not have any such capabilities at all, since he is merely the servant and is not the King.

It is for this reason that the verse states, "do not rebel against him," using the word, "*Al Tamer Bo*-אל תמר בו," which means,<sup>252</sup> "Do not exchange Me for him-*Al Temireini Bo*-אל תמירני בו." In other words, although he may appear to ride over even the sphere of *Aravoth*, it is only because "My Name, *Ya" h-eh*", is within him, and he bears My signet, but he is not the ruler and has utterly no dominion at all."

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<sup>252</sup> Talmud Bavli, Sanhedrin 38b

Thus, the rulership is returned to its rightful owner, for it is *HaShem*-יהו"ה, blessed is He, who rules over the intellect, which is the tenth. He gives it the power to move, as stated, "for My Name is within him." That is, it is from the true reality of the influence of *HaShem*-יהו"ה, blessed is He, that is in him, that he subsequently moves and influences all the spheres below him.

With this in mind, contemplate the verse, "Extoll He who rides upon the *Aravoth*, with His name *Ya"eh*-י"ה." Realize that this refers to this matter of the motion of *יהו"ה*, in which the rider is the aspect of *א"ט*, and it is with the name *י"ה*. The above explanations should clarify a very great and important matter for you. Through it you should be able to understand the matter of the Ten *Sefiroth Blima"eh*, that are muzzled before Him and that He rules over them all, in the manner of *א"ט י"ה*. This includes the intellect which is the tenth, as well as all of the angelic separate intellects, which all together are called the tenth aspect.

They all are muzzled before Him, blessed is He, and can do absolutely nothing of their own volition or opinion. For, His muzzle and bridle are within their mouths. This is as stated, "For My Name is in him," meaning that, "he is a minister and servant under My dominion, who serves before Me, and he is muzzled, in that he has absolutely no power of his own to change anything for the lesser beings that are below him." This is further hinted at in the words, "לפשעכם-*L'Phishachem*." sins-

The letters of the word, “your sins-*L’Phishachem-*לפשעכם,” may be rearranged to read, “he is lowly with you-שפ”ל-עמך-*Shafel Imach.*” In other words, even the tenth *Sefirah*, that rules over the other nine *Sefiroth*, is lowly before His Master, blessed is He, just as all the other *Sefiroth* are lowly before the Master. The tenth is also included in the *Ten Sefiroth Blima”h*, in that it too is muzzled-*Bloomah*-בלומה, as explained. For, there are ten *Sefiroth* that are called *Blimah*, and they include the tenth, which is also muzzled. All this is attested to by the words, “For My Name is within him,” referring to the tenth *Sefirah* within which is *Ya”h*-יה”ה. It therefore states, “For My Name is within him.”

With all of the above in mind, contemplate the verse,<sup>253</sup> “He suspends the earth upon nothingness-*Blimah*-בלימה.” The question is why does it specify the earth and not mention the heavens. Know however, that the ten *Sefiroth Blimah* do not include this lowly world, which is called earth. That is, we count the ten *Sefiroth* from the sphere of the moon and up, as explained about the sign א”ט. From the lowest to the highest they are:

- א. The sphere of the Moon-*Yare’ach*-ירח.
- ב. The sphere of Mercury-*Kochav*-כוכב.
- ג. The sphere of Venus-*Nogah*-נוגה.
- ד. The sphere of the Sun-*Chamah*-חמה.
- ה. The sphere of Mars-*Ma’adim*-מאדים.

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<sup>253</sup> Job 26:7 – “נשט צפון על תהו תלה ארץ על בלי מה”

- ו. The sphere of Jupiter-*Tzedek*-צדק.
- ז. The sphere of Saturn-*Shabtai*-שבתאי.
- ח. The sphere of the Constellations-*Mazaloth*-מזלות.
- ט. The sphere of the dome of the Sky-*Aravoth*-ערבות.
- י. The Tenth Intellect-*Sechel HaAsiri*-שכל העשירי.

Thus, this lowly world, which is called earth, is not included amongst them, and this is why it states that, “He suspends the earth upon nothingness-*Blimah*-בלימה.” That is, the earth, which is not included amongst the Ten *Sefiroth Blimah*, depends upon the Ten *Sefiroth Blimah*, which are the spheres ascending from the sphere of the moon to the tenth, which is the intellect. The earth is drawn forth subsequent to the Ten *Sefiroth* and is sustained by the power of the celestial spheres and the tenth aspect of intellect, all of which are sustained by the word of the Master who rules them all.

Realize now, that the earth, which is this lowly world, is even more of a nothing-*Blimah*-בלימה than the rest. For, since it is drawn forth from the motion of the nothingness-*Blimah*-בלימה of the separate intellects and celestial spheres, the greater the distance, the greater the aspect of nothingness-*Blimah*-בלימה.

Thus, the angelic separate intellects (*Sichliyim*) only have one aspect of *Blimah*-בלימה, in that they are completely subservient and muzzled by the hand of the One who muzzles them, namely, the Creator, who is blessed and elevated and rules over everything that is in the category of non-intrinsic being-*Blimah*-בלימה.

The celestial spheres (*Galgalim*) have two aspects of *Blimah*-בלימה. The first is the very beginning of their existence under the rule of the Lord of all, blessed is He. This is the first aspect of *Blimah*-בלימה. The second aspect of *Blimah*-בלימה is drawn from the dominion of the separate intellects (*Sichliyim*) over them, for they were appointed by the Master to move the celestial spheres. This is the second aspect of *Blimah*-בלימה.

We thus find that there are two aspects of *Blimah*-בלימה in the celestial spheres, in that they are moved by movers who are moved by the Prime Mover. In other words, their motion is through the intermediary of the separate intellects who rule over their motion at the word of the Master, blessed is He.

The celestial spheres (*Galgalim*) thus possess two aspects of *Blimah*-בלימה, the *Blimah*-בלימה of their sublimation to the Master, and the *Blimah*-בלימה of their sublimation to the servants of the Master who are appointed over their motion. For, the celestial spheres (*Galgalim*) have no motion, in and of themselves, if they are not moved by the separate intellects (*Sichliyim*). They cannot move without a Mover. They are thus muzzled-*Blumim*-בלומים under the control of directors who move them according to the Supernal will and desire, just as the rider moves the horse according to his desire, since the horse is bridled and muzzled. In the same manner, the separate intellects (*Sichliyim*) move the celestial spheres (*Galgalim*) according to the will of the Master, since they are bridled and muzzled before Him, and are utterly subservient to His word, blessed is He.



We thus find that the earth has three aspects of *Blimah*-בלימה. The first *Blimah*-בלימה is the rule of the Master who rules over all, blessed is He. The second *Blimah*-בלימה is the rule of the separate intellects (*Sichliyim*) who move the celestial spheres (*Galgalim*). The third *Blimah*-בלימה is the rule of the celestial spheres (*Galgalim*), who sustain all the beings of this lowly world, called earth, with their motion. This then, is the meaning of the verse,<sup>254</sup> “He suspends the earth upon nothingness-*Blimah*-בלימה.”

In other words, the earth is drawn forth subsequent to the motion of the celestial spheres (*Galgalim*) and is sustained by their motion at the word of the Master who holds the reigns over all and who moves everything, blessed is He, according to His will. In other words, the earth and all its inhabitants are drawn forth following the motion of the celestial spheres (*Galgalim*), and are according to their motion. This is as stated,<sup>255</sup> “The blossoms have appeared in the land, the time of your song has arrived and the voice of the turtledove is heard in the land.”

In other words, the particular species and inhabitants of the earth, have no sustainment or motion without the motion of the celestial spheres and their hosts. This was already explained before with wondrous and extensive explanations. For example, when the path of the sun moves towards the southern hemisphere of earth, it is winter and cold in the northern hemisphere of the earth. On the other hand, when the path of

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<sup>254</sup> Job 26:7 – “נטה צפון על תהו תלה ארץ על בלי מה”

<sup>255</sup> Song of Songs 2:12 – “הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו”

the sun is to the north then it is summer in the northern hemisphere of the earth. The produce of the earth is tied to, dependent upon, and drawn forth from the seasonal temperatures of summer and the winter, the time of sowing and the time of harvest upon the earth. The same is true of the motion of the moon and all the other stars and constellations. We thus see that the earth is bridled and muzzled under the celestial spheres (*Galgalm*), who themselves are under the control of those who move them according to the will of the Master, to whom they all are subservient, bridled and muzzled, for He moves them all.

With the above in mind, it is clear that the individual lowly beings are entirely sustained by the motion of the celestial spheres (*Galgalm*), and that it is the motion and cycles of the ascents and descents of the constellations that awaken the growth of each thing in the season over which that constellation is appointed. This being the case, the motion of the lowly beings, their sustainment and demise, and their composition and decomposition, all come about through the intermediary of the motions of the celestial spheres, all of which act by the word of the Master of all, and are under His exclusive dominion.

With the above in mind, realize that there are three aspects of *Blimah*-בלימה on earth. Therefore, contemplate the words of the verse,<sup>256</sup> “He suspends the earth upon nothingness-*Blimah*-בלימה.” That is, the powers of the earth are drawn from the ten *Sefiroth Blimah* (עשר ספירות בלימה). They are above the

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<sup>256</sup> Job 26:7 – “נשָׂה צִפּוֹן עַל תְּהוֹ תְּהוֹ תִּלְהָ אֶרֶץ עַל בְּלִי מָה”

earth and the earth is suspended through them to the word of the Master who rules over all, moves all, bridles and muzzles all, and has absolute dominion over all. That is, they all are drawn into being through the reality of the Ten *Sefiroth Blimah* and they are all bridled and muzzled-*Blumim*-בלומים.

Now, the general categories that include all the *Sefiroth* of the world within the ten *Sefiroth Blimah* are as follows:

- א. Fire-*Aish*-אש
- ב. Air-*Ru'ach*-רוח
- ג. Water-*Mayim*-מים
- ד. Earth-*Aretz*-ארץ
- ה. Up-*Ma'alah*-מעלה
- ו. Down-*Matah*-מטה
- ז. East-*Mizrach*-מזרח
- ח. West-*Ma'arav*-מערב
- ט. North-*Tzafon*-צפון
- י. South-*Darom*-דרום

It is within these ten *Sefiroth Blimah* that all beings are included, all except the Holy One, blessed is He. That is, the upper world, the intermediate world, and the lower world, each according to its kind, according to the Supernal Will, whether they are the most refined of foundations, or the most coarse beings, all are included in these ten. For, all beings that exist are bridled and muzzled by these ten *Sefiroth*, except for the Holy One, blessed is He, who rules over them all and muzzles them all.

With all the above in mind, contemplate the words, “He suspends the earth upon nothingness-*Blimah*-בלימה,” and realize that the earth is utterly the lowest of all aspects of nothingness-*Blimah*-בלימה. It is like an inanimate object, that is muzzled, but does not muzzle others, is moved, but does not move others, has rulers over it, but does not rule over anything, for it is the lowest of all levels. This is why it states, “He suspends the earth upon nothingness-*Blimah*-בלימה,” meaning that the earth is the lowest of all aspects of nothingness-*Blimah*-בלימה, whose mouth is eternally sealed and muzzled.

Realize now, that although it states, “He suspends the earth upon nothingness-*Blimah*-בלימה,” and specifically mentions the earth, nonetheless, in reality, the same is true of the heavens as well. It is only because the earth is the lowest of all aspects of nothingness-*Blimah*-בלימה that the verse specifically associates the aspect of nothingness-*Blimah*-בלימה to the earth. Nonetheless, if you contemplate the matter of nothingness-*Blimah*-בלימה according to its full meaning, you realize that the *Blimah*-בלימה ascends from the earth, all the way up to the separate intellects, and that, in reality, they all are bridled and muzzled-*Blumim*-בלומים before The One who muzzles and rules over them all.

Now, if you question and ask, “Does not the earth rule over the plants that grow from the earth? Does it not state,<sup>257</sup> ‘As the earth sends forth its growth?’” Know that the earth cannot put forth any growth without the wind that blows, the

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<sup>257</sup> Isaiah 61:11 – “כי כארץ תוציא צמחה וכגנה זרועיה תצמיח וגו'”

heat that heats and the water that moistens. It is only through these three powers that plants come forth from the earth, for the earth is a like receptacle that bears them upon herself. Thus, it clearly is dependent upon the aspect of *Blimah*-בלימה, for it is below the ten *Sefiroth Blimah*, that is, the celestial spheres (*Galgolim*) and the separate intellects (*Sichliyim*). Since this is so, the words, “He suspends the earth upon nothingness-*Blimah*-בלימה,” should be clear to you, given that the earth is dependent upon the rule of the celestial spheres (*Galgolim*) which are included in the motion of the separate intellects (*Sichliyim*), which constitute the ten *Sefiroth Blimah*.

After having explained all the above, we may now return to the subject, namely, the explanation of *Ma''h*-מ"ה-45, which includes 'א"ב ג"ד ה"ו ז"ח ט', which arise from the letters of His Name, יו"ד ה"א ו"א"ו ה"א, which is equal to *Ma''h*-מ"ה-45. With the above explanations in mind, contemplate the fact that the ten *Sefiroth* are brought into existence from the true reality of His Singular Preexistent Intrinsic Being, blessed is He, but that His Being is not included amongst the *Sefiroth*. This then, is the meaning of the words of *Sefer Yetzirah*,<sup>258</sup> “Ten *Sefiroth* without being-*Eser Sefiroth Blimah*-בלימה ספירות,” meaning, without His Being, blessed is He. This is similar to how the Ten *Sefiroth* can be included in the singular letter *Yod*-י-10, without the letters 'א"ב ג"ד ה"ו ז"ח ט' which equal *Ma''h*-מ"ה-45. This being the case, there are Ten *Sefiroth Blimah*, and if you

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<sup>258</sup> Sefer Yetzirah 1:2

contemplate it, you will understand their explanation in the letters א"ב ג"ד ה"ו ז"ח ט"י.

Having explained the above matters, we must now awaken and clarify a certain verse in Torah that holds the whole world in it. This is the verse,<sup>259</sup> “And now, Israel, what does *HaShem* (*Ma”h HaShem*-יהו"ה) your God, ask of you? Only to fear *HaShem*-יהו"ה, your God.” When our sages, of blessed memory, beheld the wondrous matter contained within this statement, they exclaimed,<sup>260</sup> “Is this a minor matter that Moshe stated? Rather, it is comparable to a person who is asked for a large vessel and he has one. To him it seems like a small vessel, whereas to a person who is asked for a small vessel and does not have one, to him it seems like a large vessel.” Contemplate their wondrous words on this matter and the truth will become clear to you, that they hid the hidden matters and concealed the concealed.

Know now, that the totality of the world is contained and dependent upon the words, “*Ma”h HaShem*-יהו"ה,” of this verse, in the manner that I shall now begin to explain, according to the Name and its letters. For, the explanation of what-*Ma”h*-מ"ה-45 is that it is the letters of the Name of כ"ו-26, as follows:

**י"ו ד ה"א וא"ו ה"א יהו"ה**

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<sup>259</sup> Deuteronomy 10:12 – “ועתה ישראל מה יהו"ה אלהי"ך שאל מעמך כי עם ליראה את” “יהו"ה אלהי"ך ללכת בכל דרכיו ולאחבה אתו ולעבד את יהו"ה אלהי"ך בכל לבבך ובכל נפשך”

<sup>260</sup> Talmud Bavli, Brachot 33b

Is the same as:

## מ"ה יהו"ה

As you can see, it is no less and no more than the letters of the Name *HaShem*-יהו"ה. The same is true of the names that arise from the letters of the Name upon which the entire world is dependent, in the manner that I shall now explain, as follows:

The three formations of the component letters of the *Alef-Beith* and their motion, which contain the entirety of the world, are as follows:

א"ב ג"ד ה"ו ז"ח ט'      מ"ה

א"ט ב"ח ג"ז ד"ו י"ה      י"ה

א"י ב"ט ג"ח ד"ז ה"ו      ו"ה

In addition, observe that the entire world is included in the name *Eheye*"h-אהי"ה that arises, as follows:

בט"י, דח"ט, וז"ת, חו"ז, טהו"א, אהי"ה

That is, this is the explanation of the resultant compositions and the signet of the six directions of space that are drawn forth from the true reality of *Ma*"h *HaShem*-מ"ה יהו"ה,

in the manner of the three arrangements of מ"ה י"ה ו"ה that we have awakened you to:



The above diagram elucidates the ordering of the compositions (*Merkavoth*) and the seals of the directions that are drawn forth from the true reality of *Ma"h HaShem*-יהו"ה. As you can see, the signet *Ma"h HaShem*-יהו"ה bears and bonds them all.

Now, we have already awakened you<sup>261</sup> to the fact that *Ma"h HaShem*-יהו"ה is hinted at in the first verse of the blessing of the *Kohanim*,<sup>262</sup> as follows:

**יברכך יהו"ה וישמרך**

*Yevarechecha HaShem W'Yishmerecha*

May *HaShem* bless you and protect you

Contemplate the above verse and discover כ"ו-26 at the beginning of the words, and מ"ה-45 at their end. Having

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<sup>261</sup> In Part One

<sup>262</sup> Numbers 6:24



awakened you to these hints, we must now return to our subject and awaken to the remaining matters that arise from deep analysis. It should be pointed out that our intention in awakening you to all these matters is to enlighten you that the intention for all novel existence, that is, for the totality of the world, goes according to the order of *HaShem*'s Singular Name, may He be blessed and elevated.

All this is to enlighten you that the world has no existence or sustainment whatsoever apart from His Singular Name, *HaShem*-יהו"ה, blessed is He, and that *HaShem*-יהו"ה alone bears the entire world and moves it with the sustaining motion that gives it existence. These matters have always remained hidden, for *HaShem* Himself indicated that they should be hidden, when He said,<sup>263</sup> "This is My Name forever-*L'Olam*-לעלם." The word, *L'Olam*-לעלם here, is missing the letter Waw-ו and therefore also means "to conceal-*L'Alem*-לעלם." Thus, the verse reads, "This is My Name to conceal."

Our sages, of blessed memory, explained this in Tractate Kiddushin,<sup>264</sup> regarding the Name of four letters, *HaShem*-יהו"ה. They stated as follows, "Rava planned to expound upon it in his discourse, but a certain elder said to him: It is written 'to conceal-*Le'Alem*-לעלם.'" In other words, it is fitting and appropriate to conceal it and should not be expounded upon in a book. From this perspective, it would be more appropriate for people of lesser stature, such as us, who are lowly and despicable, not to reveal these secrets of the

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<sup>263</sup> Exodus 3:15 – "זה שמי לעלם"

<sup>264</sup> Tractate Kiddushin 71a

Torah. For, if the exulted sages of the Talmud, who did not come upon them incidentally, concealed these matters, how much more so is it appropriate for us and those like us, to conceal them.

However, my thoughts perturbed me, and I was bothered about this to such an extent as to throw myself into the fiery furnace and clarify these matters, matters which I have not seen anyone expressly explain before me. Even if they did explain these matters, they only did so through hints, without openly explaining them. However, I have relied on the teaching,<sup>265</sup> “It is a time to do for *HaShem*-יהו"ה; they have voided Your Torah.” For, I have seen that many of the masses of our people have veered from the straight path, turning away from the secrets of our Torah and its foundations.

They have relegated wonders and miracles, which *HaShem*-יהו"ה necessarily has the power to perform, into the category of the impossible, not even into the category of the possible, and certainly not in the category of the necessary. This is because the Godly light has become concealed and “Darkness is upon the surface of the deep,”<sup>266</sup> and they say,<sup>267</sup> “We have not seen our wonders; There is no longer a prophet.”

These considerations have compelled me to reveal that which has always been concealed, however my intention is for the sake of Heaven and, “The Merciful One desires the heart.”<sup>268</sup> In His great kindness He shall help me to clarify

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<sup>265</sup> Psalms 119:126 – “עת לעשות ליהו"ה הפרו תורתך” Talmud Bavli Brachoth 63a

<sup>266</sup> Genesis 1:2 – “והשך על פני תהום”

<sup>267</sup> Psalms 74:9 – “אותתינו לא ראינו אין עוד נביא ולא אתנו ידע עד **מה**”

<sup>268</sup> Talmud Bavli, Sanhedrin 106b, Rashi; Samuel I 16:7

confusion and remove all obstacles, as it states,<sup>269</sup> “He will say, ‘Pave, pave! Clear the road! Remove the obstacle from My people’s path.” Thus, our intention is to “kindle the lamps in the dark alleyways.”<sup>270</sup> After having awakened to these matters, we may now return to our subject and progress with the explanations of the remaining matters, with the help of *HaShem*.

### **The Gate explaining how all of nature-*Teva*-טבע is sustained on the foundation of כ"ו-26**

Know, my brother, that all natures in the world are founded upon a single foundation, which is brought into existence and sustained by the true reality of *HaShem*-יהו"ה, blessed is He. It is this first foundation that is brought forth into novel existence, and it is from this first foundation that all natures were affixed. Know then, that it is the revolution (*Sovev*) of the sphere (*Galgal*) that sustains every particular nature in its existence. In other words, all natures are drawn forth from the motion, and when each sphere cycles it sustains each particular nature with its signet.

Now, what you must know and remember about this subject, is that the sphere revolves – *Galgal Sovev* – גלגל סובב. For, the sphere is in a state of constant revolution, and it is with the revolution of the sphere that the composition of each nature

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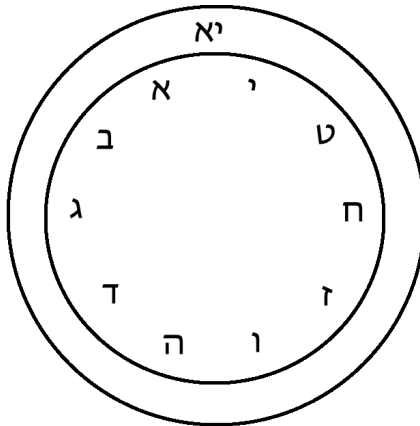
<sup>269</sup> Isaiah 57:14 – “ואמר סלו סלו פנו דרך הרימו מכשול מדרך עמי”

<sup>270</sup> Talmud Bavli, Pesachim 53b; Midrash Bereishit Rabba 30:10

is completed. However, realize that each nature that arises from every sphere that revolves, is sustained by the reality of the Singular Name *HaShem*-יהו"ה, blessed is He.

You will thus discover that all natures are entirely sustained by the signet of the King, may His Name and the remembrance of Him be elevated and blessed. No nature in the entire natural order is exempt from the reality that it is brought into being by the Name of His Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His name. Without the name of His Singular Preexistent Being, no nature at all can be sustained in its existence whatsoever, nor can it have the possibility of ever existing. Now, in order for every intelligent person to understand this, we must now examine this subject in a fitting manner, with the help of *HaShem*.

Know then, that the sphere-*Gagal*-גלגל is sustained by motion-*Tenu'ah*, and that motion is sustained by *HaShem*-יהו"ה, the Unmoved Mover, blessed is He. The following depiction clarifies how the sphere-*Galgal* is sustained by motion:



Contemplate this, my brother. See how these letters are engraved in the sphere-*Galgal* and discover how motion cleaves to the beginning and end of the sphere. As you can see, the sphere cycles and is sustained by the motion that is influenced to it from *HaShem*-יהו"ה, blessed is He. Contemplate this, my brother, and see that the letters of the sphere necessitate its natural motion, in the manner that we are now beginning to explain and explore.

In order to expand on this, I will explain how these letters form the sphere-*Galgal*-גלגל. If you contemplate the sphere depicted above, you will find that it consists of ten components. Now, as long as the sphere is not in motion, it cannot be called a sphere. Rather, its letters are merely components of matter-*Geshem*. It is only when the sphere revolves that it can properly be called a sphere-*Galgal*-גלגל, which shares the same root as, "revolution-*Gilgul*-גלגול." This occurs through the signet א"ב, as follows:

$$\text{א"ב ג"ד ה"ו ז"ח ט"י י"א} = 66 = \text{גלגל}$$

Contemplate that the letters of the sphere-*Galgal*-גלגל-66 literally equal sphere-*Galgal*-גלגל-66, but only when motion adheres to the sphere, even though the source of motion (א"ב), is outside of the sphere. In other words, the motion itself is outside the nature of the components of the sphere, but the motion is what makes the sphere into a sphere-*Galgal*-גלגל and compels the sphere to move. For, without א"ב there is no motion, in which case there is no sphere-*Galgal*-גלגל.

This being so, the sphere can only be considered to be a sphere-*Galgal*-גלגל when the motion of revolution is joined to it. The sphere is thus dependent on motion to be sustained as a sphere in the manner we have awakened you to. For, without the motion of א"י, the components, which are י-10, cannot be sustained. Only when motion adheres to the components in the manner of, א"י א"י א"י א"י א"י א"י א"י א"י א"י א"י, which is comprised of both the components and the motion, do we find that the sphere begins to revolve, and can properly be defined as a sphere-*Galgal*-גלגל.

It is in this manner that we are able to know and understand that the sustainment of the ten components of the sphere-*Galgal*-גלגל is through motion, and that it is impossible for there to be the existence of the sphere-*Galgal*-גלגל without the א"י. That is, it is when you take the beginning of the sphere and its end, and combine them with one another, that the sphere-*Galgal*-גלגל is born. Prior to this, it is not truly the existence of a sphere-*Galgal*-גלגל.

We have thus explained that the existence of the sphere-*Galgal*-גלגל is tied to motion, as per א"י א"י א"י א"י א"י א"י א"י א"י א"י א"י which is equal to sphere-*Galgal*-גלגל. In other words, the true sphere-*Galgal*-גלגל is when the letters cycle and are conducted according to the form of the sphere that we depicted above. That is, it is when the letters א"י א"י א"י א"י א"י א"י א"י א"י א"י א"י are within the sphere, and א"י is the beginning of motion, that the sphere-*Galgal*-גלגל is sustained in motion. It is with this in mind that we may now continue to inform you how the sustainment of the motion is dependent upon *HaShem*-יהו"ה, blessed is He, in the manner of א"י as follows:

## א"י ב"ט ג"ח ד"ז ה"ו

As you can see, it is the sustainment of the motion of א"י through which the sphere-*Galgal*-גלגל is sustained. This motion of א"י is drawn forth until it reaches its concluding signet, which is ה"ו, which is the aspect of the concealed name which bears all motions. It is in this manner that you may understand that the motion is drawn from Him, blessed is He. From these matters that we have explained, you should understand that the sustainment of the sphere-*Galgal*-גלגל is through motion, as in:

## א"ב ג"ד ה"ו ז"ח ט"י י"א

Similarly, you should understand that the motion is sustained by *HaShem*-יהו"ה, blessed is He, as in:

## א"י ב"ט ג"ח ד"ז ה"ו

With the above in mind, you should realize that the existence and sustainment of all things is from *HaShem*-יהו"ה, blessed is He. That is, it is the Singular Name of *HaShem*-יהו"ה, may He be blessed and elevated, which gives the power of motion to the sphere, and gives motion to all of natural spherical motions. In other words, all spheres turn and cycle and are sustained in their nature by the power of the Singular Name of

*HaShem*-יהו"ה, in the following manner: The sphere-*Galgal*-גלגל of *Yod-Hey*-י"ה is a nature-*Teva*-טבע, and the cycling-*Sovev*-סובב of *Waw-Hey*-ו"ה is a nature-*Teva*-טבע, as follows:

$$81 = טבע = י"ה + גלגל$$

$$81 = טבע = ו"ה + סובב$$

Contemplate this, my brother, and you will see that every sphere-*Galgal*-גלגל revolves-*Sovev*-סובב, for it is The Name of *HaShem*-יהו"ה that embeds it with its natural motion. That is, the name that indicates the construct of the components, that is *Yod-Hey*-י"ה, is conjoined with the sphere-*Galgal*-גלגל, and the name that indicates the motion of the sphere, *Waw-Hey*-ו"ה, is conjoined with the revolution-*Sovev*-סובב. Thus, the sphere-*Galgal*-גלגל plus *Yod-Hey*-י"ה equals nature-*Teva*-טבע, and the revolution-*Sovev*-סובב, plus *Waw-Hey*-ו"ה equals nature-*Teva*-טבע.

Understand this, and see that half of the name *HaShem*-יהו"ה gives nature to the sphere-*Galgal*, and the other half gives nature to the motion of the revolution-*Sovev*. For, it is the Singular Name *HaShem*-יהו"ה, blessed is He, that gives all motions their nature, and all natures are drawn forth into existence from the true reality of the Singular Name *HaShem*-יהו"ה, each according to the category of qualities that they are in. This being the case, contemplate and realize that all the natures in the world are sustained in their existence through the revolution of the sphere (*Galgal Sovev*-גלגל סובב). That is,



regarding the sphere-*Galgal*-גלגל with *Yod-Hey*-י"ה, it is the aspect of *Yod-Hey*-י"ה that makes it into a nature-*Teva*-טבע. Similarly, with the revolution-*Sovev* with *Waw-Hey*-ו"ה, it is the aspect of *Waw-Hey*-ו"ה that makes it into a nature-*Teva*-טבע.

We have already explained at length that the sustainment of the sphere-*Galgal*-גלגל is with the aspect of *Yod-Hey*-י"ה, and that the sustainment of motion is with *Waw-Hey*-ו"ה, as follows:

The components of the *Sphere*-גלגל are:

א"ט ב"ה ג"ז ד"ו י"ה

Thus, the sphere-*Galgal*-גלגל is conjoined with *Yod-Hey*-י"ה, through which it derives its nature-*Teva*-טבע. The motion of revolution of the sphere is:

א"י ב"ט ג"ח ד"ז ה"ו

Thus, the motion of revolution-*Sovev*-טובב is conjoined with *Waw-Hey*-ו"ה through which it derives its nature-*Teva*-טבע.

Contemplate the above matters and it will become clear to you that all of nature-*Teva*-טבע is dependent upon His Singular Name, *HaShem*-יהו"ה, blessed is He, and that it is in His power to sustain its existence, to overturn it completely, or to change its existence entirely. Moreover, it should be clear to you that the changes in the natural order are drawn from His

Singular Name, since it is His signet that sustains them and they all are carried by Him.

Thus, it is His Singular Name, *HaShem*-יהו"ה who rules over them all and distributes light to them all, each in their dominion. Without Him, they have no conclusion, and anything that does not have conclusion, has no existence. Since it is the Singular Name *HaShem*-יהו"ה that sealed all of the natures with His signet, it follows that all those who are signed with his signet are in the hand of the Signatory who signed them. Thus, all the natures in the totality of the natural order are drawn after Him, for they all came into existence from the nature of His Signet. That is, if there is no Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His name, then there can be no nature at all. For, no nature in the totality of the world can escape or circumvent being-*Hawayah*-הוי"ה. Thus, if a nature exists, it only exists because the Singular Intrinsic Being, *HaShem*-יהו"ה causes it to be.

Thus, we can see how the revolving sphere (*Galgal* סובב-*Sovev* גלגל) is sealed with the signet of *HaShem*'s Singular Intrinsic Being. The sphere-*Galgal*-גלגל is sealed with *Yod-Hey*-יה"י and the motion of the revolution-*Sovev*-סובב is sealed with *Waw-Hey*-וה"י. Both of these divisions attest to nature-*Teva*-טבע when the seal of Being-*Hawayah*-הוי"ה, is upon them.

The entire world is divided into these two divisions, that is, the components and their motion. That is, the sphere-*Galgal*-גלגל and the revolution-*Sovev*-סובב correspond to the two aspects of the components and their motion. The components are bound to motion in the manner that we

explained, א"ב ג"ד ה"ו ז"ח ט"י י"א, and the motion is bound to the Preexistent Intrinsic Being, in the manner of, א"י ב"ט ג"ח ד"ז ה"ו, as explained. As you can see, the signet of the components is א"י, which is the aspect of motion, and the signet of the motion is ה"ו, which is the aspect of the Primordial Preexistent Intrinsic Being who moves all the moved, blessed is He. This being the case, all conclusions arrive at Him, blessed is He, and in Him all investigations end.

Thus, it is from the true reality of His Singular Intrinsic Name of Being that the “Sphere of *Ya”h*”ה-ה”גלגל” is embedded with the signet of its nature-*Teva* טבע, and that the cycling of *Waw-Hey* ו”ה is embedded with the signet of its nature-*Teva* טבע. This being the case, both the components and their motion are given their nature-*Teva* טבע by *HaShem* יהו”ה, blessed is He. He bears them all, but is beyond them all. For, He is always beyond and outside them. For, as can be seen regarding the components א"ב ג"ד ה"ו ז"ח ט"י י"א, the א"י is outside them all. Similarly, in the motion of א"י ב"ט ג"ח ד"ז ה"ו, the ה"ו is beyond them all, and indicates the nature-*Teva* of the motion of the revolution-*Sovev* סובב”ב of *Waw-Hey* ו”ה.

With the above in mind, contemplate my brother, that *HaShem* יהו”ה, blessed is He, is beyond all blessings and drawings forth of influence, is in everything and beyond everything. He fills everything, blessed is He, and is the place of everything. For, as you can see, the aspect of א"י is the place of motion and is the aspect of ו"ה, in the manner explained. Now, keep in mind that we will explain all this at greater length later in this volume. Our intention here, however, is to inform

you that all natures throughout the totality of the world, are drawn forth into existence from the true reality of the name *HaShem*-יהו"ה, blessed is He. It is from the truth of His reality that they are sustained in the motion of their existence and the revolution of the sphere-*Galgal Sovev*-גלגל סובב.

For, the spheres of the heavens constantly cycle in their revolutions, which is something that the philosophers and all the sages of the nations agree about, even though they do not possess the Torah to know the ultimate truth of it all. Nevertheless, they understand this through human intellect, and they agree with us on this point, bringing many proofs for their arguments in support of it. Therefore, there altogether is no doubt or disagreement about this. Likewise, they stated that the celestial spheres and bodies produce sounds and frequencies in their motions, which is indeed correct. Our sages, of blessed memory, hinted at this, stating that the “*Ophanim*-cycle angels emit sounds of joy and the *Cherubim* angels emit ringing sounds when the Jewish people recite ‘Holy, Holy, Holy,’ before the Holy One, blessed is He.”<sup>271</sup> They discussed this extensively, even though they stated it in the form of *Aggadic* exegesis.

In any event, what arises from all the above is that the motion of the celestial spheres (*Galgalim*) is to sustain all the particular species of beings of substance. It is when motion exists in the components that each of their natures is sustained in its existence. In other words, it is when *HaShem*-יהו"ה brings

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<sup>271</sup> Pirke Hechalot Rabbati 10:3

them into existence and moves them that they are sustained. This being the case, they are drawn forth into existence and sustained by the name *HaShem*-יהו"ה, blessed is He.

It thus follows that He has complete dominion over all, since He brings them into novel existence and He moves them. This being so, we see that it is the Singular Name of His Singular Intrinsic Being, *HaShem*-יהו"ה, may His Name and the mention of Him be exalted, who has absolute dominion and rule and who bears the entire universe, both in general and in all its particulars.

There is not a single being in the totality of novel existence, whether amongst the angelic beings, the celestial spheres, or the composite beings, that escapes His dominion and does not bear His signet. For, they all bear the signet of Being-*Hawayah*-הויה, and it is through His signet that they have any existence altogether. Thus, *HaShem*-יהו"ה alone is the Singular King who has absolute dominion over everything. There are none who compare to Him and there is nothing that is exempt from His signet, since all creatures in the totality of creation bear the signet of the King.

With the above and other similar matters in mind, we can contemplate the true meaning of *HaShem* is *One-HaShem Echad*-אה"ד יהו"ה. That is, *HaShem*-יהו"ה alone rules over all beings in existence, and He sustains all the components and all their motion. This name is One and alone, and there is no other name but this. That is, there is no other who brings forth anything into existence whatsoever, except for the Singular Preexistent Intrinsic Being, the Singular Existence whose name

is *HaShem*-יהו"ה, for there is no other existence-*Hawayah*-הו"ה, but His.

Raise your eyes westward, northward, southward, and eastward, and see<sup>272</sup> that existence-*Hawayah*-הו"ה is impossible without the Singular Intrinsic Preexistence Being, *HaShem*-יהו"ה, blessed is He. Therefore, from every possible angle, *HaShem* is One-*HaShem Echad*-אה"ד! This name sustains all natures and is their signet, for it is the form of א"י that draws form to the sphere-*Galgal*-גלגל, in the manner we explained.

Contemplate this well, my brother, and always remember this important principle. You will discover that the construct of the sphere and its motion are drawn forth into existence from the true reality of the name *HaShem*-יהו"ה, in the following manner:

א"ט ב"ח ג"ז ד"ן י"ה א"י

These are the letters that indicate the existence of the sphere, the completion of the components, and the beginning of motion, as we explained. As you can see, the concluding signet of the components is י"ה, and the beginning of motion is א"י, as explained at length above. For, the motion is drawn forth after the components, but the components must cleave to motion, through which they are sustained.

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<sup>272</sup> See Deuteronomy 3:27

When you contemplate these wondrous and important principles well, you will realize and understand the truth of the matter of the sphere-*Galgal*-גלגל, and its revolution-*Sovev*-סובב. Know now, that it is the Singular Name *HaShem*-יהו"ה that brings the sphere into being and causes its revolution, giving it its nature, in the manner previously stated.

With the above in mind, contemplate that the heavens are called the throne-*Kis'e*-כס"א-81. In other words, when the power of the name moves the spheres, as in *Galgal Ya''h*-גלגל י"ה-81, then the heavens are called the throne-*Kis'e*-כס"א-81. This is as stated,<sup>273</sup> "Thus says *HaShem*-יהו"ה, 'the heavens are My throne.'" Likewise, the constant revolutions of the heavens, are called the throne-*Kis'e*-כס"א-81, as in the revolution of *Waw-Hey Sovev*-ו"ה סובב-81 which also is equal to the throne-*Kis'e*-כס"א-81.

After having awakened to all these matters, namely that the components are sustained by motion and that the motion is sustained by *HaShem*-יהו"ה, blessed is He, contemplate that the sphere-*Galgal* constantly revolves-*Sovev* by the power of *HaShem*-יהו"ה, blessed is He. Awaken to His power in the revolving sphere-*Galgal Sovev*, and realize that the *Galgal*-גלגל of *Ya''h*-י"ה is revolved-*Sovev* by the *Waw-Hey*-ו"ה.

This is what is meant by the sphere that revolves by the power of *HaShem*-יהו"ה, blessed is He, with a power that has no limit. This is indeed the case, since it is the Singular Name *HaShem*-יהו"ה that sustains it, and *HaShem* Himself is eternal

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<sup>273</sup> Isaiah 66:1 – "כה אמר יהו"ה השמים כסאי והארץ הדם רגלי" –

and has absolutely no limit whatsoever. Moreover, just as He exists eternally with no limit, as attested to by His Name, *HaShem*-יהו"ה, so likewise the sphere is moved by the power drawn to it from the name *HaShem*-יהו"ה, as explained above.

For it is the name *HaShem*-יהו"ה that gives existence to the components of the sphere, and it is He who gives them their motion. With all these manners of explanation in mind, contemplate, my brother, and understand the explanation of how the sphere is sustained by motion, and how the motion is sustained by *HaShem*-יהו"ה, blessed is He.

Now, to explain this further, I will provide additional explanations according to the proper order, so that they can be fully understood by any intelligent person, and so that no doubts whatsoever should remain.

The sustainment of the sphere-*Galgal* with motion is as follows:

**א"ט ב"ח ג"ז ד"ו י"ה. י"א גלגל. אהו"י אהו"י אהו"י.**

The sustainment of the motion-*Tenuah* by Him, blessed is He, is as follows:

**א"י ב"ט ג"ח ד"ז ה"ו. ו"ה גלגל. איה"ו איה"ו איה"ו.**

If you contemplate the above arrangements, without a doubt, the truth will become clearly understood. Know then,



that the existence of all beings is sustained by Him, blessed is He, in a chaining down and drawing forth of one thing from the other. However, ultimately, they all reach the ultimate end and true intention upon which they are all founded. From all these matters that you have been awakened to, contemplate the motion of the sphere and its constant sustainment by the Name of He who actualizes them and moves them all.

Now, in reality, all the philosophers agree about the motion of the sphere. However, the understanding of the birth of the motion is concealed from them, for the knowledge they possess is not founded upon true foundations with a true path, but solely on intellectual investigation. They therefore have nothing but their human intellect to rely on.

In truth, any wisdom that does not have solid foundations has no real strength that is firmly established at all, because a logical construct that is not established on solid foundations cannot be regarded as logical at all. The true and correct foundation is that the wisdom of the intellect must be founded on Torah, for the Torah is the primordial foundation of the intellect, “as she was when she was being reared by Him.”<sup>274</sup>

Without a doubt, the first foundation of any true intellectual wisdom must be founded upon the faithful Torah of Truth. When we speak and contemplate matters of wisdom according to our intellect, and we rely upon the foundation of the Torah of Truth, then our wisdom can be firmly established.

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<sup>274</sup> A play on Esther 2:20.

However, when intellectual wisdom lacks the foundation of Torah, “its rivers will turn to tar and its soil to sulfur.”<sup>275</sup>

Now, the wisdom of all the philosophers is solely human intellect and is therefore not founded on the true foundation. For, since they do not possess Torah from Heaven, then on what foundation can they possibly establish their intellectual investigation? Their logical constructs have no foundations, given that they have not received the foundation from the true source of intellect, which is the Torah.

In truth, the Torah was only given to the singular nation, the nation that יהו"ה-*HaShem*, blessed is He, made unique unto Himself, and it is to them and those of their stature, that our Creator, may He be blessed and exalted, commanded that we investigate the true reality of His Being according to the true foundation, which is Torah. Thus, as long as we are engaged in intellectual wisdom and our foundation is the Torah of יהו"ה-*HaShem*, then we can rely upon the foundation, for it is firmly established and cannot be destroyed or ruined.

With this in mind, we can state that when the philosophers speak of matters, such as astronomy, they can only come to the limit of human intellect, but are incapable of going beyond that, into the inner foundation, which is the foundation of Torah. Thus, they remain outside. That is, they reach the limit of their intellect, but are unable to go beyond it, to give birth, so to speak, because they have no foundation to rely on.

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<sup>275</sup> Isaiah 34:9 – “ונבהחו נחליה לזפת ועפרה לגפרית והיתה ארצה לזפת בערה”

Ultimately, their investigations take on a circular logic, never arriving at the inner point, which is the point of Torah. This is as stated,<sup>276</sup> “In regard to the One, they are foolish and stupid.” In other words, all the sages of the nations traverse the outer edges of the circle. Their intention is to reach the inner point, but they have nothing to rely on, by which to know that point, since it has not been given over to them.

Now, we are explaining all this to inform you that although the philosophers spoke of matters, such as astronomy, and came to believe that the sphere adheres to motion, nevertheless, they never reached the knowledge of the essential truth of the matter. Moreover, even when they acknowledge that motion adheres to Him, blessed is He, they do not acknowledge the truth of the matter, that the motion of the cosmos exists from the true reality of His Singular Infinite Intrinsic Being. Rather, they acknowledge that He is the ruler who governs all motion, but not that He brings everything into being. In other words, they reach the palace of the King, but are incapable of entering even its outer gates, since they do not have Torah.

In contrast, the Jewish people are the holy nation that was separated unto *HaShem*-ה' יהו"ה, blessed is He, as His chosen portion. We possess the wisdom of the Torah, and it is upon its foundations that our intellectual wisdom is founded, for the Torah is the source of all wisdoms. Thus, the Jewish people can

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<sup>276</sup> Jeremiah 10:8 – “ובאחת יבערו ויכסלו מוסר הבלים עץ הוא”

reach the knowledge of the absolute unity of His Singularity, blessed is He.

For example, according to their human intellect, the philosophers state that the celestial spheres are sustained in constant motion and that the motion is sustained by Him, blessed is He. All their analysis brings them to this point, but it is all approximation and they do not know it with certainty. In contrast, we, who possess Torah, are capable of knowing the foundation. How is this so? When we state that the sphere is sustained by motion and that motion is sustained by *HaShem*, blessed is He, the proofs we bring for this truth are from of our holy Torah. That is, our proof is from the fact that throughout the whole of Torah, *HaShem*, blessed is He, is called by the name *HaShem*-יהו"ה. This name, by which He is called, attests that the sustainment of the motion of the sphere is from the power of His name *HaShem*-יהו"ה, blessed is He. For, as we explained, the cycle of the component letters with their motion, is as follows:

$$\text{א"ט ב"ה ג"ז ד"ו י"ה י"א} = 66$$

The above depiction is equal to the sphere-*Galgal*-גלגל-66, and as you can see, the concluding two signets of the motion of the sphere are **א"ט ב"ה ג"ז** which are dependent on His Name, *HaShem*-יהו"ה-26. In other words, the components **א"ט ב"ה ג"ז** are dependent upon **י"ה י"א**-26. Moreover, as we explained, the letters **א"ט**, which are the signet of the motion of the sphere, are dependent upon the second half of the name, as we

explained regarding the motion of א"י ב"ט ג"ה ד"י ה"ו. From all of the proofs we have presented in this gate, we can enter into the foundation upon which the sphere and motion are truly founded, which is the name *HaShem-יהו"ה*, blessed is He.

Once we know that the sphere and its motion are brought into existence from the reality of the name *HaShem-יהו"ה*, blessed is He, we can attest with certainty that it is *HaShem-יהו"ה*, blessed is He, who brought them into existence through the power of His Singular Name. This Name attests and indicates that He is the Singular Unlimited Intrinsic Being and He alone is preexistent, whereas all other beings are novel and are thus all dependent on the Singular Preexistent Intrinsic Being, *HaShem-יהו"ה*, to exist.

Through this knowledge, we can arrive at His true unity and singularity and realize that there is no other preexistent being, but for the One and only Being whose name is *HaShem-יהו"ה*, blessed is He and blessed is His name. Thus, we know that it is He who brings all newly created beings into existence from the truth of His name. We then can establish intellectual foundations based upon the First Source, *HaShem-יהו"ה*, who is the source from whom they are all drawn.

In contrast, even the philosophers who acknowledge that the sphere is sustained by motion and that motion is sustained by Him, blessed is He, only acknowledge this in regard to His dominion over the sphere and its motion, but not in regard to its very existence. This is because they have no foundation to rely on. Thus, ultimately, they believe that the world is preexistent and was not created out of nothing.

Now, although, to the casual observer, their view, and our view on this matter, seem to be equal, in reality, nothing can be further from the truth. For, when they say that the sphere is sustained by motion and that the motion is sustained by Him, blessed is He, they only mean this in regard to His position, referring to His sovereignty and dominion. In other words, they understand it to be like a king who rules over his troops, moving them and conducting them according to their straightforward conduct.

However, they do not say that the very existence of the sphere and its motion is because He brings them into novel existence from nothing. This is because they do not have the foundation of Torah. Thus, in their view, the world is preexistent and not novel, even though they acknowledge and state that the sphere and its motion are sustained by Him in His position as Ruler and King, but not that their very existence as novel beings, depends on Him.

This is why they reject the possibility of miracles and cannot accept that the natural order can be changed, since after all, they view the natural order as being intrinsic and primordial, just as He is intrinsic and primordial, blessed is He. In other words, because, in their view, He did not bring the natural order into existence from nothing, they see Him as being incapable of changing the natural order, even though they acknowledge that He moves them and that they are sustained by Him.

In contrast to all of the above, as the inheritors of the Torah, our view is that the sphere and its motion are sustained by *HaShem*-יהו"ה, blessed is He, in that He brings them forth

into being out of nothing and they are thus utterly dependent upon His Great Name, *HaShem*-יהו"ה. He does so in the following manner:

א"ט ב"ח ג"ז ד"ו י"ה

That is, the components of the sphere are novel and brought into existence by He who brings them forth from nothing, and they are borne by He who bears them, in the following manner:

א"י ב"ט ג"ח ד"ז ה"ו

We therefore see that it is *Yod-Hey-Waw-Hey*-יה"ו that bears the sphere and its motion. Thus, we can attest that the sustainment of the sphere and its motion is by *HaShem*-יהו"ה, blessed is He, with the understanding that He brings them into existence from nothing. We know this from the foundation of Torah, and based upon this foundation, our view is that the world is brought into novel existence from nothing, and that *HaShem*-יהו"ה, blessed is He, brings it into being out of nothing in the manner explained about the utterance, "Let there be light-*Yehi*" *Or*-אור-ייהי." In other words, from the fact the He brings them into existence out of nothing, we understand that the sphere and its motion are sustained in their existence by *HaShem*-יהו"ה, blessed is He.

Moreover, we understand that the natural order can be changed, in the form of wonders and miracles. For, after all, since the totality of the natural order is novel and brought into being out of nothing from the true reality of *HaShem*-יהו"ה, blessed is He, it thus follows that *HaShem*-יהו"ה certainly has the power and capability to change them or entirely revert them back to nothingness, should He desire to do so.

This being the case, contemplate the vast difference between our view and the view of the philosophers on these matters. *HaShem*-יהו"ה has set a border between us and them, in that we can grasp these intellectual matters according to the true foundation of Torah, whereas, they have no foundation to stand on, since they do not possess the Torah, nor its "righteous ordinances and statutes."<sup>277</sup> Therefore, the difference between our views and their views is vast. This being the case, even though, at first glance, they may seem to be concurring with us, in reality, the very opposite is true.

Know, therefore, that *HaShem*-יהו"ה singled out the Jewish people from all the nations of the world, for this very reason, to unify His Great Name, may He be blessed and exalted. This is why the Torah, the foundation of all foundations, was given over into the hands of the Jewish people, because through it, we can enter into contemplation of *HaShem* is One-*HaShem Echad*-אחד יהו"ה!

By way of the Torah of *HaShem*-יהו"ה we are able to see the manner in which the entire world is brought forth into being,

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<sup>277</sup> Deuteronomy 4:8 – "ומי גוי גדול אשר לו חקים ומשפטים צדיקים ככל התורה הזאת גוי"



both in general and in particular, and how they all are borne by He who bears them, by He who newly brings them into novel being from nothing. We then can truly crown Him as King, blessed is He, without blemish.

Thus, it is through the power of Torah that we are able to know that each and every nature-*Teva*-טבע in the totality of the natural order, is utterly and completely dependent on the name *HaShem*-יהו"ה. That is, every "Sphere that Revolves-*Galgal Sovev*-גלגל סובב" only does so through the power of His Name, blessed is He. The manner in which the sphere revolves (*Galgal Sovev*-גלגל סובב) through the power of His Name, is as we explained, that the sphere-*Galgal*-גלגל of *Yod-Hey*-יה"י is caused to revolve-*Sovev*-סובב by *Waw-Hey*-וה"י.

Thus, it is His Name that conducts them all and all of nature is sustained in existence by His Signet. We thus grasp the true reality of the existence and sustainment of all natures by His Name, blessed is He. Therefore, just as He brings them into being at will, if He wills it, He can change or abrogate them all at will.

In other words, His great might, and the awesome wondrousness of His strength, is that He rules over everything, because *HaShem*-יהו"ה causes everything and sustains everything. His is the most wondrous dominion that can be, and is unlike any other kind of rulership, for unlike other rulers, the very existence of all his subjects is dependent on Him, and without Him, they have no being at all. Contemplate this matter deeply and discover the truth. This is one of the deep secrets of our faith and cannot be expanded upon here. Based on

everything that was said in this book until now, every intelligent person will understand.

Once we have truly grasped what the foundation of the entire world is, then our wisdom can be sustained and established, given that it has reached the foundation, which is the Torah of *HaShem*-ה"היהו". It is not for nothing that Torah states,<sup>278</sup> “And who is a great nation, that has righteous statutes and laws, as is this entire Torah that I am giving you today?” Similarly, the Torah states there,<sup>279</sup> “For this is your wisdom and understanding,” and the Jewish people are called,<sup>280</sup> “A wise and understanding people.” All this is true when our wisdom is founded upon the truth of the Torah of *HaShem*-ה"היהו", for it is an eternal and unchanging foundation.

In contrast, the nations of the world do not have the foundation of Torah. This being so, on what foundation is their wisdom sustained, for they are constrained by the limitations of human intellect.

Know now, and contemplate that the matters we have awakened to, are the words of the Living God. You will find that it is upon this very foundation that this entire book rests, and that all its wisdom is founded on the truth of our Torah. Thus, when we speak of various matters, such as the wisdom of astronomy, we cite principles from the foundations of our Torah. Through this, we arrive at a truth that has no admixture of errors in it.

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<sup>278</sup> Deuteronomy 4:8 – “ומי גוי גדול אשר לו חקים ומשפטים צדיקים ככל התורה הזאת גוי”

<sup>279</sup> Deuteronomy 4:6 – “כי היא חכמתכם ובינתכם לעיני העמים”

<sup>280</sup> Deuteronomy 4:6 Ibid. – “רק עם חכם ונבון הגוי הגדול הזה”

Moreover, we have gone to great length in various discourses of this book, to bolster our arguments and demonstrate that all foundations in the world are founded upon the bedrock of the “Torah of *HaShem*-יהו"ה.”<sup>281</sup> It is Torah that teaches us the path of life and informs us of the ways of intellect, founded upon the true foundation, this being the Name of *HaShem*-יהו"ה, upon which the totality of novel existence is utterly dependent, in the manner we are explaining, which is grasped from the true reality of His Being, blessed is He.

Similarly, in this manner we grasp the knowledge of the existence and sustainment of the components of the sphere and the existence and sustainment of its motion, all of which is founded upon His Singular Name *HaShem*-יהו"ה, blessed is He. That is, half of His Name attests to the novelty of the existence of the world and the other half attests to the novelty of all motion within it, and that they are sustained in existence by He Who brings them forth from nothing. It is in this manner that we enter into the contemplation of His Preexistence, blessed is He, and the novelty of all created beings. In other words, all this is founded upon the true foundations of Torah.

In contrast, the sages of the nations of the world, the scientists and philosophers of the natural sciences, have no possible way to arrive at the true foundation through human intellect alone, since they do not have Torah. They thus are destined to revolve in circular logic, outside the point, without hope of ever grasping the truth of it.

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<sup>281</sup> Psalms 19:8 – “תורת יהו"ה תמימה משיבת נפש עדות יהו"ה נאמנה מחכימת פתי”

They weary and tire in an attempt to find the opening, but are always on the outside, trapped by their circular logic. This is why our sages, of blessed memory, called all the wisdom of the nations of the world and those who serve the stars and constellations,<sup>282</sup> “The external wisdom.” For, they do not possess any inner wisdom, which is the wisdom of the Torah of *HaShem*-יהו"ה, blessed is He and blessed is His Name.

The Torah is the inner sanctum and inner point-*Nekudah*-נקודה, which is founded upon the כ"ב-22 foundational letters, indicated by אהו"י-22. For, these twenty-two foundational letters of our Torah, indicated by אהו"י-22, are founded upon one singular point. That is, *Aleph*-א-111 *Hey*-ה-15, *Waw*-ו-13, *Yod*-י-20 is equal to Point-*Nekudah*-נקודה-159. Thus, our entire Torah is called one point, as is readily observable, that the point of every sphere is its center. In the same manner, the single point, which is Torah, is in the inner sanctum and is central. Those who know Torah, can grasp *HaShem*-יהו"ה, face to face, for they adhere to the central point, which is the central and inner sanctuary. In contrast, all the other nations of the world are in the sphere that surrounds the central point. They thus revolve around it, but remain outside the point.

In order to illustrate this truth, I will draw a diagram of the point and sphere. Contemplate it, and discover that the Jewish people, who received the Torah that is founded upon the כ"ב-22 letters, indicated by אהו"י-22, represent the point at the

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<sup>282</sup> Mishnah Sanhedrin 10:1; Talmud Bavli, Sanhedrin 90a

center of the sphere. They thus are on the inside. All other idolatrous nations are on the outside. Accordingly, realize that they do not possess the Torah of אהו"י, referring to the כ"ב-22 foundational letters, whereas, about the Jewish people, it states,<sup>283</sup> “And they also will believe in you-Bach-ב"ך-22 forever.” Understand therefore, that the Jewish people received the Torah of the twenty-two כ"ב foundational letters, which are the central point, as follows:



As you can see, the point at the center is the aspect of אהו"י which are the כ"ב-22 letters. That is, *Aleph*-א"ף-111 *Hey*-ה"י-15, *Waw*-ו"ו-13, *Yod*-י"ד-20 equal Point-*Nekudah*-נקודה-159, and as known, the central point of a sphere is the foundation of the sphere.<sup>284</sup> However, when it comes to the

<sup>283</sup> Exodus 19:9 – “וגם בך יאמינו לעולם”

<sup>284</sup> To further clarify, the letters אהו"י which bear all כ"ב-22 letters, are also letters that necessarily accompany all expression, as vowels. The vowels are called by the term “*Nekudot*-נקודות-points.” No consonants can be said without making use of these letters, and thus, the letters of The Name of *HaShem*-יהו"ה accompany all expression, and all of creation. This subject will be more fully explained in the final volume, The Gate of the Vowels.

other nations who do not grasp the foundation, which is the point, how can they possibly ever arrive at the ultimate truth if they are entirely outside the foundation? Because of the limitations of human intellect, they can only revolve around it with circular logic. Therefore,<sup>285</sup> “Regarding the One (that is, the central point) they are foolish and stupid.”

This then, is the inheritance of the children of Israel, and through it, they can grasp the point with complete and perfect grasp. Regarding the grasp of this central, inner point, the Torah states,<sup>286</sup> “Face to face did *HaShem*-יהו"ה speak with you on the mountain.” Know then, that all the nations and idolatrous philosophers who deny the Torah, have no possibility of ever grasping the true foundation, since they have no portion in the point-*Nekudah*-נקודה, which is the foundation, and thus have nothing by which to grasp it.

Know therefore, that only those who grasp Torah are given the gift of grasping the foundational wisdom, which is the singular central point. It is in this respect that it states,<sup>287</sup> “My dove, My perfect one, is but one” and similarly it states,<sup>288</sup> “There shall be one Torah for you.” In contrast, the relationship to *HaShem* of the idolatrous nations who deny the one Torah, is that,<sup>289</sup> “Regarding the One, (that is, the central point) they are foolish and stupid.” This refers to the one point which all of novel existence is utterly dependent upon, which is the grasp of

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<sup>285</sup> Jeremiah 10:8 – “ובאחת יבערו ויכסלו מוסר הבלים עץ הוא”

<sup>286</sup> Deuteronomy 5:4 – “פנים בפנים דבר יהו"ה עמכם בהר מתוך האש”

<sup>287</sup> Song of Songs 6:9 – “אחת היא יונתי תמתי אחת היא לאמה”

<sup>288</sup> Numbers 15:29 – “תורה אחת יהיה לכם”

<sup>289</sup> Jeremiah 10:8 – “ובאחת יבערו ויכסלו מוסר הבלים עץ הוא”

יהו"י which includes אה"י from the true reality of *HaShem*-יהו"י.<sup>290</sup> This point truly adheres to the Being-*Hawayah*-הו"י, apart from Whom there is no existence whatsoever.

Thus, just as we find that the center point of the sphere is its foundation, so likewise, the Torah of *HaShem*-הו"י is the inner point at the center of everything. It is the,<sup>291</sup> “Foundation of all Foundations and the Pillar of all Wisdoms – *Yesod HaYesodoth W’Amud HaChochmoth* – יסוד היסודות ויעמוד” and<sup>292</sup> “The King stood on the (one) pillar.” Therefore, because it is the foundation of all foundations, our wisdom is thus built upon a solid and everlasting foundation. We therefore can indeed arrive at the truth of the Preexistent Foundation, through our investigations into the foundation of all investigations.

With the above in mind, it is understood that the wisdom of the point-*Nekudah*-נקודה, is called the inner wisdom, just as the point is at the center of the sphere. In contrast, all the wisdoms of the nations that deny Torah are called external wisdoms, for they revolve circularly around the outer sphere, without ever grasping the inner point. Since they do not grasp

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<sup>290</sup> Although the full depth of the explanation of this matter is beyond the scope of this adaptation, it should be pointed out that the names יהו"י אה"י ויה"י have a total numerical value of ס"ג-63, which is equal to the expansion of the Name of *HaShem*-יהו"י as follows יו"ד ה"י וא"י ה"י 63-יוד. This expansion is related to the three mentions of the name אה"י-21 in the verse (Exodus 3:14), “And *Elo'him* said to Moshe, ‘I will be that I will be-*Ehe'yeh Asher Ehe'yeh*-אה"י אשר אה"י-*Ehe'yeh*,” and He said, ‘So shall you say to the Children of Israel, ‘*Ehe'yeh*-אה"י has sent me to you.’” Three times אה"י-21 is equal to ס"ג-63, or יו"ד ה"י וא"י ה"י 63-יוד.

<sup>291</sup> Mishneh Torah, Hilchot Yesodei HaTorah 1:1

<sup>292</sup> Kings II 23:3 – “ויעמד המלך על העמוד”

the inner point, their wisdom never reaches its foundation and they therefore lack foundation.

On the other hand, Israel, that is, the Jewish people, are capable of reaching it. This is because Yaakov obtained the birthright, which is the inner point and foundation. This being the case, from all the angles we presented, know that the Torah of *HaShem*-יהו"ה is the foundation of all foundations through which the Jewish people are able to grasp reality as it truly is. It is for this reason that they are singled out and called, "The children of *HaShem*-יהו"ה,"<sup>293</sup> when they grasp the point-*Nekudah*-נקודה, which is the twenty-two letters of אהו"י-22, and is the primal aspect of *HaShem*'s kingdom, blessed is He. This is as stated,<sup>294</sup> "Israel is holy unto *HaShem*-יהו"ה, the first of His harvest." Thus, the idolatrous nations have no foundation, since the Jewish people have already taken hold of it.

With all these matters in mind, contemplate the difference between the children of Israel and the idolatrous nations regarding their grasp of the true unity and singularity of *HaShem*-יהו"ה, blessed is He. The children of Israel were given the Torah of *HaShem*-יהו"ה, which is the inner wisdom (*Pnimi*-פנימי), through which they can grasp the inner matter (*Pnimi*-פנימי). This is as stated,<sup>295</sup> "And *HaShem*-יהו"ה spoke to Moshe face to face (*Panim el Panim*-פנים אל פנים). Contemplate this hint and understand it well. This being so, contemplate the fact that the wisdom of the nations lacks foundation, since they lack

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<sup>293</sup> Deuteronomy 14:1 – "בנים אתם ליהויה אלהיכם"

<sup>294</sup> Jeremiah 2:3 – "קדש ישראל ליהויה ראשית תבואתה כל אכליו יאשמו רעה תבא אליהם – נאם יהויה"

<sup>295</sup> Exodus 33:11 – "ודבר יהויה אל משה פנים אל פנים"



Torah, which is the point-*Nekudah*-נקודה. For, the point is always the foundation. Now, since they lack the foundation, it is proper and fitting for us to distance ourselves from their wisdom, for at the very least, they are strangers to the truth, veering away from it, given that they have no foundation upon which to rely.

We are addressing this here because many of the sages of our times have been drawn to the wisdom and philosophies of the nations, as it states,<sup>296</sup> “They content themselves with the children of foreigners.” They believe that through analyzing and contemplating the wisdom of the philosophers they will arrive at the true foundation. In doing so, however, they set aside the true foundation of Torah, that was given from *HaShem*-יהו"ה Above.

Thus, they pursue that which is utterly superfluous and without foundation, through which it is utterly impossible to arrive at ultimate truth, since the nations do not possess the ultimate truth of Torah. Thus, those who pursue such wisdom, ultimately end up, “wavering between two opinions,”<sup>297</sup> that is, they recognize that the beings of this world are sustained through matters of astronomy and the natural order, but they are incapable of knowing the foundation upon which astronomy and the natural order depend. They observe the motion of the celestial spheres, but do not recognize the foundation upon

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<sup>296</sup> Isaiah 2:6 – “כי נטשתה עמך בית יעקב כי מלאו מקדם ועננים כפלשתים ובילדי נכרים”  
”ישפיקו”

<sup>297</sup> Kings I 18:21 – “פסחים על שתי הסעפים”

which their nature is founded. Were they to grasp the true foundation, the truth would become crystal clear to them.

All the philosophers agree about the motion of the cosmos, but do not know the foundation that originated its motion. This confusion leads them to believe in the preexistence of the celestial spheres. Even those who do not believe in their preexistence, nonetheless, believe in the preexistence of primal matter. Ultimately, however, there is no real difference between those who say that the world is preexistent and those who say that the world is novel, but that it emerged from preexistent matter, because both opinions deny *HaShem*-יהו"ה, the primary foundation.

However, you should know that, in truth, the main reason that they and those of their ilk, stumble in this matter, is because they are bewildered to know, “What this is and why this is.”<sup>298</sup> Therefore, in an attempt to reach the ultimate source, they go from step to step in their intellectual investigations in an attempt to reach the ultimate source. However, since they base themselves on human intellect alone, when they reach the limit of human intellect, the gates of comprehension are locked before them, because, from this point on, it is the foundation of Torah and was not given over to them. They thus,<sup>299</sup> “come to their limit with no one to help them.” For, when they reach the limit of human intellect, they are left with no foundation upon which to rely.

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<sup>298</sup> Esther 4:5 – “לדעת מה זה ועל מה זה”

<sup>299</sup> Daniel 11:45 – “ובא עד קצו ואין עוזר לו”

They thus have no other recourse but to either conclude that the world is preexistent or that it is newly formed from a primal, preexistent matter. All this, because they are incapable of discovering the foundation that would set their investigations aright. In other words, when they reach the very limit of their investigations, beyond which they cannot speak, they guess that the world must be preexistent or that there must be a preexistent primal matter from which the world began. However, this is just a guess without foundation. In contrast, the limit of their intellect is where our investigations begin, as it states in the very first verse of Torah,<sup>300</sup> “In the beginning God-*Elo”him*-ם אלהי”ם created the heavens and the earth.”

Now, if the limit of their investigations is where the foundation of our faith and truth begins, of what use are all their investigations? What are they worth if they are baseless and lack foundation? Nevertheless, the philosophers of the nations cannot be blamed, because, after all, they only have human intellect to rely on. Even if they wished to base themselves upon the foundation, they could not, because *HaShem*-ה יהוה did not give them His Torah and they thus are not privy to its knowledge. Therefore, do not be troubled by the fact that the philosophers and scientists of the nations believe in the preexistence of the world or the preexistence of primal matter, and the like, for they have not been given the foundation by which to be awakened to the reality of the novel creation of the world out of nothing.

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<sup>300</sup> Genesis 1:1 – “בראשית ברא אלהי”ם את השמים ואת הארץ”

Rather, the true blame lies with, “Those who pass through the valley of tears and think it is a fountain,”<sup>301</sup> That is, the Jews of our times, who set aside the Torah of *HaShem*-יהוה, through which we are capable of grasping truth, should we occupy ourselves with it, and instead pursue the empty vanities of the external wisdoms of the nations, only to become more and more confused and clueless by the many erroneous views and opinions of the nations, for such people,<sup>302</sup> “Pursue the permissible, but cite proof from the prohibited.” They cast aside the foundation and instead take hold of secondary and superfluous matters.

Even the sages of the idolatrous nations seek entrance into the investigations of our holy Torah, “but the pursuers searched along the entire way and did not find.”<sup>303</sup> For, the Torah is concealed and distant from the idolatrous nations and was apportioned exclusively to the children of Israel, who were designated to hold on to the truth and distance themselves from all falsehood.

Nowadays, however, we find the opposite, that “Ephraim embraces the wind and pursues the east wind; all day long he increases falsehood and plunder, and seals a covenant”<sup>304</sup> with the sages of the nations of the world. As “summer and winter, day and night do not cease,”<sup>305</sup> these Jews too, immerse themselves constantly in pursuit of the wisdom of

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<sup>301</sup> Psalms 84:7 – “עברי בעמק הבכא מעין ישיתוהו גם ברכות יעטה מורה”

<sup>302</sup> Talmud Bavli, Pesachim 5b

<sup>303</sup> Joshua 2:22 – “ויבקשו הרדפים בכל הדרך ולא מצאו”

<sup>304</sup> Hosea 12:2 – “אפרים רעה רוח ורדף קדים כל היום כזב ושד ירבה וברית וגוי”

<sup>305</sup> Genesis 8:22 – “קין וחרף יום וליילה לא ישבתו”

the Greeks, to the point that,<sup>306</sup> “Council has been lost from the children; their wisdom has turned putrid.”

Is it befitting for the holy nation to mingle with the wisdom of the nations, for if they pursue the external and secondary, how can they ever hope to reach the inner point-*Nekudah*-נקודה and foundation of everything? How greatly did the sages of the Talmud warn and prohibit us from studying these matters?<sup>307</sup> How very correct are the words of the wisest of men, King Solomon, peace be upon him, who told us that the wisdom of the nations is like a house built on a slippery slope with no foundation.

Their wisdom is what is meant by a, “subversive city” (*Ir HaNidachath*-עיר הנדחת),<sup>308</sup> and they are pushed away (*Nidachath*-נדחת) and repulsive (*Meidachath*). Comparing this to the allure of a forbidden woman, King Solomon said,<sup>309</sup> “For the lips of the foreign woman drip honey, her palate is smoother than oil, but her end is as bitter as wormwood, as sharp as a double-edged sword. Her feet go down to death, her footsteps support her to the grave.” Know that much of the book of Proverbs is dedicated to warning us against approaching the pursuit of foreign and forbidden wisdom, which must remain distant and foreign to the holy nation. For, such wisdom brings a person to the depths of the pit of hell and utter destruction, since all its ways are the antithesis of the Supernal Intent.

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<sup>306</sup> Jeremiah 49:7 – “אבדה עצה מבנים נסרחה חכמתם”

<sup>307</sup> Mishnah Sanhedrin 10:1; Talmud Bavli, Sanhedrin 90a

<sup>308</sup> Deuteronomy 13:13-17

<sup>309</sup> Proverbs 5:3 – “כי נפת תשפנה שפתי זרה וחלק משמן חכה: ואחריתה מרה כלענה חדה” – “כחרב פיות”

Contemplate Solomon's words when he stated,<sup>310</sup> "Why then, my son, do you err with a strange woman and embrace an alien bosom?" For, the philosophies and wisdom of the idolatrous nations, and their views, are exceedingly distant from ours, and are utterly foreign to us, as the Prophet Jeremiah told us,<sup>311</sup> "Do not learn from the way of the nations." For, nothing in their wisdom reaches the true foundation, and thus, all their wisdom is without foundation and falls into utter ruin, as he continues there, stating,<sup>312</sup> "They are vanity, the work of deception; in their appointed time, they shall perish."

As you know, the term "תעתועים-*Ta'atu'im*-deception" refers to something that has no foundation of truth in it at all, and thus is easily overturned. The instant the truth is revealed it dissolves into nothing. It is not without reason that it states,<sup>313</sup> "He follows her unsuspectingly, like an ox to the slaughter," and then continues,<sup>314</sup> "Her house is the way to the grave, descending to the chambers of death." This is because the wisdom of the nations draws the heart into folly and delusion, rather than to *HaShem*-ה'יהו, the Foundation of all foundations, who has no foundations.

In addition, take note that the wisdom of the nations is all based on estimations, approximations and assumptions that are unfounded and have no true basis. Because of this, they conclude that it is impossible to reach ultimate truth and that it

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<sup>310</sup> Proverbs 5:20 – "ולמה תשגה בני בורה ותחבק חק נכריה"

<sup>311</sup> Jeremiah 10:2 – "כה אמר יהוה אל דרך הגוים אל תלמדו וגו'"

<sup>312</sup> Jeremiah 10:15 – "הבל המה מעשה תעתעים בעת פקדתי יאבדו"

<sup>313</sup> Proverbs 7:22 – "הולך אחריה פתאם כשור אל טבח יבא וגו'"

<sup>314</sup> Proverbs 7:27 – "דרכי שאול ביתה ירדות אל חדרי מות"

therefore is completely futile and of no benefit to contemplate the Foundation of all foundations, who has no foundations.

Know now, that their wisdom and views are utterly foreign to us and completely forbidden. The pursuit of such studies is akin to adultery, and is actually worse, for it involves two prohibitions, that of adultery and that of the forbidden foreign woman. This being the case, consider how greatly you must distance yourself from their words, for if the sin of adultery warrants the punishment of excommunication-*Kareth*, consider how much worse this is. About this the Torah states,<sup>315</sup> “Lest you raise your eyes to the heavens and you see the sun, and the moon, and the stars – the entire host of heaven – and you be drawn astray and bow to them and worship them, which *HaShem*-יהו"ה your God has apportioned to all the nations under the heavens.”

Therefore, know that much of the book of Proverbs is founded on this very point, to distance the Jewish people from foreign views, and to guide them in clinging to their bride to whom they are betrothed. This is as stated,<sup>316</sup> “The Torah that Moshe commanded us is the heritage (*Morashah*-מורשה) of the Congregation of Yaakov.” Our sages, of blessed memory, commented on this, stating,<sup>317</sup> “Do not read ‘heritage-*Morashah*-מורשה’ but rather ‘betrothed-*Me'orasah*-מאורשה.”

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<sup>315</sup> Deuteronomy 4:19 – “ ופן תשא עיניך השמימה וראית את השמש ואת הירח ואת הכוכבים כל צבא השמים ונדחת והשתחווית להם ועבדתם אשר חלק יהו"ה אלהיך אתם לכל העמים תחת כל השמים”

<sup>316</sup> Deuteronomy 33:4 – “תורה צוה לנו משה מורשה קהלת יעקב”

<sup>317</sup> Talmud Bavli, Brachot 57a

It is about this that King Solomon stated,<sup>318</sup> “She is one, My dove, My perfect one.” In other words, the Torah was apportioned and set aside exclusively for the Jewish people, and the idolatrous nations, who deny the Torah, have no portion in it. It thus is stated,<sup>319</sup> “It is not for you to build a Temple for our God together with us.” Contemplate and understand the verse,<sup>320</sup> “For all the nations go forth, each man in the name of his god, but we go forth with the Name of *HaShem*-יהו"ה our God, forever and ever.”

Thus, the Torah was given to the Jewish people alone and we are thereby prohibited from delving into the erroneous philosophies of the idolatrous nations. Contemplate how strongly our sages, of blessed memory, warned against this in Tractate Sanhedrin, Perek Chelek,<sup>321</sup> “These are the people who have no share in the world to come... including one who reads external literature.” Contemplate their words and the truth that the wisdom of the nations is external will become apparent, for they revolve in circles outside of the grasp of the inner point-*Nekudah*-נקודה and truth of reality, which is that *HaShem* is One-*HaShem Echad*-יהו"ה אחד.

Know then, that the more those who think they can arrive at the true foundation of reality through the wisdom of the philosophers, study their works, the further from truth and the more confused they become, to the point that ultimately, they will find it impossible to accept the foundations of true

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<sup>318</sup> Song of Songs 6:9 – “אחת היא יונתי תמתי”

<sup>319</sup> Ezra 4:3 – “לא לכם ולנו לבנות בית לאלהינו כי אנחנו יחד נבנה ליהו"ה אלהי ישראל”

<sup>320</sup> Mica 4:5 “כי כל העמים ילכו איש בשם אלהיו ואנחנו נלך בשם יהו"ה אלהינו לעולם ועד”

<sup>321</sup> Sanhedrin 90a



faith. The end result is disbelief in the creation of the world out of nothing and in the possibility of wonders and miracles, to the point that their lives will literally hover between the living and the dead.

However, in truth, it is impossible to arrive at the true foundation through external wisdoms. How then, can they grasp the innermost point and foundation of everything if they are entirely on the outside? The Torah was granted to the children of Israel for the specific purpose of grasping the truth of the primary foundation and it is specifically because of Torah that we are different from the nations, in our grasp, understanding and deed. *HaShem*-יהו"ה has placed a border between us and them, for we believe in the Singular Preexistence of *HaShem*-יהו"ה alone, whereas all the other nations are utterly incapable of this, since they do not possess the Torah of *HaShem*-יהו"ה. We, however, have been given *HaShem's* perfect Torah,"<sup>322</sup> and our faith is based upon the foundation of "יהו"ה אלהים אחד-*HaShem is One-HaShem Echad*." For the name *HaShem*-יהו"ה indicates and attests to His Singular Preexistent Intrinsic Being, and it is through this knowledge that we understand that the world is newly created at every moment; all through our faith in His Singular Name, *HaShem*-יהו"ה.

In contrast, whoever believes in the preexistence of the world or the preexistence of the primal matter, has no portion in *HaShem*-יהו"ה, given that they deny His preexistence. For,

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<sup>322</sup> Psalms 19:8 – "תורת יהו"ה תמימה משיבת נפש עדות יהו"ה נאמנה מחכימת פתי"

the name *HaShem*-יהו"ה indicates that He alone is preexistent, whereas they believe in the preexistence of other beings. How then can they have any portion in the name *HaShem*-יהו"ה?

If they did indeed have a portion in Him, they would immediately enter into contemplation of *HaShem* is One-*HaShem Echad*-אהד יהו"ה, and it would become crystal clear to them that He alone is preexistent, whereas all other beings are novel and depend on His existence for their existence, for His is the only true and eternal existence. All this becomes perfectly clear through the contemplation of the name *HaShem*-יהו"ה.

It thus is perfectly clear that there is a vast difference between our belief, that the world is created from nothing, and those who believe in the preexistence of the world. For, this is the meaning of *HaShem* is One-*HaShem Echad*-אהד יהו"ה, that *HaShem*-יהו"ה alone is preexistent, and that He brings the world into existence anew from nothing, at every moment. Thus, *HaShem*-יהו"ה alone is Preexistent and His is the only true Being. He is One, and He brings everything other than Him into existence out of nothing. If this was not so, how could we possibly attest that, "*HaShem* is One-*HaShem Echad*-אהד יהו"ה"?

Rather, this is the very reason why the nation of Israel was given the Torah, to give us the ability to contemplate the truth and know that *HaShem*-יהו"ה alone is the Singular Preexistent Intrinsic Being, blessed is He, and that it is He who brings forth all novel beings into existence from nothing. This being so, we have clear testimony that our entire faith is

founded on the principle that *HaShem* is One-*HaShem Echad*-  
יהו"ה אחד.

It is only when we truly know this that we can attest that the world and everything therein is novel, and that it is *HaShem*-יהו"ה alone, blessed is He, who brings them into being out of nothing, according to His will. We have gone to great lengths to clarify these matters here because they are paramount important. We shall now return to the subject under discussion.

Know then, that as the “Sphere turns-*Galgal Sovev*-גלגל סובב” each nature is sustained with His Signet. It is because *HaShem* moves the sphere, that the motion of the sphere is sustained in existence and is given the makeup and qualities of its nature. That is, “The sphere of *Ya”h-Galgal Ya”h*-יה"ה-גלגל” is a nature-*Teva*-טבע, and “The revolution of *Waw Hey-Sovev Waw-Hey*-ו"ה-ה-סובב” is a nature-*Teva*-טבע. In other words, the natural order has no existence or sustainment whatsoever without the Singular Name of *HaShem*-יהו"ה, blessed is He, for it is He who sustains the entire natural order in its makeup. It is He who brings them all into existence from nothing and has absolute dominion over them. This being the case, He can change them at will, for even the name of the sphere-*Galgal*-גלגל attests to *HaShem*-יהו"ה, as explained above.

These principles are the very foundations of our Torah, and “are far from the Zidonians”<sup>323</sup> and all the other idolatrous nations. They were singularly given to the Jewish people, to set them aside as a singular nation unto *HaShem*-יהו"ה, a nation that

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<sup>323</sup> Judges 18:7

grasps the truth of His Singularity, blessed is He. This is as stated in Torah,<sup>324</sup> “*HaShem*-יהו"ה came from Sinai – He shone from Se'ir, He appeared from Mount Paran, and came with myriads of His holy ones – from His right hand He presented the fiery Torah to us.”

Therefore know, that regarding all the idolatrous nations of the world, the true unity of *HaShem*-יהו"ה is hidden and concealed from them, and the Torah warns us not to follow in their ways, as it states,<sup>325</sup> “Lest you raise your eyes to the heavens and see the sun, the moon and the stars – all the host of heaven – and you be drawn astray and bow to them and worship them, which *HaShem*-יהו"ה your God has apportioned to all the nations under the heavens.”

Contemplate that the verse states that they are apportioned to all the nations, for which reason you will find that all the nations, except the children of Israel, are in the exterior vestibule,<sup>326</sup> on the outside of the sphere. This is why it states,<sup>327</sup> “Not everyone who wishes to take up the name of *HaShem*-יהו"ה may do so.” For, the Singular Name *HaShem*-יהו"ה was given exclusively to the Jewish people to expound, as it states,<sup>328</sup> “And they shall place My Name upon the children of Israel.” Thus, the “Sphere turns-*Galgol Sovev*” by the power

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<sup>324</sup> Deuteronomy 33:2 – “יהו"ה מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבות – “קדש מימינו אש דת למו

<sup>325</sup> Deuteronomy 4:19 – “ ופן תשא עיניך השמימה וראית את השמש ואת הירח ואת – “הכוכבים כל צבא השמים ונדחת והשתחוית להם ועבדתם אשר חלק יהו"ה אלהיך אתם לכל העמים תחת כל השמים”

<sup>326</sup> Mishnah Avot 4:16

<sup>327</sup> Mishnah Avot 2:8

<sup>328</sup> Numbers 6:27 – “וּשְׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאָנִי אֲבָרְכֶם”

of *HaShem*-יהו"ה, blessed is He, and is brought forth into being, conducted and sustained by His Singular Explicit Name, *HaShem*-יהו"ה. These matters are hidden from most of our scholars, are hidden from the rest of our nation, and are most certainly hidden from the idolatrous nations who are incapable of grasping them. These hints should suffice. We shall return to the remaining matters, with the help of *HaShem*.

**The Gate explaining that *HaShem*, blessed is He, is the place-*Makom*-מקום of all beings.**

Know, my brother, may *HaShem* keep and protect you, that our sages of blessed memory often called *HaShem*-יהו"ה by the term “The Place-*Makom*-המקום.” For example, the Passover Haggadah states, “Blessed is The Place-*Makom*-המקום, who gave the Torah to Israel.” Our sages, of blessed memory, explained this beautifully when they stated that,<sup>329</sup> “He is the place (*Makom*-מקום) of the world, but the world is not His place (*Makom*-מקום).”

Awaken now to the reality that the name of *HaShem*-יהו"ה squared is “Place-*Makom*-מקום,” as follows:

The letter י-10 multiplied by its value of ten equals ק-100.

The letter ה-5 multiplied by its value of five equals כ"ה-25.

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<sup>329</sup> Midrash Rabba, Bereishit 68:9

The letter ו-6 multiplied by its value of six equals ל"ו-36.

The letter ה-5 multiplied by its value of five equals ח"ה-25.

Thus, the Singular Name of יהו"ה-*HaShem* squared, equals Place-*Makom*-מקו"ם-186.

To clarify this for you, this will be explained simply:

י-10 times י-10 equals ק-100.

ה-5 times ה-5 equals ח"ה-25.

ו-6 times ו-6 equals ל"ו-36.

ה-5 times ה-5 equals ח"ה-25.

Add them together and discover that the Singular Name *HaShem*-יהו"ה squared, is equal to Place-*Makom*-מקו"ם-186.

Now, the reason He is called the Place-*Makom*-מקום, blessed is He, is because He creates and upholds all of novel existence, for, as you can see, all the components of the sphere are carried by His Name and He is their place, as follows:

א"ט ב"ה ג"ז ד"ו י"ה

The above represent the ten components of the world. Their signet is the name י"ה-*Ya"h*. That is, there are ten-י components and five-ה constructs that arise in their initial pairs of two. This itself is the way of construct, in that they are individual units that, when paired, form a construct consisting

of two components. Therefore, the two letters *Ya* ך״ה-י, attest to the ten-י base components and their five-ה constructs. Thus, the components of the world and their constructs are all carried by the Singular Name of *HaShem* יהו"ה in the manner of *Ya* ך״ה-י. He thus their place, whereas no place can contain Him. We therefore see that *HaShem* יהו"ה, blessed is He, carries the entire world. He is the place of the world, but Himself is beyond place, for He is the true Being-*Hawayah* הו"י, apart from whom there is no being.

Awaken now to a very great and important matter that our sages, of blessed memory, hinted at. They stated,<sup>330</sup> “This world was created with the letter *Hey* ה-א and the coming world was created with the letter *Yod* יו-י. Together, they are *Yod-Hey* יו-ה.” Their words are exceedingly sweet to the faithful, for they indeed were wise at heart. What they meant by, “this world was created with the *Hey* ה-א,” is regarding the fact that this is a world of construct (*Binyan* בנין). That is, the totality of the heavens and the earth are included in ten components that form five constructs. This being the case, the *Hey* ה-5 refers and attests to the *Hey* ה-5 constructs. They therefore stated that this world was created with the *Hey* ה-א, since this is the world of substance (*Chomer*), composition (*Harkavah*) and complete construct (*Binyan*). Likewise, as previously explained, five constructs are formed between the five primary vowels and the divisions of the letters amongst the five places in the mouth

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<sup>330</sup> Talmud Bavli, Menachot 29b

from which the letters issue, which form definitive constructs, as follows:<sup>331</sup>

## אחה"ע בומ"ף גיכ"ק דטלנ"ת זסצר"ש

As you can see, five constructs are formed from ten matters, and we are beings who possess substance and construct, to the extent that even our speech is a construct of vowels and letters. We thus observe that there are ten components and five constructs. Thus, because this world is complete and definitive construct, they stated that it was created with the *Hey-א-ה*, in other words, with the aspect of construct-*Binyan*-בנין. For, the *Hey-ה-5* indicates five constructs formed from ten components in the following manner:

ב"ב ב"ב ב"ב ב"ב ב"ב<sup>332</sup>

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<sup>331</sup> The letters אחה"ע issue from the throat, the letters בומ"ף issue from the lips, the letters גיכ"ק issue from the upper palate, the letters דטלנ"ת issue from the tongue and the letters זסצר"ש issue from the teeth.

<sup>332</sup> There are two different version of the text here, one which reads כ"ב כ"ב כ"ב כ"ב כ"ב, and the second which reads ב"ב ב"ב ב"ב ב"ב ב"ב. We have selected the latter, for it more readily indicates the intention of the author, which is that the ten component letters divide into two-ב categories of five and five forming five constructs, thus indicating *Yod-Hey-י*. Although not stated, it is possible to present an additional configuration of א"ב א"ב א"ב א"ב א"ב based on the continuing text, which also equals *Yod-Hey-י*.



As you can see there are ten “stones”<sup>333</sup> that form five constructs in pairs of two. The stones and constructs are indicated by the letters א”ב, as previously mentioned, in that the *Aleph-א-1* indicates the individual component letters, whereas the *Beith-ב-2* indicates constructs. It is in this manner that you should know and understand that the components of this world are composites, conjoined to one another, and this is why they stated that this world was created with the *Hey-ה”א*, that is, five constructs composed of ten components.

Now, regarding their words that the coming world was created with the *Yod-ד”י*, their words are very good and pleasant, for this refers to the ten components in their simple state, without composition. For the coming world is simple intellect, without composition. Therefore, our sages, of blessed memory, associated it with the letter *Yod-ד”י*, in other words, ten simple components. Moreover, as known, the aspect of the tenth-*Asiri-עשירי* is called holy-*Kodesh-קודש*,<sup>334</sup> and the separate intellects (*Sichliyim*) are called the tenth-*Asiri-עשירי*. Therefore, because the coming world is the level of simple intellect without composition, they said that it was created with the *Yod-ד”י*.

Those who are wise awaken themselves in this world, so that, after this world, they can merit the coming world. Moreover, it is possible for the righteous to enter the coming world, even as they are alive in this world. If this is possible

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<sup>333</sup> Sefer Yetzirah 4:16 refers to the letters as “stones” (*Avanim-אבנים*) through which constructs are formed. The word “*Even-אבן*” literally means, “I will build.” In other words, an “*Even-אבן-stone*” is a “building block.”

<sup>334</sup> Leviticus 27:32

even while they are in this world, how much more is it the case, when the *Yechidah*<sup>335</sup> level of their soul bonds and adheres to the source of intellect, in the source and bond of life. For the gate-*HaSha'ar*-השער, which is the tenth-*Asarah*-עשרה, is not locked before it. This being so, it is clearly understood why they stated that the coming world was created with the *Yod*-יוד, since it is completely simple, without any aspect of composition.

With all the above in mind, it is understood that the world of substance and the world of intellect are both tied to the *Hey*-הי. One is simple, since it is the aspect of the tenth, whereas the other is a construct, since it is the aspect of the fifth. It is for this reason that our sages associated this world with the letter *Hey*-ה, and the coming world with the letter *Yod*-י, both of which make up the name *Ya'h*-יהי. Thus, the name *Ya'h*-יהי, is the place of both this world and the coming world. It bears them both, for they both depend on it, each one according to what is appropriate to it.

All this clearly attests to *HaShem*-יהוה, blessed is He, and that He bears all the novel beings that He brings into being. He is the King over all, because the entire kingdom depends on Him alone, for if not for Him, no being could exist and be sustained in its existence, for He bears all beings.

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<sup>335</sup> There are five general levels of the soul, the highest of which is the *Yechidah*, which is the level that is bonded to the *Yachid*-Singularity of *HaShem*. The five levels of the soul in ascending order are, *Nefesh*, *Ruach*, *Neshamah*, *Chaya* and *Yechidah*. For a full exposition of the five levels of the soul, see Kuntras *HaHitpaalut*, by Rabbi DovBer of Lubavitch, translated into English as, “Divine Inspiration.”

All other kings, on the other hand, do not bear their kingdom in a way that the kingdom is entirely dependent on them, and that, but for them, their kingdoms would cease to be, because, even if the king is removed, the servants remain, but without a king. In other words, the subjects do not depend on the king for their very existence and life. That is, all other kings need the service of their subjects to be king. In contrast, the King, King of kings, *HaShem*-יהו"ה, blessed is He, brings his subjects into being and bears their very existence.

He is their place-*Makom*-מקום and without Him, they have no possibility of existing whatsoever. Moreover, this is so from every possible angle that can be. In other words, His Kingship is not dependent upon the service of His subjects whatsoever. On the contrary, His Kingship is because of His great and abundant kindness and the true reality of His Singular Preexistent Intrinsic Being, blessed is He.

Thus, since the servants and the kingdom, as a whole, are utterly dependent on Him and He bears them all, He therefore is their place-*Makom*-מקום, in that He gives them the possibility and space to exist, and without Him, blessed is He, they are absolute nothingness.

With the above in mind, contemplate that *HaShem*-יהו"ה, blessed is He, is called "The Place-*Makom*-מקום," since He is the place of all place and the space of all space. No novel being can exist at all if it is not borne by the Singular Intrinsic Being, *HaShem*-יהו"ה, the source of all being-*Hawayah*-הו"ה. In other words, *HaShem*-יהו"ה is the place-*Makom*-מקום of the world, and there is no place in all novel existence that is outside

of His being-*Hawayah*-הו"י, for His being-*Hawayah*-הו"י is the space that bears all novel beings and gives them the possibility to exist. This is certainly so when we consider that His Singular Intrinsic Being, *HaShem*-הו"ה, attests to space-*Makom*-מקום, and that it is He who gives form to all novel beings, He is the seal of all natures in the natural order, and He sustains their existence and motion.

All this is further indicated by the letters *Waw-Hey*-ו"ה of His Name. For, *Waw-Hey*-ו"ה indicates that the ten components of the world are all borne by the One, as explained before regarding ו"ה-11 which is *Waw-Hey*-ו"ה-11. Thus, there is One-*Echad*-א"ה who carries all ten components, bears them all, and moves and sustains them in their constant motion, the motion through which all forms of the components of the world are all given form.

There thus is One-א who is the space for all ten-י components of the world, as it states,<sup>336</sup> “He is One, and who can turn Him.” It therefore follows that if all beings are utterly dependent upon Him, who amongst them could possibly contain Him and be His place? This is as stated,<sup>337</sup> “Thus says *HaShem*-הו"ה, ‘The heaven is My throne and the earth is My footrest; what house can you build for Me and what place can be My resting place? My hand made all these things, and thus all these things came into being,’ says *HaShem*-הו"ה.”

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<sup>336</sup> Job 23:13 – “הוא באחד ומי ישיבנו ונפשו אותה ויעש”

<sup>337</sup> Isaiah 66:1-2 – “כה אמר יהו"ה השמים כסאי והארץ הדם רגלי אי זה בית אשר תבנו לי – ואי זה מקום מנוחתי: ואת כל אלה ידי עשתה ויהיו כל אלה נאם יהו"ה ואל זה אביט אל עני ונכה רוח ויחרד על דברי”

In other words, “It is I who brought all space into existence and I am their place. I am beyond them all and they all depend on Me. Therefore, which place amongst them could possibly contain me?” In truth, *HaShem*-יהו"ה, blessed is He, is the Place who has no place, the Bearer who has no bearer, the One who brings about all novelty, but is not novel, and the King, who has no king over Him. Know therefore, that He is the space who bears all space. He limits everything and gives it size and measure, but is Himself beyond size and measure. This being the case, His Great and Awesome Name, blessed is He, faithfully attests that He is the place-*Makom*-מקום of all beings in all novel existence. Contemplate this, my brother, and realize that *HaShem*-יהו"ה, blessed is He, is completely separate, transcendent, and beyond everything, but that He is the place of everything.

Likewise, wherever you find our sages, of blessed memory, referring to Him as the Place-*Makom*-מקום, contemplate that this always means that He is the place of the world, but the world is not His place. In this manner, contemplate the letter *Kof*-ק-100, which is the tenth of the tens, and is thus the holy of holies.<sup>338</sup> Contemplate the letter *Kof*-ק"ף-186 and discover that it attests to Place-*Makom*-מקום"ף-186, which explains the tenth of the tens.

This being the case, contemplate that *HaShem*-יהו"ה, blessed is He, is the place of all the supernal levels in the highest of heights and certainly of all the lowly beings in the lowest

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<sup>338</sup> That is, if the tenth-י is called Holy-*Kodesh* (Leviticus 27:32), then the tenth of the tens is called the Holy of Holies-*Kodesh HaKadashim*.

depths, for all beings are utterly dependent upon Him for their very existence, blessed is He. Thus, if you contemplate the aspects of Place-*Makom*-מקו"ם-186 and *Kof*-ף"ק-186, you will realize that,<sup>339</sup> “My King is God-*Malki Elo*”*him*-אלהי"ם-186.” That is, *Kof*-ף"ק-186 is equal to “My King is God-*Malki Elo*”*him*-אלהי"ם-186,” who is the Place-*Makom*-מקו"ם-186 of everything.

In addition, contemplate the letter *Kof*-ף"ק and realize that it is composed of the letter ק-100 and the letters פ"ו-86 which equal God-*Elo*”*him*-אלהי"ם. In other words, the letters פ"ו-86, referring to God-*Elo*”*him*-אלהי"ם, are concealed in the revelation of *Kof*-ף"ק-186. That is, ק is the revealed letter and the letters פ"ו-86 are concealed within it.

With all the above in mind, consider why *HaShem*-יהו"ה, blessed is He, is called the Place-*Makom*-מקו"ם of the world. This is because all beings are utterly and completely dependent on Him and He gives them the possibility of existence. These explanations should be adequate for any intelligent person. We shall now continue to the remaining matters, with the help of *HaShem*, blessed is He.

### **The Gate explaining the true meaning of the name sphere-*Galgal*-גלגל"ל, and what it is.**

Know, my brother, that the sphere-*Galgal*-גלגל is called by this name for known reasons and intentions, corresponding

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<sup>339</sup> Psalms 44:5 – “אתה הוא מלכי אלהי"ם צוה ישועות יעקב”

to the true level of the sphere-*Galgal*-גלגל. As you can see the four letters of the word *Galgal*-גלגל are the doubled letters ג"ג and ל"ל, which refer to the sphere-*Galgal*-גלגל and attest to several wondrous matters. In addition, note that the four letters of this word are all units of three. Know that the level and value of the sphere-*Galgal*-גלגל is sixty-six, for as you can see, the three-ג correspond to the thirty-ל (as in גל) and the six-ג"ג corresponds to the sixty-ל"ל. All these matters indicate the ways of wisdom and council.

Know now, that every sphere-*Galgal*-גלגל possesses sixty-six components and thirty-three constructs or “houses” (*Batim*-בתים). The sign for this is the word circular-*Segol*-סגול which indicates 33-ל"ג 66-ס"ו, referring to the components and construct of the sphere, that is, there are 66 components that form 33 constructs. The same is true of the vowel *Segol*-סגול, which is composed of one point, with two points above it - סָגוּל. Contemplate this important principle and realize that in the language of our sages, the term *Segol*-סגול is related to the word circle-*Igul*-עגול. This is because the sphere-*Galgal*-גלגל is circular-*Segalgal*-סגלגל, and thus the form of the *Segol*-סגול is circular. However, this is not the place for the complete explanation of the vowel *Segol*-סגול, which shall be explained later, in the section on the vowels. Our intention here is only to explain the reason of the form of every sphere-*Galgal*-גלגל and why it is called *Galgal*-גלגל. Having awakened to the above introductory matters, we may now begin explaining the meaning of these matters according to intellect and true faith.

Know now, that all the letters are engraved in the sphere of two-hundred and thirty-one gates (רא"ל שערים) and that the quality of every sphere-Galgal-גלגל corresponds to the form of the sphere of the letters. First, however, I must awaken you to how each of the letters is engraved, according to the explanation of the sphere-Galgal-גלגל. Before beginning the explanation of the form of the sphere of each particular letter, I will inform you of the primary sphere-Galgal-גלגל of the letters, in the following manner:

The following is the explanation of the sphere-Galgal-גלגל that revolves-Sovev-סובב with the letters E"l Ba"m-א"ל ב"ם and the explanation of Yeh"o-יה"ו:

### אל בם גן דס הע ופ זצ חק טר יש כת

The substance of this sphere is E"l Ba"m-א"ל ב"ם, for these are the first three forms of the *Aleph-Beith*. The beginning of the first is א"ל, and the end of the third is ב"ם. The meaning of E"l Ba"m-א"ל ב"ם is that, "There are 31-א"ל within them-ב"ם." That is, there are thirty one levels of compositions in the sphere, between E"l-א"ל and Ba"m-ב"ם, and when we include these first and last compositions, there are a total of thirty-three. Thus, from א"ל to ב"ם, you will discover 33-ג"ל constructs and 66-ס"ו letters. When they are in their units of pairs, they are called a sphere-Galgal-גלגל-66. That is, they are 33-ג"ל-Gal letters opposite Gal-ג"ל-33 letters, which together make up the



sphere-Galgal-66. Let me now explain their order according to the proper explanation:

אל בם גן דס הע ופ זצ חק טר יש כת  
בל גת דש הר וק זצ חפ טע יס כנ אם  
גל דת הש ור זק חצ טפ יע כס אנ בם

דל הת וש זר חק טצ יפ כע אס בנ גם  
הל ות זש חר טק יצ כפ אע בס גנ דם  
ול זת חש טר יק כצ אפ בע גס דנ הם  
זל חת טש יר כק אצ בפ גע דס הנ ומ  
חל טת יש כר אק בצ גפ דע הס ונ זם  
טל ית כש אר בק גצ דפ הע וס זנ חם  
יל כת אש בר גק דצ הפ וע זס חנ טם  
כל את בש גר דק הצ ופ זע חס טנ ים

My brother, examine the first three *Aleph-Beith* configurations listed above. They begin with אל and conclude with בם. The composition בם is only revealed after גל-33 houses. Thus, note that the beginning of the third *Aleph-Beith* configuration, which contains the concluding signet בם, begins with גל-33.

Now, what you need to know about these three configurations of the *Aleph-Beith*, is that there is an upper

(*Elyon*), a middle (*Teechon*), and a lower (*Tachton*). For, there is no sphere in the world that does not consist of these three aspects. That is, there is the upper half of the globe, the lower half of the globe, and the central point of the globe, which passes through the plane of the globe and mediates between its two halves. These three lines thus include the aspects of up, down, the four directions, front, back, right and left, and the central point, which is the seventh, inner sanctuary, that bears the six directions and turns the entire globe. This may similarly be seen regarding the seventh day of *Shabbat*, around which the other six days of the week revolve, with three days preceding it on one side and three days following it on the other side, as follows:

רביעי חמישי שישי שבת ראשון שני שלישי

Wednesday, Thursday, Friday, **Shabbat**, Sunday, Monday, Tuesday

Thus, in the same manner, the holy sanctuary, which is the seventh, is aligned in the center. With this in mind, contemplate that the form of every sphere is aligned to and corresponds to the form of the sphere of letters. The term sphere-*Galgal*-גלגל attests to itself, in that it has an upper aspect, a lower aspect, and a center, and that it is entirely a construct. Now, if it is a construct (*Binyan*), this means that a Builder constructed it. If you ask, how does it have an upper aspect, a lower aspect, and a middle aspect, the answer is clear. As you can see, all its letters are in triple form. The letter ג is triangular and thus consists of three aspects; upper, lower and middle, and

the letter ל is likewise triangular and thus consists of three aspects; upper, lower and middle. Additionally, each of these triangular forms indicates construct, because they are doubled, such as ג"ג, which possesses upper, lower and middle aspects, doubled. The same applies to ל"ל which also possesses upper, lower, and middle aspects, doubled. Also, contemplate the fact that ג"ל-33 consists of three units of ten and three units of one, and the second ג"ל-33 indicates that they are doubled, in sets of two. Thus, as you can see, the sphere consists of two sets of doubled constructs, as follows:

אל בת גש דר הק וצ זפ הע טס ינ כם  
 בל גת דש הר וק זצ חפ טע יס כנ אמ  
 גל דת הש ור זק חצ טפי ע כס אנ במ

Contemplate the above configurations and notice that there are ג"ל-33 houses that are doubled units of two and two; that is ג"ל-33 letters opposite ג"ל-33 letters.

Now, you may ask, why specifically are these three configurations of the *Aleph-Beith* the primary configuration of the sphere-*Galgal*-גלגל, no more and no less? The following is the true and correct answer to this question:

As you already know, the correct and logical order of the letters of construct, without any possibility of deviation, is

the first half of the *Aleph-Beith*, opposite the second half of the *Aleph-Beith*, as follows:

אל בם גג דס הע ופ זצ חק טר יש כת

The above is the straightforward order without any changes or deviations to a different order. Know then, that all the spheres revolve in this order. Examine the above sphere-*Galgal*-גלגל and note that the letters אל are at its very beginning, and that they thus are the beginning of all constructs of the *Aleph-Beith*. You will find the second construct בם does not arise until the conclusion of the first three configurations of the *Aleph-Beith*, in the manner presented as per our explanation of the sphere-*Galgal*-גלגל. However, after having arrived at the second construct, which is בם, you will find that the sphere continually cycles according to the six directions that are included in the six aspects of אב גד הו which equal the כ"א-21 "houses" between each of the subsequent constructs. To clarify, after arriving at the construct ב"ם count כ"א-21 "houses" and you will find the third construct גג. Continue counting and discover that the fourth construct דס follows after כ"א-21 "houses." The fifth construct הע follows after כ"א-21 "houses." The sixth construct ופ follows after כ"א-21 "houses." The seventh construct זצ follows after כ"א-21 "houses." The eighth construct חק follows after כ"א-21 "houses." The ninth construct טר follows after כ"א-21 "houses." The tenth construct יש follows after כ"א-21 "houses." The eleventh construct כת

follows after א"כ-21 “houses,” after which the sphere has completely revolved back to its beginning, which is א"ל. This being the case, know, my brother, that the א"כ-21 “houses” between each of the constructs is the aspect of ו"ה-21, which is the aspect of the six directional seals,<sup>340</sup> as explained before.

Know that the presentation of the above configurations of the *Aleph-Beith* is only a general sample, because, in actuality, each letter is at the head of a host of letters (*Rashei Tzv'aoth*), in other words, every particular letter heads a sphere-*Galgal*-גלגל of 231-ל"א gates that arise from it. However, the primary substance of each sphere-*Galgal*-גלגל are the first 31-גל “houses” within it, after which it continually revolves and cycles back to the beginning, in the manner explained. Now, to clarify this, I will explain how every single letter has a sphere-*Galgal* of 231-ל"א gates associated with it.

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<sup>340</sup> ו"ה-Up, ה"ה-Down, ו"ה-east (forward), ו"ה-West (back), ו"ה-South (right), ו"ה-North (left). See *HaShem is One*, volume 2, page 100.

אל במ גן דס הע ופ זצ חק טר יש כת

אל בת גש דר הק וצ זפ חע טס ינ כמ  
אב גת דש הר וק זצ חפ טע יס כנ למ  
אג דת הש ור זק חצ טפ יע כס לנ במ  
אד בג הת וש זר חק טצ יפ כע לס מנ  
אה בד ות זש חר טק יצ כפ לע מס גנ  
או בה גד זת חש טר יק כצ לפ מע נס  
אז בו גה חת טש יר כק לצ מפ נע דס  
אח בז גו דה טת יש כר לק מצ נפ סע  
אט בח גז דו ית כש לר מק נצ ספ הע  
אי בט גח דז הו כת לש מר נק סצ עפ  
אכ בי גט דח הז לת מש נר סק עצ ופ  
אל בכ גי דט הח וז מת נש סר עק פצ  
אם בל גכ די הת וח נת סש ער פק זצ  
אנ במ גל גכ הי וט זח סת עש פר צק  
אס בנ גמ דל הכ וי זט עת פש צר חק  
אע בס גנ דמ הל וכ זי חט פת צש קר  
אפ בע גס גנ המ ול זכ חי צת קש טר  
אצ בפ גע דס הנ ומ זל חכ טי קת רש  
אק בצ גפ דע הס ונ זמ חל טכ רת יש  
אר בק גצ דפ הע וס זנ חמ טל יכ שת  
אש בר גק דצ הפ וע זס חנ טמ יל כת  
את בש גר דק הצ ופ זע חס טנ ימ כל

My brother, contemplate the above ways to which we have awakened you to the *Aleph-Beith* and understand that each of the particular letters revolves in the sphere-*Galgal*-גלגל of the 231-רא"ל gates. This is the meaning of the statement in *Sefer Yetzirah*,<sup>341</sup> “*Aleph-א* with all, and all with *Aleph-א*.” Thus, at the head of the sphere-*Galgal*-גלגל of each letter, you will find that letter established and constructed at its head, and the first three configurations of the *Aleph-Beith*, as the foundation of the sphere-*Galgal*-גלגל. From that point forward it begins to return and cycle indefinitely.

Now, you will find that the first three configurations of the *Aleph-Beith* are constructed with precise intention, as follows:

אל בת גש דר הק וצ זפ חע טס ינ כמ  
אב גת דש הר וק וצ חפ טע יס כנ למ  
אג דת הש ור זק חצ טפ יע כס לנ במ

תת ששש ררר קקק צצצ פפפ עעע ססס נננ מממ

As you can see, the construct of the sphere-*Galgal*-גלגל is tripled, and from then on it returns and cycles according to the 231-רא"ל gates. This is the meaning of 'ק' 'ק' 'ק', which refers to the tripled recitation of “Holy, Holy, Holy-*Kadosh Kadosh Kadosh*-קדוש קדוש קדוש-1,230,” which equals and refers to the

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<sup>341</sup> Sefer Yetzirah 2:5

ל"ר-231 gates, with the cycling of the *Eleph*-אלף-1000 back to *Aleph*-א-1. It is in this manner that you should contemplate, my brother, and you will discover that אל בם is the signet of the sphere-*Galgal*-גלגל. Following אל בם you will discover that the sphere cycles according to the order:

אל בם גן דס הע ופ זצ חק טר יש כת

In other words, from the sphere, which is אל"בם and onwards, you will discover the signet יה"י between one matter and the next matter. Now, the main thing to know is that the sphere consists of ל"ר-231 gates. With this in mind, contemplate the name of the singular nation that יהו"ה-*HaShem* took unto Himself, which is *Yisrael*-ישראל. Know that the name *Yisrael*-ישראל is a composite of the words, "There are 231-*Yesh Ra'el*-יש רא"ל," indicating that there are two-hundred and thirty-one gates affixed in the sphere, that their signet is *Yisroel*-ישראל, and that all the gates are affixed in this signet. Contemplate and realize that all the natural laws of the heavens and the earth depend on the name *Yisroel*-ישראל, as it states,<sup>342</sup> "If not for the fulfillment<sup>343</sup> of my covenant day and night, I would not have established the laws of heaven and earth." Likewise, contemplate the verse,<sup>344</sup> "In order that your days and the days of your children be prolonged upon the land that

<sup>342</sup> Jeremiah 33:25 – "כה אמר יהו"ה אם לא בריתי יומם ולילה חקות שמים וארץ לא שמת"י"

<sup>343</sup> Talmud Bavli, Nedarim 32a

<sup>344</sup> Deuteronomy 11:21 – "למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע יהו"ה – "לעבתיכם לתת להם כימי השמים על הארץ"



*HaShem*-ה"ה יהו"ה swore to your forefathers, to give them, like the days of the heaven over the earth." That is, being that *Yisrael*-ל ישראל is the signet of the heavens and the earth, the mystery of the 231 gates, *Yesh Rala*-ל רא"ל יש-541, which equals the activating intellect-*Sechel HaPo 'el*-ל הפוע"ל-541, is revealed to those who are worthy of being called *Yisrael*-ל ישראל-541, for they can faithfully receive the inner secret of this statement.

With all the above in mind, contemplate the way of the compositions (*Merkavoth*), their sustainment and their signet. Contemplate the matter of the sphere-*Galgal*-ל גלגל and its motion, and understand how they all cycle from the reality of the combinations (*Tziruf*) of the letters. From all these matters that we have awakened to, the reality of the sphere-*Galgal*-ל גלגל and how it indicates the cycling-*Gilgul*-ל גלגול of the letters, should be understood, since the sphere-*Galgal*-ל גלגל is born from the cycling-*Gilgul*-ל גלגול of the letters. If you contemplate this matter, my brother, a wondrous and delightful matter will become clear to you.

Now consider the fact that the *Aleph-Beith* of א"ל ב"ת also possesses ל"ל 231 gates. Likewise, the *Aleph-Beith* of ג"ל ג"ת possesses ל"ל 231 gates, and the *Aleph Beith* of ד"ת ד"ת possesses ל"ל 231 gates. Contemplate that the mystery of Faith-*Dath*-ת ד"ת becomes revealed through the composition of ל"ל, for it is through ל"ל 33 that *HaShem*, blessed is He, reveals the wonders of the Faith-*Dath*-ת ד"ת to us. That is, the words, גל דה, mean, "Reveal Faith." May the Master of Peace (*Sar HaShalom*-שר השלום) strengthen the hearts of those who are quick to know and understand.

After having explained all the above matters, we must now awaken to a very important principle regarding what we said, that the primary essence of the sphere-*Galgal*-גלגל is its first גל-33 “houses” and their motion of א"כ-21, which is יה"ו-21. If you analyze this primary matter, the secret will become clear, for יה"ו-21 is equal to ג"ל-33 in its straightforward letter exchange כו"ז-33. That is, the letter י-10 is exchanged with the letter כ-20 that follows it, the letter ה-5 is exchanged with the letter ו-6 that follows it, and the letter ו-6 is exchanged with the letter ז-7 that follows it.<sup>345</sup> Thus, the straightforward letter exchange of יה"ו-21 is כו"ז-33. Thus, the motion of the sphere (יה"ו-21) attests to the essential definition of the sphere (ג"ל-33) through the letters immediately following יה"ו, which are כו"ז.

Contemplate this wondrous matter, and several hidden and concealed matters will become clearly understood, all of which are necessary for any intelligent person.

Now, the motion of the entire universe is aligned corresponding to the motion of the letters. Thus, through the study of the motion of the letters you can come to understand the motion of the spheres-*Galgalim*, if *HaShem* will come to your aid and help you enter into the comprehension of these concepts.

Similarly, contemplate another wondrous and delightful matter, which is that we find that the beginning of the sphere-*Galgal*-גלגל are the letters א"ל, and their concluding letters are

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<sup>345</sup> The straightforward letter exchange is to exchange the letter with the letter immediately following it. The simple order of the Aleph-Beith is:

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

י"ם.<sup>346</sup> When you understand the beginning of the sphere and its concluding signet, you will understand how it is through א"ל-81 that the signet of all of nature-*Teva*-טבע-81 is sustained. For, as we previously explained, it is through the sphere-*Galgal*-גלגל of *Yod-Hey*-י"ה that is revolved-*Sovev*-סובב by *Waw-Hey*-ו"ה that all of nature-*Teva*-טבע is drawn forth and sustained with His signet, which is in it.

With all the above in mind, contemplate, my brother, and understand why the sphere is called *Galgal*-גלגל. As explained before, the cycles-*Ophanim*-אופנים indicate and attest to the form of the sphere, in that there is one central point א-1 and ו-6 facets-*Panim*-פנים. This is the meaning of the word cycles-*Ophanim*-אופנים.

Likewise, we already explained that the sphere-*Galgal*-גלגל is spherical-*Segol*-סגול, which indicates that it is formed of ל"ג, that is, ס"ו-66 components, and ג"ל-33 constructs. This is a very wondrous and glorious matter. Thus, what you must know and realize is that it is through the composition and qualities of the letters that we are able to enter into the contemplation and inner understanding of the composition and qualities of the universe and understand the novelty of its existence.

We thus can grasp the level of the celestial spheres (*Galgalim*), their components, motion, measure and where their light is drawn from. For, we can understand all these and other similar matters, through the contemplation of the motion and

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<sup>346</sup> See chart on Page 214 above.

composition of the letters. What you must know and always remember is that the words cycle-*Ophan*-אופן and sphere-*Galgal*-גלגל themselves indicate and teach us the composition of the circle-*Galgal*-עגול.

The term cycles-*Ophanim*-אופנים indicates the sides and angles of the sphere. That is, the word cycles-*Ophanim*-אופנים begins with the *Aleph*-א-1, indicating its one central point, followed by its *Waw*-ו-6 sides-*Panim*-פנים. In other words, it indicates that the sphere consists of one central point and the six directions of three-dimensional space, that is, up, down, right left, front and back.

Similarly, the term sphere-*Galgal*-גלגל indicates that the sphere is composed of three levels, divided into thirty-three-גלגל sets of two letters each, not counting the inner point. As you will discover, the sphere-*Galgal*-גלגל refers to the three aforementioned configurations of the *Aleph-Beith*, which form the גלגל, as we said. Thus, there is an upper, a lower, and a middle, that is, two half circular lines and a central point. This is the composition and quality of every sphere-*Galgal*-גלגל.

Thus, we find that the sphere-*Galgal*-גלגל can be understood through the letters themselves. For, as explained, the three configurations of the *Aleph-Beith* attest to the composition and quality of every sphere-*Galgal*-גלגל, in that they consist of ס"ו-66 components that form ג"ל-33 compositions or "houses," as explained about their spherical shape-*Segol*-ל"סגול. Thus, the composition and quality of the sphere-*Galgal*-גלגל is understood from the composition and quality of the letters themselves.

Know now, that motion (*Tenuah*) adheres to the sphere (*Galgal*) and is incidental to it, and that time (*Zeman*) adheres to motion and is incidental to it. This being the case, we see that time (*Zman*) is incidental to the incidental, relative to the sphere (*Galgal*). In other words, it is an incident that depends on an incident. Now, what you should know is that motion, which is the first incident, is not a secondary incident, like time. Such is the case, even though some philosophers found it difficult to accept that time is a novel existence, for they found it difficult to accept that an incident can carry a secondary incident. Nevertheless, as we already explained, they cannot be blamed for their errors, since they were not granted entry into these mysteries, for they lack the true foundation of the Torah of *HaShem*-יהו"ה, the Torah of Truth.

In any event, they found it difficult to view time as a consequence of motion, even though they acknowledged that both motion and time are incidental. They nevertheless were incapable of discerning the difference between them. In truth, though both are incidental, they are not equal. To clarify, although the incidence of motion is secondary to the sphere, it nonetheless is bound to the sphere, even more than the incidence of form is bound to substance.<sup>347</sup>

For, the motion of the sphere is born directly of the beginning and end of the components of the sphere, as explained before. The very existence of the sphere is bound to the incidence of motion within it, as explained above that

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<sup>347</sup> I.e., like the form of the soul in the substance of the body.

motion gives existence to the sphere. In other words, when the sphere is born, motion is born with it, as an incidence of its existence, and when the existence of the sphere is complete, the existence of its motion is likewise complete.

It is important to clarify this matter further, since it is foundational to our faith. We already explained that the components of the sphere are ten, and no more. From ten and up, motion (*Tenuah*) comes about and the sphere revolves, in the manner we explained regarding א"י-11. For, א"י-11 is the beginning of all motion. To further clarify, the components of the sphere are:

א"ב ג"ד ה"ו ז"ח ט"י

Now, take the *Aleph*-א, which is the beginning of the sphere, and the *Yod*-י-10, which is the end of the sphere, and join them to form א"י. This brings about motion. Thus, motion is bound to the beginning and end of the sphere. Moreover, if there is no motion, there altogether is no sphere. For, motion is found at the very beginning of the sphere and cleaves through to its very end. Thus, it is motion that gives truth to the existence of the sphere, for if there is no motion, there is no sphere, since the sphere only exists when there is motion at its beginning and end.

This being the case, we can state that although, on the one hand, the motion of the sphere is incidental relative to the sphere, on the other hand, it is completely bound to the form of the sphere, as explained. Therefore, the motion of the sphere

may be compared to the blackness of tar or the whiteness of butter, in that they are bonded to them. That is, even though the color black is not integral to the tar, nonetheless, it is always bound to the tar, and thus is incidental to it, for there is no tar that is not black.

Now, what brought about the confusion of philosophers on this matter, is in their understanding of how motion (*Tenuah*) is incidental. However, they did not realize that motion is incidental to the sphere, very similar to how form is incidental to substance. They therefore found it difficult to assign novelty to time, being that it is an incident of an incident. They could not fathom this, since they did not have the foundation.

They therefore concluded that the incidence of motion in the sphere cannot be compared to the blackness of the tar, all of which is true from the perspective of form. However, from the perspective of the foundation, the incidence of motion (*Tenuah*) in the sphere is close to being foundational to it, rather than incidental.

However, because they did not know the ways of the foundation or what it is, they attributed it to two types of incidents, the first being that which is incidental but inseparable from its host, like the form of substance or the blackness of tar, and the second being that which is incidental, but separate from its host; and they assigned motion to the second category. They did this because they compared the motion of the celestial sphere to the motion of man.

That is, when a person makes a gesture, motion comes into being, but when he is still, motion ceases to be. On the other

hand, the incidence of the form of something, like the blackness of tar, does not sometimes exist and sometimes not exist in the tar, like motion in man.

The philosophers equated the motion of the celestial sphere to the motion of man, but this is erroneous, because motion in man is completely circumstantial, depending on whether he moves or not. However, the incidence of motion in the celestial sphere is more like the blackness of tar. Since it is spherical, the motion of the sphere never separates from it, just as blackness never separates from tar. Therefore, the motion of the celestial sphere never ceases, just as blackness never separates from tar, because if you attempt to take the blackness out of tar, you would have to destroy the tar along with it.

Likewise, if motion would cease from the sphere, the sphere itself would also cease to be. This being the case, the incidence of motion in the celestial sphere is not at all like the incidence of motion in man, for man is not spherical, like the celestial sphere and, therefore, he sometimes moves and sometimes does not.

In contrast, the sphere-*Galgal*, which depends on His might, has no existence without motion, which is due to the wondrous might of *HaShem*-יהו"ה, blessed is He, who sustains the sphere with motion continually. For He actualizes it with wisdom and sealed it with motion at its beginning and end, which is why it is spherical, in that its beginning is bound to its end, as expressed by the letters "א".

This being so, the incidence of motion in the sphere is not equal to the incidence of time from motion, for they are



borne by different matters. We therefore say that there are ten components to the sphere, as follows, א"ב ג"ד ה"ו ז"ח ט"י and that the letters א"ב are its beginning and end. We thus see from every angle that although the motion of the sphere is incidental to it, nevertheless, when the sphere is complete, its motion is complete. Moreover, every complete sphere has motion. However, keep in mind that if the sphere has not fully reached ten components, it is incomplete and does not possess complete motion. However, when it reaches ten components, motion cleaves to it and is found with it.

Now, the foundation of the sphere, which is the *Aleph-1*, is the foundation for motion, which is א"ב. Thus, the motion of the sphere cannot be compared to the motion of man, nor to the incidence of time from motion, nor to the glint of a twirling sword, all of which are incidents that are borne of an incidence. This is because the incidence of motion in man is entirely secondary. Likewise, the incidence of time from motion is entirely secondary.

In contrast, regarding the incidence of the motion of the sphere, we can say that it is bound to the very existence of that which bears it, like the blackness of tar, which cannot be separated from it. In the same manner, we can say that the motion in the sphere is part and parcel of its existence, since it is inseparable from it. That is, just as it is impossible for tar not to be black, so it is impossible for the sphere to exist without א"ב, which is the aspect of the motion of the sphere. Thus, we can state that the incidence of motion in the sphere is very close to its essential existence.

In any event, from everything we have explained, the matter of the motion of the sphere should be clearly understood. This being the case, the incidence of time from motion is dissimilar from an incident that bears a secondary incidence, because the first incident, which is the motion of the sphere, can bear the second incident, which is the incidence of time.

This is similar to how the incidence of the form of the soul in the body of man can bear the secondary incidence of walking, or any other secondary incident. In other words, even though the incidence of time is close to being part and parcel of the existence of the sphere and its motion, nonetheless, time and motion are not equal. For, the incidence of motion is part and parcel of the true existence of the sphere. It thus can bear the secondary incidence of time, just as the incidence of form in a substance is part and parcel of the true existence of substance, and can therefore bear subsequent incidents.

Thus, the incidence of time with motion is not comparable to the incidence of motion in the sphere. This is because for the sphere to exist there must be motion. This is so to such an extent, that the motion of the sphere can almost not be defined as being incidental, but as being foundational. For, if there is no motion, then there is no sphere, as per the Talmudic saying,<sup>348</sup> “Without money there is no collateral.”

In other words, just as form (*Tzurah*) gives truth to the existence of substance (*Chomer*), so likewise, motion gives truth to the existence of the sphere. There is no room for doubt

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<sup>348</sup> Talmud Bavli, Kiddushin 8b

in this, for motion is essential to the sphere. In contrast, time is not as essential to motion in the same way that motion is essential to the sphere.

We thus find that the first incidence, that is motion, is so close to the essence of the sphere, that we can regard it as being essential to it, whereas time, which is a secondary incidence, is entirely incidental and not of the essence, so much so, that if there is no motion, there is no time. We thus see that motion bears both the sphere and time, just as the sphere causes both motion and time. However, time causes neither motion nor the sphere, but is rather caused by them. This matter is so true that we could even say that, in reality, there only is one incident, that of time from motion. For, although both motion and time are incidental to the moved, nonetheless, the incidence of motion in the sphere is foundational to it and the sphere cannot exist without it, just as tar cannot exist without its blackness.

My brother, contemplate this great and important foundation. Namely, that motion is integral to the sphere, so much so, that the sphere cannot exist without it. Contemplate this as it relates to the letters and their motions, and discover that the letters have no foundation without motion. For, if you want to say the letter *Aleph-א*, you cannot do so with a motion that is external to it, but only with a motion that gives reality to its existence. That is, if you wish to express the letter *Aleph-א*, you must do so with one of the five types of motions, that is, with one of the five general vowels, and without them, the letter *Aleph-א* cannot exist.

In other words, upon the birth of the *Aleph-א*, one of the five vowel motions must be born with it, and it has no possibility of existing without the existence of the motion. Moreover, although it is concealed in it, the motion of the vowel gives form to the letter, just as intellect gives form to the soul, and this is so without a doubt.

This being the case, contemplate the motion of the sphere and that its beginning and end are the letters ןא, and understand that this gives form to the sphere. That is, just as the motion of the vowels draws the form of the letters, in the same manner, the motion of the sphere draws the form of the sphere.

From all the above, examine all the angles we have presented, and discover that the motion of the sphere adheres to it and gives it its form, just as the motion of the vowel gives form to the letter, and without the motion of the vowel, the letter has no form.

Now, what brought the philosophers to think that the world is preexistent, is that they saw time as being drawn forth from motion and motion as being incidental to the moved, and they could not understand how one incidence could bear a secondary incidence. For, they did not plumb the depths of the incident of motion, nor understand that although it is considered to be incidental, it is entirely foundational relative to the sphere and gives it form. Even the sages of our Torah did not delve into this matter and fully understand the truth of it. If this is the case regarding our sages, it certainly is so regarding the sages of the idolatrous nations, who serve the stars and constellations. For

not everyone merits to know this matter, since it is extremely deep and refined. There are those who delve into it and do not find, for it is like<sup>349</sup> “the flame of the ever-turning sword,” due to its great refinement.

Having explained the above, know that time is entirely a secondary incident that is drawn forth from motion, and that motion causes the existence of the sphere, even more than the sphere causes the existence of motion. Actually, the sphere, its motion and time are given existence by He who brings them forth from the reality of His Singular Intrinsic Being, for in truth, the sphere, its motion, and time, are all novel existences.

The entire universe, both in general and in its particulars, has a beginning to its existence. Thus, time too is a novel creation. In addition, it is readily observable that the times change according to the changes in the motion of the celestial sphere, such that there are day and night and the seasons of spring, summer, autumn and winter, all of which are effects of the motion of the celestial sphere.

Now, we already explained how motion adheres to the true reality of His Being-ה"ה, as follows:

**א"ט ב"ח ג"ז ד"ו י"ה      א"י ב"ט ג"ח ד"ז ה"ו**

As you can see, both the sphere and its motion, which bear time and draw it continually into being, are dependent on

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<sup>349</sup> Genesis 3:24 – “להט החרב המתהפכת”

His Singular Name-יהו"ה. Thus, if the bearers of time are entirely dependent on His Name, how much more so is this the case regarding time itself? It most certainly is dependent upon His Name. Consider that the times change according to the path of the motion of the celestial sphere. That is, the times and seasons change according to the motion and path of the constellations in the celestial sphere. Now, if the times change by the power of the moved, they certainly are changed by the power of the Mover who moves them all, blessed is He and blessed is His name.

Now, the great and important principle to contemplate is that time comes about from the revolution of the cycle-*Ophan*-אופן. That is, it is specifically when the cycle-*Ophan*-אופן-137 turns, that it states,<sup>350</sup> “Day and night-*Yom W’Laylah*-יום וליל”ה-137 shall not cease.” For the cycles-*Ophanim*-אופנים bring about all the changes of time, from hours to minutes and seconds. It is upon the celestial cycles that the seasons revolve, thus bringing about “seedtime and harvest time, cold weather and hot weather, summer and winter.”<sup>351</sup> They all are founded upon day and night-*Yom W’Laylah*-יום וליל”ה-137 which come about as a result of the cycle-*Ophan*-אופן-137.

With all the above, a very great matter has been clarified, namely, that the sphere-*Galgal*-גלגל and its motion-*Tenu’ah*-תנועה are dependent on the name *HaShem*-יהו"ה, blessed is He, and that time is caused by the constant motion of the sphere. This being so, the sphere, its motion and time, are

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<sup>350</sup> Genesis 8:22 – “יום ולילה לא ישבתו”

<sup>351</sup> Genesis 8:22 – “עד כל ימי הארץ זרע וקציר וקר וחם וקיץ וחרף ויום ולילה לא ישבתו”

clearly novel existences that are newly brought forth into being. Regarding the motion of the sphere, keep in mind that it is close to being defined as foundational to the sphere, in that it gives form to the sphere, as explained regarding the letters ״א, at the beginning and end of its novel existence.

Let us now awaken to how the sphere is affixed to the tenth component, for “His hand-*Yado*-י״ד will rise up”<sup>352</sup> with the letter *Yod*-ד״י, for the tenth letter is *Yod*-ד״י, which, when spelled out, is *Yod*-ד״י-20 *Waw*-ו״ו-12, *Dal*-ל״ד-34 and equals the sphere-*Galgal*-לגלג-66. This being the case, contemplate that the sphere-*Galgal*-לגלג is established with the tenth component, which is the *Yod*-ד״י. There is yet another matter regarding the fact that the sphere-*Galgal*-לגלג is round, just as the skull-*Gulgoleth*-לגלג of man is spherical. This is why it is called *Gulgoleth*-תלגלג and is higher than the rest of the human body. Similarly, the *Yod*-ד״י attests to the skull-*Gulgoleth*-תלגלג just as it attests to the sphere-*Galgal*-לגלג. For, the *Yod*-ד״י may sometimes be expressed as *Yod*-ד״י *Waw*-ו״ו *Dal*-ל״ד, and may sometimes be expressed as *Yod*-ד״י *Waw*-ו״ו *Daleth*-תל״ד. When it is called *Yod*-ד״י *Waw*-ו״ו *Dal*-ל״ד it is equal to the sphere-*Galgal*-לגלג-66, and when it is called *Yod*-ד״י *Waw*-ו״ו *Daleth*-תל״ד, it is equal to the skull-*Gulgoleth*-תלגלג-466.

With this in mind, contemplate, my brother, and realize the great principle here, that the existence of the sphere (*Galgal*) is affixed to the tenth aspect, which is the intellect. For it is the intellect (*Sechel*) which is the tenth aspect that moves the

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<sup>352</sup> A play on Zacharia 14:13 – “ועלתה ידו” – “His hand-*Yado*-י״ד shares the same letters as the tenth letter, *Yod*-ד״י.

sphere-*Galgal*, and its motion gives form to the sphere. This is similar to the fact that the skull-*Gulgoleth*-גלגלת is equal to the *Yod*-י"ד and is higher than all the other parts of the human body.

Contemplate this deeply and discover that all the components are sustained by the tenth and that the tenth is sustained by the Singular One, blessed is He and blessed is His name. Moreover, just as the skull-*Gulgoleth*-גלגלת is spherical, so is the sphere-*Galgal*-גלגל spherical. Likewise, contemplate that the glory (*Kavod*-כבוד)<sup>353</sup> dwells in the skull-*Gulgoleth*-גלגלת. This refers to the star-*Kochav*-כוכב-48 found in the brain-*Mo'ach*-מו"ח-48, and is hot-*Cham*-חם-48.

Now, since we are explaining the sphere-*Galgal*-גלגל as it relates to the tenth letter, which is the letter *Yod*-י"ד, let us awaken to the reality that the universe, in its totality, depends upon the tenth aspect, in the following manner: You will notice that the *Yod*-י"ד gives form to all spheres-*Galgal* and that it includes everything below it, that is, the sphere. This being the case, contemplate that the letter *Yod*-י"ד attests to all spheres that are moved by it.

Now, even though it is not the ultimate motion, since it is *HaShem*-יהו"ה who moves all aspects of tenths, nevertheless, the letter *Yod*-י, that is, *Yod*-י"ד-20 *Waw*-ו"ו-12 *Dal*-ד"ל-34, includes every sphere-*Galgal*-גלגל-66, and thus, all the components are included within the aspect of the tens. Moreover, the aspect of *Yod*-י"ד gives form to every skull-*Gulgoleth*-גלגלת, including everything below the skull-

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<sup>353</sup> One of the names of the soul is *Kavod*-כבוד (as in Psalms 30:13) and, as known, the seat of the soul is in the head.



*Gulgoleth*-גלגלת. For as we see, the aspect of ten, such as the ten fingers, are all bound to and drawn from the skull-*Gulgoleth*-גלגלת.

Know then, my brother, that just as the letter *Yod*-ד"י is the beginning of the existence of the components, as explained regarding the aspects of א"י and ט"א, so likewise, the skull-*Gulgoleth*-גלגלת is the beginning of the existence and sustainment of all living beings, and it directs the rest of the body in a straightforward manner.

Contemplate that this is why it is called *Gulgoleth*-גלגלת, because it turns-*Megalgeleth*-מגלגלת the entire body to wherever it turns to face. In the same manner, the tenth aspect of the intellect, which is reflected in the *Yod*-ד"י, which turns (*Megalgeleth*-מגלגלת) the celestial spheres (*Galgalim*) in the direction of the Supernal Intent.

With this in mind, consider the fact that the Torah associates the skull-*Gulgoleth*-גלגלת with the *Yod*-ד"י, as it states,<sup>354</sup> “And you shall take five shekels, five shekels, for each skull-*Gulgoleth*-גלגלת.” The double repetition of “five and five” equals ten, which is the aspect of the *Yod*-ד"י, and is equal to the skull-*Gulgoleth*-גלגלת, as we explained above.<sup>355</sup> Notice that the verse refers to the whole body by the term skull-*Gulgoleth*-גלגלת, since it is foundational to the totality of the body and its conduct. In the same manner, realize that intellect-*Sechel*, which is the tenth aspect, is the foundation of all the celestial spheres (*Galgalim*) and their conduct.

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<sup>354</sup> Numbers 3:47 – “ולקחת חמשת חמשת שקלים לגלגלת”

<sup>355</sup> י"ד ו"ו דל"ת = 466 = גלגלת

Now, consider the fact that the eyes and face (*Panim*-פנים) are part and parcel of the head, which is the skull-*Gulgoleth*-גלגלת. That is, they direct the body to wherever they turn. In the same manner, the “eyes” of the Supernal conduct are in the tenth aspect. Therefore, contemplate that the angelic beings, called cycles-*Ophanim*-אופנים, are said to possess eyes, as it states,<sup>356</sup> “Their backs were full of eyes.” For, relative to this lowly world they are considered to be like eyes.

Contemplate, then, that the cycles-*Ophanim*-אופנים and sphere-*Galgal*-גלגל are like the face-*Panim*-פנים and skull-*Gulgoleth*-גלגלת, and that the eyes of the cycles-*Ophanim*-אופנים are like the eyes of the face-*Panim*-פנים. In other words, although when we refer to the eyes of the cycles-*Ophanim*-אופנים, the intention is to other matters,<sup>357</sup> rather than physical eyes, nevertheless, these are matters that correspond to each other.

In any event, our intention here is to inform you that the letter *Yod*-יוד refers to the sphere-*Galgal*-גלגל and to the skull-*Gulgoleth*-גלגלת which moves the sphere. That is, the intellect (*Sechel*) which is the tenth, and is therefore like the eyes of the sphere-*Galgal*-גלגל, and moves the skull-*Gulgoleth*-גלגלת, similar to how intellect moves an intellectual person, or how emotions move an emotional person. At the very least, realize that the term skull-*Gulgoleth*-גלגלת is of the same root as *Gilgul*-גלגול which means “revolution,” since it is the skull that turns a person and moves him to wherever he desires to go. For

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<sup>356</sup> Ezekiel 1:18 – “וגבתם מלאת עינים סביב לארבעתן”

<sup>357</sup> Which shall be explained later.

example, we find such usage in the verse,<sup>358</sup> “I shall roll you down (*W’Gilgalticha*-וגלגלתיך) from the rocks,” using the term *Gilgul*-גלגול.

In the same manner, realize that *Yod*-י"ד equals *Yod*-י"ד-20 *Waw*-ו"ו-12 *Daleth*-דל"ת-434 which is equal to and inclusive of the skull-*Gulgoleth*-גלגלת-466, which includes and directs all the other components of the body. That is, *Yod*-י"ד is actually inclusive of all twenty-seven-כ"ז letters of the *Aleph-Beith*. That is, if we express the first ten letters of the *Aleph-Beith* by their names, up to the letter *Yod*-י"ד, there are twenty-seven letters, as follows:

אל"ף בי"ת גימ"ל דל"ת ה"א ו"ו זי"ן ח"ת ט"ת יו"ד

Contemplate the above depiction, my brother, and discover that there are twenty-seven letters concluding with the signet *Yod*-י"ד, “by the count of their names,”<sup>359</sup> and that all twenty-seven letters revolve around the letter *Yod*-י"ד. You thus will discover that the intellect, which is the tenth, moves all twenty-seven (כ"ז) letters in the sphere of 999-טצ"ץ, the signet of which is א"ט, for it revolves back to the *Aleph*-א-1, as in א"ט צ"ץ. With this in mind, contemplate, my brother, and realize that the tenth is inclusive of all twenty-seven-ז"כ, as hinted at by the term “refined-*Zach*-ז"ך.”

Having awakened to the knowledge that the letter *Yod*-י"ד is the signet of the twenty-seven letters-ז"ך, to understand

<sup>358</sup> Jeremiah 51:25 – “וגלגלתיך מן הסלעים”

<sup>359</sup> Numbers 1:2 – “במספר שמות כל זכר לגלגלתי”

how it attests to their true foundation, we must awaken to other matters that are revealed through delving into the letter *Yod-י*. Discover now, that in its three letters, when spelled out, the letter *Yod-י* includes all of existence within it.

Its first letter is *Yod-י-10*, and includes all ten components of existence, no more and no less. For, as explained before, in the totality of creation there are only ten components, after which, the sphere revolves back to its beginning. The second letter of *Yod-י* is the *Waw-ו-6*, which includes all six directions of the ten components; up, down, right, left, front and back. This explains the letter *Waw-ו* that is borne by the *Yod-י*, and as known, anything that takes up space is subject to the six directions.

Even the angelic separate intellects (*Sichliyim Nifradim*), who do not take up any physical space, are included in this, for they are considered to be upper, relative to the lower beings, which are below, whereas the four directions are between them. Thus, everything within novel existence is included in the six directions of the *Waw-ו*, and the *Waw-ו* itself, is included and borne by the letter *Yod-י*, that is, the *י-10* is the ten components, and the *ו-6* is the six directions. The third letter of the *Yod-י*, when spelled out, is the letter *Daleth-ד-4*. It includes the four foundational elements, from which the six directions and ten components are brought into existence. For, it is from the four foundational elements that all novel existence was brought into being, each being according to its type. That which is of the refined elements is refined, and that which is of the coarse elements is coarse, for it should be understood that

all beings, aside for *HaShem*-יהו"ה, blessed is He, are created of the four foundational elements; fire-*Aish*-ש"א, air-*Ru'ach*-רו"ח, water-*Mayim*-מ"ם and earth-*Adamah*-אדמ"ה. Through them all beings divide into their various categories and types. This applies whether they are upper, supernal beings, intermediate beings or lower beings.

It thus is clear that the letter *Yod*-י"ד includes the makeup and qualities of all novel beings in existence. That is, they all are included in the three letters of the letter *Yod*-י"ד. The *Yod*-י-10 indicates the ten components, the *Waw*-ו-6 indicates the six directions, and the *Daleth*-ד-4 indicates the four foundational elements. Contemplate this great principle to which we have awakened, my brother, and realize that, in this manner, the entire universe and everything therein, is dependent on the letter *Yod*-י"ד.

Now, there is yet another aspect to the letter *Yod*-י"ד, which is the tenth-*Asarah*-ה"עשר, in that it is the first letter of the name *HaShem*-יהו"ה, blessed is He. It thus is the gateway-*HaSha'ar*-השע"ר to the name *HaShem*-יהו"ה, as in the verse,<sup>360</sup> "This is the gate-*HaSha'ar*-השע"ר of *HaShem*-יהו"ה." For, it is the gateway to the other letters of the name *HaShem*-יהו"ה. Therefore, note that the concluding signet of this gateway, which is the letter *Yod*-י"ד, is its door-*Daleth*-דלת.

This will now be explained according to the composition (*Harkavah*) of the four letters ג"ד א"ב ג"ד, which equal ten-*Asarah*-ה"עשר, and their concluding signet is *Daleth*-ד, as

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<sup>360</sup> Psalms 118:20 – "זה השער ליהו"ה צדיקים יבאו בו"

follows: The door of the gateway-*Deleth HaSha'ar*-השע"ר דל"ת are א"ב ג"ד.<sup>361</sup> If you contemplate this matter, one of the deep mysteries of the foundations of our faith will become clear to you. That is, the *Yod*-ד יו"ד is the door of the gateway-*Deleth HaSha'ar*-השע"ר דל"ת, and is the entranceway by which to enter into the mystery of the Singular Name of *HaShem*-יהו"ה.<sup>362</sup> It is thus called the door of the gateway-*Deleth HaSha'ar*-השע"ר דל"ת, and is hinted at by the two letters *Daleth*, *Yod*-ד יו"ד, indicating the *Daleth*-דל"ת-4 which is *Asarah*-עשר"ה-10, that is, the letters א"ב ג"ד. Contemplate the “door of the gateway-*Deleth HaSha'ar*-השע"ר דל"ת,” for through it you will be able to enter into the grasp of, *HaShem* is *One-HaShem Echad*-יהו"ה אחד.<sup>363</sup> Contemplate this matter well, for through understanding it, many wondrous matters will become clear to you. This, then, is the meaning of י"ה ה"ו אה"ד which you will find is hinted at in

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<sup>361</sup> That is, the letter 7-4 is the signet of the four letters א"ב ג"ד which equal י-10, which are expressed as ten-*Asarah*-עשר"ה. The letter 7-4 itself is spelled דל"ת which means door-*Deleth*-דלת, and the letters of the word ten-*Asarah*-עשר"ה can also be rearranged to form the permutation of the word, “The gateway-*HaSha'ar*-השע"ר.” Thus, the דל"ת-4 letters א"ב ג"ד which are עשר"ה-10 are the gateway-השע"ר, in that they are reflective and bear the *Yod*-ד יו"ד of the name *HaShem*-יהו"ה, and they are immediately followed by the letters *Hey*-ה and *Waw*-ו in the *Aleph-Beith*.

<sup>362</sup> As the Psalmist stated, “Happy is he who contemplates the poor-*Dal*-ל... *HaShem*-יהו"ה will sustain him on the bed of illness-*Eres D'vay*-ערש דו"י.” (Psalms 41:2-4)

<sup>363</sup> That is, in the straightforward configuration and letter exchange (*Temurah*) of the *Aleph-Beith*, known as א"ב ג"ד-*Ga'd*-ג"ד, the Name *HaShem*-יהו"ה exchanges with the letters that immediately follow its letters, that is, 39-כזו"ו, which is the same as 39-יהו"ה אה"ד, as previously explained. Additionally, as mentioned above, the letters א"ב ג"ד, which are י-10, are immediately followed by the letters ה"ו in the *Aleph-Beith*. Thus, the *Aleph-Beith* itself begins with 39-ו"ו"ד ה"א ו"ו, which is equal to 39-יהו"ה אה"ד. It should also be pointed out that the four letters א"ב ג"ד, which bear ten-ד יו"ד, are reflective of the four letters of the Name *HaShem*-יהו"ה, which bear the ten letters ה"א ו"ו א"ב ג"ד, as previously mentioned. In others words, the four-ד that are ten-ד אבג"ד or י-10, correspond to the four-ה"ה that are ten-ה"א ו"ו א"ב ג"ד.

the *Yod-ד*. Those who are wise will understand and know that *Yod-Hey-ה* *Hey-Waw-ו* are alone *One-Echad-א* as conveyed by the *Yod-ד*.<sup>364</sup> These are wondrously great and extremely deep contemplations.

After having awakened to these matters, let us return to our subject and further awaken to the letter *Yod-ד* and understand how it attests to the three worlds that are founded upon the true foundations of the upper (*Elyon*), the intermediate (*Teechon*), and the lower (*Tachton*). That is, they all are included in the three letters of the *Yod-ד*.

Know, then, that these three letters that are contained within the letter *Yod-ד* attest to the qualities of the three worlds, the upper world, the intermediate world, and the lower world. We now will inform you how this is. The first letter, *Yod-ד*, attests to the upper world which is the world of the

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<sup>364</sup> That is, the letters *ד* *א* equal *Yod-ד*. However, just as the expanded letter *Yod-ד* bears and include the hidden letters *ד*-10, and thus equals 20, so likewise, the four letters *ד* *א* which equal *ד*-10 bear the ten letters *א* *ב* *ג* *ד* *ה* *ו* *ז* *ח* *ט* *י* which equal 20. In this same manner, the two letters *ד* *ה* which by themselves indicate the attribute of judgment, in their expanded form of *ד* *ה* include *ד*-11, the attribute of mercy, which completes The Name *HaShem-ה*, having a value of *ד*-26, and they are *א*. Now, as mentioned, there are many other wondrous matters hinted at in all of this. For example, it is understood from this that the letters themselves contain that which is revealed, and that which is concealed. When we examine only the revealed letters *ד* *א*, which are the *Yod-ד* or ten-*ע*-575, then we may understand how these four letters *ד* *א* correspond to the four foundational elements of which the animalistic, evil inclination-*ע*-575 is composed, which is the attribute of judgment. In contrast, it is when we use the intellect (*Sechel*) to consider and examine that which is hidden, namely, the *Waw-ו*-6 and *Dalet-ד*-4 hidden in the *Yod-ד*, that the attribute of mercy becomes revealed and conjoined with the attribute of judgment. That is, the *Waw-ו* and the *Dalet-ד* are expressed as six-*Sheeshah-ש* and four-*Arba'ah-א*, totaling 893 (including the letters and words), in which case, the good inclination is conjoined with the evil inclination, as in *ע*-893. (See *Otzar Eden Ganuz* of Rabbi Avraham Abulafia, *Otzar* 1.)

separate intellects and is called the world of the tenth (*Asiri*). This is similar to how the letter *Yod*-י-10 attests to the ten simple components of the world, which number ten. Likewise, the tenth always refers to the separate intellects, which is something that all our sages agreed with. Thus, the upper world is called *Yod*-י, which is the first letter of the letter *Yod*-י"י. This letter thus attests to the tenth, which is called holy and separate, and is called the upper world (*Elyon*).

The second of the letters of *Yod*-י"י is the *Waw*-ו, which attests to the intermediate world, which is the world of the celestial spheres that consist of substance (*Chomer*). Since they possess substance (*Chomer*), they are subject to the *Waw*-ו-6, which are the six directions; up, down, front, back, right and left. Thus, the intermediate world, which is the world of the celestial spheres (*Galgalm*), is called *Waw*-ו, and it is moved by the power of the world of *Yod*-י, which is the tenth, referring to the world of the separate intellects (*Sichliyim*). For, the celestial spheres (*Galgalm*) are moved by the intellects (*Sichliyim*) according to the word of their Creator. Thus, the power of the *Yod*-י dominates the *Waw*-ו, for which reason the first letter is *Yod*-י and the *Waw*-ו follows it, corresponding to the quality and composition of the worlds. Thus, the world of the *Waw*-ו is called the world of the celestial spheres (*Galgalm*) and is the intermediate world.

The third of the letters of *Yod*-י"י is the *Daleth*-ד, and attests to the lower world of composition (*Harkavah*). That is, the beings of the lower world are compositions of the four foundations of fire-*Aish*-ש"א, air-*Ru'ach*-רו"ח, water-*Mayim*-מים



and earth-*Adamah*-אדמה. The beings of substance that are composed of these four elements, come into being, but ultimately decompose and return to their original elements. That is, they are incapable of escaping their composition from the four elements, which is referred to with the *Daleth*-ד-4 and are known in the Torah as,<sup>365</sup> “The City of four-*Kiryat Arba*-קרית ארבע, which is *Chevron*-חברון.” For, the four elements that compose and form the qualities and nature of the composite beings, decay at the end of their lifespan, and each element returns, “To the place where his tent had been at first.”<sup>366</sup>

Thus, the *Daleth*-ד-4 refers to the world of composition (*Harkavah*), which is moved by the world of the *Waw*-ו-6 that is above it. This is why the world of composition also possesses the *Waw*-ו-6 directions of three-dimensional space, since it too is a world of substance. It also is moved by the higher reality of the *Yod*-י-10, which is higher than both of these worlds. That is, intellect is drawn forth and influences from the true reality of the tenth.

With all the above in mind, consider the three letters of the *Yod*-ד-7, and find that they correspond to the qualities of the three worlds according to their proper order. That is, the *Yod*-י is above, the *Waw*-ו is in the middle, and the *Daleth*-ד is below, which certainly is their true and proper order.

Now, these matters were explained here in order to bring out the manner of the cycling-*Gilgul*-גלגול of the sphere-

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<sup>365</sup> Genesis 23:2 – The name *Chevron*-חברון is of the root “bonding-*Cheboor*-” which is the bonding of two things together.

<sup>366</sup> Genesis 13:3 – “עד המקום אשר היה שם אהלה בתחלה”

*Galgal*-גלגל. That is, the letter *Yod*-י"ד attests to the sphere in the manner of ו"ו ד"ל 66 which equals *Galgal*-גלגל-66. Now, though you may think that we have arbitrarily exchanged the *Daleth*-דל"ת with *Dal*-ד"ל, know that this is not at all arbitrary and that it is the way of the received knowledge to sometimes call it *Dal*-ד"ל and sometimes call it *Daleth*-דל"ת, for indeed, the word *Dal*-ד"ל also means door, like the דל"ת, as in the verse,<sup>367</sup> “Post a sentry for my mouth, *HaShem*-יהו"ה, guard the door-*Dal*-ד"ל of my lips,” wherein the door is referred to as *Dal*-ד"ל. Nonetheless, to understand the mystery of the skull-*Gulgoleth*-גלגלת, the *Yod*-י is spelled *Yod*-י"ד *Waw*-ו"ו *Daleth*-דל"ת. Therefore, if I revolve-*Agalgel*-אגלגל the sphere in the manner of ו"ו ד"ל 66, the wise will remain silent and not protest.

In any event, the matter of the sphere has been adequately addressed as it relates to this gate. However, other hidden matters regarding the sphere will be explained later. We shall now continue, with the help of *HaShem*.

### **The Gate explaining that the motion of the intellect-*Sechel* influences the sphere-*Galgal***

Know, my brother, that the gate we are now entering is very glorious, the matters of which are very refined intellect, the words of the Living God. However, to convey them it will

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<sup>367</sup> Psalms 141:3 – “שיתה יהו"ה שמרה לפי נצרה על דל שפתי”

be necessary to illustrate through analogies and imagery. Moreover, because they are pure intellect, the human mind can have no grasp of them unless it manifests them in the imagery of the power of imagination. Therefore, be very careful that the power of imagination does not overcome your thoughts and cause you to veer from their true meaning in your mind, for we are dealing purely with intellect-*Sechel* here, not imagination.

Know, my brother, that counting from the top down, the tenth *Sar*-שר-angelic intellect, called the holy *Cherub*-כרוּב, governs over the motion of the worlds of substance and composition, over the measure of the constellations and over the orbits of the planets, but is himself under the dominion of his Master.

That is, he is the great minister who was appointed and granted authority by his Master to govern over all the motion of the entire sphere-*Galgal*, in general and in particular, whether straight motions or angular motions.<sup>368</sup> In other words, this angel rules over all the components of the entire physical universe by the decree of his Master and he delegates governance to all the governors below him. He thus is called, “The Minister of the World-*Saro Shel Olam*-שרו של עולם,” because he is the last level of the separate intellects (*Sichliyim*) and the beginning of the celestial spheres (*Galgalim*). This *Sar*-

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<sup>368</sup> Straight motions refer to the motion of the world of substance, which is the world of the spheres, whose motion and orbits always go in the same direction and never veer from the straight path. Angular motions refer to the motion of this lowly world, the world of composition. The creatures of earth move angularly, sometimes going in one direction and sometimes going in other directions.

angel is called the “Tenth-עשירי” whose “name is like his Master’s name.”<sup>369</sup>

Know that this angel is appointed over every single form of existence in the physical universe, giving each nature the form that is proper for it and sustaining every nature by the power of his signet. However, he has no power whatsoever to change or alter their nature, for he is appointed for the sole purpose of sustaining their nature. Thus, he has no power to change any nature whatsoever, except by decree of his Master.

Let it not enter your mind that he has any power of his own whatsoever, for he only acts by order of his Master, blessed is He and blessed is His name, has no existence of his own and is like nothing before Him. It thus states about this angel,<sup>370</sup> “For My Name is within him,” meaning, “It is by the power of My Name that is given into his hand, that he has any ability to act at all,” for he is merely a humble servant of יהו"ה-*HaShem*, blessed is He, whose very existence is dependent upon Him, and is not a king at all.

Now, the name of this angel is *Metatron*-מטטרון-314, whose name is like his Master’s name,<sup>371</sup> referring to the name *Shada*”שד"י-ג'314. Know, that it states this about him because his very name attests to his Master. That is, it attests that יהו"ה-*HaShem* is the King who rules over him, and that he is merely a humble servant who is totally and absolutely dependent on his Master, the King.

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<sup>369</sup> Talmud Bavli, Sanhedrin 38b

<sup>370</sup> Exodus 23:21 – “כי שמי בקרבו”

<sup>371</sup> Talmud Bavli, Sanhedrin 38b

It is of critical importance that you recognize and understand this, because confusion in this matter has led many great people to stumble and fall. That is, they beheld the great dominion, magnificence and glory of this angel and erred to think that his dominion and power is his own, which it absolutely cannot be, perhaps exposing what was already in their heart.

However, know that in truth, he is a mere servant and is called the “faithful lad-*Na’ar*”<sup>372</sup> נַעַר-*Na’ar*, who, “weaves crowns for his Master.”<sup>373</sup> In other words, he attests to the Singular Name of his Master, that only it can truly be called a name-*Shem*-שֵׁם-340. This is the meaning of “he weaves crowns,” because his name *Metatron* מֵטַטְרוֹן itself is testimony that his Master’s name, *HaShem*-יהו"ה, is sufficient for Him and that He needs no other names, as explained in Part One that, *Shada’y HaShem*-יהו"ה שַׁדַּי *HaShem*-340 means that, “The name *HaShem*-יהו"ה is sufficient for Him.” That is, only *HaShem*-יהו"ה is His true name, whereas all His other names are merely titles that relate to His actions.

That is, this angel attests that *HaShem*-יהו"ה, blessed is He, has utterly no need of any other name, besides the name *HaShem*-יהו"ה. For, *HaShem*-יהו"ה alone preceded all novel existence and therefore only this Name can truly be called a name-*Shem*-שֵׁם-340. In other words, when we say, “*HaShem*-**The Name**,” we always mean יהו"ה, for only that is His true

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<sup>372</sup> Talmud Bavli, Yevamoth 16b; Midrash Bamidbar Rabba 12:15

<sup>373</sup> Talmud Bavli, Chagigah 13b

name, whereas all His other names are actually merely titles that accord to His actions relative to the world.

Thus, the very name of the angel Metatron-מטטרון"ן-314 attests to his Master. That is, it is as if his name is saying, "I, *Metatron*-מטטרון"ן, am merely a humble servant, and by my very name I attest that *Shada'y HaShem*-יהו"ה-340. That is, only the name *HaShem*-יהו"ה can truly be called a name-*Shem*-ש"ם-340. It alone is adequate for Him and there is nothing aside from Him, blessed is He and blessed is His name.

For, this name alone applies to the utter transcendence of His Singular Preexistent Intrinsic Being, whereas all other names and beings are novel and newly brought into being from the true reality of His Singular Preexistent Intrinsic Being, blessed is He."

Now, since this servant, who is appointed over all motion, attests that his Master alone is the Singular Preexistent Intrinsic Being – the Creator of everything who is preceded by nothing – he thus is truly a faithful servant. This is why he is appointed to govern over all novel existence and is delegated to sustain all nature by the power of his signet. For, he is, "a faithful servant who weaves crowns for his Master."

Know now, that this tenth intellect, called Metatron-מטטרון"ן, has dominion over the nine-hundred and ninety-nine components indicated by the composition טצ"ץ-999, and is likewise called the tenth intellect (*Sechel HaAsiri*-שכל העשירי) as follows:

Metatron the Minister of the Interior-**שר הפנים = מטטרון = 999**

**טצ"ץ = 999**

**The Tenth Shall be Holy-קדש = העשירי = 999**

Contemplate this wondrous and important principle, and the matter of the motion of the tenth aspect of the intellect into tens and ten tens, will be clear to you, that it is minus the seal of One-א-1, which remains hidden. This will be explained later, when we get to the explanations of the letters of the *Aleph-Beith* as they are in their triple form of א"י"ק-1,10,100. There we shall explain the meaning of טצ"ץ-9,90,900, and of all these matters, according to their straightforward explanation. Our intention here however, is only to inform you that motion is given into the hands of the intellect, which is the tenth aspect.

Now, you should know that since this level is above the physical universe, the grasp of it is a tremendous matter that brings trembling upon the prophets and shatters the intellect of all novel beings, so that even the wise reel back from it, for it causes the mind to shudder, overcomes one's mind and rips one's intellect to shreds. However, this is the comprehension of those who grasp the matter of the light. In truth, many have yearned to grasp its radiance, "but it has felled many victims and the number of its slain is tremendous."<sup>374</sup> For, when they arrived at the grasp of the rule of this servant, and perceived that he is above the physical universe and activates it, they fell into the grave error of thinking that perhaps he is a domain unto

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<sup>374</sup> Proverbs 7:26 – "כי רבים חללים הפילה ועצמים כל הרגיה"

himself. For, they beheld the wondrous power and might of his kingship and dominion over the totality of the physical universe and mistook it to mean that it is not by the power of his Master or according to His will that he acts.

However, in truth, this minister is called the faithful servant specifically because he is nothing without his Master. That is, his very name attests to the reality that he is merely a servant who only acts according to the will of his Master. He attests that his Master, יהו"ה-*HaShem*, blessed is He, brings him into being and sustains his very existence, and that as the servant of יהו"ה-*HaShem* he has no independent existence or power whatsoever, without the power of the Master and His Signet.

Thus, since this angel attests that there is a ruler over him and that he is merely a ministering servant under the dominion of his Master, therefore, as the verse states,<sup>375</sup> “יהו"ה is a testimony to ישראל-*Yisroel* to give thanks to the name of יהו"ה-*HaShem*.” For, ישראל-*Yisroel*-541 is the aspect of this activating intellect-*Sechel HaPo'el* הפועל-541, referring to this tenth minister, who is called ישראל-*Yisroel*.

This being so, the activating intellect-*Sechel HaPo'el* הפועל is fittingly prepared to, “give thanks to the Name יהו"ה-*HaShem*,” and acknowledge that יהו"ה-*HaShem*, blessed is He, rules. That is, this angel only rules by the power of the name יהו"ה-*Ya'h* that is given into his hand, as it states,<sup>376</sup> “For My Name is within him,” referring to the name יהו"ה-*Ya'h*

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<sup>375</sup> Psalms 122:4 – “ששם עלו שבטים שבטי י"ה עדות לישראל להדות לשם יהו"ה”

<sup>376</sup> Exodus 23:21 – “כי שמי בקרבו”



in the manner of, י"ה, as explained before. The verse may thus be read as follows: “Ya”h-יה”ה is a testimony to the activating intellect-*Sechel HaPo’el* הפועל-ל to give thanks and acknowledge the Name *HaShem*-יהו”ה.

That is, *HaShem Shada”y* יהו”ה שד”י-340, means that The name *HaShem*-יהו”ה is the only name-*Shem*-שם-340 that can properly be called a name, and that it is sufficient for Him, blessed is He.” For, this is the meaning of the word name-*Shem*-שם-340, as explained before. It is for this reason that the verse specifies, “to the Name *HaShem*-יהו”ה,” indicating that the servant attests about his Master, that the Name *HaShem*-יהו”ה is sufficient for Him-*Shada”y HaShem*-לשד”י *HaShem*-יהו”ה, and He needs no other names. From all these angles we see that the servant, Metatron-מטטרון, attests to his Master, blessed is He.

Now, you should know that Elisha ben Avuya, known as Acher, stumbled and erred in this level. In explanation, our sages, of blessed memory, stated as follows in Tractate Chagigah,<sup>377</sup> “Acher severed the plantings...<sup>378</sup> What did he see that led him to do this? He beheld the angel Metatron-מטטרון, who was granted permission to write the merits of Israel for one hour of the day. He said to himself, ‘Have we not learned that in the Supernal world there is no rising up and no sitting down, no jealousy or competition, no turning away from Him and no lethargy.’ When he beheld the angel Metatron-מטטרון sitting,

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<sup>377</sup> Talmud Bavli Chagigah 15a

<sup>378</sup> This is a euphemism for the fact that he threw off the yoke of Torah and mitzvot and became an apostate.

he said to himself, ‘Perhaps, God forbid, there are two authorities.’ The Talmud recounts that Metatron-מטטרון” was taken and smitten with sixty lashes of fire for not standing before Acher. Nevertheless, he was granted permission to erase Acher’s merits and a heavenly echo came forth and proclaimed,<sup>379</sup> “Return, rebellious children,” and continued, “except for Acher.”

Now, contemplate this and understand what exactly caused Acher to stumble. In truth, he stumbled about the matter that in the Supernal world there is no jealousy or competition. That is, there can only be jealousy when there are two parties, and one is greater than the other.

Thus, when he observed the angel Metatron-מטטרון” involved with the merits of Israel for one hour of the day, he became confounded and thought that perhaps there is another, who is opposed and contrary to *HaShem*, God forbid. However, this is a complete error, for in fact, Metatron-מטטרון” can do nothing on his own, but only at the behest of his Master, who granted him permission, as our sages specified.

If it was truly the case that he was not granted permission and that he did this on his own, then perhaps one could surmise that there is one opposed to Him and that he operates of his own accord, but such is not the case. Contemplate this, my brother, and understand what caused Elisha to doubt, and that the reality is not as he thought. For, the Talmud clearly explains that, “He saw the angel Metatron-

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<sup>379</sup> Jeremiah 3:22 – “שובו בנים שובבים”

מטטרררן, **who was granted permission** to sit and write the merits of Israel.” In other words, he only operates according to the permission that he is granted and does nothing of his own accord. Rather, everything is at the behest of his Master.

This being the case, contemplate my brother, and realize that the Supernal beings do not act of their own accord whatsoever, but solely at the direction of their Creator, blessed is He.

They all fulfill the word of the Master, blessed is He, and never veer from it. Thus, how can there be any jealousy or competition between them? For they all fully agree with the singular view of their Master and have no opinions of their own. They never act of their own accord, but are merely emissaries whose only desire is to fulfill the will of their Lord and Master. This is as stated,<sup>380</sup> “They rush to His saying like a whirlwind and prostrate before His throne.”

This being the case, how can there possibly be any competition or jealousy between them? For although one may be to the right and the other to the left,<sup>381</sup> it is not out of jealousy or hatred, for all their intentions are only to fulfill the command of the Master. Thus, they all fully agree with the decrees of the Master, and it is by His word and will that they act. Thus, there altogether is no jealousy amongst them, God forbid, and they all are happy in their lot, which is the ability to fulfill the will and commands of *HaShem*-יהו"ה, blessed is He and blessed is His name. Do not allow any other view to enter your mind, God

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<sup>380</sup> Sefer Yetzirah 1:6

<sup>381</sup> Right and left represent kindness and judgment

forbid. This being the case, they all are of one mind, for there is one mind that includes them all, that is, the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, who brings them all into existence and rules over them.

Now, regarding their statement that "Metatron-מטטרון" was taken and smitten with sixty lashes of fire," Do not think that this took place in actuality, God forbid. In truth he was not really smitten, but only appeared to be so to Acher, in order to demonstrate to him that the dominion is not at all in the hand of Metatron-מטטרון, but that there is a Ruler over him who can smite him, restrain him or remove him altogether, should He desire to do so. This cannot be understood literally, because, as explained, Metatron-מטטרון" can do nothing on his own, but can only fulfill the will of his Master, blessed is He. This being so, what is there to punish him about? Rather, the truth is as we have explained.

Know, my brother, that in truth, there is no sitting down or standing up etc. in the Supernal world. For, the angelic beings are intellects that are separate and removed from all substance (*Chomer*) and are completely intangible. Since they are not physical, they take up no space. Now, if such is the case with the servants, that they are not limited to space, how much more is it so, concerning the Master Himself, blessed is He and blessed is His name. He certainly is not limited to space. Though we are not on this subject right now, nonetheless, through this small principle, the true meaning of this passage in Talmud Chagigah should be clearly understood.

This being so, contemplate and know the true manner of the dominion of the angel Metatron-מטטרון. Through contemplating this you will understand many other wondrous matters. Most importantly, know that the rule of Metatron-מטטרון and the power and form of his governance is all drawn from the true reality of His Master, יהו"ה-*HaShem*, who brings him into existence and rules over him.

All this attests to the reality that this angel is a humble servant who serves before his Master, who is directed by His word and does nothing of his own volition. Thus, we find that this tenth minister is called “the faithful servant who weaves crowns for his Master.” That is, he attests to the Preexistent Intrinsic Name of יהו"ה-*HaShem*, and that He, blessed is He, is singular, exalted and precedes everything. That is, the Name יהו"ה-*HaShem* indicates pure and simple Being-*Hawayah*-יהו"ה, unadulterated by any admixture of leaven (*Chametz*) whatsoever, neither big nor small.

Thus, this tenth level attests that amongst all beings in the totality of existence, there is only One King who is Singular and Unique, who precedes everything and brings everything into being from the reality of His Intrinsic Being. He rules over everything, because He bears everything. Unlike a king of flesh and blood, he is not the King because of the servitude of His subjects to Him, but rather because they are utterly and totally dependent on His existence for their existence and are nothing without Him. Thus, His reign and dominion is not something outside of Himself or apart from Him, but rather, He reigns

because He brings everything into being and bears everything. This matter is both a mystery and a critical foundation.

Know also, that the testimony of this tenth intellect is established, because all other beings are brought into existence from *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being. Thus, He alone gives form to all beings that He brings into being. Moreover, this level attests to Him, blessed is He, that He is One and has no second. Thus, no being in the totality of the universe can err upon encountering it, for this level attests to itself, that it is borne by the One who bears it. Since it is so, there is a ruler over it.

This is why the tenth aspect of the intellect is called a faithful servant, since he faithfully testifies about his Master, blessed is He. In other words, even though Metatron-מטטרון moves the entire physical universe and sustains all its natures in their form, he himself attests that the dominion of the world is not in his hands and that he does not do anything of his own accord, but is merely a humble servant who is ruled by He who appointed him, and that he himself has a Mover who moves him and gives him the power to move. That is, all his actions are at the behest and according to the intent of his Master, and not of his own accord.

A number of philosophers arrived at this level, but “severed the plantings,” because they failed to grasp the foundation. As a result, they are like a blind man who continuously goes in circles and cannot find the entrance to the inner chamber, which is the central point.

When they arrived at this level, their intellect broke down and they had no further answers. Instead, they concluded that the supervision of the Master must not have influence below the sphere of the moon and they attempted to present proofs that His providence only extends to the upper beings, the separate intellects and the celestial spheres.

They argued that they exist constantly and do not undergo decomposition, because He supervises them constantly. However, the terrestrial, composite beings, that undergo decomposition, are affected by the motion of the stars and planets and decompose accordingly. All their lengthy arguments about this were only because they did not perceive the foundation.

According to their view, what can they possibly respond to the fact that the existence of the lower foundational elements is constant? That is, although it is true that the terrestrial beings undergo composition and decomposition, nonetheless, the foundational elements of which they are composed, remain intact. In other words, the elements themselves are never lost. Since all composite beings eventually decompose and return to them, nothing, except the composition, is lost. If, according to them, Divine supervision does not extend to them, what can they possibly answer about the continued existence of these elements?

In actuality, these philosophers only spoke according to the estimations of their human intellect that are not founded on the foundation that intellect itself depends upon to exist. Moreover, know that if the heavens and the earth were of one

substance, one disposition and one type, and yet these are sustained and these are lost through decomposition, then it could be said that their argument may have some merit.

For if the heavens and earth were of one nature, yet these undergo change whereas these are sustained, such an argument could possibly be presented. However, since the substance of the heavens is pure and refined, and none of its forms undergo change from one nature to another, whereas the terrestrial beings are composed of the four elements and undergo change in their compositions and mixtures, therefore, on what basis do they argue that the qualities and natures of these beings are unlike the qualities and natures of those beings?

In other words, the only valid conclusion of their argument is that these beings are fit to be sustained according to the quality and nature that was embedded in them by their Creator, and those beings are fit to decompose according to the nature embedded in them by their Creator. However, their conclusion that His supervision is withdrawn from the lower beings, and this is why they decompose, and that His supervision is upon the supernal beings, and this is why they are sustained, is utterly baseless.

There is absolutely no basis to this conclusion, for it is entirely based on conjecture, and is neither intellectual nor foundational. In truth, the lower elements are sustained in their existence, just as the upper elements are sustained in their existence, and they undergo no loss whatsoever. Rather, the only loss is in their compositions. All this being so, what possible response could they have to this?



However, we know that in reality, because of their opinion that Divine supervision does not extend below the sphere of the moon, “their wine is deceit, and the spirit is not within them.”<sup>382</sup> In its appointed time this error will be completely discredited and discarded.

For, they did not discern that the makeup of the lower realm is dissimilar to the makeup of the upper realm, in that the substance of the celestial spheres persists in its form, whereas the makeup of the terrestrial beings is composite substance that is subject to change of form. We therefore see that the substance of the lower beings is subject to change of form and that at the end of its days it returns to its original state of being.

This is a great wisdom in the matter of the various characteristics and compositions; that the characteristic of each thing depends on the nature that was originally embedded in it, and not all characteristics are equal. Thus, even though the lower beings decompose, their elemental foundations remain intact, each substance returning to its element. Thus, the lower substance persists, just as the upper substance persists, and the only difference is that they decay and return to their foundational elements, not that the elements themselves are lost.

Now, the true and awesome wondrousness and “the great and mighty hand and outstretched arm,” is that *HaShem*-יהו"ה, blessed is He, actualizes all the characteristics of all novel existence, on all its many levels, from the highest, simple forms

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<sup>382</sup> Based on Jeremiah 10:14 – “כי שקר נסכו ולא רוח בם”

of pure intellect that endure for the duration of the world, to the level below them, which is the constructs of the celestial spheres that, likewise, is constant and unchanging, to the level below them, that endures in its elements, but not in its construct.

All this being so, it cannot be that *HaShem*'s-יהו"ה constant Divine supervision influences these, but is withdrawn from those, for this is patently false. Rather, His Divine supervision influences everything, directing each nature with its specific characteristics, the intellectual with the characteristic of intellect, the physical with the characteristic of physicality and the composed with the characteristic of composition.

In the same manner, whatever is meant to endure, endures, and whatever is meant to be lost, is lost, all according to the will and Divine supervision of *HaShem*-יהו"ה, who bring everything into being at every moment. He upholds everything and is involved in everything, so how could anything be concealed from him. Moreover, how could anything remain in existence if He withdraws His supervision from it, being that everything is as nothing before Him.

In this way, know that every composition and decomposition that occurs in the world of composition, is drawn by His power. It all is by His intent, and His Divine supervision extends to the upper worlds and the lower worlds. They all receive their existence and vitality from Him, blessed is He and blessed is His name, not like those who delude themselves and deny His Divine supervision, who say,<sup>383</sup>

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<sup>383</sup> Ezekiel 9:9 – “כי אמרו עזב יהו"ה את הארץ ואין יהו"ה ראה”

“*HaShem*-יהו"ה has forsaken the earth, *HaShem*-יהו"ה does not see.”

All the above has been explained at length in our commentary on Song of Songs and should be adequate for any intelligent person. We shall therefore return to our subject and state that the tenth aspect of the intellect is a faithful witness who attests to *HaShem*-יהו"ה, blessed is He and blessed is His name, and testifies that he himself is merely a humble servant of the King, and is not a king at all. He testifies that *HaShem*-יהו"ה, is the One who brings him into existence and bestows him with power, and that it is only by virtue of His influence that he has any power to conduct all that he conducts.

Because of this, we stated that he is a minister who is appointed over all the particular forms, each one according to its nature. He thus is appointed to move the celestial sphere, since it is through the reality of its motion that he actualizes and effects all forms, which can only happen when the sphere-*Galgal*-גלגל is influenced with motion, as explained before.

With all the above in mind, awaken now to the reality that the powers of Metatron-מטטרון are embedded in the components of the sphere-*Galgal*-גלגל and the cycle-*Ophan*-אופ"ן, as shall now be explained, with the help of *HaShem*:

The word sphere-*Galgal*-גלגל is spelled as follows:

**גלגל**

גימ"ל למ"ד גימ"ל למ"ד = 314

שד"י = 314

מטטרו"ן = 314

The word cycle-*Ophan*-אופ"ן is spelled as follows:

**אופ"ן**

אל"ף ו"ו פ"ה נו"ן = 314

שד"י = 314

מטטרו"ן = 314

My brother, contemplate this great principle and discover that the components of the sphere-*Galgal*-גלגל are moved by the reality of the angel Metatron-מטטרו"ן through the power of the name that is given into his hand, which is the name *Shada*"y-שד"י. Likewise, contemplate what we already explained regarding the *Galgal*-גלגל, concerning the aspect of *Yod*-יוד-10, which when spelled out is יוד-66 and is equal to the sphere-*Galgal*-גלגל-66.

As you can see, the sphere-*Galgal*-גלגל is drawn from the power of *Yod*-יוד, and its motion is drawn from the reality of the tenth intellect, which is *Yod*-יוד-10 and is called

Metatron-מטטרון. If you contemplate this well, a very great and deep matter will become clear to you, which is that the sphere-*Galgal*-גלגל exists from the aspect of *Yod*-ד"ו *Waw*-ו"י *Dal*-ל"ד, which equals the sphere-*Galgal*-גלגל-66.

Moreover, *Galgal*-גלגל spelled out is גימ"ל למ"ד גימ"ל 314 and is equal to Metatron-מטטרון-314 and *Shada*'y-י"ג-שד"י 314. As you can see, the sphere-*Galgal*-גלגל is born from the reality of the tenth and is moved by the power of the name of the tenth, which is *Shada*'y-י"ג-שד. We thus see that the components of the sphere-*Galgal*-גלגל are all given into the hand of Metatron-מטטרון, to move them according to the word of *HaShem*-יהו"ה, the Master who moves him. Contemplate this great principle, my brother, and see that both the cycle-*Ophan*-אופ"ן and the sphere-*Galgal*-גלגל attest to *Shada*'y-י"ג-שד.

Know that through the revolution of the sphere-*Galgal*-גלגל the supernal powers are drawn down to the lower beings, by the power that this angel receives from *HaShem*-יהו"ה, blessed is He. Because of this, they stated that *HaShem*-יהו"ה, blessed is He, gives form to all substances through the medium of the tenth intellect, referring to the angelic beings called *Ishim*-אישים-361, which is equal to the "Name *Yeh*"o-*Shem Yeh*"o-יה"ו-ש"ם-361, that is given into his hand in order to seal the natural order. This is why he has the ability to give form to each and every substance. All this is through the revolution of the sphere, through which the forms are formed in the composition of their natures, and are drawn forth from above to below.

In explanation of this matter, our sages, of blessed memory, stated,<sup>384</sup> “There is not a single blade of grass that does not have a constellation-*Mazal* above, that strikes it and tells it to grow.” Understand that when the spheres-*Galgalim* turn, the constellations are activated, and that it all is through the power of motion of the tenth intellect, who is appointed over the motion of the celestial spheres-*Galgalim*, both in general and in every particular. Thus, they only act through the power of the supernal beings, and ultimately through the power of motion of the minister who moves them all, whereas this minister receives the power of motion from his Master. For it is his Master who moves him and “gives him the power to do great things.”<sup>385</sup>

Let it not enter your mind that the world is abandoned into the hands of this minister. For, although he is appointed over all actions, nonetheless, the Divine supervision of his Master, *HaShem*-יהו"ה, blessed is He and blessed is His Name, is never withdrawn. For, His constant supervision is imperative in everything, since He, blessed is He, bears everything and without Him nothing, including this angel, can exist. Thus, those who delude themselves that below the sphere of the moon there is no Divine supervision, are greatly mistaken.

Such a view is the height of apostacy and the rejection of all faith, for the simple reason that if there is no Divine supervision, there is no Torah, nor reward and punishment. Rather, the very foundation of our Torah is that *HaShem*'s-יהו"ה

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<sup>384</sup> Midrash Bereishit Rabba 10:6

<sup>385</sup> Deuteronomy 8:18 – “וזכרת את יהו"ה אלהי"ך כי הוא הנתן לך כח לעשות חיל”

Divine supervision extends to the lower beings, as it states,<sup>386</sup> “From His dwelling place He oversees all the inhabitants of earth. He fashions their hearts altogether and comprehends all their deeds.” This is the very cornerstone of our pure and holy Torah in regard to the matter of reward and punishment.

With all the above in mind, contemplate the foundation of our Torah, that was received by our teacher Moshe, the master of all prophets, peace be upon him, about whom it states,<sup>387</sup> “No other prophet arose in Israel like Moshe, whom *HaShem*-יהו"ה knew face to face.” That is, *HaShem*-יהו"ה made Himself known to him, literally, and revealed Himself to the world through him.

In the same manner, contemplate that the tenth intellect is appointed over motion and that through the medium of motion he actualizes all natural forms, all by the power of *HaShem*-יהו"ה, His Creator, blessed is He. However, know that in truth, the world is never abandoned into his control, even though all the upper powers are drawn to our lowly world by the power of his motion.

In other words, the direct supervision of *HaShem*-יהו"ה, blessed is He, is a constant that never ceases. For, although the tenth intellect is appointed over the conduct of the world, he is merely a humble servant of the King, who is absolutely incapable of transgressing the command of his Master, the King, blessed is He and blessed is His name. Regarding this it

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<sup>386</sup> Psalms 33:14-15 – “ ממכון שבתו השגיח אל כל יושבי הארץ: היצר יחד לבם המבין אל ” כל מעשיהם

<sup>387</sup> Deut. 34:10 – “ ולא קם נביא עוד בישראל כמשה אשר ידעו יהו"ה פנים אל פנים”

states,<sup>388</sup> “Behold, I send an angel before you... listen to his voice... for My Name is within him.”

Now, it should be noted that it states, “Listen to his voice,” in the future tense, indicating that this angelic being is destined to appear to the later prophets in their visions, through the matter of the angelic beings who are called, *Ishim*-אִשִּׁים, as mentioned before. The verse then continues and states, “Do not rebel against him-*Al Tamer Bo*-אל תמר בו,” which as explained before, means, “Do not exchange Me for him-*Al Temireini Bo*-אל תמיריני בו.”

In other words, “If it ever enters your mind that My Divine supervision is withdrawn and that the world has been abandoned into the hand of this angel, know that this is the opposite of the truth. For, he is merely a humble servant who has been appointed by the One he serves, and it is only by the power that his Master gives him, that he has any power to move them at all.

The verse thus continues and tells us that, “He will not pardon your transgressions.” In other words, this minister does not have the power to absolve sin and pardon iniquity, for *HaShem*-ה' alone forgives and absolves, as it states,<sup>389</sup> “To the Lord-*Adona*”ג' אדני our God, belong compassion and forgiveness.” In other words, this angel has no permission, authority or capacity to do any good or evil of his own volition, but only by the power and will of his Master, as the verse

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<sup>388</sup> Exodus 23:20-21 – “הנה אנכי שלח מלאך לפניך כו' ושמע בקל וכו' כי שמי בקרבו”

<sup>389</sup> Daniel 9:9 – “לאדני אלהינו הרחמים והסליחות”



continues that everything he does is by the power of the Name *HaShem*-יהו"ה, as it states, "For My Name is within him."

Contemplate the words, "For My Name is within him," and realize that the signet of the Master is given over into his hand to seal the natural order. That is, whatever dominion he has is only because *HaShem*-יהו"ה gives him form and the power of motion and whatever he does is with the approval and Supernal intent of His Master, blessed is He and blessed is His Name.

Now, we already informed you before about how action and motion arise from א"י ב"ט and א"ט ב"ה. This being the case, our hints about these matters should suffice here. We shall now begin explaining the remaining matters, each according to its appropriate measure, with the help of *HaShem*.

### **How *HaShem*, blessed is He, fills everything**

My brother, as you already know, of necessity, all beings in novel existence, from the smallest to the greatest, are brought into being from the reality of *HaShem*'s-יהו"ה Singular Preexistent Intrinsic Being, blessed is He, and they all are utterly dependent upon His Being for their being. However, since He is their cause, *HaShem*-יהו"ה, blessed is He, does not depend on their existence whatsoever. Rather, the reverse is true.

Now, the reality of the name that is unique to Him, gives us clear knowledge and testimony about all these matters,

because it indicates Being-*Hawayah*-ה"ה alone and nothing else and cannot be conjugated to mean anything but Being. Because His name *HaShem*-ה"ה indicates Being and existence alone, we know that, since His Being causes the very existence of everything, there is nothing in the world that is outside of His Being. Thus, we know that His Being causes the existence of all beings.

We therefore see that the Preexistent Being, who is the only True Being, is the cause of all subsequent beings and that their existence is utterly and totally dependent on His Being. This is an absolute and undeniable truth, because His Name *HaShem*-ה"ה is unique in indicating the truth of His Being and that there is nothing in the entire universe that is outside of being.

Since His name *HaShem*-ה"ה indicates the reality of His Being, we know that it testifies to the existence of the One and only true Being-*Hawayah*-ה"ה. Moreover, since it only indicates Being, we know that His Being is the cause of all beings, since nothing in existence can circumvent being. That is, if it has no being it does not exist. This being so, we see that the Preexistent Intrinsic Being is identified by His Preexistent Intrinsic Name, as He Himself stated,<sup>390</sup> “I am *HaShem*-ה"ה; This is My Name.”

We thus see that all existent beings are brought into existence from the truth of His Existence, blessed is He, for if it were ever to enter your mind that He does not exist, then it

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<sup>390</sup> Isaiah 42:8 – “אני יהו"ה הוא שמי”

would be impossible for anything to exist, since they would have no Being-*Hawayah*-הויה, and if they had no Being-*Hawayah*-הויה, how could they exist? This cannot be, because Being-*Hawayah*-הויה is what causes them to be.

At the very least, it is understood that Being-*Hawayah*-הויה precedes everything, for after all, here we are! Thus, since everything is preceded by Being-*Hawayah*-הויה, which causes them to exist, then it is this Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His name, who is the real Being-*Hawayah*-הויה, who precedes everything and causes everything.

This being so, His Great and glorious Name faithfully attests to the Preexistence of His Being and is as true as the reality of His Being-*Hawayah*-הויה itself. This is the meaning of His statements,<sup>391</sup> “I, *HaShem*-יהו"ה, have not changed, and you, the children of Yaakov, have not ceased,” and as stated,<sup>392</sup> “I am *HaShem*-יהו"ה; This is My Name,” and,<sup>393</sup> “I *HaShem*-יהו"ה am the first,” in that His Primal Being and Existence causes the existence of all other beings.

Now, since He is first, may He be exalted, we can deduce, with certainty, that He likewise is last, since He is the true reality of all existence. Contemplate and understand this well, for it is very deep. Likewise, contemplate the verse,<sup>394</sup> “I *HaShem*-יהו"ה am the first and I will be with the last,” and understand that this is imperative by His very Being and

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<sup>391</sup> Malachi 3:6 – “אני יהו"ה לא שנית ואתם בני יעקב לא כליתם”

<sup>392</sup> Isaiah 42:8 – “אני יהו"ה הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים”

<sup>393</sup> Isaiah 41:4 – “אני יהו"ה ראשון ואת אחרנים אני הוא”

<sup>394</sup> Isaiah 41:4 *ibid*.

existence. Thus, His very Name *HaShem*-יהו"ה, faithfully testifies that He is first and He is last.

Having explained this, awaken now to the many verses in the Scriptures and Midrashic teachings, that may, at first glance, seem to be exaggerated praise of *HaShem*-יהו"ה, that cannot be understood literally. Know then, that in all of scripture you will not find a single statement about *HaShem*-יהו"ה, blessed is He, that exaggerates His greatness. Some examples of this are the verse,<sup>395</sup> “Behold, the heavens and the heavens of the heavens, cannot contain You,” and the verse,<sup>396</sup> “Do I not fill the heavens and the earth? Says *HaShem*-יהו"ה,” and,<sup>397</sup> “The whole earth is full of His glory.” Likewise, the Midrashic teachings of our sages, of blessed memory, are full of such statements. For example, it states,<sup>398</sup> “He is the place-*Makom* of His world, but His world is not His place,” and other such statements. Our entire Torah is full of similar statements, so much so, that it could, God forbid, enter your mind that they are not to be understood literally, but are said by way of hyperbole, similar to the verse,<sup>399</sup> “Our brothers have discouraged our hearts saying: A nation greater and higher than us, in vast cities that are fortified to the heavens.” However, this is not the case at all.

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<sup>395</sup> Kings I 8:27 – “הנה השמים ושמי השמים לא יכלכלוך”

<sup>396</sup> Jeremiah 23:24 – “הלא את השמים ואת הארץ אני מלא נאם יהו"ה”

<sup>397</sup> Isaiah 6:3 – “קדוש קדוש קדוש יהו"ה צבאו"ת מלא כל הארץ כבודו”

<sup>398</sup> Bereshit Rabbah 68:9 – “הוא מקומו של עולם ואין העולם מקומו”

<sup>399</sup> Deuteronomy 1:28 – “אחינו המסו את לבבנו לאמר עם גדול ורם ממנו ערים גדלת” – “ובצורת בשמים”

Know then, my brother, that no novel being in all of existence, not amongst the Supernal beings and not amongst the lower beings, is capable of grasping the ultimate reality of *HaShem*'s יהו"ה Unlimited Being. This being so, how could they possibly ever reach the ultimate limit of His praises, blessed is He and blessed is His name? Thus, they certainly are incapable of going beyond the limit of His praiseworthiness, so much so, that it is quite impossible to exaggerate His praises. On the contrary, any praise of Him, no matter how great, falls short of His greatness.

Moreover, since all beings are small and lacking relative to Him, so much so, that they are like nothing before Him, how could they possibly exaggerate His praises? On the contrary, for any statement to be an exaggeration it must compare one thing to something greater than it, such as the verse,<sup>400</sup> “Vast cities that are fortified unto the heavens.” That is, because they wanted to emphasize the greatness of these cities and their defenses, they exaggerated, to the extent that they compared them to the heavens, which are greater than them. However, if someone wishes to exaggerate the praises of *HaShem*-יהו"ה, blessed is He, what could he possibly find that is greater than Him, to compare Him to? Thus, we see that this is an utter impossibility.

Rather, the truth is as we have stated, that all praises of *HaShem*'s exaltedness in Torah, Prophets and Scripture, are

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<sup>400</sup> Deuteronomy 1:28 – “ערים גדלת ובצורת בשמים”

meant to be understood literally. They all are the words of the Living God and “never depart from their literal meaning.”<sup>401</sup>

Now, these matters are extremely deep and need further clarification. Let us examine the verse,<sup>402</sup> “Behold, the heavens and the heavens of the heavens cannot contain You,” and understand how this is so. Now, as you know from our previous explanations, *HaShem*-יהו"ה, blessed is He, is the truth of all Being-*Hawayah*-הויה and the true reality of all existence. He thus includes all beings in existence, from the greatest to the smallest.

He encompasses and includes them all, for their very existence revolves upon His Being-*Hawayah*-הויה. He thus bears and carries them all, blessed is He. Moreover, as we already know, He, blessed is He, is the true reality of Being-*Hawayah*-הויה, as it states,<sup>403</sup> “I am *HaShem*-יהו"ה; This is My Name.” Therefore, it should be crystal clear to you that *HaShem*-יהו"ה, blessed is He, includes all beings in existence and there is nothing that is not included in Him, for otherwise it could not be at all. This being the case, it is clear that He is involved within everything and encompasses beyond everything.

Having explained the above, know that all novel beings, be they the angelic beings of intellect, the celestial spheres of substance or the terrestrial composite beings, all come into existence from the reality of His Being-*Hawayah*-הויה, blessed

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<sup>401</sup> Talmud Bavli, Shabbat 63a; Yevamot 24a

<sup>402</sup> Kings I 8:27 – “הנה השמים ושמי השמים לא יכלכלוך”

<sup>403</sup> Isaiah 42:8 – “אני יהויה הוא שמי”

is He. However, they only are components of being-*Hawayah*-הויה, rather than the totality of being-*Hawayah*-הויה. Thus, whenever we make mention of anything aside for *HaShem*-יהו"ה, blessed is He, as a component (*Chelek*) of Being-*Hawayah*-הויה, let it not enter your mind that we are referring to True Being, but rather, only to a component being (*Chelek*) that is borne by His Intrinsic Being-הויה, blessed is He. For, no being has true being except for His Being alone. His Being alone bears all other beings, and He alone is the true reality of all Being-*Hawayah*-הויה. It is for this reason that the name of Being-*Hawayah*-הויה, *HaShem*-יהו"ה is unique to Him alone, indicating that, in truth, the reality of Being is unique to Him alone. Thus, no other being in all of existence can share this name. Having awakened to this principle, remember it always.

Let us now explain how all beings are component beings (*Chalakim*) and understand how this is so. The angelic beings are the superior level of all created beings. Nonetheless, they are only a component of being and not the totality of being. For, there are other beings apart from them, such as the celestial spheres and their hosts and the earth and its inhabitants. We thus see that the angelic beings do not include all beings.

Instead, they only include a portion of being, according to what the Singular Intrinsic Being, *HaShem*-יהו"ה, deemed appropriate for them to include. Thus, they include their portion of existence and no more. Since they are not the totality of existence and do not include all being, they obviously cannot contain or bear *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being; the true reality who bears all beings.

This principle applies, all the more so, to the celestial spheres, that is, the heavens and the heavens of the heavens. They too are only a portion of existence, apart from which there are other existences, such as the angelic beings who are higher than them, and the terrestrial beings, who are lower than them. We therefore see that the heavens and the heavens of the heavens cannot contain the totality of all being, other than what the Singular Intrinsic Being, blessed is He, apportioned to them.

Thus, since they are only a portion of being, they cannot possibly contain and bear the Singular Preexistent Intrinsic Being, *HaShem*-ה'יהו, who is the true reality of Being-*Hawayah*-ה'הוי, who includes and bears all beings in their entirety. Therefore, nothing can include Him, for the heavens and the heavens of the heavens are merely a portion of being and not the totality of Being, and a portion can never contain the whole.

Thus, the heavens and the heavens of the heavens, which are only a portion of being, cannot contain the True Being, *HaShem*-ה'יהו, blessed is He, who includes all beings that He brings into existence. It is regarding this that the verse states,<sup>404</sup> “Behold, the heavens and the heavens of the heavens cannot contain You,” which is truly the case, since a part cannot contain the whole.

Now, if you posit that the totality of novel existence can contain Him, know that this too is patently false. For, have we not already demonstrated that even the most supernal of all

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<sup>404</sup> Kings I 8:27 – “הנה השמים ושמי השמים לא יכלכלוך”



novel beings, the angelic separate intellects, cannot contain Him? How then can it be suggested that if the lesser beings are conjoined to them, they would somehow complete what the angelic beings lack. This too is not possible and is an untenable argument.

Moreover, as you already know, *HaShem*-יהו"ה, blessed is He, is the totality of all Being and is the only true Being. Therefore, nothing aside for Him can be the totality of all Being. He is beyond all novel existence and is its source. Thus, no being, but Him, can bear the totality of all Being. Therefore, how can they possibly bear or contain the Being who includes them all and is beyond them all? This is an impossibility.

This being the case, we have clearly explained from all angles, the truth of the verse,<sup>405</sup> “Behold, the heavens and the heavens of the heavens cannot contain You.” In truth, this applies to all beings in the totality of the universe, both in general and in particular. They all are considered to be like particulars relative to Him, and He includes them all, but is beyond them all, blessed is He and blessed is His name.

Having explained the above verse, we will now explain the verse,<sup>406</sup> “Do I not fill the heavens and the earth? Says *HaShem*-יהו"ה,” to understand how this is. Now, you already know that there is no complete void or empty space in the universe, since it all is filled with everything that *HaShem*-יהו"ה, blessed is He, brings into being. Now, since He brought them into existence, the totality of the heavens and earth are full of

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<sup>405</sup> Kings I 8:27 – “הנה השמים ושמי השמים לא יכלכלוך”

<sup>406</sup> Jeremiah 23:24 – “הלוא את השמים ואת הארץ אני מלא”

the reality of being in existence. Thus, it is the being of existence-*Hawayah*-הויה that fills them all and bears them all. Thus, since all beings that exist are filled with being-*Hawayah*-הויה, it is *HaShem*-יהו"ה, blessed is He, who fills them all. Therefore, the statement, "Do I not fill the heavens and the earth?" is indeed how it is and is to be taken literally. For, the existence of all beings is drawn from the reality of His Being, blessed is He. They fill the heavens and the earth and He fills them. Thus, this statement is indeed true without a shadow of a doubt.

Thus, if you wished to explain this matter and state that His Being includes the totality of the heavens and the earth, and whatever is within them and beyond them, it is indeed good and true, since this is indeed the case, for from all angles that you examine it, *HaShem*, blessed is He, fills everything.

Now, in this manner we may likewise understand the verse,<sup>407</sup> "Let the whole earth be filled with His glory." As you already know, His Glory (*Kvodo*-כבודו) refers to His Name, as the full verse states, "Blessed is His Glorious Name (*Shem Kvodo*-שם כבודו) forever; Let the whole earth be filled with His glory." In other words, this refers to His Name of Being, *HaShem*-יהו"ה, which is His true name of Glory, and it fills all beings that receive existence from the reality of His Being-הויה, blessed is He. These matters are a very deep mystery. Nevertheless, it behooves you to contemplate this whenever you come across the mention of *HaShem*-יהו"ה, blessed is He,

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<sup>407</sup> Psalms 72:19 – "וברוך שם כבודו לעולם וימלא כבודו את כל הארץ אמן ואמן"

as filling everything, for this is indeed the case, given that it is Being-*Hawayah*-הויה, with which all beings are filled.

Furthermore, keep this in mind whenever you come across the words of our sages, of blessed memory, in which they appear to be exaggerating the praises of *HaShem*-יהו"ה, blessed is He. Realize that all their words are founded upon the true reality. Thus, their statement that,<sup>408</sup> “He is the place (*Makom*-מקום) of His world, but the world is not His place (*Makom*-מקום),” is indeed true and is meant to be understood literally. For Being-*Hawayah*-הויה is indeed the place of the world, in that it bears all existent beings, whereas the world is not the place of His Being, as already explained. For, the Being-*Hawayah*-הויה of *HaShem*-יהו"ה does not need anything aside from Himself to be, whereas all other beings are nothing without His Being-*Hawayah*-הויה.

Moreover, know that all of these matters to which we have awakened are based solely on the power of His Singular Name, blessed is He, in that He is called *HaShem*-יהו"ה, the Singular Unlimited Intrinsic Being, may the mention of His Name be blessed forever and ever. For, His Singular Name attests to Him from every angle, blessed is He, and is necessary for the grasp of Him. That is, had He not given us His great and glorious name, we would be incapable of having any grasp of Him whatsoever.

Thus, it is not without reason that throughout the entire Torah He is referred to by His Great and Glorious Name, as

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<sup>408</sup> Midrash Rabba, Bereishit 68:9 – “הוא מקומו של עולם ואין העולם מקומו”

stated,<sup>409</sup> “Blessed is His glorious Name (*Shem Kvodo*-שם כבודו) forever and ever,” and,<sup>410</sup> “He called in the Name of *HaShem*-יהוה,” or,<sup>411</sup> “I am *HaShem*-יהוה; this is My Name.” It similarly states,<sup>412</sup> “And I will sanctify My Great Name,” and,<sup>413</sup> “Behold, *HaShem*-יהוה stood over him and said, I am *HaShem*-יהוה,” and,<sup>414</sup> “On that day *HaShem*-יהוה will be One and His Name will be One.” Moreover, all our prayers are arranged upon His Name, such that we say, “Do so for the sake of Your Name.” All the foundations of our faith are literally founded upon His Name, as it states,<sup>415</sup> “And they shall place My Name upon the children of Israel.”

We have already shown you many wondrous matters to know that the entire Torah and the whole of our faith is founded upon His Great and Glorious Name, *HaShem*-יהוה, blessed is He. Therefore, whenever we make mention of His Name *HaShem*-יהוה, blessed is He, we must keep in mind all the great principles that teach us of His eternal Truth. For it is through our knowledge of the true power of His great and glorious Name, that His Supernal Intent is completed in us.

We then can unify Him and crown Him as our King with a full heart. That is, it is specifically when we know the true power of His Great Name and the true intention to which it leads, that we can truly unify to His Oneness and He, in turn,

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<sup>409</sup> Psalms 72:19 – “ברוך שם כבודו לעולם”

<sup>410</sup> Exodus 34:5 – “ויקרא בשם יהוה”

<sup>411</sup> Isaiah 42:8 – “אני יהוה הוא שמי”

<sup>412</sup> Ezekiel 36:23 – “וקדשתי את שמי הגדול”

<sup>413</sup> Genesis 28:13 – “והנה יהוה נצב עליו ויאמר אני יהוה”

<sup>414</sup> Zach. 14:9 – “והיה יהוה למלך על כל הארץ ביום ההוא יהיה יהוה אחד ושמו אחד”

<sup>415</sup> Numbers 6:27 – “וישמו את שמי על בני ישראל ואני אברכם”

will adhere to our love of Him and sanctify His Great Name through us. Then, *HaShem*-ה' יהו"ה our God will desire us, "and will show us the way upon which to go and the deeds that we should do."<sup>416</sup> We shall now begin explaining these matters, with the help of *HaShem*.

### **The gate explaining the difference between the various names of general classification**

Know, my brother, that this world is divided into various qualities of forms, in five general ways. Through them, we can understand the true division of all forms, whether in general or in particular, and how they all are included in the matter of the *Aleph-Beith*. They are as follows:

- א. *Etzem Klalli*-עצם כללי-The General Noun
- ב. *Etzem Prati*-עצם פרטי-The Particular Noun
- ג. *Etzem Pradi*-עצם פרדי-The Differentiating Noun
- ד. *Etzem Halshi*-עצם האישי-The Individuating Noun
- ה. *Etzem HaMikri*-עצם המקרי-The Incidental Noun

**The General Noun (*Etzem Klalli*-עצם כללי):** Know, my brother, that the term, "General Noun (*Etzem Klalli*-עצם כללי)" is also called a class-*Sug*. This will be explained by using the letters as an example. When we say the word, "letters-

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<sup>416</sup> Jeremiah 42:3 – "ויגד לנו יהו"ה אלהינו את הדרך אשר נלך בה ואת הדבר אשר נעשה"

*Otiyoth*-אותיות,” we mean all the letters of the *Aleph-Beith* as one general class, even though they divide into various kinds of letters. In other words, the General Noun “letters-*Otiyoth*-אותיות,” refers to all the letters of the *Aleph-Beith* as one undifferentiated whole, as follows:

א"ב ג"ד ה"ו ז"ח ט"י כ"ך למ"ם נ"ן ס"ע פ"ף צ"ץ ק"ר ש"ת

All the letters together are called by the General Noun “letters-*Otiyoth*-אותיות,” in the same manner that we call all of novel existence by the General Noun, “World-*Olam*-עולם,” which includes all the particulars of the entire universe as one general whole, whether they are dead or alive, inanimate, plants, animals, or any other kinds of beings that the world is made up of, such as the angelic beings, known as the separate intellects and the celestial spheres.

In the same manner, all the letters are included as one in the General Noun, “letters,” which is known as a class-*Sug*-סוג. Likewise, the noun, “Life-*Chayim*-חיים,” is a general term that includes all living organisms, such as human beings, domesticated animals, undomesticated animals, fish, fowl and insects etc., as one general whole. This matter is thus easily understood.

**The Particular Noun (*Etzem Prati*-עצם פרטי):** Know, my brother, that the Particular Noun is called a Kind-*Min*-מין. That is, it is the division of the general class into specific kinds.

For example, we defined the General Noun, “Life-*Chayim*-חיים,” as referring to all living beings as one general whole. Particular Nouns, on the other hand, divide them into their various kinds, that is, human beings, domesticated animals, undomesticated animals, fish, fowl, insects, or any one of these kinds individually, such as humans or animals, which are all included in the General Noun, “life.”

Now, the letters are the prototype of this. The General Noun, “letters-*Otiyoth*-אותיות,” refers to all the letters as one general class. However, they divide into five kinds, that is, five Particular Nouns, depending on what part of the mouth they issue from, as follows:

- א. אחה"ע issue from the throat and are one kind
- ב. בומ"ף issue from the lips and are one kind.
- ג. גיכ"ק issue from the palate and are one kind.
- ד. דטלנ"ת issue from the tongue and are one kind.
- ה. זסצר"ש issue from the teeth and are one kind.

That is, each kind of letters differs from the other kinds, and is therefore called by a Particular Noun. These five kinds of letters are particulars relative to the letters as a general whole, in which their kinds are not differentiated. That is, in particular, אחה"ע is one kind, בומ"ף is another kind, גיכ"ק is another kind, דטלנ"ת is another kind, and זסצר"ש is yet another kind, and they are separate from each other by their kind.

This is similar to the distinction between humans, animals, fish and fowl etc., even though they all fall into the

general class of living beings. That is, they possess life and are living organisms, but are different kinds of living organisms. In the same way, the letters are all letters, but they divide into different kinds, depending on the parts of the mouth from which they issue, which are their foundations.

Now, saying the word “letters,” is the same as saying “existence,” because the letters bear all of existence and it is through them that everything exists. For, if something is not called by a name, the reality of it cannot be known. In other words, whatever is nameless and undefined has no existence. This is clearly understood.

On the other hand, whatever has a name, must consist of letters, because letters are the foundation of every name. Thus, all novel beings must consist of letters that define and bear them. This being the case, the letters are the foundation of all novel existence, because without letters to define them, there is nothing to bring them into existence.

We thus see that the letters are vessels that bear and define all beings. For example, if you wish to say the word “angel-*Malach*-מלאך,” it is impossible to do so without letters, no matter what language you say it in, and the letters attest to the truth of whatever is being said. The same is true of the word “sphere-*Galgal*-גלגל,” or any other novel beings in existence. Without letters they cannot exist, since the letters establish them and place them in existence. Thus, if there are letters, there is existence, and if there are no letters, there is no existence. This being so, all novel beings are borne by their



letters and the letters themselves divide them into their various levels.

With this in mind, contemplate, my brother, and understand how the subject matters of this gate are categorized and founded upon the letters, because this entire gate is founded upon the letters.

Thus, if you would say that above, there is no distinction between the letters, know that all intentions and all intellectual forms are established with letters. This being the case, the letters bear all of novel existence, by the power they receive from the name of Being-*Hawayah*-הויה of *HaShem*-יהו"ה, the Preexistent Intrinsic Being, blessed is He, because, throughout all of novel existence, nothing can exist without letters.

That is, if *HaShem*-יהו"ה, blessed is He, commands that, “such and such should exist,” whether an angel, a celestial sphere or a terrestrial being, the letters are the vessels for that thing, to bring it about. Thus, nothing can exist without these twenty-two letters, for all of novel existence is brought into being and conducted through them.

Know that in truth, nothing in the universe can escape being borne and revolved in these twenty-two letters. This is why the Torah is foundational. Contemplate what our sages, of blessed memory, stated,<sup>417</sup> “The Holy One, blessed is He, gazed into the Torah and created the world.” For, the Torah was the first of His desires, as it states,<sup>418</sup> “*HaShem*-יהו"ה acquired me

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<sup>417</sup> Midrash Tanchumah, Bereishit 1; Bereishit Rabba 1:1

<sup>418</sup> Proverbs 8:22 – “יהו"ה קנני ראשית דרכו קדם מפעליו מאז”

as the beginning of His way,” and continues,<sup>419</sup> “I was then His nursling-*Amon*-אמון.”

Know then, that the twenty-two letters nourish all novel beings, like a nursemaid, and that nothing can exist without them. This being so, the twenty-two-כ"ב letters are the foundation of all novel beings. It is in them that they all revolve, and they are incapable of escaping them. It thus behooves us to know how they are the vessels for all qualities and the foundation of all novel beings. With this in mind, know that the letters are the very beginning of His will. They are the vessels for all qualities and all qualities have no being without the support of the letters.

Now, you already know from all our previous explanations, that in truth, the letters come into being from the reality of His Singular Preexistent Name *HaShem*-יהו"ה, blessed is He, which is His Name of Intrinsic Being-*Hawayah*-הויה. It is from the power of His Intrinsic Being that the letters were garbed with form, as it states, “*HaShem*-יהו"ה acquired me as the beginning of His way.” Contemplate that this verse specifies that *HaShem*-יהו"ה brings the letters into existence as the beginning of His way, but that *HaShem*-יהו"ה Himself is Preexistent and precedes them, whereas the letters are novel.

Moreover, contemplate that the letters themselves attest that they are novel, since they are called “letters-*Othiyoth*-אותיות.” The word “*Oth*-אות” in the singular or “*Othiyoth*-אותיות” in the plural, also means, “to come about,” as in the

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<sup>419</sup> Proverbs 8:30 – “וַאֲהִיָּה אֲצִלּוֹ אֲמוֹן וְכוּי”

verse,<sup>420</sup> “Tell us what will come about-*Hagedoo HaOthiyoth*-הגידו האותיות,” and similarly,<sup>421</sup> “Ask of me what will come about-*HaOthiyoth She'aluni*-שאלוני האותיות,” or the verse,<sup>422</sup> “The watchman said, ‘The morning comes-*Atha Boker*-אתא בוקר.’” That is, “They now are coming-*Ba’oth*-באות” into being and are novel, because anything that comes into being now, means that it did not have being before. This then, is this very reason they are called, “letters-*Othiyoth*-אותיות,” because they “*Ba’oth*-באות-come” into being and are novel.

This being the case, contemplate, my brother, and realize that the letters are the vessels for all qualities and beings that follow them and that all novel existence is drawn from them. Therefore, since they are the foundation and support of all novel beings, we all are drawn from and sustained by them in every conceivable way.

Let us now return to the subject at hand and state in regard to the letters, that the Particular Nouns (*Etzem Prati*-עצם פרטי) refer to the groupings of letters that issue from the various parts of the mouth; the throat, lips, palate, tongue and teeth. Thus, the Particular Nouns bring about differentiation in the General Noun, letters-*Othiyoth*-אותיות, which expresses all the letters as one general whole. That is, the General Noun is “letters,” whereas the Particular Nouns refer to the various kinds of letters.

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<sup>420</sup> Isaiah 41:23

<sup>421</sup> Isaiah 45:11

<sup>422</sup> Isaiah 21:12

The same rule applies to all other novel beings. The General Noun is “existence,” whereas the Particular Nouns, such as, angel, sphere, human being, animal, fish and fowl etc., refer to the various kinds that make up the whole in the aggregate. This explanation should be adequate in understanding the matter of the Particular Noun (*Etzem Prati-* עצם פרטי) which is called a kind.

### **The Differentiated Noun (*Etzem Pradi-* עצם פרדי):**

Know, my brother, that the Differentiated Noun (*Etzem Pradi-* עצם פרדי), known as a type, refers to the division of forms within one kind. For example, if the kind is mankind (*Adam-* אדם), the Differentiated Nouns (*Etzem Pradi-* עצם פרדי) within this kind, are man (*Ish-* איש) and woman (*Ishah-* אישה). Thus, the Differentiated Nouns, man (*Ish-* איש) and woman (*Ishah-* אישה), refer to different types within the kind known as mankind (*Adam-* אדם), as stated,<sup>423</sup> “And He called their name Man (*Adam-* אדם) on the day **they** were created.”

The same is true of the kind known as domesticated animals (*Behemah-* בהמה), in which bulls (*Shor-* שור), sheep (*Kesev-* כשב), and goats (*Ez-* עז)<sup>424</sup> are different types of domesticated animals (*Behemah-* בהמה). Since they are different types within the kind known as domesticated animals, they are separated into distinct types by Differentiated Nouns.

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<sup>423</sup> Genesis 5:2 – “זכר ונקבה בראם ויברך אתם ויקרא את שמם אדם ביום הבראם”

<sup>424</sup> Leviticus 22:27

The same principle likewise applies to the kind known as undomesticated animals. The Particular Noun, “undomesticated animal” (*Chayah*-חיה) includes the various types within this kind, such as harts (*Ayil*-איל) and gazelles (*Tzvi*-צבי) etc. Both are included as types within the kind known as “undomesticated animals” (*Chayah*-חיה).

This is similarly the case regarding the kind known as fruit trees (*Ilan*-אילן). It too is separated into distinct types, by the Differentiated Nouns, pomegranate tree (*Rimon*-רמון), date tree (*Tamar*-תמר), apple tree (*Tapu'ach*-תפוח) etc., all of which differentiate distinct types within the kind known as fruit trees (*Ilan*-אילן).

We thus have explained the differentiated Noun (*Etzem Pradi*-עצם פרדי), which is called a type, and how it follows from the Particular Noun (*Etzem Prati*-עצם פרטי), which is called a kind (*Min*-מין), which, in turn, follows from the General Noun (*Etzem Klalli*-עצם כללי) which is called a class. In other words, these three matters follow one from the other, from the General Noun (*Etzem Klalli*-עצם כללי), to the Particular Noun (*Etzem Prati*-עצם פרטי), to the Differentiated Noun (*Etzem Pradi*-עצם פרדי), that is, from the class, to the kind, to the type.

With this in mind, let us examine the differentiated noun (*Etzem Pradi*-עצם פרדי) in relation to one kind of letters. For example, the letters אהה"ע are a Particular Noun (*Etzem Prati*-עצם פרטי) relative to the General Noun (*Etzem Klalli*-עצם כללי) which includes all the “letters” (*Othiyoth*-אותיות) as one whole. These letters אהה"ע are all of one kind, in that they all emanate from the throat. However, their Differentiated Nouns (*Etzem*

*Pradi*-פרדי (עצם פרדי) refer to the division of their forms into types. For, although they all are of one kind (*Min*-מין), nonetheless, when they are enunciated as *Aleph*-אֵלֶף, *Cheth*-חֵת, *Hey*-הֵא, and *Ayin*-עֵי, they separate into different types within their kind (*Min*-מין), each one having different form than the others.

The same can be said of the kind known as mankind (*Adam*-אדם). For example, Reuven, Shimon, Levi and Yehudah are all of the same kind, known by the Particular Noun (*Eztem Prati*-עצם פרטי) mankind-*Adam*-אדם, even though they differ relative to each other. Thus, the base principle of the differentiated Noun (*Eztem Pradi*-עצם פרדי), which is known as a type, is as follows:

The names of kinds that are included in the general class of living beings are “man” (*Adam*-אדם), “domesticated animals” (*Behemah*-בהמה), “undomesticated animals” (*Chayah*-חיה), “fowl” (*Of*-עוף) and “fruit-trees” (*Ilan*-אילן) etc. They then divide into types of Differentiated Nouns (*Eztem Pradi*-עצם פרדי).

In the kind called “mankind” (*Adam*-אדם), the differentiate types are “man” (*Ish*-יש) and “woman” (*Ishah*-אשה). In the kind called “undomesticated animals” (*Chayah*-חיה), the differentiated types (*Eztem Pradi*-עצם פרדי) are “the hart (*Ayil*-איל), gazelle (*Tzvi*-צבי) and roebuck (*Yachmur*-יחמור) etc.”<sup>425</sup> In the kind called “domesticated animals” (*Behemah*-בהמה), the differentiated types (*Eztem Pradi*-עצם פרדי) are the “bull (*Shor*-שור), sheep (*Kesev*-כשב) and goat (*Ez*-עז).”<sup>426</sup>

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<sup>425</sup> Deuteronomy 14:5

<sup>426</sup> Leviticus 22:27

It is in exactly the same way that the letters אהה"ע are one kind (*Min*-מין) of the general class called letters-אותיות, but differentiate into types, that is, *Aleph*-א"ף, *Cheth*-ח"ת, *Hey*-ה"א, and *Ayin*-ע"י, each of which has a form that is differentiated from the others. That is, they are Differentiated Nouns or types (*Etzem Pradi*-עצם פרדי) within the Particular Noun (*Etzem Prati*-עצם פרטי), which is their kind. This explanation should be adequate for now.

**The Individual Noun (*Etzem Ishi*-עצם אישי):** Know, my brother, that the Individual Noun (*Etzem Halshi*-עצם האישי) indicates the order of the Differentiated Noun (*Etzem Pradi*-עצם פרדי). This may be understood as follow: We said before that in the Differentiated Nouns, the kind called “fruit-trees” (*Ilan*-אילן) is divided into types, such as the “date tree” (*Tamar*-תמר), “olive tree” (*Zayit*-זית) and “grapevine”<sup>427</sup> (*Anavim*-ענבים).

Now, when referring to harvesting, the term “*Goder*-גודר” is used for the harvesting of dates, the term “*Mosek*-מוסק” is used for the harvesting of olives and the term “*Botzer*-ברצר” is used for the harvesting of grapes, even though all three terms refer to “harvesting” and they all relate to the harvesting of fruits from fruit trees. That is, the Differentiated Nouns (*Etzem HaPradi*) further divide into Individual Nouns (*Etzem Halshi*-עצם האישי).

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<sup>427</sup> According to Torah law, the grapevine is categorized as a tree.

This may be understood in the division of the kind known by the Particular Noun (עצם פרטי), domesticated animals, (*Behemah*-בהמה) into various types, such as horses (*Sus*-סוס) and donkeys (*Chamor*-חמור). However, a horse “neighs-*Doher*-דוהר,” whereas a donkey “brays-*No'er*.” We thus see that the division of the Individual Nouns (*Etzem HaIshi*-עצם האישי) follows according to the division of the Differentiated Nouns (*Etzem Pradi*-עצם פרדי).

Now, the term “individual-*Ishi*” applies to every single male and female, as individuals, within the general class of living beings. For example, within the kind known as “mankind-*Adam*,” the two individuals, Reuven and Shimon, are distinct from each other, in that Reuven could be far greater, in wisdom and intellect, than Shimon, as can be readily observed when either one opens his mouth to speak. That is, from their words, Reuven will be recognized as wise and Shimon will be recognized as foolish. In other words, the Individual Nouns (*Etzem HaIshi*) apply to the specific characteristics of each one as an individual.

For example, if you hear neighing-*Doher*, you know that the sound is coming from a horse-*Sus*. However, if you hear braying-*No'er*, you know that the sound is coming from a donkey-*Chamor*. Similarly, if you hear the term *Mosek* used in reference to harvesting, you know that olives-*Zeitim* are being harvested. On the other hand, if you hear the term *Botzer* used in reference to harvesting, you know that grapes-*Anavim* are being harvested. Thus,



the Individual Nouns (*Etzem Halshi*-עצם האישי) follow this pattern.

The Individual Nouns (*Etzem Halshi*-עצם האישי) may be understood similarly in regard to the letters. For example, the letter *Aleph*-א and the letter *Cheth*-ח are different “individuals” in their pronunciation, even though they both emanate from the throat and are of the same type. That is, the *Aleph*-א is expressed lightly, whereas the *Cheth*-ח is expressed more heavily. They thus differ from each other when they are expressed, for individually, they are different from each other.

This clearly explains how Individual Nouns (*Etzem Halshi*-עצם האישי) apply to the letters. In other words, when you say *Aleph*-א, *Cheth*-ח, *Hey*-ה, or *Ayin*-ע, even though they all come from the throat, there is a distinct difference in their pronunciation. That is, as individuals, they are expressed differently, just as we explained about the terms “*Botzer*-בוצר” and “*Mosek*-מוסק.”

This explains the different pronunciations and forms of the letters within their various kinds (*Min*-מין), these being the letter groupings ש זסצר"ת דטלנ"ק גיכ"ף בומ"ף אחה"ע בומ"ף גיכ"ק דטלנ"ת זסצר"ש. Thus, the matter of the Individual Nouns (*Etzem Halshi*-עצם האישי) has been adequately explained.

### **The Incidental Noun (*Etzem HaMikri*-עצם המקרי):**

Know my brother, that the Incidental Noun (*Etzem HaMikri*-עצם המקרי) indicates how forms are recognizable by their incidentals. For example, the form of humans, domesticated animals, undomesticated animals and fowl, are all incidental to

them. However, the incidence of the form of man distinguishes him as different from other lifeforms, whereas the incidence of the form of a domesticated animal distinguishes it as a domesticated animal. The same principle applies to undomesticated animals and fowl. Thus, the incidence of their specific forms determines the distinction between them as different kinds of lifeforms. This being so, we see that the Incidental Noun (*Etzem HaMikri*-עצם המקרי) establishes the form of being of that to which it is an incident.

Know however, that the incidence of the form (*Tzurah*) of a thing is not something separate from it. Rather, it is like the incidence (*Mikreh*) of the blackness of tar or the whiteness of butter, which is inseparable from it. For example, the whiteness of butter cannot be lost except through the admixture of other substances with it. If not for that, it would never lose its true color, which is white. Likewise, the incidence of heat in fire is inseparable from the fire, for it is its true form. Thus, we see empirically, that which is white is white, that which is black is black, that which is green is green and that which is yellow is yellow.

However, there are incidents that are not natural to their host and therefore sometimes exist and sometimes do not, such as the color of a dyed garment. In such a case, its color is incidental to it, and can fade. Likewise, the incidence of movement in man exists when he walks, but ceases when he stands still. With all the above in mind, contemplate the Incidental Noun (*Etzem HaMikri*-עצם המקרי) and discern its foundational principle. Now, in relation to the letters, the

Incidental Noun (*Etzem HaMikri*-עצם המקרי) may be understood by the color of the written letters. That is, the color of the ink is incidental to the form of the letters.

All the above explanations should be adequate for every intelligent person to understand the various levels of the letters and how they are the prototypes for all of existence. That is, these five levels of the letters include all of novel existence and indicate how one thing comes out of another. To summarize, the five levels are:

- א. עצם כללי-*Etzem Klalli*-The General Noun
- ב. עצם פרטי-*Etzem Prati*-The Particular Noun
- ג. עצם פרדי-*Etzem Pradi*-The Differentiated Noun
- ד. עצם האישי-*Etzem HaIshi*-The Individual Noun
- ה. עצם המקרי-*Etzem HaMikri*-The Incidental Noun

The General Noun (*Etzem Klalli*), known as the class, includes all things that grow (*Tzomchim*-צומחים) as one undifferentiated whole. It thus includes mankind (*Adam*-אדם), domesticated animals (*Behemah*-בהמה), fish (*Dagim*-דגים), undomesticated animals (*Chayoth*-חיות) and fowl (*Ofoth*-עופות) etc.

The Particular Nouns (*Etzem Prati*), known as kinds, includes each “growing thing” according to its particular kind, such as human beings, domesticated animals, undomesticated animals, fish, fowl and plants etc.

The Differentiated Nouns (*Etzem Pradi*), known as types, clarify the difference between various types within each

kind. For example, within the kind known as plants, there are date trees, apple trees and fig trees, etc. Within the kind known as domesticated animals, there are bulls, sheep and goats, and within mankind, there are men and women etc.

The Individual Nouns (*Etzem HaIshi*) clarify each individual within the type, as distinct and unique within the type.

The Incidental Nouns (*Etzem HaMikri*) indicate what is incidental to each individual. For example, a man rides a horse with his legs spread across it, whereas a woman sits sidesaddle. Similarly, the Incidental Nouns (*Etzem HaMikri*-עצם המקרי) express the specific forms, as they are distinct and separate from other forms and qualities. These matters have thus been adequately explained. We shall now begin explaining the remaining matters in a straightforward manner, with the help of *HaShem*.

### **The Gate explaining the truth of Sinai-סיני where the Ten Commandments-עשרת הדברים were given**

Know my brother, may *HaShem* keep and protect you, that the gate we are now entering is very wondrous and is the “Gate of the Heavens.”<sup>428</sup> In this gate, the truth of Mount Sinai (*Har Sinai*-הר סיני), on which the Torah was given, shall be clearly explained. Know now, that the true foundation of

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<sup>428</sup> Genesis 28:17 – “שער השמים”

Mount Sinai (*Har Sinai* -הר סיני) is in the forms of the Singular Name, *HaShem*-יהו"ה as they are found in Torah, as will now be explained.

Know, my brother, that the utilized forms of the Name *HaShem*-יהו"ה, are the ten letters included in the following usages:

יהו"ה אהי"ה י"ה

Now, the arrangement of these names in their proper order is as follows:

יהו"ה

יה"ו

י"ה

י

Contemplate the above arrangement and the foundation that this is the proper order of the letters, without deviation, will become clear to you. Now, we have explained these matters before, but we must now truly delve into their depth, and clarify to every intelligent person, what was grasped by the Jewish people at Mount Sinai (*Har Sinai* -הר סיני), when they received the Ten Commandments (*Asereth HaDvarim*-עשרת הדברים) directly from *HaShem*-יהו"ה. With this said, let us now enter into the contemplation.

The primary numerical value of the Name *HaShem*-יהו"ה is כ"ו-26, which when spoken or spelled out, is *Twenty-Six-Esreem W'Sheeshah*-עשרי"ם ושש"ה-1,231 and is equivalent to the *Ten Commandments-Asereth HaDvarim*-עשר"ת הדברי"ם-1,231. Know now, that this sign indicates the twenty-six-כ"ו letters of the utilized names of Being, which are the expansion of the ten letters of the names י יהו"ה as follows:

י"ד ה"א וא"ו ה"א

י"ד ה"א וא"ו

י"ד ה"א

י"ד

Count the letters, my brother, and discover that the expansion of the utilized forms of the Name, possesses twenty-six letters, that are founded upon the ten letters, that are The Ten Commandments-*Asereth HaDvarim*-עשר"ת הדברי"ם-1,231 and equal *Twenty-Six-Esreem W'Sheeshah*-עשרי"ם ושש"ה-1,231. If you contemplate and understand how the circle revolves, many wondrous and concealed matters will be revealed to you. At the very least, know that these twenty-six letters are the truth of Sinai-סיני"י-130, as will be explained. However, these matters should actually be explained in their proper order. That is, that which comes first, should be explained first, and that which comes last, should be explained last.

Now, *HaShem*-יהו"ה is the foundation of all foundations. He is the Singular Preexistent Intrinsic Being who



יו"ד  
 יו"ד ה"א  
 יו"ד ה"א וא"ו  
 יו"ד ה"א וא"ו ה"א

Add them together and discover that their sum total is 130-ק"ל, which equals Sinai-סיני-130, upon which the Ten Commandments-*Asereth HaDvarim*-עשר"ת הדבר"ם-1,231 were said by *HaShem*-יהו"ה, by way of the Twenty-Six-*Esreem W'Sheeshah*-ושש"ה-עשרי"ם-1,231. In other words, the matter that includes both the wondrous occurrence at Sinai-סיני and the Ten Commandments-*Asereth HaDvarim*-עשר"ת הדבר"ם-1,231 that were given there, is the manner in which the Singular Name *HaShem*-יהו"ה is the foundation of all the other uses of His Names of Being. That is, the four that are twenty-six bear ten, as we see that the four letters יהו"ה which equal כ"ו-26, bear the ten letters יהו"ה יהו"ה י"ה י"ה י"ה י"ה י"ה י"ה י"ה י"ה.

If you contemplate this spherical circle, the truth of Mount Sinai-סיני-130 will become clear to you, as well as the truth of the Ten Commandments-*Asereth HaDvarim*-עשר"ת הדבר"ם-1,231 that were said upon it. Thus, it is quite fitting and appropriate that the Ten Commandments-*Asereth HaDvarim*-עשר"ת הדבר"ם-1,231 were said on Mount Sinai-סיני-130. For, as you can see, the כ"ו-26 letters are fittingly borne by the Ten Commandments-*Asereth HaDvarim*-עשר"ת הדבר"ם-1231, as explained with respect to the four letters and the ten letters.



That is, we already explained above that the ten are drawn from the four and that the twenty-six are drawn from the ten, as encapsulated by the sign for The Name *HaShem*-יהו"ה, which is כ"ו-26. In other words, from *HaShem*-יהו"ה, ten are drawn forth, that is, יהו"ה יהו"ה יהו"ה י, and when spelled out, there are the twenty-six letters, יו"ד ה"א וא"ו, יו"ד ה"א וא"ו, יו"ד ה"א וא"ו. Thus, the כ"ו-26 are tied to the ten.

However, because these are very deep matters within the inner sanctum of the Chariot (*Merkavah*), we must properly explain them, so that no one should stumble and err, but instead, should find their true meaning according to *HaShem*'s Supernal desire.

Now, in truth, we already explained, in the Gate of Intrinsic Being, that His singular Name is expressed in three manners, all of which are alluded to in a single verse. These three are:

1.)

יהו"ה  
=כ"ו-26

2.)

יהו"ה - 26  
יהו"ו - 21  
י"ה - 15  
י - 10  
=ע"ב-72

3.)

45 - יו"ד ה"א וא"ו ה"א

39 - יו"ד ה"א וא"ו

26 - יו"ד ה"א

20 - יו"ד

ק"ל-130=

The above are the three ways that the name of *HaShem*-יהו"ה is expressed, all of which are found in the verse,<sup>429</sup> “Behold *HaShem*-יהו"ה is riding<sup>430</sup> upon a swift-*Kal*-ק"ל cloud-*Av*-ע"ב, and coming to Egypt.” Contemplate this matter, and the truth will become clear to you, that the three aspects of כ"ו-26, ע"ב-72, and ק"ל-130 are all dependent upon His essential name of כ"ו-26, and that ק"ל-130, which is Sinai-סיני-130, derives its truth from the name of כ"ו-26, which is *HaShem*-יהו"ה-26.

This being so, contemplate the verse,<sup>431</sup> “Mount Sinai-סיני-130 was all in smoke because *HaShem*-יהו"ה descended upon it.” This is because, when the Singular Name *HaShem*-יהו"ה, which is unique to His Being, is alone, it is His exclusive level, in which there is no descent. However, when His name is used in conjunction with other terms, such as Sinai-סיני, then descent is included with it. This is because the truth of the

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<sup>429</sup> Isaiah 19:1 – “הנה יהו"ה רכב על ע"ב ק"ל ובא מצרים”

<sup>430</sup> Note that the word “riding-*Rochev*-רכב” in this verse, is the root of the word *Merkavah*-מרכבה-Chariot (or “composition,” as mentioned before) and also shares the same letters as “ברך-*barech*-blessing.”

<sup>431</sup> Exodus 19:18 – “והר סיני עשן כלו מפני אשר ירד עליו יהו"ה באש”

letters סיני cannot compare to the truth of the letters יהו"ה, even though these come to כ"ו-26 and these come to כ"ו-26.<sup>432</sup>

This being the case, contemplate the meaning of the term “descended” in regard to Sinai-סיני, and realize that when *HaShem*-יהו"ה, blessed is He, brings Himself close to the comprehension of the human mind, the human mind has no possibility of grasping the ultimate truth of His Singular Intrinsic Being, blessed is He, as He truly is.

He thus prepared Sinai-סיני for them, namely, an expansion of letters that explains the truth of the matter, that comes close to the true reality of His Intrinsic Being, but is not the ultimate truth of His Intrinsic Being. For, the intellect of man is incapable of reaching the ultimate truth of His Being, except by way of admixture. Thus, Sinai-סיני is an admixture of four letters that are not the letters of His Being-*HaShem*-יהו"ה.

With the above in mind, contemplate that when *HaShem*-יהו"ה, blessed is He, revealed the truth of His Being upon Mount Sinai-סיני, the term “descent” is used. For, when He approaches the comprehension of intellect, as it manifests within substance, that is, the physical brain, there can be no grasp of His truth except through admixture.

Thus, because *HaShem*-יהו"ה, blessed is He, is one with His Singular Name of Intrinsic Being, therefore, when He wishes to reveal the true reality of His Being into the

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<sup>432</sup> The numerical value of *HaShem*-יהו"ה is 26. On the other hand, Sinai-סיני-130 represents the 26 letters of the expanded form of *HaShem*'s utilized names, which have the numerical value of 130. Thus, we see that there is no comparison between them, because *HaShem*-יהו"ה is foundational, whereas Sinai-סיני is merely a derivative of the expansion of the Name.

comprehension of man, He does so through Sinai-י"י. In other words, through an admixture of Intrinsic Being-*Hawayah*-הו"י, with that which has no intrinsic being.

Thus, the term “descent” is used regarding Sinai-י"י, whereas the true exaltedness of *HaShem*-הו"י is the Singularity of His Intrinsic Being, as He is, in and of Himself, one and alone. This is how the verse,<sup>433</sup> “And *HaShem*-הו"י descended upon Mount Sinai-י"י,” should be understood.

Understand that the name *HaShem*-הו"י refers to how He is elevated and exalted, blessed is He, and that He descended through Sinai-י"י. If you contemplate this matter well, a very great mystery of the innermost chambers of the intellect, that not everyone understands, will become clear to you. Moreover, whenever you come across the term descent-*Yeridah*-ירידה in Torah, in reference to *HaShem*-הו"י, you should contemplate it in the same manner.

For, whenever *HaShem*-הו"י, blessed is He, desires to reveal His truth, for Him it is a descent, since those who grasp, are only capable of doing so by means of the tangible, whereas the true reality of His Being is beyond intellect and is completely intangible. Thus, that which is a tremendous descent in relation to Him, is the peak of comprehension in relation to us.

Contemplate the meaning of the verse, “And *HaShem*-הו"י descended upon Mount Sinai-י"י,” and understand that the “descent” referred to here is the matter of the

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<sup>433</sup> Exodus 19:20 – “יֵרֵד יְהוָה עַל הָרַיְסִינַי”

transference of the name יהו"ה-*HaShem* to the word Sinai-סיני, that is, from יהו"ה-*HaShem*-26, to the ten letters of His utilized names, to the twenty-six letters of the expanded names that total 130, which is סיני-י-130.

In other words, when He comes close to human comprehension, the medium of סיני-י-130 is necessary, which is the aspect of ק"ל-130, that is hinted at in the כ"ו-26 letters that are Twenty-Six-*Esreem W'Sheeshah*-עשרים ושש"ה-1,231, that are borne by the Ten Commandments-*Asereth HaDvarim*-עשר"ת הדברי"ם-1,231. This being the case, contemplate the truth of these wondrous matters to which we have awakened you.

However, let it not enter your mind that יהו"ה-*HaShem*, blessed is He, ascends or descends, God forbid. Rather, His exalted elevation is in the name of His Singular Intrinsic Being, יהו"ה-*HaShem*, blessed is He, which no novel being in all of creation is capable of fully grasping to its ultimate truth, as He actually is, in and of Himself, blessed is He.

Thus, when He wishes to reveal Himself, He does so by drawing forth lesser revelations of Himself, that are called a "descent-*Yeridah*-ירידה" relative to Him. That is, He reveals Himself by drawing those who grasp Him close to His truth. They, in turn, comprehend as a result of this closeness, but do not grasp His ultimate truth. In other words, the first aspect is His exalted elevation, as He is, in and of Himself, whereas the other aspect is one of descent, each one in its own level and order.

Therefore, let it not enter your mind that *HaShem*-יהו"ה, blessed is He, undergoes descent or ascent in any way, God forbid, for this does not apply to Him in any way, shape or form. The matter of descent and ascent does not even apply to His servants, the angelic separate intellects (*Sichliyim*), so how could it possibly apply to He who brings them into existence from the reality of His elevated and exalted Singular Intrinsic Being, blessed is He? For, the level of the servant cannot at all be compared to the level of the Master, and if the servants are so greatly elevated and exalted, how much more is it so, regarding their Lord and Master, who brings them into being from the reality of His Glorious Being and who bears them all? In other words, if this is so regarding the servants, then it certainly is so regarding the Master.

This being the case, my brother, it behooves you to know the truth, that *HaShem*-יהו"ה, blessed is He, takes up no space. Rather, He is the space for everything, as explained before. Now, if He is the space for all existence, to where does He ascend or descend? After all, He is the space for it all. Therefore, neither descending nor ascending is applicable to Him.

Rather, the truth is as we stated, that in relation to Him, the term "ascent," refers to the exaltedness of His Name of Intrinsic Being, *HaShem*-יהו"ה, blessed is He, and the term "descent" refers to His bringing Himself close to human comprehension, as explained above.

However, our human comprehension can never actually grasp the ultimate reality of His Intrinsic Being, as He truly is.

Thus, when He comes close, He does so through ways that are close to the truth of His Being, so that we, as novel beings should have some grasp of Him. It is in this manner that you must understand the matter of His descent. That is, when the lowly beings, such as us, or any other beings aside for Him, grasp Him, this is called a “descent,” for the knowledge of Him “descends,” in the manner explained above, and comes close to the grasp of the lowly beings. However, when it comes close to them, they cannot directly grasp the full reality of His Being, except indirectly, through other means.

This is how to understand any use of the terms “ascent” or “descent” in relation to *HaShem*-יהו"ה, blessed is He, throughout the Torah. In other words, He does not actually ascend or descend, God forbid. This is because whatever ascends and descends, goes to a level that is higher than it, whether it is spatially higher or higher in greatness, or it descends from there. However, *HaShem*-יהו"ה, blessed is He, is beyond all space, but is the space of everything. Where then, shall He ascend or descend to, being that He bears all space and everything therein, and it is in Him that the space of all places exists.

It is in this manner that you should understand the meaning of the verse,<sup>434</sup> “And *HaShem*-יהו"ה descended upon Mount Sinai-סיני” that His elevation and exaltedness is in the Name of His Intrinsic Being, *HaShem*-יהו"ה, whereas His “descent” is in Sinai-סיני-130. In other words, Sinai-סיני is

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<sup>434</sup> Exodus 19:20

equal to the Twenty-Six-*ושש"ה* 130 letters that we explained above, that equal Sinai-*סיני"י* 130. Thus, it is with the Twenty-Six-*ושש"ה* 1,231 that the Ten Commandments-*עשר"ת* 1,231, which are the Crown of the Torah-*תורה* 1,231, were given. This being the case, the Ten Commandments-*עשר"ת* 1,231 hinge upon the Twenty-Six-*ושש"ה* 1,231,<sup>435</sup> which are the twenty-six letters that are equivalent to Sinai-*סיני"י* 130. With this in mind, my brother, contemplate the level of Mount Sinai-*הר סיני"י* where the Ten Commandments-*עשר"ת* 1,231, which include the whole Torah,<sup>436</sup> were given.

Now, my brother, contemplate the matter of the ladder-*סל"ם* 130 that our father Yaakov saw in his prophetic

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<sup>435</sup> It is noteworthy to point out that, as hinted at in Part One, the resultant number 1,231 is equal to 232-*רל"ב* when the *Eleph*-*אלף* 1,000 revolves back to *Aleph*-*א* 1, as has already been explained. There are a number of significant and important matters that arise from this, with the most notable being further revealed and explained in the teachings of the holy Arizal, as follows. As mentioned before, the letters *Hey*-*ה* and *Waw*-*ו* each have several possible expansions. That is, the *Hey*-*ה* may be expanded as, *ה"א* or *ה"י* or *ה"ה*, and the letter *Waw*-*ו* may be expanded as *ו"ו* or *ו"א"ו* or *ו"י"ו*. The result is that there are four primary expansions of the Name of *HaShem*-*יהו"ה*. The first primary expansion is all with the letter *Yod*-*י* as in *י"ו"ד ה"י* which has a numerical value of 72-*ע"ב*. The second expansion is with *Yods*-*י* and an *Aleph*-*א* in the *Waw*-*ו* as follows: *י"ו"ד ה"י ו"א"ו ה"י* and has a numerical value of 63-*ס"ג*. The third is expanded only with *Aleph*'s-*א* as *י"ו"ד ה"י ו"א"ו ה"א* and has a numerical value of 45-*מ"ה*. The fourth is expanded with *Heh*-*ה* and no *Aleph*-*א* in the *Waw*-*ו* as in *י"ו"ד ה"י ו"ו ה"ה* having a numerical value of 52-*ב"ן*. These are the four primary expansions of the name of *HaShem*-*יהו"ה* 26, and are all included in the *כ"ו* 26 which is the *ושש"ה* 1,231, which are 232-*רל"ב*. For, when you add all of these names together, 72-*ע"ב*, 63-*ס"ג*, 45-*מ"ה*, and 52-*ב"ן* together, the sum total is 232-*רל"ב*.

<sup>436</sup> The Ten commandments are over-arching principles that include all 613 *Mitzvoth*-commandments of the Torah, and the seven Rabbinic commandments, totaling 620. You will thus find that there are 620 letters from the beginning of the Ten Commandments (Ex. 20:2) to their conclusion (Ex. 20:14), corresponding to the 620 commandments that are all included in the Ten Commandments. (See Midrash Bamidbar Rabba 13:15.)



dream,<sup>437</sup> and realize that the ladder-*Sulam*-סל"ם-130 he saw, was equal to Sinai-סיני"-130. It is for this reason that it states about this ladder-*Sulam*-סל"ם-130,<sup>438</sup> "And behold, *HaShem*-יהו"ה was standing upon it." Know now, that Sinai-סיני"-130 is itself the ladder-*Sulam*-סל"ם-130 that Yaakov saw. About Sinai-סיני" it states,<sup>439</sup> "And *HaShem*-יהו"ה descended upon Mount Sinai-סיני", to the summit of the mountain," and about the ladder-*Sulam*-סל"ם it states,<sup>440</sup> "And behold, *HaShem*-יהו"ה was standing upon it." Contemplate that *HaShem*-יהו"ה stood upon the ladder-*Sulam*-סל"ם-130 by way of the twenty-six letters that equal ladder-*Sulam*-סל"ם-130. That is, everything that we explained about Sinai-סיני"-130 applies equally to Yaakov's ladder-*Sulam*-סל"ם-130. Moreover, know that, in truth, Sinai-סיני" is a ladder-*Sulam*-סל"ם for the angels of desire.

The above explanations have provided adequate hints for every intelligent person to fully understand the matters of Sinai-סיני", the ladder-*Sulam*-סל"ם, and the Ten Commandments-עשר"ת הדבר"ים. We shall now discuss other matters pertaining to Mount Sinai-סיני", the desert of Sinai-מדבר סיני" and various other matters.

Now, what was their comprehension at Sinai, through which they merited to receive the Torah? Know that they comprehended deep, inner matters of intellect. Moreover, their comprehension was not minimal, but was the peak of human comprehension. Contemplate that they comprehended the truth

<sup>437</sup> Genesis 28:12 – "ויחלם והנה סלם מצב ארצה וראשו מגיע השמימה"

<sup>438</sup> Genesis 28:13 – "והנה יהו"ה נצב עליו"

<sup>439</sup> Exodus 19:20 – "וירד יהו"ה על הר סיני אל ראש ההר"

<sup>440</sup> Genesis 28:13 *ibid*.

of the Ten Commandments and that their comprehension of Sinai and the Ten Commandments completely depended on the Singular Name *HaShem*-יהו"ה. Moreover, they would have had no comprehension at all without this, as we see that the very first utterance was,<sup>441</sup> "I am *HaShem*-יהו"ה."

However, before continuing, we must first awaken to the explanation of the *Shofar* that they heard at Mount Sinai, and how the sound of the *Shofar* got stronger and louder together with their vision.<sup>442</sup> Know, now, that the *Shofar*-שפי"ר that is mentioned at Sinai is the angelic minister, known as the "Fiery angel-*Saraph*-שר"ף."

Consider the fact that all references to the *Shofar*-שופר at Sinai lack the letter *Waw*-ו, and are written as *Shofar*-שפר. In contrast, everywhere else in Torah that *Shofar*-שופר is mentioned, it is spelled with the *Waw*-ו. For example, about the Day of Atonement (*Yom HaKippur*), the verse states,<sup>443</sup> "And you shall sound a *Teru'ah* with the *Shofar*-שופר, in the seventh month, on the tenth of the month; on the Day of Atonement, you shall sound the *Shofar*-שופר throughout your land." Here, the word *Shofar*-שופר is spelled with the *Waw*-ו.

In contrast, take note that when the Torah relates the revelation at Mount Sinai, every time that the word *Shofar*-שפר is mentioned, it is spelled without the *Waw*-ו. This is to indicate that it is referring to the angelic minister who is called the *Saraph*-שר"ף.

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<sup>441</sup> Exodus 20:2 – "אנכי יהו"ה אלהי"ך וגו'"

<sup>442</sup> Exodus 19:19 – "ויהי קול השפר הולך וחזק מאד"

<sup>443</sup> Leviticus 25:9 – "העברת שופר תרועה בחדש השבעי בעשור לחדש ביום הכפרים" – "תעבירו שופר בכל ארצכם"

At first it states,<sup>444</sup> “And the sound of the *Shofar*-שפ”ר was very powerful.” It then continues and states,<sup>445</sup> “The sound of the *Shofar*-שפ”ר grew continually stronger.” Then it states,<sup>446</sup> “All the people saw the thunder, flames and the sound of the *Shofar*-שפ”ר.” With this in mind, contemplate, my brother, that when it states, “The sound of the *Shofar*-שפ”ר grew continually stronger,” the inner meaning is that “The sound of the fiery angel, known as the *Saraph*-שר”ף, grew continually stronger.”

Know then, that every time the *Shofar*-שפ”ר is mentioned regarding the revelation at Mount Sinai-סיני it is referring to this *Saraph*-שר”ף. This *Saraph*-שר”ף is the angelic minister about whom the prophet Yishayahu stated,<sup>447</sup> “One of the fiery angels-*Seraphim*-שרפיי”ם flew to me.” This angel is appointed over the visions of the intellect, and he appears to whomever he appears, at the command of his Master.

With this in mind, know that the *Shofar*-שפ”ר mentioned at Mount Sinai is called, *Saraph*-שר”ף. It is regarding this *Saraph*-שר”ף that it states,<sup>448</sup> “And sparks-*Reshef*-רש”ף fly up,” for the *Seraphim* angels fly, as it states,<sup>449</sup> “With two [wings] he flew,” and as stated,<sup>450</sup> “One of the fiery angels-*Seraphim*-שרפיי”ם flew to me.” In other words, the *Shofar*-שפ”ר is the same as the sparks-*Reshef*-רש”ף and the fiery angel-*Saraph*-שר”ף, and is the beauty-*Shefer*-שפ”ר of his interpretation-*Pesher*-פש”ר.

<sup>444</sup> Exodus 19:16 – “וקל שפר חזק מאד וגוי”

<sup>445</sup> Exodus 19:19 – “ויהי קול השפר הולך וחזק מאד וגוי”

<sup>446</sup> Exodus 20:15 – “וכל העם ראים את הקולות ואת קול השפר וגוי”

<sup>447</sup> Isaiah 6:6 – “ויעף אלי אחד מן השרפים וגוי”

<sup>448</sup> Job 5:7 – “ובני רשף יגביהו עוף”

<sup>449</sup> Isaiah 6:2 – “שרפים עמדים ממעל לו שש כנפים וכו' ובשתים יעופף”

<sup>450</sup> Isaiah 6:6 *ibid.*

Contemplate this matter, and understand that without the First Cause, *HaShem*-יהו"ה, blessed is He, no *Saraph*-שר"ף possesses the power of interpretation-*Pesher*-פש"ר. Instead,<sup>451</sup> “his waters exude mire-*Refesh*-רפ"ש and mud.” For, everything aside for *HaShem* Himself, blessed is He, bears something and its opposite.

That is, the *Shofar*-שפ"ר is equal to *Saraph*-שר"ף, and the opposite of sparks-*Reshef*-רש"ף is mire-*Refesh*-רפ"ש, and the meaning of interpretation-*Pesher*-פש"ר is explanation-*Pirush*-פר"ש, for it is through the explanation-*Pirush*-פר"ש that the solution-*Pesher*-פש"ר is arrived at, and it is through the fiery angel-*Saraph*-שר"ף that the sparks-*Reshef*-רש"ף are found. This should be sufficient for the understanding.

Having awakened to all these matters, know that the *Shofar*-שפ"ר, who is the fiery-*Saraph*-שר"ף, is the angelic minister who is appointed over the Torah, which is fire, as stated,<sup>452</sup> “From His right hand He presented them with a fiery Law.”

Now that this has been explained, contemplate that the angelic minister who is appointed over the Torah is called the *Saraph*-שר"ף. Know that no intellect is capable of contemplating the wisdom of Torah, without the assistance of this great angelic minister who is appointed over the foundational fire-*Aish*-אש,<sup>453</sup> which is the fire of Torah.

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<sup>451</sup> Isaiah 57:20 – “ויגרשו מימיו רפש וטיט”

<sup>452</sup> Deuteronomy 33:2 – “ויאמר יהו"ה מסיני בא וכי מימינו אש דת למר”

<sup>453</sup> Note that the name of the angelic minister known as the *Saraph*-שר"ף has a numerical value of 1,300, which in the Holy Language of *Lashon HaKodesh* spells fire-*Aish*-אש-301.

Also know, that it is from the truth of Mount Sinai-*Har Sinai*-סיני-ה"ר 335 that we grasp the truth of the King, King of Kings-*Melech Malchei HaMlachim*-המלכי"ם מלכ"י 335, *HaShem*-יהו"ה, blessed is He and blessed is His name. Furthermore, know that it is through the truth of the Sinai Desert-*Midbar Sinai*-סיני-מדב"ר 376 that we grasp the truth of the name by which *HaShem*-יהו"ה, blessed is He, is called, which is Peace-*Shalom*-שלום-שלו"ם 376. This is as stated,<sup>454</sup> “and he called Him, *HaShem* of Peace-*HaShem Shalom*-שלום"ה שלום"ה,” which our sages interpreted in Tractate Shabbat,<sup>455</sup> to mean that one of the names of the Holy One, blessed is He, is Peace-*Shalom*-שלום-שלו"ם 376. Understand this wondrous matter, and through it many other deep and awesome mysteries will become clear to you. The hints provided in this section should be adequate for every intelligent person to understand.

### **כ"ב- The Gate explaining how the motion of the twenty-two letters is א"א of Eleven-א"א**

Know, my brother, may *HaShem* keep and protect you, that the first half of the *Aleph-Beith*, is the letter כ' as follows:

א"ב ג"ד ה"ו ז"ח ט"י כ'

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<sup>454</sup> Judges 6:24 – “ויבן שם גדעון מזבח ליהו"ה ויקרא לו יהו"ה שלום וגו'”

<sup>455</sup> Talmud Bavli, Shabbat 10b

The second half of the *Aleph-Beith*, is the letter ת' as follows:

למ"נ ס"ע פ"צ ק"ר ש"ת

Now, you will find that each half of the *Aleph-Beith* is comprised of eleven-א"י letters, so that they are eleven-א"י opposite eleven-א"י in the manner depicted below. That is, the first letter of the first half is coupled with the first letter of the second half to make the configuration א"ל, the second letter of the first half is coupled with the second letter of the second half to make the configuration ב"ם, and so on. Moreover, when you build constructs from these two halves, you will find that their motion is likewise eleven-א"י, in that when you add the first two letters of these two halves together, the motion of א"י-11 is automatically added. That is, the final letter of the first half is כ'20, and the beginning of the construct is ל"א31, and thus when the motion of א"י-11 is added to the letter כ'20 the construct (*Binyan*) א"ל appears. Add another א"י-11 to ל"א31 and the construct ב"ם42 appears. Continue to the end and the following constructs emerge:

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

If you contemplate this, my brother, you will see that all of the motions are that of א"י-11, in that it is the power of א"י-11 is added to each particular motion. With this in mind,

awaken now to the fact that this matter is fully elucidated in the concluding Psalm of the book of Psalms. Notice that this Psalm begins with three matters that indicate Construct-*Binyan*, Action-*Pe'ulah*, and Motion-*Tenu'ah*, as follows:

- א. Praise Ya'h - *Halleluyah* - הללויה
- ב. Praise God-*E'l* in His Holiness - *Hallelu E'l BeKodsho*  
הללו א"ל בקדשו -
- ג. Praise Him in the firmament of His power - *Helleluhu BiRekia Uzo* - הללוהו ברקיע עזו

At the very beginning of this Psalm we find the matter of the first half the name *HaShem*-יהו"ה, which is *Ya'h*-יה"י. For, the meaning of the word *Halleluyah*-הללויה is Praise *Ya'h*-*Hallelu Ya'h*-הללו יה"י. As already explained, the name *Ya'h*-יה"י is included in the name *Elohi'm*-אלהי"ם. Following this, we find the matter of construct (*Binyan*), which is *E'l*-א"ל, as the Psalm continues, "Praise God-*E'l*-א"ל in His Holiness." Immediately after, we find the matter of motion (*Tenu'ah*), which is the meaning of the name *Elo'ah*-אלו"ה. This is seen in the continuation, "Praise Him-*Helleluhu*-הללוהו in the firmament of His power," which is the second half of His name *HaShem*-יהו"ה, *Waw-Hey*-ו"ה, which is in the name *Elo'ah*-אלו"ה.

With the above in mind, understand that the three matters; "Praise *Ya'h*-*Halleluyah*-הללוייה," "Praise *E'l*-*Hallelu E'l*-הללו א"ל," and "Praise Him-*Helleluhu*-הללוהו," correspond to the three names *Elohi'm*-אלהי"ם, *E'l*-א"ל, and

*Elo'ah*-אלוהיה. It is for this reason that the name *E'l*-אל comes between the other two, for it sometimes leans toward action (*Pe'ulah*), with the name *Elohi*"m-אלהי"ם, and it sometimes leans toward motion (*Tenu'ah*) with the name *Elo'ah*-אלוהיה. We have thus explained these matters of, “Praise *Ya'h-Halleluyah*-הללויהיה,” “Praise *E'l-Hallelu E'l*-אלללל,” and “Praise *Him-Halleluhu*-הללויהי,” and how they differ from each other.

However, to further awaken you to this matter with a greater explanation of what is meant, it is necessary to explain the whole *Aleph-Beith* and how it is included in this Psalm. However, we must first awaken to the fact that the *Ya'h*-יה, *E'l*-אל, and *Waw-Hey*-וה found in these three verses, are all arranged according to the order of the *Aleph-Beith*, in the manner presented above. In other words, the term “Praise *Ya'h-Halleluyah*-הללויהיה,” refers to the construct of the *Aleph-Beith* in the following manner that we have explained:

א"ט ב"ח ג"ז ד"ו י"ה

The term “Praise *Him-Halleluhu*-הללויהי” refers to the motion of the *Aleph-Beith* in the following manner that we have explained:

א"י ב"ט ג"ח ד"ז ה"ו



The remaining name *E"l-l"א* is the middle name, and refers to the beginning of the composition of the components with one another. That is, the term “Praise *Ya"’h-Halleluyah-הללוי"ה*,” refers to the components, whereas the subsequent expression, “Praise *E"l-Hallelu E"l-l"א-הללו*,” refers to the construct (*Binyan*) of the components, and the final expression, “Praise Him-*Halleluhu-הללוה"ו*,” refers to the motion of the components. For, from the first construct *E"l-l"א-31* and on, you will find that the motion of the components are in a sequence of *א"י-11*, *א"י-11*, *א"י-11*, as will now be explained. The Psalm reads as follows:

*הללויה-Halleluyah-Praise Ya"’h* – This refers to the construct of the components in the way of *י"ה ג"ז ד"ו י"ה*, as we explained above, after which the letter *כ-20* is born and follows.

*אל בקדשו-Hallelu E"l B'Kodsho-Praise E"l* in His Holiness – This refers to the beginning of the motion (*Tnu'ah*) of the components, which occurs when *א"י-11* are added to the previous letter *כ-20*. Thus, this is the aspect of *E"l-l"א-31*.

*הללוהו ברקיע עזו-Halleluhu b'Rekia Uzo-Praise Him* in the firmament of His power – This is the motion of the name *Hey-Waw-ה"ו-11* which is equal to *א"י-11*, and is the aspect of motion. Thus, it corresponds to *ב"ם-42*.

*הללוהו בגבורותיו-Halleluhu ViGevurothaw-Praise Him* for His mighty acts. Contemplate the additional motion of

י"ה-11 that is added here, and you will see that א"י-11 is added to the motion, thus equaling ג"ג-53.

הללוהו כרב גדלו *Halleluhu K'Rov Gudlo*-Praise Him as befits His abundant greatness. Contemplate that the return of the cycle-*Galgal* is always through ו"ה-11 and thus we arrive at ד"ד-64.

הללוהו בתקע שופר *Halleluhu b'Theka Shofar*-Praise Him with the blast of the *Shofar*. Again, the cycle returns with the addition of ו"ה-11 forming ה"ה-75.

הללוהו בכנב וכוור *Halleluhu b'Neivel W'Chinor*-Praise Him with lyre and harp. Again, the cycle returns with the addition of ו"ה-11 forming ו"ו-86.

הללוהו בתף ומחול *Halleluhu V'Thof U'Mochol*-Praise Him with drum and dance. Again, the cycle returns with the addition of ו"ה-11 forming ז"ז-97.

הללוהו במינים ועוגב *Halleluhu B'Minim W'Ugov*-Praise Him with organ and flute. Again, the cycle returns with the addition of ו"ה-11 forming ח"ח-108

הללוהו בצלצלי שמע *Halleluhu V'Tziltzelei Shoma*-Praise Him with clanging cymbals. Again, the cycle returns with the addition of ו"ה-11 forming ט"ט-209.

הללוהו בצלצלי תרועה *Halleluhu B'Tziltzelei Thru'ah*-Praise Him with resonant trumpets. Again, the cycle returns with the addition of ו"ה-11 forming ש"ש-310.



400-ה' is the end of the construct (*Binyan*), and that each of them is hinted to, specifically with *Halleluyah*-הללויה at the beginning and at the end. Nonetheless, they are all conducted in a conduct of 42-ב"מ ל-31 א"ל.

Now, in truth, you should recall what we mentioned before that the conductor of this motion is the aspect of א"י-ק 111. In other words, until 108-ה"ק, the motion is conducted by 11-א"י. However, from 108-ה"ק and above, 110-י"ק conducts the motion, but ultimately, they all are included in the motion of 11-א"י, that is 11-ה"י. I am confident that every intelligent person will understand this matter, since it is clearly understood that the *Aleph-Beith* of ל"א ב"מ is conducted by 1,10,100-א"י-ק. Moreover, each configuration of the *Aleph-Beith* has a specific path in which it necessarily revolves, in a way that anyone who thinks about it, should grasp what he is capable of grasping and understanding.

Now, what you should know, is that *Halleluyah*-הללוייה-ה 86 is numerically equal to *Elohi'm*-אלהי"ם-מ 86. Thus, the Psalm begins with the first half of the name *HaShem*-יהו"ה, then continues Praise *E'l-Hallelu E'l*-ל"א הללו in the middle, and then Praise Him-*Halleluhu*-הללוה"ו with the second half of the name *HaShem*-יהו"ה, at the end. That is *Yod-Hey*-י"ה at the beginning, *Hey-Waw*-ה"ו at the end, and *E'l*-ל"א in the middle. Thus, *E'l*-ל"א sometimes leans toward the side of *Elohi'm*-אלהי"ם, and sometimes toward the side of *Elo'ah*-אלוה"ה.

In this manner, contemplate the two divisions indicated by *Halleluyah*-הללויה, each one leaning in a particular direction. That is, the word *Halleluyah*-הללויה includes these two divisions

corresponding to the two halves of the name *HaShem*-יהו"ה, sometimes leaning to “*Yod-Hey*-יהי” and sometimes leaning to “*Waw-Hey*-וה.” That is, when it leans toward action (*Pe’ulah*), it leans to “*Yod-Hey*-יהי” and when it leans toward motion (*Tenu’ah*), it leans to “*Waw-Hey*-וה.”

According to everything we have hinted at here, contemplate, my brother, and understand their explanation. If you do so, the absolute and ultimate truth will become clear to you in the truest of ways.

Understand the meaning of this arrangement that King David, peace be upon him, arranged. He began the Psalm with *Halleluyah*-הללויה, referring to the components. He then stated, “Praise *E”l* in His Holiness-*Hallelu E”l b’Kodsho*-הללו א"ל בקדשו,” referring to the motion of א"ל-11, that is drawn forth from *HaShem*-יהו"ה, blessed is He, to the separate intellects (*Sichliyim*) that are called the tenth-*Asiri*-עשירי. For, every tenth-*Asiri*-עשירי is called “holy-*Kodesh*-קודש,” as it states,<sup>456</sup> “The tenth-*Asiri*-עשירי shall be holy-*Kodesh*-קודש.”

This is why the Psalmist used the word “holy-*Kodesh*-קודש” when he said, “Praise *E”l* in His Holiness-*Hallelu E”l b’Kodsho*-הללו א"ל בקדשו,” for it refers to the angelic world of the separate intellects (*Olam HaSichliyim*). Contemplate this matter well, for it is very wondrous and important, and is the reason he stated “in His Holiness-*b’Kodsho*,” referring to the world of the tenth, which is called the world of intellect, which is holy, in that it is the first to receive motion at the

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<sup>456</sup> Leviticus 27:32 – “העשירי יהיה קדש ליהו"ה”

inception of all levels, directly from *HaShem*-יהו"ה, blessed is He.

This is why it states, "Praise *E"l* in His Holiness-*Hallelu E"l b'Kodsho*-הללו א"ל בקדשו," because, *E"l*-א"ל-31 arises with the addition of the motion of י"א-11 to the eleventh letter *Khaf*-כ-20. In other words, it is the first motion that comes from *HaShem*, blessed is He, to the tenth, which is called "holy-*Kodesh*-קודש," referring to the world of separate intellects (*Sichliyim*) who move all beings of substance (*Chomer*) by the word of their Creator, blessed is He. It is for this reason that they are called "holy-*Kodesh*-קודש," because the separate intellects transcend substance (*Chomer*) and are removed from it.

Therefore, contemplate the verse that states, "The tenth shall be holy unto *HaShem*-יהו"ה," meaning that every aspect of the tenth-*Asiri*-עשירי, is separate from the other nine, in that it is "holy unto *HaShem*-יהו"ה." The word "holy-*Kodesh*-קודש" is a term of separation and distinction (*Havdalah*), as explained before. Thus, it is only after this that the next verse comes and states, "Praise Him-*Halleluhu*-הללוהו in the firmament of His power," referring to the beginning of the firmaments that are moved by the separate intellects (*Sichliyim*).

This primarily refers to the highest celestial sphere, which is *Aravoth*-ערבות and is generally called, "the firmament-*Rakia*-רקיע," since it is the highest of all of the firmaments that are moved. Know that the firmament of *Aravoth*-ערבות is

moved by the strength of His power-*Oz*-עוז,<sup>457</sup> since its motion is perpetual and unceasing. The celestial sphere-*Galgal* called the firmament of *Aravoth*-עַרְבוֹת moves all the other celestial spheres-*Galgalim* by its motion, both the general motion of the whole, as well as the particular motions of the individual components.

Now, because the motion of this ninth sphere-*Galgal* is constant, we thus grasp the wondrousness and glory of His might, blessed is He. It is in this manner that we can understand the juxtaposition of the matter of, “Praise Him in the firmament of His power” after the matter of, “Praise *E”l* in His Holiness-*Hallelu E”l b’Kodsho*-הַלְלוּ אֱלֹהִים בְּקֹדֶשׁוֹ,” for, without a doubt, this order is according to the order of the Supernal Intent.

The Psalm then continues, “*Halleluhu*-הַלְלוּהוּ בְּגִבּוֹרוֹתָיו *ViGevurothaw*-Praise Him for His mighty acts.” This refers to the eighth sphere-*Galgal* of the constellations and all their hosts in their motion. For, it is through the motion of the constellations that the mighty acts of *HaShem*-יְהוָה are publicized, as it states,<sup>458</sup> “For what Power-*E”l*-אֱלֹהִים is there in the heaven or on the earth that can perform according to Your deeds and according to Your mighty acts-*Gevurothecha*-גִּבּוֹרֹתֶיךָ.”

For, *HaShem*-יְהוָה, blessed is He, arranges all the configurations and arrangements of the celestial beings according to His will, and it is through them that He finds all

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<sup>457</sup> Midrash Shir HaShirim Rabba 2:10 – “Strength-*Oz*-עוז always refers only to the Torah, as it states (Psalms 29:11), ‘*HaShem*-יְהוָה will give strength-*Oz*-עוז to His nation, *HaShem*-יְהוָה will bless His nation with Peace-*Shalom*-שְׁלוֹמִים.’”

<sup>458</sup> Deuteronomy 3:24 – “אֲשֶׁר מִי אֱלֹהִים בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר יַעֲשֶׂה כַּמַּעֲשֵׂיךָ וּכְגִבּוֹרֹתֶיךָ”

novel beings. It is *HaShem*-יהו"ה, blessed is He, who actualizes all motions and has absolute dominion over all levels. He rules over all the paths of the stars and all the details of each particular motion.

Thus, there are stars that revolve from east to west, there are those that revolve from west to east, those that revolve from north to south and those that revolve from south to north. However, each of them is affixed within the limitations of its borders and paths, as established by *HaShem*-יהו"ה, blessed is He. Every particular star is affixed with its particular order, quality and arrangement, and every star in the constellations affects known actions according to its motion.

Moreover, the stars of the eighth sphere are divided into twelve divisions, called the twelve constellations. Each of the twelve constellations thus has thirty degrees, and each degree further subdivides into secondary and tertiary levels, so that each constellation is made up of many thousands of stars. However, the totality of all of the degrees and all the constellations are 360 degrees, which are hinted to by the letter *Shin*-ש"י-360.

As these twelve constellations move, their powers affect the lower beings of this world, all according to the command of their Master, and it is through their motions that His great might and strength is publicized. That is, each of them stands in service and actualizes the power and strength of the true motion that is manifest within the highest sphere, which is the ninth sphere-*Galgal*, whose motion is unceasing. It is from the ninth



sphere that the motion is divided and distributed to all the stars in the heavens.

Now, because of the constancy of the motion of the stars and their strength, a term of strength-*Gevurah*-גבורה was used in the Psalm to describe them, in that *HaShem*-יהו"ה, blessed is He, is the One who gives each particular star and constellation the power to actualize what it actualizes. Through understanding this, you can come to understand the motion of the sphere of the constellations-*Mazaloth*, which is the eighth sphere.

The Psalm then continues and states, “הללוהו כרב גדלו”-*Halleluhu K’Rov Gudlo*-Praise Him as befits His abundant greatness.” This level hints at and includes the seven celestial planets of motion, to which the twelve constellations are divided, as explained before. Now, the explanation of the words, “*Halleluhu K’Rov Gudlo*-Praise Him as befits His abundant greatness,” is as follows:

Each of the seven celestial bodies of motion possess a fixed measure and size that is calculable, and all are limited. Therefore, the term “*Halleluhu K’Rov Gudlo*-גדלו” should properly be translated in relation to these celestial bodies, that is, that each should, “Praise Him, each according to his greatness.” In other words, the word, “his” in this verse refers to each planet, rather than to *HaShem*-יהו"ה, blessed is He. That is, each planet praises *HaShem*-יהו"ה, blessed is He, according to its measure.

In other words, the language used here cannot be referring to *HaShem*-יהו"ה, blessed is He, because, if this was

the case, it would mean that there is a limit to His greatness, by which He could be praised. However, since we know that no novel being in the totality of novel existence can adequately praise Him according to the true measure of His greatness, which is immeasurable, it therefore is impossible to state that this verse actually refers to “His abundant greatness.” Rather, this verse is in reference to the seven celestial bodies and their motions.

Now, as you already know, the philosophers attempted to calculate the measures of the seven planetary bodies and some even calculated the measure of the stars in the constellations. However, it is through the motion of the seven moving planetary bodies, and their inability to adequately praise Him, that we perceive His utter concealment from all creatures, other than Himself, blessed is He. Contemplate this wondrous matter well, and understand that the “Holiness-*Kodesh*-קדש-ש,” the “firmament-*Rakia*-רקיע-ע,” the “might-*Gevurah*-גבורה-ה,” and the “greatness-*Godel*-גודל-ה,” are all distinct and different from each other.

The Psalm then lists the following six levels: “הללוהו הַלְלוּהוּ בְּתֹקַע שׁוֹפָר *Halleluhu b’Theka Shofar*-Praise Him with the blast of the *Shofar*. הללוהוּ בְּנֵבֶל וּכְנֹר *Halleluhu b’Neivel W’Chinor*-Praise Him with lyre and harp. הללוהוּ בְּתֹף וּמַחֹל *Halleluhu V’Thof U’Mochol*-Praise Him with drum and dance. הללוהוּ בְּמִינִים וְעוּגָב *Halleluhu B’Minim W’Ugov*-Praise Him with organ and flute. הללוהוּ בְּצִלְצְלֵי שִׁמְעָה *Halleluhu V’Tziltzelei Shoma*-Praise Him with clanging cymbals.

*Halleluhu B'Tziltzelei Thru'ah-Praise Him with resonant trumpets.”*

All these are a form of music, and all are pleasant melody. Know that these sounds all attest to the motion of the celestial spheres. Even the philosophers agree that the heavenly beings produce delightful frequencies by their motion, that are compared to the sounds of pleasant music. Therefore, understand that the “clanging cymbals” and the “resonant trumpets,” refer to the frequencies of ringing and resonance produced by the motion of the celestial spheres.<sup>459</sup> All the above should be sufficient to understand these matters.

### **The explanation of how the *Aleph-Beith* is constructed in constructs of three**

Know, my brother, may *HaShem* keep and protect you, that in this gate we shall explain how the world is constructed in units of three. For, as previously explained, there are three primary forms of counting, corresponding to the three foundations, which are the upper, middle and lower. The three ways of the *Aleph-Beith* follow the same pattern. The first is the count of units of ones, of which there are nine, the tenth being an intermediary between the units of ones and the units of tens. The second is the count of units of tens, of which there also are nine, and the third is the count of units of hundreds, of which there also are nine. All together they are called, “The

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<sup>459</sup> As will be further discussed in The Gate of the Vowels.

ministers over the thousands,” in that there are “ministers of ones,” “ministers of tens,” and “ministers of hundreds” in the tripled *Aleph-Beith*, as follows:

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

Keep in mind that here, the final letters, ך-500, ם-600, ן-700, ף-800 and ץ-900 are units of hundreds. Now, my brother, take note that the above configuration consists of nine units of ones, nine units of tens and nine units of hundreds, in sets of three letters each. Having introduced these matters, we now must awaken to their meaning, to understand what, how, and why.

Know, my brother, that in the above depiction, you will find that the beginning is bound to the end, just as, “the flame is bound to the coal.”<sup>460</sup> Regarding this, contemplate the statement in *Sefer Yetzirah* that,<sup>461</sup> “There are ten *Sefiroth* whose end is bound to their beginning and their beginning is bound to their end.” That is, they revolve spherically, “like a wheel-*Ophan*-אופן within a wheel-*Ophan*-אופן.”<sup>462</sup> We, therefore, must now awaken to how all these compositions (*Merkavoth*) are united, from one end to the other, and how the sphere-*Galgal* revolves continually, so that it is understood without confusion.

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<sup>460</sup> Sefer Yetzirah 1:6

<sup>461</sup> Ibid. 1:7

<sup>462</sup> Ezekiel 1:16 – “כאשר יהיה האופן בתוך האופן”

Know, my brother, that the *Aleph-Beith* revolves continuously back to its beginning and is unified from beginning to end. If you contemplate the above configuration, you will find that all of existence is contained in the number five-thousand, no and no more less. That is, when the movers, which are the foundation and signet of the moved, are included with the moved, then motion is added to them and the following configuration arises, as shall now be explained:

א טצ"ץ, אי"ק חפ"ף, בכ"ר זע"ן, גל"ש וס"ם, דמ"ת הנ"ך

$$\begin{aligned}
 1000 &= 999\text{-טצ"ץ} + 1\text{-א} \\
 999 &= 888\text{-חפ"ף} + 111\text{-אי"ק} \\
 999 &= 777\text{-זע"ן} + 222\text{-בכ"ר} \\
 999 &= 666\text{-וס"ם} + 333\text{-גל"ש} \\
 999 &= 555\text{-הנ"ך} + 444\text{-דמ"ת}
 \end{aligned}$$

Contemplate and realize that all the letters in all of existence revolve continuously and are bound to each other, like a “flame that is bound to the coal.” We thus discover that the order of letter constructs totals five-thousand, minus (*Pachoth*-פחות) five. However, the five that are minus-*Pachoth*-פחות, are called,<sup>463</sup> “Governors-*Pachoth*-פחות and Rulers-*Seganim*-סגנים,” because they refer to the five vowels that are the signets

<sup>463</sup> Ezekiel 23:6 – “לבושי תכלת פחות וסגנים בחורי חמד כלם פרשים רכבי סוסים”

of the letter *Aleph-א-1*, as shall now be explained, to remove all doubt or confusion.

The configuration  $\gamma$ 999-טצ"ץ is one-thousand-*Eleph-אלף* minus the *Aleph-א-1*, which is the foundation of the entire thousand-*Eleph-אלף*, because without the *Aleph-א-1* there can be no thousand-*Eleph-אלף*. Know then, that the signet of this thousand is the vowel *Cholem-חלם*, as follows: א (makes the sound O, as in "order"). Thus, the signet for this entire thousand-*Eleph-אלף*, is the vowel *Cholem-חלם*.

The configuration 888-הפ"ף 111-ק"א is one-thousand-*Eleph-אלף* minus the *Aleph-א-1*, which is the foundation for this entire second thousand-*Eleph-אלף*. This configuration, however, consists of six letters, whereas the first configuration consists of three letters. It thus corresponds to *Shada"y Metatron-ן* מטטרו"ן<sup>464</sup>. The signet of this second thousand-*Eleph-אלף* is the vowel *Shoorook-שרק*, as follows: א (makes the sound of oo, as in "cool"). Thus, the vowel *Shoorook-שרק*, is the signet of this second thousand-*Eleph-אלף*, through which its composition and quality is constructed.

The configuration 777-זע"ן 222-בכ"ר is one-thousand-*Eleph-אלף* minus the *Aleph-א-1*, which is the foundation of this third thousand-*Eleph-אלף*. This configuration likewise consists of six letters, corresponding to the name *Yeh"ו-יה"ו-21*, which likewise bears the six letters *א"ב-ג"ד-ה"ו*. The signet of this

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<sup>464</sup> As previously mentioned, the three letters of the name *Shada"y-שד"י-314* are equal to *Metatron-ן* מטטרו"ן-314, and we thus see that the three letters *Shada"y-שד"י-314* bear the six letters *Metatron-ן* מטטרו"ן-314. Moreover, as previously explained, *Metatron* is called "Metatron the Minister of the Interior-שר הפנים-999."

third thousand-*Eleph*-אלף is the vowel *Cheereek*-חרק, as follows: אָ (make the sound of ee, as in “meek”). Thus, the vowel *Cheereek*-חרק, is the signet of this third thousand-*Eleph*-אלף, through which its composition and quality is constructed.

The configuration 666-וּס"ם 333-גּל"ש is one-thousand-*Eleph*-אלף minus the *Aleph*-א-1, which is the foundation of this fourth thousand-*Eleph*-אלף. This configuration likewise consists of six letters, corresponding to the six letters א"ב ג"ד א"י 21-ה"ו. The signet of this fourth thousand-*Eleph*-אלף is the vowel *Tzeirei*-צרי, as follows: אָ (makes the sound of a, as in “male”). Thus, the vowel *Tzeirei*-צרי, is the signet of this fourth thousand-*Eleph*-אלף, through which its composition and quality is constructed.

The configuration 555-הנ"ך 444-דמ"ת is one-thousand-*Eleph*-אלף minus the *Aleph*-א-1, which is the foundation of this fifth thousand-*Eleph*-אלף. This configuration likewise bears six letters, as we mentioned above. The signet of this fifth thousand-*Eleph*-אלף is the vowel *Patach*-פתח, as follows: אָ (makes the sound of a, as in “act”). Thus, the vowel *Patach*-פתח, is the signet of this fifth thousand-*Eleph*-אלף, through which its composition and quality is constructed.

With the above in mind, contemplate that the arrangement of each of these thousands is minus an *Aleph*-א-1. That is, they lack the mover that give them motion, which is the *Aleph*-א-1. Contemplate that the five movers are the vowels *Cholem*-חלם, *Shoorook*-שרק, *Cheereek*-חרק, *Tzeirei*-צרי and *Patach*-פתח. These are the five motions that move the five thousands-*Alaphim*-אלפים. Thus, the following are the motions,

which are the signets for each particular thousand and are the foundation of their composition:

- א. The signet that is the foundation and motion of טצ"ץ- 999 and completes it, is the vowel *Cholem*-חלם.
- ב. The signet that is the foundation and motion of א"י"ק- 111 חפ"ף-888 and completes it, is the vowel *Shoorook*-שרק.
- ג. The signet that is the foundation and motion of זע"ן-777 בכ"ר-222 and completes it, is the vowel *Cheereek*-חרק.
- ד. The signet that is the foundation and motion of וס"ם-666 גל"ש-333 and completes it, is the vowel *Tzeirei*-צרי.
- ה. The signet that is the foundation and motion of הני"ך-555 דמ"ת-444 and completes it, is the vowel *Patach*-פתח.

As you can see, “the five correspond to the five.”<sup>465</sup> This is necessary and undeniable, because the five thousands need the five signets to be sustained in their existence. This is something necessitated in every way, and is thus undeniable. For, there are five motions that move all of existence, and they are all necessary, to the extent that it is impossible for existence to be sustained without these five signets. As you can see, it is these five motions that revolve every construct and bind every

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<sup>465</sup> Sefer Yetzirah 1:3



signet together in one bond. That is, the vowels bind the letters together to form compositions and constructs.

Contemplate this, my brother, and see that this *Aleph-Beith* is firm, established and correct. Observe that the first unit is foundational (*Yesod*) and is a tripled composition of ones, tens, and hundreds, all of which depend on one vowel. In contrast, note that the second composition is a complete construct (*Binyan*) and not a foundation. That is, it consists of two units of ones, two units of tens, and two units of hundreds in its composition. The same is true of the third, fourth, and fifth compositions. They too, consist of two units of ones, two units of tens and two units of hundreds. With all these matters that we have awakened to in mind, every intelligent person should the contemplate the *Aleph-Beith*, because the quality of the letters attests to the totality of the universe.

Know now, that the matter of the Priest-Kohen כה"ן relates to this subject as well. For, the Priest-Kohen כה"ן, is the same as the matter as <sup>466</sup>דמ"ת הנ"ך which is equal to טצ"ץ-999. Contemplate this matter and it will become clear to you that the angel who is the minister over

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

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<sup>466</sup> That is, the letters כה"ן are the same letters as הנ"ך-555, as will now be explained. Additionally, the term דמ"ת-*Dmuth*-444 means "likeness," as in (Ezekiel 1:26) "There was the likeness-*Dmuth*-ת of the appearance of a man upon it above." Thus, דמ"ת הנ"ך, which equals 999, means, "The likeness of the Kohen." (555+444=999). It is also noteworthy to recall the explanations provided in Part One with respect to the Priest-Kohen כה"ן-75 that is drawn forth into being with the three mentions of יה"י יה"י יה"י in the Act of Creation (*Ma'aseh Bereishit*).

is “Metatron, the minister of the interior-ם הפני” ש”ר המטטרון” 999,” who is the minister over all the hosts of letters, with the motion of the sphere. He is likewise, “The tenth that is holy-999-העשירי קד”ש-*HaAsiri Kodesh*” which is the quality of the Priest-*Kohen*” כהן.”

Now, since we have awakened to this glorious matter, know that the construct (*Binyan*) and the motion (*Tenuah*) are five corresponding to five. That is, each of the five motions moves one of the five thousands, each motion being the signet of each thousand unto itself, as follows:

$$\begin{aligned} \text{טצץ א} &= 1000 \\ \text{איק חפף א} &= 1000 \\ \text{בכר זען א} &= 1000 \\ \text{גלש וסם א} &= 1000 \\ \text{דמת הנך א} &= 1000 \end{aligned}$$

Contemplate this and see that each thousand is only complete when motion is conjoined to it. Thus, when the motion of the vowels is included with the letters, we find that the motions are the signet and foundation of the letters. Realize that the letters can have no existence without these five motions. That is, it is not possible to say any letters without the vowels that move them.

Now, another thing to note is that the arrangement of the *Aleph-Beith* in this triple form, primarily indicates units of ones,

tens and hundreds. However, if examined from another angle, we find that it also attests to units of tens, hundreds and thousands. This being the case, the *Aleph-Beith* of בכ"ר etc., moves the entire "chariot" and all compositions, for it moves the units of ones, tens, hundreds, and thousands. The cycling of units of ones, tens and hundreds were explained above. However, the cycling of units of thousands is as follows:

א"ט-10 י"צ-100 ק"ץ-1000  
 ב"ה-10 כ"פ-100 ר"ף-1000  
 ג"ז-10 ל"ע-100 ש"ן-1000  
 ד"ן-10 מ"ס-100 ת"ם-1000  
 ה"ך-555

As you can see, the signet of them all is ה"ך-555, which binds them all together. This being the case, contemplate this matter and discover that ה"ך-555 is at the center of the circle and that he is the "priest-Kohen-ן כה" of the Supernal God-*E"l* *lyon-ל עליון*." <sup>467</sup> Moreover, my brother, contemplate the term "Keitz-ץק-end" whenever you come across it and understand the intention, namely, that "end-Keitz-ץק-1,000" refers to the completion and conclusion of something, just as ק"ץ-1,000 completes the thousand-*Eleph-ף*.

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<sup>467</sup> Genesis 14:18 – "והוא כהן לא"ל עליון"

In this vein, contemplate the verse,<sup>468</sup> “The end-*Keitz*-קץ of all flesh has come before Me,” and similarly,<sup>469</sup> “To every goal I have seen an end-*Keitz*-קץ.” For, the term “*Keitz*-קץ” refers to the end and completion of something, just as we see that קץ-1,000 completes the thousand-*Eleph*-אלף. Now, this does not mean that the end of every matter necessarily equals one-thousand, but rather, that the matter of “*Keitz*-קץ” indicates completion, conclusion and the end of a matter.

It is in this vein that the term “*Keitz*-קץ” is used to describe the end of things that have come to their conclusion in time. In this manner, contemplate the statement in Daniel about,<sup>470</sup> “The end-*Keitz*-קץ of days,” which was said regarding the end of all suffering and the conclusion of the exile.

The word “complete-*Tam*-תם-1,000” likewise equals and completes one-thousand-*Eleph*-אלף. Contemplate the verse,<sup>471</sup> “Your iniquity is concluded-*Tam*-תם, O daughter of Zion,” meaning that the rectification of all the iniquities of the Jewish people is complete-*Tam*-תם. Thus, we see that both terms, *Keitz*-קץ and *Tam*-תם, indicate the completion and conclusion of something. Thus, since the conclusion of the letters is the thousand-*Eleph*-אלף, the terms *Keitz*-קץ-1000 or *Tam*-תם-1000 are used in reference to anything that has reached its conclusion. Contemplate this matter and understand it well.

Having explained all the above, know now, that הני”ך 555 is the center and foundation of every circle. This is fitting

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<sup>468</sup> Genesis 6:13 – “קץ כל בשר בא לפני וגו’”

<sup>469</sup> Psalms 119:96 – “לכל תכלה ראיתי קץ רחבה מצותך מאד”

<sup>470</sup> Daniel 12:13 – “ואתה לך לקץ ותנוח ותעמד לגרלך לקץ הימים”

<sup>471</sup> Lamentations 4:22 – “תם עונך בת ציון לא יוסיף להגלותך”

and appropriate, since existence is tied to the fives, as we see that ה"נ-555 is all units of five. Thus, ה"נ-555 is the fifth composition at the center of the sphere, as follows:

איי"ק בכ"ר גל"ש דמ"ת, ה"נ"ך, וס"ם זע"ן חפ"ף טצ"ץ

Observe that ה"נ-555 is the fifth unit and is at the center of the sphere. It thus is the foundation of the whole sphere. Through this, it is understood why a Priest-*Kohen*-כהן is always given first priority. For, although ה"נ-555 is at the center of the sphere, it is nevertheless the first desire, since the beginning of every sphere and its foundation is at its center, as explained before. Know therefore, that ה"נ-555 always refers to the Priest-*Kohen*-כהן, and have no confusion about this whatsoever. Let us further awaken to this matter through the following depiction of the *Aleph-Beith*:

אבגד	ה	וזחט
יכלמ	נ	סעפצ
קרשת	ך	םןףץ

Examine the letters ה"נ as presented above and discover that the letter *Hey*-ה-5 is the center and foundation of the units of one, the *Nun*-נ-50 is the center and foundation of the units of ten, and the *Khaf*-ך-500 is the center and foundation of

the units of hundreds. Thus, each division of letters is founded upon one of these three letters.

However, keep this principle in mind; that the entire *Aleph-Beith* revolves around the letter *Hey*-ה-5. This is why the letter *Hey*-ה-5 is never “swallowed up” by the cycling of the sphere. That is, once the cycle reaches the letter ט-9, as in the letters, ט ז”ח ט א”ב ג”ד ה”ו ז”ח ט, the total is מ”ה-45. If you then add the next letter, *Yod*-י-10, the total is נ”ה-55. Add the next letter, *Chaf*-כ-20 and the total is ע”ה-75 and so on, to the conclusion. The ה-5 is always present and is never swallowed up, because it is at the center, around which the sphere revolves. The hints provided in this section should be adequate for every intelligent person. We shall now continue to the next subject, with the help of *HaShem*.

### **The Gate explaining the term *Chai*-חי in relation to *HaShem* and His name, blessed is He**

Know, my brother, may *HaShem* keep and protect you, that the gate we are now entering is truly wondrous and will explain how all beings that are in the category of “living-*Chayim*-חיים,” are absolutely dependent upon *HaShem*-יהו”ה, blessed is He, for their very life, for He alone is the source of all life-*Chayim*-חיים. However, do not think that life-*Chayim*-חיים is something outside or separate from Him, but rather, that *HaShem*-יהו”ה, blessed is He, is the very essence of life-*Chayim*-חיים and all life-*Chayim*-חיים comes from the reality of

His Singular Preexistent Intrinsic Being, blessed is He and blessed is His Name.

Thus, we find that His Name includes life-*Chai*-ח, as we see in the oath commonly mentioned throughout Torah,<sup>472</sup> “By the life of *HaShem-Chai HaShem*-יהו"י ח"י.” That is, the four letters of *HaShem*'s Name, יהו"י-44 equal, “By the life of *HaShem-Chai HaShem*-יהו"י ח"י-44.” It thus is clear that *HaShem*-יהו"י alone includes all life-*Chayim*-חיים and that all life comes about from the reality of His Intrinsic Being, blessed is He. For, the Name of His Intrinsic Being is the source of all life throughout all of novel existence, and it is He who gives life to every element and every influence.

With this in mind, let us awaken to what we recite in the *Rosh HaShanah* liturgy every year, “Inscribe us in the Book of Life-*Sefer HaChayim*-ספר החיים.” Let us now understand what exactly this Book of Life-*Sefer HaChayim*-ספר החיים that is opened before Him on *Rosh HaShanah* is. Know that this refers to His Singular Preexistent Name, *HaShem*-יהו"י, blessed is He. That is, we beseech *HaShem*-יהו"י to treat us with compassion and mercy - which is the sole domain of the Singular Name that is unique to Him alone – and “not with judgment,”<sup>473</sup> which is the title *Elohi*”m-אלהים.

This is why we plead to be inscribed in the Book of Life-*Sefer HaChayim*-ספר החיים, because the Book of Life-*Sefer HaChayim*-ספר החיים-413 refers to His Singular Name-*Shem*

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<sup>472</sup> Kings I 17:1; Kings II 5:16; Jeremiah 16:14-15; Jeremiah 23:7; Jeremiah 38:16 and elsewhere.

<sup>473</sup> Psalms 143:2 – “ואל תבוא במשפט את עבדך”

*HaMeyuchud*-ה' המיוחד-413 ש"ם. Thus, His Singular Name, *HaShem*-ה' יהו", is the Book of Life that all beings depend on, for they have no possibility of life without His Name of Intrinsic Being, blessed is He and blessed is His name.

With this in mind, realize what this Book of Life-*Sefer HaChayim*-ה' ספר החיים is, and how the whole world depends on it, because this book-*Sefer* ספר is the signet<sup>474</sup> of all the life. Thus, *HaShem*-ה' יהו" alone is the source of all life, and all living beings derive their life from Him.

Having awakened to all the above, we must now delve into the matter of the compositions (*Merkavoth*), to understand how they depend on the matter of, "life life-*Chay Chay*-חיי חיי," mentioned in the verse in Yishayahu,<sup>475</sup> "The living, the living-*Chai, Chai*-חי חי, shall thank You, as I do today." This doubling of the word "*Chai*-חי" refers to the compositions of the celestial spheres (*Galgolim*), and the compositions of lowly, terrestrial beings, both of which are bound to *HaShem*-ה' יהו", blessed is He, through the medium of the refined spiritual forms of the angelic beings, called separate intellects (*Sichliyim*).

To further understand this, we must first awaken to the concluding verse of the book of Ezekiel,<sup>476</sup> "The circumference-*Saviv*-סביב [of the city] is thus eighteen thousand, and the name of the city from that day shall be '*HaShem* Is There-שמה יהו"ה.'" Our sages, of blessed memory, explained these matters according to their upright conduct, and

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<sup>474</sup> As mentioned before, the word Book-*Sefer*-ספר-340 is equal to Name-*Shem*-שם-340.

<sup>475</sup> Isaiah 38:19 – "חי לי הוא יודך כמוני היום אב לבנים יודיע אל אמיתך"

<sup>476</sup> Ezekiel 48:35 – "סביב שמנה עשר אלף ושם העיר מיום יהו"ה שמה"



hid the revealed in the concealed, thus hiding the concealed even more than the revealed.

They said as follows,<sup>477</sup> “This teaches that there are eighteen-thousand worlds.” How very delightful are their words to every intelligent person who contemplates the meaning of eighteen. That is, “eighteen thousand worlds,” refers to the One who is<sup>478</sup> “The Life of the Worlds-*Chay HaOlamim* העולמים-הי,” as in the verse,<sup>479</sup> “And he swore by the Life of the World-*Chay HaOlam* העולם-הי.” Thus, at the very least, it is understood that eighteen-thousand refers to the worlds, since they depend upon Life-י”ה-18.

Now, regarding the use of the word “thousand-*Eleph* אֶלֶף,” know that this refers to the *Aleph* א-1 that is hidden in the living-*Chay* י”ה. Also, my brother, contemplate that the use of the word, “Circumference-*Saviv* סבב-74,” refers to, “He who dwells forever-*Ad* ע”ד-74,” which is the same as,<sup>480</sup> “*HaShem* יהוה is your witness-*Eid* ע”ד-74,” and is the One about whom it states,<sup>481</sup> “Behold, I come to you in the thickness-*B’Av* בע”ב-74 of the cloud.” It similarly states,<sup>482</sup> “Trust in *HaShem* יהוה forever-*Adei Ad* ע”ד-74.” From all these matters it should be clear to you that He who encompasses-*Saviv* סבב-74 everything, is alive-*Chai* י”ה-18. This is why Ezekiel concludes with the words, “And the name

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<sup>477</sup> Talmud Bavli, Avodah Zarah 3b

<sup>478</sup> Liturgy of *Boreh Nefashoth* blessing and elsewhere.

<sup>479</sup> Daniel 12:7 – “וישב ע בחי העולם”

<sup>480</sup> Isaiah 57:15 – “כי כה אמר רם ונשא שכן עד וקדוש שמו”

<sup>481</sup> Exodus 19:9 – “ויאמר יהוה אל משה הנה אנכי בא אליך בעב הענן”

<sup>482</sup> Isaiah 26:4 – “בטחו ביהוה עדי עד כי ב”ה יהוה צור עולמים”

of the city from that day shall be ‘*HaShem Is There*-יהו"ה שמה-,”  
 For, the Singular Name of *HaShem*-יהו"ה vitalizes and  
 strengthens all compositions (*Merkavoth*).

Now, regarding the words, “and the name of the city-  
*W'Shem HaEer*-ועיר-העייר,” know that this refers to the totality  
 of all constructs (*Binyan*) as one whole, which is called a city-  
*Ir*-עיר. For, the word city-*Eer*-עיר-280 is ך״ר-280 which also  
 equals ך״ר-1000 when the final letter ך is counted as 800,  
 indicating the completion and totality of the cycle, from the  
*Eleph*-אלף-1000 back to the *Aleph*-א-1. It is in regard to this that  
 it states, “And the name of the city from that day shall be,  
 ‘*HaShem Is There*-יהו"ה שמה-.” In other words, from the day  
 they were created, know that it is *HaShem*-יהו"ה who sustains  
 them. We must now understand how this is so, as follows:

יוד אש, ה"י רוח, ו"ו מים, ה"י עפר, ח"י

*Yod*-יוד-20 fire-*Aish*-ש"א-301

*Hey*-ה"י-15 air-*Ru'ach*-רו"ח-214

*Waw*-ו"ו-12 water-*Mayim*-מ"ם-90

*Hey*-ה"י-15 soil-*Aphar*-עפ"ר-350

*Life-Chai*-ח"י-18

The sum total of the above is טצ"ץ-999 and with the  
 addition of ח"י-18 it equals איז-1,017. Thus, when the  
 thousand-*Eleph*-אלף cycles back to the *Aleph*-א-1, the  
 numerical value is ח"י-18, about which it states, “eighteen  
 thousand-*Shmonah Asar Eleph*-שמנה עשר אלף-.”

Now, the same is true of the four archangels, *Micha'el*-מיכא"ל, *Refa'el*-רפא"ל, *Nuri'el*-נוריא"ל, and *Gavriel*-גבריא"ל, as follows:

יו"ד מיכא"ל, ה"י רפא"ל, ו"ו נוריא"ל, ה"י גבריא"ל, ח"י

101-מיכא"ל-*Micha'el* 20-יו"ד-*Yod*

311-רפא"ל-*Refa'el* 15-ה"י-*Hey*

297-נוריא"ל-*Nuri'el* 12-ו"ו-*Waw*

246-גבריא"ל-*Gavri'el* ה"י-*Hey*

18-ח"י-*Life-Chai*

Consider the above depiction and observe that it equals 999-טצ"ץ and that with the addition of 18-ח"י it equals 1,017-א"ז. When the thousand-*Eleph*-אלף cycles back to *Aleph*-א-1 it likewise is 18-ח"י. In other words, the cycle-*Saviv*-סביב of both the above compositions (*Merkavoth*) is "eighteen-*Shmonah Asar* עשר-שמנה thousand-*Eleph*-אלף," which is the matter of *Life-Chay*-ח"י-18.

In other words, when it says "eighteen thousand-*Shmonah Asar Eleph* עשר-אלף-שמנה," it is understood to mean that the *Aleph*-א-1 is included in the eighteen-*Shmonah Asar* עשר-שמנה, and the total that arises is *Life-Chai*-ח"י. It thus is clear that this verse has a single intention that binds it all together, and that it comes to explain how all of novel existence is sustained by the matter of *Life-Chai*-ח"י, for without *Life-Chayim*-חיים it cannot be sustained.

From all the above, know that all of novel existence depends on He who is called Life-*Chai*-חי and that He bears all beings in the world. This includes the angelic separate intellects (*Sichliyim*), as well as all beings of substance (*Chomer*), both the celestial spheres and terrestrial beings, in that they all are borne by the Singular Name-*Shem HaMeyuchad*-ש"ם המיוחד"י of *HaShem*-יהו"ה, blessed is He, who gives them life-חי. The continuation of the verse is thus understood that, "the name of the city from that day shall be 'HaShem Is There-שמה-יהו"ה,'" because the Name *HaShem*-יהו"ה ש"ם bears the entire city-*Eer*-עיר, in other words, the full construct (*Binyan*).

This, then, is the meaning of the words "*HaShem* is there-שמה-יהו"ה." In other words, from the very moment that they were brought into novel existence, it is *HaShem*-יהו"ה who brings them into being, because if *HaShem*-יהו"ה is not there, there can be no existence. Rather, it is only if *HaShem*-יהו"ה is there, that the existence of novel beings can be possible (*Efshar*). In other words, their very existence is utterly and totally dependent upon His Singular Preexistent Intrinsic Being. From the very inception of the existence of construct, "*HaShem*-יהו"ה is there-*Sham*-שם,"<sup>483</sup> and it is utterly impossible for it to be any other way.

Contemplate this matter, and the meaning of the words, "from that day '*HaShem* is there-*HaShem Shamah*-שמה-יהו"ה'" will become clear to you. At the very least, understand that it is the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, that

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<sup>483</sup> Ezekiel 35:10 – "ויהו"ה שם היה"

causes the existence of the city-*Eer*-עיר, which is the construct (*Binyan*), and sustains its existence.

With the above in mind, contemplate the verse,<sup>484</sup> “The living-*Chai*-חי-18, the living-*Chai*-חי-18, he shall thank You.” In other words, this double language includes all the compositions (*Merkavoth*) of the world and all the novel beings therein, all of which are bound to and dependent upon the matter of “The living-*Chai*-חי-18, the living-*Chai*-חי-18.” In other words, they all thank and acknowledge that. “It is You, *HaShem*-יהוה, who brings them all into being, and You alone are the Singular Preexistent Intrinsic Being. That is, You are the life-*Chai*-חי upon which both the separate intellects (*Sichliyim*) and all beings of substance (*Chomer*) are dependent.

Contemplate this verse and understand the reason for the double usage of the words, “The living-*Chai*-חי-18, the living-*Chai*-חי-18,” and, at the very least, come to realize that the life of all living beings is dependent upon You-*Bach*-בך *HaShem*, blessed is He. It is You alone, *HaShem*, who is the source of life, and it is You alone who bears them all. Similarly, contemplate the verse,<sup>485</sup> “These-*Eileh*-אלה-36 are the generations of the heavens and the earth when they were created.” If you think about it you will see how all the generations of the heavens and the earth are borne by the matter of “The living-*Chai*-חי-18, the living-*Chai*-חי-18.”<sup>486</sup>

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<sup>484</sup> Isaiah 38:19 – “חי לי הוא יודך כמוני היום אב לבנים יודיע אל אמיתך”

<sup>485</sup> Genesis 2:4 – “אלה תולדות השמים והארץ בהבראם וגו’”

<sup>486</sup>  $18 + 18 = 36$

Now, if you contemplate these matters in greater depth, you will come to realize how this matter of, “The living-*Chai*-ח-18, the living-*Chai*-ח-18,” is dependent upon His Singular Name, in that there is a concealed Life-*Chai*-ח-18 and a revealed Life-*Chai*-ח-18, as follows:

$$\begin{aligned} & \text{י"ד ה"א ו"ו ה"א} \\ & \mathbf{18\text{-}ח\text{-}18 = א + ו + א' + ד"ו} \end{aligned}$$

$$\begin{aligned} & \text{י"ד ה"א ו"ו ה"א} \\ & \mathbf{18\text{-}ח\text{-}18 = ח\text{-}18 + ו"ו} \end{aligned}$$

As you can see from the above depiction, both the life of the intellect and the life of the sensory are bound to the Singular Name of *HaShem*, י"ד ה"א ו"ו ה"א, blessed is He. Contemplate the first half of the name, which are the letters *Yod-Hey*-י"ד ה"א and you will see that with respect to the separate intellects (*Sichliyim*), who correspond to *Yod-Hey*-י"ד ה"א, the Life-*Chai*-ח-18 is concealed. In other words, the Life-*Chai*-ח-18 which completes the name of *HaShem*-יהו"ה, is concealed in it.

In contrast, the Life-*Chai*-ח-18 becomes revealed with the second half of the Name, which are the letters *Waw-Hey*-ו"ו ה"א-18, that openly reveal Life-*Chai*-ח-18, corresponding to that which is openly revealed.

This being the case, and with all of the above explanations in mind, you should now understand how the matter of “The living-*Chai*-יהי-18, the living-*Chai*-יהי-18” is dependent upon the Singular Name of *HaShem*-יהו"ה, blessed is He. Moreover, throughout Torah, whenever you come across the oath, “By the Life of *HaShem-Chai HaShem*-יהו"ה” 44-44” you should now understand the intended meaning, that it refers to *Yod-Hey-Waw-Hey*-יהוה-44, and that everything is utterly dependent upon His Singular Name-*Shem HaMeYuchad*-שם המיוחד, which is His Name *HaShem*-יהו"ה. In other words, from the very first “day of the inception of the city-*Eer*-עיר, *HaShem*-יהו"ה is there-*Shamah*-שמה.”

In this same manner, contemplate the fact that יהו"ה הו"ה 44 is equal to, “By the Life of *HaShem-Chai HaShem*-יהו"ה” 44-44.” Likewise, contemplate the oath of Eliyahu the Prophet,<sup>487</sup> “By the Life of *HaShem*-יהו"ה, the God of Israel, before whom I stand, there shall be no dew or rain during these years, except by my word.”

Accordingly, it now is understood why the rain and dew were dependent on His oath. It is for this reason that *HaShem*-יהו"ה, blessed is He, subsequently told Eliyahu,<sup>488</sup> “Go and appear before Ahab; and I shall send rain upon the face of the land.” For, the keys to the rains were given into Eliyahu’s hands through the matter of “The Life of *HaShem-Chai HaShem*- יהו"ה”.

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<sup>487</sup> Kings I 17:1 – “ויאמר אליהו כו' חי יהו"ה אלהי ישראל אשר עמדתי לפניו אם יהיה”  
 “השנים האלה טל ומטר כי אם לפי דברי”

<sup>488</sup> Ibid 18:1

According to all the above matters, contemplate the true meaning of the term Life-*Chai*-י"ח-18, whenever it is used in relation to *HaShem*-יהו"ה, blessed is He. For, *HaShem*-יהו"ה is the very essence of all life. Life is not something that is outside or separate from Him, but rather, He is the very essence of life. Thus, you should now understand that The Singular Name-*Shem HaMeyuchad*-המיוחד"ש"ם-413 is equal to The Book of Life-*Sefer HaChayim*-החיים"ספ"ר-413.

Having awakened to all these matters, we now will continue to the remaining subjects of our Godly investigation. May *HaShem*-יהו"ה, our God, guide us in the path of true Life, through which we may come to know the Light of His Godly Life. Amen!

### **The Gate explaining that the Explicit Name-*Shem HaMeforash* is ע"ב-72 and יר"ו-216**

Know, my brother, that the gate we are now entering explains how the Singular Name is divided into three sections. Each section includes seventy-two-ע"ב-72 letters, that when combined with the other sections, form seventy-two-ע"ב-72 three letter words, related to and arising from three verses that follow consecutively, one after the other. These verses are,<sup>489</sup> “*WaYeesa*-ויסע,” “*WaYavo*-ויבא,” “*WaYeit*-ויט” and contain seventy-two letters each, and when combined form seventy-two

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<sup>489</sup> Exodus 14:19-21



words consisting of three letters each, for a total of *Yeru*-י"ו-216 letters.

Now, this matter is necessary according to the ways of the received knowledge (*Kabbalah*). That is, the Singular Name of *HaShem*-יהו"ה includes in its permutations 72-ע"ב words of three letters each, which total 216-י"ו letters and which are composed according to the three verses “*WaYeesa*-ויסע,” “*WaYavo*-ויבא,” “*WaYeit*-ויט,” no more and no less.

The totality of this matter is hinted at and included in the verse,<sup>490</sup> “And *HaShem*-יהו"ה passed-*WaYa'avor*-ר-ויעב" before him and called out *HaShem*-יהו"ה, *HaShem*-יהו"ה, merciful and gracious God-אל, slow to anger and abundant in kindness and truth.” That is, the name of *HaShem*-יהו"ה is found in the word “He passed-*WaYa'avor*-ר-ויעב” which divides into 72-ע"ב and 216-י"ו in the manner that we are now explaining. That is, there are 72-ע"ב words consisting of 216-י"ו letters. However, we must further awaken you to this matter and perhaps you will understand.

Examine the above verse, “And *HaShem*-יהו"ה passed-*WaYa'avor*-ר-ויעב" before him and called out *HaShem*-יהו"ה, *HaShem*-יהו"ה.” Notice that the Singular Name *HaShem*-יהו"ה is mentioned three times. Now, as you already know, the necessary progression of the utilized forms of the Name *HaShem*-יהו"ה is as follows:

יהו"ה יהו"י יה"י

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<sup>490</sup> Exodus 34:6 – “ויעבר יהו"ה על פניו יקרא יהו"ה יהו"ה אל רחום וחנון וגו'”

Add these letters and discover that they total 72-ע"ב. Thus, the utilized forms of the Name *HaShem* are 72-ע"ב, as explained before, and include the manner of its permutations (*Tziruf*). Not that this is the necessary permutation itself, but it nonetheless points to and testifies to the letters of permutation of the Singular Name. Thus, the three times, *HaShem*-יהו"ה, *HaShem*-יהו"ה, *HaShem*-יהו"ה, mentioned in this verse "And He passed-*WaYa'avor*-ויעב"ר," themselves indicate the explanation of this mystery. That is, each of these names equals 72-ע"ב, in the manner we explained, and three times 72-ע"ב equals 216-יר"ו. Thus, the statement "And He passed-*WaYa'avor*-ויעב"ר," which is 216-יר"ו 72-ע"ב, is itself the explanation of why the Name *HaShem*-יהו"ה is mentioned three times in this verse.

Know, my brother, that the Singular Name *HaShem*-יהו"ה is divided into four categories, each of which has three possible permutations, as follows:

יהה"ו	יזה"ה	יהו"ה
היר"ה	ההי"ו	הוה"י
והה"י	ויה"ה	והי"ה
הוי"ה	ההו"י	היה"ו

This being the case, the three ways that the Singular Name *HaShem*-יהו"ה is tripled in this verse, are the three primary permutations יהו"ה יזה"ה יהה"ו. Contemplate these three

permutations and discover that they total 216-יר"ו 72-ע"ב, as follows:

יהו"ה יה"ו י"ה י = ע"ב-72

יוה"ה יו"ה י"ו י = ע"ג-73

יהה"ו יה"ה י"ה י = ע"א-71

The three of them together, corresponding to אב"ג (1,2,3), are 72-ע"ב, 72-ע"ב, 72-ע"ב, that is, three times 72-ע"ב with a sum total of 216-יר"ו. Now, these matters are signposts that indicate that the letters of the Singular Name consist of 72-ע"ב three letter words and 216-יר"ו letters. This is the meaning of, “על פניו-*Al Panaw* יהו"ה-*HaShem*,” referring to the ways-*Ophanim*-אופנים that the Singular Name is utilized, hinted at in the three times that יהו"ה-*HaShem*, יהו"ה-*HaShem*, יהו"ה-*HaShem* is mentioned in the verse. That is, the words, *Al Panaw*-על פניו also mean, “according to its facets,” that is, according to its various permutations.

According to this, contemplate the words of our sages, of blessed memory, in Talmud,<sup>491</sup> “Whoever asks forgiveness from his fellow, should ask no more than three times.” This refers to the inclusion of the Name יהו"ה-*HaShem* three times in the verse, “And יהו"ה-*HaShem* passed-*WaYa'avor* ויעב"ר before him and called out יהו"ה-*HaShem*, יהו"ה-*HaShem*, merciful and gracious God-אל"ל, slow to anger and abundant in kindness and

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<sup>491</sup> Talmud Bavli, Yoma 87b

truth,” which are the attributes of mercy and forgiveness. Contemplate this and the truth of the Talmudic statement will become clear to you. Similarly, contemplate the verse,<sup>492</sup> “Please *HaShem-Ana HaShem*-יהו"ה א"א 78, save us now,” which is equal to *HaShem*-יהו"ה, *HaShem*-יהו"ה, *HaShem*-יהו"ה, that is 78. Thus, with all the above in mind, contemplate the inclusion of the name *HaShem*-יהו"ה three times in this verse.

Having awakened to all the above, we must now awaken to the explanation of the three verses in the Torah, mentioned above, “*WaYeesa*-ויסע,” “*WaYavo*-ויבא,” “*WaYeit*-ויט.” The initial compositions of these verses are the two letters by which the Singular Name *HaShem*-יהו"ה is divided, as follows:

י"ה י"ה  
 וי"סע וי"בא וי"ט  
 וי"י וי"י וי"י

These two divisions hint at the Singular Name *HaShem*-יהו"ה, with each division also possessing the letter *Hey*-ה. Now, since the name of seventy-two-ע"ב is dependent upon these two letters that indicate the two divisions, we therefore will hint at the explanation of the matter in a way that should be adequate for every intelligent person.

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<sup>492</sup> Psalms 118:25 – “אנא יהו"ה הושיעה נא אנא יהו"ה הצליחה נא”

The first of the seventy-two ע"ב names is the name וו"ן-18, whose signet is Life-Chai-י"ח-18.<sup>493</sup> The explanation of this name is in the three permutations (*Tzirufim*) of *HaShem*'s Singular Name that begin with the letter *Waw*-ו. In other words, these three letters hint at the three names and bear them, as follows:

והה"י                      ויה"ה                      והי"ה

The above is the explanation of the three *Waws*-וו"ן-72<sup>494</sup> that bear this matter. This hint should be adequate for those who are intelligent. If you contemplate this hint, the matter of ע"ב-72 will become clear to you, and you will understand why the three *Waws*-וו"ן-72 are at the head of all the three letter permutations. However, I shall not reveal more, for “those who are wise remain silent.”<sup>495</sup>

The second of the seventy-two ע"ב names of *HaShem*-יהו"ה, blessed is He, is the name י"י. The explanation of this name are the three names of *HaShem*-יהו"ה that it bears, which are the three permutations, depicted above, that begin with the letter *Yod*-י. For, these three letters י"י hint at the three permutations of the Name *HaShem*-יהו"ה that begin with the letter *Yod*-י, as follows:

יהה"י                      יוה"ה                      יהו"ה

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<sup>493</sup> Take note that the expansion of וו"ן is ווא"ו ווא"ו ווא"ו ווא"ו which equals *HaShem* is One-*HaShem Echad*-אחד-יהויה-39.

<sup>494</sup> The plural of *Waw*-ו is *Wawin*-וו"ן which has a numerical value of ע"ב-72.

<sup>495</sup> A play on Amos 5:13

These three names are borne by the three letters י"י"י which bear the entire explanation, since this name refers to the ע"ב-72 letters that are in tripled form.

Now, it is these two divisions that are at the very head of the three verses, by which all ע"ב-72 ways and all י"י"י-216 letters are divided. The entire explanation is dependent upon these, as evident to all “who sit with open eyes.”<sup>496</sup> Whoever is wise shall see and understand.

Having hinted at the above matters, know that *Yerushalem*-ירושלם is the Holy City within which *HaShem*-יהו"ה, blessed is He, eternally dwells. That is, the true meaning of *Yerushalem*-ירושלם is יר"ו-216 *Shalem*-שלם is complete.<sup>497</sup> For, it is through the completeness-שלם-*Shalem* of the name of *Yeru*-יר"ו-216 letters that the reality of *HaShem*-יהו"ה, blessed is He, is clearly explained.

Thus, it is not without reason that the concluding verse of Ezekiel, mentioned above, states regarding *Yerushalem*-יר"ו של"ם, “The name of the city from that day shall be ‘*HaShem* Is There-יהו"ה שמה-There.’” For, it is through *Yerushalem*-ירושלם, that is, when the name of *Yeru*-יר"ו-216 letters is complete-*Shalem*-שלם, that *HaShem*-יהו"ה is elevated and exalted.

Therefore, contemplate the verse,<sup>498</sup> “The builder of *Yerushalem*-ירושלם is *HaShem*-יהו"ה,” and realize that it is *HaShem*-יהו"ה who builds *Yerushalem*-ירושלם. For, the

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<sup>496</sup> A play on Genesis 38:14

<sup>497</sup> יר"ו-216 also equals “fear-*Yirah*-יראה-216,” meaning, fear of *HaShem*-יהו"ה.

<sup>498</sup> Psalms 147:2 – “בונה ירושלם יהו"ה נדחי ישראל יכנס”

construction of the city-*Eer*-עיר is utterly dependent upon the reality of His Name, blessed is He and blessed is His name. Thus, it is not without reason that it states,<sup>499</sup> “The kings of the earth did not believe, nor did any of the world’s inhabitants, that the oppressor and enemy could enter the gates of *Yerushalem*-ירושלם.” This is because *Yerushalem*-ירושלם is founded upon the Foundation who Himself has no foundation, that is, *HaShem*-יהו"ה, blessed is He and blessed is His Name.

Now, the completion (*Shalem*-שלם) of *Yerushalayim*-ירושלים, that is, when it is spelled with the letter *Yod*-י, depends on the ten letters, יהו"ה יה"ו י"ה י, that bear the entire name of the city, that is *Yeru*-יר-216. All the above hints should be sufficient for all who are wise.

Having awakened to the explanations of the matter of *72*-ע"ב in this gate, contemplate the meaning of the verse,<sup>500</sup> “Blessed is the glory of *HaShem* from His place-*Baruch Kvod HaShem Meemikomo*-ממקומו יהו"ה כבוד יהו"ה.” Note that this too refers to the matter of *72*-ע"ב, as hinted by the initial letter of each word, *72*-בכ"מ, which equal to *72*-ע"ב. Understand and become wise.

### **כמנפ"ץ – The Gate explaining the Five Letters**

Know, my brother, may *HaShem* keep and protect you, that the gate we are now entering explains the five letters that

<sup>499</sup> Lam. 4:12 – “לא האמינו מלכי ארץ וכל ישרי תבל כי יבא צר ואויב בשערי ירושלם”

<sup>500</sup> Ezekiel 3:12

are additional to the twenty-two foundational letters. These letters always signify the conclusion of a word and are extraneous to the twenty-two basic letters of the *Aleph-Beith*. Because of this they are never found in the middle of words. Thus, only after the primary twenty-two letters conclude with letter *Taw*-ת, do we begin with the final *Chaf*-ך, the final *Mem*-ם, the final *Nun*-ן etc. This being the case, they are outside the other letters and although the twenty-two foundational letters may be combined with each other, these remain outside them.

In addition, these five letters are all long and straight in form, except for the final *Mem*-ם, which is sealed on all sides, thus locking the gate in all directions. However, there is one verse in Isaiah that states,<sup>501</sup> “Upon the one with greatness in dominion-*L’Marbeih HaMeesrah* המַרְבֵּה הַמְשֵׁרָה and the boundless peace that will prevail on the throne of David and on his kingdom, to establish it and sustain it through justice and righteousness, from now to eternity. The zealotry of *HaShem Tzva’oth* will accomplish this!” The word “*L’Marbeih*-לַמְרַבֵּה” of this verse is written with a closed *Mem*-ם in the middle of the word, indicating that this dominion is closed, in that no other has a part in it, for it is a sealed oath.

Know that about these five letters, our sages, of blessed memory, stated that,<sup>502</sup> “The prophets stated them.” However, as they continued to explain, this means that they publicized them, not that they innovated them. For, a prophet is forbidden

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<sup>501</sup> Isaiah 9:6 – “לַמְרַבֵּה הַמְשֵׁרָה וְלְשָׁלוֹם אֵין קֵץ עַל כִּסֵּא דָוִד וְעַל מַמְלַכְתּוֹ לְהַכִּין אֹתָהּ”  
 “וְלִסְעֵדָה בְּמִשְׁפַּטּ וּבְצַדִּיקָה מַעֲתָה וְעַד עוֹלָם קִנְיָת יְהוָה צְבָאוֹת תַּעֲשֶׂה זֹאת”

<sup>502</sup> Talmud Bavli, Shabbat 104a



to innovate anything in addition to the letters of Torah given by the hand of our teacher Moshe, peace be upon him, not even a single letter. To further clarify this, our sages of blessed memory, stated in Tractate Megillah,<sup>503</sup> “Rabbi Yirmiyah said, and some say it was Rabbi Chiya bar Abba who said, “The Seers were the ones who said the letters מנצפ”ך. How can it be understood that the Prophets said them and not Moshe? Is it not written, ‘These are the commandments that *HaShem* commanded Moshe,’<sup>504</sup> from which we learn that, from then on, no prophet is permitted to innovate or change anything? Moreover, did not Rav Chisda state that the *Mem*-ם”מ and *Samech*-ש”מ of the tablets were sustained by way of miracle, indicating that the closed *Mem*-ם existed in the tablets? Yes, these letters did exist at that time, but the people did not know which of them are to be used in the middle of a word and which were to be used at the end of a word. The Seers therefore came and established that the open forms are for the middle of a word and the closed forms are for the end of a word. However, ultimately, it is written, ‘These are the commandments,’ from which we learn that a prophet is not permitted to innovate anything from then on. Thus, it is understood that the people forgot them and the prophets reestablished them.”

Contemplate the above, my brother and, at the very least, understand that the letters כמנפ”ץ were given through our teacher Moshe, for this is something that a subsequent prophet cannot add to, nor take away from. In addition, contemplate

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<sup>503</sup> Talmud Bavli, Megillah 2b

<sup>504</sup> Leviticus 27:34 – “אלה המצות אשר צוה יהו”ה את משה אל בני ישראל בהר סיני”

that these letters are concluding seals and are not found in the middle or beginning of words. This is because, of necessity, they are outside the general category of the twenty-two foundational letters.

Now, in truth, awaken to the fact that there are five doubled letters that are, “five opposite five.”<sup>505</sup> These are the letters, כ"ך, מ"ם, נ"ן, פ"ף, צ"ץ. Now, the sign for the entire *Aleph-Beith*, excluding the final letters, is troop-*Tzeveth*-ת-צו"ת-496, as follows:

$$\begin{aligned}
 &+ 10\text{-י} + 9\text{-ט} + 8\text{-ח} + 7\text{-ז} + 6\text{-ו} + 5\text{-ה} + 4\text{-ד} + 3\text{-ג} + 2\text{-ב} + 1\text{-א} \\
 &+ 90\text{-צ} + 80\text{-פ} + 70\text{-ע} + 60\text{-ס} + 50\text{-נ} + 40\text{-מ} + 30\text{-ל} + 20\text{-כ} \\
 &400\text{-ת} + 300\text{-ש} + 200\text{-ר} + 100\text{-ק} \\
 &= 1,495 = \text{תתתרצ"ה or א"תצה}
 \end{aligned}$$

Cycle the 1,000-*Eleph*-ף-אל back to 1-*Aleph*-ף-אל, (א"תצה) to equal “troop-*Tzeveth*-ת-צו"ת-496.”

Now, the sign for the five final letters is 503-תק"ג, as follows:

$$\begin{aligned}
 &900\text{-ק} 800\text{-ף} 700\text{-ן} 600\text{-ם} 500\text{-ך} \\
 &= 3500 = \text{אאא"תק}
 \end{aligned}$$

Again, cycle the three 1,000-*Eleph*-ף-אל back to three *Alephs*-ף-אל, and it equals 503-תק"ג. Thus, when you add the five final letters that equal ת-צו"ת-496 with the 503-תק"ג of the

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<sup>505</sup> Sefer Yetzirah 1:3

final letters, the total is 999-תתקצ"ט, which is necessitated by the cycling of the sphere-*Galgal*, as explained before. The wise will understand.

Now, regarding the fact that these five letters are doubled, we find hints to this in the following verses:

Regarding the letter *Khaf*-כ"ף the verse states,<sup>506</sup> "And the sole-כף of their feet was like the sole-כף of a rounded foot"

Regarding the letter *Mem*-מ"ם the verse states,<sup>507</sup> "Let there be a firmament in the midst of the water and let it separate the waters-*Mayim*-מים from the waters-*Mayim*-מים."

Regarding the letter *Peh*-פ"ה the verse states,<sup>508</sup> "I speak to him mouth-*Peh*-פה to mouth-*Peh*-פה, in a clear vision and not in riddles."

Regarding the letter *Tzadi*-צ"ד the verse, states<sup>509</sup> "Yitzchak was seized by a very great terror and said, 'Who, then, hunted the game-*Tzad Tzayid*-ציד צייד."

Regarding the letter *Nun*-נ"ן the verse states,<sup>510</sup> "He will have neither child-*Nin*-נין nor grandchild-*Neched*-נכד among his people, no survivor in his habitations."

Now, the matters explained in this gate will be explained at greater length elsewhere, with the help of *HaShem*. However, what we have hinted at here should be adequate for every intelligent person. Therefore, we will continue by explaining the remaining matters, with the help of *HaShem*.

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<sup>506</sup> Ezekiel 1:7 – "וכף רגליהם ככף רגל עגל וגו'"

<sup>507</sup> Genesis 1:6 – "ויאמר אלהי"ם יהי רקיע בתוך המים ויהי מבדיל בין מים למים"

<sup>508</sup> Numbers 12:8 – "פה אל פה אדבר בו וגו'"

<sup>509</sup> Genesis 27:33 – "ויחרד יצחק וכו' ויאמר מי הצד ציד וגו'"

<sup>510</sup> Job 18:19 – "לא יין ולא נכד בעמו ואין שריד במגוריו"

## The Gate explaining the distinction of the letters from each other

Know, my brother, may *HaShem* keep and protect you, that this gate will inform you how the letters of the *Aleph-Beith* divide into three categories:

The first category is called, “The Soul of the Letters (*Nishmath HaOtiyoth*)” and consists of the three letters *Yeh*”ו-יה”.

The second category is called, “The Active Power of the Letters” (*Ko’ach Pe’ulat HaOtiyoth*), and consists of nine letters that activate the other letters, moving them from construct to construct and from subject to subject. The mnemonic for these nine letters is, אב”ד כ”ל נשמ”ת.

The third category is called, “The Body of the Construct” (*Guf HaBinyan*), in that these letters are activated by the power of the letters of action (*Otiyoth HaPo’aloth*). In other words, they are like an inanimate body, such as clothing, that is bound to the body of a living person, so that whatever direction the body of the living person turns to, that is the direction that the inanimate body will likewise turn to. There are ten such bodily letters. The mnemonic for these letters is, ס”ף ק”ץ חט”ר גז”ע.

All twenty-two כ"ב letters of the *Aleph-Beith* are thus included in these three categories. We now must begin explaining this, for it is a very great and important matter.

Know now, that these three divisions, consist of three, nine and ten letters, the mnemonic of which is גט"י. The first foundation is ג'3, which consists of the three letters *Yeh*"ו-י"ו. These three letters *Yeh*"ו-י"ו draw all of novel existence into being-*Hawayah*-הויה. They thus are the form of all forms and the soul of all souls, for without them, no being in the totality of novel existence can exist. These three are the letters of the Great Name of *HaShem*-היהו"ה, blessed is He. This is why we say that they are the soul of all of the letters. For, without the Singular Preexistent Intrinsic Being, *HaShem*-היהו"ה, blessed is He and blessed is His name, no letters can exist at all. Now, these three letters have already been explained extensively in the first section of this book, so we will not explain them here. Nevertheless, it should be understood why they are called the soul-*Neshamah* and foundation of the ט"י-19 remaining letters.

These remaining ט"י-19 include the entire stature of the letters that act and the letters that are acted upon, through the drawing forth of their powers from *HaShem*-היהו"ה, blessed is He. Thus, having slightly hinted at the three-ג' letters that are called the soul-*Neshamah* of the letters, we will now move on to explain the remaining letters. Firstly, understand that they consist of the actors (*Po'aloth*) and the acted upon (*Mithpa'alot*).

Now, the next letter in the sign גט"י is the letter ט-9. Know then, that aside for the three letters that are called the soul-*Neshamah*, there are nine letters of the *Aleph-Beith* that act upon the remaining ten letters, and are thus likened to motion (*Tnu'ah*). These letters are called ministers (*Meshartoth*) in relation to the remaining bodily letters, in that they accompany them and move them. The mnemonic for these nine letters is: אמת"ך דש"ן ל"ב.

It is these nine letters that move the remaining bodily letters (*Othiyoth Gufaniyoth*), sometimes moving them up, sometimes down, sometimes to the right, sometimes to the left, sometimes forward and sometimes backward. This may be understood as follows:

The letter *Aleph-א* moves the substance (*Geshem*) of the remaining letters when the actor, in and of himself, intentionally actualizes something. This is demonstrated in the following examples, in which the *Aleph-א* moves the word in this manner:

*A'Azrecha-אזרך-א'א-I shall help you*  
*A'Varechecha-אברכך-א'א-I shall bless you*  
*A'Gadelcha-אגדלך-א'א-I shall make you great*  
*A'Dabeira-אדברה-א'א-I shall speak*

In other words, the motion of the *Aleph-א* is a motion that attests to the mover himself, who intentionally moves and actualizes. This is called the motion of the *Aleph-א*.

Now, there is another motion that appears when the actor or mover is involved in the process of actualization. This is the motion of the letter *Mem*-מ"ם. This is demonstrated in the following examples, in which the *Mem*-מ"ם moves the word in this manner:

*M'Aleph*-מֵאֵלֶּף-**He is teaching**  
*M'Vaser*-מֵבִשֵּׁר-**He is announcing**  
*M'Gadel*-מֵגַדֵּל-**He is making great**  
*M'Daber*-מֵדַבֵּר-**He is speaking**

That is, when an observer witnesses the action as it is being done, he can then state that the one who is involved with it, is performing the action. This is the motion of the letter *Mem*-מ"ם.

There is another motion that is apparent when one who commands, directs those who are in his presence to actualize. This is the motion of the letter *Taw*-ת"ו, as demonstrated in the following examples, in which the *Taw*-ת"ו moves the word in this manner:

*T'omar*-תֵּאמַר-**You shall say**  
*T'varech*-תִּבְרַךְ-**You shall bless**  
*T'Gadel*-תֵּגַדֵּל-**You shall make great**  
*T'Daber*-תִּדַבֵּר-**You shall speak**

In other words, the above actions are done by way of command, according to the directive of the commander. This is the motion of the letter *Taw*-ת"ו.

The next motion is when the one who acts, actualizes and fulfills the directive of the commander. This is the motion of the letter *Khaf*-כ"ף, as demonstrated in the following examples, in which the *Khaf*-כ"ף moves the word in this manner:

*K'Omer*-כ"אמר-As he says  
*K'Bakereth*-כ"בקרית-As he seeks  
*K'Garesh*-כ"גרש-As he banishes  
*K'Daber*-כ"דבר-As he speaks

In other words, the above actions are when the actor fulfills in deed, that which the commander directed him to do. This is called the motion of the letter *Khaf*-כ"ף.

The next motion is when one who observes the action relates what happened to his fellow. This is the motion of the letter *Daleth*-דל"ת, and is seen in the following examples, in which the *Daleth*-דל"ת moves the word in this manner:

*D'Amar*-ד"אמר-That he said  
*D'Barich*-ד"ברך-That he blessed  
*D'Gazar*-ד"גזר-That he decreed  
*D'Dachil*-ד"דחיל-That he feared



Note that this is how this motion is actualized in the Aramaic language. In the Holy Language (Hebrew) however, the letter *Shin*-שׁ is used instead, as will now be explained with the following examples:

*She'Amar*-שׁאמר-That he said  
*She'Beirach*-שׁיברך-That he blessed  
*She'Gidel*-שׁיגדל-That he made great  
*She'Diber*-שׁידבר-That he spoke

There is another motion which is when the many are moved of their own volition to actualize. This is the motion of the letter *Nun*-נּ, and is seen in the following examples, in which the *Nun*-נּ moves the word in this manner:

*N'omar*-נּיאמר-Let us say  
*Ne'Varech*-נּיברך-Let us bless  
*Ne'Gadel*-נּיגדל-Let us make great  
*Ne'Daber*-נּידבר-Let us speak

There is another motion in which one awakens to something that he wishes to do. This is the motion of the letter *Lamed*-לּ, as seen in the following examples:

*L'omar*-לּיאמר-To say  
*Le'Varech*-לּיברך-To bless  
*Le'Gadel*-לּיגדל-To make great  
*Le'Daber*-לּידבר-To speak

There is another motion which is while one is actively engaged in the action until it is complete. This is the motion of the letter *Beith*-בֵּית, as seen in the following examples:

***B'omer*-בִּיאֹמֵר-While he says**

***B'Varech*-בִּירְכֶה-While he blesses**

***B'Gadel*-בִּגְדֵל-While he makes great**

In other words, this refers to when the speaker is speaking or when the blesser is blessing etc.

The above letters of motions apply to every conceivable action in the world. That is, they indicate all possible actions of those who act and all possible movements of those who are moved.

Now, since these nine letters are used to turn and move the other words, they thus are called, The Power of Actualization-*Ko'ach HaPe'ulah*, because action (*Pe'ulah*) only comes to the remaining ten letters from the power and application of these nine letters. Thus, these nine are like the sailors who handle the rudder of the ship and direct it on its course.

Having awakened to this, let us now continue, by explaining the ten remaining letters. Thus, the next letter of the mnemonic גט"י is the letter י-10. These are the bodily letters (*Othiyoth Gufaniyoth*) that are moved, but have no power to move, in and of themselves.

Know that these ten letters are not active at all, without the activation of the nine letters, mentioned above. The nine that move them are called, Living-*Chayot*-חיות, whereas these ten are called, Cycles-*Ophanim*-אופנים, and the three letters יה"ו cause them both. The mnemonic for the ten bodily letters is: טצ"ע גז"ע ח"ק ספ"ר. These ten are activated by the nine as follows:

The letter *Aleph*-א moves them all as follows:

*A'saper*-אִסְפֵּר-I shall tell  
*E'faresh*-אִפְרֵשׁ-I shall explain  
*E'rapeh*-אִרְפֵּא-I shall heal  
*E'chmol*-אִחְמֹל-I shall be compassionate  
*A'kdeesh*-אִקְדִּישׁ-I shall sanctify  
*E'gmor*-אִגְמֹר-I shall complete  
*A'zamer*-אִזְמֵר-I shall sing  
*E'eseh*-אִעֲשֶׂה-I shall do  
*A'tzdeek*-אִצְדִּיק-I shall exonerate  
*E'taher*-אִטְהַר-I shall purify

The letter *Mem*-מ moves them all as follows:

*Me'saper*-מִסְפֵּר-He is telling  
*Me'faresh*-מִפְרֵשׁ-He is explaining  
*Me'rapeh*-מִרְפֵּא-He is healing  
*Me'chabeh*-מִחְבֵּא-He is hiding  
*Me'kadesh*-מִקְדֵּשׁ-He is sanctifying  
*Me'galeh*-מִגְלֵה-He is revealing

*Me'zamer*-מִזְמֵר-He is singing  
*Me'aseh*-מֵעֲשֶׂה-He is doing  
*Ma'tzdeek*-מִצְדִּיק-He is exonerating  
*Me'taher*-מִטְהַר-He is purifying

The letter *Taw*-ת"ו moves them all as follows:

*Te'saper*-תִּסְפֵּר-You shall tell  
*Te'faresh*-תִּפְרֹשׁ-You shall explain  
*Te'rapeh*-תִּרְפֵּא-You shall heal  
*Te'chabeh*-תִּחְבֵּא-You shall hide  
*Ta'kdeesh*-תִּקְדִּישׁ-You shall sanctify  
*Te'galeh*-תִּגְלֶה-You shall reveal  
*Te'zamer*-תִּזְמֵר-You shall sing  
*Ta'aseh*-תֵּעֲשֶׂה-You shall do  
*Ta'tzdeek*-תִּצְדִּיק-You shall exonerate  
*Te'taher*-תִּטְהַר-You shall purify

The letter *Khaf*-כ"ף moves them all as follows:

*Ke'saper*-כִּסְפֵּר-As he tells  
*Ke'faresh*-כִּפְרֹשׁ-As he explains  
*Ke'rachem*-כִּרְחֵם-As he has mercy  
*Ke'chalot*-כִּיְחַלֹּת-As he concludes  
*Ke'koreh*-כִּיקְרֵא-As he calls  
*Ke'galot*-כִּיְגַלֹּת-As he reveals  
*Ke'zamer*-כִּזְמֵר-As he sings  
*Ke'asot*-כִּיעֲשׂוֹת-As he does

*Ke'tzadek*-כִּצְדֵק-As he exonerates  
*Ke'taher*-כִּטְהַר-As he purifies

The letter *Daleth*-דל"ת moves them all as follows:

*De'saper*-דִּסְפֵר-That he told  
*De'pareesh*-דִּפְרִישׁ-That he explained  
*De'ramu*-דִּרְמוּ-That he questioned  
*De'chavil*-דִּחְבֵּיל-That he bundled  
*De'kara*-דִּקְרָא-That he called  
*De'gavar*-דִּגְבַר-That he overpowered  
*Da'zabeen*-דִּזְבֵּין-That he purchased  
*De'aveed*-דִּעֲבִיד-That he did  
*De'tzabar*-דִּצְבַר-That he gathered  
*De'tiher*-דִּטְהַר-That he purified

The letter *Shin*-שׁי"ן moves them all as follows:

*She'samach*-שִׁסְמַךְ-That he placed  
*She'piresh*-שִׁפְרֵשׁ-That he explained  
*She'ra'ah*-שִׁרְאָה-That he saw  
*She'chiber*-שִׁחְבַר-That he composed  
*She'kara*-שִׁקְרָא-That he called  
*She'gamar*-שִׁגְמַר-That he concluded  
*She'zachar*-שִׁזְכַר-That he remembered  
*She'Asah*-שִׁעֲשֵׂה-That he did  
*She'tzivah*-שִׁצְוָה-That he commanded  
*She'tiher*-שִׁטְהַר-That he purified

The letter *Nun*-נו"ן moves them all as follows:

*Ne'saper*-ניִסְפֵּר-We shall tell  
*Ne'fa'er*-נִפְאֵר-We shall beautify  
*Ne'romem*-נִרְוּמֵם-We shall exalt  
*Ne'chazek*-נִחַזְקֵם-We shall strengthen  
*Ne'Kabel*-נִקְבֹּל-We shall receive  
*Na'gilah*-נִגִּילָה-We shall rejoice  
*Ne'zamer*-נִזְמֵר-We shall sing  
*Na'aseh*-נִעֲשֶׂה-We shall do  
*Ne'tzaveh*-נִצְוֶה-We shall command  
*Ne'Taher*-נִטְהַר-We shall purify

The letter *Lamed*-למ"ד moves them all as follows:

*Le'saper*-לִיִּסְפֵּר-To tell  
*Le'fa'er*-לִיִּפְאֵר-To beautify  
*Le'romem*-לִירְוּמֵם-To exalt  
*Le'chazek*-לִיחַזְקֵם-To strengthen  
*Le'Kabel*-לִיקְבֹּל-To receive  
*Le'galot*-לִיגַלוֹת-To reveal  
*Le'zamer*-לִיזְמֵר-To sing  
*La'asot*-לִיעֲשׂוֹת-To do  
*Le'tzavoth*-לִיצְוֹת-To command  
*Le'Taher*-לִיטְהַר-To purify

The letter *Beith*-ת"ב moves them all as follows:

- Be'Sfor*-פ"ר-ב"ס-While he tells  
*Be'Pherosh*-ש"ר-ב"פ-While he explains  
*Be'Ratzon*-נ"ר-ב"צ-With desire  
*Be'Chessed*-ש"ד-ב"ח-With kindness  
*Be'Kedushah*-ה"ש-ב"ק-With holiness  
*Be'Gilah*-ה"ג-ב"י-With joy  
*Be'Zicharon*-ר"ז-ב"ז-With remembrance  
*Be'Avodah*-ה"א-ב"ע-With service  
*Be'Tzedakah*-ה"צ-ב"צ-With righteousness  
*Be'Taharah*-ה"ט-ב"ט-With purity

Observe that these ten letters are activated and moved by the action of the nine letters. However, we never find the ten letters, ט"ז גז"ע צ"ט, activating and moving other letters. On the contrary, they are like a body that is activated and moved by the power of the nine letters. If you contemplate all the above depictions of the *Aleph-Beith*, the matter of foundation (*Yesod*), construct (*Binyan*), and motion (*Tnu'ah*), will become clear to you.

Now, as you know, the Singular Preexistent Intrinsic Being, *HaShem*-ה"ה, blessed is He and blessed is His name, is the cause of all beings in all of novel existence. Thus, the nine letters, ב"ב דש"ן ל"ב, receive influence from the power of His Singular Preexistent Intrinsic Being, blessed is He, and they influence their power to activate the ten letters ט"ז גז"ע צ"ט. Through this, the ten are activated according to the proper

conduct. Thus, you will discover that the language of all of Torah follows the principles that we have explained here.

In addition, contemplate the fact that the holy *Chayoth*-חיות angels receive their influence from the reality of *Yeh"o*-יה"ו, and they thereby move the cycles-*Ophanim*-אופנים. It is specifically then that the actions become apparent. Thus, you will discover that the nine-ט letters are compared to the *Chayoth*-חיות, who receive influence from the reality of *Yeh"o*-יה"ו, subsequently moving the ten letters, that are compared to the cycles-*Ophanim*-אופנים.

It is specifically through this that "The city of *Sichon*-סיחון is built."<sup>511</sup> That is, the city of *Sichon*-סיחון refers to the speech-*Sichah*-שיחה of our Torah and all its ways, matters and constructs, all of which are built on the roots and foundations of *HaShem's*-ה"ה Godly wisdom.<sup>512</sup> It is through such knowledge that a person can go on the straight path without erring and veering from it in any way.

With all the above in mind, every intelligent person should contemplate the ways of our perfect Torah and understand that the letters are divided into certain known paths. That is, there are letters that are like the soul-*Neshamah*, there are letters that cause movement-*Mei'nee'oth*, and there are letters that are moved-*Mithnoa'oth*, all of which follow a straightforward order and a true path, as is self-evident.

Having explained all this, know, my brother, that wherever you see me mention the mnemonic גט"ו, realize that I

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<sup>511</sup> Numbers 21:27

<sup>512</sup> Both סח and שח mean speech.



am referring to the three above categories of letters; the soul-*Neshamah*, the motion-*Ten 'uah* and the body-*Guf* of the letters. Also, wherever mention is made of any one of them, such as ג'-3, ט-9 or י'-10, know that this is the intention, for these signs are definitive and necessary.

Now, the next thing to awaken to, is that two of these categories are bound to each other. These are the letters that move and the letters that are moved, the mnemonic for which is ט"ט-19, which is the order of the *Aleph-Beith* itself. That is, the nine-ט letters are drawn forth and in turn, draw forth, in that they are both moved and movers, whereas the ten-י letters are drawn forth, but do not draw forth, in that they are moved, but are not movers.

Now, although the nine move the ten, nonetheless, it is only through *Yeh"o*-י"ו that they have any power to do so. That is, י"ו is their source. Contemplate this well and you will come to understand a very deep matter regarding י"ו אב"י,<sup>513</sup> that is clarified through the matter of this drawing forth. This being the case, it is from the power of *Yeh"o*-י"ו that the action (*Pe'ulah*) and the conduct (*Hanhagah*) are drawn forth to the aspect of ט"ט-19. For, this is the true motion that is drawn forth continually in a constant cycle-*Machzor* of ט"ט-19. It is in this

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<sup>513</sup> As previously explained, the divisions of י"ו and י"ו indicate the component letters and their motion. The word אב means "source" or "father." Thus י"ו אב"י means, *HaShem*-יהו"ה is my source, and is equal to *HaShem* is One-אה"ה (39). Also, take note that when it is read, י"ו אב"י is pronounced *Yeho*-יה"ו. In other words, the soul of the 19 letters, that moves them all, is *Yeho*-יה"ו and the source of *Yeho*-יה"ו is *HaShem*-יהו"ה, the Preexistent Intrinsic Being, who is One and Singular, as indicated by the expansion of י"ו אב"י, which is י"ו אב"י-39 which equals *HaShem* is One-אה"ה-39.

manner that the sphere-*Galgal* continually revolves, in that the nine letters cause the sphere-*Galgal* to revolve and the ten letters are the main body of the sphere-*Galgal*.

Contemplate and understand what we have explained in this gate, for through it you will understand the true ways of Torah and how its words are constructed, for this is the foundation upon which the wisdom of the combinations of letters (*Tziruf*) is founded.

Now, the sages who specialized in the grammar (*Dikduk*) of Torah, wrote many useful books on this subject to properly understand its wisdom. However, who are we to put our heads between the great mountains of their wisdom and elaborate on what they already discussed? Rather, it is better that we leave these matters to those who are fitting. Therefore, since this is a very lengthy and technical subject, we have briefly summarized what they explained at great length. The remainder can be known by studying their works.

On the contrary, had we found books, in our times, that discuss the wisdom contained in this, our book, we would have had no reason to open our mouths and say anything at all, for we are not worthy to do so. However, we are compelled to do so, because the time has come that the words of the Prophet have been fulfilled, namely, that<sup>514</sup> “the wisdom of its wise men will be lost, and the understanding of its sages will become concealed.” We therefore are compelled to commit these

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<sup>514</sup> Isaiah 29:14 – “ואבדה חכמת חכמיו ובינת נבניו תסתתר”

matters to written form in a book, so that perhaps *HaShem*-יהו"ה, the God of Israel, will have mercy upon us.

Through all these matters that we have awakened to here, every intelligent person should awaken himself to other matters that follow from them. May *HaShem*-יהו"ה, our God, desire us and “guide us in the way we are to go and the deed we are to do.”<sup>515</sup> We now will continue explaining the remaining matters, with the help of *HaShem*.

### **The Gate explaining how the twenty-two letters are divided in the Holy Language-*Lashon HaKodesh***

My dear brother, may *HaShem* keep and protect you, as you know from the previous gate, the letters of the *Aleph-Beith* are divided into the three categories of soul-*Neshamah*, form-*Tzurah* and substance-*Golem*. As we explained, the nine letters אמת"ך דש"ן ל"ב are like motion and movers relative to the ten bodily letters (*Othiyoth Gufaniyoth*). Now, the letter *Daleth*-ת"ד was included in the category of the movers, even though it is used as a mover in the Aramaic language, but not in *Lashon HaKodesh*-The Holy Language. This is because certain passages in Torah, Prophets and Scriptures are in the Aramaic language. Thus, this division of the letters has already been explained.

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<sup>515</sup> Jeremiah 42:3 – “ויגד לנו יהו"ה אלהינו את הדרך אשר נלך בה ואת הדבר אשר נעשה”

However, in this gate, we will explain that in *Lashon HaKodesh* (Hebrew) the twenty-two letters are categorized into two divisions of eleven letters each, א"י-11 opposite י"א-11. In this configuration the letters יה"ו, which are the letters of the Name *HaShem*-יהו"ה, are categorized with the movers and the letter *Daleth*-ד is categorized with the moved. You will thus discover that one half of the letters consists of the actors (*Po'alo*) and the other half consists of the acted upon (*Nifaloth*).

That is, there are א"י-11 letters that act upon and move the י"א-11 bodily letters, all in accordance with *HaShem's*-יהו"ה's Godly wisdom. This is because this gate rests upon the foundation of the Singular Name *HaShem*-יהו"ה, whose sign is כ"ו-26, and is used in the א"י-11 activating letters only, no more and no less. Thus, all foundations and mysteries rest upon this.

With this in mind, let us now begin explaining the grammar of the Holy Language. That is, we shall explain how the twenty-two כ"ב-letters are divided in their usage. There are א"י-11 letters of form and motion which are called, "*Klei Shareth*-כלי שרת- the sanctified vessels of the Temple," for they are the vessels used in the Holy Language of *Lashon HaKodesh* to move the remaining eleven י"א-letters. The mnemonic for these letters is:

שמ"י נא"ה לכתו"ב

*Shmi Na'eh Lichtov*

My Name is delightful to write

These eleven-א"י letters are thus loftier than the remaining eleven-א"י letters and are considered to be holy-*Kodesh*-קדש in comparison. The remaining eleven-א"י letters are called the bodily letters and do not possess the power of motion, unless they are moved by the above letters. They are as follows:

גז"ע צד"ק פר"ח ט"ס

*Geza Tzedek Parach Tas*

The sprout of righteousness shall bloom and soar

These eleven-א"י letters are known as the bodily letters that are moved by the power of the aforementioned eleven-א"י letters.

Contemplate this, my brother, and realize that they all are arranged in a straightforward manner. Half the letters are associated with form (*Tzurah*) and the other half are associated with substance (*Golem*), half are associated with action (*Pe'ulah*), and half are associated with motion (*Tnu'ah*).

Now, it was already mentioned that half of *HaShem*'s Singular Name, יהו"ה, is called, "Remembrance-*Zecher*-זכר," referring to the letters *Waw-Hey*-וה-11 of His Name, which bear the totality of the novel existence. This itself indicates that only these eleven-א"י letters are movers, and no more. Thus, we find that the twenty-two-כ"ב letters are divided into וו-11 and

י"ה-11, from which all action (*Pe'ulah*) and motion (*Tnu'ah*) are drawn forth.

We shall now explain the letters that are called form (*Tzurah*) and the letters that are called substance (*Golem*), so that it will be clearly understood by every intelligent person, and so that all the nations of earth shall know that the Holy Language is founded and dependent upon the Foundation who brings them all into existence and that it is built upon the Name of the One who emanates them. It thus will be understood Who the Holy Language relies on, and that “the Holy Seed sustains it.”<sup>516</sup>

The following is the explanation of the eleven-א” letters that move the other eleven-א” letters according to the true explanation of the Holy Language. The bodily letters are as follows:

- א. *Gimel*-ג – *Geshem*-גשם-Rain
- ב. *Zayin*-ז – *Zecher*-זכר-Remembrance
- ג. *Ayin*-ע – *Ezer*-עזר-Assistance
- ד. *Tzadi*-צ – *Tzedek*-צדק-Righteousness
- ה. *Daleth*-ד – *Daber*-דבר-Speak
- ו. *Kof*-ק – *Karev*-קרב-Approach
- ז. *Peh*-פ – *Pe'ulah*-פעולה-Action
- ח. *Reish*-ר – *Ratzon*-רצון-Desire
- ט. *Cheth*-ח – *Chemlah*-חמלה-Compassion
- י. *Teth*-ט – *Taharah*-טהרה-Purity
- יא. *Samech*-ס – *Sefer*-ספר-Book

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<sup>516</sup> Isaiah 6:13 – “זרע קדש מצבתה”

Now contemplate the eleven letters that move each of the above bodily letters as follows:

- א. *SheGadal*-שגדל- That he made great
- ב. *MeGadel*-מגדל- He is making great
- ג. *YeGadel*-יגדל- He shall make great
- ד. *NeGadel*-נגדל-Let us make great
- ה. *E'Gadel*-אגדל-I shall make great
- ו. *HaGadol*-הגדול-The great
- ז. *LeGadel*-לגדל-To make great
- ח. *K'Gadel*-כגדל-As he makes great
- ט. *W'Gadel*-וגדל-And makes great
- י. *T'Gadel*-תגדל- You shall make great
- יא. *B'Gadel*-בגדל-While he makes great

Another example is as follows:

- א. *SheTaher*-שטהר-That he purifies
- ב. *MeTaher*-מטהר-He is purifying
- ג. *YeTaher*-יטהר-He shall purify
- ד. *NeTaher*-נטהר-Let us purify
- ה. *E'Taher*-אטהר-I shall purify
- ו. *HaTahor*-הטהור-The pure
- ז. *LeTaher*-לטהר-To purify
- ח. *KeTaher*-כטהר-As he purifies
- ט. *TeTaher*-תטהר-You shall purify
- י. *W'Taher*-וטטהר-And make pure
- יא. *B'Taher*-בטהר-While he purifies

Another example is as follows:

- א. *SheSofer*-שִׁסְפֵר-That he tells
- ב. *MeSaper*-מִסְפֵר-He is telling
- ג. *YeSaper*-יִסְפֵר-He shall tell
- ד. *NeSaper*-נִסְפֵר-Let us tell
- ה. *A'Saper*-אִסְפֵר-I shall tell
- ו. *HaSipur*-הִסְפֹּר-The telling
- ז. *LeSaper*-לִסְפֵר-To tell
- ח. *KeSaper*-כִּסְפֵר-As he tells
- ט. *Tispor*-תִּסְפֹּר-You shall tell
- י. *W'Sfor*-וְסִפֹּר-And he tells
- יא. *B'Sephor*-בְּסִפֹּר-While the tells

If you contemplate the matters we have set before you, the truth will become clear, that eleven-א"י letters move eleven-א"י letters.

Now, the sages of grammar divided the eleven-א"י letters that are movers into the following three categories:

The first category has four letters and its mnemonic is *Eitan*-אית"ן.

The second category has four letters and its mnemonic is *B'Kulam*-בכל"ם.

The third has the three letters ש"ו and its mnemonic is *Shaweh*-שו"ה



These three categories indicate matters in which the letters of motion differ from one another. The letters of *Eitan-*אית"ן are as follows:

*Aleph-א* – *A'Gadel-אגדל* – I shall make great  
*Yod-י* – *Y'Gadel-יגדל* – He shall make great  
*Taw-ת* – *T'Gadel-תגדל* – You shall make great  
*Nun-נ* – *NeGadel-נגדל* – Let us make great

The letters of *B'Kulam-*בכל"ם are as follows:

*Beith-ב* – *B'Gadel-בגדל* – While he makes great  
*Kaf-כ* – *K'Gadel-כגדל* – As he makes great  
*Lamed-ל* – *LeGadel-לגדל* – To make great  
*Mem-מ* – *MeGadel-מגדל* – He is making great

The letters of *Shaweh* - שו"ה differ from the others, and are as follows:

*Shin-ש* – *SheGadel-שגדל* – That he makes great  
*Waw-ו* – *W'Gadel-וגדל* – And makes great  
*Hey-ה* – *HaGadol-הגדל* – The great

Having awakened to these wondrous and important matters, namely, that there are eleven-א"י letters that conduct eleven-א"י letters, we must awaken to the inner depth of the matter. That is, understand that this matter is dependent upon the second half of the name *HaShem*-יהו"ה, which is *Waw-Hey-*

יה"ו-11. The same is true of the entirety of the Singular Name of *HaShem*-יה"ו when it utilizes the י"א-11 letters to be represented by the sign כ"ו-26. For, if you count eleven letters and no more, you will see that the letter כ-20 is the eleventh letter.

Thus, it is not without reason that the sign and letter exchange of the Singular Name *HaShem*-יה"ו is כו"ו-39. That is, כ"ו-26 represents *HaShem*-יה"ו-26 and ז"ו-13 represents *One-Echad*-אח"ד-13, for the sign כו"ו-39 attests that *HaShem* is *One-HaShem Echad*-אחד-יה"ו-39, blessed is He. Now, we already explained before that it is the *Aleph*-א-1 that draws forth and moves all the other ten components of the world, with our explanation of י"א-11. That is, the aspect of י"א-11 refers to the letters *Hey-Waw*-ה"ו-11 of His Singular Name, which is called His remembrance-*Zecher*-זכר, may the mention of Him be blessed and exalted. Thus, the sign and exchange כ"ו-26, attests to this remembrance of Him, blessed is He. This matter touches upon the very depth of the compositions of the *Merkavah*, in that He is revealed through the matter of כ"ו-26 which attests to the Singular Intrinsic Preexistent Being who moves everything, blessed is He.

Now, it is with the above in mind that you should realize that the twenty-two-כ"ב letters are divided into two categories of י"א-11, indicated by the sign אהו"י-22. This sign indicates the matter of their spherical motion, in which they are sustained and in which they revolve. Thus, it is according to this order that you will find that there are eleven-י"א letters that minister the other eleven-א"י letters.

For, when the movers and the moved are combined in their motion, they will come to eleven-א"י compositions of two letters each, and no more. In other words, you will find that the sphere of letters consists of eleven-א"י spheres of composition that are formed with the first eleven-א"י that move the sphere when they are combined with the eleven-א"י that are moved and revolve.

For this reason, when the letters revolve in their motion, they reach up to eleven-א"י, and then their motion concludes. For example, even the unit of one thousand-*Eleph*-אלף is composed of ten units of tens, and thus, when the sphere reaches the Singular One, who moves everything, all motion concludes. In other words, this is the foundation of the matter of the composition of א"י-11, which indicates that the Singular One, *HaShem*-יהו"ה, blessed is He, is the ultimate conclusion of everything and the beginning of everything, as is necessitated by His Singular Existence which is attested to by His Singular Name. It is similarly necessitated that everything apart from Him, blessed is He, is in the category of construct (*Binyan*) and is thus only a sign (*Siman*) for His Singular Name, such as the sign twenty-six-ו"ך.

Thus, with these matters in mind, it behooves every intelligent person to contemplate the true explanation of the twenty-two-כ"ב letters and how they are arranged in the Holy Language. That is, one must contemplate how they are founded upon the Foundation from which all beings are brought forth into existence, namely, the Singular Name of *HaShem*-יהו"ה, blessed is He.

It is not without reason that the letters are divided into two categories, with half being in the category of movers and the other half being in the category of the moved, for the construct (*Binyan*) of words necessitates this according to the Godly intent, and there is no way to reach this knowledge by any means, except for this.

Now, our intention in this section was to inform you about this great and important principle, so that you will realize that the language of our Holy Torah is founded upon the perfect and Godly intent and foundation. Now, the sages of grammar explained the grammatical wisdom of the Holy Language, but they only focused on the precision of the language itself and the distinctions between its words according to their usages and structures. However, they did not delve into the reasons for this, other than to state them as general rules of grammar, without defining the reason why these letters are the movers and ministers, whereas those letters are bodily letters that are moved. That is, they did not state the reasons for this, but simply stated them as linguistic and grammatical rules. However, it is important to understand that the grammatical rules of *Lashon HaKodesh* are not at all arbitrary and that there is reason to the division between the letters that are movers and the letters that are moved.

Now, not all the various applications of how the letters that are movers effect the letters that are moved, have been mentioned in this gate. Rather, they have been mentioned only in regard to how they minister the other letters, but not according to the full wisdom of the combinations of the letters.

For, there are letters that are known to have a single function and action, whereas other letters serve multiple functions and actions. For example, the four letters that are called by the sign *Eithan*-אית"ן serve a single known function or action, which can be understood through the following examples:

*E'Eseh*-אעשה-**I shall do**

*Ya'Aseh*-יעשה-**He shall do**

*Ta'Aseh*-תעשה-**You shall do**

*Na'Aseh*-נעשה-**We shall do**

In contrast, the letters of *B'Kulam*-בכל"ם have multiple uses. For example, they are used as follows:

*B'Asoth*-בעשות-**While he does**

*K'Asoth*-כעשות-**As he does**

*La'Asoth*-לעשות-**To do**

*Ma'Asoth*-מעשות-**Deeds**

However, these letters may also be used in another way, as follows:

*BaBayith*-בבית-**In the house**

*KaBayith*-כבית-**Like a house**

*LaBayith*-לבית-**To the house**

*MeBayith*-מבית-**From a house**

In other words, there is a distinction between them when they are used as part of the word itself or as a title. The same is true with the letters שׁו"ה as in the following examples:

*SheAsah*-שׁעשה-**That he did**

*WeAsah*-ויעשה-**And he did**

*HaOseh*-העושה-**The doer**

However, there are too many matters and variations that are all part of the wisdom of grammar, but are beyond the scope of our discussion here. Therefore, only several examples have been given as they relate to the foundations we are explaining. There are many works on the subject of grammar, penned by the sages of grammar, each according to the intellectual capacity that the Creator, blessed is He, has graced him with, so that the earth is filled with their acquisitions. We, on the other hand, have not written this book to explain what has already been explained. Instead, our purpose here is to explain matters, the depth of which, they either did not plumb or did not know.

Let us therefore return to our explanation and state as follows: Know that the eleven-א"י letters that minister the eleven-א"י bodily letters are divided into three categories:

The first category is called "a **mighty** stream-*Nachal Eithan*-נהל אית"י"<sup>517</sup>

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<sup>517</sup> Deuteronomy 21:4; Amos 5:24

The second category is called<sup>518</sup> “we have ten shares in **the king**-*Eser Yadoth Li BaMelech*-במל"ך לי עשר ידות.”

The third category is called<sup>519</sup> “The valley of *Shaveih* which is the valley of the king-המלך הוא עמק שו"ה.”

Each of these categories is distinct and unlike the others, for, although they all are used to minister and move the bodily letters, they nevertheless are different from each other. For, the letters אית"ן are all of one type and refer to the actions performed by the individual or the group. The letters of the word בכל"ם are known types that inform various matters. The letters of the word שו"ה all refer to actions that the one who did-*HaOseh*-העושה, does-*SheAsah*-שעשה and did-*W'Asah*-ועשה. These may also be utilized in the plural form such as *Wa'Ya'asu*-ויעשו-and they will do, or in the singular *W'Ya'aseh*-ויעשה-and he will do, and there are many other similar examples. Similarly, the prefix *Hey*-ה serves several other functions, such as the definitive *Hey*-ה (*Hey HaYediyah*), such as “*HaOseh*-העושה-the one who does,” or “*HaMa'aseh*-המעשה-the deed,” or “*HaAdam*-האדם-the man.” On the other hand, the prefix *Hey*-ה may be used in the form of a question (*Hey HaTmiyhah*). The divisions of the uses of these letters are many.

However, we must also awaken you to another matter. We explained that the letters שמ"י נא"ה לכתו"ב are all letters that

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<sup>518</sup> Samuel II 19:44

<sup>519</sup> Genesis 14:17

move the words, and in truth, all these letters are used as prefixes, at the beginning of words, as we have explained. However, not all of them are used as suffixes, at the ends of words. Of them, the only letters that are used as suffixes are the letters ומי"ן הכ"ת, examples of this are as follows:

*Osoo*-עשן-they did

*Oseem*-עושימ-they do

*Osey*-עושי-those who do

*Oseen*-עושינ-they do

*Oseh*-עושה-he does

*Oseich*-עושך-the one that made you

*Aseeta*-עשית-you did

The above principles apply to the letters שמ"י נא"ה, whether in the singular form or in the plural form, whether masculine or feminine, whether at the beginning or end. However, of the aforementioned eleven-א"י letters, the following four are not used as suffixes: בשל"א. That is, although these letters are used as prefixes, at the beginnings of words, they are not used as suffixes, at the ends of words. In contrast, the eleven-א"י bodily letters (*Othiyoth Gufaniyoth*) are not used as prefixes or suffixes. Rather, they constitute the body of the word and are considered to be inanimate, as explained above.

However, with the above in mind, contemplate how the usages of the letters are divided in the Holy Language and how they all are founded upon the Singular Name יהו"ה-*HaShem*, blessed is He. For, the letters that are used as prefixes are



eleven-ה"ו in number, and the letters used as suffixes are fifteen-ה"י in number. We thus see that they are rooted in the Singular name of *HaShem*-ה"ה.

The following eleven-ה"ו letters are used as prefixes:

שמ"י נא"ה לכתו"ב

**My name is delightful to write**

As you can see, these eleven-א"י letters correspond to the second half of the Singular Name *HaShem*-ה"ה, which is *Waw-Hey*-ה"ה.

The following fifteen-ה"ה letters are used as suffixes:

גז"ע צד"ק פר"ח באש"ל ט"ס

**The sprout of righteousness shall bloom in the Tamarisk tree<sup>520</sup> and Soar**

As you can see, these fifteen-ה"ה letters correspond to the first half of the Singular Name *HaShem*-ה"ה, which is *Yod-Hey*-ה"ה-15.

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<sup>520</sup> See Genesis 21:33 – “ויטע אשל בבאר שבע ויקרא שם בשם יהו"ה א"ל עולם”

Contemplate and you will realize that this matter comes forth and chains down according to the order of the Supernal Intent. Learn these principles well and always remember them, for through them you will enter into many wondrous matters. The above is what we have seen fit to be included in this gate regarding the composition and qualities of the twenty-two letters, and how they are conducted in the Holy Language, according to the Godly wisdom.

### **The gate explaining the days of the solar year which are 365-ש"ה**

Know, my brother, may *HaShem* keep and protect you, that this gate will explain how the 365-ש"ה days of the solar year are founded upon the three names that the sun is called by in the Torah. These names are as follows:

**ש"מ"ש חר"ס חמ"ה**

My brother, contemplate the last letter of each name and discover that they attest to the 365-ש"ה days of the solar year.

Know now, that two angelic powers are appointed over these three names of the sun. The first is called Metatron-מטטרון, the second is called Sandalfon-סנדלפון and the motion is 365-ש"ה. To further demonstrate that the motion of the sun is through the medium of an angel-*Malach*-מלאך, contemplate

the fact that when the word angel-*Malach*-מלאך is spelled out, מ"ם למ"ד אל"ף כ"ף it equals 365-ש"ה. Thus, an angel-*Malach*-מלאך is appointed over the 365-ש"ה-day cycle of the sun.

Now, regarding the commandments (*Mitzvot*) of the Torah, our sages, of blessed memory, stated in Tractate Makot,<sup>521</sup> "Six-hundred and thirteen commandments were given to Moshe, 365 of them are prohibitions, corresponding to the days of the solar year etc." However, I have not found that any of the sages based this upon foundations. Rather, they just stated this by way of explanation. However, if we take the names of the sun into consideration, that is, ש"מ"ש חר"ס חמ"ה, the matter is revealed.

Now, the number of days in the solar year are 365-ש"ה days, plus one quarter of a day. Contemplate that the path of the motion of the sun is through the medium of the motion of an angel-*Malach*-מלאך. For, an angel-*Malach*-מלאך is appointed over the 365-ש"ה days of the solar year, as we observe that angel-*Malach*-מלאך is spelled, מ"ם למ"ד אל"ף כ"ף which is equal to 365-ש"ה, which is the motion of the days of the sun in its cycle, as explained. That is, the sun cycles through the 360-ש"ס degrees of the sphere of the constellations in 365-ש"ה days, and as explained before, each constellation consists of 30 degrees of the sphere.

Furthermore, every year consists of four seasonal periods of 91-צ"א days, each of which is under the dominion of an angel-*Malach*-מלאך-91. Thus, motion comes to the sun

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<sup>521</sup> Talmud Bavli, Makot 23b

through the names of the letters of angel-*Malach*-מלאך, which are מ"ם למ"ד אל"ף כ"ף and equal 365-שס"ה. Likewise, each seasonal period of the year is governed by an angel-*Malach*-מלאך-91 for ninety-one days, plus seven and one-half hours, during which one angel exits and another enters. All of this is hinted at by the names of the sun, which are ש"מ"ש חר"ם חמ"ה - *Shemesh, Cheres, Chamah*.

My brother, know and understand the matters we are explaining here, for they are all imperative according to the received knowledge (*Kabbalah*). These matters are the openings of the world through which the Holy King is exalted with righteousness and holiness. Realize that through the analysis of the ways we have awakened you to, many concealed matters that are bound to the revealed matters, are clarified, for these are the ways of our perfect Torah. It restores the soul and enlightens the eyes.

However, I have seen that the multitudes have deviated from the ways of wisdom and consider the words of our perfect Torah and the prophetic and Godly order of its letters, as being circumstantial, in that they think that there is no particular reason to their order. Because of this, they are far from wisdom, for they cannot fathom the many mounds upon mounds of teachings and statutes that are tied to every single letter of Torah, as hinted at by the wisest of all men, King Solomon, who stated,<sup>522</sup> “His strands are mounds.” That is, every letter of Torah contains mountains of teachings. However, they do not

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<sup>522</sup> Song of Songs 5:11 – “קוצותיו תלתלים” See Talmud Bavli, Eruvin 21b

know to calculate that which is given to calculation, for which they will be judged in the future.

Perhaps their error is that they think that the words of Torah are similar to the words of a human speaker, whose words only mean what he says on the surface, without any deeper root or branch, nor is there any particular significance to the order of his words. In truth, the ways of our Torah are all the true words of the Living God. They are like trees, planted to sprout branches that bear fruit, as the verse states,<sup>523</sup> “Along the stream will grow every species of edible tree on its banks, on one side and on the other; its leaf will not wither and its fruit will not fail; every month it will yield new fruit. For its waters will go forth from the Holy Sanctuary, so its fruit will be for food and its leaves for healing.”

This is the way of our holy and perfect Torah, no more and no less. That is, all the simple meanings of its words are true in their entirety and are to be taken literally. Thus, the literal meaning of its words stands true, like the “beams of the tabernacle of acacia wood that stood upright.”<sup>524</sup> Thus, no one can come and say that they are only meant to be understood metaphorically, rather than literally, or that the events recorded in the Torah did not actually occur, God forbid, for such a person would be a simpleton, a fool, and very close to heresy.

Rather, the clear and simple truth is as follows: The simple explanations of the Torah are like edible, nourishing

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<sup>523</sup> Ezekiel 47:12 – “ועל נחל יעלה על שפתו מזה ומזה כל עץ מאכל לא יבול עלהו ולא יתם”  
“פריו לחדשיו יבכר כי מימיו מן המקדש המה יוצאים והיה פריו למאכל ועלהו לתרופה”

<sup>524</sup> Exodus 26:15 – “ועשית את הקרשים למשכן עצי שטים עמדים”

food and are all meant to be understood literally, whereas the intellectual matters that are understood through the simple meanings, are like medicine that heals the intellectual form of man.

For, in truth, just as it cannot be said that it is only metaphorical, so also, it cannot be said that the ultimate Divine intent of Torah is *solely* for its simple meaning alone, for this too is false and is likewise complete heresy. Rather, the simple meaning is necessary for the grasp of the senses and the deeper, intellectual meanings are necessary for the grasp of the intellect.

It is specifically when both qualities are combined that man can achieve the true and straight intention of Torah, thus elevating his emotive qualities and behaviors through the simple meaning and elevating his intellect through the intellectual. For, all the deep mysteries are revealed specifically through the simple meaning itself.

This is the way of the Torah, which has no lacking whatsoever. It completes man by perfecting his emotive qualities and behavioral conduct through its simple meaning and its revealed aspects, and it perfects his intellectual faculties through the inner depth of its mysteries. Thus, both the revealed simple, literal meaning of the Torah and its deeper intellectual aspects, are all found within Torah itself, and they are all the words of the Living God.

As is clearly observable, my brother, the literal and simple meaning of Torah guides man in the ways of proper conduct, in that all its ways guide a person to correct himself by attaining proper behavior. Thus, no one can remove the Torah,

that was given to us by our teacher Moshe, from its simple meaning. Rather, all its simple meanings are the absolute truth. If this is so, regarding the simple meaning, then it is all the more so regarding the intellectual matters that are embedded within it.

In truth, it is regarding both the literal meaning and the inner intellect of Torah, that it states,<sup>525</sup> “Its fruit will be for food and its leaves for healing.” That is, both the simple, literal meaning and the inner intellect embedded within it, are necessary, because the Supernal Intent of יהו"ה-*HaShem* is in both, not just in one without the other.

Now, regarding the words of the Prophets who followed Moshe, know that indeed, they sometimes spoke in allegories, corresponding to known matters and intentions. Realize, however, that they all are the words of the Living God, given by the One Shepherd.<sup>526</sup> Thus, know that the explanations and ways that we have explained are the true ways and orders of wisdom.

However, I have observed that the sages of our times, as well as those of previous generations, close to ours, are not erudite in the received knowledge (*Kabbalah*) and have not greeted the countenance of the groom and bride as one, but only one or the other, that is, either the groom alone or the bride alone.

Therefore, I have observed that those who are expert in greeting the face of the bride only, lean to focusing exclusively

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<sup>525</sup> Ezekiel 47:12 – “ויהיה פרייו למאכל ועלהו לתרופה”

<sup>526</sup> Eccl. 12:11 – “דברי חכמים כדרבנות וכמשמרות נטועים בעלי אספות נתנו מרעה אחד”

on the simple and literal words of Torah and do not know where to find the deeper intellect of Torah. On the other hand, those who are expert in greeting the countenance of the groom only, lean to focusing on matters of the intellect and neglect the simple, literal mean.

Moreover, amongst the second group, there are those who err to such a degree, that they think that the literal meaning is secondary and only exists to facilitate the inner meaning and intent. However, the reality is that only those who are expert in greeting the countenance of both will understand the true meaning and intent.

For, if it is the case that there is inner intent in the simple meaning, then how much more is it so, that there is inner intent in the deeper intellect. That is, if it states about the bride,<sup>527</sup> “All the glory of the princess is within,” then this certainly is true of the intellect, which is compared to the groom. This hint should suffice for those of understanding.

Therefore, when I saw that the masses were stumbling, some to the right and some to the left, I said to myself, perhaps the appointed time has come. I saw that there are none who awaken to these matters and none who are exacting with the written works. Additionally, I saw that there are none who are willing to strengthen themselves, together with me, in these matters, except for the comprehension of the Supernal One, when the Holy One, blessed is He, will bestow the power of the intellect upon His children and the Father will inform His

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<sup>527</sup> Psalms 45:14 – “כל כבודה בת מלך פנימה ממשבצות זהב לבושה”



children the truth of His Godliness and the true comprehension of the depths of His Intrinsic Being, so that all the nations of the earth shall know that He is One and there is no other, that He alone precedes all of novel existence and that all else aside for Him is merely the perception of novel existence, which has no reality, but for His reality.

Now, the reason I have awakened you to these matters, is so that you should know and understand that there is not a single letter in all of Torah, from the smallest to the biggest, that is not there for a specific and necessary purpose and reason. For example, know that it is not circumstantial that throughout the Torah some words are spelled missing certain letters (*Chaser*) and other words are spelled complete (*Maleh*), some words are spelled one way (*Ketiv*), but pronounced a different way (*Kree*) and some letters are written large, some small and some medium size.

All these matters are precisely according to *HaShem's* Supernal Intent. For example, when the Torah refers to the miraculous sounding of the Shofar at Mount Sinai from *HaShem*-יהו"ה, blessed is He, it states,<sup>528</sup> “And the voice of the *Shofar*-שפר grew louder and louder,” with the word *Shofar*-שפר lacking the letter *Waw*-ו (*Chaser*). In contrast, when the Torah refers to the sounding of the *Shofar* by the Jewish people, it states,<sup>529</sup> “And you shall sound the *Teru'ah* blasts on the *Shofar*-שופר,” with the word *Shofar*-שופר fully spelled out, including the letter *Waw*-ו (*Maleh*). All this is for known

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<sup>528</sup> Exodus 19:19 – “ויהי קול השפר הולך וחזק מאד”

<sup>529</sup> Leviticus 25:9 – “והעברת שופר תרועה בחדש השבעי בעשור לחדש”

reasons and intentions. Thus, they are not equal to each other, but, on the contrary, there is a definite distinction between them.

With this in mind, contemplate that it is not arbitrary that *HaShem*-יהו"ה, blessed is He and blessed is His Name, separated us from those who err, and gave us the knowledge of His faithful Torah. For, through it, we are given the ability to grasp the truth of His Being without any possibility of error. Through our explanations you should come know and realize that the world and its foundations are all entirely founded upon the Torah and you should have no confusion about this matter whatsoever.

It is specifically through the foundations of Torah that we examine and analyze the foundations of the world. For example, as we said before, based on the foundations of truth, we can know that the path and cycle of the sun is 365-ש"ס days. We know this through the wisdom of our Torah, wherein the sun is called by the three names, *Shemesh*-ש"ש, *Cheres*-ס"ח, and *Chamah*-חמ"ה.

It is called *Shemesh*-ש"ש as it states,<sup>530</sup> "Thus says *HaShem*-יהו"ה, who gives the sun-*Shemesh*-ש"ש as a light by day." It is called *Cheres*-ס"ח, as it states,<sup>531</sup> "He who gives the command to the sun-*Cheres*-ס"ח and it does not shine." It is called *Chamah*-חמ"ה, as it states,<sup>532</sup> "The moon will be humiliated and the sun-*Chamah*-חמ"ה will be shamed."

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<sup>530</sup> Jeremiah 31:35 – "כה אמר יהו"ה נתן שמש לאור יומם וגו'"

<sup>531</sup> Job 9:7 – "האמר לחרס ולא יזרח וגו'"

<sup>532</sup> Isaiah 24:23 – "יחפרה הלבנה ובושה החמה וגו'"

This being the case, these three names refer to the sun and attest to the 365-ש"ה days of the solar year. For, the concluding signet of, *Shemesh-ש"ש*, *Cheres-ס"ח* and *Chamah-ה"ח* is 365-ש"ה. We thus know this truth from the truth our Torah.

This being so, we likewise know, by way of the foundation, that the motion of the sun comes about through the medium of an angelic being-*Malach-ך"ל*. For, the foundation of the name *Malach-ך"ל* is equal to 365-ש"ה. That is, when we examine the names of its letters *ל"ד אל"ף כ"ף* we see that they equal to 365-ש"ה. Thus, the motion of the sun which is 365-ש"ה comes about through the medium of an angel-*Malach-ך"ל*.

Moreover, the motion of the entire universe is tied to the 365-ש"ה day motion of the sun. For, it is through the continual revolution of 365-ש"ה days that all the other motions are born and all the celestial spheres-*Galgalim* complete their motions, so that there is the motion of a month, the motion of a year and the motion of a number of years etc. Thus, the general motion that includes all the motions of the universe, comes about through the medium of an angel-*Malach-ך"ל*.

Now, we already expanded on the explanations of these matters above, with many different proofs that demonstrate that the motion of the world comes about through the medium of the angel-*Malach-ך"ל*. Nevertheless, the additional explanations here, serve to strengthen and bolster what we have already explained.

Thus, in the same manner, you should know that there are four seasonal periods to a year, and that each season consists of ninety-one complete days and seven and a half hours. We know that each of these periods is governed by an angel-*Malach*-מלאך from that fact that א"צ-91 complete days, excluding the additional hours, equals angel-*Malach*-מלאך-91. You thus have been shown to know that there is an angel-*Malach*-מלאך who is appointed to govern over each of these periods.

Now, we explained above that there is a general angel-*Malach*-מלאך who is appointed over and includes all four quadrants of the year, which total שס"ה-365 days. However, we now are pointing out that each season of א"צ-91 days is governed by a specific angel-*Malach*-מלאך-91.

Thus, awaken to the matter that א"צ-91 is equal to angel-*Malach*-מלאך-91, and that שס"ה-365 is equal to the names of the letters of *Malach*-מלאך spelled out; מ"ם למ"ד אל"ף כ"ף 365. Contemplate this you and see that the four seasons, which are, א"צ-91 א"צ-91 א"צ-91 א"צ-91, equal שס"ד-364, and that the additional 7 1/2 hours between each season, complete the שס"ה-365 1/4 days of the solar year.

Having explained all this, we must further awaken you to how the season-*Tekufah*-תקופה is drawn from the signet שס"ה-365, and that the season-*HaTekufah*-התקופה-596 is what gives form to the world-*Dmuth Olam*-עול"ם-596, and how all this is contained in the names of the sun, *Shemesh*-ש"ש-640, *Cheres*-חר"ס-268 and *Chamah*-המ"ה-53. For, these three names

equal, “The period of the sun is 365-הש”ה-961,” which is the measure of the solar year.

Thus, truly know, my brother, that the 365-הש”ה days are the, “form to the world-*Dmuth Olam*-עול”ם-596,” and are called the “days of the world,” since the world is conducted by the cycle of the sun.

Now, based on all we have explained here, it behooves you to contemplate the matters that relate to the sun and understand that this is likewise the foundation for all of the stars and constellations of the cosmos. Consider how the entire universe is tied to the motion of the sun, that the motion of the sun is tied to and depends on the angelic movers who move it, and that the angelic movers are tied to and depend upon *HaShem*-ה”ה, blessed is He and blessed is His name.

The hints we have presented in this section should suffice for now, for we will explain these matters further elsewhere. Therefore, we shall continue to the remaining matters, with the help of *HaShem*, blessed is He.

### **The Gate explaining *Gematria*-גימטריא which is called calculation-*Cheshbon*-חשבון**

Know, my brother, may *HaShem* keep and protect you, that we now are entering this gate to explain the matter of numerology-*Gematria*-גימטריא, which is the matter of calculation-*Cheshbon*-חשבון, by which the totality of novel existence is conducted. Know now, my brother, that

numerology-*Gematria*-גימטריא is one of the three methods of the received knowledge (*Kabbalah*) and that the entire world is conducted according to these three methods.

We shall now begin explaining these three methods, and with them, we shall conclude this volume of the book. Know that these three methods are the signet of the entire book, since it is through them that the received knowledge is clarified and its truth becomes apparent.

Know my brother, that as explained before, calculation-*Cheshbon*-חשבון is the foundational conduct of the entire universe and it is specifically through our analysis of the ways of calculation-*Cheshbon*-חשבון that we can enter into the grasp of deep intellectual matters.

Now, although we may calculate the numerical value of a word and also find another word with a different or opposite meaning, but with the same numerical value, do not be perturbed by this. For example, the word for angel-*Malach*-מלאך-91 has the same numerical value as the word for food-*Ma'achal*-מאכל-91. At first glance, this seems to destroy the parameters of the calculation-*Cheshbon*-חשבון. However, this is not at all so. Rather, you should know that every matter in Torah comes to its precise numerical value and calculation for a reason.

In explanation of this, in Tractate Kallah, our sages, of blessed memory, addressed two words that have the same numerical value, but seem to be opposites. They stated,<sup>533</sup> “The

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<sup>533</sup> Kallah Rabbati, Ch. 3

word for ‘peace-*Shalom*-שלום-376’ is equal to a ‘cry for salvation-שׁעׁוּ-376’ because they are equal in their numerical value (שלום-376). This teaches that the prayer of a person who pursues peace does not go unanswered.”

They continued, “If so, shouldn’t the name of *Esau*-עשו-376 also indicate the matter of peace-*Shalom*-שלום-376? Yes, there too we can say that it indicates the matter of peace-*Shalom*-שלום, and is associated with his name, for *Esau*-עשו causes the nations to quake with fear, because the Torah says of him,<sup>534</sup> ‘And you shall live by your sword.’ That is, if peace-*Shalom*-שלום would not be associated with his name, imagine how much greater terror he would have caused!”

They continued, “But what of the verse,<sup>535</sup> ‘They made-*Asoo*-עשו-376 war,’ which also has the same numerical value of 376 and is connected with war?” And they answered, “The same principle holds true there. If a word with the numerical value of peace-*Shalom*-שלום is associated with people who aimed to destroy the world and do injury to Avraham, were this word not used, imagine how much more disastrous their attack would have been!”

They continued, “But what of the verse,<sup>536</sup> ‘You shall take out that man or that woman who has done-*Asoo*-עשו this evil thing, to your gates – the man or the woman – and you shall pelt them with stones so that they die,’ in which the word עשו-376 is associated with an evil thing?” And they answered, “The

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<sup>534</sup> Genesis 27:40 – “ועל חרבך תחיה ואת אחיך תעבד”

<sup>535</sup> Genesis 14:2 – “עשו מלחמה וגוי”

<sup>536</sup> Deuteronomy 17:5 – “הרעה הזה אל שעריך את האיש או את האשה וסקלתם באבנים ומתו”

same principle holds true there, for when evildoers are stoned to death, peace-*Shalom*-שלום comes to the world.”

Contemplate this, my brother, and see the lengths to which our sages, of blessed memory, went in explaining this, and how greatly it supports what we are teaching here. That is, we all are of the same mind, that although there may appear to be words of opposite meaning in Torah, that arise with the same numerical value, they nevertheless are actually related and necessary, and their numerical value has specific intention.

This being the case, no one should be foolish enough to contradict our words by saying that the calculations we have presented in this book can be overturned by using opposing or opposite words of the same numerological values. Know that this is totally erroneous and that nothing in this book is arbitrary. Rather, all the calculations presented here arise from known intentions that are necessitated by sound logic and clear proof.

Thus, they cannot be compared to the foolish imaginations that arise in the hearts of fools, who are likened to toddlers, such that their transactions are not transactions and their acquisitions are not acquisitions. For, the numerological matters we have presented here are all the words of the Living God and are thus imperative. Therefore, if you find words in the Torah that share the same numerical value, but seem to indicate opposite meanings to what we have said, know that they only seem to be contradictory because of your lack of understanding.



Rather, contemplate the words of our sages, of blessed memory, regarding the matter of “peace-*Shalom*-שלום-376,” which includes the matter of “crying out for salvation-שׁע”י-376,” as well as the name of Esau-עשׂו-376, which, at first glance, seems to be the opposite of peace-*Shalom*-שלום-376. The same is true of the verses,<sup>537</sup> “They made-*Asoo*-עשׂו-376 war,” and,<sup>538</sup> “who have done-*Asoo*-עשׂו this evil thing,” both of which, seem to indicate the opposite meaning of “peace-*Shalom*-שלום-376, though they share the same numerical value. Contemplate the words of our sages, of blessed memory, and the truth of the matter will become clear to you.

In this vein, contemplate what our sages, of blessed memory, stated in Midrash Tehillim, regarding the verse,<sup>539</sup> “My tormentors and my foes.” They stated that, “the numerical value of “the *Satan*-השטן” is 364, which teaches us that every day of the year he is given the authority to accuse, except for the day of Yom Kippur, which completes the 365-ש”ה days of the year. It is about this that the Jewish people state in the next verse,<sup>540</sup> “If an army would besiege me, my heart will not fear.” For, the Day of Atonement-Yom Kippur is unique and set aside to escape the effects of the Satan during the 364-ש”ד days of the year. In other words, Yom Kippur is outside the jurisdiction of the Satan, for the Satan-השטן only equals 364-ש”ד, whereas Yom Kippur completes and perfects the 365-ש”ה.

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<sup>537</sup> Genesis 14:2 – “עשו מלחמה וגו’”

<sup>538</sup> Deuteronomy 17:5 – “אשר עשו את הדבר הרע הזה”

<sup>539</sup> Psalms 27:2 – “בקרב עלי מרעים לאכל את בשרי צרי ואיבי לי המה כשלו ונפלו”

<sup>540</sup> Psalms 27:3 – “אם תחנה עלי מחנה לא יירא לבי וגו’”

Contemplate this my brother, and realize that everything in the totality of the universe arises out of calculation, and that nothing in novel existence is outside the parameters of calculation-*Cheshbon*-חשבון, since calculation-*Cheshbon*-חשבון is the very foundation of the world, as explained at length before, that the Name *HaShem*-יהו"ה-366 is the very foundation of all calculation-*Cheshbon*-חשבון-366. Therefore, the hints we have provided here should suffice for every intelligent person. We therefore shall continue explaining the remaining matters, with the help of *HaShem*-יהו"ה, blessed is He and blessed is His name.

### **The gate explaining *Notrikon*-נוטריקון which is called permutation-*Tziruf*-צירוף**

Know, my brother, may *HaShem* keep and protect you, that in this gate we will explain the matter of *Notrikon*-נוטריקון, which is a foundational matter. *Notrikon*-נוטריקון is a fixed sign for its letters that forms an acrostic, whereby each particular letter indicates a known matter. Thus, the combinations-*Tziruf* of the letters hint at various matters.

For example, the verse,<sup>541</sup> “Also to me, also to you-*Gam Li Gam Lach*-גַּם לִי גַם לְךָ,” hints at the matter of the sphere-*Galgol*-גלגל. Another example is the name of the vowel *Cholam*-חל"ם, which is hinted at in the verse,<sup>542</sup> “Far be it from

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<sup>541</sup> Kings I 3:26

<sup>542</sup> Job 34:10



Thus, the letters of the word circumcision-*Milah*-מִלִּיה bear all twenty-four possible permutations. This is the primary matter of *Notrikon*-נוטריוקון and is called permutation-*Tziruf*-צִרּוּף. It is regarding this that it states in *Sefer Yetzirah*<sup>545</sup> “*Aleph*-א with them all and them all with *Aleph*-א”

As an additional example, note that the title of the book you are reading is the “Garden-*Ginath*-גִּנְתִּית,” the letters of which are a *Notrikon*-נוטריוקון. That is, the letters of the word Garden-*Ginath*-גִּנְתִּית are an acrostic for the words, numerology-*Gematriah*-גִּמְטְרִיָּה, permutation-*Notrikon*-נוטריוקון and letter exchange-*Temurah*-תְּמוּרָה, for these three are foundational to this book.

The use of *Notarikon*-נוטריוקון is found throughout the words of our sages, of blessed memory. For example, in Midrash Tanchumah,<sup>546</sup> they stated that the word altar-*Mizbe'ach*-מִזְבֵּחַ is an acrostic for the words, forgiveness-*Mechilah*-מַחֲלָה, merit-*Zechuth*-זְכוּת, blessing-*Brachah*-בְּרָכָה, and life-*Chayim*-חַיִּים. Similarly, they stated<sup>547</sup> that the word for incense-*Ketoreth*-קְטֹרֶת is an acrostic for the words, holiness-*Kedushah*-קְדוּשָׁה, purity-*Taharah*-טְהָרָה, mercy-*Rachamim*-רַחֲמִים, and hope-*Tikwah*-תִּקְוָה. There are many other such examples, all of which are called *Notrikon*-נוטריוקון. Thus, *Notrikon*-נוטריוקון is the foundation of permutation-*Tziruf*-

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<sup>545</sup> Sefer Yetzirah 2:5

<sup>546</sup> Midrash Tanchumah, Terumah 10

<sup>547</sup> Midrash Tanchumah, Tetzaveh 14

צרו"ף-376, and it is through it that the foundation of peace-*Shalom*-שלו"ם-376 is brought into the world and established.

In further explanation, our sages, of blessed memory, pointed out that the name *Noach*-נ"ח bears two possible permutations, by way of *Notarikon*-נוטריקון, which are comfort-*Noach*-נ"ח and grace-*Chein*-ח"ן. Both permutations are found in the single verse,<sup>548</sup> "And *Noach*-נ"ח found grace-*Chein*-ח"ן in the eyes of God." Similarly, the name *Er*-ע"ר bears two possible permutations, awake-*Er*-ע"ר and evil-*Ra*-ר"ע. These too are found in a single verse,<sup>549</sup> "But *Er*-ע"ר, Yehudah's firstborn, was evil-*Ra*-ר"ע in the eyes of *HaShem*-ה'יהו"ה."

Thus, the way of *Notrikon*-נוטריקון and the way of permutation-*Tziruf*-צרוף are one and the same. It is regarding this that *Sefer Yetzirah* states, "Two stones build two houses" etc. That is, the more "stones" there are, the more "houses" can be constructed. Just as this is true of two letters, the same is true of all the twenty-two-כ"ב letters. With the above, the matter of *Notrikon*-נוטריקון should be clearly understood by every intelligent person. It is in this manner that the method of *Notrikon* is used throughout. Thus, be aware that through the cycling of the letters, matters are born and come to the fore, such as the matter of *Noach*-נ"ח and grace-*Chein*-ח"ן. Having explained this, we shall continue to explain the remaining matters with the help of *HaShem*, blessed is He.

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<sup>548</sup> Genesis 6:8

<sup>549</sup> Genesis 38:7

## The gate explaining letter substitution-*Temurah*-תמורה according to the received knowledge of *Kabbalah*

Know, my brother, that in this gate we will explain the methodology of letter substitution, known as *Temurah*-תמורה. Know now, that when the letters are paired according to their straightforward order, as follows,

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

they can be substituted-*Temurah*-תמורה with each other by their pairs. For example, the two letters א"ב, may be exchanged with each other, in which the letter *Beith*-ב takes the place of the *Aleph*-א, to form ב"א, or the letters ג"ד may be exchanged to form ד"ג, and so on with the remaining pairs. This is necessitated by the ways of letter substitution-*Temurah*-תמורה.

Our sages, of blessed memory, already awakened us to this regarding the Act of the Chariot (*Ma'aseh Merkavah*-the act of composition). Namely, they explained that the name *HaShem*-יהו"ה, according to the substitution-*Temurah* with the letters immediately following them is כוז"ו, as necessitated by the ways of letter substitution-*Temurah*. This matter of כוז"ו, that is known by way of letter substitution-*Temurah*, teaches us a very important matter, which is that the name *HaShem*-יהו"ה means *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד-39 by way of substitution-*Temurah* of its letters to form כוז"ו-39. In other words, the explanation of the Singular Name, *HaShem*-יהו"ה, by way of letter substitution-*Temurah*-letter is *HaShem* is One-

*HaShem Echad*-יהו"ה אח"ד-39, as stated,<sup>550</sup> “If he exchanges it, it and its exchange shall be holy.”

Thus, in this manner, the letters may be exchanged with each other, whether it is an exchange in the letter pairs, whether it is an exchange of a letter with the letter that precedes it, or whether it is an exchange with the letter that follows it. Thus, through letter substitution-*Temurah*-תמור"ה, which is the matter of כוז"ו, we<sup>551</sup> “uplift an offering-*Terumah*-תרומ"ה to *HaShem*-יהו"ה.”

With all these matters in mind, it behooves every intelligent person to contemplate and awaken to these ways of contemplation and investigation, for through them, he will enter into the depth of true intellect. For example, contemplate the words,<sup>552</sup> “On-*Al*-ע"ל the throne-*Kes*-כ"ס of *Ya*"*h*"-י"ה,” and take note that word on-*Al*-ע"ל and throne-*Kes*-כ"ס are interchangeable by way of letter exchange-*Temurah*. That is, the letters ע"ל follow the letters כ"ס, in that the letter that follows the *Samech*-ס is *Ayin*-ע, and the letter that follows the *Khaf*-כ is *Lamed*-ל. Through this, you will be able to enter into several matters of contemplative investigation. It is in this manner that one, “Hollows out the haystack to provide him with the shade of the Sukkah.”<sup>553</sup>

Now, regarding the matter of letter exchange-*Temurah*, we must awaken you to the ways and principles by which the truth is known through them and the foundations upon which

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<sup>550</sup> Leviticus 27:33 – “ואם המר ימירנו והיה הוא ותמורתו יהיה קדש”

<sup>551</sup> Numbers 15:19 – “והיה באכלכם מלחם הארץ תרימו תרומה ליהו"ה”

<sup>552</sup> Exodus 17:16 – “וַיֹּאמֶר כִּי יַד עַל יַד י"ה מִלְחָמָה לַיהו"ה בַּעֲמַלְק מִדֶּר”

<sup>553</sup> Mishnah Sukkah 1:8

they depend. However, this is a very deep and complex matter that cannot be contained within the parameters of this book. With the help of *HaShem*-ה'יהו, blessed is He, we intend to deal with these matters in subsequent books, in which we will reveal the ways of contemplation that reveal the hidden matters of true faith.

This is the first book we have composed on the subject of contemplation and thus, it came out first. However, our intention and our trust is that *HaShem*-ה'יהו, blessed is He, will assist us in teaching the secrets of true faith and opening the eyes of the blind.<sup>554</sup>

May the promise of the prophets be fulfilled in us,<sup>555</sup> “The spirit of my Lord, *HaShem/Elohi*”*m* is upon me, because *HaShem*-ה'יהו has anointed me to bring tidings to the humble. He has sent me to bind up the broken hearted, to proclaim freedom for the captives and to release the imprisoned from bondage.”

Our intention is to benefit the entire world with the true faith, but for which, there is no other faith, so that those who are lost shall return to the true faith, and those who are dispersed should find themselves upon the foundations of our faithful Torah. Everything included in this volume should be adequate for all those who are intelligent, for through the contemplation of what we have revealed, they will discover many hidden, inner matters. May *HaShem*-ה'יהו, blessed is He, fulfill the

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<sup>554</sup> Isaiah 42:7 – “לפקח עינים עורות להוציא ממסגר אסיר מבית כלא ישבי חשך”

<sup>555</sup> Isaiah 61:1 – “רוח אדניי יהויה עלי יען משח יהויה אתי לבשר עניים שלהני לחבש”  
“לנשברי לב לקרא לשבויים דרוור ולאסורים פקח קוח”



desires of our hearts to grasp of Him. May He instill the fear of Him within our hearts and sanctify His Great Name throughout the whole world through the efforts of our hands, and may others find merit through our work.

May He “release those who are bound in fetters,”<sup>556</sup> and<sup>557</sup> “then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped.” May He enlighten the eyes of the intellect with true grasp of Him and bring about the fulfillment of that which was destined from the very beginning, so that we shall all grasp Him, blessed is He, with great and complete grasp, without any admixtures or confusions. As the prophet said,<sup>558</sup> “And they shall say on that day, ‘Behold, this is our God; we hoped to Him, that He would save us; this is *HaShem*-יהו"ה to Whom we hoped, let us exult and be glad in His salvation.’” Amen!

*Give your heart to me, if it is in your mind to be of those who despise error, and love life. Between the contemplations of the intellect and the depths of the mysteries, see the Source of understanding, who is drawn forth in discipline.*

*Know that there is a Singular Master, who is Preexistent and Alone! He prepared the likeness of the world, with all its forms and masks. At the beginning of it all, He brought forth forms without form; He formed the intellects and the inner ministers, and tied the likeness of the world, form corresponding to letter. His Name alone bears the whole world and all the letters.*

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<sup>556</sup> Psalms 68:7 – “אלהי"ם מושים יחידים ביתה מוציא אסירים בכושרות”

<sup>557</sup> Isaiah 35:5 – “אז תפקחנה עיני עורים ואזני חרשים תפתחנה”

<sup>558</sup> Isaiah 25:9 – “ואמר ביום ההוא הנה אלהינו זה קוינו לו ויושיענו זה יהו"ה קוינו לו נגילה”  
“ונשמחה בישועת”