





THE GATEWAY  
TO  
UNDERSTANDING

A Translation and adaptation  
into English of  
the opening gateway to

*Imrei Binah*

By

Our Master and Teacher  
The Holy and Godly Tzaddik

Rabbi DovBer of Lubavitch  
The Mittler Rebbe

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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 and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.<sup>2</sup>

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

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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

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

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 the unity and service of *HaShem*, blessed is He, 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 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.”

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

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

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

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.’”

11 Nissan, 5781

”א ניסן תשפ”א, שנת פלאות אראנו

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.





## Opening Words<sup>10</sup>

As known to all who have entered the gates of light of the Torah of Truth, as expressed by the mouth of his supernal holiness, my honorable father, master, teacher and rabbi, of righteous memory, in all the teachings that he taught unceasingly, every week from *Shabbat* to *Shabbat*, all the days of his life, both what he taught publicly, as well as what he taught privately to special individuals; **all of it** was with one intention only. Namely, to embed the simple Oneness of *HaShem*-יהו"ה, meaning, the matter of the Essential Light of the Unlimited One, blessed is He, into the minds and hearts of every Jew, each according to his capacity and measure. He did this through many explanations that illuminate the soul of whoever listens and receives them.

The very foundation of his words, as apparent from all his written works and many talks, is the matter of the True Godly Unity of *HaShem*-יהו"ה, which is the matter of the upper unity (*Yichuda Ila'ah*) and lower unity (*Yichuda Tata'ah*), indicated by His name *HaShem*-יהו"ה and His title God-*Elohi*"m-אלהי"ם. This is as stated,<sup>11</sup> “You shall know this day

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<sup>10</sup> It is noteworthy that the fourth Rebbe of the Chabad Lubavitch dynasty, Rabbi Shmuel of Lubavitch, known as the Rebbe Maharash, of righteous memory, said that he did not usually delve into the introductions to any books, except when the introduction to the book is a book in and of its own right. The example he gave of such a work, is the introduction to *Imrei Binah* of Rabbi DovBer of Lubavitch, the Mittler Rebbe. This matter was also cited by the Rebbe in the Sichah of the holiday of Shavuot 5745. (See *Sefer HaSichos*, Toras Sholom, p. 53 & pg. 41.)

<sup>11</sup> Deuteronomy 4:39

and set it upon your heart, that *HaShem*-יהו"ה, He is God-*Elohi*"m-אלהי"ם, in the heaven above and upon the earth below there is nothing else." It similarly states,<sup>12</sup> "You have been shown to know that *HaShem*-יהו"ה, He is God-*Elohi*"m-אלהי"ם! There is nothing besides Him!" There are many other such verses throughout Scripture.

Regarding this, the Zohar, in Parashat Terumah, states,<sup>13</sup> "This matter – that *HaShem*-יהו"ה, He is God-*Elohi*"m-אלהי"ם – is the general principle of all Torah, both the written Torah and the oral Torah, and is the foundation of all the commandments-*mitzvot*." That is, the written and oral Torah and all the *mitzvot* are included in the unity of the Holy One, blessed is He, and His Presence in the world, which are the two names *HaShem*-יהו"ה and His title, God-*Elohi*"m-אלהי"ם, as known.

In the language of the Zohar, these two aspects of *HaShem*'s unity are called, "*Sovev Kol Almin*" – how *HaShem*-יהו"ה, blessed is He, transcends and is beyond all worlds – and "*Memaleh Kol Almin* – how *HaShem*-יהו"ה, blessed is He, fills all worlds. These two aspects correspond to the first verse of the *Shema* recital, "Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-אחד יהו"ה,"<sup>14</sup> and the subsequent recital of *Boruch Shem*,<sup>15</sup> "Blessed is The Name of His glorious kingdom forever and ever."

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<sup>12</sup> Deuteronomy 4:35

<sup>13</sup> Zohar II 161b

<sup>14</sup> Deuteronomy 6:4

<sup>15</sup> Talmud Bavli, Pesachim 56a.

These two verses are called, “The Upper Unity (*Yichuda Ila’ah*)” and “The Lower Unity (*Yichuda Tata’ah*).”<sup>16</sup> This matter is well known to all who know and understand, whether they are elder *Chassidim* or whether they are new to *Chassidus*, provided that their souls have had even a small taste of the teachings of *Chassidus*, which established the simple Oneness of *HaShem*-יהו"ה, blessed is He, and His Unity with the worlds, in their minds and hearts.

That is, these matters have been brought close to their minds and hearts in various ways, each person according to the preparations of his heart and mind, to seek *HaShem*-יהו"ה truthfully and with simplicity, and through accustoming themselves to regularly toil in the service of the mind and heart completely, all the days of their lives.

Therefore, for some time now, I have said to my soul, that it is a *mitzvah* and obligation set upon me, to gather the various discourses that he said or wrote on the verse, “*Shema Yisroel*-Listen, Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One,”<sup>17</sup> and to distill the essence of his holy words, may his memory be blessed, and may his soul repose in Eden. I now have done so, and have added explanations according to what is embedded in my own mind and heart on this subject, according to my own limited capacity. For, I am well aware of the yearning in the hearts of those who, like me, wish to comprehend these matters clearly and find solace for their souls throughout all their days.

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<sup>16</sup> Zohar I 18b

<sup>17</sup> Deuteronomy 6:4

This is especially true in auspicious times, as it states,<sup>18</sup> “There is a time for every desire etc.” This is to enable the minds and hearts of all who have the capacity to delve into the knowledge of the Upper Unity (*Yichuda Ila’ah*) and Lower Unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה, each person according to his capacity, during the recitation of the first verse of *Shema*, “Listen, Israel, *HaShem*-יהו"ה our God, *HaShem* is One-יהו"ה אחד,”<sup>19</sup> and the second verse, “*Boruch Shem etc.*,”<sup>20</sup> “Blessed is the Name of His glorious kingdom forever and ever.” For, this is the essential foundation of all Torah and *mitzvot*. It is the foundation of prayer – the service of the heart,<sup>21</sup> and is also the foundation of faith that transcends knowledge, as known to all who have tasted the words of the Living God<sup>22</sup> with all their heart and soul.

For this very purpose, I have instructed to print selected Torah writings of my father, master, teacher and rabbi, the Gaon,<sup>23</sup> of righteous memory, that I have in my possession, relating to the subject of the verse,<sup>24</sup> “You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is God-*Elohi”m*-אלהי"ם – in the heaven above and upon the earth below there is nothing else.” I have instructed that they be printed as

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<sup>18</sup> Ecclesiastes 3:1

<sup>19</sup> Deuteronomy 6:4

<sup>20</sup> Talmud Bavli, Pesachim 56a.

<sup>21</sup> Talmud Bavli, Taanit 2a – Prayer is called “the service of the heart.”

<sup>22</sup> The teachings of Chassidut and the inner aspects of Torah are referred to as The Words of the Living God – *Divrei Elokim Chayim*.

<sup>23</sup> Torah Genius

<sup>24</sup> Deuteronomy 4:39; This constitutes the Opening Gate – *Petach HaShaar* of Imrei Binah, which are select discourses of the Alter Rebbe, Rabbi Schneur Zalman of Liadi, the author of the Tanya and Shulchan Aruch.

they are, as the opening to this work, since they relate to the subject of knowledge of *HaShem*-יהו"ה and faith-*Emunah* in Him. In this way, every person should be able to understand the basic explanation of these matters and the general matters of the Upper Unity (*Yichuda Ila'ah*) and Lower Unity (*Yichuda Tata'ah*) of *HaShem*-יהו"ה, which are the aspects of “*Sovev Kol Almin*” – how *HaShem*-יהו"ה, blessed is He, transcends and is beyond all worlds – and “*Memaleh Kol Almin* – how *HaShem*-יהו"ה, blessed is He, fills all worlds.

About the above, it states in Zohar,<sup>25</sup> “Anyone who does not toil to know the Holy One, blessed is He, would have been better off never having been created.” Now, there are two facets in attaining this knowledge of *HaShem*-יהו"ה. The first, in ascending order, is to know and recognize the power of *HaShem*'s-יהו"ה actions in His world, which is the name God-*Elohi*"m-אלהי"ם, and is the aspect of “*Memaleh Kol Almin* – how *HaShem*-יהו"ה, blessed is He, fills all worlds. The second, higher knowledge, is **to know the Name *HaShem*-יהו"ה**, which is the Name of His Essential Self (*Shem HaEtzem*), and is the aspect of the essential light of the Unlimited One, blessed is He, that is called “*Sovev Kol Almin*” – how *HaShem*-יהו"ה, blessed is He, transcends and is beyond all worlds.

Regarding this, it states in the Torah portion of *Va'Etchanan*,<sup>26</sup> “And this is the commandment,” in the singular, in reference to the *mitzvah* to recite the *Shema*, indicating that the recital of *Shema* is equal to all the other

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<sup>25</sup> Zohar II 161b

<sup>26</sup> Deuteronomy 6:1

*mitzvot*. This is because it is the very first commandment that the Jewish people were commanded by our teacher Moshe himself, immediately after reviewing the Ten Commandments that they received at Mount Sinai and heard directly from the Almighty, *HaShem*-יהו"ה, blessed is He and blessed is His Name.

Additionally, it states,<sup>27</sup> “I have created them for My glory etc,” about which the Zohar states,<sup>28</sup> “In order to make Myself known to them.” This refers to the knowledge of the true reality of His Essential Self, blessed is He, even though no thought can grasp Him. Nevertheless, in the coming future, when,<sup>29</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor,” He will be openly revealed, literally!

Although, currently, this is in a manner of faith-*Emunah*, which transcends knowledge, nonetheless, from faith it is drawn into the comprehension of the intellect and emotions of the mind and heart. This is explicitly stated in the continuation of the *Shema*,<sup>30</sup> “And you shall love *HaShem*-יהו"ה,” which shows us that **a person is capable of grasping the Name *HaShem*-יהו"ה, even in his heart of flesh.**

One accomplishes this through the, “Power of what-*Ko'ach Ma"i*”<sup>30</sup> of the soul, which is the matter of the nullification of self-awareness to the intangible Godliness of *HaShem*-יהו"ה, that occurs when one grasps *HaShem*'s-יהו"ה

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<sup>27</sup> Isaiah 43:7

<sup>28</sup> Zohar II 42b

<sup>29</sup> Isaiah 11:9

<sup>30</sup> Deuteronomy 6:5

utter transcendence (*Sovev Kol Almin*) and realizes how *HaShem*-יהו"ה, blessed is He and blessed is His Name, is utterly intangible and completely transcendent, exalted and beyond all worlds.

Now, regarding the verse,<sup>31</sup> “And this is the *mitzvah*,” in the singular, referring to the recital of *Shema*, it should be pointed out that this commandment requires the acquisition of knowledge-*Da'at* of *HaShem*-יהו"ה. For, the verse states,<sup>32</sup> “*Shema Yisrael*-Listen, Israel,” and as known, “listen-*Shema*-שמע” means “understand.” Thus, although, in truth, it is impossible to grasp the transcendence of *HaShem*-יהו"ה (*Sovev Kol Almin*), except by way of faith in *HaShem*-יהו"ה, which transcends knowledge of Him, nonetheless, the primary work (*Avodah*) in fulfilling the *mitzvah* of reciting *Shema*, is that the power of our faith, which is beyond knowledge, should come to be revealed within our knowledge and understanding. This is the meaning of the verse,<sup>33</sup> “The righteous lives by his faith.” That is, he brings his faith, which transcends knowledge, into the general vitality of his soul, to “delight in *HaShem*-יהו"ה,”<sup>34</sup> in a way of comprehension and knowledge.

However, because the commandment of the *Shema* recital is in the aspect of *Sovev Kol Almin* - how *HaShem*-יהו"ה, blessed is He, transcends and is beyond all worlds – it thus is not within the capacity of the Jewish people to receive it

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<sup>31</sup> Deuteronomy 6:1

<sup>32</sup> Deuteronomy 6:4

<sup>33</sup> Habakkuk 2:4

<sup>34</sup> Isaiah 58:14

directly, except through the medium of our teacher Moshe, who told them, “*Shema Yisroel*-Listen, Israel.”

Although it is true, that the other commandments were also said by Moshe, as it states throughout Torah, “And *HaShem*-יהוה” said to Moshe, ‘Tell the children of Israel etc.,’” nevertheless, this commandment is unique, in that our teacher Moshe said it to the Jewish people himself. This is because our teacher Moshe, is the aspect of the intermediary, who draws down the light of the Simple Oneness of *HaShem*-יהוה, that transcends knowledge-*Da’at*, into the knowledge-*Da’at* of the Jewish people, each person according to his capacity.

It is for this reason that the *mitzvah* of reciting the *Shema* is higher than all other commandments, for, it is specifically regarding the recital of *Shema* that it states,<sup>35</sup> “But as for you, stand here with Me and I shall speak to you the entire commandment, and the decrees, and the ordinances...” and it then continues,<sup>36</sup> “This is the commandment.” That is, it is the primary commandment that includes all the other commandments.

Now, with respect to the teaching of our sages, of blessed memory, that,<sup>37</sup> “Habakkuk came and established all the commandments upon one,” referring to faith-*Emunah*; indeed, this too is true. However, faith-*Emunah* cannot be counted as one of the 613 *mitzvot*, because it is essential and natural to us, as an inheritance from our forefathers. Therefore,

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<sup>35</sup> Deuteronomy 5:27

<sup>36</sup> Deuteronomy 6:1

<sup>37</sup> Talmud Bavli, Makkot 24a



this statement is true, but only in the sense that faith-*Emunah*, is the foundation that all the commandments are founded upon and sustained by (as explained in the Gate of Faith<sup>38</sup>).

However, immediately following faith comes the commandment to recite the *Shema*, and to contemplate the Godly unity of *HaShem*-יהו"ה; His Upper Unity (*Yichuda Ila'ah*) and His Lower Unity (*Yichuda Tata'ah*), which are the aspects of how our faith will be revealed in the coming future, about which it states,<sup>39</sup> "The earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor," meaning that we will be aware, **in a tangible way**, that the life of the world is from the **Name *HaShem***-שם יהו"ה, that is, how *HaShem*-יהו"ה, blessed is He, transcends and is beyond all worlds (*Sovev Kol Almin*).

(This is also the meaning of the verse,<sup>40</sup> "You shall know this day, and set it upon your heart, that *HaShem*-יהו"ה He is God-*Elohi*"מ-אלהי"ם, etc." That is, that the Name *HaShem*-יהו"ה, which transcends and is beyond all worlds (*Sovev Kol Almin*) - should be known to us (*Da'at*), just like the name God-*Elohi*"מ-אלהי"ם, which comes in a way of full recognition and awareness.

This was the intention of all my father's words and Torah writings, particularly in the discourse, mentioned before,

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<sup>38</sup> See the introduction to Shaar HaEmunah of Rabbi DovBer of Lubavitch, 7b, and 11a. (The introduction to Shaar HaEmunah has been translated and adapted into English under the title Essential Faith.)

<sup>39</sup> Isaiah 11:9

<sup>40</sup> Deuteronomy 4:39

that expounds upon the verse,<sup>41</sup> “You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is God-*Elohi*”מ-אלהי"ם – in the heaven above and on the earth below there is nothing else.”

Do not err in this matter, to think that faith-*Emunah* in the transcendence of *HaShem*-יהו"ה, which is the aspect of *Sovev Kol Almin*, only remains above knowledge-*Da'at*, or think that this is what is meant by the verse,<sup>42</sup> “And they had faith in *HaShem*-יהו"ה etc.” For, if this was the case, it would mean that the *mitzvah* to unify oneself to *HaShem*-יהו"ה during the *Shema* is only in a manner of faith, which is the diametric opposite of the truth. Rather, the intention is as stated above about the words, “**Listen** Israel.” This will suffice for the understanding.)

It thus behooves every individual to place it upon his heart, to set aside times, in which he turns away from his preoccupations, to contemplate this. Do not minimize this matter in your soul, or say to yourself that because of the great lowliness of spiritual stature that you recognize in yourself, or because you are very preoccupied with all your business dealings, “Who am I to pursue the attainment of exalted levels of deep contemplation in the vessels of my mind and heart? Why should I pursue these awesome matters that are beyond me?”

Know, with certainty, that by harboring this attitude you are liable for the death penalty, literally, and that casting off the

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<sup>41</sup> Ibid.

<sup>42</sup> Exodus 14:31

yoke of Heaven in regard to this commandment is akin to transgressing the positive commandments of donning *Tefillin* and *Tzitzit*. (For, a “skull that has not donned *Tefillin* is called a rebellious Jew who sins against his body,”<sup>43</sup> whereas such a person is called “a rebellious Jew who sins against his soul.”)

Realize, that the entire life force of your Godly soul in the light of Torah, *mitzvot*, and the service of the heart,<sup>44</sup> is utterly and completely dependent on your fulfillment of the commandment,<sup>45</sup> “You shall know this day,” and,<sup>46</sup> “*Shema Yisroel*-Listen, Israel.”

This is true for every Jew, regardless of his stature. That is, even if he only knows how to read, he must, nevertheless, toil with all his abilities, to grasp the Godly unity of *Sovev* and *Memaleh* of the two names, *HaShem*-יהוה and His title God-*Elohi*”מ-אלהים. This is the whole purpose of man all the days of his life, so that the light of the Oneness of *HaShem*-יהוה should literally be embedded in his mind and heart.

Whoever casts off the yoke of Heaven regarding this commandment, and deludes himself with false imaginations and despicable delusions, such as the aforementioned false humility, should realize that this is only the council of his evil inclination. For, his evil inclination wants to push him away and distance him from the light of the face of God, so that he should never perceive the light of *HaShem*-יהוה in his mind and heart.

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<sup>43</sup> Talmud Bavli, Rosh HaShanah 17a

<sup>44</sup> Prayer

<sup>45</sup> Deuteronomy 4:39

<sup>46</sup> Deuteronomy 6:4

In reality, this is the cause of all the harsh judgments that befall a person, each according to his way, as the prophet Isaiah stated,<sup>47</sup> “For it is not a nation of understanding, therefore, its Maker will not show it mercy, and its Creator will not be gracious unto it.” He, likewise, chastised the Jewish people saying,<sup>48</sup> “An ox knows its owner and a donkey knows its master’s trough; but Israel does not know, My people do not contemplate. Woe! A sinful nation, a people laden with iniquity etc.” Similarly, it states (in the Torah portion of *VaYelech*),<sup>49</sup> “I will conceal My face from them and they will become prey, and many evils and distresses will encounter them. It will be said on that day, ‘Is it not because my God is not within me that these evils have come upon me?’” This refers to the great stress and pressures required in pursuit of their livelihoods, to earn their sustenance with their very souls. Moreover, their bread is the “bread of poverty,”<sup>50</sup> and “there is no one more impoverished than a person who lacks knowledge-*Da’at* of *HaShem*-יהו"ה.”<sup>51</sup>

This then, is what is meant by the words, “and they will become prey,” which is like the verse,<sup>52</sup> “Israel has been swallowed up,” and similarly,<sup>53</sup> “they have consumed Israel with every mouth.” The continuation of the verse, “many evils and distresses will encounter it,” thus refers to the physical

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<sup>47</sup> Isaiah 27:11

<sup>48</sup> Isaiah 1:3-4

<sup>49</sup> Deuteronomy 31:17

<sup>50</sup> Deuteronomy 16:3

<sup>51</sup> Talmud Bavli, Ketubot 68a; Nedarim 41a

<sup>52</sup> Hosea 8:8

<sup>53</sup> Isaiah 9:11

distresses that they will encounter due to the strength of the harsh judgments and abundant accusers, both above and below, that cause an awakening of hatred, to be pursued to the point of spiritual destruction. This is as stated,<sup>54</sup> “Why do the nations gather, and regimes talk emptiness? The kings of the earth take their stand and the princes conspire secretly...” Similarly, it states,<sup>55</sup> “They plot deviously against Your people... They said, ‘Come, let us cut them off from nationhood, so that the name of Israel will no longer be remembered!’”

All this is, “because my God is not within me,” referring to “my God,” literally, meaning the simple Oneness of *HaShem*-יהו"ה, blessed is He, which should be embedded and entrenched in the hearts and minds every single Jew. This matter is fulfilled through the contemplation of the Upper Unity of *HaShem*-יהו"ה in the *Shema* recital, each person according to his maximum capabilities. That is, each person must adhere to “*HaShem* is One-אחד יהו"ה,” **specifically** in their minds and hearts, with intent and with the desires of the heart.

Moreover, this adhesion (*Dveikut*<sup>56</sup>) to *HaShem*-יהו"ה must be specifically to Him and not to His attributes.<sup>57</sup> Then, if a person, “sets his heart, his spirit and his soul to Him, he will be gathered unto Him,”<sup>58</sup> through total investment of his soul in

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<sup>54</sup> Psalms 2:1-2

<sup>55</sup> Psalms 83:4-5

<sup>56</sup> The word *Dveikut* דבקות is of the same root as *Devek* דבק, which means an adherent, like glue. This is the meaning of *Dveikut*, to adhere oneself, like glue, to *HaShem*-יהו"ה, blessed is He, and not to any of His attributes, which are only His titles in relation to worlds and therefore relate to His actions, rather than the *Shem HaEtzem*-The Name of His Essential Self, *HaShem*-יהו"ה, blessed is He.

<sup>57</sup> Sifri cited in Pardes Rimonim, Shaar 32, Ch. 2

<sup>58</sup> A play on Job 34:14

the Oneness of *HaShem*-יהו"ה. By doing so, "a spirit awakens a spirit and draws forth a spirit,"<sup>59</sup> and he draws forth a revelation of the light of the Essential Self of the Unlimited One, blessed is He, literally! to illuminate with additional new light during the eighteen blessings of the *Shemoneh Esreh* prayer, that follows the *Shema* and its blessings, and draw forth issuance of beneficence to each individual, when he supplicates before *HaShem*-יהו"ה for his soul, with lowliness and bitterness, requesting abundant mercies and beneficence, even for his physical matters, relating to his household, his health, or his sustenance, or anything else that touches his soul.

However, if he does not put his entire heart and soul into the proper recital of *Shema*, the goodwill of *HaShem*-יהו"ה will not be drawn forth to him during the eighteen blessings of the *Shemoneh Esreh* prayer.

All this will be further understood from the opening discourse to this work, which includes the overview and essential explanation of all the matters that will be explained in the main body of the book, on the verse,<sup>60</sup> "*Shema Yisroel*-Listen, Israel," that I have written for all those who desire and yearn to come close to *HaShem*-יהו"ה and to bond their souls to Him.

In it, I have explained the particular details of the subjects that discuss *HaShem*'s-יהו"ה Upper Unity (*Yichuda Ila'ah*) and Lower Unity (*Yichuda Tata'ah*). Let whoever is wise listen, and let him add to his wisdom and understanding

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<sup>59</sup> Zohar II 162b

<sup>60</sup> Deuteronomy 6:4

by investigating and toiling in the Zohar and the writings of the Arizal, so that he may attain an understanding of all the particular intentions, provided that they truly all come to this **one singular point**, that is, the Simple Oneness of *HaShem*-יהו"ה, blessed is He.

To clarify, do not ascend in the various elevations and levels of intentions of the various names and unifications that are customary amongst the Kabbalists, for *HaShem*-יהו"ה does not desire these. Rather, He specifically desires **one singular intention only**,<sup>61</sup> that is, to bond your soul to the true reality of His Essential Being, blessed is He. (About this, it says,<sup>62</sup> “God has made man straight, but they have sought out many calculations.”) Rather,<sup>63</sup> know that, “*HaShem*-יהו"ה searches all hearts.”

There are those whose only intention is to come to a depth of understanding in the intentions and unifications according to the teachings of *Kabbalah*, so that he could say,<sup>64</sup> “I have the secret; I have the secret.” However, his heart is not truly directed, with simplicity, to the Essential Self of *HaShem*-יהו"ה alone, blessed is He. This is the very opposite of the essence of the *mitzvah* of the *Shema* recital, in which the intention must specifically be “to Him!” Those who delude themselves in these matters should consider that *HaShem*-יהו"ה, blessed is He, examines the hearts and investigates the kidneys. Nothing, whatsoever, is hidden or concealed from Him.

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<sup>61</sup> See Jeremiah 9:23

<sup>62</sup> Ecclesiastes 7:29

<sup>63</sup> Chronicles I 28:9

<sup>64</sup> Isaiah 24:16

Therefore, I said to myself, “Who am I to come and chastise the multitudes and those who are pure, when I know my own impoverished and lowly station, truly.” However, to those who are like me, I have the responsibility to inform them of the truth; so that they should not go in a path of greatness and wonders, by deluding themselves with particular intentions that are not focused on *HaShem* is One-יהו"ה אחד. Instead, they concentrate on many different calculations and intentions, just to satisfy their souls.

However, that is not the way in which the Oneness of *HaShem*-יהו"ה dwells, but rather in its opposite, which is the total nullification of self-awareness in *HaShem*-יהו"ה. As known to all who truly desire closeness to God, the lowlier and humbler the soul, the more the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, will dwell in him. This is as stated,<sup>65</sup> “I abide in exaltedness and holiness, but I am with the despondent and the lowly of spirit.” Similarly, it states,<sup>66</sup> “It is to this that I look: to the poor and broken-spirited etc.” For, as known,<sup>67</sup> “The depths of the heights (*Omek Rom*) only dwells within the depths of the low (*Omek Tachat*),” as stated,<sup>68</sup> “Though *HaShem*-יהו"ה is exalted, He sees the lowly.” Thus, even regarding the study of Torah, it is stated,<sup>69</sup> “It is not found in those who are haughty.”

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<sup>65</sup> Isaiah 57:15

<sup>66</sup> Isaiah 66:2

<sup>67</sup> Sefer Yetzirah 1:5

<sup>68</sup> Psalms 138:6

<sup>69</sup> Talmud Bavli, Eruvin 55a



If such is the case with the study of Torah, then it certainly is so regarding the revelation of the simple Oneness of *HaShem*-יהו"ה, during the unification of the *Shema* recital. This certainly is only found in those who have the utmost humility and sense of lowliness. This is as stated,<sup>70</sup> “He gives wisdom to the wise.” That is, the attribute of supernal wisdom and nullification of self to the intangible Godliness of *HaShem*-יהו"ה, from the essence of the soul, is only given “to the wise,” in that they have attained the lower wisdom, which is the nullification of their ego and coarseness.

About this, our sages, of blessed memory, stated,<sup>71</sup> “The Holy One, blessed is He, only grants wisdom to a person who already possesses wisdom,” meaning that he has nullified his coarseness and ego. In contrast, whoever elevates himself to say,<sup>72</sup> “I have the secret,” it is utterly impossible for him to taste the light of the Life of all living, *HaShem*-יהו"ה, the Unlimited One, blessed is He. For, certainly,<sup>73</sup> “Every haughty heart is an abomination to *HaShem*-יהו"ה.” This should suffice for the understanding.

My positive intentions in this are understood of themselves, by all who are similar to me. For, there is nothing here by which to grow haughty, as known to all who are accustomed to similar words of the Living God from their youth. It is only because the strains of the times have become overpowering, to the extent that many people do not find the

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<sup>70</sup> Daniel 2:21

<sup>71</sup> Talmud Bavli, Brachot 55a

<sup>72</sup> Isaiah 24:16

<sup>73</sup> Proverbs 16:5

opportune time to contemplate the life of their souls and the manner in which they should live, that I said to my soul that I must perform a Godly kindness of truth with people like myself. I know that they will judge me favorably, and that they will toil with all their hearts, and truly delve into the study of this matter with proper contemplation. Such people will not merely read these words like a person who reads a book, or solely to fulfill their obligations, or for self-aggrandizement.

May *HaShem*-יהו"ה uplift the horn of Israel, and may we behold the fulfillment of the verse,<sup>74</sup> “They will no longer teach – each man his fellow, each man his brother – saying, ‘Know *HaShem*-יהו"ה!’ For they all will know Me, from their smallest to their greatest.”<sup>75</sup>

These are the words of one who speaks in truth, a “friend who is closer than a brother,”<sup>76</sup> who is tied with the strongest bonds of love to all those who desire and seek Godliness according to the ways of truth, in Torah, *mitzvot*, prayer and repentance. From the very depths of my heart,

DovBer, the son of my father, master, teacher, and rabbi, the Godly genius, the holy one of Israel, our master and Rebbe, Schneur Zalman, may the mention of the righteous be for blessing, and may his soul repose in Eden.

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<sup>74</sup> Jeremiah 31:33

<sup>75</sup> For greater clarification of this matter, see *Ginat Egoz*, translated as *HaShem is One*, volume one.

<sup>76</sup> Proverbs 18:24

# The Gateway

## Chapter One

To understand the matter of the *Shema* recital in general. Our sages, of blessed memory, stated,<sup>77</sup> “Whosoever lengthens the One-*Echad*-אחד, while reciting the *Shema*, shall be rewarded with length of days and years.” We therefore must understand the matter of the lengthening of the One-*Echad*-אחד, as well as the relationship of, “length of days and years” to the recital of *Shema*.

However, we must first understand the general root of the intention that one is to have while reciting the *Shema*. Now, at first glance, according to what is mentioned in works of *Kabbalah*, the essential intention of the first verse, “*Shema Yisroel*-Listen Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One,” is only the matter of ascending. This is the matter of unifying and including the ten *Sefirot* of the world of *Atzilut*-Emanation, in their Emanator, blessed is He, which is a matter of ascension. The words “*HaShem* our God-אלהינו יהו"ה” refer to the unity of the aspects of *Abba* and *Imma*,<sup>78</sup> and the continuation, “*HaShem* is One-אחד יהו"ה,” refers to the unity of

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<sup>77</sup> Talmud Bavli, Brachot 13a

<sup>78</sup> *Abba* and *Imma* are the Intellectual *Sefirot*. *Abba*-Father refers to *Chochmah*-Wisdom, which is the power of insight, whereas *Imma*-Mother refers to *Binah*-Understanding, which is the power of comprehension. They are called father and mother because *Binah* takes the seminal flash of the insight of *Chochmah* and develops it, through the process of analysis, until it is fully developed in a way of comprehension.

the six directions of *Zeir Anpin* etc.<sup>79</sup> Thus, their statement, that a person should give himself over to *HaShem*-יהו"ה with complete self-sacrifice in the word *One-Echad*-אחד, refers to the aspect of ascension and inclusion in the simple Oneness of *HaShem*-יהו"ה, blessed is He. This is as stated in Sifri<sup>80</sup> regarding the verse,<sup>81</sup> “Whenever we call upon Him” – “We call to Him, and not to His attributes.”

It should be noted that when our sages, of blessed memory, stated,<sup>82</sup> “Is it possible for one to cleave to the Divine Presence? Rather, one should cleave to His attributes,” this refers to the recitation of the eighteen blessings of the *Shemoneh Esreh* prayer. That is, when one recites the blessings, “Blessed, are you, *HaShem*-יהו"ה,” it is an aspect of drawing down from above to below. In contrast, the verse,<sup>83</sup> “If he sets his heart, his spirit and his soul to Him, he will be gathered unto Him,” refers to the *Shema* recital and self-sacrifice in the *One-Echad*-אחד.

It is for this reason that one must lengthen the letter *Daleth*-דל"ת of the word *One-Echad*-אחד, as known. Likewise, it is for this reason that it states<sup>84</sup> that even if a person’s entire occupation is the study of Torah, he must, nonetheless, pause his study to recite the first verse of the *Shema* recital. For

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<sup>79</sup> The six direction of *Zeir Anpin* are the six emotive *Sefirot*, *Chesed*-Kindness, *Gevurah*-Sternness, *Tiferet*-Mercy, *Netzach*-Victory, *Hod*-Majesty and *Yesod*-Foundation.

<sup>80</sup> See Pardes Rimonim Shaar 32, Ch. 2

<sup>81</sup> Deuteronomy 4:7

<sup>82</sup> Talmud Bavli, Sotah 14a

<sup>83</sup> Job 34:14

<sup>84</sup> Talmud Bavli, Shabbat 11a

example, even Rabbi Yehudah HaNasi<sup>85</sup> would pass his hand over his eyes in the middle of his lesson and accept the yoke of Heaven upon himself.

However, in the teachings of our sages, of blessed memory, it seems that the primary intention in the first verse of the *Shema* recital is specifically an aspect of descent and drawing down, from above to below. This is evident from their statement,<sup>86</sup> “Crown Him in the heavens and the earth, and in the four directions of the world.” In other words, one is to draw down the Light of *HaShem*-יהו"ה, the Unlimited One (*Ohr Ain Sof*) and His Simple Oneness in the six directions, which are the heavens and the earth, that correspond to the directions of up and down.

They likewise are hinted at in the letter *Chet*-ח-8 of the word *One-Echad*-אחד, which refers to the seven firmaments of the heavens, and the earth. The letter *Dalet*-ד-4 of the word *One-Echad*-אחד refers to the four directions of the world, which are east, west, south and north. The letter *Aleph*-א-1 of the word *One-Echad*-אחד refers to the First Source, *HaShem*-יהו"ה, blessed is He,<sup>87</sup> from Whom the light and the six directions, up down, east west, north and south, are drawn.

That is, the *Aleph*-א-1 refers to *HaShem*-יהו"ה who is called,<sup>88</sup> the Master of the World-*Alupho Shel Olam*- של אלופו עולם. For “the world-*Olam*-עולם” refers to the aspect of space,

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<sup>85</sup> Talmud Bavli, Brachot 13b

<sup>86</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>87</sup> The form of the letter *Aleph*-א, is a Yod-י-10 above, a Yod-י below, and a Vav-ו-6 in the middle, which equals the Name *HaShem*-יהו"ה.

<sup>88</sup> Midrash Bereishit Rabba 20:2

which consists of six directions, as known. The “Master of the World-*Alupho Shel Olam* של עולם,” however, refers to the aspect of the *Aleph*-א-1 of His Supernal Wisdom-*Chochmah*,<sup>89</sup> which is the source of the divisions of the six directions of the world-*Olam* עולם and space-*Makom* מקום. This is as known regarding the liturgy,<sup>90</sup> “Blessed is the All-Present One-*Baruch HaMakom* המקום etc.” Likewise, it states,<sup>91</sup> “He is the place-*Makom* מקום of the world, but the world is not His place,” and similarly, the verse states,<sup>92</sup> “And *HaShem*-יהו"ה said, ‘Behold, the space-*Makom* מקום is with Me.’”

In other words, the six directions of space are utterly included and nullified, relative to the Essential Being of the Light of the Unlimited One, who is the source for the divisions of the six directions, that are called “space-*Makom* מקום.” This is as stated,<sup>93</sup> “Yours, *HaShem*-יהו"ה, is the greatness, the power, the glory, the victory, and the majesty, for all that is in the heavens and in the earth is Yours.”<sup>94</sup> In other words, this is in a manner of ascension and elevation, with the lower aspects becoming included in the upper, specifically, which is certainly also true.

However, it seems that the view of our sages, of blessed memory, when they stated that we are to, “Crown Him in the

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<sup>89</sup> Job 33:33

<sup>90</sup> Passover Haggadah; End of Mesechet Midot

<sup>91</sup> Midrash Bereishit Rabba 68:9

<sup>92</sup> Exodus 33:21

<sup>93</sup> Chronicles I 29:11

<sup>94</sup> Greatness (Kindness-*Chesed*), Power (Might-*Gevurah*), Glory (Beauty-*Teferet*), Victory-*Netzach*, Majesty-*Hod* and All (Foundation-*Yesod*) are the six emotive directions, corresponding to the six directions of space. This should be kept in mind throughout this book.

heavens and the earth, and the four directions of the world,” is an aspect of descent and drawing down, from *HaShem*-יהו"ה, who is higher than the space-*Makom*-מקום of the six directions, and that we are to crown Him within the six directions of the heavens, the earth, and the four directions of the world.

The explanation of the matter is as stated in Talmud,<sup>95</sup> “Is this to say that until now He is not One-*Echad*-אחד? Why then does the verse state,<sup>96</sup> ‘On **that** day He will be One-*Echad*-אחד and His Name will be One-*Echad*-אחד?’” Rather, the explanation of the matter is that, currently, the aspect referred to by the *Aleph*-א-1 of the word One-*Echad*-אחד is concealed and hidden within the six directions. In the coming future, however, He will be revealed, and then *HaShem* is One-*HaShem Echad*-יהו"ה אחד will be **openly** revealed.

Thus, the primary intention in the Upper Unity of the *Shema* recital, upon our recitation of the word One-*Echad*-אחד, is to crown Him as King in the heavens and the earth, so that He should be drawn forth into revelation from Above to below, just as it will be in the coming future, even though, in truth, He is One-*Echad*-אחד, even now. This is similarly understood from the statement in Zohar,<sup>97</sup> “He and His life force are One,” literally! Similarly, it states,<sup>98</sup> “You are He who unifies them and binds them etc.,” which is also understood to refer to the matter of His unity according to the way of our sages, of blessed

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<sup>95</sup> Talmud Bavli, Pesachim 50a

<sup>96</sup> Zachariah 14:9

<sup>97</sup> Introduction to Tikkunei Zohar 3b

<sup>98</sup> Introduction to Tikkunei Zohar 17a

memory, which is in a way of drawing down from Above to below.

This seems to be the diametric opposite of the intention and view of the Kabbalists, which seems to be the aspect of ascension and inclusion from below to Above, specifically, as previously explained. In other words, they explained the intention to specifically be the aspect of the complete self-sacrifice and giving over of one's self to the Simple Oneness of *HaShem*-יהו"ה, as explained before.

In truth, however, both these ways of unification to *HaShem*-יהו"ה, mentioned above, are actually one matter, and are, in fact, entirely interdependent. Thus, every Jew must have intention in **both** these aforementioned ways. At first, he must have intention in a way of ascension, which is the aspect of the true unity of the ten *Sefirot* with *HaShem*-יהו"ה, who emanates them. In other words, one must contemplate how they are utterly included and unified with the Essential Self of the Light of *HaShem*-יהו"ה, the Unlimited One, literally! This is comparable to the analogy set forth in *Sefer Yetzirah*,<sup>99</sup> "They are like a flame that is bound to the coal," and other similar analogies.

Similarly, one should contemplate what it states there, "They are ten *Sefirot* without what-*Ma*"*h*-מ"ה-ה," meaning that they have no being-*Mahut*-מהות-בלי, in and of themselves, whatsoever. This is similarly stated at the conclusion of the aforementioned teaching of the *Zohar*,<sup>100</sup> "He is not of any of

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<sup>99</sup> *Sefer Yetzirah* 1:7; *Zohar* III 70a

<sup>100</sup> Introduction to *Tikkunei Zohar* 17b



these qualities at all.” In other words, the intention that one is to have is, “to Him, and not to His attributes,” as explained before.

Then, afterwards, one is to contemplate and have intention according to the second unification that we mentioned, which is the aspect of the unity of the Essential Being of the Light of *HaShem*-יהו"ה, the Unlimited One, with His attributes, for “He and His life force are one,” literally! In other words, this is the aspect of the descent and drawing down from Above to below, as our sages, of blessed memory, stated, “Crown Him in the heavens and the earth etc.” One must thus lengthen the letter *Daleth*-ד specifically, as mentioned before.

Now, these two unifications (*Yichudim*) are actually one. This is hinted at in the letter *Aleph*-א of the word *One-Echad*-אחד. For, the word *Aleph*-אלף is spelled with the same letters as the word wondrous-*Pele*-פלא, when the letters are reversed.<sup>101</sup> The explanation of this matter is known, that when the aspect of the insight of “wisdom-*Chochmah*, which is found from nothing,”<sup>102</sup> comes forth specifically into an aspect of tangibility, it then is called by the term *Aleph*-אלף, which is of the same root as the term, “*Ulpena*-אולפנא,” which means “learning.”

In other words, this is the aspect of revelation and descent, which is a drawing down from the concealed nothingness-*Ayin* of the aspect of *Keter*-Crown. This is

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<sup>101</sup> Tikkunei Zohar 70, 135a

<sup>102</sup> Job 28:12

expressed in the verse,<sup>103</sup> “I will teach you wisdom-*A’Alephcha Chochmah* חכמה-אאלפך,” which refers to the Master of the World-*Alupho Shel Olam* של עולם, as said before. In other words, it is the aspect of the drawing down of,<sup>104</sup> “Blessed is the All-Present One-*Baruch HaMakom* המקום,” and,<sup>105</sup> “He is the place-*Makom* מקום of the world.”

However, as the insight of wisdom-*Chochmah* is in the aspect of the concealed nothingness of *Keter-Crown* itself, which is called wondrous-*Pele* פלא,<sup>106</sup> it still utterly transcends the aspect of being a source of division into six directions. For there, the six directions are utterly included and nullified, as indicated by the verse,<sup>107</sup> “And *HaShem* יהו"ה said, ‘Behold, the space-*Makom* מקום is with Me,’” and like the continuation of the aforementioned teaching, “but the world is not His place,” as it states,<sup>108</sup> “Yours, *HaShem* יהו"ה, is the greatness, etc.” In other words, this is the aspect of the intention, “to Him, and not to His attributes,”<sup>109</sup> as previously explained. For, as known, the aspect of *Keter-Crown*, which is called wondrous-*Pele* פלא, is considered to be of the aspect of the Essence of the Light of *HaShem* יהו"ה, the Unlimited One and of His Simple Oneness who, “is not of any of these attributes whatsoever.”<sup>110</sup> In other words, this is the aspect of the complete and total self-sacrifice

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<sup>103</sup> Job 33:33

<sup>104</sup> Passover Haggadah; End of Mesechet Midot

<sup>105</sup> Midrash Bereishit Rabba 68:9

<sup>106</sup> Zohar Tikkunim 135a

<sup>107</sup> Exodus 33:21

<sup>108</sup> Chronicles I 29:11

<sup>109</sup> Sifri cited in Pardes Rimonim, Shaar 32, Ch. 2

<sup>110</sup> Introduction to Tikkeunei Zohar 17b

and giving over of one's self to the Oneness-*Echad*-אחד of *HaShem*-יהו"ה, literally, as we said before. This will suffice for the understanding.

Thus, it is necessary to first contemplate and have intention into the aspect of the unity and inclusion of the ten *Sefirot* with the Light of *HaShem*-יהו"ה, the Unlimited One Himself, which is the aspect of the nullification of the six directions. Then afterwards, one should contemplate and have intention into the unity of the Light of the Unlimited One, blessed is He, with the ten *Sefirot*, with the realization that, "He and His life force are one."<sup>111</sup> In other words, this is the aspect of the *Aleph*-א, that indicates that He is the Master of the World-*Alupho Shel Olam*-אלופו של עולם, as our sages, of blessed memory, taught us. These two aspects are entirely interdependent, for if there is no ascension, there can be no subsequent drawing down of influence, as known. This will suffice for the understanding.

Now, we must understand this further. For, at first glance, these two matters seem to be diametric opposites, because wondrousness-*Pele*-פלא is the opposite of learning-*Aleph*-א. How then is it possible for there to be a drawing down of learning-*Aleph*-א from that which is wondrous-*Pele*-פלא; something from its opposite?

The explanation is hinted at in the aforementioned statement,<sup>112</sup> "He is the place-*Makom*-מקום of the world, but the world is not His place." This indicates that even as, "He is the

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<sup>111</sup> Introduction to Tikkunei Zohar 3b

<sup>112</sup> Midrash Bereishit Rabba 68:9

place of the world,” nevertheless, “the world is not His place.” Likewise, even while, “the world is not His place,” in that He is the aspect of wondrousness-*Pele*-פלא and is beyond the world, nevertheless, “He is the place of the world,” which is the aspect of the *Aleph*-א. That is, though He is utterly transcendent and above the world, He still is the Master of the World-*Alupho Shel Olam*-אלופו של עולם. Thus, they are all one matter, literally, and these two aspects are entirely interdependent. This will suffice for the understanding.

## Chapter Two

Now, in order to understand this, we must preface with an explanation of the verse,<sup>113</sup> “In the beginning-*Bereishit*-בראשית, God created the heavens and the earth.” It is known that the term “In the beginning-*Bereishit*-בראשית” refers to the aspect of wisdom-*Chochmah*, as it states,<sup>114</sup> “*HaShem*-ה' founded the earth with wisdom-*Chochmah*,” and similarly, the Targum Yerushalmi<sup>115</sup> translates the word “*Bereishit*-בראשית,” as, “With wisdom-*B'Chochmeta*-בהכמתא He created etc.” Likewise, our sages, of blessed memory, stated<sup>116</sup> that the world was created with a single utterance, and that afterwards it was divided into ten utterances, and that the verse, “In the beginning-*Bereishit*-בראשית, is also an utterance.”<sup>117</sup>

The explanation of this matter is known, which is that wisdom-*Chochmah* is called “the beginning-*Reishit*-ראשית,”<sup>118</sup> and everything is included in it. This is as stated,<sup>119</sup> “You have made them all with wisdom-*Chochmah*.” In other words, we are referring to the matter of the two levels explained above, which are the learning-*Aleph*-אֵלֶף and the wondrousness-*Pele*-פֶּלֶא of wisdom-*Chochmah*.

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<sup>113</sup> Genesis 1:1

<sup>114</sup> Proverbs 3:19

<sup>115</sup> Targum Yerushalmi, Genesis 1:1; Zohar I 3b

<sup>116</sup> Mishnah Avot 5:1;

<sup>117</sup> Talmud Bavli, Rosh Hashanah 32a

<sup>118</sup> Psalms 111:10

<sup>119</sup> Psalms 104:24

That is, when the light of wisdom-*Chochmah* is emanated from nothing to something, then it states,<sup>120</sup> “You have made them all with wisdom-*Chochmah*,” wherein the wisdom-*Chochmah* becomes the source for the entire chaining down of the worlds, and includes them all as one. For, the insight of wisdom-*Chochmah*, is the aspect of the revelation of light in a way of tangible existence of a something.

Thus, it is from the power of wisdom-*Chochmah* that all tangible existence is drawn into being, including, “the heavens and the earth, and all their hosts.”<sup>121</sup> It is regarding this that they stated,<sup>122</sup> “In the beginning-*Bereishit*-בראשית, is also an utterance,” which is like the statement,<sup>123</sup> “He makes the beginning-*Oseh Bereishit*-עושה בראשית.” Then, with this beginning of wisdom-*Chochmah*, He created everything.

Now, this must be understood in the context of creation, which is the creation of something from nothing. How can we say that it is with wisdom-*Chochmah* that *HaShem*-יהו"ה created everything, when wisdom-*Chochmah* itself is a creation that is brought into being from nothing, as it states that the insight of,<sup>124</sup> “Wisdom-*Chochmah* is found from nothing,” and similarly, it states,<sup>125</sup> “In the beginning-*Bereishit*-בראשית, is also a (creative) utterance,” as mentioned before.

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<sup>120</sup> Psalms 104:24

<sup>121</sup> Genesis 2:1

<sup>122</sup> Talmud Bavli, Rosh Hashanah 32a

<sup>123</sup> *Baruch She'amar* prayer

<sup>124</sup> Job 28:12

<sup>125</sup> Talmud Bavli, Rosh Hashanah 32a

The explanation is that although wisdom-*Chochmah* is considered to be a tangible, “something-*Yesh*,” relative to its source, which is the Light of the Unlimited One, in the Crown-*Keter*, nevertheless, wisdom-*Chochmah* itself is called the aspect of “nothingness-*Ayin*,” and is the general source relative to all creations that follow it.

This is as stated,<sup>126</sup> “You have made them all with wisdom-*Chochmah*,” specifically. However, the fact that wisdom-*Chochmah* itself is a tangible “something-*Yesh*” relative to its concealed source, is only because it is the source from which all of creation is drawn forth into actual tangible somethingness. Nonetheless, as they are when they still are included in wisdom-*Chochmah*, they are in an aspect of “nothingness-*Ayin*,” as indicated by the verse above, which may be interpreted,<sup>127</sup> “they are all included in wisdom-*Chochmah*,” that is, as one.

Similarly, this is the explanation of the verse,<sup>128</sup> “In the beginning God created the heavens and the earth,” which indicates that with this first utterance everything was created, including the heavens, the earth, and all their hosts, as one. Only subsequently does it state,<sup>129</sup> “And God said, ‘Let there be light’ etc.”

This, then, is the aspect of the *Aleph*-אֵלֶף, which refers to how *HaShem*-יְהוָה is the Master of the World-*Alupho Shel*

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<sup>126</sup> Psalms 104:24

<sup>127</sup> An alternate read of Psalms 104:24 is “כולם בחכמה-” indicating that they are all included in it as one.

<sup>128</sup> Genesis 1:1

<sup>129</sup> Genesis 1:3

*Olam*-עולם של אלוף, as mentioned before. For, we see that this matter of, “in the beginning-*Bereishit*,” which refers to the insight of wisdom-*Chochmah*, is what becomes the source for the six directions; up down, east west, south and north. For, this utterance states, “In the beginning God created the heavens and the earth,” which are the aspects of up and down.

Then, afterwards, it states, “And God said, ‘Let there be light,’” and,<sup>130</sup> “Let there be a firmament,” which refer to the attributes of kindness-*Chessed* and might-*Gevurah*, respectively. For, “Let there be light” refers to the attribute of kindness-*Chessed*, since it states regarding the light that,<sup>131</sup> “God saw the light, that it was good,” and, as known, goodness and kindness are one and the same. This is as stated,<sup>132</sup> “For Your kindness is good,” and similarly, it states,<sup>133</sup> “Only goodness and kindness shall pursue me etc.”

In contrast, the utterance, “Let there be a firmament” is the attribute of might-*Gevurah* and judgment-*Din*, since it was brought forth to separate between the upper waters and the lower waters,<sup>134</sup> as known. Therefore, these are the two aspects of right and left, or south and north. We thus see that from the aspect of wisdom-*Chochmah*, there are drawn forth the six directions of up, down, kindness, judgment etc.

That is, the aspect of the six directions come forth and are divided from this first utterance of, “In the beginning-

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<sup>130</sup> Genesis 1:6

<sup>131</sup> Genesis 1:4

<sup>132</sup> Psalms 63:4

<sup>133</sup> Psalms 23:6

<sup>134</sup> Genesis 1:6-7



*Bereishit*-בראשית,” which refers to the aspect of wisdom-*Chochmah*. In other words, although it is an aspect of “nothingness-*Ayin*,” and a general concealed source, nevertheless, it spreads forth and comes to an aspect of division into the six directions. This should suffice for the understanding.

This, then, is the matter of the letter *Aleph*-אֵלֶף of wisdom-*Chochmah*, which is of the same root as “*Ulpena*-אולפנא,” which means “learning.” That is, it refers to when the light of wisdom-*Chochmah* spreads forth to be a source for the worlds, which are included in, “the heavens and the earth,” and the four directions. *HaShem*-יהו"ה is then called by the title Master of the World-*Alupho Shel Olam*-אלופו של עולם,” as we said before. It is about this that it states,<sup>135</sup> “And God separated between the light and the darkness. And God called the light ‘Day,’ and the darkness He called ‘Night’ etc.”

This differentiation and separation occurs when the light of wisdom-*Chochmah* comes forth from its concealment into revelation, to become the aspect of the source of the six directions, which are the six days of creation, kindness-*Chessed*, might-*Gevurah*, etc. The light is then automatically separated from the darkness, and they are then called the attribute of day and the attribute of night,<sup>136</sup> or the aspect of kindness-*Chessed* and the aspect of might-*Gevurah*, respectively.

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<sup>135</sup> Genesis 1:4-5

<sup>136</sup> Talmud Bavli, Chagigah 12a

However, before the light of wisdom-*Chochmah* came forth from the concealed light of the crown-*Keter* into tangible revelation, light and darkness were included together as one, without any separation between them whatsoever. This is as our sages, of blessed memory, taught,<sup>137</sup> “At first, light and darkness served intermingled with one another etc.”

Now, the explanation of this matter is known, that light and darkness are the two attributes, kindness-*Chessed* and might-*Gevurah*. Light-*Ohr*-אור is the aspect of the revelation of the light of kindness-*Chessed*, in that it descends and illuminates from Above to very far below etc. In contrast, Darkness-*Choshech*-חשך is the aspect of constriction and concealment, to hide the light, so that it is withdrawn far Above.

It is about this that it states, “He called the light ‘Day,’” about which it also states,<sup>138</sup> “The kindness-*Chessed* of God is all day long.” Likewise, “He called the darkness ‘Night,’” referring to the aspect of might-*Gevurah* and judgment-*Din*, which are the aspect of constriction. However, the two opposites are both rooted in wisdom-*Chochmah*. That is, it is from wisdom-*Chochmah* that these two leanings are drawn forth, to the right and to the left, to kindness-*Chessed* and might-*Gevurah*.

Moreover, this is specifically when it is drawn from concealment into revelation. In other words, from the aspect of wisdom-*Chochmah*, there is a drawing forth of up and down,

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<sup>137</sup> Rashi to Genesis 1:4; Talmud Yerushalmi, Brachot 6:8; Midrash Bereishit Rabba 3:6

<sup>138</sup> Psalms 52:3

the heavens and the earth. This is as our sages, of blessed memory, stated in Midrash,<sup>139</sup> “The Holy One, blessed is He, stretched out His right [hand] and created the heavens, and He stretched out His left [hand] and created the earth.” This is as stated,<sup>140</sup> “Also, My hand has laid the foundation of the earth,” referring to His left, “and My right hand has measured out the heavens.”

We thus see that the heavens and the earth are also the aspects of right and left, which are kindness-*Chessed* and might-*Gevurah*, though the primary matter of the heavens and earth are the aspects of up and down alone, which is the matter of the influencer-*Mashpiah* and the recipient-*Mekabel*, as known. This will suffice for the understanding.

The explanation of the matter is that the aspect of the light and influence of the influencer, which is the heavens, comes forth in a way of Supernal kindnesses-*Chassadim*, in a way of direct light (*Ohr Yashar*). That is, they descend from Above to below, specifically. In contrast, the aspect of the recipient, which is the earth, is an aspect of the judgments-*Gevurot* of the rebounding light (*Ohr Chozer*). The primary source and beginning of the six directions are these two aspects of above and below, the influencer and the recipient, which are inclusive of all the general light that is drawn forth from Above to below. Only subsequently does it spread out to the right and left, which are north and south, and are called a width. (The width receives from the aspect of length, which are the aspects

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<sup>139</sup> Pirkei D’Rabbi Eliezer, Ch. 18; Also see Torah Ohr, Va’era 56b.

<sup>140</sup> Isaiah 48:13

of east and west, that are also the light of the influencer and recipient, though there are different views regarding this, as will soon be explained.)

The explanation of the matter of these two leanings of right and left, which are drawn forth from wisdom-*Chochmah*, is known. That is, it can be compared to what we observe in the wisdom of man below, that immediately when the light of intellect and wisdom illuminates from above the intellect, it comes forth with two leanings. That is, there is an intellect that leans toward kindness-*Chessed*, to “the right hand draws close,”<sup>141</sup> and is the intellect that leans towards making something valid, pure, and meritorious etc., and there is a leaning towards judgment and obligation. These two leanings are reflected in the views of the Academy of Shammai, who tended to forbid, and the views of the Academy of Hillel, who tended to permit. The final decision, however, is drawn forth through the balance that mediates between them.

Now, the light of the insight of wisdom-*Chochmah* itself, was at first the aspect of simple light, without being divided into these two opposite intellects, whatsoever. It is only when it came forth into the revelation of the existence of a wisdom for a particular thing, that it then spread forth to the right and left, to either merit or obligate, which are called the attributes of kindness-*Chessed* and might-*Gevurah* of wisdom-*Chochmah*, as known. These then, are the matter of light-*Ohr* and darkness-*Choshech* that were specifically separated in the

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<sup>141</sup> Talmud Bavli, Sanhedrin 107b

aspect of wisdom-*Chochmah*. That is, they are the aspects of kindness-*Chessed* and might-*Gevurah*, wherein the light-*Ohr* is the aspect of kindness-*Chessed*, and darkness-*Choshech* is the aspect of might-*Gevurah*, and are called the attributes of Day-*Yom* and Night-*Layla*, respectively.

However, before the light of wisdom-*Chochmah* spread forth into revelation, the aspects of kindness-*Chessed* and might-*Gevurah*, or light and darkness, were included together as one, without any separation or distinction (*Havdalah*) between them, at all. This is what is meant by the statement that,<sup>142</sup> “At first light and darkness served intermingled with one another etc.,” until He separated them with the utterance,<sup>143</sup> “And God divided between the light and darkness.”

(It is in this manner too, that the heavens and earth were at first included as one, without any recognizable division between above and below, as of yet. For, these are also the aspects of kindness-*Chessed* and might-*Gevurah*, as mentioned above. This is also evident from the fact that it states, “In the beginning God-*Elohim*-*אלהים* created,” and as known *Elohi*”*m*-*אלהים* is the attribute of might-*Gevurah*, which is the darkness that precedes the light. This is evident in the verse,<sup>144</sup> “The earth was astonishingly void, with darkness upon the surface of the deep, and the spirit of *Elohi*”*m*-*אלהים* hovered upon the surface of the waters.” This is why there is an opinion

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<sup>142</sup> Rashi to Genesis 1:4; Talmud Yerushalmi, Brachot 6:8; Midrash Bereishit Rabba 3:6

<sup>143</sup> Genesis 1:4

<sup>144</sup> Genesis 1:2

that, “the heavens and earth were created as one.”<sup>145</sup> That is, that when they were initially created, they did not yet have any recognizable division of above and below in a revealed manner.

For, although the heavens and earth are also the aspects of right and left, that is, kindness-*Chessed* and might-*Gevurah*, or direct light-*Ohr Yashar* and rebounding light-*Ohr Chozer*, as mentioned above, this is specifically only after they were created in actuality. This is as stated,<sup>146</sup> “Also, My hand has laid the foundation of the earth, and My right hand has measured out the heavens.” However, when they were still included in the utterance of, “In the beginning-*Bereishit*-בראשית,” they were included as one, like the matter of the light and darkness that served intermingled, as one.

It is about this that it states, “In the beginning *Elohi*’*m*-אלהי”ם created,” indicating the aspect of the concealed wisdom-*Chochmah*, in that the heavens and earth were created together. Only afterward did they come forth into divisions of up and down in a revealed manner. That is, this only occurred with the next utterance of, “Let there be light,” wherein He separated between the light and the darkness, which are the two attributes, kindness-*Chessed* and might-*Gevurah*, and were the same thing. With the division of the heavens and earth, this was an aspect of division of above and below, whereas with light and darkness, that is, kindness-*Chessed* and might-*Gevurah*, are the aspects of the width, that is, south and north.

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<sup>145</sup> Talmud Bavli, Chagigah 12a

<sup>146</sup> Isaiah 48:13

In contrast, the opinion that states that the heavens were created first, is referring to the aspect of the revelation of the light of the influence of wisdom-*Chochmah* from above to below. Likewise, the opinion that states that the earth was created first, is referring to the, “end action that arose in thought first,”<sup>147</sup> as known.<sup>148</sup>)

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<sup>147</sup> *Lecha Dodi* liturgy

<sup>148</sup> We thus see that these various statements about what was created first, are not in contradiction to each other, but rather, each is talking about a different aspect in the process of creation.





## Chapter Three

Now, in truth, we must understand the root of the six directions, up down, east west, south and north. For, at first glance, this is the general definition of three-dimensional space-*Makom*-מקום, that includes these six directions, without which, it cannot be called space-*Makom*-מקום, as known. Thus, space-*Makom*-מקום includes the six definitions, up-down, east-west, north-south. Now, of primary importance is the area that includes the length and the width, which is called a plane. That is, (when facing east) the length is from east to west, and the width is from south to north, which the Torah also calls right and left, south to the right and north to the left. However, up and down come about automatically.<sup>149</sup>

Therefore, there is an opinion amongst the Kabbalists<sup>150</sup> that up and down correspond to the aspects of *Netzach*-victory and *Hod*-majesty, that *Tiferet*-beauty and *Malchut*-kingship correspond to east and west, and that south and north correspond to kindness-*Chessed* and might-*Gevurah*, respectively.

In any event, it arises that three matters are included in the six directions, that is, length, width, and depth – “the depth of the height, and the depth of the abyss.”<sup>151</sup> Now, there are

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<sup>149</sup> That is, the very concept of a world, at its very inception, even before it fully comes out in actuality, already implies that *HaShem*-יהו"ה is above and the world is below.

<sup>150</sup> Pri Etz Chaim, Shaar HaLulav, Ch. 3; Ramak commentary to Sefer Yetzirah, Ch. 5

<sup>151</sup> Sefer Yetzirah 1:5

differing opinions as to whether the length precedes the width or vice-versa, but the general consensus is that length precedes width. This is evidenced by the language of Scripture, in that east is always called, “*Kedem*-קדם” which means, “to precede.” For example, the verse states,<sup>152</sup> “And you shall spread forth to the sea (west), to the north, to the desert (south) and to the east-*Keidma*-קדמה (east).” Moreover, just as scripture calls east “*Kedem*-קדם”, so likewise, west is called “*Achor*-אחור,” as in the verse,<sup>153</sup> “You have formed me back-*Achor*-אחור and front-*Kedem*-קדם.”

Similarly, regarding the four flags of the encampment of the Jewish people in the desert,<sup>154</sup> and the upper camps of the angelic beings, the camp to the east was in front and always traveled first. In other words, the aspect of length is drawn forth first, since it begins in the east, which scripture calls, “*Kedem*-קדם-forward” and goes to the west, which it calls, “*Yamah*-ימה-seaward.”<sup>155</sup> Afterwards, right and left, which are the directions of south and north, are drawn forth. This is as stated,<sup>156</sup> “You have set all the borders of the earth... the north and the south, You have created them.” We observe the same regarding the four camps of the Jewish people in the desert, and likewise, in the Chariot of Ezekiel, in which the face of the man, to the east, is mentioned first.<sup>157</sup> Thus, the sun rises in the east and sets in

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<sup>152</sup> Genesis 28:14

<sup>153</sup> Psalms 139:5

<sup>154</sup> Numbers 2:3

<sup>155</sup> When a person who is in the land of Israel faces forward, that is east, his back will be facing the sea to the west.

<sup>156</sup> Psalms 74:17; 89:13

<sup>157</sup> Ezekiel 1

the west. Likewise, the Kohen (priest) first “comes to the southeast corner” of the sacrificial altar.<sup>158</sup>

As known, the explanation of this matter is that the aspect of length is called, “the descent of the light and influence,” in that it is drawn down from high to low, like the form of the letter *Vav*-ו, that is drawn in a line from above to below and narrows as it descends, similar to the lowering of a deep concept and reasoning, so that it can even be accepted into the comprehension of a small child. In other words, this is the aspect of descent and lowering from the high to the low.

Now, there are two matters present here, that is, a beginning and an end. The beginning can be compared to the light and influence when it comes forth in its essential form and depth from the influencer. It then is drawn forth in its descent, which is called the length of the thread, and descends according to the measure of its length, until it reaches far below. This is explained elsewhere<sup>159</sup> regarding the verse,<sup>160</sup> “The length of a single curtain, twenty-eight cubits etc.” The end is what is received by the final recipient.

These two matters are called east and west, or “preceding-*Kedem*-קדם” and “concluding-*Achor*-אחור.” In other words, the light begins to illuminate from the east, which is called “preceding-*Kedem*-קדם,” and is drawn to the west, which is called “concluding-*Achor*-אחור.” However, this beginning and end has no aspect of width to the right and left

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<sup>158</sup> Mishnah Zevachim 6:5

<sup>159</sup> See *Torat Chaim*, Shmot II 390d; *Maamarei Admor HaEmtza'ee*, *Kuntreisim* p. 64; *Biurei HaZohar of the Tzemach Tzedek* 58c and on.

<sup>160</sup> Exodus 26:2

whatsoever, but only the aspect of being drawn from beginning to end, as it is, without spreading out to the sides at all.

This is comparable to the waters of a river that are drawn out from its beginning, to a length of several hundred miles, until its conclusion where its waters flow into the sea. This is called its length. In contrast, the aspect of the width of the river, which are the aspects of right and left, is like how the river spreads to its sides, to its right and left. So it is, with the influence of a concept and its reasoning from the influencer to the recipient. The concept is broadened with abundant explanations, that spread out specifically to the right and left with great expansion.

Now, the explanation of the matter is that in the aspect of length, from east to west, which are the beginning and the end, there necessarily are two levels, which are called the inner level and the outer level, or face-*Panim* and back-*Achor*. For, the east is called, “preceding-*Kedem*-קדם” and the west is called, “concluding-*Achor*-אחור,” as said above.

By way of example, this may be understood by the influence of intellectual light, as it is drawn down with many descents and concealments, from the influencer to the recipient. Of necessity, it will certainly have inner and outer aspects to it, as we clearly observe with the great descent of an intellectual light as it is influenced to the intellect of a small child. That is, although there is a single point to the essential concept, that could be expressed with a single utterance, it nevertheless is necessary to explain it according to the limited capacity of the

student, with abundant explanations that are invested in various examples and analogies.

Now, the many words of explanation are entirely external and secondary to the essential point of the concept. Nevertheless, without these explanations, the student would be incapable of understanding the point of the concept. However, in relation to a person of greater intellectual capacity, the many explanations are superfluous and unnecessary. They thus are external to the essential point of the concept, which is its inner aspect.

The same is true of every intellectual concept. It possesses an inner aspect and an outer aspect. That is, the essential point of the idea is called its inner aspect, whereas the abundant explanations and descent into its particulars, are secondary and external to it, even though, without them, the understanding of the essential point will be lacking in the student. Nonetheless, they are secondary and external, since they only exist to support the understanding of the essential point.

Through this analogy, the matter of east and west, which are called, “preceding-*Kedem*-קדם” and “concluding-*Achor*-אחור,” may be understood. In other words, this is the length, in that it consists of a beginning and end. The beginning is the essential point of the influence, as it is when it comes forth from the influencer, whereas the end, is the descent of the light of influence to the recipient, wherein it is diminished, with abundant concealments of secondary matters that are external

to it and come after-*Achorayim* the essential point, as mentioned above. This will suffice for the understanding.

Now, the aspect of the width is still entirely in the essential light of the influence of the influencer himself. That is, this is immediately when the essential point of the intellect spreads forth, as it is in its place, without any descent or lowering of the concept at all. Nevertheless, it divides into many different details and angles of explanation, both to the right and to the left. In other words, the point of the intellect may lean toward merit and kindness, with many different reasons and angles of explanation, or it may likewise spread to the left, to judge and obligate, in a way of judgment.

For example, this is like the teaching that,<sup>161</sup> “for every law that *HaShem*-יהו"ה, blessed is He, taught our teacher Moshe, He taught him forty-nine angles-*Panim* to render something pure and forty-nine angles-*Panim* to render it impure.” These are called, *Panim*-פנים, which means “angles” or “faces” of the explanation, whether to the right side of kindness-*Chessed*, to render something as pure, or to the left side of sternness-*Gevurah*, to render something as impure. This is the meaning of width-*Rochav*; that the idea spreads out to the right and left, like a river that widens to its sides, as mention above.

Now, this width, to the right and left, corresponds to south and north, which receive from the essential point of the east. It is specifically from the essential point that one can

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<sup>161</sup> Midrash Rabba Tehillim 12:3; Talmud Yerushalmi, Sanhedrin 4:2

understand and lean to the right or left, to either kindness-*Chessed* or sternness-*Gevurah*. For example, this is like the Academy of Shammai and the Academy of Hillel, who heard the same teaching, but one academy leaned toward kindness-*Chessed* in their rulings, whereas the other leaned toward strictness-*Gevurah*. Moreover, both schools presented good reasoning and sound logic for their rulings, as mentioned above regarding the leanings of kindness-*Chessed* and sternness-*Gevurah* of wisdom-*Chochmah*.

It thus is clear that every influence of intellect and wisdom possesses these matters of right and left, that are part and parcel of the body of the concept, as it still is in the intellect, and are not secondary to it. For, they are not something outside of the concept, through which to understand it, as we explained about the matter of length-*Orech*. On the contrary, it is specifically in the inner aspect of the concept that it can be understood from the angle of kindness-*Chessed*, by one person, or from the angle of judgment-*Din*, by another person.

As we see in the example of the Academy of Hillel and the Academy of Shammai, from a single concept, the two opposite conclusions, of either kindness-*Chessed* or judgment-*Gevurah*, can come out, so much so, that they are equally balanced and carry the same weight, and therefore require a mediator to decide between them. Moreover, the distance between these two extremes of right and left, is like the difference between south and north. This will suffice for the understanding.

More so, it is possible for the aspects of kindness-*Chessed* and sternness-*Gevurah* to exist simultaneously within a single opinion. For example, this is like when an intellect of kindness-*Chessed* must stand up against someone who posits the opposite opinion, to answer his opposing arguments or to correct any errors or false concepts that darken the light of truth. This is called might that is in kindness (*Gevurah SheB'Chessed*), and is the left side of the right side, so to speak.

In this case, they are all one thing, both coming out of the same essential point, except that the side of kindness-*Chessed* is the illumination of the light of truth, as it is, in a way of direct light (*Yosher*), whereas the side of sternness-*Gevurah* of kindness-*Chessed* pushes away all opposition, error, and falsehood etc.

Nevertheless, the primary aspect of the left side is the ability to veer from the central point, to the opposite of the right line. However, because of this, the possibility exists that a person could veer from the central point of truth into alien paths, namely, to pose questions upon it that actually conceal its truth. These are called stringent judgments (*Gevurot Kashot*) that hide and conceal the true influence, as known. This will suffice for the understanding.



## Chapter Four

Now, from all the above, it is understood that the length-*Orech* has an advantage over the width-*Rochav*, in that the primary essential point remains as it is in the influencer, and descends to the recipient without any leanings to the right or left. For, although it has no width whatsoever, and undergoes a great descent and lowering into very external garments of examples and analogies, nevertheless, its advantage is that it never departs from the central point of the truth.

This is not the case with the width, to the right and left, within which it is possible to depart from the central point of truth, by leaning either to kindness-*Chessed* or sternness-*Gevurah*, beyond their proper measure. (For, since each stands in opposition to the other, one of them is false.) This is so, even though the width is entirely internal in the influence of the intellect itself, as explained above.

For example, it states,<sup>162</sup> “You shall not turn aside from the word that they shall tell you, either to the right or to the left.” In other words, they should not add additional kindness-*Chessed*, which is called the right, thus diminishing the judgment of the left side. Additionally, even when the spreading forth of the right is with measure, and the spreading forth of the left is with measure, nevertheless, they already have departed from the essential point of the east and lean to the right and left. This is not the case with the aspect of length, which

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<sup>162</sup> Deuteronomy 17:11

goes straight from the point in the east and goes to the west, as explained above. This will suffice for the understanding.

Now, there is also an advantage to the width-*Rochav* over the length-*Orech*, in that it is the expansion of everything as it is in the inner essence of the influence itself. That is, it expands in its place to the right and left, as explained above, and does not descend or become lowered into external garments that conceal, which are the aspect of the backside-*Achorayim*, as mentioned above. This is not the case with the aspect of length-*Orech*, which indeed is lowered into secondary matters, such as examples and analogies, that are not essential to the essential point at all.

Thus, it is automatically understood from all the above that first there is a drawing forth from east to west. That is, the point of influence, which is in the east, is drawn forth in a way of length-*Orech*, to the west. Then, afterwards, there is a spreading out of width-*Rochav*, to the right and left. For, the east is called, “preceding-*Kedem*-קדם,” and the west is called, “following-*Achor*-אחור,” whereas south and north follow after them.

(Now, it could be that the opposite is true, that first there is a drawing out from the point of the east, to spread out in a width, to the south and north, and then be drawn forth in length to the west. This is like the shape of the letter *Dalet*-ד, in which the width-*Rochav* of the letter comes first, and is then drawn forth in its length-*Orech*. However, the primary aspect of width, is when it is both on the right and the left, which is more akin to the form of the letter *Chet*-ח, rather than the *Dalet*-ד.)

However, either way, it is the east that is called “preceding-*Kedem*-קדם,” and it is from the point of the east that there begins to be both width-*Rochav* and length-*Orech*. This is why it is called “preceding-*Kedem*-קדם.”<sup>163</sup>

Now, the aspects of up and down are above everything, and it is for this reason that they are the primary aspects of space-*Makom*-מקום, as said before. For, all aspects of length and width, mentioned above, are only the aspect of the light of the influence as it exits from the influencer, wherein it begins as a point and then subsequently spreads forth in length and width, as explained above.

The aspects of up and down, however, are like how the influence is still in the influencer himself, in an aspect of total elevation, only that it now is prepared to come out and be drawn down to a recipient. That is, the essential influence itself, as it is, in the essence of the influencer, is prepared to come out as it is, in and of itself, not even in the way of a point that will subsequently be drawn forth into the aspects of length and width, mentioned before.

Rather, how it is above, is how it will be drawn below, and these two aspects are called up and down. In other words, it is the primary aspect and essence of the matter, and includes whatever is necessary for the light and influence to come forth from the influencer to the recipient, in a manner of point, line, and plane, which are the aforementioned aspects of length, from

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<sup>163</sup> Likewise, it is understood that the Holy Language (Biblical Hebrew) is read from right to left. It is thus understood that the Singular Name *HaShem*-יהוה begins as a point of a *Yod*-י, in the east, and only afterwards spreads forth to the west in the length and breadth of the remaining letters of the Name.

east to west, and width, from south to north. For, the aspects of length and width, mentioned before, refer only to the way that the light and influence is expressed, which are called the beginning and end in the aspect of length, or alternatively, the inner and the outer aspects, and then there is a subsequent spreading out to the right and left, in the aspect of width.

However, it is only the essential influence of the influencer himself that includes everything in it, and it is this aspect which subsequently comes to the recipient, in the same manner that it is in the essence of the influencer,<sup>164</sup> only that when it is needs to come forth, out of the concealment of the essence of the influencer, the way it is expressed and drawn forth is in a way of length and width, which is in a way of point, line and plane. The point is in the east, the line is drawn in length from the east to the west, and the plane and width are south and north. These three aspects are reflected in the letter *Yod-י*, which is spelled, *Yod-ד"י*, *Vav-ו"י*, *Dalet-דל"ת*. The *Yod-י* is a point, the *Vav-ו* is a line, and the *Dalet-ד* is a plane.

Now, the form of the letter *Dalet-ד* is such that it possesses both length and width. However, the width of the *Dalet-ד* indicates how it spreads forth at the very beginning of the influence of the influencer, while it is still in the aspect of the aforementioned “preceding-*Kedem*” in the east. However, it does not yet possess right and left. Likewise, the form of the

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<sup>164</sup> For example, when a mathematics teacher teaches addition to a child, he presents him with all sorts of examples and analogies in length, and various explanations to a width, but the ultimate aim is that the child should realize the essence of the idea and be able to add any two numbers together, to the same extent as the teacher, which is the point.

letter *Dalet-ד* is such, that its aspect of length is to its right side, and does not come from, nor is drawn, from the center point of the influence, like the letter *Vav-ו*. Thus, it only indicates the general descent of the influence from the influencer to the recipient. Likewise, the width of the upper line of the *Dalet-ד* indicates the general aspect of the spreading forth to the right and left. However, these aspects only indicate the general spreading forth of length and width.

However, the primary aspect of the revelation of length and width, that can be called a true “plane-*Shetach*,” that is, the form of a rectangle, is specifically when from the line of width, there is a drawing forth of lines of length, on both its right and left sides. The two lines that extend from the two sides of the width, are called actual right and left.

This is like the form of the letter *Chet-ח*, whose two lines, on its right and left, come out from its upper line, which is its width. In this case, the right and left lines are in an aspect of spreading out to all sides. Moreover, there is also the aspect of a drawing down, toward the west, and it is therefore now a rectangular plane, which is the primary aspect of the term, “space-*Makom*-מקום.” That is, it is a plane that possesses four sides, like the square letter *Mem-מ*.

Now, there are various opinions regarding this. There are those who say that the aspects of up and down are completely above the aspect of spreading forth to the length and width, as mentioned before. For, it is only when the essence of the influence is drawn below, that it spreads forth during its

expression to a length and width, with actual right and left, thus bringing about four sides.

Therefore, the aspects of up and down are the primary general matter. For, this is like the influence of the influencer, when it is not yet known what exactly will be influenced and how it will be expressed, that is, in what permutation of letters it will be. That is, there are no inner and outer aspects as of yet, nor is there a right and left. This is called the upper aspect. It is this very essence of influence, as it is above and beyond spreading forth into four directions, that subsequently comes to the recipient, who is in the aspect of below that receives from above. It is only afterwards that it spreads forth to four sides in a way of point, line and plane, as explained above.

We thus see that the aspects of above and below are higher than everything else, and do not come into length and width whatsoever. This is like the matter of the letter *Chet*- $\eta$ -8, which indicates above and below as they are, and refers to the seven firmaments of the heavens and the earth, that receives from the breadth of the heavens themselves.

This can be compared to a student who receives the entire essence of the influence of the influencer without any concealment and expression of the influence in the constriction of point, line and plane etc. (This is like the opinion that states that the heavens and earth were created as one, as mentioned before. This should suffice for the understanding.)

This influence was previously in the influencer, even before he influenced it, from which it is thereby understood that the aspect of below comes forth, as one, with the aspect of

above. (This is comparable to the fact that, in a house, the plane of the ceiling and the plane of the floor, are equal to each other.)

However, there are those who state the very opposite; that the aspects of above and below are last to come forth. That is, it is only once there is a spreading forth to four directions, like the aforementioned rectangular plane, that the aspects of above and below automatically come about.

This is analogous to a house surrounded by four walls, to the east, west, north, and south, in the form of a rectangular plane. The floor below and the ceiling above, come about automatically. This is why the aspects of above and below sometimes correspond to the *Sefirot* of *Netzach*-victory and *Hod*-majesty. That is, it indicates the general revelation of influence from the influencer to the recipient.

In other words, it is specifically after it spreads out to the four sides, that it lacks nothing, only that the length and width is drawn forth in the recipient, from above to below. This is like the influence of intellect as it has already been prepared in an aspect of width, to the right and left, and length, with inner and outer aspects, and it descends and is received by the recipient.

This is like the letter *Chet*-ח, that indicates the aspects of above and below, as mentioned above. In contrast, the letter *Dalet*-ד only indicates width and length in general, as explained above regarding the aspects of above and below, according to the first option. This should suffice for the understanding.





## Chapter Five

Now, both opinions are true. However, there is a difference between the essence of the influence of the influencer which comes from above to below, as it is while it is still actually within him - because then there is no aspect of spreading forth to length and width, but only the aspect of above and below, entirely beyond the aspect of the space of a plane, as in the verse,<sup>165</sup> “Behold, the space-*Makom* is with Me,” - in contrast to when the influence of the influencer spreads forth to illuminate from constraint and constriction to a breadth, which is in the category of space-*Makom*. Then it is certain that even the aspects of above and below become limited and defined, according to the dimensions of the plane of the length and width.

This is like the example of the roof which is according to the measure of the plane of the cube, and the same is true of its floor. That is, they are automatically limited according to these dimensions. This is the primary matter of the six directions which all come together in the aspect of measure and limitation. In this case, it is after it spreads forth in the four directions in the category of space and the plane of a cube, that the aspects of above and below are drawn forth. This is like the second opinion mentioned above, in which they are in an aspect of measure and limitation.

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<sup>165</sup> Exodus 33:21

However, the aspects of above and below, as they are in a limitless way, is what comes into the category of measure and drawing forth by means of the limitation of the plane, to its length and width, and thus, both these opinions are true. This is like the form of the letter *Chet*-ח wherein the aspect of above, of the influencer, comes forth into the three lines of measure and limitation. The same is true of the letter *Dalet*-ד, wherein the width and length are in the category of measure and limitation, except that the length is only on the right side, and it is open below and to the north. It does not possess the aspects of above and below in a measurable way, but only the length and width, as they are drawn forth from the influencer.

This is not the case with the letter *Chet*-ח which consists of three lines, one being width and two being length to the right and left, and they are drawn from the aspect of above, called the influencer, into measure and limitation. The bottom of the *Chet*-ח is open to receive from the three lines, and it is for this reason that *Malchut*-Kingship is called by the term, “the doorway-*Petach*-פתח,” for it receives from the *Chet*-ח which is in the shape of a doorway-*Petach*-פתח. This should suffice for the understanding.

From all the above, we may understand how this is an example that relates above, to the aspect of the six spiritual directions, which are called “space-*Makom*-מקום,” as in,<sup>166</sup> “Behold, the space-*Makom* is with Me.” For, according to all the above, it is understood regarding the six physical directions,

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<sup>166</sup> Exodus 33:21

that they first are drawn from the aspect of above to below, which is the essence of the influence from the influencer to recipient. From there, the aspect of length, from east to west, is drawn forth.

It thus is likewise this way above, in the six spiritual directions; that the aspect of east and west, which are called “preceding-*Kedem*-קדם” and “concluding-*Achor*-אחור,” are created from the aspects of above and below, that is, the heavens and the earth. This is indicated by the letter *Chet*-ח-8 of the word “One-*Echad*-אחד” which refers to the seven firmaments of the heavens and the earth.

Then, from the aspect of the length, from east to west, the width is drawn forth to the supernal aspects of right and left, which are south and north. This is indicated by the letter *Dalet*-ד-4 of the word “One-*Echad*-אחד” which refers to the four directions of the world, east west, south and north. Likewise, it is known that the form of the letter *Dalet*-ד-4 includes both the length and width of the four directions of the world, and that it is for this reason that one must specifically lengthen the *Dalet*-ד of the word “One-*Echad*-אחד,” during the recital of *Shema*.

This is because all four directions are included together at the end of everything, which is the plane of the earth that includes four directions, and is actually the aspect of the lower end, and “the beginning is bound with the end.”<sup>167</sup> Likewise, (according to the first opinion mentioned above,) it is the upper

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<sup>167</sup> Sefer Yetzirah 1:7

aspect that preceded everything, even the east, which “precedes-*Kedem*.”

This then, is what was meant by our sages, of blessed memory, when they stated,<sup>168</sup> “Crown Him in the heavens and the earth, and the four directions of the world.” That is, first crown Him in the heavens and the earth, which are the seven firmaments of the heavens and the earth, as indicated by the letter *Chet*-ח-8. This refers to the aspects of up and down (according to both ways, whether referring to as they essentially are, without measure or limitation, or whether referring to how they are at the conclusion, in which they come into the category of limitation, as said before.) Then, afterwards, crown Him in the four directions of the world, which is the aspect of the spreading forth to length and width, that is, east west, north and south, that are at the conclusion of everything, as explained above. This will suffice for the understanding.

However, from their use of the terminology, “Crown Him in the heavens and the earth,” it is understood that this is an aspect of descent and drawing forth from the Essence of the Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who entirely transcends even being a source for the six directions up down, east west, north and south.

(Now, the terms “above” and “below” are sometimes used even in relation to the Essence of the Light of the Unlimited One, blessed is He, in that, “He is high above without measure and far below, without end,” as known. This refers to

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<sup>168</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

the aspects of the, “depths of the heights” (*Omek Rom*)<sup>169</sup> and the “depths of the abyss” (*Omek Tachat*), which are entirely unlimited.

This is similar to the verse,<sup>170</sup> “The heavens to the heights and the earth to the depths.” This indicates that we should crown Him at the very source of everything, as He is, entirely beyond the limitations of above and below, and that He should be drawn to be the source of the six directions, that come into the realm of limitation and measure, above and below.

This is what is meant when we say,<sup>171</sup> “Blessed is the All-Present One-*Baruch HaMakom*-המקום-ברוך etc.” That is, He should be drawn forth from His essential place, similar to the verse,<sup>172</sup> “Blessed is the glory of *HaShem*-ה'יהו"ה from His place-*MiMekomo*-ממקומו,” and the verse,<sup>173</sup> “Behold, the space-*Makom*-מקום is with Me,” in a way of limitlessness. That is, He is drawn forth to be called,<sup>174</sup> “The Master of the World-*Alupho Shel Olam*-אלופו של עולם,” within the worlds of *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation, and *Asiyah*-Action.

About this our sages, of blessed memory, stated,<sup>175</sup> “He is the space-*Makom*-מקום of the world,” since He is the source for the worlds of *Atzilut*-Emanation, *Briyah*-Creation etc., down to and including the heavens, the earth and the four directions

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<sup>169</sup> Sefer Yetzirah 1:5

<sup>170</sup> Proverbs 25:3

<sup>171</sup> Passover Haggadah; End of Mesechet Midot

<sup>172</sup> Ezekiel 3:12

<sup>173</sup> Exodus 33:21

<sup>174</sup> Midrash Bereishit Rabba 20:2

<sup>175</sup> Midrash Bereishit Rabba 68:9

of the lowly world, east west, south and north. However, it continues, “but the world is not His space-*Makom*-מקום.” This will suffice for the understanding.)

This then, is the meaning of the terminology, “crown Him,” like a king who sits upon the throne. This is like the aspect of the Chariot-*Merkavah*, that has the face of a lion and the face of an ox, which are the aspects of kindness-*Chessed* and judgment-*Gevurah*, respectively. It also has the face of the eagle, which is the aspect of beauty-*Tiferet* etc. Then,<sup>176</sup> “upon the likeness of the throne is the likeness of the semblance of man etc.”

However, there are two kinds of man. The first is in the aspect of the Chariot-*Merkavah* itself, about which it states,<sup>177</sup> “Each of the four had a human face in the front etc.,” and are similar to the four camps of the Divine Presence below, which also consists of front and back, right and left. These are the directions of “preceding-*Kedem*-קדם” and “following-*Achor*-אחור,” which are east and west, and kindness-*Chessed* and might-*Gevurah*, which are south and north, as explained before.

However, it is the likeness of the man, who is upon the throne, that is the primary root of everything, since this refers only to the aspects of above and below as they include the four directions, as previously explained. This is like the letter *Vav*-ו which has a *Yod*-י at its head. This will suffice for the understanding.

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<sup>176</sup> Ezekiel 1:26

<sup>177</sup> Ezekiel 1:10

(However, there is an aspect that is even higher than the aspect of man-*Adam*-אדם-45, as reflected in the names *Ma”H*-ה”מ-45 and *Ba”N*-ב”ן. That is, this refers to He who completely transcends and is altogether higher than the aspect of influencer and recipient. Namely, this refers to the aspect of the Essence of the Light of the Unlimited One, blessed is He, as He is higher than the wisdom of man-*Adam*-אדם-45. He therefore is higher than being the source for the division of lines into six directions and even higher than the aspect of up and down, as explained before regarding the light and darkness, that,<sup>178</sup> “At first light and darkness served intermingled with one another etc.”

In this respect, both the heavens and earth are included together as one in the utterance of “*Bereishit*-In the beginning,” before they were drawn forth from nothing to something into complete revelation and the divisions of the kindness-*Chessed* and might-*Gevurah* of wisdom-*Chochmah*, as mentioned before regarding the matter of separation (*Havdalah*) etc. This will suffice for the understanding.)

This then, is the explanation of the word, “One-*Echad*-אחד.” The *Aleph*-א refers to the aspect of the revelation of the light of wisdom-*Chochmah* from the nothingness of the crown-*Keter*, and is called “learning-*Ulpena*-אולפנא.” That is, this refers to its descent to become the source of the six directions, up down, and the four sides, east west, south and north. It refers to how *HaShem*-יהוה, blessed is He, descends to be called the

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<sup>178</sup> Rashi to Genesis 1:4; Talmud Yerushalmi, Brachot 6:8; Midrash Bereishit Rabba 3:6

Master of the World-*Alupho Shel Olam* של עולם, as said before.

That is, He is the master of the *Chet*-ה and the *Dalet*-ד, which are called the world. For, the *Chet*-ה-8 refers to the aspects of up and down, that is, the seven firmaments of the heavens and the earth, and the *Dalet*-ד-4 refers to the four directions, east west, south north, as said before. Thus, the meaning of “One-*Echad*-אחד” is ’א”ה ד’, wherein the *Aleph*-א of wisdom-*Chochmah* illuminates in the *Chet*-ה which has the form of the three lines of width and length, to influence the recipient.

The recipient, on the other hand, is the aspect of the large *Dalet*-ד that is at the very end of everything, to receive light of the Essence of the Light of the Unlimited One, blessed is He, that comes and illuminates from above to below through these three names *HaShem*-יהו”ה, *Elohei”nu*-אלהינו, *HaShem*-יהו”ה. This is through the medium of the influence of the *Aleph*-א to the *Chet*-ה, as mentioned above. This will suffice for the understanding.

Through all the above, we may answer the aforementioned question regarding the two kinds of unifications; the aspect of “wondrousness-*Pele*-פלא” and the aspect of “*Aleph*-אף.” That is, we may understand how from the aspect of “wondrousness-*Pele*-פלא,” that is loftier than being a source for the six directions with measure, He is drawn forth to specifically be called the Master of the World-*Alupho Shel Olam* של עולם. This is like the explanation, “Crown Him in the heavens and the earth.”



It is understood that these are not two opposites whatsoever, for even when He is the space of the world, the world is not His space, as it states,<sup>179</sup> “And until now is He not One?” Nevertheless, it is necessary that He draw forth from the concealment of His Essential space, which is in an aspect of limitlessness, as we explained above, to become “the space of the world,” and even so, “the world is not His space,” as it states,<sup>180</sup> “Yours, *HaShem*-יהו"ה, is the greatness, the power, the glory, the victory, and the majesty, for all that is in the heaven and in the earth is Yours.”

However, these two aspects are entirely interdependent, specifically. For, if there is no aspect of ascension above, then there can be no drawing forth and descent to below, as explained before. Proof for this can be seen in the act of creation (*Ma'aseh Bereishit*), that each and every day He renews and draws forth from the first source, which is the utterance of, “*Bereishit*-In the Beginning,” with which the heavens and earth were created, that is, the aspects of above and below, as one.

Afterwards it spreads forth into revelation in the aspect of space-*Makom*-מקום, to the east, west, north and south, with an aspect of width. However, each and every day it is necessary that there be the aspect of a renewal of the utterance of, “*Bereishit*-In the Beginning,” from the concealed nothingness-*Ein* which is higher than even being considered a source for the world. It is this aspect of *HaShem*-יהו"ה that is drawn forth to

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<sup>179</sup> Talmud Bavli Pesachim 50a

<sup>180</sup> Chronicles I 29:11

be called, “*Oseh Bereishit*-He who makes the beginning,” which refers to the aspect of wisdom-*Chochmah*. That is, He is drawn forth to be called the Master of the World-*Alupho Shel Olam*-אלופו של עולם, as explained above.

This then, explains the general matter of the commandment of the *Shema* recital, with respect to the first verse and the lengthening of the “One-*Echad*-אחד,” according to both the aforementioned unifications (*Yichudim*) specifically. For, the two are entirely interdependent, for the above-mentioned reasons. This should suffice for the understanding.

## Chapter Six

We must now understand this matter with additional explanation. For, at first glance, it is not understood how it is possible for there to simultaneously be something and its opposite. For, although the aspect of the wondrousness-*Pele-*פלא of *HaShem*-יהו"ה, blessed is He, as He is higher than being the Master of the World-*Alupho Shel Olam*-אלופו של עולם, can descend and be drawn forth to be the Master of the World, however, how is it possible that even while He is the space of the world, the world is not His space? For, it is with this in mind that we say that the two aforementioned unifications, of ascent and descent, are literally one, as explained above.

Now, we do indeed find that there was an example of the complete revelation of something and its opposite in physical space. This took place in the Holy of Holies of the Holy Temple, which had physical measure and dimensions. However, the holy ark that was situated in it, took up no space at all. For, although the room measured twenty-cubits by twenty-cubits, nevertheless, when measuring the ark against the room, there were ten-cubits from each side of the ark, to the wall on each side of the room.

This is a very wondrous matter, for how can it be that the space of the ark had no measure, at the very same time that it had measure and took up space, when measured against itself, and was situated in a place of space and measure? On the one hand, because of the Divine Presence (*Shechinah*) that was with the tablets (*Luchot*) which were in the ark, the ark was above

the aspect of space and measure, but on the other hand, it took up space and had measure, since it was within the Holy of Holies and not elsewhere, and was thus within the confines of space. Thus, although it was there, it took up no space, which is a most wondrous thing. On the other hand, the fact that there is a Godly light that is not grasped within the world and is beyond the limitations of measure and space, is not a particularly wondrous matter, for that is to be expected.

Rather, this is like the statement,<sup>181</sup> “He grasps all worlds, but there are none who grasp Him,” which includes a thing and its opposite as one. The same is true of the statement, “He is the place of the world, but the world is not His place,” as mentioned before. Actually, this is even more wondrous than the space of the ark being beyond measure. For, how is it possible that He grasps all worlds, but there are none who grasp Him?

This is similar to the verse that states,<sup>182</sup> “The heavens are My throne and the earth is My footrest; what house could you build for Me, and what place can be My resting place?” This verse also expresses a thing and its opposite as one. For, the words, “the Heavens are My throne and the earth is My footrest,” at the very least indicate that He is grasped and seated in the heavens, as on a throne, and that the earth is likewise the footrest of the Divine Presence (*Shechinah*).

However, it continues, “what house could you build for Me?” This indicates the exact opposite, that since a house

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<sup>181</sup> Zohar III 225a

<sup>182</sup> Isaiah 66:1

possesses the six directions of measurable space, how then can it contain the light of the Unlimited One, *HaShem*-יהו"ה, who is utterly beyond limitation and measure and has no beginning or end? That is, if even,<sup>183</sup> “the heavens and the heavens of the heavens cannot contain You,” how then can He say, “The heavens are My throne”?

Rather, we must say that this is similar to the statement, “He grasps all worlds, but there are none who grasp Him.” In the same way, “The heavens are My throne,” but simultaneously, “there are none who grasp Him whatsoever,” because, “the world is not His place,” even as, “He is the place of the world,” as said above. This should suffice for the understanding.

This being the case, how are we to understand the continuation of the verse, “What house could you build for Me?” For, we see that He constricted His Divine Presence (*Shechinah*) between the two staves of the holy ark in the Holy of Holies, but simultaneously was not contained there at all. This is similar to what was explained above about, “the heavens are My throne.” It also was so, that in both the first and second temples He constricted His Divine Presence in the holy of holies.

Rather, we must understand this verse as stating the following: “The heavens are My throne,” refers to how *HaShem*-יהו"ה dwells within the lower worlds in a manner of descent, wherein there is no comparison whatsoever to His

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<sup>183</sup> Kings I 8:27

essential place that is beyond all limitations. That is, this refers to how He descends to be the Master of the World-*Alupho Shel Olam* אלוֹפוֹ שֶׁל עוֹלָם, as explained above. However, regarding the actual light of His Essential Being, as He is, in and of Himself, beyond all limitation or measurement of up and down, the verse continues, “What house could you build for Me?”

The term “for Me-*Li*” here, literally means, “for My Essential Self-*Li*.” This is similar to the statement,<sup>184</sup> “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” Thus, although regarding His Essential Being, it states,<sup>185</sup> “Even the heavens and the heavens of the heavens cannot contain You,” nevertheless, in the sanctuary of the Holy of Holies there was an actual manifestation of His Essential Being, blessed is He, as He is in His essential place. This is like the verse,<sup>186</sup> “Blessed is the glory of *HaShem*” יהו"ה from His place.” Because of this, due to the current absence of the Holy Temple, the Holy of Holies and the Holy ark, it states,<sup>187</sup> “The Holy One, blessed is He, has no place in His world except for the four cubits of Torah Law-*Halacha*.”

Nevertheless, with the above in mind, we can understand the wondrousness of the holy ark and how it simultaneously was within space, but took up no space. In other words, even while it took up space and measure, and was thus grasped within the confines of space, at the very same time, it

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<sup>184</sup> Midrash Tanchumah Bechukotai 3; Naso 16; Bereishit Rabba, Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36.

<sup>185</sup> Kings I 8:27

<sup>186</sup> Ezekiel 3:12

<sup>187</sup> Talmud Bavli Brachot 8a

took up no space at all. This is because, in the ark and the tablets within it, dwelt the aspect of the Essence of the Light of the Unlimited One, blessed is He, in such a manner that it was the dwelling and the resting place of His actual Essence, as we said above. In respect to His Essence, these are not two opposites whatsoever.

In contrast, although He likewise is simultaneously grasped and not grasped in the heavens and the earth, we do not see this to be something and its opposite at once, since this light comes with a descent and an utter separation of comparison, at the very least. Thus, even though, on the one hand He is manifest and grasped, in that, “The heavens are My throne,” on the other hand, “there is none that grasps Him, whatsoever.” In other words, even as He descends to be called the Master of the World-*Alupho Shel Olam*, nevertheless, there too He is entirely wondrous, to the point that even as He is the source of the world, “the world is not His place.”

However, there is no great novelty to this whatsoever, in and of itself, that, “there is none that grasps Him whatsoever,” even while He descends to be grasped in His throne. For, although these seem like two opposites relative to the perspective of the lower beings, nevertheless, it is understood that the world is constrained by the restrictions of time and space, which, at the very least, is the diametric opposite of the Light of the Unlimited One, who has no limits whatsoever.

Thus, the fact that the holy ark had measure and took up no space at all, is a much greater wonder. For, even within the

aspect of the confines of limitation and measure, the holy ark was in a state of limitlessness and beyond measure, to be both measurable and grasped at the same time that it was not measurable or grasped, all at the same time. This is solely because of the indwelling of the Light of His actual Essential Being within the ark. This should suffice for the understanding.

From all the above, it is understood that there are two levels here. The first is how from the aspect of wondrousness-*Pele*-פלא, He descends to become the Master of the World-*Alupho Shel Olam*-אלופו של עולם. This is like the statement,<sup>188</sup> “He is the place-*Makom*-מקום of the world, but the world is not His place,” and like the explanation of the verse, “The heavens are My throne,” as explained above.

The second level is how from the aspect of the actual Essence of the Light of the Unlimited One Himself, blessed is He, as He is in His place, He comes down into the aspect of limitation and measure of space, such as in the space of the Holy of Holies. In this case, even the aspect of limitation and measure itself comes to an aspect and level of His Essential limitlessness, as we saw with the holy ark which was not measurable, and yet, was within the confines of space. This is the aspect reflected in the latter half of the verse, “What house could you build for Me,” referring to the actual Essence of *HaShem*-יהו"ה Himself, “to Me-*Li*-לי.”

These two levels may be better understood with additional explanation of that which we mentioned above, with

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<sup>188</sup> Midrash Bereishit Rabba 68:9



respect to the difference between the aspects of above and below, as they are essentially. For, initially, the entire expanse of the essence of the influencer is drawn forth to the recipient without any of the constrictions of the length and width, east, west, north and south, whatsoever. This is like the aforementioned aspect of, <sup>189</sup> “The heavens are My throne and the earth is My footrest.”

That is, they refer to the aspects of above and below in the general light of the influence from the influencer to the recipient, not by means of the four directions of east and west etc. *HaShem*-יהו"ה, blessed is He, is then called by the title Master of the World-*Alupho Shel Olam* within the aspect of the six directions, since He is grasped there on the one hand, while at the same time, He is not grasped at all, as explained above. Nevertheless, this refers to the fact that He who has absolutely no limitations whatsoever, is grasped within limitation, as reflected in the letters *Chet*-ח and *Dalet*-ד, as discussed above.

The second level, however, is higher than this, and is even higher than the aspects of influencer and recipient, or the aspects of above and below. Rather, it refers to the fact that His Essential Being is above with no limit and below with no measure, which are called the depths of above (*Omek Rom*) and the depths of below (*Omek Tachat*), as well as to the four directions, without any limit whatsoever, as we said before.

This is not the same as the investment and constriction of the descent of the aspect of the Master of the World-*Alupho*

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<sup>189</sup> Isaiah 66:1

*Shel Olam*, whatsoever. Rather, it is literally as He is, in His Essential place and Being that He comes below, like He did in the sanctuary of the Holy of Holies. That is, even within the parameters of limitation He is utterly unlimited.

This is like the verse that states,<sup>190</sup> “And you shall spread forth to the west, and to the east, and to the north and to the south,” and like the matter of,<sup>191</sup> “Jerusalem shall be inhabited without walls etc.” That is, it is like a square plane that does not have any restrictions at all, spreading forth to the north without any measure or limit at all, and likewise to the south without any limitation, and so likewise to the east and west. Such a plane is not limited by the dimensions of four directions at all.

It is thus understood that the aspects of the depths of above (*Omek Rom*) and the depths of below (*Omek Tachat*) have no limit or measure above or below whatsoever. This is like an open unwallled city, the inhabitants of which spread out to all sides without limitation whatsoever. In the same manner it states,<sup>192</sup> “You shall spread abroad to the right and to the left,” and to the east and to the west without limitation.

For, in the coming future, the Jewish people will be the aspect of an extremely broad receptacle without measure or limitation whatsoever, to receive the light of the Essence of the Unlimited One, blessed is He, literally, just as He is essentially unlimited in the aspect of the depth of the height (*Omek Rom*).

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<sup>190</sup> Genesis 28:14

<sup>191</sup> Zachariah 2:8

<sup>192</sup> Isaiah 54:3

This is as stated,<sup>193</sup> “For then you will be a land of desire,” meaning that the entire desire of His Essence is in them. At that time, it will no longer be appropriate for the aspect of the influencer to come to the recipient in a manner of gradations, but rather, as it is in the Influencer, so it will be in the recipient.

Moreover, in the sanctuary of the Holy of Holies there was a manifestation of this, but it was still in a way of constriction and concealment. That is, the Unlimited One came into the aspect of space and limitation, to the extent that only the space of the holy ark did not take up any space. However, in the coming future this will be fully revealed below in the Jewish people, in a way of limitlessness, as He is above, literally.

This then, is the general matter of the teaching,<sup>194</sup> “Whosoever lengthens the One-*Echad*-אחד, shall be rewarded with length of days and years.” This is as stated,<sup>195</sup> “He will raise us up and we will live before Him,” literally! Thus, the coming future is referred to as, “a day that is entirely lengthy,”<sup>196</sup> for as it is at its beginning, so it is at its end, as will soon be explained with the help of *HaShem*-יהוה, blessed is He. This should suffice for the understanding.

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<sup>193</sup> Malachi 3:12

<sup>194</sup> Talmud Bavli, Brachot 13a

<sup>195</sup> Hosea 6:2

<sup>196</sup> Talmud Bavli, Kiddushin 39b



## Chapter Seven

We must now understand the matter of the large *Dalet-ד* of the word *One-Echad-אחד*, that we are taught to lengthen. It refers to the four directions of the world, that include the aforementioned aspects of length and width. Now, it is known that, in general, the six words of the first verse of the *Shema* recital, “*Shema Yisroel HaShem Elokeinu HaShem Echad*-Listen, Israel, *HaShem* our God, *HaShem* is One-שמע ישראל” refer to the upper unity (*Yichuda Ila’ah*) of the six directions of the world of Emanation-*Atzilut*.

The six words of the verse that is subsequently recited, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם כבוד מלכותו לעולם ועד,” are the aspect of the lower unity (*Yichuda Tata’ah*) of the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The large *Dalet-ד* of the word *One-Echad-אחד* is the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* itself, prior to it spreading forth to be the aspect of the source for the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. It is for this reason that the *Dalet-ד* is large, since it represents the aspect of expansiveness of speech (*Gadlut HaDibur*).

Now, the explanation of the matter is as known, that the aspect of the six directions exist on two levels. The first is in

the aspect of the Influencer, which is the aspect of the emotive attributes of the world of *Atzilut*-Emanation, that are called by the term *Zeir Anpin* (the small countenance). This is the aspect of *HaShem* is *One-HaShem Echad*-יהו"ה אה"ד, wherein the *Aleph*-א-1 and *Chet*-ח-8 refer to the nine upper *Sefirot* of *Zeir Anpin*, and the *Dalet*-ד refers to the attribute of Kingship-*Malchut* of the world of Emanation-*Atzilut*.

Now, the matter of the unity of the six directions of *Zeir Anpin* are the aspect of the unity and inter-inclusion of the aspect of the Supernal space as it is in the world of Emanation-*Atzilut* itself. That is, it refers to the unity and inclusion of the aspects of up, down, and the four directions, as they are, in the world of Emanation-*Atzilut*.

Regarding this it states,<sup>197</sup> “Crown Him in the heavens and the earth and the four directions of the world,” referring to the world of Emanation-*Atzilut*. However, as we explained before, there are two aspects to this unification. That is, one must first contemplate with intent in an aspect of ascension and sublimation of the six directions of the world of Emanation-*Atzilut* to the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, blessed is He.

Then, afterwards, this is followed by the aspect of the drawing forth of His Kingship, to “crown Him in the heavens and the earth, and the four directions of the world,” meaning, in the six directions of the world of Emanation-*Atzilut*. These two

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<sup>197</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

aspects are entirely interdependent, and are both one, for the reasons explained before.

This is likewise the same matter with the upper unity of the ten *Sefirot* of the world of Emanation-*Atzilut* and its three lines of right, left and center. This is referred to as, “the inclusion of the left in the right and the right in the left.”<sup>198</sup> This is accomplished through the aspect of a revelation of the Light of the Unlimited One that is within, “the inner name of *Ma”H-ה”מ*,<sup>199</sup> which is the pathway of the entirety of the Emanation-*Atzilut*.”<sup>200</sup>

In general, this refers to the aspect of the line and thread (*Kav V’Chut*), through which the three aforementioned lines are unified, so that it is possible for there to be a light of kindness-*Chessed* within a vessel of might-*Gevurah*, and a light of might-*Gevurah* within a vessel of kindness-*Chessed*, for example. This is as stated,<sup>201</sup> “You are He who unifies and binds them all, within and without,” referring to all the *Sefirot*, which are in an aspect of lights and vessels. For,<sup>202</sup> “He and His life force are one, and He and His organs are one.”

As known, the “life force” and “organs” refer to the lights and vessels of the world of Emanation-*Atzilut*, and are what is meant by, “within and without.” Thus, this unity is due

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<sup>198</sup> Zohar III 176a, 178a

<sup>199</sup> When the letters of the name *HaShem*-יהו"ה, are spelled *Yud-Hey-Vav-Hey-*א"ה"ה"א"א"א" it has the numerical value of ה"מ-45. See the lengthy explanation of this inner name of *Ma”h-ה”מ* in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

<sup>200</sup> Introduction to *Tikkunei Zohar* 17a

<sup>201</sup> *Tikkunei Zohar* Ibid.

<sup>202</sup> *Tikkunei Zohar* Introduction 3b

to the revelation of the Light of the Essential Being of *HaShem*-יהו"ה, blessed is He, within the line and thread (*Kav V'Chut*), which passes through the totality of the world of Emanation-*Atzilut*.

(For, the line is the form of the letter *Vav*-ו, and is generally called by the term, "the measuring line – *Kav HaMidah*," which measures all the lights and vessels. It itself, however, is beyond measure, since it possesses something of the Essence of the Light of the Unlimited One who is utterly beyond all limit, but Who also possesses the aspect of limitation, two opposites as one, similar to what we previously explained regarding the holy ark, and as explained elsewhere.<sup>203</sup>)

Thus, it is in this same manner that there is likewise an inclusion and unity of the six directions, up down, east west, north and south, with one another, like the form of the three lines of the world of *Atzilut*-Emanation. These inter-inclusions of the *Sefirot* of the world of Emanation-*Atzilut* are called the twelve diagonal lines.<sup>204</sup> For example, there is a diagonal line from the upper east to the lower west, and from the upper south with the lower north. These are called the six doubles (*Shishah Kfulot*), but it is all one thing. This should suffice for the understanding.

Now, the unity that is caused by the aspect of the drawing forth and revelation of the light of the inner name of

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<sup>203</sup> See Shaar HaYichud of the Mittler Rebbe, translated into English as The Gate of Unity, Ch. 14-16.

<sup>204</sup> See Shaar HaYichud - The Gate of Unity, Ch. 21.



*Ma" H-*יה, comes about because of the unity and inter-inclusion in a way of ascension first, as we explained above. This is as stated,<sup>205</sup> “Yours, *HaShem*-יהו"ה, is the greatness, the power, the glory, the victory, and the majesty, for all that is in the heaven and in the earth is Yours.” The words “Yours, *HaShem*-יהו"ה,” indicate the aspect of the ascension and utter sublimation of the six directions and divisions of lines of kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet*.

Then, through this, He is drawn forth to be, “for all that is in the heaven and in the earth is Yours,” which is translated as,<sup>206</sup> “He is One in the heavens and the earth.” This refers to the aspect of foundation-*Yesod*, which is called the small *Vav*-ו. This is as known regarding the verse,<sup>207</sup> “I fill the heavens and the earth-*Et HaShamayim V'Et HaAretz Ani Male*-אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מִלֵּא” the initial letters of which form the name *Eheveh*-אהו"ה-17,<sup>208</sup> which shares the same numerical value as the word good-*Tov*-טוב-17, and refers to the aspect of foundation-*Yesod*, as known.<sup>209</sup>

The same is true of the verse,<sup>210</sup> “In the beginning God-*Elohi"m* created the heavens and the earth-*Et HaShamayim V'Et HaAretz*-אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ.” That is, the aspects of above and below are unified as one in the initial illumination of the light of the influence, which includes within it all that

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<sup>205</sup> Chronicles I 29:11

<sup>206</sup> Zohar III 31a

<sup>207</sup> Jeremiah 23:24

<sup>208</sup> Zohar I, *Hashmatot* 251a; Zohar Chadash Bereishit 7c

<sup>209</sup> See Shaar HaYichud - The Gate of Unity, Ch. 36

<sup>210</sup> Genesis 1:1

subsequently spreads forth in the four directions of length and width, as said before. This is what is called the large letter *Vav*-ו, which includes the totality of the light of the influence that comes forth from the influencer to the recipient, as it is, without possessing any leanings to length or width at all, as mentioned above.

It is likewise this way at the conclusion and cessation of all of the light of the influence that spreads forth in the four directions. That is, it possesses the aspect of an intermediary that bonds, binds and brings the light of the revelation of the influence from the influencer to the recipient. This is known as the small *Vav*-ו, which is the constricted light and influence that is constricted according to the capacities of the vessels of the recipients.

This is what is meant by,<sup>211</sup> “He is One in the heavens and the earth,” in that He binds the influence of the heavens to the recipient, who is called the earth, and is actually the aspect of below. This refers to the receipt of the influence by the large *Dalet*-ד of the word *One-Echad*-אחד, as it is still in the world of *Emanation-Atzilut* (as will soon be explained).

It is for this reason that it states “for all that is in the heaven and in the earth is Yours,” after it first states, “Yours, *HaShem*-יהוה, is the greatness, the power, and the glory, the victory and the majesty.” This is to say that the drawing forth follows the aspect of the sublimation and ascension, since that

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<sup>211</sup> Zohar III 31a

is what causes the subsequent drawing forth. This should suffice for the understanding.

From all of the above, we may now also understand the aspect of the lower unity, that is, the unity of kingship-*Malchut* of the world of Emanation-*Atzilut* with the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. This is the aspect of the recital of, “Blessed is The Name of His glorious kingdom forever and ever,” following the first verse of the *Shema*. This is likewise in the very same manner as we said above, with respect to the upper unity of the first verse of “Listen, Israel-*Shema Yisrael*.” In other words, there is the unity and inclusion of the aspect of the six directions of kingship-*Malchut* of the world of Creation-*Briyah*. This is the matter of, “Blessed is The Name of His glorious kingdom forever and ever,” as known.

That is, the word forever-*Va’ed*-וַעַד is itself a permutation and letter exchange of the word One-*Echad*-אֶחָד.<sup>212</sup> This is likewise the meaning of the verse,<sup>213</sup> “On that day He will be One-*Echad*-אֶחָד,” referring to the upper unity, “and His Name will be One-*Echad*-אֶחָד,” referring to the unity of the lower unity with the upper unity, “so that they are One-*Echad*-

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<sup>212</sup> Zohar II 134a. Also see the Mikdash Melech commentary there, as well as Ibn Ezra to Exodus 3:15. The letters *Aleph*-א and *Vav*-ו are letters that are interchangeable in the letters of אהויה, and the letters *Chet*-ח and *Ayin*-ע are interchangeable as they are in the same category of throat letters אההע. The primary matter is that letter exchange is an aspect of diminishment, concealment, and descent, while the inner essential matter remains the same.

<sup>213</sup> Zachariah 14:9

אחד within One-*Echad*-אחד,”<sup>214</sup> as known. This should suffice for the understanding.

The explanation of this may be understood from what is known regarding the explanation of the verse,<sup>215</sup> “Yours, *HaShem*-יהו"ה, is the greatness, the power” with the suffix letter *Hey*-ה, as in “the greatness-הגדולה etc.,” in the feminine form. That is, this refers to the aspect of the attributes of the feminine aspect of *Nukvah*-the female, which is the aspect of the recipient. These six attributes are called, “the days of the world,” (*Yemot Olam*-ימות עולם in the feminine), and refer to the six directions of the world of Creation-*Briyah*, which receives from the six directions of the world of Emanation-*Atzilut*, that are called “the days of the world” (*Yemei Olam*-ימי עולם in the masculine).

This may be further understood from the matter of speech, as it is in man, wherein the very emotions that are within him are expressed outwardly in revelation to his fellow. In the same manner, it states,<sup>216</sup> “By the word of *HaShem*-יהו"ה the heavens were made.” This refers to the ten utterances of creation, such as the verse,<sup>217</sup> “And God-*Elohi*’m said, ‘Let there be light’,” which refers to the aspect of the light of kindness-*Chessed*, and “Let there be a firmament,”<sup>218</sup> which refers to the aspect of the light of might-*Gevurah*.

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<sup>214</sup> Zohar II 135a

<sup>215</sup> Chronicles I 29:11

<sup>216</sup> Psalms 33:6

<sup>217</sup> Genesis 1:3

<sup>218</sup> Ibid. 1:6

They are called kindness-*Gedulah*-גְּדוּלָה and might-*Gevurah*-גְּבוּרָה with the suffix letter *Hey*-ה, which refers to how they come forth in an aspect of expression and revelation from the intangible Godliness of *HaShem*-יהו"ה into actual tangibility, as known. Thus, the Godly light of the attribute of kingship-*Malchut* of the world of Emanation-*Atzilut*, that is indicated by the large *Dalet*-ד of the word “One-*Echad*-אֶחָד,” refers to the aspect of the expansiveness of the Supernal speech which descends and is drawn forth to be the source for the world of Creation-*Briyah*.

This is further seen with the matter of the *Aleph*-א of the word “One-*Echad*-אֶחָד,” which, in the upper unity, refers to the Master of the World-*Alupho Shel Olam*-אֱלוֹפּוֹ שֶׁל עוֹלָם of the world of Emanation-*Atzilut*. In the word “forever-*Va’ed*-וְעַד,” the *Aleph*-א of the upper unity becomes exchanged with a *Vav*-ו in the lower unity, indicating the descent from the world of Emanation-*Atzilut* to the world of Creation-*Briyah*. These are generally called by the terms above and below, and are the heavens and the earth, in general.

This then, explains the aforementioned aspect of the verse, “for all that is in the heavens and in the earth is Yours,” which refers to the small *Vav*-ו previously mentioned. That is, it is the aspect of the foundation-*Yesod* of *Zeir Anpin* which is constricted to illuminate below with the unification of *Zeir Anpin* and *Nukvah* of the world of Creation-*Briyah*. This, then, is the meaning of the continuation of the passage in *Zohar*,<sup>219</sup>

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<sup>219</sup> *Zohar* II 135a

“She too unites below with the throne,” referring to this unity in the chamber of the Holy of Holies of the world of Creation-*Briyah*, as known.

Now, with all the above explanations of the particular manners and details of the upper and supernal unity of the six directions of up down, east west, north and south, in the world of Emanation-*Atzilut*, we may understand that it is this very same way in the lower unity of the attribute of kingship-*Malchut* of the world of Creation-*Briyah*. That is, at first there is a drawing forth of the aspects of above and below, in general. This is indicated by the letter *Ayin*-ע of the word “forever-*Va’ed*-וּעַד,” which is the exchange of the letter *Chet*-ח of the upper unity. That is, the light of wisdom-*Chochmah* of the upper unity of the world of Emanation-*Atzilut* is drawn forth in the world of Emanation-*Atzilut* itself, in the three lines of the *Chet*-ח, with length and width, to issue influence to the attribute of kingship-*Malchut* which is the large *Dalet*-ד.

It is this same manner in the lower unity, that there is a drawing forth through the wisdom-*Chochmah* of the emotive attributes of kingship-*Malchut* to become the aspects of length and width in the world of Creation-*Briyah*, in a way of something from nothing. This is reflected in the letter *Ayin*-ע of the word “forever-*Va’ed*-וּעַד,” which is the exchange of the letter *Chet*-ח of the word “One-*Echad*-אֶחָד,” as will be explained at great length later (in chapters seventy and seventy-three).

That is, we shall later explain this matter of the exchange of the letter *Chet*-ח with the letter *Ayin*-ע, and the letter *Aleph*-א with the letter *Vav*-ו. However, in the letter

*Dalet-7* there is no exchange at all. This is because it represents the actual light of the influence of the world of Emanation-*Atzilut* that is constricted to illuminate from the world of Emanation-*Atzilut* to the world of Creation-*Briyah*. This is as stated,<sup>220</sup> “In Your light is seen light.”

The only difference is that now the light is seen through a screen, whereas with respect to the coming future it states, “On that day *HaShem-ה'יהוה* will be *One-Echad-אחד* and His Name will be *One-Echad-אחד*,” literally. This is as stated,<sup>221</sup> “The light of the moon shall be as the light of the sun,” as known. This should suffice for the understanding.

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<sup>220</sup> Psalms 36:10

<sup>221</sup> Isaiah 30:26





## Chapter Eight

Now, according to the above, we must further understand this matter. For it is certain that the six directions of the lower unity, and their length and width to the right and left, must certainly be equal to the upper unity, meaning the six directions of the world of Emanation-*Atzilut*. This is because the influence was drawn forth from the six directions of the world of Emanation-*Atzilut* to the six directions of Creation-*Briyah*.

Moreover, it states,<sup>222</sup> “Just as they are united above, so likewise they are united below,” literally. Likewise, all the particulars of their unifications must likewise be the same. For example, just as we previously explained the unification of the twelve diagonal lines (*Yud Beit Gvulei Alachson*) of the world of Emanation-*Atzilut*, it must also be this way regarding the six directions of the world of Creation-*Briyah*.

(This is as known regarding the matter of the twelve tribes, in that they are actually on two levels. The first is the aspect of the six directions of the world of Creation-*Briyah*. However, these six are doubled, and ascend in the world of Emanation-*Atzilut*. This is as stated,<sup>223</sup> “There the tribes ascended, the tribes of *Ya”h*,” referring to their ascent to the six directions of the world of Emanation-*Atzilut*. This is also the meaning of why the tribes, who are of the world of Creation-*Briyah*, responded to Yaakov, who is of the world of

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<sup>222</sup> Zohar II 135a

<sup>223</sup> Psalms 122:4

Emanation-*Atzilut*, that,<sup>224</sup> “Just as in your heart there is only One-*Echad*-אחד,” in the upper unity, “so likewise in our heart there is only One-*Echad*-אחד,” in the six directions of the world of Creation-*Briyah*, in the lower unity. That is, this is the meaning of, “Blessed is The Name of His glorious kingdom forever and ever-*Va’ed*-וְעַד-עַד.”) This is as stated,<sup>225</sup> “For with You is the source of life,” referring to the ten *Sefirot* of the world of Emanation-*Atzilut*, and then continues, “in Your light we see light,” referring to the ten *Sefirot* of the kingship-*Malchut* of the world of Creation.

Now, with all the above in mind, we must question why we find the very opposite to be the case in the Holy Temple, wherein the Divine Presence was specifically in the west. That is, the sanctuary of the Holy of Holies was at the western wall, and that is where they would bow. In other words, they would bow from east to west specifically, which is the very opposite of how we currently bow, towards the east. In other words, the order of right and left are reversed, so that right now, the south is called right, and the north is called left, since the east is called “preceding-*Kedem*,” and we bow and face towards the east. In other words, if a person stands facing east, the south is to his right and the north is to his left. In contrast, when he reverses his position and stands facing west, with his back to the east, then the north is to his right and the south is to his left. Thus, the right and left are reversed from left to right. This being the case, it is the very opposite of our previous explanation of the

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<sup>224</sup> Talmud Bavli, Pesachim 56a

<sup>225</sup> Psalms 36:10

matter, regarding the root of the matters of east and west, which are called length. That is, the east is called “preceding-*Kedem*,” and from it begins the initial point of the light and influence, whereas the west is called the “back-*Achor*.” In such a case, south is to the right and north is to the left.

However, in the Holy Temple the revelation of the Divine Presence was in the west, which is the very opposite. That is, in the Holy Temple the west is the primary source, the Influencer, and is called “preceding-*Kedem*,” and the east is called the “back-*Achor*,” when one stands facing the west. In this case, north is to one’s right and south is to one’s left. It is for this reason that the commandment of the sacrificial offerings was,<sup>226</sup> “on the side of the altar northward,” specifically.

However, does it not state,<sup>227</sup> “You have created the north and the right,” indicating that north is left and south is right? We likewise find that regarding the matter of the candelabra (*Menorah*) and the table (*Shulchan*), that the table (*Shulchan*) was placed to the north<sup>228</sup> of the world. (That is, when east is called “preceding-*Kedem*,” then the north is to the left, and the candelabra (*Menorah*) is placed to the south of the world. That is, when bowing from east toward the west, the table (*Shulchan*) is to the right and the candelabra (*Menorah*) is to the left etc.)

The explanation of this matter is known, that in the descent of the light of influence from the Influencer to the

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<sup>226</sup> Leviticus 1:11

<sup>227</sup> Psalms 89:13

<sup>228</sup> Talmud Bavli, Yoma 21b

recipient, there are two aspects. The first is that when the light of the influence descends from the Influencer to the recipient, the primary and dominant order is the position of the Influencer himself, meaning, his own right and left specifically. That is, the right hand of the Influencer is the primary aspect of the influencer, like the Mishnah,<sup>229</sup> “The homeowner extended his hand to the poor person,” bestowing the influence and the beneficence of his wealth to the poor man, with his right hand.

It is in this same manner that we may understand this matter above, with respect to the light of the influence that descends from a lofty place to a lowly place. That is, we may likewise understand the descent of the influence from the six directions of the world of Emanation-*Atzilut*, which is the primary aspect of how *HaShem*-יהו"ה acts as Influencer. In this case, the length and width are as we stated before. That is, they correspond to north and south, but south is to the right, since that is where the light of the influence of His kindness-*Chessed* begins.

This is as stated,<sup>230</sup> “the sun rises,” referring to the east, “and the sun sets,” referring to the west, and then continues “it goes towards the south” first, and afterwards, “it turns toward the north.”<sup>231</sup> Likewise, regarding the offerings it first states that<sup>232</sup> “he ascended to the south-east corner.” It is for these reasons that the four directions of the world are patterned after

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<sup>229</sup> Mishna Shabbat 1:1

<sup>230</sup> Ecclesiastes 1:5

<sup>231</sup> This refers to the motion of the seasonal positions of the sun. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2.

<sup>232</sup> Mishnah Zevachim 6:5

the aspect of the six directions of the world of Emanation-*Atzilut*, since that is the source of life and influence to all the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The second aspect refers to when the light of the influence is received by the recipient of the influence, in which case the order is reversed from right to left, and from left to right. For example, in the case of the wealthy man who bestows his kindness to the poor man, although it is true that the influence is drawn forth from the right hand of the wealthy man, nevertheless, the poor person is standing opposite him to receive his beneficence.

Thus, the left of the poor man is opposite the right of the wealthy man, and the right of the poor man is opposite the left of the wealthy man. (The same is true of the physical manifestation of the unification of *Zeir Anpin* and *Nukvah*, that while the female is receiving, her left is opposite the right of the male. This is likewise the case with the supernal unification of *Zeir Anpin* and *Nukvah*, that the right and left of the influencer are opposite the left and right of the recipient. This is like the verse,<sup>233</sup> “His left hand under my head,” and like the poem,<sup>234</sup> “The bride is between them.” That is, her right is opposite the left of the male, and thus, the right becomes left and the left becomes right.

This is also comparable to the letters of a signet, that when it is impressed into the wax, the order of the letters

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<sup>233</sup> Song of Songs 2:6

<sup>234</sup> Shabbat Liturgy of *Azamer Bishvachin*

becomes reversed, in that the right side of the letters on the signet become the left side in the wax, as known. It is regarding this that it states,<sup>235</sup> “Place me like a signet upon your heart etc.,” like a seal which becomes reversed, so that the letters that are on the right of the seal become the left side of the impression, and the inverse is likewise true, that the left of the seal becomes the right in the impression.

However, this specifically occurs when the influence is received by the recipient. This is like during the times of the Holy Temple, in which there was a revelation of the light of the Essential Being of the Unlimited One, which was received in the sanctuary of the Holy of Holies. It was thus manifest in the west specifically, since the Divine Presence manifest there, was the aspect of the recipient.

Thus, there was a reversal, in that the Supernal right became the left, specifically according to the position of the recipient. Thus, they bowed toward the west, for that is where there was the primary revelation of the light of the beneficence that was actually drawn forth to the recipient. That is, it is like how the revelation of light goes from the east, which is the Influencer, only that the order is reversed according to the perspective of the recipient, to the right and left.

(An example of this can be seen in the matter of love and fear of *HaShem*-יהוה. That is, regarding the influence from the Influencer it first states,<sup>236</sup> “His left hand under my head,” and afterwards, “His right hand enveloping me.” In contrast,

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<sup>235</sup> Song of Songs 8:6

<sup>236</sup> Song of Songs 2:6

regarding the recipient of the love and desire, first comes the aspect of the love,<sup>237</sup> “And your desire shall be to your husband,” and afterwards comes the fear. This is as stated about the *Chayot* angels,<sup>238</sup> “and the *Chayot* were running,” with the aspect of love and desire, and only afterwards, “and they were returning,” with the aspect of fear.

Thus, from above to below, the left precedes. For example, our sages taught,<sup>239</sup> “With regard to the evil inclination, a woman, and a child, the left should push away and the right should draw close.” In the same manner, it states regarding the written Torah and the oral Torah,<sup>240</sup> “Do not deviate from the sentence that they shall instruct you, to the right or to the left,” and as our sages of blessed memory explained this to mean that,<sup>241</sup> “even if they tell you about that which appears to be right, that it is left, or about that which appears to you to be left, that it is right, you must obey.”

This is because the sages of the Torah are the aspect of the recipients of the written Torah. For, the Oral Torah is called kingship-*Malchut*, as is known, and is thus the aspect of the recipient, wherein the right is reversed to the left. Thus, we are similarly taught regarding the verse,<sup>242</sup> “These are the appointed festivals of *HaShem*-יהוה that you shall proclaim,” that is, they are given over to you to proclaim, and are dependent upon the

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<sup>237</sup> Genesis 3:16

<sup>238</sup> Ezekiel 1:14

<sup>239</sup> Talmud Bavli Sotah 47a

<sup>240</sup> Deuteronomy 17:11

<sup>241</sup> Sifri cited in Rashi Ibid.

<sup>242</sup> Leviticus 23:37

establishment of the new moon, even when established in error.<sup>243</sup>

That is, the holidays are tied to the determination of the new month and the sanctification of the moon, which is given in to the hands of the earthly court, and are not dependent on the solar cycle. This is as stated,<sup>244</sup> “Who made the moon for the appointed festivals,” since the Jewish people calculate according to the lunar cycle,<sup>245</sup> even though the moon only receives from the sun. That is, in the recipient, the primary aspect is after it has received the influence, since,<sup>246</sup> “the beginning is bound with the end,” specifically. Thus, in the Holy Temple the Divine Presence (*Shechinah*) was specifically in the west.

Nevertheless, even though this was the case, the south and north aspects in the Holy Temple were the north and south aspects of the world. This is because, from the perspective of the Influencer, it is the east that is primary. If this was not so, then it would have been more appropriate for the table (*Shulchan*) to be placed in the south of the world, which would be north when standing facing the west, and the candelabrum (*Menorah*) should have been in the north of the world, which is south when standing facing west etc.)

Now, in the time of exile, when the Divine Presence is not in the west as it was in the sanctuary of the Holy of Holies, then the east, which is called “preceding-*Kedem*,” is primary.

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<sup>243</sup> Talmud Bavli Rosh HaShanah 25a; Torat Kohanim Emor.

<sup>244</sup> Psalms 104:19

<sup>245</sup> Talmud Bavli, Sukkah 29a

<sup>246</sup> Sefer Yetzirah 1:7



It is for this reason that we prostrate facing toward the east, in which case the aspects of north and south are according to the perspective of the Influencer. This likewise applies with respect to the matter of the sustenance which corresponds to the table (*Shulchan*) in the north.<sup>247</sup> Similarly, the sun revolves “and goes toward the south,”<sup>248</sup> specifically.

In the coming future, however, “the light of the moon will be like the light of the sun,”<sup>249</sup> literally. That is, His Name, *HaShem*-יהו"ה, will be *One-Echad*-אחד, just as His Singular Preexistent Intrinsic Being, *Havayah*-הוי"ה, is *One-Echad*-אחד, and the lower unity will be equal to the upper unity, “so that they are *One-Echad*-אחד within *One-Echad*-אחד.”<sup>250</sup>

Then there will be no distinction between the aspects of recipient and Influencer whatsoever, for then, even the attribute of kingship-*Malchut*, which are the four directions, will be like the six directions as they are in the world of Emanation-*Atzilut*. In other words, it will not be like how it is now, that the name *HaShem*-יהו"ה is concealed in the name My Lord-*Adona*"y-אדני, wherein there is a reversal, in that the *Yud*-י of the name *HaShem*-יהו"ה is the final letter of the name My Lord-*Adona*"y-אדני.

In addition, there will be yet a third ascension of the attribute of kingship-*Malchut*, at which time there will be the occurrence of the verse,<sup>251</sup> “A virtuous woman is the crown of

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<sup>247</sup> Talmud Bavli, Yoma 21b

<sup>248</sup> Ecclesiastes 1:6

<sup>249</sup> Isaiah 30:26

<sup>250</sup> Zohar II 135a

<sup>251</sup> Proverbs 12:4

her Husband,” wherein the attribute of kingship-*Malchut* will ascend higher than the lower name of *HaShem*-יהו"ה which is the aspect of *Zeir Anpin* (the small countenance).

Rather, it will ascend to the name of *Eheye*"הי"ה-ה,<sup>252</sup> which is the inner aspect of the crown-*Keter*, that transcends the division of the lines of the *Chet*-ח and the *Dalet*-ד that we previously explained. This is the matter of the lengthening of the One-*Echad*-אחד, as will be explained with the help of *HaShem*-יהו"ה, blessed is He. This should suffice for the understanding.

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<sup>252</sup> For the lengthy explanation of this Name, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, the Gate of Intrinsic Being.

## Chapter Nine

We must now understand the matter of the lengthening of the One-*Echad*-אחד. That is, we must understand what exactly is meant by the lengthening of the One-*Echad*-אחד, and what exactly is meant that through this one's days are lengthened.

Now, everything that we explained before regarding the matter of the upper unity (*Yichuda Ila'ah*) and lower unity (*Yichuda Tata'a*) of *HaShem*-יהו"ה, and the aspect of the sublimation of the six directions, up down, east west, south and north, which constitute space-*Makom*-מקום, was only in regard to the aspect of the sublimation of the tangible (*Yesh*) to the intangible (*Ein*). For, the very existence of space itself is the aspect of an existence of that which spreads forth (*Heetpashtut*) and is drawn forth from nothing (*Ein*) to something (*Yesh*), and thus possesses these directions.

In other words, all this is only from the perspective of man, who is within the parameters and limitations of space, in that he is contained within his four cubits, and has a front, back, right and left. Thus, his position is such that when he stands facing east, the west is behind him, and when he stands facing west, it is reversed, in that the west is before him and the east is behind him. Therefore, his right and left are automatically reversed also, as previously explained. However, all of this only applies to someone who is constrained within the parameters and limitations of space-*Makom*-מקום, within his

four cubits, which refers to all beings that are brought forth from nothing (*Ein*) to something (*Yesh*).

However, regarding *HaShem*-יהו"ה, who is beyond the constraints of space, for Him, east is not before Him, nor is it behind Him, nor is there an aspect of above and below at all. In other words, we are referring to He who created space-*Makom*-מקום itself out of nothing, and who Himself is altogether not in the category of space.<sup>253</sup>

This is akin to what we explained at length before about the Holy Ark, that it took up no space in the Holy of Holies. In this same manner, we can understand in regard to the power of the general light of *HaShem*'s-יהו"ה Godliness itself, although He created space from nothing to something, as it states,<sup>254</sup> "In the beginning God created the heavens and the earth," which are the aspects of up, down, and the four directions of the world, nevertheless, He Himself is not constrained by the limitations of space whatsoever, even in the highest and most ethereal of supernal heights.

This is as stated,<sup>255</sup> "The heavens, and the heavens of the heavens, cannot contain You," and similarly,<sup>256</sup> "What house could you build for Me?" Nonetheless, He did indeed contain Himself and dwell within in the Holy of Holies, as it states,<sup>257</sup> "He constrained His Divine Presence between the two

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<sup>253</sup> See Ginat Egoz of Rabbi Yosef Gikatilla, translated into English as *HaShem Is One*, Vol. 3, The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.

<sup>254</sup> Genesis 1:1

<sup>255</sup> Kings I 8:27

<sup>256</sup> Isaiah 66:1

<sup>257</sup> Midrash Bereishit Rabba 4:4

poles of the Holy Ark.” This is because He is utterly all-powerful and capable of anything. He thus can constrain Himself to even be within the aspect of space and limitation, even though the world is not His place, as explained before.

Now, it is necessary to contemplate all this in general during the recitation of the word *One-Echad*-אחד. That is, all this is the aspect of the sublimation of the tangible (*Yesh*) to the intangible Godly source, all the way to the highest of heights. That is, one must contemplate and realize the sublimation of all aspects, including even those aspects that precede the *Tzimtzum*-constriction of the line and thread (*Kav V'Chut*), and understand how they are all utterly nullified to the Singular Being-*Yachid*-יחיד, who even transcends the aspect of the Oneness of *Echad*-אחד.<sup>258</sup> This contemplation is what is meant by the matter of the lengthening of the *One-Echad*-אחד.

However, this may be better understood with an introduction explaining the matter of the lengthening of one's days, which is likened to,<sup>259</sup> “the day that is entirely long,” referring to the coming future.

Now, it was previously explained at length regarding the verse,<sup>260</sup> “And God separated between the light and the

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<sup>258</sup> That is, the whole of novel existence is utterly subsumed and nullified to the Singular Preexistent Intrinsic Being of *HaShem*-יהוה Himself, who totally transcends the six directions (א ב ג ד ה ו) of the six permutations of the truncated name יהוה, which is יהוה, or *HaShem* is One-אחד-אחד. (See *Ginat Egoz* of the Rishon, Rabbi Yosef Gikatilla, *Shaar HaHawayah*, translated as *HaShem Is One, The Gate of Intrinsic Being*, as well as *Shaar HaYichud* of the Mittler Rebbe translated as *The Gate of Unity*, Chapters 10 & 11.)

<sup>259</sup> Talmud Bavli, Kiddushin 39b

<sup>260</sup> Genesis 1:4

darkness,” that,<sup>261</sup> “At first, light and darkness served intermingled with one another etc.,” and that they came to be separated from the utterance, “In the beginning-*Bereishit*-בראשית,” which refers to wisdom-*Chochmah*. This itself will be better understood through an introduction of the root of the matter of light and darkness. For, it states,<sup>262</sup> “I form-*Yotzer*-יוצר light, and create-*Bore*-בורא darkness,” indicating that darkness corresponds to the world of creation-*Briyah*-בריאה, which precedes the world of formation-*Yetzirah*-יצירה. Similarly, in the account of creation it states,<sup>263</sup> “And there was evening, and there was morning, one day,” indicating that there is no day (*Yom*-יום) if evening does not specifically precede morning.

We thus must understand why it is not called a day (*Yom*-יום) unless it includes both aspects of evening and morning, and not just entirely day or entirely night. Moreover, night, specifically, precedes day, just as darkness precedes light, as it states,<sup>264</sup> “And the earth was chaos and void, and darkness was upon the face of the deep,” and it only subsequently states,<sup>265</sup> “And God said, ‘Let there be light.’” This is likewise the case with the count of years, the count of which consists of days that include both night and day.

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<sup>261</sup> Rashi to Genesis 1:4; Talmud Yerushalmi, Brachot 6:8; Midrash Bereishit Rabba 3:6

<sup>262</sup> Isaiah 45:7

<sup>263</sup> Genesis 1:5

<sup>264</sup> Genesis 1:2

<sup>265</sup> Genesis 1:3

Now, the root of the matter is as known, that the root of creation of something from nothing, was also in a manner of evening and morning, with night preceding darkness. This is as our sages, of blessed memory, taught us,<sup>266</sup> “It is as it was in the creation of the world, which was specifically first darkness and then light returned.” This refers to the verse,<sup>267</sup> “And there was evening and there was morning etc.”

This is to say that the initial desire to create something from nothing was through the attribute of judgment that preceded it. This is as stated,<sup>268</sup> “At first it arose in thought to create with the attribute of judgment etc.” It is for this reason that the account of creation begins with the words, “In the beginning God-*Elohi*”מ-ם”אלה created,” which refers to the attribute of judgment-*Gevurah*.

In truth, however, the primary Godly influence to bring about the novelty of creation from nothing to something was specifically by means of the attribute of kindness-*Chessed*. This is as stated,<sup>269</sup> “For I have said, ‘the world is built on kindness-*Chessed*,’” specifically. Similarly, it is written,<sup>270</sup> “He established His throne with kindness-*Chessed*.” Nevertheless, it was necessary for there to be an aspect of constriction-*Tzimtzum* and judgment first, prior to this kindness.

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<sup>266</sup> Talmud Bavli, Shabbat 77b

<sup>267</sup> Genesis 1:5

<sup>268</sup> Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

<sup>269</sup> Psalms 89:3

<sup>270</sup> Isaiah 16:5

This constriction-*Tzimtzum*, is the name God-*Elohi*”מ-אלהי”ם.<sup>271</sup>

The reason for this is because it is impossible for there to be the existence of the light and influence of this kindness-*Chessed*, namely, the bringing into existence of limited beings from the utterly Unlimited One in a manner of something from nothing, except if there is first a constriction of His Essential Light. Only subsequently is there a drawing forth of the light of His kindness to bring about the novelty of creation from the intangible Godly source. It is regarding this that our sages, of blessed memory, stated,<sup>272</sup> “It is as it was in the creation of the world, which at first was darkness, and then light returned.” Similarly, it is regarding this that the verse states,<sup>273</sup> “In Your light do we see light,” referring to a secondary offspring light that follows the constriction and concealment of the light of His Limitlessness within His Essence, as explained elsewhere.<sup>274</sup>

This then, is the meaning of the verse,<sup>275</sup> “He who dwells in the Supernal concealment,” about which it states,<sup>276</sup> “He made darkness His concealment.” Only afterwards does

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<sup>271</sup> See *Ginat Egoz* by Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title*. Also see *Tanya Shaar HaYichud V’HaEmunah*, Ch. 4, and *Shaar HaYichud of the Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 12-13.

<sup>272</sup> *Talmud Bavli*, *Shabbat* 77b

<sup>273</sup> *Psalms* 36:10

<sup>274</sup> See the discourse entitled “*Ki Imcha*,” *Sefer HaMaamarim* 5563, Vol. 1, p. 59 and on; Also see *Shaarei Orah*, *Shaar HaChanukah*, pg. 44b & 51a; *Shaar HaYichud*, translated as *The Gate of Unity*, Chapter 15. Also see the citations in *Maamarei Admor HaEmtza’ee*, *Shmot* Vol. 1, p. 60b, and *Devarim* Vol. 1 p. 178.

<sup>275</sup> *Psalms* 91:1

<sup>276</sup> *Psalms* 18:12



the verse continue,<sup>277</sup> “he shall dwell in the shade of the Almighty-*Shaday*-”שד”.” That is, it is only afterwards that there is a drawing forth of the light of the Supernal kindness to the, “shade of the Almighty-”שד” צל” which is the aspect of the Godly power that is actually drawn into all of creation to bring everything into being from nothing to something, as known.<sup>278</sup>

It thus is understood, at the very least, that throughout all of creation, every particular creation bears the conjoining and bonding of these two opposing attributes, which are kindness-*Chessed* and judgment-*Gevurah*. The attribute of judgment and constriction is first, preceding the subsequent aspect of kindness. In other words, this is the same as the darkness that precedes the light, and the evening that precedes morning, as it applies to every particular Godly bestowal of influence. Thus, it is for this reason that it states, “And there was evening,” and only afterwards, “and there was morning,” which is a reflection of this general matter, in which “at first there was darkness.” This applies to each and every particular detail in all of novel creation.

(It is for this reason that we find that the aspect of the Godly vitality throughout every detail of novel creation is in a manner of running and returning (*Ratzo V'Shov*). This is as stated,<sup>279</sup> “And the *Chayot*-חיות were running and returning (*Ratzo V'Shov*).” This running-*Ratzo* is due to the aspect of the

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<sup>277</sup> Psalms 91:1

<sup>278</sup> For a lengthy explanation of the title *Shada*’y-”שד”, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 1, The Gate of The Name.

<sup>279</sup> Ezekiel 1:14 – The term *Chayot*-חיות also means vitality and life force, and the running and returning are compared to the beating of the heart in man.

constriction-*Tzimtzum*, whereas the returning-*Shov* is of the aspect of the spreading forth of kindness. This is because the general source of the totality of the Godly vitality that is drawn forth for the novelty of creation, comes in a way of constriction (*Tzimtzum*) and subsequent spreading forth (*Heetpashtut*), which are the aspects of darkness (*Choshech*) and light (*Ohr*), as discussed before.)

These two aspects are called the attribute of night (*Midat Laylah*-לילה) and the attribute of day (*Midat Yom*-יום), respectively. That is, subsequent to the separation of light and darkness, the verse continues,<sup>280</sup> “And God-*Elohi*”מ-אלהי” called the light ‘day-*Yom*-יום,’ and the darkness He called ‘night-*Laylah*-לילה.’ Thus, it was through this that the aspect of the bond of these two attributes was drawn forth in all the worlds, until it was drawn forth to this lowly world. That is, in every space throughout the totality of novel creation, darkness precedes light, just as night precedes day in this physical world. For, it is the darkness that was at the beginning of creation.

This is something that is clearly apparent in all matters, both in the supernal spiritual worlds, as well as the lower physical worlds, including this coarse world that we are in. That is, we see that in the spiritual worlds, the angels and all the hosts of the heavens recite their songs only after they are first aroused with fear and dread, indicating the attribute of night that precedes the attribute of day. This is as stated,<sup>281</sup> “When the

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<sup>280</sup> Genesis 1:5

<sup>281</sup> Job 38:7

morning stars sang together and all the sons of God-*Elohi*”*m-*ם אלהי”ם shouted for joy.” In other words, it is immediately upon the rising of the morning that they are roused with song and joy, specifically because they were preceded by the darkness of night.

This matter is also understood to apply to prayer, which is the service of the heart, and is the service of *HaShem*-יהו"ה by souls who are manifest within bodies. We clearly observe that it is utterly impossible for there to be any sincere service of *HaShem*-יהו"ה in the heart and mind, with true arousal of Godly joy, in any truthful way, unless it is first preceded by its opposite. That is, it must be preceded by the ultimate bitterness and sense of lowliness and humility, so that one’s heart is lowered and humbled before God to the ultimate depths and innermost point. This is like the teaching,<sup>282</sup> “One may only stand to pray through an approach of gravity and submission.”

As known, prayer is the matter of coming close to God with an arousal of joy, and the fires of Godly love, as reflected in the songs of praise that we recite to *HaShem*-יהו"ה, and the like. In other words, its purpose is to bring about an illumination of the light of Godliness within our Godly soul, similar to the verse that states,<sup>283</sup> “When His lamp shone-*BeHeelo*-בהילו above my head,” for which reason such songs are called by the term praise-*Hallel*-הלל, as explained elsewhere.<sup>284</sup> This light is specifically to illuminate the darkness, which refers

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<sup>282</sup> Talmud Bavli, Brachot 30b

<sup>283</sup> Job 29:3

<sup>284</sup> Torah Ohr, VaYeshev 30a; Maamarei Admor HaZaken 5568 Vol. 1, p. 370, Vol. 2, pg. 700 and on; Shaarei Orah 18a and on.

to the darkness of the substance of the body, which is tied to all manner of material lusts and is extremely distant from the light of the countenance of the King, blessed is He and blessed is His Name.

One's heart should be extremely embittered by this, and his heart must first be humbled by it, to its very depth and core. The deeper the bitterness, which is called darkness, the greater the illumination of the light of Godly joy will be, when he subsequently contemplates the greatness of *HaShem*-יהו"ה, blessed is He. For, just as the light specifically only comes after the darkness, so likewise, it is the arousal of Godly joy and light which illuminates the darkness of the preceding sadness and bitterness.

This is as stated in Zohar,<sup>285</sup> “Weeping is affixed in my heart on this side and joy on that side.” These refer to the two matters of lower repentance (*Teshuvah Tata'ah*) and upper repentance (*Teshuvah Ila'ah*), respectively. That is, the greater the weeping over his great distance, to the depths of his soul, the greater will be the commensurate light of his joy in Godliness, with delight in *HaShem*-יהו"ה, blessed is He. This is like the “utter darkness that precedes the dawn,”<sup>286</sup> meaning that before the light of the morning arrives, the darkness is even more overpowering, specifically because the light of morning is about to come.

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<sup>285</sup> Zohar III 75a; Zohar II 266a; Tanya Ch. 34; Also see Shaar HaYichud translated as The Gate of Unity, Ch. 6.

<sup>286</sup> Zohar I 40b, 170a; Shaarei Teshuvah of Rabbi DovBer of Lubavitch, pg. 119a; Maamarei Admor HaEmtza'ee, Kuntreisim, pg. 215.

It is the same way with the angels, about whom it states,<sup>287</sup> “When the morning stars sang together and all the sons of God-*Elohi*” מִן־אֱלֹהִים shouted for joy.” That is, the Godly light comes upon them only after it is preceded by the darkness and constriction-*Tzimtzum*. This is akin to how it is impossible to attain the upper repentance (*Teshuvah Ila’ah*), which is the revelation of Godly light within one’s soul, unless it is first preceded by the lower repentance (*Teshuvah Tata’ah*), which is the bitterness, sense of lowliness, and great humility that precedes it.

It is for this reason that the sages decreed and stated that,<sup>288</sup> “One may only stand to pray through an approach of gravity and submission,” which refers to the strength of the lowliness and submission of the heart, being roused to repentance over the sins of one’s youth, and the like. Thus, just as it is impossible for there to be light without it first being preceded by darkness, in the same manner, it is impossible to truly arrive at love and joy of *HaShem*-יְהוָה without it first being preceded by bitterness and lowliness. All this is because this is how it is at the very beginning of the chaining down (*Hishtalshelut*) of novel creation, wherein,<sup>289</sup> “At first there was darkness, and then light returned,” as explained above. This should suffice for the understanding.

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<sup>287</sup> Job 38:7

<sup>288</sup> Talmud Bavli, Brachot 30b

<sup>289</sup> Talmud Bavli, Shabbat 77b



## Chapter Ten

This, then, is the meaning of the verse,<sup>290</sup> “And there was evening, and there was morning, one day.” That is, it is specifically when evening precedes morning that it is called a day (*Yom-יום*), just as we explained above, that,<sup>291</sup> “At first there was darkness and then light returned.”

Now, from all the above, we may understand that which we find regarding the ascension of souls in the Garden of Eden (*Gan Eden*). Namely, that they cannot ascend unless they are first immersed in the River of Fire (*Nahar Deenor*).<sup>292</sup> This is because they are unable to receive, “the light that is good”<sup>293</sup> of the Garden of Eden (*Gan Eden*), until they have first undergone the pain of the River of Fire (*Nehar Deenor*). For,<sup>294</sup> “According to the pain is the reward.” Thus, the Godly delight that they will receive and derive from the ray of the Divine Presence, is commensurate to and preceded by the pain of the River of Fire (*Nehar Deenor*).

This is analogous to a person who desires to enter into the chamber of the King. He cannot enter immediately, at will, but only after he longs to enter for a number of days and suffers because he has not yet been granted entry. This is because every ascension must necessarily be preceded by a lowering and humbling, and the ascension that follows is directly

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<sup>290</sup> Genesis 1:5

<sup>291</sup> Talmud Bavli, Shabbat 77b

<sup>292</sup> Zohar I 201a; Zohar II 211b; Torat Chaim Bereishit 33d, and note 10 there.

<sup>293</sup> Genesis 1:4

<sup>294</sup> Mishnah Avot 5:23

commensurate to it. Thus darkness precedes light, as explained above.

We likewise observe the same thing in matters of the material world. That is, one does not come to ascend in material things, such as wealth, honor, children, or any other successes in this world, such as success in learning and wisdom, and the like, unless it is first preceded by the very opposite. That is, he first undergoes lowliness, pain, damage and loss, and the like. Moreover, these are entirely commensurate to the subsequent level of ascension that follows, whether it will be in abundance or scantiness.

For example, it is self-understood that a person who is involved in study, does not come to master his studies without effort, but only after great toil and difficulty in his soul, to the point that he feels entirely distant from it, to the point of almost giving up in his soul of every mastering this wisdom. That is, he suffers and experiences a great sense of lowliness, and his heart is strained with great consternation over his lack of understanding, to the point that he may even become physically sick over it, or the like.

It is specifically then that he comes to grasp the wisdom to the very depths of its light, which subsequently illuminates his face<sup>295</sup> and illuminates his understanding in many ways. This is like the teaching,<sup>296</sup> “Matters of Torah are only retained by a person who kills himself over them, as it states,<sup>297</sup> ‘This is

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<sup>295</sup> Torat Chaim Bereishit 14d; Shemot 11b

<sup>296</sup> Talmud Bavli Brachot 63b

<sup>297</sup> Numbers 19:14



the Torah: When a man dies in a tent,” referring to the tent of Torah study. Similarly, the verse states,<sup>298</sup> “For the churning of milk brings forth curd,” about which our sages, of blessed memory, explained,<sup>299</sup> “In whom do you find the cream of Torah? Specifically, in a person who spits out the milk he nursed from his mother’s breasts over it,” meaning, specifically in a person who struggles with all his might in his study of Torah.

Similarly, we are taught,<sup>300</sup> “A person does not understand the rulings of Torah, unless he first stumbles in them.” There are many similar statements amongst the words of our sages, of blessed memory, demonstrating the great sense of lowliness, humility, and suffering that one must undergo in his Torah study, through which he comes to ultimate perfection. For example, it states,<sup>301</sup> “[Torah] is not found amongst those who are coarse of spirit,” and similarly,<sup>302</sup> “He gives wisdom to those who already are wise,” meaning to those have achieved self-abnegation and humility.

Likewise, we clearly observe this to be true in the involvement in earning one’s livelihood. That is, no one succeeds in anything without first toiling and investing his very soul into it, undergoing immense suffering at first, so much so, that at times, he even comes to the point of almost giving up hope in his soul. However, it is specifically through this toil

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<sup>298</sup> Proverbs 30:33

<sup>299</sup> Talmud Bavli, Brachot 63b

<sup>300</sup> Talmud Bavli, Gittin 43a

<sup>301</sup> Talmud Bavli, Eruvin 55a

<sup>302</sup> Daniel 2:21

that he finally finds success and profits with tremendous blessings.

An example is a farmer who sows his field with all the seeds that he has remaining in his possession. It is specifically when he becomes consternated over the potential loss of everything, to the point of almost giving up, that he finds blessings and success. This is as stated,<sup>303</sup> “He who bears the measure of seeds walks along weeping,” and only afterwards continues, “he will return in exultation, a bearer of his sheaves.”

The same matter applies to all the many expenditures and investments that accompany every business venture. At first one experiences great suffering and anguish in his soul, toiling by the sweat of his brow and expending all his strength and effort into the business, without seeing profit, but only expenditure, to the point that he can come to give up hope of ever profiting, thinking that, not only has he not profited from this venture, but worse, he has lost his entire investment. However, it is specifically then, that he comes to great profits, as we recite,<sup>304</sup> “With one’s soul must he bring forth bread,” and it is similarly written,<sup>305</sup> “By the sweat of your brow you shall eat bread,” specifically.

The same applies to the sustainment of every business; there are many expenses, and one must initially incur great financial losses before he sees any profit. Moreover, there will certainly be many obstacles and losses in the business, until it

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<sup>303</sup> Psalms 126:6

<sup>304</sup> High holiday *Musaf* prayer liturgy.

<sup>305</sup> Genesis 3:19

finally is profitable. For,<sup>306</sup> “a person does not know in what way he will earn a profit.” For example, the farmer who sows seed in the earth, necessarily undergoes various losses and expenditures, and toil, such as the harvesting, threshing, preparing and sieving of the grain, until he finally finds blessings in all of his work.

All this is because such is the way of all light and influence that is drawn down into the supernal worlds and the Godly influence that reaches to the final lowest level below. That is, it is the aspect of *HaShem*'s יהו"ה Supernal kindness-*Chessed* that descends to provide sustenance to this entire lowly world. This is as stated,<sup>307</sup> “He gives nourishment to all flesh, for His kindness endures forever,” and as we recite in the blessings of Grace after Meals, “In His goodness, He provides sustenance for the entire world, with grace and with kindness,” specifically. Similarly, in the *Amidah* prayer we recite,<sup>308</sup> “He sustains the living with loving kindness etc.”

However, it is understood that since this beneficence is called by the term kindness-*Chessed*, it is certain that it was preceded by its opposite, which is the attribute of judgment, and is the aspect of the lacking and withholding of goodness, which is the aspect of suffering and lowliness, to the point that one gives up hope.

This is like the darkness that precedes the light, for there can be no light without darkness preceding it. In the same

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<sup>306</sup> Talmud Bavli, Pesachim 54b

<sup>307</sup> Psalms 136:25

<sup>308</sup> Second blessing of the *Amidah* prayer.

manner, there is no light of the kindness of providing sustenance, except when it is first preceded by its opposite, which is the abundance of toil and obstacles, that are literally like darkness. For, as we cited above,<sup>309</sup> “According to the pain is the reward.”

This is likewise the case with *HaShem's* יהו"ה"י Supernal spiritual and Godly attribute of kindness, which is called the light and delight of the souls in the Garden of Eden. That is, it is not possible for this light to come to them unless it is first preceded by darkness and the lack of light, through immersion in the River of Fire (*Nehar Deenor*), and the like. This is likewise the case with the angelic beings, who recite songs in the morning, specifically after the darkness of night, as explained above.

Thus, the same holds true with grasping the insight of wisdom-*Chochmah*, which is called light-*Ohr*, as known. That is, it is not possible to be grasped if it is not first preceded by darkness, which is the immense toil and effort expended, to the point of anguish in one's soul. This is like the teaching,<sup>310</sup> “One may not transmit the secrets of the Torah, except to a person whose heart is consternated within him.” In other words, the transmission of the abundant light contained in the secrets of Torah, can only be transmitted to someone who's heart is consternated and who is lowly and humble. This should suffice for the understanding.

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<sup>309</sup> Mishnah Avot 5:23

<sup>310</sup> Talmud Bavli, Chagigah 13a; Sefer HaMaamarim 5564 p. 64; Maamarei Admor HaEmtza'ee, VaYikra Vol. 2, p. 461.

From all the above, we may understand the matter of evening and morning, which are the attributes of night and day, respectively. That is, there is no day (*Yom*-יום) that is not first preceded by night (*Laylah*-לילה), as explained before. This may also be applied to the matter of exile, since the exile is called night (*Laylah*-לילה), as known. This is as stated in Zohar<sup>311</sup> regarding the verse,<sup>312</sup> “My soul desired You during the night.” Similarly, it states,<sup>313</sup> “The people that walked in darkness have seen a great light,” referring to the exile in Egypt, wherein the Jewish people were in the darkness of the fifty gates of impurity<sup>314</sup> of the extraneous husks of Egypt (*Klipat Mitzrayim*). Yet, they subsequently went out of exile to the “great light” of the receiving the Torah, face to face with *HaShem*-יהו"ה,<sup>315</sup> with thunder and lightning etc.

Certainly, this great light came about after first being preceded by the great darkness they experienced in Egypt, as we recite in the Passover Haggadah,<sup>316</sup> “from thick darkness to great light.” In other words, it is similar to the attribute of night that preceded the attribute of day. For, as mentioned, the exile is generally called by the term night (*Laylah*-לילה), since it is a time of the concealment of *HaShem*'s-יהו"ה Godly light. It is thus compared to night, just as the light of the sun does not illuminate at night. This is as stated,<sup>317</sup> “I will surely hide My

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<sup>311</sup> Zohar III 67b; Siddur Shaar HaChanukah 279c; Shaarei Orah 29a and on.

<sup>312</sup> Isaiah 26:9

<sup>313</sup> Isaiah 9:1

<sup>314</sup> Zohar Chadash, Yitro 31a; Shaar HaEmunah 13b and citations there.

<sup>315</sup> Deuteronomy 5:4

<sup>316</sup> Haggadah Shel Pesach; Talmud Bavli, Pesachim 116b

<sup>317</sup> Deuteronomy 31:18

face on that day,” about which the Zohar explains,<sup>318</sup> “During exile, the Holy One, blessed is He, withdraws high above.”

Now, the darkness of exile, which is called is night (*Laylah*-לילה), is commensurate to the extent of the loftiness of *HaShem* 's-יהו"ה Godly light that is destined to be drawn forth. This is like the aforementioned darkness that immediately precedes the dawn, at which point the darkness is the most overpowering. However, this indicates that the dawn of the morning light is near at hand, and is coming soon. In the same manner, the greater the darkness, with greater and greater concealment, the greater the light that is destined to come, as explained above regarding the giving of the Torah, which was preceded by the darkness of the exile in Egypt.

The same is true of this exceedingly lengthy and final exile. That is, the great darkness is indicative of the great light that is destined to come, which will even be greater than the tremendous revelation of light at the giving of the Torah. This refers to the arrival of our righteous redeemer, Mashiach, may this come about speedily in our days, who will be the final redeemer and will even be greater than our teacher Moshe, the first redeemer. For, as stated before,<sup>319</sup> “According to the pain is the reward.”

That is, from the extent of the darkness that we experience during exile, we can recognize the incredibly great light that will come about in the coming redemption. Thus, since the darkness is much greater, the light will likewise be

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<sup>318</sup> Zohar I 210a; Zohar II 58b; Zohar III 20b; 75a

<sup>319</sup> Mishnah Avot 5:23

much greater. This is also the meaning of the verse,<sup>320</sup> “And the sun rises,” referring to Moshe, “and the sun sets,” referring to the exile that followed, and then, “the sun rises again,” referring to redemption of Moshiach, at which point we will be brought to the very heights, and is called the, “great day” (*Yom Gadol*-יום גדול<sup>321</sup>). This is as stated,<sup>321</sup> “Before the coming of that great and awesome day,” which is called,<sup>322</sup> “The day that is entirely lengthy,” (as will soon be explained).

Thus, the exile is compared to the gestation period (*Ibur*) of pregnancy, whereas the redemption is compared to childbirth (*Leidah*), as stated about Mashiach,<sup>323</sup> “I have given birth to you this day.” In contrast, during the exile in Egypt, the Jewish people were compared to a fetus that is still in the womb (*Ibur*), whereas regarding their redemption it states,<sup>324</sup> “And when I passed by you and saw you wallowing in your blood etc.,” thus comparing the redemption to childbirth. This final exile is likewise called, “pregnancy” (*Ibur*-עיבור), as our sages, of blessed memory, stated,<sup>325</sup> “Even when You are filled with anger (*Evra*-עברה) toward them, as a pregnant woman (*Ubarah*-עוברת), may all their needs come before You etc.”

We therefore see that the matter of gestation and subsequent childbirth are likewise compared to the darkness and night, literally. For, just as darkness precedes the light, so

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<sup>320</sup> Ecclesiastes 1:5; Tikkunei Zohar, Tikkun 69, 111a; Yalkut Shimoni to Samuel II, Num. 165; Shmot Rabba 31:10

<sup>321</sup> Malachi 3:23; Yoel 3:4

<sup>322</sup> Kiddushin 39b

<sup>323</sup> Psalms 2:7

<sup>324</sup> Ezekiel 16:6

<sup>325</sup> Talmud Bavli, Brachot 29b

likewise, pregnancy precedes childbirth. That is, during pregnancy, the fetus is concealed and constricted, with its head between its knees.<sup>326</sup> Although throughout the nine months of gestation, the child ascends in the womb, and does not descend below, which is the opposite of childbirth.

Moreover, even during childbirth itself, there are contractions and labor pains that obstruct and restrain the birthing, and the same is true of all of the pains of the gestation period, which are the very opposite of childbirth. The same is true of all of the sufferings of the Jewish people throughout this long and final exile, as stated,<sup>327</sup> “Like a pregnant woman about to give birth – she is in travail, she screams in her pangs. So were we before You, *HaShem*-ה' יהוה.”

Thus, the redemption is similar to childbirth, as known. Thus, it is exactly like the darkness that precedes the light and is commensurate to the light, and thus, it will be a much greater light, commensurate to the darkness that preceded it. That is, the great pain and suffering of the Jewish people at the hands of their oppressors in every generation throughout this lengthy and final exile, is commensurate to the greatness of the wondrous light that will be revealed at the time of redemption, upon the arrival of Moshiach, which is compared to birth (*Leidah*-לידה), and about whom it states,<sup>328</sup> “You are My son, I have given birth to you this day,” as known. This should suffice for the understanding.

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<sup>326</sup> Talmud Bavli, Nidah 30b

<sup>327</sup> Isaiah 26:17

<sup>328</sup> Psalms 2:7



This, then, is the meaning of the verse,<sup>329</sup> “He has mangled us and He will heal us; He has smitten and He will bandage us.” That is, the smiting is followed by healing, and the suffering is followed by salvation and comfort. For, such is the manner and measure by which the world was created, for the reasons previously explained. This should suffice for the understanding.

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<sup>329</sup> Hosea 6:1



## Chapter Eleven

Now, all the above is after God separated (*Havdalah*) between the light and the darkness, in that He,<sup>330</sup> “called the light ‘day-*Yom*-יום’ and the darkness He called ‘night-*Laylah*-לילה,’” which are the two aspects of evening and morning, respectively. In other words, there is no day that is not first preceded by night, for the reasons explained above. However, before the separation, both light and darkness were included together as one. Similarly, regarding the coming future it states,<sup>331</sup> “And it shall come to pass that at evening time there shall be light.” This is because, before Him, darkness and light are equal, as it states,<sup>332</sup> “Even darkness does not darken or obscure from You and night shines like day; darkness and light are the same.”

We thus find that in the coming future the day will be long, consisting of twenty-four hours of only day and no night at all. This is similar to what happened in the past, in the time of Joshua, when,<sup>333</sup> “the sun stopped in the middle of the sky and did not hasten to set for a whole day,” meaning, for an entire period of twenty-four hours, as it continues and states,<sup>334</sup> “There was no day like that before or after.” This then, is referred to as, “the great day,” (*Yom HaGadol*-יום הגדול), as in the verse,<sup>335</sup>

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<sup>330</sup> Genesis 1:4-5

<sup>331</sup> Zachariah 14:7

<sup>332</sup> Psalms 139:12

<sup>333</sup> Joshua 10:12 and on

<sup>334</sup> Joshua 10:14

<sup>335</sup> Joel 3:4; Malachi 3:23

“Before the great and awesome day of *HaShem*-יהו"ה comes,” and as stated,<sup>336</sup> “For the day of Yizre’el shall be great,” and other similar verses.

In contrast, currently, there are twelve hours of night that are formed by the twelve permutations<sup>337</sup> of the name My Lord-*Adona*’ג-אדני, which precede the twelve hours of day, that are formed by the twelve permutations of the Name *HaShem*-יהו"ה.<sup>338</sup> This is as taught by our sages, of blessed memory,<sup>339</sup> “There are twelve hours in the day. The first three hours, the Holy One, blessed is He, sits and engages in the study of Torah...” and continues until, “He sits and sustains the entire world.” For, as it states,<sup>340</sup> “The kindness of God-*E*’ל-אל is all day long,”<sup>341</sup> specifically. In contrast, at night “He rides upon

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<sup>336</sup> Hosea 2:2

<sup>337</sup> For an elucidation of the division of the twenty-four permutations of the title My Lord-*Adona*’ג-אדני into two categories of twelve, see Pardes Rimmonim 21:8. These correspond to the hours of night, since the name My Lord-*Adonay*’ג-אדני-65 is a title, within which the name *HaShem*-יהו"ה is concealed. It is thus called the Sanctuary-*Heichal*-היכל-65 for the Name *HaShem*-יהו"ה. (See *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1.)

<sup>338</sup> There are twelve possible permutations of the Name *HaShem*-יהו"ה, as follows: יהו"ה יהו"ה יהו"ה, הוה"ו הוה"ו הוה"ו, והו"ה והו"ה והו"ה, והו"ה והו"ה והו"ה. As you can see, these are divided into four categories of three permutations, each beginning with one of the letters of the four letters of the Name *HaShem*-יהו"ה. These correspond to the division of the twelve hours into four groupings of three hours, as mentioned above. (See *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1.)

<sup>339</sup> Talmud Bavli, Avoda Zara 3b

<sup>340</sup> Psalms 52:3

<sup>341</sup> That is, the title God-*E*’ל-אל-31 which is equal to the Name *HaShem*-יהו"ה-26, when the 4 letters and the 1 word are included (26+4+1=31) is His title of kindness. This verse thus indicates that the attribute of kindness is dominant in the illumination of light, that is called day-*Yom*-יום. (See *Ginat Egoz*, translated as *HaShem Is One*, Vol. 1 & 2.)



subsequently does,<sup>347</sup> “He reveal deep mysteries from the darkness.” In other words, this subsequent revelation refers to the first light of the line and thread (*Kav V’Chut*) that follows the constriction-*Tzimtzum*, and is the source for the chaining down of the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. It is in reference to this general light that it states,<sup>348</sup> “He forms (*Yotzer*) light.”

Similarly, these two aspects are the root of the matter of chaos-*Tohu* that precedes rectification-*Tikkun*, as it states,<sup>349</sup> “And the earth was chaos-*Tohu*... and darkness...” Only afterwards does the verse state,<sup>350</sup> “And God-*Elohi*” אלהים said ‘Let there be light,’” referring to the general light of the line and thread (*Kav V’Chut*).

How then is it possible for the very opposite of the order of the chaining down of the worlds to occur, that darkness will illuminate like light, so that night will shine equal to day, literally? This is as stated,<sup>351</sup> “Even darkness does not darken or obscure from You and night shines like the day; darkness and light are the same.”

(Moreover, proof cannot be brought for this from the fact that the sun and moon stood still for Joshua, causing it to be entirely day. For in that case,<sup>352</sup> “the sun did not hasten to set,” and the motion of the sun was utterly nullified. However,

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<sup>347</sup> Job 12:22

<sup>348</sup> Isaiah 45:7

<sup>349</sup> Genesis 1:2

<sup>350</sup> Genesis 1:3

<sup>351</sup> Psalms 139:12

<sup>352</sup> Joshua 10:13

with the normal motion of the sun and moon, it necessarily comes about that the sun sets at the end of the day, resulting in evening, and it then rises afterwards, resulting in morning, and it continually revolves in this fashion.

Now, if we say that the reason is because,<sup>353</sup> “The light of the moon will be like the light of the sun,” literally, and therefore, the light of the moon will illuminate the night just like the light of the sun illuminates the day, this itself must also be understood. For, how is it possible for there to be such a radical change from the way things have been from the very beginning of the chaining down of the worlds, wherein darkness precedes light?

Moreover, the verse states,<sup>354</sup> “Never again will your sun set, and your moon will not be withdrawn,” seeming to indicate that the light of the sun will literally illuminate the night, just as it does now during the day, since, as stated, “it will not set, and your moon will not be withdrawn.”

It similarly states,<sup>355</sup> “No longer will the sun be the light of day for you, and the brightness of the moon will no longer illuminate for you. *HaShem*-יהו"ה will be an eternal light for you and your God will be your splendor.” All this must be further understood.)

Now, in truth, the primary novelty of the coming future is that the aspect of the constriction-*Tzimtzum* and Supernal darkness will itself illuminate. This refers to the aspect of the

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<sup>353</sup> Isaiah 30:26

<sup>354</sup> Isaiah 60:20

<sup>355</sup> Isaiah 60:19

concealment of *HaShem*-יהו"ה, blessed is He, as He is, in and of Himself, that will come out into revelation. That is, in the coming future, it will not be as it currently is, about which it states,<sup>356</sup> “In Your light do we see light,” meaning that currently we see a secondary, offspring light, that follows the attribute of judgment, which is the matter of constriction-*Tzimtzum*. For, regarding creation it states,<sup>357</sup> “In the beginning God-*Elohi*”מ-אלהי"ם created,” specifically referring to the attribute of judgment, as explained before. In other words, in the coming future there will be a revelation of the Essence of the Light of the Unlimited One Himself – below as it is above – literally!

It is regarding this that it states,<sup>358</sup> “No longer will the sun be the light of day for you, and the brightness of the moon will no longer illuminate for you. *HaShem*-יהו"ה will be an eternal light for you and your God will be your splendor.” For, as it states,<sup>359</sup> “A sun and a shield is *HaShem*-יהו"ה *Elohi*”מ-אלהי"ם.”<sup>360</sup> However, regarding the coming future it states,<sup>361</sup> “The Holy One, blessed is He, will remove the sun from its sheath.” In other words, the title God-*Elohi*”מ-אלהי"ם is called, a “sheath” that obscures the Name *HaShem*-יהו"ה, and is rooted in the first constriction-*Tzimtzum* that precedes the revelation of

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<sup>356</sup> Psalms 36:10

<sup>357</sup> Genesis 1:1

<sup>358</sup> Isaiah 60:19

<sup>359</sup> Psalms 84:12

<sup>360</sup> That is, currently, the title-*Kinuy*-כנוי-86 God-*Elohi*”מ-אלהי"ם-86 covers and conceals the Singular Essential Preexistent Intrinsic Name of *HaShem*-יהו"ה Himself. (See Ginat Egoz, translated as *HaShem is One*, Vol. 1, the Gate of His Title; Also see Tanya Shaar HaYichud V’HaEmunah Ch. 4.)

<sup>361</sup> Talmud Bavli, Nedarim 8b; Avoda Zara 3b



the light of the line and thread (*Kav V'Chut*). For, it states,<sup>362</sup> “For I said (*Amarti*-אמרתי), the world shall be built on kindness.”

That is, the beginning of the arousal of the desire, which is referred to as saying-*Amirah*-אמירה, is when it arose in His simple will<sup>363</sup> to emanate and create etc. This was due to an arousal of the essential quality of kindness in His abundant goodness, blessed is He. This is similar to the fact that it is the nature of the good to bestow goodness.<sup>364</sup> That is, essentially, it is because,<sup>365</sup> “He desires kindness.”

This essential desire for kindness is included in the concealment of His Essential Being, wherein light and darkness are literally included as one. For, the concealment of His Essential Being is called darkness, as known. However, because this kindness was literally in a state of absolute limitlessness (*Ein Sof*), it could not be drawn into the aspect of the line and thread (*Kav V'Chut*), which are necessarily drawn forth to construct the world. That is, it was necessary to conceal and constrict this light of kindness in His Essential Being, blessed is He, about which it states,<sup>366</sup> “He made darkness His concealment.”

We thus find that light and darkness were included together as one, until a revelation of the light of this kindness

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<sup>362</sup> Psalms 89:3

<sup>363</sup> Etz Chaim, Shaar 1, Drush Igulim V'Yosher, Anaf 2; Mevo She'arim 1:1.

<sup>364</sup> Shaar HaYichud VeHaEmunah Ch. 4 and the citations there; Likkutei Sichot Vol. 24, p. 334; Shaar HaYichud, translated as The Gate of Unity, Ch. 10 & 11.

<sup>365</sup> Micah 7:18

<sup>366</sup> Psalms 18:12

came forth after the first constriction-*Tzimtzum*. Thus, the darkness preceded the light. The same is true of the concealment between the world of Emanation-*Atzilut* and the world of Creation-*Briyah*, wherein, “at first there was darkness and then the light returned.”

The same light applies to every revelation of *HaShem's*-יהו"ה Godly light below, such as at the giving of the Torah and the revelation of prophecy to the prophets, which was, “with cloud and thick darkness.”<sup>367</sup> This is as stated,<sup>368</sup> “And Moshe approached the thick darkness where God-*Elohi*”אלהי"ם *m* was.” Similarly, regarding the cloud of the incense offered on Yom Kippur, it is written,<sup>369</sup> “For in a cloud I will appear upon the cover of the ark.”

Only “the light that is hidden for the righteous-*Tzaddikim* for the coming future,”<sup>370</sup> that is called,<sup>371</sup> “the light of the seven days,” is higher than the light of the Supernal kindness that came into revelation by way of the first constriction-*Tzimtzum*. It is in regard to this light that it states that darkness itself will illuminate like the light. That is, it refers to the light of His kindness, as it is in the concealment of His Essential Being, which does not at all come forth by means of constriction-*Tzimtzum*.

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<sup>367</sup> Deuteronomy 4:12

<sup>368</sup> Exodus 20:17

<sup>369</sup> Leviticus 16:2

<sup>370</sup> Talmud Bavli, Chagigah 12a; Bereishit Rabba 3:6; 11:2; Shmot Rabba 35:1; Rashi to Genesis 1:4; Ramban to Genesis 1:14; Rabbeinu Bachaye to Genesis 1:3; and elsewhere.

<sup>371</sup> Isaiah 30:26

Rather, this is the aspect of how the concealment itself, as it is, will illuminate and reveal light. There was a partial revelation of this at the splitting of the sea, as it states,<sup>372</sup> “And there was a cloud and a darkness, and it illuminated the night.” In other words, it was specifically the darkness that illuminated the night, as it will be in the coming future, in which,<sup>373</sup> “night will shine like day.” For, as known, the splitting of the sea was a partial revelation and foretaste of how it will be in the coming future.

(For, at that time, there was simultaneously darkness for the Egyptians and light for the Jewish people. This was a foretaste of how it will be in the coming future, when,<sup>374</sup> “The Holy One, blessed is He, will remove the sun” – which is the Name *HaShem*-יהו"ה – “from its sheath” – which is the name God-*Elohi*"m-אלהי"ם.<sup>375</sup> That is, in the coming future the name God-*Elohi*"m-אלהי"ם will illuminate like the Name *HaShem*-יהו"ה,<sup>376</sup> and then, “the righteous will become healed by it and

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<sup>372</sup> Exodus 14:20

<sup>373</sup> Psalms 139:12

<sup>374</sup> Talmud Bavli, Nedarim 8b; Avoda Zara 3b

<sup>375</sup> The name God-*Elohi*"m-אלהי"ם-86, that was used in the act of creating the natural order-*HaTeva*-הטבע-86, is the aspect of the speech of *HaShem*-יהו"ה, who brings everything into being from His Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He, including the title God-*Elohi*"m-אלהי"ם which is the title that relates to, and was brought forth, together with the act of creation. Thus, the letters *Yud-Hey*-יהי"ד-26 are manifest in the title God-*Elohi*"m-אלהי"ם to vitalize all of creation, but for which, the title God-*Elohi*"m-אלהי"ם would remain mute-*Eelem*-ם, so to speak. (See Ginat Egoz, translated as *HaShem Is One*, Volume 1.)

<sup>376</sup> In other words, in the coming future it will be fully realized and revealed that all of creation, as reflected by the title *Elohi*"m-אלהי"ם-86, is not separate at all from the Singular Intrinsic Being, *HaShem*-יהו"ה-26, blessed is He, Himself, as mentioned above, for otherwise it could have no being at all. This is indicated at by the fact that the two letters *Chaf*-ח"ף and *Vav*-ו"י which make up the numeral כ"ו-26 of the Name *HaShem*-יהו"ה-26, bear the פ"י-86, which is the numeral for His title

the wicked will be judged by it,"<sup>377</sup> which includes two opposites as one, as will soon be explained at greater length.)

Now, regarding this aspect of kindness-*Chessed* that was included in the concealment of the Essential Being of *HaShem*-יהו"ה, blessed is He, when it does indeed come forth into revelation, it comes forth as it is, meaning, in a way of limitlessness, and not in a way of constriction-*Tzimtzum*. Such revelation is called,<sup>378</sup> "The day that is entirely lengthy." It is specifically this revelation that is the matter of the, "lengthening of the One-*Echad*-אחד, through which one's days are lengthened."<sup>379</sup>

Moreover, although the term, "days-*Yamim*-ימים" refers to the emotive attributes, nonetheless, this is as they are unconstrained by the parameters of limitation and measure, even though they come out in a way of past, present and future etc. This is the meaning of the letter exchange of the word forever-*Va'ed*-ועד with the word One-*Echad*-אחד.<sup>380</sup> That is, time itself will be eternal, stemming from the eternality of the Light of *HaShem*-יהו"ה, the Unlimited One Himself, literally. This is the meaning of the verse,<sup>381</sup> "No longer will the sun be the light of day for you and the brightness of the moon will no

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*Elohi*"m-אלהי"ם-86, as follows: כִּי־יֵרֶוּחַ. As is readily observable, the כִּי-26 bears the פִּי-86. (See *Ginat Egoz*, translated as *HaShem Is One*, Volume 1.)

<sup>377</sup> Rashi to Malchi 3:19

<sup>378</sup> Talmud Bavli, Kiddushin 39b

<sup>379</sup> Talmud Bavli, Brachot 13b

<sup>380</sup> Zohar II 134a

<sup>381</sup> Isaiah 60:19

longer illuminate for you. *HaShem*-יהו"ה will be an eternal light for you etc.,” which is called,<sup>382</sup> “eternal life.”

This then, is the additional lesson here, that the aspect of the Simple Oneness of *HaShem*-יהו"ה, blessed is He, which is the aspect of the lengthening of the One-אחד, and is the aspect of His essential kindness, as it literally is, will be illuminated from His concealment into revelation, even within the divisions of time, within days and years.

That is, it will even illuminate within the parameters of limitation, without at all being constricted or limited by these parameters. For then, we will receive the aspect of the light of the kindness of His Essential Being, blessed is He. This then, is the general explanation of the novelty of what will come about in the coming future, in which,<sup>383</sup> “the night will shine like day.” This refers to the coming world (*Olam Haba*) that is called, “eternal life” (*Chayei Olam*).

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<sup>382</sup> Talmud Bavli, Brachot 21a

<sup>383</sup> Psalms 139:12



## Chapter Twelve

Now, the well-known explanation of the verse,<sup>384</sup> “For *HaShem*-יהו"ה is the God of knowledges-*De'ot*-דעות,” is that the term “knowledges-*De'ot*-דעות” is in the plural, indicating that the influence comes in two ways. The first is the aspect of “something from nothing” (*Yesh Me'Ayin*), which necessarily follows the constriction and concealment of His Essential Being. Thus, this first aspect refers to the knowledge-*Da'at* that is from below to above. The second type of influence, however, is that which comes from the true reality of His Essential Being that is called the True Something (*Yesh Ha'Ameete*). This is like the bestowal of His Essential Kindness, which is called “nothing from something” (*Ayin Me'Yesh*).

Now, the receptacle that allows us to receive and bear the entire light of the true reality of *HaShem*'s-יהו"ה Essential Being, as He is, blessed is He, as stated,<sup>385</sup> “Your truth, my God,” is the aforementioned aspect conveyed in the verse,<sup>386</sup> “night will shine like day.” In other words, the aspect of day, which refers to the abundant kindness of His Essential Being, will be influenced from concealment into revelation, as it is, within a vessel that is capable of receiving the Essential Light of the Unlimited One, which is this aspect of darkness that will illuminate like day, without any prior constriction (*Tzimtzum*) whatsoever. That is, they will both literally be as one, without

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<sup>384</sup> Samuel I 2:3

<sup>385</sup> Psalms 71:22

<sup>386</sup> Psalms 139:12

one aspect being the “influencer” (*Mashpiah*) and the other being the “recipient” (*Mekabel*), as is currently the case with the light of the attribute of kindness-*Chessed* that follows the constriction-*Tzimtzum*.

This then, is the meaning of the verse,<sup>387</sup> “For *HaShem*-יהו"ה is the God of knowledges-*De'ot*-דעות,” in the plural, meaning that He bears both knowledges at the same time. In other words, in the coming future the influence that currently comes forth in a manner of “something from nothing” (*Yesh Me'Ayin*) will be equal to the upper knowledge, literally. This refers to the revelation of the aforementioned aspect of the eternity-*Va'ed*-וְעַד of the Simple Oneness-*Echad*-אֶחָד.<sup>388</sup> This is similar to what was previously explained about the terms, “teach-*Aleph*-אלף” and “wonder-*Pele*-פלא,” that at the same time that, “He is the place of the world, the world is not His place.”

That is, He bears two opposites as one, which is only within the power of the true reality of His Singular Intrinsic Essential Being, blessed is He, because He is utterly all powerful, without limitation. This is like what was previously mentioned regarding the manner that *HaShem*-יהו"ה, blessed is He, manifested His Presence in the Holy of Holies, which transcended time and space, even within the parameters and limitations of time and space.

In the same manner, in the coming future there will be a revelation of the Light of His Essential Being even within the

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<sup>387</sup> Samuel I 2:3

<sup>388</sup> Zohar II 134a



aspect of the limitation of days, and even then, this will be in a way of limitlessness. This is what is meant by the term, “eternal-*Va’ed*,”<sup>389</sup> which is called “length of days” (*Orech Yamim*). (This is as stated,<sup>389</sup> “כי בי השק-*Me*,”<sup>390</sup> meaning, in My Essential Self,<sup>390</sup> literally – “and I will deliver him; I will uplift him because he knows My Name<sup>391</sup>... I will satisfy him with length of days, and I will show him My salvation” – referring to the coming world (*Olam Haba*.)

It is for this reason that it states that specifically,<sup>392</sup> “On that day-*Bayom HaHoo* ביום ההוא,<sup>393</sup> *HaShem*-יהו”ה will be One-

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<sup>389</sup> Psalms 91:14

<sup>390</sup> The term, in *Me-Bi*-בי-12 of this verse is a reference to *HaShem*-יהו”ה Himself, as stated (Genesis 22:16), “‘In Myself-*Bi*-בי I have sworn,’ says *HaShem*-יהו”ה.” Now, the numeral ב”י-12, bears all the numerals from א-1 through י”ב-12 and therefore equals 78 (add the numerals 1 through 12 - י”ב א”ב ג”ד ה”ו ז”ח ט”י י”א י”ב and discover that they total 78) and is the numerical value of, He is and He was and He will be-יהו”ה-78, which shares the same letters and value as three times the Name *HaShem*-יהו”ה-78 of the verses, “*HaShem*-יהו”ה reigns, *HaShem*-יהו”ה reigned, *HaShem*-יהו”ה will reign.” That is, in the coming future, there will be an illumination of “He who always is and always was and always will be,” even within the parameters of present, past and future. (See Ginat Egoz, translated as *HaShem Is One*, Volume 2)

<sup>391</sup> This is a reference to the Name *HaShem*-יהו”ה, which is called *Shem HaEtzem*-שם העצם-The Name of His Essential Self. That is, it is His Proper Essential Name that identifies His Singular Unlimited Intrinsic Being, as He is, in and of Himself, which every Jew heard directly from Him at Mount Sinai, when He introduced Himself to us and said, “I am *HaShem*-יהו”ה, your God.” (See Ginat Egoz, translated as *HaShem is One*, Volume 1)

<sup>392</sup> Zachariah 14:9

<sup>393</sup> That is, the term *Hoo*-הוא-12 is likewise a reference to the revelation of the Essential Light of *HaShem*-יהו”ה, as in the verse (Kings I 18:39), “*HaShem*-יהו”ה He is *Elo’him*” האלהים-הוא.” That is, this term likewise bears all the numerals from א-1 through י”ב-12 (as in א”ב ג”ד ה”ו ז”ח ט”י י”א י”ב) and equals 78, which is the numerical value of He is and He was and He will be-יהו”ה-78, and shares the same letters and value as three times the Name *HaShem*-יהו”ה-78. Thus, it is the same as saying, “*HaShem*-יהו”ה who Is and Was and Will Be-יהו”ה is *Elo’him*” אלהים-God.” Thus, as the verse states (Isaiah 25:9), “On that day-*Bayom HaHoo* ביום ההוא it will be said, ‘Behold, this-*Zeh*-זה-12 is our God; we hoped to Him that He would save us; this is *HaShem*-יהו”ה to Whom we hoped, let

*Echad*-אחד,” referring to the Essence of His Simple Essential Oneness, and continues, “And His Name will be One-*Echad*-אחד,” indicating that the revelation of lights and vessels within the parameters of days and years, will be One-*Echad*-אחד, literally like Him,<sup>394</sup> without any separation or distinction between His upper unity (*Yichuda Ila’ah*) and His lower unity (*Yichuda Tata’ah*) whatsoever. For, this revelation is not at all in the category of a separation between the influencer (*Mashpiah*) and the recipient (*Mekabel*). This is the meaning of the verse,<sup>395</sup> “יהו"ה-*HaShem*, He is *Elohi*”m-אלהי"ם.”<sup>396</sup> They all are literally one with Him. This should suffice for the understanding.

Moreover, the aspect of the revelation of the Light of His Essential Being within the “length of days” will actually be loftier than how this light was essentially. This refers to the matter expressed in the verse,<sup>397</sup> “It is like the advantage of light that arises out of darkness.” This is to say that when the

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us exult and be glad in His salvation.” (See *Ginat Egoz*, translated as *HaShem Is One*, Volume 2.)

<sup>394</sup> That is, when there is a revelation of the absolute unity between the Oneness-*Echad*-אחד-13 of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, and the Oneness-אחד-13 of His Singular Preexistent Intrinsic Name, then there is a revelation of the true reality of His unity, blessed is He, as indicated by His Name *HaShem*-יהו"ה-26, which is equal to אחד"ד + אחד"ד-13. For, there is no being that can exist apart from *HaShem* and His Great Name, with which He bestows being to all created beings. (See *Ginat Egoz*, translated as *HaShem Is One*, Volume 1.)

<sup>395</sup> Deuteronomy 4:39

<sup>396</sup> That is, the entire novel existence of the natural order-*HaTeva*-ע"הטב-86, reflected in His title *Elohi*”m-אלהי"ם-86, has no being-*Havayah*-הוי"ה whatsoever, independent of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה-26, blessed is He and blessed is His name, as mentioned before regarding כ"ו-26 which bears פ"ו-86, as in כ"ו ו"ו. (See *Ginat Egoz*, translated as *HaShem Is One*, Volume 1.)

<sup>397</sup> Ecclesiastes 2:13

concealment itself illuminates, there will even be an advantage over the essence of the light itself. It is about this that the verse states,<sup>398</sup> “My soul desired You during the night,” specifically specifying, “during the night.” The Psalmist likewise stated,<sup>399</sup> “At night, His song is with me.” In other words, all this refers to when the aspect of the concealment itself illuminates and reveals, which is the aspect of the lower unity (*Yichuda Tata’ah*) of “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-דברוך שם כבוד מלכותו לעולם ועד,” that will be elevated even higher than the upper unity (*Yichuda Ila’ah*) in the coming future. This is why, on *Yom Kippur*, we recite “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever,” out loud. This should suffice for the understanding.

Now, this matter may be understood regarding the Jewish people below. That is, currently, we receive Godly illumination in our souls in a manner of the gradation and chaining down of the worlds, wherein darkness precedes light, as discussed above. Thus, currently, it is not possible for us to “delight in *HaShem*-יהוה”<sup>400</sup> unless it is first prefaced with the absence, concealment and constriction of light, which is called, “darkness.” This is because, currently, our souls are rooted in the aspect of the light that follows the constriction-*Tzimtzum*.

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<sup>398</sup> Isaiah 26:9

<sup>399</sup> Psalms 42:9

<sup>400</sup> Isaiah 58:14

About this it states,<sup>401</sup> “Israel arose in thought,” referring to the light of wisdom-*Chochmah*. This is as stated,<sup>402</sup> “For You are our father-*Avinu*,”<sup>403</sup> which refers to the aspect of the Light of the Unlimited One that is manifest within the Primordial Wisdom (*Chochmah HaKedooma*). In contrast, in the coming future, we will ascend to the light of His Essential Being, literally as He is, without any constriction whatsoever. This refers to how,<sup>404</sup> “Israel arose in the thought” of His Essential Being Himself, which is even higher than the Primordial Thought (*Machshavah HaKedooma*) that, “gazes and sees the entirety of creation in a single glance,”<sup>405</sup> as known.

Thus, in that time, darkness will not at all precede light, since we will, “delight in *HaShem*-יהוה” Himself, as He is, without any concealing garments or constrictions whatsoever. This is as stated,<sup>406</sup> “Your Teacher will no longer be hidden behind His garment and your eyes will behold your Teacher.” Then the Jewish people will be called,<sup>407</sup> “My desire is in her,” and we will literally be capable of receiving the light of the True Reality of the Essential Being of *HaShem*-יהוה in our souls.

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<sup>401</sup> Midrash Bereishit Rabba 1:4

<sup>402</sup> Isaiah 63:16

<sup>403</sup> As known, the stature of wisdom-*Chochmah* is referred to by the term *Abba*-father, whereas the stature of understanding-*Binah* is referred to by the term *Imma*-mother.

<sup>404</sup> Midrash Bereishit Rabba 1:4

<sup>405</sup> Talmud Bavli, Rosh Hashanah 18a; Also see Shaar HaYichud, translated as The Gate of Unity, Chapter 16, and the citations there.

<sup>406</sup> Isaiah 30:20

<sup>407</sup> Isaiah 62:4

This will happen in the coming world (*Olam HaBa*), about which it states,<sup>408</sup> “I will bequeath somethingness-*Yesh* to those who love Me,” referring to the revelation of the True Something, *HaShem*-יהו"ה Himself, blessed is He. This is as stated,<sup>409</sup> “How abundant is Your goodness” – referring to the goodness of His Essential Being – “that You have stored away for those who fear You.” This refers to, “the light that was concealed for the righteous-*Tzaddikim* for the coming future,”<sup>410</sup> as explained before, for it is all one matter. This should suffice for the understanding.

Now, to understand all this with greater clarity, we must preface with an explanation of what we request of *HaShem*-יהו"ה in the blessings before the recital of *Shema*. We ask Him to,<sup>411</sup> “Unify our hearts to love and fear Your Name etc.” Now, we must understand what this unification means and understand why this unification of the “hearts,” in the plural, implies the unity of two hearts. This is similar to what we recite in the *Shema* itself,<sup>412</sup> “And you shall love *HaShem*-יהו"ה, your God, with all your hearts,” using the term “hearts-לבבך,” with two letters Beit-ב, signifying two hearts.<sup>413</sup>

As known, this refers to the inner and outer aspects of the heart. That is, the illumination of love of *HaShem*-יהו"ה that

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<sup>408</sup> Proverbs 8:21

<sup>409</sup> Psalms 31:20

<sup>410</sup> Talmud Bavli, Chagigah 12a; Bereishit Rabba 3:6; 11:2; Shmot Rabba 35:1; Rashi to Genesis 1:4; Ramban to Genesis 1:14; Rabbeinu Bachaye to Genesis 1:3; and elsewhere.

<sup>411</sup> Blessings of the *Shma* recital.

<sup>412</sup> Deuteronomy 6:5

<sup>413</sup> Sifri to Deuteronomy 6:5; Brachot 54a

comes from the intellect and manifests in the externality of the heart, should be unified with the abundant love of *HaShem*-יהו"ה that transcends intellect, and is called, "The innerness of the heart," so that they literally are as one. In other words, the minor love, which is brought about through the intellect, should be in the same manner and level as the abundant and great love of the innerness of the heart, so that it too likewise becomes beyond intellect. It is about this that we say, "unify our hearts," so that the externality of the heart should be a fitting receptacle to receive the supernal love and fear of *HaShem*-יהו"ה that are of the essence of the soul.

However, at first glance, this is a very wondrous matter. For, how is it possible for something that is within the constraints and parameters of limitation, to come to a state of limitlessness, and for both levels to be one? However, this is what is meant by the teaching that,<sup>414</sup> "Whosoever lengthens the *One-Echad*-אהד, shall be rewarded with length of days and years," meaning that the days, which correspond to the emotive attributes of love and fear of *HaShem*-יהו"ה, should reach a level that is beyond all limitation, as mentioned above. This should suffice for the understanding.

To understand this further, let us preface with an explanation of the innerness of the heart and the externality of the heart. For, as known, there are two levels in the desires (*Ratzon*) of the soul. The first is the simple desire (*Ratzon Pashut*) of the essence of the soul itself. This desire is entirely

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<sup>414</sup> Talmud Bavli, Brachot 13a

bound up with the essence of the soul, to the point that it is called the soul itself, as in the verse,<sup>415</sup> “If it is truly your desire-*Nafshecha*-נפשך,” which also means your soul-*Nafshecha*-נפשך. This desire of the soul is primary in giving over our soul with complete self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהו"ה, as we recite,<sup>416</sup> “You shall love *HaShem*-יהו"ה your God with all your hearts and with all your soul and with all your being.” This aspect is called, “The Innerness of the Heart” (*Pnimityut HaLev*) and is also called, “Abundant Love” (*Ahavah Rabbah*) that entirely transcends intellect and is altogether unlimited.

The second level of desire is called, composite desire, since it is composed of the intellect and reasoning for the desire and manifests within the vessel of the brain. That is, it comes into the category of the parameters of limitation and measure, with a palpable arousal of the heart. It thus is called, “The Desire of the Heart” (*Re'uta D'Leeba*), in that it is a desire that is born in the heart and mind according to the reasoning for the love. That is, it is a conditional love that depends on something, and,<sup>417</sup> “when that something ceases, the love ceases,” as known.

Thus, this kind of love is called, “The Externality of the Heart” (*Chitzoniyut HaLev*). It is about this love that it states,<sup>418</sup> “And you shall love *HaShem*-יהו"ה your God, with all your hearts,” specifically including the externality of the heart. For, when the love and desire that is in the externality of the heart

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<sup>416</sup> Deuteronomy 6:5

<sup>417</sup> Mishnah Avot 5:16

<sup>418</sup> Deuteronomy 6:5

ascends, then it too transcends intellect and reasoning, just like the abundant love and simple desire of the innerness of the heart. They literally become one.

It is about this that the verse states,<sup>419</sup> “You are beautiful My love, “like the desirable one-*K’Tirtzah*,” referring to when these two levels of desire become unified in the heart, as one. That is, the simple upper desire unifies with the lower desire, and together they are whole. This should suffice for the understanding.

At first glance, however, this too is still not understood. For, how is it possible for the limited desire to ascend to the same level as the limitless desire, to such a degree that they literally become unified as one? More so, they are diametric opposites, in that the abundant essential love descends from above to below, as a direct light (*Or Yashar*), so that it even illuminates intellect and wisdom-*Chochmah*. In contrast, the lesser love, that is born of intellect, ascends from below to above, as a rebounding, reflected light (*Or Chozer*). That is, the two are comparable to fire and water,<sup>420</sup> that are incompatible and do not at all unify with each other.

In the same manner, at least on the surface, it seems to be impossible for these two different kinds of love to unify and become one, aside from the fact that one of them is limited, whereas the other is limitless. Thus, such a unification would

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<sup>419</sup> Song of Songs 6:4

<sup>420</sup> In that fire ascends from below to above, whereas water descends from above to below.



be a unification of two complete opposites as one. This should suffice for the understanding.



## Chapter Thirteen

Now, from what was stated above about the separation-*Havdalah* between darkness and light as it currently exists, it is understood that in the coming future,<sup>421</sup> “the night will shine like the day.” That is, there will be a revelation of the state that precedes separation. In actuality, it will be even more than that, since the essential kindness will come to be revealed within the eternality of time, as explained before regarding the eternality of forever-*Va’ed*-וְעַד, which is the matter of the unity of the two aforementioned levels of desire.

Now, all this may be better understood by prefacing that the separation-*Havdalah* was in the aspect of wisdom-*Chochmah*, about which it states,<sup>422</sup> “And wisdom-*Chochmah* is found from nothing.” This indicates that wisdom-*Chochmah* is an aspect of “something from nothing”<sup>423</sup> (*Yesh MeAyin*) and this is why we find divisions in it, that is right and left, with limitation and measure. This is as stated regarding the verse,<sup>424</sup> “In the beginning-*Bereishit*-בְּרֵאשִׁית,” which is translated as<sup>425</sup> “with wisdom-*Bechochmeta*-בְּחֹכְמָתָא,” and then continues, “God-*Elohi*”מֵאֱלֹהִים created the heavens and the earth,” which are the aspects of above, below and the four directions, east west, south and north.

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<sup>421</sup> Psalms 139:12

<sup>422</sup> Job 28:12

<sup>423</sup> As opposed to the higher aspect of “nothing from something.”

<sup>424</sup> Genesis 1:1

<sup>425</sup> Targum Yerushalmi Genesis 1:1

The account of creation then continues,<sup>426</sup> "...and there was light," which is the aspect of kindness-*Chessed*, as discussed before. Thus, it is this aspect of wisdom-*Chochmah* that comes to be the root for the limitation and division of the six directions. This is because wisdom-*Chochmah* itself possesses the division of either leaning toward kindness-*Chessed* or leaning toward judgment-*Gevurah*, to either merit or obligate, as discussed before.

We therefore see that the aforementioned composite desire (*Ratzon Murkav*) is within wisdom-*Chochmah*, and thus, the love that is born of it comes with measure and limitation. Although wisdom-*Chochmah* includes a thing and its opposite, that is, the right and left leanings, nevertheless, each is limited, just as joy and bitterness are limited according to the limits of the comprehension. Therefore, this is called the externality of the heart, as mentioned above.

In contrast, the simple upper desire is not a composite of wisdom-*Chochmah* whatsoever. For, it cannot be contained by intellect or reason, in any way whatsoever, being that it is essential to the soul itself. It is specifically this aspect that is called, "Abundant Love" (*Ahavah Rabba*) in the innerness of the heart, as previously discussed. About this love it states,<sup>427</sup> "Many waters cannot extinguish the love, nor can rivers wash it away," for there is no obstacle that can stand before it. In this simple desire, there is no division of kindness-*Chessed* and judgment-*Gevurah*.

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<sup>426</sup> Genesis 1:3

<sup>427</sup> Song of Songs 8:7

Now, this is not to say that there is no division of kindness-*Chessed* and judgment-*Gevurah* in it at all, for on the contrary, we see that indeed there is a leaning of the essential desire toward kindness-*Chessed* or judgment-*Gevurah*, with incredibly powerful strength. For example, this may be compared to the great love that a person has for someone who is beloved to his soul, such as his child, or the tremendous hatred that he may harbor against the sworn enemy of his soul. All this is entirely beyond reason and intellect, but is something that specifically touches the very essence of his soul.

Another example of this is the love a person has for his own life, which propels him to pursue goodness for his soul, such as the pursuit of livelihood to sustain his life, so that he should not die, or the like. The opposite of this is the utter hatred for anyone who threatens his life, who tries to kill him through starvation or by attacking him with deadly weapons, or the like.

Thus, these aspects of kindness-*Chessed* and judgment-*Gevurah* are unlimited. Rather, they are “lengthier” than kindness and judgment that are based on intellect, in that they are beyond measure, limit, or quantification. For, it is readily observable about abundant love, that it is of the essence of the soul, and can be so strong, that a person can literally expire from joy and delight in the Godliness of *HaShem*-יהו"ה, blessed is He, out of love of Him. The other side of the very same thing, which is also true, is that if he lacks revelation of the light of *HaShem*-יהו"ה, he will have extreme anguish and bitterness over it, that touches to the very depths of his soul, to the point that he can

literally despise his life, due to the lack of revelation of *HaShem*'s יהו"ה light. Moreover, these two aspects are actually one, with no real division between them, for in reality, there is no difference at all between them. For example, there is no difference between the desire to live and the desire not to die. The two are literally one and the same thing!

It thus is understood that the divisions of the emotive attributes of kindness-*Chessed* and judgment-*Gevurah* are not rooted in the simple desire that transcends the limitations of the intellect. Although there are emotive attributes, even within this simple desire, nevertheless, they are called “lengthy days,” for they are limitless and there is no division between one thing and its opposite.

From this, we can now understand that the separation-*Havdalah* between darkness and light is only from wisdom-*Chochmah* down. This is as stated,<sup>428</sup> “And God-*Elohi*” מ-ם divided between the light and the darkness,” which refers to the divisions of kindness-*Chessed* and judgment-*Gevurah* that arise from wisdom-*Chochmah*, and are in a way of limitation and measure. However, beyond wisdom-*Chochmah*, it is called, “the lengthy countenance-*Arich Anpin*,” wherein the emotive attributes are not divided into darkness and light, but instead,<sup>429</sup> “light and darkness serve together.” That is, on this level, the two opposites are entirely unified as one and are limitless. Because of this they are called, “length of days,” or,

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<sup>428</sup> Genesis 1:4

<sup>429</sup> Rashi to Genesis 1:4; Talmud Yerushalmi, Brachot 6:8; Midrash Bereishit Rabba 3:6

“a day that is entirely lengthy.” For, the emotive attributes and six directions of the simple upper desire are exceedingly lengthy, in that they are beyond limitation and division. This should suffice for the understanding.

This then, is the meaning of the teaching,<sup>430</sup> “Whosoever lengthens the One-*Echad*-אחד, shall be rewarded with length of days and years.” For, based on the foundations explained before about the matter of teaching-*Aleph*-א and wondrousness-*Pele*-פל, they correspond to the unity of the six directions within wisdom-*Chochmah* itself, through which *HaShem*-יהו"ה is called by the title, Master of the World-*Alupho Shel Olam*-אלופו של עולם. In other words, it is through the aspect of wisdom-*Chochmah* that He is the source for the six physical directions.

That is, we are referring to the six physical directions as they are included in the source from where they were hewn, which is the wisdom-*Chochmah* through which the All-Present One-*HaMakom*-המקום created space-*Makom*-מקום. However, we must contemplate how, “the world is not His place.” This is reflected in the word One-*Echad*-אחד, which divides into אה ׳ד. This refers to how the seven heavens and the earth are included in their source in wisdom-*Chochmah* above.

However, all this cannot yet be called the, “lengthening of the One-*Echad*-אחד,” since it only reaches the aspect of the insight of wisdom-*Chochmah*, which is the nullification of the somethingness of wisdom-*Chochmah* to the nothingness from

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<sup>430</sup> Talmud Bavli, Brachot 13a

which it is drawn into being. That is, this does not entirely reach completely beyond the wisdom of *Chochmah*.

In contrast, the lengthening of the One-*Echad*-*אחד* refers to the six directions, meaning the emotive attributes of His Simple Desire (*Ratzon Pashut*) which is not a composition of wisdom at all. As mentioned above, these emotive attributes are called, “length of days,” since they are not a source for limitation or division whatsoever. This is like the “Abundant Love” (*Ahavah Rabbah*) that transcends intellect entirely.

These attributes are entirely included and unified with the Essential Being of the Unlimited One, blessed is He, and are called the ten *Sefirot* that are concealed within His Essential Self.<sup>431</sup> (These are comparable to the attributes of the essence of a person’s soul here below, which are called the simple essential desires, as previously explained.) Each of these attributes is in a way of limitlessness, literally, like the qualities of wisdom-*Chochmah* and understanding-*Binah* as they are included in the Unlimited One Himself, blessed is He, and like the kindness-*Chessed* and judgment-*Gevurah* of His Essential Being.

Thus, the six directions, which are the six emotive attributes, are called “lengthy days,” “primordial days,”<sup>432</sup> or “primordial years,”<sup>433</sup> since they are not limited in any way

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<sup>431</sup> *Eser Sefirot HaGenuzot B’He’elem HaAtzmut*- עשר ספירות הגנוזות בעלם-העצמות. (See *Shaar HaYichud*, translated as *The Gate of Unity*, Chapters 10 & 11.)

<sup>432</sup> Isaiah 51:9 and elsewhere - *Yemei Kedem*-ימי קדם.

<sup>433</sup> Malachi 3:4 and elsewhere - *Shanim Kadmoniyot*-שנים קדמוניות.



whatsoever.<sup>434</sup> (This is as we recite,<sup>435</sup> “There is no measure to Your years and there is no end to the length of Your days... You are the Eternal King and the Living God...”)

Now, although they are divided into different names, such as wisdom-*Chochmah* and kindness-*Chessed*, nevertheless, in reality, they are included and unified with each other in the most ultimate, simple and essential unity. This is like the example, previously given, of kindness-*Chessed* and judgment-*Gevurah* as they are included in the essence of the soul, as explained elsewhere regarding the teaching,<sup>436</sup> “He is One, but not in enumeration,” which refers to the unity of the ten *Sefirot* in His Essential Being Himself, that transcends far beyond the unity of the Light of the Unlimited One with the ten *Sefirot* of the world of Emanation-*Atzilut*. It is about this that it states,<sup>437</sup> “He and His life force are One,” literally. This should be sufficient for the understanding.

Now, in truth, all these approaches to the unification of the *Shema* recital are only the aspect of the unity of the ten *Sefirot* with the light and thread (*Kav V’Chut*) that follows the first constriction-*Tzimtzum*. Thus, this does not truly fulfill our obligation, since our **true** obligation is to unify with the Essential Being of *HaShem*-יהו"ה Himself, to literally give up our soul with self-sacrifice (*Mesirat Nefesh*) to His Oneness-*Echad*-אחד. This refers to the essential oneness of His

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<sup>434</sup> See Biurei HaZohar 48a; Siddur 229c; Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 1, p. 328.

<sup>435</sup> High holiday *Musaf* liturgy.

<sup>436</sup> Introduction to Tikkunei Zohar 17a.

<sup>437</sup> *Ibid.*

attributes, as they are utterly unified and included in His Essential Self, literally! About this it states,<sup>438</sup> “To Him, and not to His attributes,” which even includes His essential attributes.

Nonetheless, it is specifically this self-sacrifice and sublimation of the soul, that allows for the subsequent drawing down of influence from *HaShem*’s יהו"ה essential attributes during the eighteen blessings of the *Shemoneh Esreh* prayer. For example, His essential wisdom-*Chochmah*, about which it says,<sup>439</sup> “There is no limit to His understanding,” is drawn down in the blessing, “You bestow knowledge to man.”

Similarly, the essential kindness of the Light of the Unlimited One, about which it states,<sup>440</sup> “The kindnesses of *HaShem*-יהו"ה are unceasing,” meaning that they are utterly infinite, are drawn down during the blessing, “Send Your blessing upon us, *HaShem*-יהו"ה our God, this year,” with all our requests for livelihood and sustenance, and the like. For, all new drawings forth that are brought about in actuality, come solely from His essential attributes, as they are in His Essential Self, specifically. This should suffice for the understanding.

This then, is what is called, “lengthening the One-*Echad*-אחד, such as what was stated about Rabbi Akiva that,<sup>441</sup> “he prolonged his utterance of One-*Echad*-אחד until his soul left his body with the word One-*Echad*-אחד.” In other words, this specifically refers to unity with the emotive attributes of His

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<sup>438</sup> Sifri, cited in Pardes Rimonim, Shaar 32, Ch. 2.

<sup>439</sup> Psalms 147:5

<sup>440</sup> Lamentations 3:22

<sup>441</sup> Talmud Bavli, Brachot 61b

Essential Self. It thus is self-understood that it is impossible to come to such a true unity with the True reality of His Essential Being, blessed is He, except by binding the essence of our soul to Him, through “Abundant Love” (*Ahavah Rabbah*), that transcends the limitations of intellect and reasoning.

However, since this is the case, then it would make more sense for us to first recite the verse,<sup>442</sup> “You shall love *HaShem*-יהו"ה your God, with all your hearts and with all your soul and with all your being,” **before** arriving at the self-investment and self-sacrifice (*Mesirat Nefesh*) in the One-*Echad*-אחד. For, it is through this that every person can arrive at the level of self-sacrifice (*Mesirat Nefesh*) in the Simple Oneness of *HaShem*-יהו"ה, blessed is He.

The explanation of the matter is that, in truth, there are two levels in the souls of the Jewish people. The first level relates to the root of their souls in the Essence of the Unlimited One, *HaShem*-יהו"ה, blessed is He, before they descended into their physical bodies, literally! This is like the teaching,<sup>443</sup> “When the Holy One, blessed is He, created the world, He consulted the souls of the righteous-*Tzaddikim*.” In other words, this is the aspect of, “Israel arose in thought,” meaning that they arose in the thought of His Essential Self, literally! even before it arose in His thought to emanate, create, form and make (which is called the general thought, as mentioned before).

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<sup>442</sup> Deuteronomy 6:5

<sup>443</sup> Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3; Discourse entitled “*Ki Tisa*” 5711. Also see Likkutei Sichot Vol. 16 p. 487 and the notes there.

In other words, this does not refer to how they currently receive influence from their root, in the thoughts of the Supernal wisdom-*Chochmah*, which is the inner light of *Abba*-father. In other words, this secondary aspect already has the form of man, and they are thus like a child that is drawn forth from the brain of the father.

Rather, what we are discussing here far transcends even the concealed wisdom-*Chochmah* of *Arich Anpin*, which is called, “the hiddenness of wisdom” (*Ta’alumot Chochmah*). Thus, it is regarding this essential level of the souls of the Jewish people that they are called *Yisroel*-ישראל, which shares the same letters as, “to Me is the head-*Lee Rosh*”-לי ראש, meaning that, “the head-*Rosh*”-ראש, which refers to the intellect and wisdom of *Abba*-father, is utterly sublimated, “To Me-*Lee*”-לי, that is, to the Essential Being of *HaShem*-יהוה, blessed is He.

In contrast, currently, when the Jewish people are called *Yisroel*-ישראל, it is of the same root as, “beginning-*Reishit*”-ראשית, indicating that we currently receive through the medium of the head and intellect of *Abba*-father. This is what is meant by the explanation of the first word of the Torah,<sup>444</sup> “In the beginning-*Bereishit*”-בראשית, that,<sup>445</sup> “The world was created for the sake of the Jewish people, who are called<sup>446</sup> ‘The beginning-*Reishit*’ etc.” For, the thought is a vessel for intellect and wisdom, and it thus follows that this is necessarily

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<sup>444</sup> Genesis 1:1

<sup>445</sup> Rashi to Genesis 1:1; *Torat Chaim Bereishit* 44a, and note 6 there.

<sup>446</sup> Jeremiah 2:3

brought forth into revelation in speech, which is called the revealed and “open saying” (*Maamar Patu’ach*). This is as stated,<sup>447</sup> “She opened her mouth with wisdom-*Chochmah*,” which refers to the ten utterances of creation that are drawn forth from *Chochmah*-wisdom. This is as stated,<sup>448</sup> “The father-*Abba* founded the daughter,”<sup>449</sup> as known.

In contrast, the concealed thought (*Machshavah Stima’ah*) is the inner light of wisdom-*Chochmah*, which remains concealed, and does not come forth into revelation in the letters of the intellect, nor is it possible to be brought forth into speech, such as into the ten utterances of creation. It is with respect to this that the verse states,<sup>450</sup> “You have formed me, behind-*Achor* and before-*Kedem*,” meaning,<sup>451</sup> even “before-*Kedem* the act of creation of the first day.”

This refers to the soul of the first man, Adam, as he was in the concealed thought (*Machshavah Stima’ah*) as it came forth into revelation from the primordial thought (*Machshavah HaKedooma*). This is as stated,<sup>452</sup> “He who calls out the generations from the head-*Rosh*-ראש,” which refers to the head and beginning of *Adam Kadmon*-Primordial Man.

However, all this is not the true meaning of, “Israel arose in thought.” Rather, the true meaning is that they arose in the Essential Self of *HaShem*-יהוה, the Unlimited One Himself,

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<sup>447</sup> Proverbs 31:26

<sup>448</sup> Zohar III 256b; 248a; 258a; Iggeret HaKodesh, Epistle 5.

<sup>449</sup> That is, speech comes from the faculty of *Chochmah*-wisdom, without which, one cannot speak.

<sup>450</sup> Psalms 139:5

<sup>451</sup> Midrash Bereishit Rabba 8:1

<sup>452</sup> Isaiah 41:4

blessed is He, literally! Even higher than the essential attributes, such as the desire and wisdom of the Unlimited One, which descended into revelation from their concealment.

Because of this, even the simplest Jew is capable of self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה. This is because the sanctification of the Name *HaShem*-יהו"ה, literally means the sanctification of His Essential Self, as known. This is the true reason why self-sacrifice (*Mesirat Nefesh*) in the unification of His Oneness-*Echad*-אחד precedes our recitation of,<sup>453</sup> “You shall love *HaShem*-יהו"ה your God, with all your hearts and with all your soul and with all your being.” For, on the contrary, this is specifically because the Godly soul is literally rooted in the Simple Oneness of *HaShem*-יהו"ה Himself, literally! Which is much higher than the aforementioned aspect of the wisdom of *Abba*-father, mentioned above.

Thus, even the simplest Jew is automatically able to reach the great and abundant love (*Ahavah Rabba*) of, “you shall love *HaShem*-יהו"ה... with all your being,” which refers to self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה, in actuality, with the physical body. This is because the soul of a Jew is literally rooted in the Essential Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He. Thus,<sup>454</sup> according to the principle that, “two-hundred includes one-hundred in it,” the self-sacrifice of the soul in the Simple Oneness of *HaShem*-יהו"ה, blessed is He and blessed is His name, automatically

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<sup>453</sup> Deuteronomy 6:5

<sup>454</sup> Talmud Bavli, Sandhedrin 31a and elsewhere

includes the potential for self-sacrifice of the physical body, as well.

Nevertheless, notwithstanding all the above, Rabbi Akiva specifically desired this<sup>455</sup> and was consternated about it, saying, “When will I have the opportunity to fulfill this in actuality?” This is because the souls that are manifest within our bodies now, are rooted in the aspect of man-*Adam*, which is the aspect of thought and wisdom, and is called the light of *Abba*-father, and are not of *HaShem*’s-יהו"ה actual Essential Being, blessed is He.

That is, they currently are only from the second, lower level of the souls of the Jewish people, “that arose in thought,” as discussed above. In other words, we are only capable of self-sacrifice in a manner of nullifying, “the something to the nothing,” from the source from where they were hewn, and not to His actual Essential Being Himself, blessed is He.

This is the reason why Rabbi Akiva desired to fulfill the matter of self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה specifically in physical actuality, stating that,<sup>456</sup> “With all your soul” means, “Even if He takes your soul.” For, through this he would come to the aspect of the essential self-sacrifice of the soul to the Essential Being of *HaShem*-יהו"ה, the Unlimited One, blessed is He, thus ascending to the essential arousal of the essential thought.<sup>457</sup>

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<sup>455</sup> Physical self-sacrifice

<sup>456</sup> Talmud Bavli, Brachot 61b

<sup>457</sup> With this explanation we may also understand the dialogue between Moshe and the Holy One, blessed is He, with respect to Rabbi Akivah, related in Talmud Bavli, Menachot 29b: “Moshe said, ‘Master of the Universe, You have shown me

This then, is what is meant by the fact that he “elongated” the Simple Oneness of *HaShem*-יהו"ה in his soul, until his soul left him and became included in the Simple Oneness, specifically because of his actual, physical self-sacrifice for the sanctification of the Name *HaShem*-יהו"ה. This should suffice for the understanding.

This then, is the meaning of, “lengthening the One-*Echad*-אהד,” with the unification of the essential attributes of the Essential Being of *HaShem*-יהו"ה Himself, literally. That is, this unification utterly transcends the unification of the ten *Sefirot* that are ordered according to the chaining down of the line and thread (*Kav V'Chut*), as discussed before.

It is specifically through this that, “his days are lengthened,” referring to the emotional attributes of love and fear of *HaShem*-יהו"ה in the heart; that they too come to be in an aspect of limitlessness, without division, which is called “lengthy days,” as explained before. This is because he recited, “Listen Israel-*Shma Yisroel*-שמע ישראל” specifically in the manner of, “to Me is the head-*Li Rosh*-לי ראש,” referring to the aspect of *Yisroel*-ישראל as they are rooted in the very Essence of the Intrinsic Being of *HaShem*-יהו"ה, literally, which is called, “the length of the One-*Echad*-אהד,” as discussed before.

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Rabbi Akiva’s Torah, now show me his reward.’ He replied, ‘Return to where you were.’ Moshe returned and saw that they were weighing Rabbi Akiva’s flesh in a butcher shop [as he was tortured to death by the Romans]. Moshe said before Him: ‘Master of the universe, this is the Torah and this is it’s reward?’ The Holy One, blessed is He, responded, ‘Be silent, so it arose in thought before Me.’” This may be understood to mean, “So he – Rabbi Akiva – arose and ascended to the essential level of the thought, before Me,” literally, through his physical act of total self-sacrifice for the sanctification of the Name of *HaShem*-יהו"ה, blessed is He, in actuality.



This is the meaning of the continuation of the verse of the *Shema*, that “*HaShem*-יהו"ה,” which refers to His Singular Preexistent Intrinsic Essential Being, “is our God-*Elohei*”*nu*-אלהינו,” specifically, even here below. That is, He is One-*Echad*-אחד above, in the aforementioned aspect of His Simple Oneness, and He is One-*Echad*-אחד below, in the unity of the six directions of א"ה ד, as discussed above.

Thus, it is through this, that the love of, “You shall love *HaShem*-יהו"ה... with all your soul and with all your being,” are drawn forth in a manner of limitlessness, which is called “lengthy days” (*Arichut Yamim*). Above, these are the aspect of the “lengthy days” of the Essential Being of the Emanator, blessed is He, which is called “the day that is entirely lengthy.” This then, is the meaning of,<sup>458</sup> “I will satisfy him with length of days, and I will show him My salvation,” as explained before. This should suffice for the understanding.

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<sup>458</sup> Psalms 91:14



## Chapter Fourteen

From all the above in mind, we can now understand the meaning of what we pray for in the blessings of the *Shema*,<sup>459</sup> “Unify our hearts to love and fear Your Name etc.” That is, we desire that the externality of our hearts, which are the limited emotive attributes of love and fear of *HaShem*-יהו"ה, that are born of the intellect, should also attain and be unified with the limitless aspect of the innerness of the heart, which is called, “lengthy days” (*Arichut Yamim*), as explained above. In other words, we desire that the lesser love should also ascend to be higher than the composite desires that arise from intellect, but that they should rather be unified with the very essence of the soul itself, literally!

To further explain this matter, it is known that these two aspects of the heart that we explained above, are rooted in the matter conveyed in the verse,<sup>460</sup> “You have formed me back-*Achor*-אחור and front-*Kedem*-קדם.” This may be understood by comparison to Adam, the first man. His body was the last of all the creations in the act of creation, as it states,<sup>461</sup> “even the mosquito preceded you in being created,” which refers specifically to the dust and substance of his body. In contrast, regarding his soul it states,<sup>462</sup> “And He breathed a living soul into his nostrils,” meaning,<sup>463</sup> “His soul came forth from He

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<sup>459</sup> Blessings of the *Shma* recital.

<sup>460</sup> Psalms 139:5

<sup>461</sup> Talmud Bavli, Sanhedrin 38a; Tanya, Ch. 24

<sup>462</sup> Genesis 2:7

<sup>463</sup> Zohar II 138a

who is called the Life of all the worlds,” and thus preceded the entire act of creation. That is, it arose from the essential thought, which is called the primordial thought (*Machshavah HeKedooma*), as discussed before.

Thus, the verse,<sup>464</sup> “You have formed me back-*Achor*-אחור and front-*Kedem*-קדם,” may be understood to be the unification and bond of the beginning to the end, as one, so that they become literally one. For, as it states,<sup>465</sup> “The beginning is embedded in the end and the end in the beginning,” specifically. This matter is found in every single Jew, in the two aspects of his heart, mentioned above.

Thus, it is about this that it states,<sup>466</sup> “‘You shall serve *HaShem*-יהו"ה, your God, with all your hearts,’ in the plural, meaning with both your inclinations.” This includes the inner aspect of the heart in the right ventricle, within which the spirit of life and the soul of the mind dwells. This is called the concealment of the heart (*Ta'alumot HaLev*), and refers to the inner, essential point of the heart, meaning, that which is concealed within the depths of the heart. However, it is unable to come to be revealed within the heart, as it is, being that the vessels of the mind and heart are not capable of containing it at all, since they are constrained and limited in their ability to bear this exceedingly great and essential light.

Thus, this love is called, the natural and essential “concealed love” (*Ahavah Mesuteret*), which is embedded in

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<sup>464</sup> Psalms 139:5

<sup>465</sup> Sefer Yetzirah 1:7

<sup>466</sup> Mishnah Brachot 9:5

the very depths of the heart, but does not illuminate or become revealed, as it essentially is. It is only at times of great duress, when it is put to the test, such as when it becomes necessary to give up one's life for the sanctification of the Name *HaShem*-יהו"ה, blessed is He, that even the simplest Jews willingly give up their soul, because of the strength of the revelation of their essential, Godly spark. Likewise, on auspicious days, such as Shabbat and holidays, there is a measure of revelation of this aspect of the heart. The same is true of the ten days of repentance, during which time, every Jew is roused to complete repentance.

Opposite the above, is the externality of the heart, within which the evil inclination dwells, in the natural heat of the blood, which is the natural soul. It is there that the aspect of the depth of evil (*Omek Ra*) resides, since its foundation is in the dust, and is the foundation of the back-*Achor*-אחור. The front-*Kedem*-קדם, which is the light of the soul in the right ventricle, should be illuminated and drawn forth to become bonded with the externality of the heart, in the left ventricle, so that they become utterly one. It is about this that it states,<sup>467</sup> “And you shall love *HaShem*-יהו"ה your God, with all your hearts,” in the plural, so that even the natural aspect of the heart should be illuminated with the light of the Godly love that illuminates due to the light of Abundant Love (*Ahavah Rabba*) that resides in the right ventricle.

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<sup>467</sup> Deuteronomy 6:5

Now, there are two ways that this is manifest. The first is in a limited way, according to the contemplation (*Hitbonenut*) that the soul undergoes in its faculties of intellect and comprehension. The second way, however, is utterly limitless, and is how the soul, as it is, in and of itself, illuminates. In such a case, even the externality of the heart of flesh, becomes illuminated with Abundant Love (*Ahavah Rabba*) of *HaShem* יהוה in a completely limitless manner.

This is something that is clearly seen in all those who truly and sincerely seek God. Although their initial Godly arousal is only commensurate to the degree of arousal of their intellect, nevertheless, they subsequently come to a much greater and stronger arousal, an arousal that cannot be contained in the mind and heart at all, but is the result of the simplicity of the essence of the soul itself. This love is, “with all your being” (*Bechol Me’odecha*).

In other words, this happens when the very essence of the Godly spark in the right ventricle, which is called, “The inner point of the heart,” becomes openly revealed as an illumination of light in the externality of the heart. That is, “the beginning becomes imbedded in the end”<sup>468</sup> so that the left ventricle, which is the aspect of the substance of the external heart, becomes unified with the inner essence and they become completely unified and whole, literally.

However, it should be noted that the innerness of the heart does not radiate at all times. On the contrary, most of the

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<sup>468</sup> Sefer Yetzirah 1:7

time it is in an aspect of darkness and concealment, and is thus called the “concealments of the heart,” (*Ta'alumot HaLev*), as known. In other words, it is called an, “encompassing light” (*Makif*), that remains in a state of concealment and darkness, like shade that covers over and conceals that which is concealed within it, similar to a person who shelters, in concealment, beneath the shade of a large boulder.

In the same manner, the aspect of Abundant Love (*Ahavah Rabba*) of *HaShem*-יהו"ה, is hidden in the right ventricle, in the inner point of the heart, in an encompassing manner (*Makif*). That is, it acts as a hidden shield that guards the blood, which is the heat of the natural soul in the left ventricle, so that it should not stumble into all manner of evil throughout the day, whether in thought or deed, as explained at length elsewhere.

However, our primary service of *HaShem*-יהו"ה in this world, is to bring out the concealed essence of our heart, so that it is brought forth specifically in an actual revelation of light. In other words, the ultimate objective of every Jew is that the concealment and darkness of the encompassing light, should itself illuminate. This is as stated,<sup>469</sup> “For You are my flame *HaShem*-יהו"ה and *HaShem*-יהו"ה illuminates my darkness,” meaning that the darkness and coarseness of the left ventricle should become illuminated, so that he is of one heart, literally, as explained before.

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<sup>469</sup> Samuel II 22:29; Also see Torah Ohr 40b and on.

This, then, is the meaning of our prayer, “Unify our hearts to love and fear Your Name etc.” That is, we pray that the externality of our heart should become unified with our inner heart, and that they should literally become one. Then, even the limited aspects of love and fear of *HaShem*-יהו"ה, that manifest within the heart from the intellect, are caused to also be in an aspect of limitlessness, just as the essential love and fear of *HaShem*-יהו"ה are in the essence of the soul.

This is not so when the inner point of the essence of the heart remains concealed, in which case it is called darkness (*Choshech*-חשך) and only illuminates occasionally. In such a case, it is like after the aforementioned aspect of the separation between light and darkness, in which it is impossible for the externality of the heart to be in the state of essential, Abundant Love (*Ahavah Rabba*) of *HaShem*-יהו"ה, as it is in the inner aspect of the heart.

However, when the darkness itself illuminates, so that the aspects of darkness and light are equal, then this certainly is much higher than even the root of the first light of the souls. Moreover, such an illumination is actually even higher than the root of the soul of the first man, *Adam*, about whom it states,<sup>470</sup> “And He breathed a living soul into his nostrils.” For, that aspect of the soul is called the beginning-*Kedem* of the act of creation and is only the aspect of the primordial wisdom (*Chochmah HaKedooma*).

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<sup>470</sup> Genesis 2:7



However, the illumination of the darkness itself, comes from the aspect of the Essential Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the man-*Adam* of wisdom-*Chochmah* as explained before. It is for this very reason that the soul of *Adam*, the first man, was bonded to a physical body, for it is specifically through the physical body, that his soul could come to be elevated even higher than it was in its the source in the Supernal wisdom, from where it was hewn. For, certainly, the descent is for the purpose of rising to a higher ascent.<sup>471</sup>

Moreover, just as this was so regarding the general soul of *Adam*, this is likewise so regarding the particular spark of the soul of every Jew. For, it is specifically through the fulfillment of, “you shall love *HaShem*-יהו"ה” with both of your inclinations, that a person comes to be of one heart, through which the spark of his soul is elevated high above, to the light of the Essential Being of the Unlimited One, blessed is He, literally! This is as we explained before about Rabbi Akiva, who was consternated over the fact that he had not yet had the opportunity to fulfill the sanctification of the Name *HaShem*-יהו"ה specifically with actual physical self-sacrifice, because of the same reason.

(However, it should be noted that when true penitents (*Baalei Teshuvah*) transform the lower darkness to light, this surely ascends and reaches the most elevated level of the

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<sup>471</sup> See Ginat Egoz translated as HaShem is One, Volume 2, section entitled “The twelve letters ק צ"ק ט"י ל"ג ט"ז ח"ה ז"ח correspond to the twelve tribes of Israel.”

completely righteous *Tzaddikim* who draw forth from the Supernal concealment and darkness, to light etc.)

This then, is the intended meaning of,<sup>472</sup> “Whosoever lengthens the One-*Echad*-אחד, shall be rewarded with length of days and years.” In other words, the intention is to bond oneself to the Singular Essential Being of *HaShem*-יהו"ה, the Infinite One Himself, blessed is He, literally! One’s days and years are thus lengthened, meaning that the emotions ascend to the aspect of, “lengthy days,” which refers to desire that completely transcends intellect. That is, they ascend to the aspect of the concealed Abundant Love (*Ahavah Rabba*) of *HaShem*-יהו"ה, as explained above, so that both aspects of the heart are utterly and completely unified. This should suffice for the understanding.

Now, according to all the above, we must understand the meaning of the additional word, “years,” which seems to indicate that the days and years of one’s physical life will literally be lengthened beyond the measure that was appropriate to him. The explanation of the matter is known, that every person is given a specific allotment of days to his life, as indicated by the verse,<sup>473</sup> “Days have been formed.”

These days are apportioned according to the time necessary for a person to be in this world, to refine the tree of the knowledge of good and evil through the performance of the *mitzvot*, the study of Torah, and prayer, which is the service of the heart, and through love and fear of *HaShem*-יהו"ה in the

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<sup>472</sup> Talmud Bavli, Brachot 13a

<sup>473</sup> Psalms 139:16

fulfillment of the upper unification during the recital of *Shema*, with self-sacrifice to the Simple Oneness of *HaShem*-יהו"ה every day, morning and evening.

Now, the verse is written,<sup>474</sup> “Days have been formed, but One-*Echad*-אחד is not in them,” meaning that a person does not always experience the illumination of the Simple Oneness of *HaShem*-יהו"ה with the self-sacrifice of his body, in the manner explained above, regarding the illumination of the soul in the two aspects of the heart. For, at times, the power and strength of the essence of the soul does not illuminate at all, but remains concealed in the darkness that is called, “The concealments of the heart (*Ta'alumot HaLev*), as discussed before.

In contrast, at other times, there is an illumination of the light of the Simple Oneness of *HaShem*-יהו"ה within the heart, when he recites, “You shall love *HaShem*-יהו"ה your God with all your hearts, etc.” It is for this reason that man has been given an apportioned time to live, quantified in days and years, so that each day he can draw forth the Godly light to illuminate his soul through the toil of serving *HaShem*-יהו"ה in this world. This can even be accomplished in the pursuit of livelihood, when it is elevated to *HaShem* is One-*HaShem Echad*-יהו"ה אחד, through doing the *mitzvot* of charity, acts of goodness and kindness, and the like.<sup>475</sup> Thus, once the number of allotted days apportioned to a person have concluded, he has no more life from Above.

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<sup>474</sup> Psalms 139:16

<sup>475</sup> Rambam Hilchot De'ot 3:2; Ginat Egoz translated as *HaShem* is One, Volume 4, The Gate of Unity.

Now, this only applies to the root of the soul in the supernal wisdom-*Chochmah*, from where it was hewn, which relates to the limited aspect of man, or to the aspects of world-*Olam*, year-*Shanah*, and soul-*Nefesh*, all of which relate to the limitation of lights within vessels. Thus, relative to this aspect, a person's days are a limited quantity and are apportioned according to the dictates of the "measuring line" (*Kav HaMidah*), as known.

However, relative to the root of the souls in the Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who transcends all the limitations of man-*Adam*, there is an illumination of the eternity of the light of the Unlimited One Himself, blessed is He. It is regarding this aspect that the verse states,<sup>476</sup> "I shall fill the number of your days," meaning beyond their apportioned measure. This, likewise, is the meaning of the verse,<sup>477</sup> "He will enliven us after two days, on the third day He will raise us up and we shall live before Him," which refers to the eternal life that will follow the resurrection of the dead (*Tchiyat HaMeitim*). This is called, "The Coming World" (*Olam HaBa*), in which, "we shall live before Him," literally! This is called, "The day that is entirely good,"<sup>478</sup> and is the meaning of the verse,<sup>479</sup> "I will satisfy him with length of days and I will show him My salvation," as explained above.

Now, a small measure of this is accomplished even now through this matter of the, "lengthening of his days and years"

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<sup>476</sup> Exodus 23:26

<sup>477</sup> Hosea 6:2

<sup>478</sup> Talmud Bavli, Kidushin 39b

<sup>479</sup> Psalms 91:16

beyond the measure of the days and years that are apportioned to him. This is because the primary limitation of time, into days and years, comes about specifically because of the division and separation of evening and morning, darkness and light, light and day, as explained above. In contrast, regarding the aspect conveyed in the verse,<sup>480</sup> “the night shall shine like the day,” there is no limit or measure into days and years whatsoever, as explained before.

This is as written elsewhere about the verse,<sup>481</sup> “I have been a youth and I have also aged,” about which our sages, of blessed memory, stated,<sup>482</sup> “We cannot say that the Holy One, blessed is He, said this verse, as there is no old age before Him. Rather, the ministering angel appointed over the world (*Saro Shel Olam*) said this verse.” The same is true of the verse,<sup>483</sup> “And the Ancient of Days (*Atik Yomin*) sat.”

In other words, what we are discussing here, is the matter of eternity-*Va'ed*-וְעַד, which is an exchange of the letters of the word One-*Echad*-אֶחָד, wherein even time itself becomes eternal due to the illumination from the Essential Being of *HaShem*-ה'יְהוָה, the Unlimited One Himself, blessed is He, who is “alive eternally and exists forever,”<sup>484</sup> as we recite on Yom Kippur,<sup>485</sup> “There is no measure to Your years and no end to the length of Your days.”

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<sup>480</sup> Psalms 139:12

<sup>481</sup> Psalms 37:25

<sup>482</sup> Talmud Bavli, Yevamot 16b

<sup>483</sup> Daniel 7:9

<sup>484</sup> *Baruch She'amar* morning prayers liturgy.

<sup>485</sup> *Kol Nidre*, Yom Kippur liturgy.

In other words, this refers to the infinite aspect of the Primordial Years (*Shanim Kadmoniyot*) of the Singular Preexistent Essential and Intrinsic Being, *HaShem*-יהו"ה, blessed is He, who precedes all beginnings (*Kadmon L'Kol HaKedoomim*). That is, it is the aspect of the essential emotive attributes of the Essence of the Unlimited One Himself, blessed is He, literally.

Thus, this aspect is the primary commandment and true unification that every Jew has an obligation to fulfill during the recital of *Shema*, as mentioned before. This is why it is specifically in the commandment of reciting the *Shema*, that we must “lengthen the One-*Echad*-אחד.” For it is through this that we merit to have a revelation of the Supernal length of days and years, which are called, “eternal life” (*Chayei Olam*), about which it states,<sup>486</sup> “He will raise us up and we will live before Him,” literally! This should suffice for the understanding.

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<sup>486</sup> Hosea 6:2

## Chapter Fifteen

We now must further understand the prayer,<sup>487</sup> “Unify our hearts to love and fear Your Name etc.,” which is in the blessing of, “*Ahavat Olam*-You have loved us with eternal love etc.,” that immediately precedes the recital of *Shema*. This blessing begins and ends with love-*Ahavah*. Therefore, we need to understand why the matter of fear-*Yirah* is also mentioned in it.

Now, it must be understood that the entire order of this blessing is in preparation to recite the two paragraphs of the *Shema* and the paragraph pertaining to the *Tzitzit*-fringes, all of which are included in the commandment to recite the *Shema*, as stated in *Mishneh Torah* of Rambam.<sup>488</sup> This is why it begins with the words, “You have loved us, *HaShem*-יהוה our God, with eternal love... Our Father, our King, for the sake of Your Great Name, and for the sake of our forefathers who trusted in You.”

This refers to our forefathers, Avraham, Yitzchak and Yaakov, who fulfilled the Torah and all its commandments-*mitzvot* in a spiritual way. This is as stated,<sup>489</sup> “Because Avraham listened to My voice and kept My charge, My commandments, My statutes and My laws,” as known.<sup>490</sup> We thus pray that, “Because of the strength of their trust in You, You taught them life-giving laws by which to fulfill Your will

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<sup>487</sup> Blessings of the *Shema* recital.

<sup>488</sup> Laws of the *Shema* recital 1:2-3

<sup>489</sup> Genesis 26:5

<sup>490</sup> Talmud Bavli, Yoma 28b; Midrash Bereishit Rabba 64:4, 95:3

wholeheartedly,” in a spiritual manner, “likewise, be gracious to us, and instruct us,” in the fulfillment of Your physical commandments-*mitzvot*.

However, the primary root of all *mitzvot*, is the commandment to unify *HaShem*-יהו"ה in the recital of *Shema*. It is for this reason that the prayer continues, “Our Father, merciful Father, who shows mercy, have mercy upon us and implant understanding in our hearts, so that we may understand and be enlightened,” through which we are bound to come to “listen, learn, teach, observe, perform and fulfill all the matters of the teachings of Your Torah with love,” as mentioned above.

We therefore continue, “Illuminate our eyes with Your Torah and cause our hearts to cleave to Your commandments.” This refers to the *mitzvah* of Torah study and the fulfillment of all the commandments, specifically with love and adhesion of the heart, which is called, the intention (*kavanah*) and desire of the heart-*Re'utah D'Leeba*, as known. We therefore continue and pray, “and unify our hearts to love and fear Your Name.”

Now, seemingly, it would have been more appropriate for the blessing to have commenced with “unify our hearts to love and fear Your Name.” However, since the entirety of this blessing concludes with the words “And You, our King, have brought us close to Your Great Name with love, so that we may thank and acknowledge You, and unify You and love Your Name,” it is clearly a preparation to the recitation of *Shema* and its first paragraph, “And you shall love *HaShem*-יהו"ה your God etc.” That is, we pray that we be empowered and strengthened by a drawing forth from the, “eternal love that You have loved



us.” It is for this reason that the blessing concludes with love, specifically with the words, “Blessed are You *HaShem*-יהו"ה who chooses His people Israel with love-*Ahavah*.”

We thus see that the entire order of the blessing, follows the order of the verses themselves in the recital of *Shema*. That is, *HaShem*-יהו"ה is to first be unified with love, through the recital of the *Shema* and the verse, “You shall love-*Ve’Ahavta HaShem*-יהו"ה your God.” Only afterwards do we recite the verse, “These words that I command you today shall be upon your heart,” which refers to the *mitzvah* of Torah study. Thus, the words of the blessing, “unify our hearts to love and fear Your Name,” follow the order of the *Shema*, as these words include both the first and second paragraphs of the *Shema*.

That is, it includes the *mitzvah* of love of *HaShem*-יהו"ה (*Ahavah*), which corresponds to the first paragraph of, “You shall love *HaShem*-יהו"ה.” It likewise includes fear of *HaShem*-יהו"ה (*Yirah*), which is the second paragraph of the *Shema* recital, and begins with the words, “And it shall come to pass that if you heed My commandments that I command you today etc.” For, in this second paragraph it states,<sup>491</sup> “To love *HaShem*-יהו"ה your God, and to serve Him with all your hearts,” and as known, “service-*Avodah*-עבודתה” refers to fear-*Yirah* of *HaShem*-יהו"ה.

This is as stated,<sup>492</sup> “Serve-*Eevdoo*-עבדו *HaShem*-יהו"ה with fear.” Likewise, the Torah states,<sup>493</sup> “Now Israel, what

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<sup>491</sup> Deuteronomy 11:13

<sup>492</sup> Psalms 2:11

<sup>493</sup> Deuteronomy 10:12-13

does *HaShem*-יהו"ה your God, ask of you? Only to fear *HaShem*-יהו"ה your God, to go in all His ways and to love Him, and to serve *HaShem*-יהו"ה your God, with all your heart and with all your soul, to observe the commandments of *HaShem*-יהו"ה and His decrees, which I command you today, for your benefit.”

We thus see that the only thing that He asked for was fear of *HaShem*-יהו"ה, and that everything else, such as the love and service of Him, follow and develop out of the fear of Him. For, although it is true that, on the one hand, fear is at the conclusion of everything, nevertheless, “the beginning is embedded in the end,”<sup>494</sup> specifically. This is as stated,<sup>495</sup> “In conclusion, after all has been considered; Fear God and keep His commandments, for that is the whole of man.”

This is what is meant by the teaching of Rabbi Yehoshua ben Karcha, who said,<sup>496</sup> “Why does the paragraph of *Shema* come before that of *Vehayah*? So that one first accepts the yoke of the Kingdom of Heaven upon himself, and only then accepts the yoke of the commandments-*Mitzvot*.” Thus, we begin with the recitation of the paragraph of *Shema* first, which explains why we begin the blessing with the unification of *HaShem*-יהו"ה with love-*Ahavah*. Only afterwards can we accept the yoke of the commandments-*mitzvot* upon ourselves, with the paragraph of, “*VeHayah*-and it shall come to pass that if you heed My commandments etc.,”

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<sup>494</sup> Sefer Yetzirah 1:7

<sup>495</sup> Ecclesiastes 12:13

<sup>496</sup> Talmud Bavli, Brachot 13a

which refers specifically to the inner fear, which is the primary aspect of the service of *HaShem*-יהו"ה in fulfilling His commandments.

Now, on the one hand the second paragraph states, "To love *HaShem*-יהו"ה your God and to serve Him etc." We thus see that this service is also with love-*Ahavah*, as it states, "to love *HaShem*-יהו"ה," and only afterwards, "to serve Him," with the upper and inner fear-*Yirah* of *HaShem*-יהו"ה, specifically. This is as stated,<sup>497</sup> "Serve *HaShem*-יהו"ה with fear." But, on the other hand, it states,<sup>498</sup> "Serve *HaShem*-יהו"ה with joy," which specifically refers to one who serves *HaShem*-יהו"ה with love, in that he rejoices in the fulfilling the commandments of *HaShem*-יהו"ה.

Actually, both of these aspects are true. This may be better understood by prefacing with the statement in *Zohar* that there are two kinds of servants, as explained elsewhere. In general, the first kind is called, "a servant of *HaShem-Eved HaShem*-יהו"ה," and the other is called, "a servant of God-*Eved Elohi*"m-עבד אלהי"m."

By way of analogy, this may be compared to the servant of a great lord. One kind of servant heeds the instructions he is given, and serves his master by doing those tasks that the master himself would not do, in that they are below his dignity, such as doing the household shopping, keeping the house clean and orderly, washing the dishes, chopping wood for the fireplace, drawing water from the well, setting the table, making the beds,

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<sup>497</sup> Psalms 2:11

<sup>498</sup> Psalms 100:2

laundering the clothes and generally keeping the master's house from falling into disrepair.

A servant such as this, is hired at minimum wage and does his chores to earn his livelihood by the toil of his hands and the sweat of his brow. He is called a poor servant, in that this kind of work suits his lowly and humble station, but would be inappropriate for a respected minister of the lord, and would certainly be unbecoming for his master, the lord himself.

Now, because of the great fear of his master over him, this servant does not grasp himself as being something, in and of himself, but only secondary and nullified to the will of his master. All his work is done with fear and complete acceptance of the yoke of his master. Only that he looks forward to his reward at a time of goodwill from his master, when his work will be found to be good and proper in his eyes and when he sees that the servant's acceptance of his yoke is in truth and in good faith, by nullifying his whole will to him etc.

The second kind of servant does not serve and wait on the immediate needs of the household, such as laundering the clothing or serving the food and drink, and the like. Rather, this servitude is like that of a craftsman or a skilled laborer, such as a weaver, spinner, embroiderer, or a craftsman who does thoughtful and skillful work with gold, silver, copper,<sup>499</sup> and precious stones and pearls, for example, an experienced sculptor of stone and wood who carves precision works of art that are astonishing to all who behold them.

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<sup>499</sup> Exodus 31:4

These kinds of jobs are much more precious and greatly respected, since the master becomes enriched through them and amasses great wealth. The same is true of a servant whose service is to represent his lord in the many different business transactions and dealings of the lord, selling and purchasing, and engaging in various business ventures on behalf of his master.

This is likewise true of a servant whose service is to oversee the planting and harvesting of all the crops in the fields of his master, like Yosef who was the servant of Potifar.<sup>500</sup> As Torah tells us, Yosef was very successful in everything he did and thus made Potifar enormously wealthy. The same is true of Eliezer who was the servant of Avraham, and is called,<sup>501</sup> “His servant, the elder of his house, who ruled over all he had.”

This second kind of servant actually causes the importance, wealth and honor of his master to grow greater and higher, since it is through him that the master accomplishes all these things, that on his own, he could not do. We thus see that it is through this servant that the master is brought to a greater state of perfection, so much so, that the servant completes the master, to the extent that he literally stands in the place of the master himself.

That is, because in his service, he is the representative of his master, it is as if the master himself did all these things, such as engaging in all the various business dealings or overseeing the crops in the fields, as mentioned before. Now,

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<sup>500</sup> Genesis 39

<sup>501</sup> Genesis 24:2

for such a servant, wages are not at all adequate. Rather, his reward is that his master loves him like himself, literally! He honors and takes care of him like his own flesh and rejoices in him even more than he may rejoice in his own son. That is, this kind of servant is even higher and more precious than a son.

Now, from all of the above we may also understand our service of *HaShem*-יהו"ה, blessed is He, as follows. In the blessing of the *Shema*, we say, "Our Father, our King," corresponding to the aspects of a son and a servant, respectively. This is as Torah states,<sup>502</sup> "For the children of Israel are servants unto Me; they are My servants who I brought out of the land of Egypt. I am *HaShem*-יהו"ה, your God."

Now, there are two levels in this servitude. The first is the servant who is hired at his price and is called, a servant who serves and repairs, entirely under the yoke of his master, as explained above. In the service of *HaShem*-יהו"ה, this refers to accepting the yoke of the Kingdom of Heaven with fear, by actually distancing oneself from all manner of evil, literally! This is called the service of rectification, in that he separates himself from all manner of evil and thus deprives the extraneous forces, whether the inner ones or outer ones, of the ability to derive any vitality whatsoever.

This is compared to making the house respectable, by cleaning it, washing the dishes etc., and generally keeping it from falling into disrepair, through the acceptance of the yoke of simple servitude, such as chopping wood for the fireplace.

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<sup>502</sup> Leviticus 25:55

In the service of *HaShem*-יהו"ה, blessed is He, this is like someone who gives charity beyond his ability, or like someone who invests himself into the study of *HaShem*'s-יהו"ה Torah by sheer force of will, about whom it states,<sup>503</sup> "A person who reviews his Torah studies one hundred times cannot be compared to a person who reviews his studies one hundred and one times."

Thus, this aspect of servitude corresponds to the rectification of the two-hundred and eighty-eight sparks (רפ"ח ניצוצין), which is the rectification of the seven emotive traits of evil that fell in the shattering of the vessels. This is like the verse,<sup>504</sup> "God ceased from all the work that God created to be done-*La'asot*-לעשות," about which our sages, of blessed memory, taught us,<sup>505</sup> "to be done-*La'asot*-לעשות," means, "to be repaired-*Letaken*-לתקן."

A servant such as this is specifically called a servant of God-*Eved Elohi*"מ-אלהי"ם, עבד אלהי"ם, in that he repairs and refines the name *Elohi*"מ-אלהי"ם, by removing any derivation of vitality to the external forces of evil. It is about this kind of servant that the verse states,<sup>506</sup> "Then you shall return and see the difference between the righteous and the wicked, between one who serves God-*Elohi*"מ-אלהי"ם and one who does not serve Him."

Moreover, this kind of service is specifically with fear. It is regarding this that the verse states,<sup>507</sup> "Cause the soul of

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<sup>503</sup> Talmud Bavli, Chagigah 9b

<sup>504</sup> Genesis 2:3

<sup>505</sup> Rashi to Midrash Bereishit Rabba, Ch. 11

<sup>506</sup> Malachi 3:18

<sup>507</sup> Psalms 86:4

Your servant to rejoice,” indicating that this kind of servant needs to be strengthened and caused to rejoice. Similarly, it states,<sup>508</sup> “Save Your servant... for I am poor and needy etc.” In other words, he is like the servant, mentioned above, who awaits his payment at the good and auspicious time.

Now, it is about the second, higher kind of servant, that the verse states,<sup>509</sup> “To love *HaShem*-יהו"ה your God, and to serve Him with all your hearts.” It is specifically regarding this servant that it states,<sup>510</sup> “Serve *HaShem*-יהו"ה with joy.” (Although in Parashat Ekev it first states,<sup>511</sup> “What does *HaShem*-יהו"ה your God, ask of you? Only to fear *HaShem*-יהו"ה your God,” and only afterwards does it continue, “to go in all His ways and to love Him etc,” specifically referring to the aspect of fear of *HaShem*-יהו"ה, which is the upper fear (*Yira Ila'ah*) of wisdom-*Chochmah* and is higher than the aspect of love-*Ahavah*, as known regarding the explanation of the verse,<sup>512</sup> “Behold, the fear of *HaShem*-יהו"ה, that is wisdom-*Chochmah*.”) Specifically this kind of servant is called a servant of *HaShem*-יהו"ה who is higher than the aspect of a son. For example, our teacher Moshe is called,<sup>513</sup> “The servant of *HaShem*-יהו"ה,” and the same applies to all the souls of the Jewish people.

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<sup>508</sup> Psalms 86:1-2

<sup>509</sup> Deuteronomy 11:13

<sup>510</sup> Psalms 100:2

<sup>511</sup> Deuteronomy 10:12-13

<sup>512</sup> Job 28:28; See Introduction to *Derech Chayim* of Rabbi DovBer of Lubavitch, translated as *The Path of Life*.

<sup>513</sup> Deuteronomy 34:5



This kind of servant of *HaShem*-יהו"ה is comparable to a servant who performs all manner of valuable and skilled labor on behalf of his master, thus enriching the wealth and honor of the master. He accomplishes this through fulfilling the positive commandments of *HaShem*-יהו"ה, that are called “good deeds” (*Ma'asim Tovim*) in general. These are the two-hundred and forty-eight (רמ"ח) positive commandments that are quite literally called, “The paths of *HaShem*-יהו"ה,”<sup>514</sup> as King David stated,<sup>515</sup> “I speak of **Y**our precepts and I look at **Y**our paths.”

This then, is the meaning of the above-mentioned verse, “to go in all **H**is ways,” quite literally! For example, when a Jew dons *Tefillin*, wraps himself in *Tzitzit* or gives charity, *HaShem*-יהו"ה, blessed is He, likewise dons *Tefillin*, wraps Himself in *Tzitzit* and gives charity, and the like. For, they are literally called, the *mitzvot*-commandments of *HaShem*-יהו"ה **H**imself, literally!

This is as we recite in the blessings,<sup>516</sup> “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who has sanctified us with His commandments etc.,” as is well known. This is particularly the case regarding the commandment of Torah study, which is called, “*Halachot*-הלכות-Ways” and are referred to as, “The ways-*Halichot*-הליכות of my God,”<sup>517</sup> and are the thirty-two pathways of wisdom (*Netivot Chochmah*), that are likened to “pathways-*Netiv*.”

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<sup>514</sup> Psalms 25:10

<sup>515</sup> Psalms 119:15

<sup>516</sup> Liturgy of many blessings

<sup>517</sup> Psalms 68:25

Thus, this kind of servant is like a craftsman who bores pearls and cuts and polishes precious stones, which is likened to the study of the words of *HaShem*-יהו"ה through the commandment of Torah study. It is specifically this type of labor that causes additional light in the lights and vessels of world of Emanation-*Atzilut*, and is an aspect of the service of *HaShem*-יהו"ה in an essential manner.

This level of perfection is caused by the Jewish people, who are called,<sup>518</sup> “The servants of *HaShem*-יהו"ה,” in that they increase the wealth and glory of the Master, blessed is He, as mentioned above. For, although He already is the utmost perfection, He nevertheless chose that His perfection should be brought to bear through the performance of Torah and Mitzvot by the Jewish people in whom He chose, when they fulfill them lovingly and joyfully, rejoicing in the fulfillment of His commandments, as it states, “Serve *HaShem*-יהו"ה with joy,” and as it states,<sup>519</sup> “And Israel, who sanctifies Your Name, will rejoice in You.”

Now, the verse states,<sup>520</sup> “Rejoice with trembling,” about which our sages of blessed memory taught,<sup>521</sup> “Where there is rejoicing there should be trembling.” This refers to the upper fear of *HaShem*-יהו"ה (*Yirah Ila'ah*) which is the primary aspect of this inner service, as stated,<sup>522</sup> “Serve *HaShem*-יהו"ה with fear.” Thus, when it comes to the servants of *HaShem*-

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<sup>518</sup> Leviticus 25:42; Psalms 113:1

<sup>519</sup> Holiday Shemoneh Esreh liturgy.

<sup>520</sup> Psalms 2:11

<sup>521</sup> Talmud Bavli, Brachot 30b

<sup>522</sup> Psalms 2:11

יהו"ה, the primary aspect is this inner fear. This explains the verse of the second paragraph of the *Shema* that states, "To love *HaShem*-יהו"ה your God and to serve Him" with the upper fear (*Yirah Ila'ah*) which is the inner fear (*Yirah Pneemet*). Correspondingly, this is why, in the blessings of the *Shema*, we pray, "Unify our hearts to love and fear Your Name," specifically referring to this inner fear. This should suffice for the understanding.



## Chapter Sixteen

We now must further understand the two previously mentioned aspects of unification in the recital of *Shema*, first from below to above and then from above to below, which is the matter of,<sup>523</sup> “Crown Him in the heavens and the earth, and the four directions of the world.” As previously explained, both aspects are entirely interdependent and are all one matter.

To better understanding this, we first must preface with the explanation of another matter, regarding the fundamental difference between the recital of *Shema* and the *Amidah* prayer. At first glance, from what we explained before, the unification of the *Shema* recital and the purpose of lengthening the “One-*Echad*-יחאד,” is to draw down Godliness from Above to below, as in the matter of, “Crown Him in the heavens and the earth etc.” However, this seems to be the identical intention of the eighteen blessings of the *Amidah* prayer, literally. This being so, why is it that a person whose sole occupation is Torah study, like Rabbi Yehudah HaNasi, must interrupt his studies to recite the *Shema*,<sup>524</sup> but, does not need to stop for the *Amidah* prayer?

The basic reason is because the *Amidah* prayer of *Shmonah Esreh* is Rabbinic,<sup>525</sup> and is therefore called, “temporal life” (*Chayei Sha’ah*),<sup>526</sup> whereas the *Shema* recital is Biblical and the words that are recited, are the actual words

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<sup>523</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>524</sup> Talmud Bavli, Shabbat 11a

<sup>525</sup> Ramban, Sefer HaMitzvot of the Rambam, Mitzvat Aseh 5; Derech Mitzvotcha, beginning of Shores Mitzvat HaTefilah.

<sup>526</sup> Talmud Bavli, Shabbat 10a; Siddur Shaar HaKeriyat Shema, 75a and on.

of Torah itself. It therefore is called “eternal life” (*Chayei Olam*). However, this being the case, we must understand why the fulfillment of the *Shmonah Esreh* prayer is more stringent than *Shema* and requires intention in the first three blessings and must specifically be recited while standing, whereas the *Shema* is said seated and there are opinions<sup>527</sup> that to fulfill the commandment of *Shema*, only the first verse requires intention.

In addition, we do not prostrate or bow down during the recitation of *Shema*, whereas the *Amidah* prayer requires bowing, at the beginning and end of its first blessing, and the beginning and end of the blessing of thanksgiving.<sup>528</sup> And yet, all this being so, for a person whose sole occupation is the study of Torah, the recitation of *Shema* is more stringent than the *Shmonah Esreh* prayer.

To understand all this, we must cite the verse,<sup>529</sup> “For who are the great nation who have gods that are close to them, as *HaShem*-יהוה our God is, whenever we call to Him?” Our sages, of blessed memory, commented on the words, “we call to Him,” and said,<sup>530</sup> “we call to **Him** and not to His attributes.” (Also see the Siddur printed in Berditchev.<sup>531</sup>)

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<sup>527</sup> Talmud Bavli Brachot 13b; Rambam Hilchot Kriyat Shema 2:1; Shulchan Aruch Orach Chayim 60:5; Derech Mitzvotcha p. 118 and on; Ohr HaTorah Bereishit Vol. 7 p. 2,328 and on.

<sup>528</sup> Talmud Bavli, Brachot 12a; Shulchan Aruch Admor HaZaken, Hilchot Tefilah 113:5

<sup>529</sup> Deuteronomy 4:7

<sup>530</sup> Sifri, cited in Pardes Rimonim, Shaar 32 (Shaar HaKavanah), Ch. 2

<sup>531</sup> Siddur Im Divrei Elokim Chayim, printed in Berditchev in 5578, end of Shaar HaKriyat Shmah, or in current print, pg. 85b.

Now, our sages, of blessed memory, asked the well-known question regarding this. They stated,<sup>532</sup> “Is it possible to adhere to the Divine Presence (*Shechinah*) of *HaShem*-יהו"ה? Rather, one should adhere to His attributes!” We thus see from their words, that the primary aspect in adhering (*Dveikut*) and bonding to *HaShem*-יהו"ה is to His attributes, blessed is He, which are the ten *Sefirot* of the world of Emanation-*Atzilut*.

They thus continued and stated, “Just as He is merciful, you too be merciful.” For, it is impossible to adhere to the Essential Being and Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, directly, since, “Utterly no thought can grasp Him whatsoever,”<sup>533</sup> and as stated,<sup>534</sup> “He is One, but not a calculable one... He is not of any of these attributes at all.”

Adhesion-*Dveikut*, however, can only be to something that is grasped in the mind and heart. This being the case, why are we taught, “call to **Him** and not to His attributes”? “To Him,” clearly means to the Essential Being of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who utterly transcends all His attributes, that are called *Sefirot*, as known.

Moreover, in truth, the various verses that relate to the commandment to adhere-*Dveikut* to *HaShem*-יהו"ה clearly indicate that this adhesion-*Dveikut* is specifically to His Essential Being, blessed is He, literally! For example, the verse states,<sup>535</sup> “Follow *HaShem*-יהו"ה your God, fear Him and keep

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<sup>532</sup> Talmud Bavli, Sotah 14a; Talmud Bavli, Ketubot 111b; Midrash Vayikra Rabba 25:3

<sup>533</sup> Introduction to Tikkunei Zohar 17a

<sup>534</sup> Ibid.

<sup>535</sup> Deuteronomy 13:5 – “ויבו תדבקו”

His commandments, listen to His voice, serve Him and adhere to Him.” It similarly states,<sup>536</sup> “You who adhere to *HaShem*-יהו"ה your God – are all alive today,” and likewise, another verse states,<sup>537</sup> “For if you shall indeed keep this entire commandment that I am commanding you to do; to love *HaShem*-יהו"ה your God, to walk in all His ways and to adhere to Him etc.” All these verses indicate that true adhesion-*Dveikut* to *HaShem*-יהו"ה is specifically adhesion to the very Essence of *HaShem*-יהו"ה Himself, literally!

For, all ascensions, sublimations and inclusions must be solely to the very Essence of His Being, blessed is He, literally! This is so, for example, in the matter of self-sacrifice for the sanctification of *HaShem* 's-יהו"ה Name, blessed is He, either in actuality, by actually giving up one's life for the sake of His Name, or in potential, in the heartfelt recitation of the words,<sup>538</sup> “with all your soul,” during the recitation of *Shema*, about which the sages, of blessed memory, taught,<sup>539</sup> “even if He takes your soul.” Certainly, this self-sacrifice is to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, as in the verse,<sup>540</sup> “To **You** *HaShem*-יהו"ה I lift my soul,” or like the verse,<sup>541</sup> “Who have I in the heavens? And with **You**, I desire nothing of the earth!”

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<sup>536</sup> Deuteronomy 4:4 – “ואתם הדבקים”

<sup>537</sup> Deuteronomy 11:22 – “ולדבקה בו”

<sup>538</sup> Deuteronomy 6:5

<sup>539</sup> Talmud Bavli, Brachot 54a

<sup>540</sup> Psalms 25:1; 86:4

<sup>541</sup> Psalms 73:25



It thus is clear that the simple meaning of, “whenever we call to Him,” is that we call in supplication and crying out to *HaShem*-יהו"ה **Himself**, blessed is He, as in the verse,<sup>542</sup> “The King will answer us on the day we call.” Similarly, it states,<sup>543</sup> “*HaShem*-יהו"ה is close to all who call Him, to all who call Him truly.” In other words, this is referring to calling out to *HaShem*-יהו"ה Himself, blessed is He, literally, and not to His attributes. Thus, all this seems to be the very opposite of the teaching mentioned above, wherein our sages, of blessed memory, stated,<sup>544</sup> “Is it possible to adhere to the Divine Presence (*Shechinah*) of *HaShem*-יהו"ה? Rather, one should adhere to His attributes,” for the reasons explained above, that “utterly no thought that can grasp Him.”

We therefore must say that both matters are true. That is, the explanation of “whenever we call to Him,” also bears the opposite matter, which is the aspect of calling out and drawing down from Above to below. For example, this is like a person who cries out to his friend to come and save him. The same is true of our calling out to *HaShem*-יהו"ה, “whenever we call Him,” to come and save us.

The same is true of the verse,<sup>545</sup> “*HaShem*-יהו"ה is close to all who call upon Him,” meaning to those who call upon Him in times of trouble, as in the verse,<sup>546</sup> “The King will answer us

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<sup>542</sup> Psalms 20:10

<sup>543</sup> Psalms 145:18

<sup>544</sup> Talmud Bavli, Sotah 14a; Talmud Bavli, Ketubot 111b; Midrash Vayikra Rabba 25:3

<sup>545</sup> Psalms 145:18

<sup>546</sup> Psalms 20:10

on the day we call.” The same is understood from the simple meaning of the verse,<sup>547</sup> “For who is the great nation that have gods who are close to them, as is *HaShem*-יהו"ה our God, whenever we call to Him.” In other words, the end of the verse may be understood from the beginning of the verse. That is, the latter half of the verse, states, “as is *HaShem*-יהו"ה our God, whenever we call to Him,” indicating that He is close and is drawn to those who call upon Him, because of the statement in the first part of the verse, “For who is the great nation that have gods who are close to them, as is *HaShem*-יהו"ה our God, whenever we call to Him.”

In other words, this is the simple meaning of the verse, “*HaShem*-יהו"ה, our God, whenever we call to Him,” meaning that there is an aspect of drawing down and descent, in that He turns to us when we call Him, which is the opposite of the ascent “to Him,” meaning to His Singular Essential Being, as He is, in and of Himself, as explained above.

This being the case, we may answer these two seemingly contradictory teachings, and say that they actually do not contradict each other at all. For, when they stated that our intention should be, “to Him and not to His attributes,” that are called the ten *Sefirot*, this is like the matter of the self-sacrifice (*Mesirat Nefesh*) to *HaShem*-יהו"ה alone, blessed is He. The same is so regarding the commandment to adhere-*Dveikut* to *HaShem*-יהו"ה in truth, mentioned above.

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<sup>547</sup> Deuteronomy 4:7

On the other hand, when they stated, “Is it possible to adhere to Him?” this refers to the drawing down of influence below, by walking in His ways. In other words, this is not the aspect of ascension and inclusion, but is the opposite aspect, of descent and drawing down. Thus, it is in this vein that they stated, “Is it possible to adhere to Him?” What they meant is that it is not possible for a human being to compare to the Essential Being of *HaShem*-יהו"ה Himself, about Whom it states, “Utterly no thought can grasp Him.”

We therefore are taught to adhere and liken ourselves to Him through adhering to His ways and attributes, that spread forth to the worlds from His Essential Unlimited Being, blessed is He, for He is unified and bound up with them. However, this does not mean that we should adhere to His attributes alone. Instead, what is meant is that we should adhere to the Essential Light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is manifest **within** His attributes.

For, when the Light of the Unlimited One, blessed is He, comes into the aspect of the chaining down of the ten *Sefirot* of the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, He then comes to be grasped in a way of comprehension, by the recipients. For example, regarding His manifestation in the attributes of wisdom-*Chochmah* and understanding-*Binah*, or the emotive attributes of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet* of the world of Emanation-*Atzilut*, we find that the forefathers were

the chariot, that is, the vehicle for these attributes.<sup>548</sup> This matter applied to Moshe and Aharon and others like them, as well.

It is for this reason that Jews, all of whom are rooted in the attributes of the world of Emanation-*Atzilut*, are commanded to adhere to *HaShem*'s יהו"ה attributes-*Midot* מדות through bonding and likening-*D'mut* דמות ourselves to His ways and attributes. For, although the soul is limited, nevertheless, it was created in the form of the Upper Man, so to speak, as known regarding why man is called *Adam*-אדם, as in the verse, "I will be likened to the Supernal One-*Adameh La'Elyon*-לעליון-אדמה,"<sup>549</sup> literally! This occurs when a person adheres to *HaShem*'s יהו"ה attributes, blessed is He, such as His wisdom and will as they manifest in Torah and its commandments, and the like. This should suffice for the understanding.

However, in regard to the Essential Being of *HaShem*-יהו"ה, blessed is He, it is not applicable to be likened to Him at all, since He utterly transcends the attributes of wisdom-*Chochmah* and understanding-*Binah* of the ten *Sefirot*. This is as stated,<sup>550</sup> "He is not of any of these attributes at all." Thus, it is regarding His Essential Being, blessed is He, that they stated, "Is it actually possible to adhere to Him?" Nonetheless, the matter of self-sacrifice (*Mesirat Nefesh*), which is the inclusion and nullification of the very essence of one's soul, as it transcends wisdom-*Chochmah* and understanding-*Binah* and

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<sup>548</sup> Midrash Bereishit Rabba 47:4

<sup>549</sup> Isaiah 14:14; Shnei Luchot HaBrit 3a; 20b. The word *Adam*-אדם is related to the word *Adameh*-אדמה, which means, "likened or similar."

<sup>550</sup> Introduction to Tikkunei Zohar 17b.

the emotive attributes, is specifically to the very Essential Intrinsic Being of *HaShem*-יהו"ה Himself, literally!

This is like the verse,<sup>551</sup> “To **You** *HaShem*-יהו"ה I lift my soul,” meaning that “my very soul” is uplifted specifically “to **You** *HaShem*-יהו"ה,” literally! This aspect is the fundamental basis of the commandment to adhere to *HaShem*-יהו"ה, and means to adhere to *HaShem*-יהו"ה Himself, literally! The Zohar expresses this as, “being absorbed in the body of the King.”<sup>552</sup> (And is similar to the verse,<sup>553</sup> “but Ruth adhered to her,” and,<sup>554</sup> “Adhere here to my maidens.” Likewise, it states,<sup>555</sup> “And his soul adhered to Dinah,” all of which refer to the utter nullification and drawing forth of one’s very essence in its entirety etc.)

Thus, it is about this that it states, “to Him and not to His attributes.” For although “utterly no thought that can grasp Him,” nevertheless, when the soul specifically yearns to adhere to Him alone and not to His attributes, then the essence of the soul ascends to be included specifically in Him. This should suffice for the understanding.

We thus find that both explanations of adhesion-*Dveikut* to *HaShem*-יהו"ה are true, and that there are two aspects in this. The first is the matter of ascension and inclusion, specifically to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He. The second is the aspect of descent and drawing down, to walk

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<sup>551</sup> Psalms 25:1; 86:4

<sup>552</sup> Zohar II 217b

<sup>553</sup> Ruth 1:14

<sup>554</sup> Ruth 2:8

<sup>555</sup> Genesis 34:3

in His ways and adhere to His paths, that is, His attributes. This is the true explanation that resolves the differences between these two teachings, in a manner that explains that they are in no way contradictory, but are both true. This should suffice for the understanding.

This then, is the primary difference between the recital of *Shema* and the *Shmonah Esreh* prayer. At first glance, they appear to be one and the same matter, which is only the matter of the drawing down Godliness, like the teaching “Crown Him in the heavens and the earth,” explained above. However, in truth, the *Shema* and the *Amidah* prayer of *Shmonah Esreh*, are diametric opposites. Nevertheless, they are interdependent to the extent that they literally are as one. This is why the recital of *Shema* must precede the *Shmonah Esreh* prayer, because without the recital of *Shema*, there can be no *Shmonah Esreh* prayer.

In short, this matter is clarified by the answer, given above, that the two explanations of the matter of adhesion-*Dveikut* in these seemingly contradictory statements, are actually interdependent. As we explained above, the primary aspect of the scriptural commandment to adhere-*Dveikut* to *HaShem*-יהו"ה, is the matter of becoming included and nullified in the very essence of one's soul to the Essential Intrinsic Being of *HaShem*-יהו"ה, blessed is He, who “utterly no thought can grasp.” We explained that this is the meaning of, “to Him, and not to His attributes.”

This aspect of adhering to *HaShem*-יהו"ה is the primary intention that one is to have during the recital of the first verse

of *Shema*, which is, “Listen Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One,” and is the contemplation and unification of the upper ten *Sefirot* of *Atzilut*-Emanation in their Emanator, *HaShem*-יהו"ה, blessed is He, in that they are utterly unified and included in the Essential Self of their Emanator. This is the primary intention of the recital of *Shema* according to the secrets of the Torah and the received knowledge-*Kabbalah* (as explained before, at length, regarding the intention that one is to have while, “lengthening the One-*Echad*-אהד.”)

For example, this is like the verse,<sup>556</sup> “**Yours**, *HaShem*-יהו"ה, is the greatness, the power, the glory, the victory and the majesty, for all that is in the heavens and in the earth is **Yours**.” Or like the verse,<sup>557</sup> “And *HaShem*-יהו"ה said, ‘Behold, the space-*Makom*-מקום is with **Me**.’” In other words, this is the matter of the utter nullification and inclusion of the six directions of space in the Essential Self of the Unlimited One, which is the meaning of the teaching in *Zohar* that,<sup>558</sup> “He and His life force are One.”

(This is likewise the explanation of the word “One-*Echad*-אהד,” that divides into א"ה דל"י"ת referring to how the א"ה-9, which are the nine-ט *Sefirot* of the lesser countenance of *Zeir Anpin*, are unified and included in the Essential Self of *HaShem*-יהו"ה.) (In contrast, according to the revealed part of Torah, it states,<sup>559</sup> “Crown Him in the heavens and the earth,

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<sup>556</sup> Chronicles I 29:11

<sup>557</sup> Exodus 33:21

<sup>558</sup> Introduction to Tikkunei Zohar 3b

<sup>559</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

and the four directions of the world.” Nevertheless, it all is one matter, as will be explained further soon.)

This is because the primary intention that we are to have during the recitation of the first verse of *Shema*, is to give over our soul to *HaShem*-יהו"ה with total self-sacrifice while lengthening the word One-*Echad*-אחד. The same is true of the continuing paragraph, “You shall love *HaShem*-יהו"ה your God... with all your soul,” meaning, “even if He takes your soul.”

It is because of this that even someone whose entire occupation is only the study of Torah, like Rabbi Yehudah HaNasi, must pause from his Torah study and recite the *Shema*. However, he does not need to pause in his studies to pray the *Shmonah Esreh* prayer, as mentioned before. This is because this matter of *Shema* is much higher than the intentions of the eighteen blessings of the *Shmonah Esreh* prayer, which only relate to the drawing down of Godliness to the ten *Sefirot* etc. Thus, someone whose entire occupation is the study of Torah, is exempt from praying *Shmonah Esreh*, as stated about people who are overly lengthy in their prayers that,<sup>560</sup> “they abandon eternal life to engage in temporal life instead.”<sup>561</sup>

In contrast, the root of the *Shmonah Esreh* prayer, is like the teaching,<sup>562</sup> “Is it possible for one to adhere to Him? Rather, adhere to His attributes,” specifically. In other words, it is specifically the aspect of drawing down and descent from

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<sup>560</sup> Talmud Bavli, Shabbat 10a, and Rashi there.

<sup>561</sup> As explained before, prayer is called, “temporal life” and Torah study is called, “Eternal life.”

<sup>562</sup> Talmud Bavli, Sotah 14a



Above to below. The substance of the matter is that it is like the second explanation of adhesion-*Dveikut*, explained above, which is the aspect of drawing down His Divine influence by walking in His ways and adhering to His paths, as stated, “adhere to His attributes,” and the like.

This is the basis of the intentions of the eighteen blessings of the *Shmonah Esreh* prayer, which is the aspect of eighteen primary drawings forth of influence from the Essential Being of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, of His attributes, such as “merciful,” and “compassionate,” and so on, which are the ten *Sefirot* in general.

Moreover, as explained above, the meaning of the teaching, “adhere to His attributes,” is not that we should adhere to the attributes themselves, but to the light of *HaShem*-יהו"ה, the Unlimited One who manifests within them. Thus, whenever we say, “**Blessed** are You *HaShem*-יהו"ה,” our intention is to call forth the light of the Essential Self of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which is the meaning of His name *HaShem*-יהו"ה. That is, we ask that He Himself should be drawn down to be, “The Healer of the sick” and the like (as will be further explained soon). This is like the second explanation of the verse,<sup>563</sup> “Whenever we call upon Him,” meaning that we call Him forth to us, from Above to below, specifically. This should suffice for the understanding.

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<sup>563</sup> Deuteronomy 4:7

It is thus understood that although the *Shema* recital and the *Shmonah Esreh* prayer are seemingly two diametric opposites, in that the *Shema* is the ascension from below to Above, whereas the *Shmonah Esreh* prayer is the drawing down from Above to below, nevertheless, they are both one matter, and are entirely interdependent and intertwined. For, it is specifically through proper intention during the recital of *Shema*, in an aspect of inclusion into the Essential Intrinsic Being of *HaShem*-יהו"ה and the negation of self, that there can subsequently be a drawing forth of the light of the Unlimited One, blessed is He, in the eighteen blessings of the *Shmonah Esreh* prayer from Above to below, as known.

This is because every ascent elicits a drawing down and descent of Godly influence, exactly commensurate to the ascent, literally! This is as stated,<sup>564</sup> “a spirit awakens a spirit and draws forth a spirit.” Similarly, it states,<sup>565</sup> if a person “sets his heart, his spirit and his soul to Him, he will be gathered unto Him,” - “to **Him** and not to His attributes.” In other words, this refers to the matter of the self-sacrifice (*Mesirat Nefesh*) during the recital of *Shema*, with “his spirit and his soul etc.”

We thus find that one cannot actualize the drawing forth of Godly influence during the eighteen blessings of the *Amidah* prayer, if he did not properly fulfill the commandment of reciting the *Shema* first. This is because the root and source of all drawing down of Godliness in the eighteen blessings, is specifically the ascension, unification and sublimation of the

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<sup>564</sup> Zohar II 162b

<sup>565</sup> A play on Job 34:14

ten *Sefirot* to the Essential Intrinsic Being of *HaShem*-יהו"ה, blessed is He, during the recitation of *Shema*.

That is, it is specifically our ascension, sublimation and self-sacrifice to *HaShem*-יהו"ה during the recitation of *Shema*, that gives us the ability to call *HaShem*-יהו"ה forth, when we recite, "Blessed are You *HaShem*-יהו"ה," and request that the essential light of the Unlimited One, indicated by His Name *HaShem*-יהו"ה, be drawn down to manifest within lights and vessels, to the point that He will actually manifest in this physical world, as the, "The Healer of the sick, literally in actuality! The same is true of all the other blessings (as will soon be further explained).

This then, is the reason why the *Shema* recital, which consists of the words of Torah itself, is called "eternal life," in that it literally is an ascension to the very Essence of the Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, the Supernal source of the life of the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, as stated,<sup>566</sup> "With **You** is the source of life."

In contrast, the *Amidah* prayer is called, "temporal life," since its blessings only draw down His attributes, blessed is He, to enliven the limited worlds and the limited beings within them, all of which are called, "temporal life," since they are constrained within the limitations of time and space, as known. This should suffice for the understanding.

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<sup>566</sup> Psalms 36:10



## Chapter Seventeen

Now, to further understand the matters of *Shema* and prayer, we must preface with some additional explanations regarding the intentions we are to have in the eighteen blessings of the *Amidah* prayer. Our sages, of blessed memory, stated,<sup>567</sup> “Why is it that the Jewish people cry out in prayer, but are not answered? It is because when they call out, they do not direct their intention to the Explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).”

Now, the general explanation of the four letters of the Name *HaShem*-יהו"ה is well known. That is, the *Yud*-י of the Name *HaShem*-יהו"ה corresponds to the constriction (*Tzimtzum*) of Godly influence and the *Hey*-ה that follows it, corresponds to the expansive spreading forth (*Hitpashtut*) of Godly influence, these two aspects being the first two letters *Ya"eh*-יה"י of the Name *HaShem*-יהו"ה. They then are followed by the *Vav*-ו, which indicates the descent and drawing down of influence from Above to below, and the final *Hey*-ה, which is the influence that is actually drawn to the recipient.

We thus see that a fundamental matter of the Name *HaShem*-יהו"ה is the issuance and movement of light and influence that is drawn down from Above to below. Therefore, in this respect, the name is considered to be in the aspect of a vessel for the light, as explained in *Zohar* and *Etz Chaim* about the four general expanded names of *HaShem*-יהו"ה; the names

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<sup>567</sup> Midrash Tehillim, Psalm 91; Yalkut Shimoni Tehilim, Remez 843

of 72-ע"ב, 63-ס"ג, 45-מ"ה and 52-ב"ן. For example, the name of 72-ע"ב is the name *HaShem*-יהו"ה spelled out with the letters *Yod*-י,<sup>568</sup> and refers to wisdom-*Chochmah*. It thus is the vessel for the light of wisdom-*Chochmah*. The name of 63-ס"ג is spelled out with *Yods* 'י and an *Aleph*-א, and is the vessel for the light of understanding-*Binah* etc.<sup>569</sup>

Now, there actually are two levels here. The first, in ascending order, is after the light of the influence is revealed, as mentioned above. However, the second, higher level, is the light of the Name *HaShem*-יהו"ה as it still is within the Essential Self of the Emanator, blessed is He. This aspect is called the Name of His Essential Self (*Shem HaEzem*), since it is not a term that expresses His actions at all, but is His Proper Name that identifies Him as He is, in and of Himself, Unlimited and Unknowable.

Thus, just as He is unlimited and unknowable, so is this name unlimited and unknowable, as in the verse,<sup>570</sup> "My Name *HaShem*-יהו"ה I did not make known etc." Furthermore, wherever in Torah it states,<sup>571</sup> "I am *HaShem*-יהו"ה," it is specifically referring to this Essential Name of *HaShem*-יהו"ה. Moreover, this is what *HaShem*-יהו"ה meant when He said,<sup>572</sup> "I am *HaShem*-יהו"ה Your God," in the Ten Commandments, and

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<sup>568</sup> As follows: יו"ד ה"י וי"ו ה"י which has a numerical value of 72-ע"ב.

<sup>569</sup> As follows: יו"ד ה"י וס"ג ה"י which has a numerical value of 63-ס"ג. Likewise, the name of 45-מ"ה is expanded with *Aleph*'s-א, as follows: וס"ג ה"י וס"ג ה"י and has a numerical value of 45-מ"ה, and the name of 52-ב"ן is expanded with the letters *Hey*-ה as follows: יו"ד ה"י וי"ו ה"י and has a numerical value of 52-ב"ן.

<sup>570</sup> Exodus 6:3

<sup>571</sup> Exodus 6:2 and elsewhere.

<sup>572</sup> Exodus 20:2

the like. He was referring to His Essential Self. In other words, this name is not a matter of drawing down influence, nor does it express any action whatsoever, but rather identifies the Essential Self of the Singular Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name.

Likewise, wherever the Torah states,<sup>573</sup> “And *HaShem*-יהו"ה spoke to Moshe saying etc.,” although the Name *HaShem*-יהו"ה is speaking and influencing a Torah teaching, and as known, the Torah comes out of *HaShem*'s-יהו"ה supernal wisdom, nonetheless, this Name *HaShem*-יהו"ה, is the Name of the Essential Self of the Giver of the Torah, blessed is He.<sup>574</sup>

Thus, even the letters of this Name refer to the ten *Sefirot* specifically as they are utterly included in the Essential Self of the One who emanates them, blessed is He. The *Yod*-י refers to the Essential Wisdom-*Chochmah* of His Essential Self, and the first *Hey*-ה refers to the Essential Understanding-*Binah* of His Essential Self, about whom it states,<sup>575</sup> “His understanding is beyond calculation,” and there are other such verses that express this point. The same is true of the *Vav*-ו-6, which refers to the Six Essential Emotive Attributes of His Essential Self, as stated,<sup>576</sup> “**Yours**, *HaShem*-יהו"ה, is the greatness, the power, the glory, the victory and the majesty, for all that is in the heavens and in the earth is **Yours**.”

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<sup>573</sup> Exodus 4:4, and throughout the entire Torah.

<sup>574</sup> For a lengthy explanation of the Essential Name (*Shem HaEtzem*) of *HaShem*-יהו"ה, blessed is He, see Ginat Egoz, translated as HaShem is One, Volume 1, The Gate of Intrinsic Being.

<sup>575</sup> Psalms 147:5

<sup>576</sup> Chronicles I 29:11

We thus see that the Name *HaShem*-יהו"ה also refers the aspect of the light, and not just the aspect of the vessel. In other words, it refers to the inner aspect of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, which is the primary meaning of the Name *HaShem*-יהו"ה. That is, it refers to the Essence of His Intrinsic Being, as He is, in and of Himself, One and alone, and is therefore called holy-*Kadosh* and transcendent, as in the verse,<sup>577</sup> “There is none as holy as *HaShem*-יהו"ה.”

All the many statements of, “I am *HaShem*-יהו"ה your God,”<sup>578</sup> throughout Torah, as well as the verse we recite in the *Shema*,<sup>579</sup> “And you shall love *HaShem*-יהו"ה your God, etc.,” refer specifically to this essential aspect of the Name *HaShem*-יהו"ה. In other words, when we say, “And you shall love *HaShem*-יהו"ה your God,” our love should be directed to the inner, essential aspect of *HaShem*-יהו"ה, the Singular Intrinsic Being Himself, blessed is He. This is as stated,<sup>580</sup> “I seek Your innerness *HaShem*-יהו"ה”<sup>581</sup> The same is true of the influence from Above to below, as the verse states,<sup>582</sup> “*HaShem*-יהו"ה shall shine His innerness<sup>583</sup> upon you,” like what happened at the giving of the Torah, as known.

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<sup>577</sup> Samuel I 2:2

<sup>578</sup> Numbers 15:41 and elsewhere.

<sup>579</sup> Deuteronomy 6:5

<sup>580</sup> Psalms 27:8

<sup>581</sup> The term פניך-*Panecha* or פנים-*Panim* can mean “face” or “countenance,” but also means “innerness.”

<sup>582</sup> Numbers 6:25

<sup>583</sup> Again, the term פניך-*Panecha* or פנים-*Panim* can mean “face” or “countenance,” but also means “innerness.”



In the same way, this is the intention we should have in the *Shmonah Esreh* prayer, when we recite the words, “Blessed are **You**, *HaShem*-יהו"ה.” For, as our sages taught,<sup>584</sup> “One is to bow while saying the word ‘Blessed-*Baruch*-ברוך,’ and stand upright while saying the Name *HaShem*-יהו"ה.” That is, we see that there are two levels here. The first is the matter of drawing down and lowering the influence that is drawn forth in the aspect of the differentiation between the four letters of the Name *HaShem*-יהו"ה, that is, the aforementioned aspect of the constriction-*Tzimtzum* and subsequent spreading forth-*Hitpashtut* of influence etc.

This aspect that is called the vessel, through which the influence is manifested downward until it reaches the vessels of the recipients far below. For example, when we recite the blessing, “Blessed are You, *HaShem*-יהו"ה, who graces us with knowledge,” we are requesting that the knowledge and wisdom of *HaShem*-יהו"ה should be drawn down to us and that we should be graced with this gift, as we recite, “**You** grace man with knowledge, and teach man understanding. Grace us with wisdom, understanding and knowledge, from **You** etc.”

This influence comes forth in a manner of chaining down from cause to effect, from the aspect of the light of the Supernal wisdom-*Chochmah* and knowledge-*Da'at* of the world of Emanation-*Atzilut*, through an abundance of various intermediary vessels and vehicles. For example, when the verse

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<sup>584</sup> Talmud Bavli, Brachot 12a; Shulchan Aruch Admor HaZaken, Hilchot Tefillah 113:5

states,<sup>585</sup> “And *HaShem*-יהו"ה gave wisdom to Solomon,” this giving of wisdom was a descent from the elevated and lofty wisdom-*Chochmah* of the world of Emanation-*Atzilut*, that descended to the soul of King Solomon as he was manifest and present in a physical body.

Such a descent is only possible through the aspect of the **vessel** for the wisdom-*Chochmah* of the world of Emanation-*Atzilut*, which is the Name *HaShem*-יהו"ה in its division of four letters, in which the *Yod*-י"ד indicates the constriction of influence etc. In other words, it was through the aspect of this vessel that there was a descent and further constriction from the world of Emanation-*Atzilut* to the world of Creation-*Briyah*, and so on, until the wisdom manifested in the soul of King Solomon in this physical world.

However, the second level is the aspect of the **light** of *HaShem*-יהו"ה, blessed is He, that is in this wisdom. This refers to how the wisdom-*Chochmah* and knowledge-*Da'at* are into the Essential Being of the Light of the Unlimited One, blessed is He, literally, about whom it states, “no thought can grasp Him,” which even includes the primordial thought (*Machshavah HaKedooma*) of Primordial Man (*Adam Kadmon*).

In other words, this refers to the aspect of the wisdom-*Chochmah* of the Unlimited One Himself, *HaShem*-יהו"ה, blessed is He. Our intention must specifically be to the light of wisdom-*Chochmah* as it is in the Essential Being of the Infinite

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<sup>585</sup> Kings I 5:26

One Himself, blessed is He; that it should illuminate the vessel, which is this name *HaShem*-יהו"ה that we recite during the blessing, "Blessed are You, *HaShem*-יהו"ה, who graces us with knowledge."

The manifestation of the Name *HaShem*-יהו"ה in this blessing, is thus specifically vowelized with the vowel-point *Patach*-פתח,<sup>586</sup> for as known, the vowel-point *Patach*-פתח corresponds to wisdom-*Chochmah*, whereas the vowel-point *Komotz*-קמץ corresponds to the crown-*Keter*.<sup>587</sup> This is because, as the verse states,<sup>588</sup> "Wisdom-*Chochmah* is found from nothingness-*Ayin*," but itself comes forth into tangible somethingness-*Yesh*, which is its manifestation in the name *HaShem*-יהו"ה of wisdom-*Chochmah*. That is, all revelations of nothing to something, that come forth into revelation and tangibility from the true reality of the Singular Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One, come forth into expression by means of the letters, which are the aspect of revelation.

Thus, since wisdom-*Chochmah* comes into revelation in the speech of the mouth, it corresponds to the name *HaShem*-

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<sup>586</sup> See Pardes Rimonim, The Gate of the Vowels, Shaar 28, Ch. 5 and elsewhere. Also see Ginat Egoz, translated as *HaShem is One*, Volume 1, The Gate of the Sanctuary, and Volume 4, The Vowels of Creation, where the particular vowels are explained at greater length. It is explained that the Essential Name of *HaShem*-יהו"ה Himself utterly transcends all division of the expressions of the different vowels, and no form of vowels can possibly express the ultimate truth of His Being, as He is. Nevertheless, as explained, each particular form of vowelization indicates a particular restriction and drawing forth of limited expression from *HaShem*-יהו"ה, blessed is He. (Also see discourse entitled "*Shiviti*" 5720.)

<sup>587</sup> Tikkunei Zohar, Tikkun 70, 129b, and elsewhere.

<sup>588</sup> Job 28:12

יהו"ה as it is vowelized with the *Patach*-פתח. This is because the word *Patach*-פתח means, “Opening-*Petichah*-פתיחה and outward revelation, just as the vowel-point *Patach*-פתח cannot be expressed without opening the lips, which is why it is called “open-*Patach*-פתח.” It is about this that the verse states,<sup>589</sup> “Her opened-*Patchah*-פתחה her mouth with wisdom-*Chochmah*.” Similarly, it states throughout Zohar, “So and so opened-*Patach*-פתח and said,” meaning that he opened-*Patach*-פתח the conduit of wisdom-*Chochmah* and drew forth wisdom from its concealment into revelation.

This is also why wisdom-*Chochmah* is called, “the beginning-*Reishit*-ראשית,”<sup>590</sup> since it is the beginning of the revelation of light. In contrast, the vowel-point *Komotz*-קמץ is the vehicle for the aspect of crown-*Keter*, which is the Name, “I will be-*Eheye*”ה-יה,” meaning,<sup>591</sup> “I am destined to reveal Myself.” This is because this vowel indicates the hiddenness and concealment of crown-*Keter*, which does not at all come into revelation. That is, crown-*Keter*, is the aspect of the light of the concealed desire and pleasure, that utterly transcends and does not come to be revealed in the light of intellect and reason. It thus indicated by the vowel-point *Komotz*-קמץ, which means “closed-*Kemitzah*-קמיצה,” and is articulated by the closing and pursing of the lips.

It is in this same manner that we may understand the name *HaShem*-יהו"ה of the next blessing, “Return us, our Father,

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<sup>589</sup> Proverbs 31:26

<sup>590</sup> Psalms 111:10

<sup>591</sup> Zohar III 11a; 65b

to Your Torah etc.,” which is vowelized with the vowel-point *Tzeirei*-צֵרִי, and specifically corresponds to understanding-*Binah*. This is because there must be a constriction, drawing forth, and expression from Above to below, to awaken all souls to repentance. This is why we recite, “Return us, our Father, to Your Torah, and draw us, our King, to Your service, and return us in total repentance before You.”

This is called the upper repentance-*Teshuvah*, in that we request of *HaShem*-יהו"ה to have mercy upon us and turn us to Him in repentance. This comes about and is drawn forth through the aspect of the Name *HaShem*-יהו"ה as it is vowelized with the *Tzeirei*-צֵרִי of understanding-*Binah*, which is the name 63-ס"ג.<sup>592</sup>

Now, in this, there likewise are the two aforementioned levels of lights and vessels. The light is the inner aspect of this name *HaShem*-יהו"ה of understanding-*Binah*, as it is in His Essential Being, in that He desires that we repent, as we recite in the blessing itself, “Blessed are You *HaShem*-יהו"ה, who desires repentance.” This is the aspect of the revelation of the crown-*Keter* within understanding-*Binah*, specifically.

The vessels are the four letters of the name *HaShem*-יהו"ה that are drawn down to the receptacle of the recipients, to return them in actual repentance, through the Heavenly Voice (*Bat Kol*) that proclaims daily,<sup>593</sup> “Return, you backsliding children,” and the like. This should suffice for the understanding.

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<sup>592</sup> As follows: יו"ד ה"י וא"ו ה"י which has a numerical value of 63-ס"ג.

<sup>593</sup> Zohar III 126a; Jeremiah 3:22

The same is true of the Name *HaShem*-יהו"ה as it is vowelized with the vowel-point *Segol*-סגול, in the subsequent blessing, "Forgive us, our Father." This blessing specifically follows the return in repentance of the previous blessing, after which, He certainly is, "the gracious one, who is abundantly forgiving." As known, the forgiveness of sins comes from the source of the thirteen attributes of mercy, as explained about the verse,<sup>594</sup> "Who forgives all your iniquity." This aspect of forgiveness specifically manifests in the name *HaShem*-יהו"ה as it is vowelized with the vowel-point *Segol*-סגול, specifically.

Subsequently, we arrive at the blessing, "Blessed are You *HaShem*-יהו"ה, who heals the sick of His people Israel," in which the name *HaShem*-יהו"ה is vowelized with the vowel-point *Cholem*-חלם. The *Cholem*-חלם corresponds to the aspect of *Tiferet*, which is the mercy that follows the forgiveness of sins, specifically. This is as stated in the aforementioned verse,<sup>595</sup> "Who forgives all your iniquity, who heals all your diseases." For, these two matters are entirely interdependent, since as known, the healing of the affliction comes about after the matter of justice and judgment, which is why one was afflicted in the first place.

Nevertheless, he is subsequently healed through the attribute of mercy-*Rachamim*, which includes both kindness-*Chessed* and judgment-*Gevurah*. This attribute of mercy is reflected in the vowel-point *Cholem*-חלם, as indicated in the

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<sup>594</sup> Psalms 103:3

<sup>595</sup> Psalms 103:3

verse,<sup>596</sup> “For He has torn and He will heal us, He has smitten and He will bind us up.”

The **light** of the Name *HaShem*-יהו"ה however, refers to the innermost essence of the abundant mercies of His Essential Being, which are utterly limitless and come forth from the source of the abundant mercies of the thirteen attributes of mercy. This is as stated,<sup>597</sup> “For, with **You** is forgiveness.” It thus can descend far below to sweeten even the harshest judgments, through the vessel and vehicle of this name *HaShem*-יהו"ה vowelized with the vowel-point *Cholem*-חלם.

(For example, in the coming future<sup>598</sup> “He will remove the sun from its sheath,” meaning that the Essential Name *HaShem*-יהו"ה will no longer be concealed by the sheath of His title *Elohi*”מ-אלהי. Then, “the righteous will be healed by it,” meaning, through the Name *HaShem*-יהו"ה, whereas, “the wicked will be judged by it.” This is as stated,<sup>599</sup> “But to you who fear My Name, the sun of righteousness shall rise with healing in its wings, on that day that I make, says *HaShem* of Legions-צבאו"ת-יהו"ה.”)

The same applies to the blessing, “Blessed are you, *HaShem*-יהו"ה, who blesses the years,” which is the name *HaShem*-יהו"ה that expresses the attribute of kindness-*Chessed*, as stated,<sup>600</sup> “The kindness of God is all day long,” and

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<sup>596</sup> Hosea 6:1

<sup>597</sup> Psalms 130:4

<sup>598</sup> Talmud Bavli, Nedarim 8b

<sup>599</sup> Malachi 3:20

<sup>600</sup> Psalms 52:3

similarly, we recite,<sup>601</sup> “He sustains everything with kindness-*Chessed*.” Thus, the blessing in which we request that our year be blessed and that all of its produce be for good, is specifically manifest in this name *HaShem*-יהו"ה, which is the aspect of the vessel through which *HaShem*-יהו"ה commands His kindness to come forth into actuality, in the blessing over the year.<sup>602</sup> However, above, it is rooted in the light of His Essential kindness-*Chessed*, that is utterly limitless, and is the aspect of the inner light of this vowelization of the name *HaShem*-יהו"ה. This should suffice for the understanding.

(The subsequent blessing, “Blow the great *Shofar* for our freedom,” is the aspect of His judgments, specifically. For, as it continues, it refers to the “gathering of our exiles,” about which it states,<sup>603</sup> “It shall be on that day that a great shofar will be blown, and those who are lost... and those cast away... will come, and they will prostrate themselves to *HaShem*-יהו"ה on the holy mountain in Jerusalem,” as explained elsewhere.<sup>604</sup>)

Now, what must be understood from the above explanations of the two levels of the Name *HaShem*-יהו"ה in the blessings of the *Amidah* prayer, is that our intention must be directed to the aspect of the light of the Unlimited One, blessed is He, as it is in each attribute and unique *Sefirah*, which are the particular names of *HaShem*-יהו"ה specific to each blessing.

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<sup>601</sup> In the grace after meals.

<sup>602</sup> This is the Name of *HaShem*-יהו"ה with the *Cheereek*-הֶרֶק vowel.

<sup>603</sup> Isaiah 27:13

<sup>604</sup> See Likkutei Torah 58a and the citations there.



In other words, we are to direct our intention to the Essential Light of *HaShem*-יהו"ה Himself, which is the primary aspect of the Essential Name *HaShem*-יהו"ה, as explained above. For example, in the *Sefirah* of the light of wisdom-*Chochmah*, which is the name *HaShem*-יהו"ה vowelized with the *Patach*-פְּתָח, the intention must be to the aspect of the light of the Unlimited One, *HaShem*-יהו"ה Himself, who is manifest within the *Sefirah* of wisdom-*Chochmah*, and that He should be drawn forth into revelation in an actual receptacle, which are the letters of this name *HaShem*-יהו"ה.

In other words, it is the aspect of the light and vitality that is drawn down from the light of the Unlimited One Himself, blessed is He, that gives all existence to the light of wisdom-*Chochmah* of the world of Emanation-*Atzilut*, bringing it forth from nothing to something. This is as stated,<sup>605</sup> “Wisdom-*Chochmah* is found from nothing.” Then, from the vessel of the light of wisdom-*Chochmah*, wisdom is drawn down below, as in the verse,<sup>606</sup> “He gives wisdom to the wise.” However, it is self-understood that this matter is not dependent on the *Sefirah* of the light of wisdom itself whatsoever, but rather, is specifically dependent on the aspect of the light of the Unlimited One Himself, blessed is He, who is manifest within this attribute and *Sefirah* of wisdom-*Chochmah*.

The same applies to each particular name of the particular *Sefirot* of each blessing. The primary intention in these names must be to the aspect of the light of the Unlimited

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<sup>605</sup> Job 28:12

<sup>606</sup> Daniel 2:21

One Himself, blessed is He, that is within them. In other words, the intention is to how that light, *Sefirah* or attribute is, in the Essential Being of the Unlimited One Himself, blessed is He, and is drawn forth to descend from His Essential Being in a specific manner.

Thus, the specific light of His Essential wisdom, blessed is He, is drawn forth to the *Sefirah* of wisdom-*Chochmah*, with the blessing, “You grace man with knowledge and teach man understanding etc.,” specifically with the name of *HaShem*-יהוה as it is vowelized with the *Patach*-פתח. The light of the *Sefirah* of understanding-*Binah* is drawn forth in the blessing, “Return us, our Father to Your Torah,” as a unique light unto itself, that is drawn forth from His Essential understanding-*Binah*, through the Name *HaShem*-יהוה specifically vowelized with the *Tzeirei*-צֵרִי. The same is true of each particular attribute, and it is for this reason that there is a unique expression of the Name *HaShem*-יהוה for each blessing, in and of itself. They are thus distinct from one another in how they are vowelized, as explained before.

Because of this, it is necessary to have intention to the correct expression of the name of *HaShem*-יהוה in each particular blessing, as appropriate to that blessing, be it a supplication for wisdom, repentance, healing, forgiveness, wealth and sustenance, or the like.

The same is true of the negation of all the accusations of the extraneous the husks of evil, which is accomplished through the blessing, “May the informers have no hope etc.” This is accomplished through the aspect of the supernal power of

might-*Gevurot*, from the left side that pushes away<sup>607</sup> the external forces. Similarly, there is also an aspect of the influence of sustenance that comes forth and is drawn from the aspect of the judgments-*Gevurot*, specifically. For, as known, in the Holy Temple,<sup>608</sup> “the table was placed in the north of the sanctuary,” and it is similarly stated,<sup>609</sup> “Gold comes from the north etc.” It is for this reason that we actually recite the words, “He provides life with kindness-*Chessed*,” in the blessing, “You are forever mighty-*Gibor*-גבור,” which is the aspect of the mighty judgments of the attribute of our forefather *Yitzchak*, as known. This should suffice for the understanding.

Thus, for each request, each of which is related to its particular *Sefirah* and Supernal attribute, we must have intention to the particular attribute and *Sefirah* that relates to it. For example, in the supplication for healing, one must have intention to the *Sefirah* of beauty-*Tiferet* and mercy, whereas in the supplication of, “You grace man with knowledge,” one must have intention to the *Sefirah* of wisdom-*Chochmah*.

However, if one makes his request without intention to the particular *Sefirah* and attribute that relates to his request Above, then he will not cause the light of Godly issuance to be drawn into the matter that he is requesting about, in any way. For example, if his intention is directed to the light of the wisdom of the Unlimited One, that is drawn forth in the name *HaShem*-יהו"ה of the blessing, “You grace man with

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<sup>607</sup> Talmud Bavli, Sanhedrin 107b

<sup>608</sup> Talmud Bavli, Yoma 21b; Sefer HaMaamarim Admor HaEmtza'ee, Dvarim Vol. 3, p. 775.

<sup>609</sup> Job 37:22

knowledge,” but he does so while requesting kindness, repentance or healing, or alternately, if he is requesting the influence of wisdom, but his intention is to the *Sefirah* of kindness-*Chessed*, or if he is requesting healing, but his intention is to the *Sefirah* of wisdom-*Chochmah* or understanding-*Binah*, then his request will not affect a drawing forth of influence at all.

That is, a request for healing requires that one’s intention should be directed to the appropriate attribute and *Sefirah* of beauty and mercy-*Tiferet*, whereas if one is requesting wisdom, his intention should be directed to the *Sefirah* of wisdom-*Chochmah*. That is, for the influence to be drawn down in actuality, it must be drawn down through the aspect of the vessel that bears and contains that particular light.

Thus, one must have intention to the manner that the light of the particular expression of the Name *HaShem*-יהו"ה is utterly unified Above, and also to the vessel, which are the four letters of the Name *HaShem*-יהו"ה, that are unique to it. However, if he exchanges his intention in a manner that is inappropriate to his request, then no influence at all will be drawn to the subject of his request. Rather, only when his intention in **both** the lights and vessels of the name *HaShem*-יהו"ה are appropriate to the subject of his request, will any influence be drawn to fulfill his request.

This may be better understood through the well-known analogy<sup>610</sup> of petitions that are submitted to the ministers of the

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<sup>610</sup> See the beginning of Shaarei Orah of Rabbi Yosef Gikatilla.

king. That is, if a person wishes to petition the king concerning a particular matter, he must submit his request to the minister who is appointed over that matter. On the other hand, if he submits his request to an unrelated minister, who has nothing to do with that matter, his request will have no effect, because the king has appointed specific ministers, each of whom is given authority over a particular matter.

From this analogy, we may understand that the ten *Sefirot* are called vessels for the lights, and that our prayers are like petitions that are submitted to the appropriate ministers. For, the light of the Unlimited One, blessed is He, illuminates in a particular way, and there is a particular power and light that is unique to each *Sefirah*, as explained above.

Thus, during the *Amidah* prayer, one must direct the intention of his requests to the particular light and *Sefirah* that is related to each blessing, for it is specifically through this, that his request is granted and influence is drawn to him, as explained above. Therefore, if his intention is confused or exchanged with something that is unrelated to his petition, it is comparable to a person who submits a petition for bread, but goes to the wrong minister, who is appointed over clothing, or the like. This should suffice for the understanding.



## Chapter Eighteen

With all the above in mind, we may now understand the aforementioned teaching of our sages, of blessed memory, when they stated,<sup>611</sup> “Why is it that the Jewish people cry out in prayer, but are not answered? This is because when they call out, they do not know or have intention to the explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).” This could be understood to mean that when they cry out with their requests, their intention should be to the Name *HaShem*-יהו"ה that is appropriate and unique to the particular attribute and *Sefirah* related to that request, like the analogy of the need to submit one’s petitions to the appropriate ministers of the king, for the reasons stated above.

However, if this was the case, then it should have said that, “they do not know and have intention to the Names-שמות,” in the plural, rather than to, “the Name-שם,” in the singular. For, then it would indicate intentions to the particular attributes and aspects of each of the names of *HaShem*-יהו"ה, as they are divided according to their vowelizations, as mentioned above. Why then does the above teaching state, “The Name-שם” in the singular?

Furthermore, the verse explicitly states,<sup>612</sup> “Go and see the works of *HaShem*-יהו"ה, who has set devastation-*Shamot*-שמות in the land,” about which our sages taught,<sup>613</sup> “Do not read

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<sup>611</sup> Midrash Tehillim, Psalm 91; Yalkut Shimoni Tehilim, Remez 843

<sup>612</sup> Psalms 46:9

<sup>613</sup> Talmud Bavli, Brachot 7b

‘devastation-*Shamot*-שמות,’ but read, ‘names-*Shemot*-שמות.’” The explanation of this, is that the “works of *HaShem*-יהו"ה in the land,” meaning, the actualization of particular drawings forth of influence, is solely through the particular names. This is the meaning of, “He has set names-*Shemot*-שמות in the land,” for it is through them, specifically, that He actualizes all His Godly actions in the land.

Now, the reason that the aforementioned teaching states, “Name-*Shem*-שם,” in the singular, is to inform us that our intention must be directed specifically to the **inner** aspect of the Name *HaShem*-יהו"ה that is within each particular *Sefirah*, as explained above. In other words, our intention must be directed to the aspect of the light and vitality of the inner essence that is drawn from the Light of the Unlimited One, blessed is He, in a specific manner, as explained above. For, this is what effects a drawing forth of that *Sefirah* and attribute from its primary source and root, which is how it is rooted in the Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

Thus, the influence and drawing forth is actually entirely dependent on this inner name, specifically. Therefore, when a person’s intention is not directed to this, but only to the light or power of the *Sefirah*, as it is itself, then he should recall that, in reality, they are called, “ten *Sefirot* without Being.”<sup>614</sup> That is, they have no being of their own.

This is why, “they cry out and are not answered,” because their intention in their crying out is not directed to the

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<sup>614</sup> Sefer Yetzirah 1:4



aspect of the Inner Light of *HaShem*-יהו"ה the Unlimited One, as it is manifest within each particular *Sefirah*. This is like the teaching,<sup>615</sup> “**You** are He who fills all the names... **You** are within all the *Sefirot* and beyond all the *Sefirot*... **You** are **He** who unifies them all... if **You** were to withdraw from them, they would remain as a body without a soul...” This should suffice for the understanding.

Now, this explanation still does not fully settle the matter of why they stated, “Name-*Shem*-שם,” in the singular, indicating one name only. For, even when discussing the inner aspect of the Light of the Unlimited One, as He illuminates each particular *Sefirah*, each has a particular level of light that is specific and unique to it, as explained above. Moreover, this is the very reason that one must have intention to each name and each particular *Sefirah* in a specific manner, in the manner that relates to the particular request. Moreover, this is the very reason that it states,<sup>616</sup> “Go and see the works of *HaShem*-יהו"ה, who has set names-*Shemot*-שמות in the land,” indicating multiple names, in the plural, and not a single name. This being the case, it seems, at first glance, that this teaching contradicts the aforementioned matter.

In addition to the above, in truth, most people are not studied or fluent in the names of the ten *Sefirot*, and are thus incapable of having the appropriate intentions to the appropriate name of *HaShem*-יהו"ה of each particular blessing, to have intention to the proper Supernal attribute, as explained before.

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<sup>615</sup> Introduction to Tikkunei Zohar 17b

<sup>616</sup> Psalms 46:9

Moreover, in the *Shmonah Esreh* prayer itself, we recite,<sup>617</sup> “for You hear the prayers of every mouth.” Similarly, in the language of the Talmud, prayer is called “requesting mercy,” as it states,<sup>618</sup> “[Rabbi Yochanan] requested mercy and raised Rav Kahana [from the dead].” All prayers are called “requests for mercy” in many places in Talmud and Zohar. Similarly, Onkelos translates the verse,<sup>619</sup> “That I have wrested from the Emorites with my sword and my bow,” as, “with my prayers and with my supplications for mercy,” indicating that prayers are synonymous to supplications for mercy.

Now, the request for mercy is a general and inclusive matter, so that at all times that we face misfortunes, may *HaShem*-יהו"ה, protect us, we request the mercy of *HaShem*-יהו"ה, blessed is He. This is seen in the ordering of the prayers for the Holy Temple, set forth by King Solomon,<sup>620</sup> and similarly, the prayer of Chanah, who was “embittered in her soul, and prayed to *HaShem*-יהו"ה, and wept and cried.”<sup>621</sup> In other words, she was embittered in her soul and prayed, requesting mercy from *HaShem*-יהו"ה, blessed is He. Moreover, it should be pointed out, that all the laws of the *Shmonah Esreh* prayer are derived and learned from Chanah’s prayer.<sup>622</sup>

However, what we see from all this, is that this is not some kind of particular intention to the lights of the particular

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<sup>617</sup> In the *Shma Koleinu* blessing.

<sup>618</sup> Talmud Bavli Bava Kamma 117b

<sup>619</sup> Genesis 48:22

<sup>620</sup> Kings I 8:15 and on

<sup>621</sup> Samuel I 1:10 and on

<sup>622</sup> Talmud Bavli, Brachot 31a

*Sefirot* at all, but is a simple supplication for mercy, with humility, lowliness and an embittered spirit. This is like the verse,<sup>623</sup> “I poured out my soul before *HaShem*-יהו”ה,” because prayer is called,<sup>624</sup> “The outpouring of the soul.”

In truth, however, when it states that, “they do not know or have intention to the Explicit Name *HaShem*-יהו”ה,” it is referring to the Essential Name of *HaShem*-יהו”ה **Himself**, blessed is He. In other words, this refers to the Name of *HaShem*-יהו”ה that is one with His Essential Preexistent Intrinsic Being, blessed is He. It includes all the particular names of being, and is the source of all the names of being, as they become divided according to the various aforementioned vowels.

It is this Essential Name that we focus our intention to when we recite, “Listen, Israel, *HaShem*-יהו”ה our God, *HaShem* is One-אהד יהו”ה!” It is this essential name of *HaShem*-יהו”ה which is the source of all the other names of being that relate to His attributes of wisdom-*Chochmah*, understanding-*Binah*, kindness-*Chessed*, might-*Gevurah*, beauty-*Tiferet*, etc. The difference, however, is that in the *Shema* recital, the intention is to adhere to and become included in His essential name, “*HaShem* is One-אהד יהו”ה” with absolute self-sacrifice, whereas in the *Shmonah Esreh* prayer, the intention is to draw it forth, from Above to below.

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<sup>623</sup> Samuel I 1:15

<sup>624</sup> Beginning of *Pri Etz Chaim* and elsewhere; Maamarei Admor HaEmtza’ee, Dvarim Vol. 2, p. 669.

However, these two aspects are utterly inter-dependent and intertwined, since if there is no ascension, there can be no drawing down of influence, as previously explained. For, in order for there to be a drawing down of this general all-inclusive name of *HaShem*-יהו"ה, into the particular divisions of the expressed names of the blessings of the *Shmonah Esreh*, it is necessary for there to first be the aspect of the ascension of our “feminine waters” (*Mayim Nukvin*), in a manner of self-sacrifice to the Essential Name, “*HaShem* is One-אהד-יהו"ה.”

In other words, all eighteen blessings of the *Shmonah Esreh* prayer receive from the name, “*HaShem* is One-*HaShem Echad*-אהד-יהו"ה,” of the *Shema* recital. This is because during the *Shema* recital, our intention is solely, “to **Him**, and not to His attributes” at all! Thus, it is specifically through this that the Essential Name of *HaShem*-יהו"ה is drawn forth in the eighteen blessings of the *Shmonah Esreh*, which is the matter of adhering to His attributes, as discussed above.

This then, explains the meaning of their statement,<sup>625</sup> “Why is it that the Jewish people cry out in prayer,” – meaning, during the eighteen blessings of the *Shmonah Esreh*, when they encounter tribulations, Heaven save us – “but are not answered?” This is because when they call out, they do not know or have intention to the explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).” In other words, they do not have intention to the Essential Name of *HaShem*-יהו"ה Himself, which is specifically the name, “*HaShem* is One-*HaShem*

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<sup>625</sup> Midrash Tehillim, Psalm 91; Yalkut Shimoni Tehilim, Remez 843

*Echad*-יהו"ה אחד," of the *Shema* recital. This should suffice for the understanding.

Through all the above, we have resolved that there is no contradiction whatsoever here. For, our intention must be directed to the Singular Name of *HaShem*-יהו"ה for the particular and specific request, as mentioned, in order that there should be a drawing forth of Godliness in actuality. However, the **primary** intention of our heart must solely be that we are calling out to *HaShem*-יהו"ה **Himself**, blessed is He, as a simple supplication for mercy, which is the general matter and the very root and foundation of prayer!

It is for this reason that we recite,<sup>626</sup> "for You hear the prayers of **every** mouth," which is directed to the name *HaShem*-יהו"ה in His abundant and general mercies, that **He** should hear our prayers, and that, "He does indeed hear the prayers of **every** mouth," even if we do not know how to have intentions to His particular names at all. This is like the prayer of the poor, mentioned in the *Zohar*<sup>627</sup> where it explains the verse,<sup>628</sup> "A prayer of the poor man, when he swoons and pours out his supplications before *HaShem*-יהו"ה."

It explains there that the prayer of the humble and poor breaks through all barriers and ascends Above. This is as stated,<sup>629</sup> "It shall be that if he calls out to Me, I shall listen, for I am compassionate," and as our sages, of blessed memory,

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<sup>626</sup> In the *Shma Koleinu* blessing.

<sup>627</sup> *Zohar* I 168b; 195a

<sup>628</sup> Psalms 102:1

<sup>629</sup> Exodus 22:26

taught,<sup>630</sup> “The gates of mercy are not locked before all those who plead and cry out for mercy.” Thus, the intention and calling out to the name *HaShem*-יהו"ה in the *Shmonah Esreh* prayer, is to **He who is the source of all mercies**, and it is from there that there is a subsequent division and drawing forth to the particular names of being of each particular blessing independently.

This likewise explains the matter of why we bow<sup>631</sup> with the recitation of the word, “*Baruch*-ברוך-Blessed,” which means to draw down the Essential Name of *HaShem*-יהו"ה to the particular name, which is the explanation of the words, “Blessed are You *HaShem*-יהו"ה.” We then stand upright with the recitation of the name *HaShem*-יהו"ה, indicating that this drawing down comes from the aspect of the Innermost Essential Being of the Unlimited One, blessed is He, to each particular expression of His Name *HaShem*-יהו"ה, in each blessing individually, as explained elsewhere at greater length. This should suffice for the understanding.

Now, according to all this, it becomes quite clear that even in the *Shmonah Esreh* prayer, the primary matter is to cry out to the Essential Being of *HaShem*-יהו"ה Himself, blessed is He, to arouse His abundant mercies. This is the simple meaning of the verse,<sup>632</sup> “For who is a great nation that have gods who are close to them, as is *HaShem*-יהו"ה our God, whenever we call to Him,” in prayer, or whenever we cry out to Him. This

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<sup>630</sup> Talmud Bavli, Bava Metziya 59a

<sup>631</sup> Talmud Bavli, Brachot 12a; Shulchan Aruch Admor HaZaken, Hilchot Tefilah 103:5

<sup>632</sup> Deuteronomy 4:7

being the case, what exactly is the difference between the *Shmonah Esreh* prayer and the recital of the *Shema*, if the *Shema* recital is also to Him and not to His attributes?

However, in truth, the main difference is that the recital of *Shema*, is an ascension of the soul to become included and adhere to the simple Oneness of *HaShem*-יהו"ה, blessed is He, without an arousal of any kind of request for anything, even a request for an arousal of mercy. Rather, it is solely the aspect of the essential adherence and bonding of the essential self of our soul, to the Essential Self of *HaShem*-יהו"ה, in that our soul yearns to adhere to He who formed and created her. In this respect, the ascension, sublimation and inclusion, is certainly to the Singular Essential Intrinsic Preexistent Being of *HaShem*-יהו"ה Himself, blessed is He, and not to His attributes. This is as we explained before regarding the verse,<sup>633</sup> "To **You** *HaShem*-יהו"ה, I lift my soul," that is, specifically "to **You!**"

In contrast, although the calling and crying out in the *Shmonah Esreh* prayer is specifically to Him, and not to His attributes, which are the particular expressions of His Names of Being as they relate to each particular matter, discussed above, nevertheless, there is still an aspect of a request and supplication for something in our crying out. In other words, there is a request that blessing and influence for a particular matter should be drawn to us, which is the basis of the eighteen particular blessings of the *Shmonah Esreh* prayer.

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<sup>633</sup> Psalms 25:1; 86:4

For example, we request redemption of *HaShem*-יהו"ה, the Redeemer of Israel, and healing from *HaShem*-יהו"ה, the Healer of the sick, and the like, but we request this specifically from the Unlimited One Himself, blessed is He. For example, we recite, “**You** grace man with knowledge... grace us with wisdom, understanding and knowledge from **You**.”

Moreover, we conclude the blessing with the words, “Blessed are **You** *HaShem*-יהו"ה, who grants knowledge,” which is the aspect of the drawing forth of the light of influence, that the Essential Name of *HaShem*-יהו"ה be drawn forth and that we should be blessed from the very Essential Self of the Unlimited One Himself, blessed is He, with additional light to, “grace man with knowledge.”

In other words, this is a drawing forth of the Essential Being of the Unlimited One, blessed is He, specifically to His attributes, such as knowledge-*Da'at* and wisdom-*Chochmah*, so that additional light should be drawn forth to the light of wisdom-*Chochmah* of the world of Emanation-*Atzilut* in a specific manner. The same is true of the blessing, “The Healer of the sick,” that there should be a drawing forth of additional light to the *Sefirah* of beauty and mercy (*Tiferet*), as mentioned above.

However, if this was not first preceded by the total self-sacrifice and inclusion of the soul in adhering to the simple, “Oneness of *HaShem*-אהדא יהו"ה,” in the *Shema* recital, then the crying out and pleading for mercies of the *Shmonah Esreh* would be entirely ineffectual, even if it is to *HaShem*-יהו"ה alone that he pleads and cries out. This is because it states that, if a



person “sets his heart, his spirit and his soul to Him, he will be gathered unto Him,”<sup>634</sup> through total investment of his soul in the Oneness of *HaShem*-יהו"ה אהד in the recital of *Shema*. Only then does, “a spirit awaken a spirit and draw forth a spirit,”<sup>635</sup> in the *Shmonah Esreh* prayer.

We thus find that it is specifically through the self-sacrifice, inclusion and sublimation to the Essential Being of *HaShem*-יהו"ה Himself in the *Shema* recital, that there is subsequently a drawing forth of the Essential Being of *HaShem*-יהו"ה to the ten *Sefirot*, with additional light bestowed to each particular detail, and that these two matters are entirely interdependent and intertwined, as explained before.

(Now, in truth, this verse,<sup>636</sup> “For who is a great nation who have gods who are close to them, as is *HaShem*-יהו"ה our God, whenever we call to Him,” relates more to the eighteen blessings of the *Shmonah Esreh* prayer, wherein the calling out is the aspect of a drawing down of beneficence through pleading for the abundant mercies of *HaShem*-יהו"ה, blessed is He, as mentioned before. However, this is only when this calling out is specifically to Him, and not to His attributes. This is the meaning of the statement that, “*HaShem*-יהו"ה our God, is close to us,” and can therefore respond whenever we call out to Him, as we recite, “Blessed are You, *HaShem*-יהו"ה, who hears the prayers of **every** mouth,” even if a person does not have intention to all the particular names, in any way at all.

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<sup>634</sup> Job 34:14

<sup>635</sup> Zohar II 162b; Zohar I 99b

<sup>636</sup> Deuteronomy 4:7

However, about the teaching,<sup>637</sup> “Why is it that the Jewish people cry out in prayer, but are not answered? This is because when they call out, they do not know or have intention to the Explicit Name of *HaShem*-יהו"ה.” This specifically refers to the Singular Intrinsic Name of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He. This is as stated, that, “we call out to **Him**, and not to His attributes.”

This is likewise understood throughout the entirety of Psalms in all the supplications of David that he be saved from all his tribulations. All his prayers were directed specifically to the Singular Essential Intrinsic Being of *HaShem*-יהו"ה alone. For example, the Psalm states,<sup>638</sup> “A prayer of David, incline Your ear, *HaShem*-יהו"ה and answer me, for I am poor and needy... Be gracious to me, my Lord, for it is **to You** that I cry out all day long... In the day of my trouble, I call upon **You**, for **You** will answer me.” Similarly, he stated,<sup>639</sup> “Let my prayer come before **You**,” specifically specifying “before **You**.” The same is true of the verse,<sup>640</sup> “*HaShem*-יהו"ה my God, I cried out to **You** and You healed me,” and there are many other such verses.

However, notwithstanding the above, it is also necessary to have intention to each particular *Sefirah* and attribute, specifically according to the particular matter of our request, as mentioned above. However, this is not for the reason presented above in the analogy of the ministers of the king, in

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<sup>637</sup> Midrash Tehillim, Psalm 91; Yalkut Shimoni Tehilim, Remez 843

<sup>638</sup> Psalms 86:1,4,7

<sup>639</sup> Psalms 88:3

<sup>640</sup> Psalms 30:3

which each minister is appointed over a particular matter. For, since our cry and supplication is to the Essential Being of the Unlimited One Himself, blessed is He, and He is utterly all-powerful and all-capable, He therefore is certainly capable of sending forth the light of His influence by any medium He wishes, even by exchanging the lights and vessels in their opposites.

For, as known, at times the light of kindness-*Chessed* illuminates through a vessel of might-*Gevurah*.<sup>641</sup> Likewise, He can exchange the emissaries of His influence with their opposites. For example, the verse states,<sup>642</sup> “*HaShem*-יהוה made the majesty of His voice heard,” to destroy the Assyrian encampment of Sanheriv. Similarly, it is like the angels He sent to destroy Sodom.<sup>643</sup> The opposite is likewise true, that sometimes the angel Gavriel is sent to actualize kindness-*Chessed*, as understood from various places in Scripture.<sup>644</sup>

It thus is understood that the opposite is the case, namely, that the reason the Jewish people cry out in prayer and are not answered, is because they do not have intention to His Explicit Name *HaShem*-יהוה, specifically, as king David did when he said,<sup>645</sup> “for it is **to You** that I cry.” For it is specifically when we call out to the Singular Preexistent

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<sup>641</sup> Zohar I 87a and the Mikdash Melech there. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 21 & 22.

<sup>642</sup> Isaiah 30:30

<sup>643</sup> Genesis 18:20 and on. In other words, the very same angels of healing that were sent to heal Avraham were sent to affect an act of judgment and destruction to Sodom.

<sup>644</sup> See Biurei HaZohar of the Mittler Rebbe 57b; Derech Mitzvotecha 26b; Sefer HaMaamarim 5738 p. 118 and the notes there and 5641, p. 322.

<sup>645</sup> Psalms 86:1,4,7

Intrinsic Name of *HaShem*-יהו"ה Himself, that “He hears the prayers of every mouth” that awaken abundant mercies, when we specifically cry out to *HaShem*-יהו"ה from the bitterness of our soul, as discussed before. This should suffice for the understanding.

Rather, the primary reason we must have intention in a manner of specifics, is to draw forth a revelation of the light of Godliness from Above to below, which is called, “blessing-*Brachah*-ברכה.” This drawing forth of, “blessing-*Brachah*-ברכה,” is specifically to the name of *HaShem*-יהו"ה, as we recite, “Blessed are **You**, *HaShem*-יהו"ה.” This is the meaning of our bowing with the word, “Blessed-*Baruch*-ברוך,” which is the drawing forth of additional illumination in the name of *HaShem*-יהו"ה, as known.

We thus stand upright with the name *HaShem*-יהו"ה, which is the aspect of ascension and unification of oneself to the Essential Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is the source of all beings and all His names of being. It is, “from there,” meaning from His Essential Self, blessed is He, “that *HaShem*-יהו"ה commands His blessing”<sup>646</sup> to be drawn forth far below, to be actualized in the fulfillment of the particular request and supplication. This should suffice for the understanding.

From all the above, we can now understand why we sit during the recital of *Shema*, whereas the *Shmonah Esreh* prayer

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<sup>646</sup> Psalms 133:3 – The term “from there-*Sham*-שם” shares the same letters as the term “name-*Shem*-שם” which refers to the Singular Intrinsic Essential Name of *HaShem*-יהו"ה Himself. (See Ginat Egoz, translated as *HaShem is One*, Vol. 1, *The Gate of The Name*.)

must be said standing and requires bowing. Likewise, one whose occupation is Torah study must nevertheless pause for the recital of the *Shema*, but need not pause for the *Shmonah Esreh* prayer. This is because the upper unification of the *Shema* recital has to do with the power vested in one's Godly soul, to become included in and adhere to the very Essence of Godliness.

Such a thing is obligatory even for a person whose sole occupation is Torah study. For, Torah study is the aspect of drawing forth revelations of the light of the will and wisdom of *HaShem*-יהו"ה, blessed is He, into the divisions and attributes of kosher and non-kosher, pure and impure etc. This is proven and demonstrated by the fact that it is only after the self-sacrifice of the *Shema* recital that we continue and recite, "And these words that I am commanding you today, shall be upon your heart. And you shall teach them to your children and speak of them etc.," referring to Torah study. Thus, it is impossible to draw forth the light of Torah without it being preceded by the self-sacrifice of the *Shema* recital.

In contrast, such a person is not obligated to pause for the *Shmonah Esreh* prayer. This is because of the principle that,<sup>647</sup> "Two hundred dinars includes one hundred dinars in it." In other words, whatever drawings forth of influence are affected through the eighteen blessings of the *Shmonah Esreh* prayer are included in the aspect of the drawings forth of the

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<sup>647</sup> Talmud Bavli, Sanhedrin 31a and elsewhere.

light of Torah, which is called,<sup>648</sup> “eternal life,” (as will be explained).

Now, with respect to the distinction between sitting during the recital of *Shema* and the standing during the *Shmonah Esreh* prayer, it is reversed. This is because, the sublimation of the *Shema* recital results from the essential power of the soul, which is automatically drawn to it, as stated, “Listen, Israel,” specifically. It therefore does not require that one stand. For, standing is only an external sublimation, like a servant who stands in awe, fear and sublimation before the king in supplication, to request beneficence concerning a particular matter.

In contrast, during the *Shema* recital, the sublimation is internal, in the very essential point and core of the essence of the soul itself, in which one is entirely in a state of adhesion to *HaShem*-יהו"ה, blessed is He. This inner sublimation and adhesion is unrelated to the external and physical sublimation.

In contrast, during the *Shmonah Esreh* prayer, the primary matter is the external sublimation, and thus requires that one stand at attention with his hands to his sides, or like<sup>649</sup> “Rava, who would clasp his hands and pray,” or alternatively, with outspread hands.

This is comparable to the angelic beings, about whom it states,<sup>650</sup> “When they stood, they let down their wings.” In other words, it is accompanied by various different outward

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<sup>648</sup> Talmud Bavli, Shabbat 10a

<sup>649</sup> Talmud Bavli, Shabbat 10a

<sup>650</sup> Ezekiel 1:24

physical and bodily motions, such as bowing the head and the body, specifically. This is because the primary matter of the *Shmonah Esreh* prayer is to call out and make requests for physical matters, and is generally called, “the requests for one’s needs.”<sup>651</sup>

Although this calling out is to *HaShem*-יהו"ה, blessed is He, alone, nevertheless, primarily, it is in request for His abundant mercies, blessed is He. Our approach must therefore be with great humility and submission, for which reason it is accompanied by standing, bowing and supplications for mercy. However, were it not for the inner sublimation of the soul itself to *HaShem*-יהו"ה, blessed is He, during the recital of *Shema*, nothing at all would be affected by his outward sublimation to *HaShem*-יהו"ה during the *Shmonah Esreh* prayer.

The two are entirely inter-dependent and intertwined and are exactly commensurate to each other, literally! This is demonstrated by the external bowings and prostrations of Rabbi Akiva, in that,<sup>652</sup> “He would begin in one corner of the study hall and be found later in a different corner of the study hall, because of all his bowing and prostrations.” However, this is because the ascension of his, “feminine waters” during the recital of the *Shema*, were to such a great inward extent, and therefore also manifested outwardly greatly, when he recited the *Shmonah Esreh* prayer.

Now, in truth, every Jew has the ability to adhere to *HaShem*-יהו"ה, blessed is He, to the same extent, while reciting

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<sup>651</sup> Bayit Chadash to Orach Chayim 268:2 and elsewhere.

<sup>652</sup> Talmud Bavli, Brachot 31a

the *Shema*, because of the root of his soul Above. This applies to the greatest of the great and the smallest of the small, for after all, *HaShem*-יהו"ה, blessed is He, "hears the prayers of every mouth." This should suffice for the understanding.



## Chapter Nineteen

Now, from all the above it is understood that the intention in the *Shema* recital is the very opposite of the intention in the *Shmonah Esreh* prayer. For, in the *Shema* recital, the primary intention is to completely invest our soul with self-sacrifice to the One-*Echad*- $\text{דָּוָד}$ , meaning, to the Ultimate Simple Oneness of the Singular Preexistent Intrinsic Being, *HaShem*- $\text{יְהוָה}$ , blessed is He, who is utterly transcendent and beyond even being considered a source of a source for the ten *Sefirot* of the world of Emanation-*Atzilut*.

In other words, we are referring to the light of the Unlimited One Himself, blessed is He, as He is in the very Essence of His Singular Intrinsic Being, even prior to having constricted Himself for the purpose of any revelation, to the extent that it is inappropriate to even call Him by the term, “The concealed of all concealed.”

Though it is indeed true that, “utterly no thought can grasp Him,” nonetheless, the adhesion-*Dveikut* of the soul, which is called self-sacrifice (*Mesirut Nefesh*), is indeed applicable. For, actual self-sacrifice (*Mesirut Nefesh*) literally reaches to the very Essential Being of *HaShem*- $\text{יְהוָה}$  Himself, higher than the grasp or comprehension of the intellect!

The primary matter of self-sacrifice is itself the aspect of the expression of the essence of the soul, which is not constrained by any reason or intellect, in any way whatsoever. Proof of this, is from the fact that we do not find self-sacrifice as an actual independent commandment, but rather, it is

something that comes about automatically. That is, in the recital of, “Listen, Israel,” one should automatically be roused to have self-sacrifice to *HaShem* is One-יהו"ה אה"ה. Thus, throughout Torah we do not find any mention<sup>653</sup> of any specific commandment of self-sacrifice (*Mesirut Nefesh*), but rather, this is something that is inherent in the very nature of the soul, as known.

Nevertheless, in the subsequent verse of, “You shall love *HaShem*-יהו"ה Your God,” the command we find is solely in regard to the body, as stated,<sup>654</sup> ““With all your soul’ means, even if He takes your soul,” in actuality. It is about this that Rabbi Akiva was consternated<sup>655</sup> and said, “When will I have the opportunity to fulfill this verse and have self-sacrifice in actuality?” In other words, although he truly had the power and potential of self-sacrifice in his soul, he desired to fulfill it in actuality.

We thus see that the primary intention of the *Shema* recital is literally to the Essential Singular Being of *HaShem*-יהו"ה Himself, blessed is He, and that this adherence is specifically applicable through the matter of self-sacrifice (*Mesirat Nefesh*) that is not limited by any thought or intellect. Rather, the entirety of one’s being is drawn to the very Essential Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, who is utterly beyond the constraints of the limited manifestations within the line and thread (*Kav V’Chut*).

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<sup>653</sup> See the citations at the end of Maamarei Admor HaEmtza’ee Vol. 1, p. 304.

<sup>654</sup> Talmud Bavli, Brachot 54a

<sup>655</sup> Talmud Bavli, Brachot 61b

This is the love that is meant by, “With all your might-*Bechol Me’odecha*-בכל מאדך,” which is beyond the constraint and limitation of any vessel. However, this is only drawn forth subsequent to the awakening of the potential and power for self-sacrifice in the soul, or in actual self-sacrifice, “even if He takes your soul.” It is then that one comes to the general category of self-sacrifice, which is the limitless aspect of the soul itself, and is called “your might-*Me’odecha*-מאדך,” that adheres to the limitless Supernal might Above, as known. This should suffice for the understanding.

The intention in the *Shmonah Esreh* prayer, on the other hand, is the very opposite. For, although it too is a calling out in prayer to *HaShem*-יהוה Himself, blessed is He, nevertheless, the primary intention in it, is that there should be a drawing forth from the Essential Being of the Unlimited One, blessed is He, to the ten *Sefirot*, so that He is called by the descriptive terms Wise, Understanding and Kind etc., to the point that there should be an actual drawing forth of Godliness from the ten *Sefirot* of the world of Emanation-*Atzilut* to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, so that He is the healer of the sick, **in actuality**, and the provider of all sustenance to all of His creatures **in actuality**, and the like.

Nevertheless, these intentions are united and become literally as one. For, it is specifically due to the inclusion and unity of the ten *Sefirot* in the Essential Being of the Unlimited One, blessed is He, with self-sacrifice that is beyond all reason, during the *Shema* recital, that this itself gives the power and

strength for there to subsequently be a drawing forth of the Essential Being of the Unlimited One, blessed is He, from Above to below, in the eighteen blessings of the *Shmonah Esreh* prayer, in a manner of particulars.

That is, there can subsequently be a drawing forth of new light in a specific manner to each particular *Sefirah*, with a greater level of illumination than before. For, as explained before, the term blessing-*Brachah*-ברכה, means a drawing forth from the name *HaShem*-יהו"ה, and is what is meant when we recite, "Blessed are You *HaShem*-יהו"ה אתה יהו"ה." Thus, it is through this additional blessing that there is a descent and drawing forth of Godly influence to the chaining down, from cause to effect, in the three worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, until this lowly physical world, to actually sustain the impoverished, and to heal the sick, in actuality.

Now, in truth, since the entirety of the primary source for the aspect of additional light in the world of Emanation-*Atzilut*, is brought about through the eighteen blessings of the *Shmonah Esreh* prayer, it thus comes from the aspect of the drawing forth of the light of the Essential Being of the Infinite One Himself, blessed is He, due to the unification in the *Shema* recital, specifically. In other words, this means that it is the recital of *Shema* itself, that causes and is the source for the aspect of drawing forth this novel, additional light.

This then, is the aspect of the second manner of unification in the *Shema* recital, according to the revealed parts

of Torah, as stated,<sup>656</sup> “Crown Him in the heavens and the earth, and the four directions of the world.” In other words, it is through this, that there is a drawing forth of new light and illumination from the Essential Intrinsic Being of *HaShem*-יהו"ה, blessed is He, literally!

However, this comes after the ascension and inclusion, in the unification and nullification of the ten *Sefirot* to His Essential Singular Intrinsic Being, blessed is He, which is the unification according to the received teachings (*Kabbalah*). For, these two aspects are entirely inter-dependent and intertwined, as we explained before.

(Thus, even a person whose sole occupation is the study of Torah, must pause for the recital of *Shema*, but is not obligated to pause for the *Shmonah Esreh* prayer, because,<sup>657</sup> “Two hundred dinars includes one hundred dinars in it.” In contrast, regarding the matter of standing during the *Shmonah Esreh* and sitting during the *Shema* recital, it is the reverse. This is because, in the *Shema* recital there is a drawing forth of novel illumination from the inner aspect, whereas in prayer it is an external aspect, as explained above.)

Now, to further understand the matter of this drawing forth of additional novel light to the ten *Sefirot* of the world of Emanation-*Atzilut*, with the upper unification of the *Shema* recital, which is drawn from the Essential Intrinsic Being of *HaShem*-יהו"ה, blessed is He, literally, and which is the source for all drawings forth of additional and novel illuminations in

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<sup>656</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>657</sup> Talmud Bavli, Sanhedrin 31a and elsewhere.

the eighteen blessings of the *Shmonah Esreh*, we must first preface with the what our sages, of blessed memory, stated, regarding the verse,<sup>658</sup> “On that day *HaShem*-יהו"ה will be One, and His Name will be One.” Namely, they asked the question,<sup>659</sup> “Is this to say that until then He is not One?”

We may likewise ask a similar question regarding the primary matter of the unification of the *Shema* recital. That is, why is it that in the commandment to recite the *Shema*, the intention is the unification of the attributes of wisdom-*Chochmah* and understanding-*Binah*, which are reflected in the two names, “*HaShem*-יהו"ה and our God-אלהינו.”

As is known, the unity of these two faculties known as father-*Abba* and mother-*Imma* is constant,<sup>660</sup> and is something that was already drawn forth in this manner from the light of the Emanator, blessed is He. They are thus called “the two lovers who never separate,” as their constant union is necessary for the influence of the worlds. The same is true of the union of the emotive attributes of *Zeir Anpin* and the speech of *Nukvah*, which correspond to the concluding words, “*HaShem* is One-*HaShem Echad*-אהד יהו"ה,” which is something that occurs daily in any event.

This is likewise the case with the lower unity of “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*-Blessed is The Name of His glorious kingdom forever and ever,” which is called “His Name is One-שמר אהד.” All influence to the worlds is utterly

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<sup>658</sup> Zacharia 14:9

<sup>659</sup> Talmud Bavli, Pesachim 50a

<sup>660</sup> Zohar III 292b; Maamarei Admor HaEmtza'ee, *Bereishit* p. 356.

dependent upon these primary sources of influence, and it is for these reasons that there is no cessation to their light and influence even for a single moment. This being the case, at first glance it would seem that even without the unifications that the Jewish people affect through their recitation of *Shema*, there can nevertheless be no cessation of these Supernal unifications.

It is thus necessary to state that the answer to these questions is that although it is indeed stated that the unifications of the aspects of father-*Abba* and mother-*Imma* are constant, nevertheless, this is only for the purpose of the renewal of that which already is, and nothing more. This is as we recite,<sup>661</sup> “He, in His goodness, constantly renews the creation, every day.” In other words, this refers to the unifications of wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut* in order to enliven the worlds according to the measure that was already predetermined by the measuring rod (*Kav HaMidah*) at the very beginning of the chaining down of the worlds, as is stated in Etz Chaim.<sup>662</sup>

However, in order that there be a revelation of actual novel light from His Singular Intrinsic Essential Being, blessed is He, one that is beyond the original measure, this is what is called an additional new light (*Ohr Chadash*), and is only affected through the commandment of the unification of the *Shema* recital, which is much loftier than the aforementioned constant union.

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<sup>661</sup> Morning liturgy, blessings of the *Shema*.

<sup>662</sup> Etz Chaim, Shaar 18, Ch. 5; Also see Pardes Rimonim, Shaar 8, Ch. 13; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 13-14.

In other words, this unification in the two words, “*HaShem*-יהו"ה our God-אלהינו” is in order to draw forth and add additional novel illumination from His Singular Preexistent Intrinsic Being, blessed is He, and not merely the influence required to renew the light that is already within the worlds. Rather, this is an inner union of the very essence of the aspects of father-*Abba* and mother-*Imma*, as explained elsewhere. This should suffice for those who understand.

Now, regarding the unification, at first is the aspect of ascension and sublimation, so that the ten *Sefirot* are utterly unified and included in the Essential Being of *HaShem*-יהו"ה, blessed is He. This is as explained before regarding the matter of,<sup>663</sup> “Him and His life force are one,” according to the teachings of the received knowledge (*Kabbalah*). It is through this that, “a spirit awakens a spirit and draws forth a spirit,”<sup>664</sup> of novel illumination from the Essential Being of *HaShem*-יהו"ה Himself, literally, who utterly transcends even the source of the ten *Sefirot* in the line and thread (*Kav V'Chut*).

Thus, because of this, they are utterly nullified of their existence, and are called,<sup>665</sup> “The ten *Sefirot* without being-*Eser Sefirot Bli Mah*-מה-עשר ספירות בלי מה,” for they are completely nullified. It is through this utter nullification and sublimation to *HaShem*-יהו"ה that it is possible for them to become inter-included with one another, even lights that oppose one another.

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<sup>663</sup> Introduction to Tikkunei Zohar 3b

<sup>664</sup> Zohar II 162b

<sup>665</sup> Sefer Yetzirah 1:4



This is accomplished through “the inner name of *Ma”h-ה”ח*-45... which unifies and binds them all.”<sup>666</sup>

In other words, first they are unified in their Source, and then subsequently they can become inter-included with one another. For, as known, it is through the revelation of the concealed light that is exalted beyond them all, that they come to be unified in peace and harmony, even between two opposites. This is as stated,<sup>667</sup> “He makes peace in His heights,” about which our sages, of blessed memory stated,<sup>668</sup> “He makes peace between the camps of Michael and the camps of Gavriel... between the minister of fire and the minister of water,” so that they do not extinguish one another.

The same applies to the attributes of kindness-*Chessed* and judgment-*Gevurah*, and wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut*, that there is an inter-inclusion between wisdom-*Chochmah* and understanding-*Binah*, father-*Abba* and mother-*Imma*, as well as the emotive attributes of *Zeir Anpin* and the speech of *Nukvah* etc. This is due to the strength of their nullification to the illumination of the novel light that is drawn forth from the Essence of *HaShem*-יהוה, blessed is He, to Whom they are all sublimated.

What we find, however, is that this unification of the ten *Sefirot*, even though it is brought about through their sublimation, which comes about through the revelation of the

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<sup>666</sup> Introduction to Tikkunei Zohar 17a.

<sup>667</sup> Job 25:2

<sup>668</sup> Midrash Bamidbar Rabba 12:8

light of His Essential Being, blessed is He, from Above to below, it nevertheless is incomparable to the first unification, which is their utter inclusion and nullification to His Singular Preexistent Intrinsic Being, blessed is He, literally!

For example, the verse,<sup>669</sup> “Yours, *HaShem*-יהו"ה, is the greatness, the power, the glory, the victory and the majesty etc.,” reflects a much loftier aspect of unity, for it is the aspect of ascension to the Singular Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, to the point that the ten *Sefirot* have utterly no existence whatsoever, and are thus called,<sup>670</sup> “The ten *Sefirot* without being.”

It is specifically this ascension and essential unity that causes a drawing forth of additional novel light and illumination from the Essential Being of *HaShem*-יהו"ה, blessed is He, to subsequently affect the second unification, in that it is the cause for the descent and drawing forth into expression, which is the opposite of the ascension, unification and utter inclusion in the Essential Being of *HaShem*-יהו"ה, blessed is He.

It is about this second unification that it states,<sup>671</sup> “You are He who unifies them.” In contrast, regarding the essential unification with His Essential Being, blessed is He, it states,<sup>672</sup> “He is One, but not in enumeration,” meaning that He is utterly beyond any enumeration of ten *Sefirot* altogether, for as it concludes there, “He is not of any of these attributes at all.”

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<sup>669</sup> Chronicles I 29:11

<sup>670</sup> Sefer Yetzirah 1:4

<sup>671</sup> Introduction to Tikkunei Zohar 17a

<sup>672</sup> Ibid.

Nevertheless, these two aspects are entirely interdependent and intertwined, in that it is according to the ascension of the unification to His Essential Being, that subsequently affects the manner of the secondary unification which comes in an aspect of descent and drawing forth of additional novel illumination within the ten *Sefirot* etc.

We thus find that in the *Shema* recital itself there are both aspects of ascension and drawing down. It is the aspect of drawing forth additional novel light and illumination from His Essential Being, blessed is He, to the ten *Sefirot*, in the unification of “*HaShem*-יהוה, our God-י-אלהינו,” that is the source and root for the subsequent drawings forth of additional illumination in the eighteen blessings of the *Shmonah Esreh*.

This is in order to draw forth additional, entirely novel influence and blessings into the worlds and worldly matters, such as blessings in children, health, and sustenance, or healing of those who are sick or dangerously ill, sustainment of the poor etc. For, all these are in the category of those whose influence has come to its end and has ceased, according to the measure originally set forth by the dictates of the measuring rod (*Kav HaMidah*).

The same applies to the influence that is drawn down to the spiritual worlds, such as to the souls in upper Garden of Eden. For, although the union of the aspects of father-*Abba* and mother-*Imma* are constant and, “they never separate,” and the same is true of *Zeir Anpin* and *Nukvah*, nevertheless, this is solely to renew the already existent light and vitality that is according to the original dictates, which is something that is a

constant and remains constantly at the same level, never increasing or diminishing.

In contrast, when it is necessary to draw forth new influence to the world, beyond the measure that was originally apportioned and affixed, this is accomplished solely by means of the unification of the *Shema* recital, with the ascension and subsequent drawing forth of illumination of novel light, literally. This is drawn forth in the aspect of the inner unification of father-*Abba* and mother-*Imma* in the *Shema* recital, and from there is subsequently drawn forth in the eighteen blessings of the *Shmonah Esreh*. This will suffice for those who understand.

From all the above, we may understand what our sages, of blessed memory, meant when they said,<sup>673</sup> “Crown Him in the heavens and the earth, and the four directions of the world.” Similarly, we may understand the continuation of their words,<sup>674</sup> “Once you have crowned Him over everything above and below... you need not extend any further,” in that the language they used indicates this aspect of descent and drawing down below.

Additionally, even according to the Kabbalistic explanation, wherein the primary unification is the ascent and sublimation of the ten *Sefirot* to the Essential Intrinsic Being of *HaShem*-יהו"ה, blessed is He, as we explained above, nevertheless, here too, the primary aspect of unification is the crowning of *HaShem*-יהו"ה, blessed is He, even according to the

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<sup>673</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>674</sup> Ibid.

secrets of the Torah and the received knowledge of Kabbalah. For, the entire intention in the unification to His Singular Essential Being in the aspect of utter sublimation and ascent, is solely for there to be a drawing forth of additional, novel illumination.

This itself is the intention in the lengthening of the One-*Echad*-אחד, which consists of the letters א-ה-9 and the *Dalet*-ד, specifically. This refers to the descent and drawing forth from the aspects of father-*Abba* and mother-*Imma* to *Zeir Anpin* and *Nukvah*, to affect a unification of the nine *Sefirot* of *Zeir Anpin* with *Malchut*, which is reflected in the *Dalet*-ד, and in the letters that constitute One-*Echad*-אחד.

Likewise, the word One-*Echad*-אחד, indicates that He is One-א in the seven heavens and the earth reflected in the *Chet*-ח-8, and in the four-ד directions, according to the revealed parts of Torah. It is all one matter, only that in the language of the Talmud they concealed the matter and spoke of the six physical directions, although the intention is likewise to the six spiritual directions, which are the source of the six physical directions, as stated,<sup>675</sup> “And *HaShem*-יהוה said, ‘Behold, the space-*Makom*-מקום is with Me,’” as explained at length before in explaining the verse,<sup>676</sup> “Yours, *HaShem*-יהוה, is the greatness, the power, the glory, the victory and the majesty, for all that is in the heaven and in the earth is Yours.”

Similarly, the *Dalet*-ד-4 of the word One-*Echad*-אחד, which refers to the four directions, is the large *Dalet*-ד of the

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<sup>675</sup> Exodus 33:21

<sup>676</sup> Chronicles I 29:11

aspects of *Leah* or *Rachel* etc.<sup>677</sup> This should suffice for the understanding.

Nonetheless, we must still understand why our sages, of blessed memory, discussed the unification of the *Shema* in terms of the six physical directions. In contrast, according to the received knowledge of Kabbalah, the primary unification is in the six supernal directions, as they are in the world of Emanation-*Atzilut*. For they are the true source of the six directions of the worlds of Creation-*Briyah* and Formation-*Yetzirah*, until the existence of the six directions of this physical world are brought about. Although all the words of the Talmudic sages are specifically built on the foundations of the secrets of the Torah, and they merely concealed their words in what they openly revealed, nevertheless, since the primary unification is Above, they should have clarified it, rather than conceal it.

However, the explanation is that their intention was in fact specifically to the six physical directions. For, as known regarding the verse,<sup>678</sup> “Yours, *HaShem*-יהו"ה, is the greatness, etc.,” that these six attributes correspond to the six directions of space-*Makom*-מקום, that is, up down, east west, north and south. It is regarding this that *HaShem*-יהו"ה is called by the titles, “Master of the World-*Alupho Shel Olam*-אלופו של עולם,” and, “The space of the world-*Mekomo Shel Olam*-מקומו של עולם.”

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<sup>677</sup> See Shaar HaYichud, translated as The Gate of Unity, Ch. 37 and on.

<sup>678</sup> Chronicles I 29:11

Similarly, we recite,<sup>679</sup> “Blessed is the All-Present One-*Baruch HaMakom*-ברוך המקום,” which refers to the descent and drawing forth of the six directions of the world of Emanation-*Atzilut*, from the six directions as they are in He who precedes the world of Emanation-*Atzilut*. This is called the upper aspect of world-*Olam*-עולם and space-*Makom*-מקום, as it states,<sup>680</sup> “For behold, *HaShem*-יהו"ה is going forth from His place-*Mekomo*-מקומו.” Similarly, it states,<sup>681</sup> “Blessed is the glory of *HaShem*-יהו"ה from His place-*Mekomo*-מקומו,” and likewise,<sup>682</sup> “And *HaShem*-יהו"ה said, ‘Behold, the space-*Makom*-מקום is with Me,’” literally.

In contrast, when He is called by the title, “wondrous-*Pele*-פלא,” it refers to how He utterly transcends the worlds, to such an extent that He is beyond being called “Master of the World-*Alupho Shel Olam*-אלופו של עולם,” as explained before. This refers to the continuation of the statement, “The world is not His place,” which is the utter nullification of the six upper directions and their unification and inclusion in the Essential Singular Preexistent Being of *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends the six directions of space, literally.

It is this ascension and sublimation, specifically, that causes a descent and drawing forth of the Essential Being of the Emanator to be the Master-*Alupho*-אלופו and space-*Makom*-מקום of the world in the six directions of the four worlds of

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<sup>679</sup> In the liturgy of the *Haggadah*.

<sup>680</sup> Isaiah 26:21

<sup>681</sup> Ezekiel 3:12

<sup>682</sup> Exodus 33:21

Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*.

We thus find that with the renewal of the act of creation on a daily and constant basis, there is a renewal of the existence of space itself. That is, the six physical directions of space are brought forth into existence out of nothing, from their first source, in the six directions of the world of Emanation-*Atzilut*. This being the case, every day there is a renewal of a novel direction of east that did not exist the previous day, and the same applies to the other directions of up, down etc.

For, they are all newly brought forth into being in their first source, which are the four directions of the world of Emanation-*Atzilut*, that is, the large *Dalet*-ד of One-*Echad*-אחד, until they descend and are drawn forth to bring about the existence of the four-ד directions of our physical world. In other words, when the Emanator, blessed is He, newly brings about the existence of the six directions of the world of Emanation-*Atzilut*, it automatically includes and is followed by the order of the chaining down from the world of Emanation-*Atzilut*, to the world of Creation-*Briyah*, in a manner of cause and effect, until the six directions of the world of Action-*Asiyah* are brought forth into existence.

Thus, this drawing forth is entirely necessary for the novel existence of the renewal of the direction of east, and the same is true of the renewal of the existence of all the other directions that are drawn into novel existence on a daily basis from their spiritual existence into the existence of physical space.



However, none of this occurs unless it is first preceded by the aspect of the unification and sublimation of the tangible six directions, to the nothingness from below to Above. This is as explained above regarding the verse,<sup>683</sup> “Yours, *HaShem*-יהוה, is the greatness, etc.,” regarding the aspect of the utter sublimation of the six directions. In other words, this refers to the utter sublimation of the six physical directions of space of the world of Action-*Asiyah* to the six spiritual directions of the world of Formation-*Yetzirah* that brings them into existence.

However, these likewise ascend and the six directions of the world of Formation-*Yetzirah* are likewise utterly sublimated and included in the six directions of the world of Creation-*Briyah*, and so likewise, the six directions of the world of Creation-*Briyah* ascend and are utterly sublimated and included in the world of Emanation-*Atzilut*. In this same manner, the six directions of the world of Emanation-*Atzilut* ascend and are utterly sublimated and included in the Singular Essential Intrinsic Being of *HaShem*-יהוה, blessed is He.

From all the above, it is understood that the primary unification is dependent upon the six physical directions, in that when the lower level ascends and becomes included in the upper level, then automatically, everything else is caused to ascend to the highest of heights. However, this aspect of ascension and sublimation is first dependent upon the lower level, specifically. It is for this reason that in the intentions set forth by our sages, of blessed memory, they specifically

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<sup>683</sup> Chronicles I 29:11

discussed the six physical directions. For, the unification of the six supernal directions is dependent upon and included in the unification of the six physical directions.

In contrast, when it comes to the aspect of the drawing forth from nothing to something from Above to below, the order is reversed. That is, the primary aspect is specifically dependent upon the six supernal, spiritual directions, since they are the first source of the six physical directions.

It is thus understood that in the matter of,<sup>684</sup> “Crown Him in the heavens and the earth,” there are two opposite explanations. The first is the aspect of the sublimation and ascension from below to above, in which case, the six physical directions are primary, as just explained. This refers to the fact that the very terminology, “Crown Him as king” and “kingship,” is an aspect of the complete sublimation of one’s own desires, to receive the yoke of the Kingship of Heaven upon himself.

For, kingship itself is a matter of elevation, separation, and exaltedness, to the point that there is no comparison between the King and his subjects. This is called the sublimation of the tangible something-*Yesh* to the intangible nothing-*Ayin*, as is explained elsewhere regarding the teaching of the Zohar<sup>685</sup> on the verse,<sup>686</sup> “Those who are mighty in strength fulfill His word.”

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<sup>684</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>685</sup> Zohar III 191a and Biurei HaZohar there.

<sup>686</sup> Psalms 103:20

The second explanation is the very opposite, and is indicated by the fact that it specifically states,<sup>687</sup> “Crown Him in the heavens and the earth,” which is the aspect of descent and drawing forth to below, so that He should be crowned King over the heavens and the earth and the four directions of the world specifically, and so that he thus will be called by the title, “Master of the World-*Alupho Shel Olam*-אלופו של עולם.”

In truth, however, although the aspect of the descent and drawing forth from Above to below, is primarily dependent upon the Upper level, nevertheless, there are two matters in this aspect of kingship-*Malchut*. The first is the essential exaltedness of the King, as He is, in and of Himself, blessed is He, in that He is the,<sup>688</sup> “King who is exalted and alone.” This refers to the aspect of the ascension, elevation, and transcendence of the light of the Unlimited One, blessed is He, high above, to no end and without limit.

The second aspect is the spreading forth of His kingship over a nation specifically, in which case the more distant and separate the nation, the greater and more applicable it is for there to be a spreading forth of His kingship far below, even to the halls of the external husk of *Nogah* (*Klipat Nogah*). This is as stated,<sup>689</sup> “Who would not fear You, O’ King of the nations?” Similarly, it states,<sup>690</sup> “God is King over the nations,” and,<sup>691</sup>

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<sup>687</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>688</sup> Morning prayer liturgy, blessings of the *Shema* recital

<sup>689</sup> Jeremiah 10:7

<sup>690</sup> Psalms 47:9

<sup>691</sup> Psalms 145:13

“Your Kingdom is the Kingdom over all the worlds, and Your dominion endures throughout all generations.”

This second aspect is the matter of, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד,” in which there is actually an advantage over the Upper Unity-*Yichuda Ila’a*. This is because,<sup>692</sup> “The beginning is bound with the end and the end with the beginning,” in that, “the depth of the heights” is specifically intertwined with “the depths below.”<sup>693</sup>

This is why our sages, of blessed memory, specifically spoke of the six physical directions, whether in regard to their ascension and utter sublimation, or whether with regard to Crowning Him in His Kingship, which specifically is below, in the six physical directions. This should suffice for the understanding.

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<sup>692</sup> Sefer Yetzira 1:7

<sup>693</sup> Sefer Yetzira 1:5

## Chapter Twenty

We now must understand the matter of, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד.” We first must understand its primary intention, in a general manner, which is the aspect of the lower unity (*Yichuda Tata’a*), that is, how *HaShem*-ה"י, blessed is He, fills all worlds. This is like the teaching of the Zohar,<sup>694</sup> “Just as they (the six directional emotive *Sefirot*) are unified above in *One-Echad*-אחד, so she (*Malchut*) is unified below in the mystery of *One-Echad*-אחד.” This is the meaning of the verse,<sup>695</sup> “On that day He will be *One-Echad*-אחד and His Name will be *One-Echad*-אחד,” and as the passage in Zohar continues, “*One-Echad*-אחד corresponding to *One-Echad*-אחד.”<sup>696</sup>

Now, as known, this is what the twelve tribes meant when they told their father Yaakov, “Just as in your heart there is only *One-Echad*-אחד, so likewise, in our hearts there is only *One-Echad*-אחד.” (This is as stated in Tractate Pesachim 56a, “Rabbi Shimon ben Lakish said, ‘The verse<sup>697</sup> states ‘And Yaakov called his sons and said: Gather around and I will tell you what will occur to you in the end of days.’ Yaakov wanted to reveal the end of days to his sons, but the Divine Presence withdrew from him. He said: ‘Perhaps one of my sons is unfit,

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<sup>694</sup> Zohar II 135a

<sup>695</sup> Zachariah 14:9

<sup>696</sup> It should be pointed out that *One-Echad*-אחד-13 plus *One-Echad*-אחד equals the Name of *HaShem*-ה"י-26.

<sup>697</sup> Genesis 49:1

like Avraham, from whom Yishmael emerged, and like my father Yitzchak, from whom Esav emerged.’ His sons said to him: ‘Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.’ At that moment Yaakov opened his mouth in praise and said, ‘*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-עד מלכותו לעולם ועד.” The Talmud continues, “The sages said: Now, what should we do? Should we recite this? On the one hand, our teacher Moshe did not say it. But if our father Yaakov said it, shouldn’t we also say it? They thus established that it should be said quietly.”

The reason is because our forefather Yaakov is the aspect of the middle line and corresponds to, “The middle beam that passes through from one end to the other end.”<sup>698</sup> In other words, Yaakov is the aspect of the crown-*Keter* of Kingship-*Malchut* that causes the upper unity of the world of Emanation-*Atzilut* to even illuminate in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

This is why, “Yaakov opened his mouth in praise and said, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם עד מלכותו לעולם ועד.” In contrast, “Moshe, who is the inner aspect”<sup>699</sup> is on the level of the world of Emanation-*Atzilut* itself, and therefore did not say, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom

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<sup>698</sup> Exodus 26:28; Also see Shaar HaYichud, translated as The Gate of Unity, Ch. 21 and Ch. 35.

<sup>699</sup> Tikkunei Zohar, Tikkun 13, 29a

forever and ever-ועד לעולם מלכותו לברוך שם כבוד מלכותו לעולם ועד.” We thus recite it quietly.

However, in the coming future, we will recite, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם כבוד מלכותו לעולם ועד” out loud. This will take place after all the clarifications and rectifications of the Tree of Knowledge will have been completed. This should suffice for the understanding.

Now, to better understand this, we must preface with an explanation of the verse,<sup>700</sup> “Raise your eyes on high and see Who created these.” Now, at first glance this verse is not understood, given that it is common knowledge that *HaShem*-יהוה created the heavens and the earth and all their hosts and brought them into existence out of nothing. Why then does this verse advise us to, “Raise our eyes on high,” to see and contemplate Who created these and brought them into existence from nothing?

The explanation, however, is that the prophet Isaiah is chastising the Jewish people and instructing them to observe and contemplate<sup>701</sup> the revelation of the light of the Essential Being of the Unlimited One, blessed is He, in what is already created and brought into existence out of nothing, into an aspect of limited existence. In this itself there is literally an

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<sup>700</sup> Isaiah 40:26 – It is noteworthy that the initial letters of the first three words of this verse – שאר מרום עיניכם – spell the word *Shema*-שמע.

<sup>701</sup> See the Mittler Rebbe’s introduction to his Shaar HaEmunah (The Gate of Faith) and Shaar HaYichud (The Gate of Unity), translated into English under the title Essential Faith.

illumination of the light of the Unlimited One, blessed is He, since, from His actions, we may glean some comparison to the Actor Himself, *HaShem*-יהו"ה, blessed is He.

However, the question that remains, is that if *HaShem*-יהו"ה, the Godly Actor, is utterly limitless, how then can He who is beyond all limitation be found within limitation? For, as the verse continues and states,<sup>702</sup> “He brings forth their legions in their numbers,” indicating that although, “He who created these,” is beyond all limitation, nevertheless, the created beings are brought about in a manner of number and limitation.

Nonetheless, it is from this very matter itself, that we see that the limitless power of the Unlimited One Himself, blessed is He, is manifest within the limited. Thus, the beginning of the verse states, “See who created these,” indicating that, although they are created with limit and measure, nevertheless it is the power of the Essential Being of the Unlimited One Himself, blessed is He, who brings all this about.

This then, is the primary meaning and true intention of the verse, “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*—Blessed is The Name of His glorious kingdom forever and ever—ועד מלכותו לעולם ועד.” Namely, it is the aspect of the descent and drawing down of the Name of His glorious kingdom. Thus, although it is true that the light of the Unlimited One also illuminates below to no end and limit, nevertheless, “He brings forth their legions in their numbers.”

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<sup>702</sup> Isaiah 40:26



The general explanation is that just as the upper unity (*Yichuda Ila'ah*) of the ten *Sefirot* of the world of Emanation-*Atzilut* with *HaShem* is One-*HaShem Echad* יהו"ה אחד, is in a way of limitless and immeasurable ascension and inclusion in His Essential Being, blessed is He, in this same manner this is how it is regarding the aspect of the descent below, in the lower unity (*Yichuda Tata'ah*) of “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*-Blessed is The Name of His glorious kingdom forever and ever-ועד-מלכותו לעולם ועד.”

That is, it too is in an aspect of limitlessness. This is because the Essential Being of the light of the Unlimited One, *HaShem* יהו"ה, blessed is He, dwells within the attribute of Kingship-*Malchut* of the world of Emanation-*Atzilut* and manifests and is concealed within the lower worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, He dwells within the lower worlds just as He dwells within the upper unity in the world of Emanation-*Atzilut*.

It is about this that it states,<sup>703</sup> “He and His life force are one,” referring to the upper unity of the ten *Sefirot* of the world of Emanation-*Atzilut*, and then continues, “He and His organs are one,” referring to the manifestation of the attribute of kingship-*Malchut* of the world of Emanation-*Atzilut* within the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

The primary matter of this influence is the aspect of the letters of *Malchut*, which is why *Malchut* is called by the term,

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<sup>703</sup> Introduction to Tikkunei Zohar

“vessel-*Keli*,” both generally and particularly. For, as known, it is from the attribute of the *Malchut* of each particular *Sefirah*, that the ten *Sefirot* of *Malchut* itself, are constructed in their lights and vessels.

For example, from the aspect of *Malchut* of *Chochmah*, the attribute of *Chochmah* of *Malchut* is made. Similarly, it is from *Malchut* of kindness-*Chessed* of the world of Emanation-*Atzilut* that the attribute of *Chessed* of *Malchut* is made. This, then, is the meaning of “He and His organs are one,” meaning that the aspect of the vessels are one with Him, just as it is in the upper unity (*Yichuda Ila’ah*). This is as stated,<sup>704</sup> “*HaShem*-יהוה, He is God-*Elohi*”מ-אלהים,” in that they are entirely one. This, then, is the meaning of “*HaShem*-יהוה is One-*Echad*-אחד and His Name is One-*Echad*-אחד,” and that they are “One-*Echad*-אחד corresponding to One-*Echad*-אחד.”<sup>705</sup>

Thus, this is what the tribes meant when they responded to their father, that, “Just as in your heart there is only One-*Echad*-אחד, so likewise in our hearts there is only One-*Echad*-אחד.” Likewise, this is the meaning of the teaching in *Zohar* that,<sup>706</sup> “Just as they are unified above in One-*Echad*-אחד, so likewise she is unified below in the mystery of One-*Echad*-אחד,” in the same manner, literally. This should suffice for the understanding.

Now, to further understand this, it seems to be understood from the general explanation above, that this is

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<sup>704</sup> Deuteronomy 4:39

<sup>705</sup> It should be pointed out that One-*Echad*-אחד-13 plus One-*Echad*-אחד equals the Name *HaShem*-יהוה-26.

<sup>706</sup> *Zohar* II 135a

certainly the case, because it is the power of the Unlimited One Himself, blessed is He, that dwells in this attribute of Kingship-*Malchut*. Thus, it is within the power of this attribute to influence and draw forth creation from nothing to something without any limitation or measure whatsoever.

We likewise see this below with in the final levels of *Malchut* as it manifests in Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. That is, this applies all the way to the aspect of *Malchut* of *Malchut* of the world of Action-*Asiyah*, which brings the seven firmaments and the earth into actual existence of something from nothing. This includes all the hosts of the heavens, that are composed of the four spiritual foundations, as well as all the physical beings that are composed of the four physical foundations on earth.

For, as known, they all are rooted in the seven lower emotive attributes of *Malchut*. That is, from the aspect of *Chessed* of *Malchut* of *Malchut* of the world of Action-*Asiyah*, the first firmament is brought into existence. From the judgments-*Gevurot* of *Malchut* of *Malchut*, the second firmament is brought into existence, and so on, until this lowly earth is brought into its existence from *Malchut* of *Malchut* of the world of Action-*Asiyah*. However, the root of all their existence, is the aspect of *Malchut* of the world of Emanation-*Atzilut*, which becomes the Crown-*Keter* of the world of Creation-*Briyah*, as known. This is the aspect of the large *Dalet-ד* of the word One-*Echad-אחד*, about which they stated,<sup>707</sup>

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<sup>707</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

“Crown Him in the heavens and the earth” – which are the seven firmaments and the earth – “and the four directions of the world.”

Now, at first glance we might ask why it is necessary for us to have the additional intentions of, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ועד-מלכותו לעולם ועד.” After all, our sages, of blessed memory stated,<sup>708</sup> “Once you have crowned Him over everything above and below... you need not extend it any further.”

In truth, however, the law is not like the people of Jericho,<sup>709</sup> who “would ‘bundle’ the *Shema* and not recite ‘*Baruch Shem Kevod Malchuto Le’Olam Va’ed*.’” In fact, the opposite is true, that currently, our primary intention is actually in the lower unity of, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*,” that is, how *HaShem*-ה"ה-יהו, blessed is He, fills all worlds. This is because it even has an advantage over and above the upper unity of how *HaShem*-ה"ה-יהו, blessed is He, transcends all worlds, of the first verse of *Shema* (as will be explained in the main corpus of this work at great length).

Now, we must first understand something that is seemingly contradictory to all of this. For, at first glance, it is understood that there is no limit whatsoever to the influence of the attribute of *Malchut*-Kingship of each world, to the point that even about this lowly physical world the Psalmist stated,<sup>710</sup>

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<sup>708</sup> Ibid.

<sup>709</sup> Talmud Bavli, Pesachim 56a

<sup>710</sup> Psalms 104:24

“How abundant are Your works, *HaShem*-יהו"ה.” We likewise see this with the influence that is drawn forth from spirituality to physicality. For example, “For every blade of grass or herb that grows, there is a star that hits it and tells it to grow,” from spiritual to physical.

As known, there are many thousands upon thousands of kinds of grasses that grow anew each day. In like manner, there certainly are many thousands upon thousands of spiritual influences from the stars and constellations, each with a particular, spiritual power. In fact, and quite to the contrary, it is only one-tenth of the power of the constellations that even comes into the category of a bestowal of influence for physical growth. In other words, this refers to their attribute of *Malchut* alone, which is only a tenth. Thus, there are actually another nine-tenths that are totally beyond what is influenced below. The same is true of the influence of the stars and constellations to all the animals and human beings. For example,<sup>711</sup> “There is a constellation that influences wisdom and there is a constellation that influences wealth etc.”

Now, just as there is virtually no comparison between the physical inanimate objects, plants, animals and humans, relative to the spiritual power of the stars and constellations, so likewise, there is no comparison between the constellations, which are entirely physical, relative to the upper spiritual forces that cause them, of which they are only the effects. Moreover, even the influence that does come to them from the upper

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<sup>711</sup> Talmud Bavli, 156a

spiritual beings, is only from their most external aspect, which is just a tenth portion. The same is true when comparing these spiritual beings to the spiritual beings that are above them, like the relative difference between the cycle angels, called *Ophanim*, and the holy *Chayot* angels, above them, in that,<sup>712</sup> “they receive one from the other.”

It is in this manner that a person may ascend in his contemplation, from below to above, from the world of Action-*Asiyah*, to the world of Formation-*Yetzirah*, and from the world of Formation-*Yetzirah*, to the world of Creation-*Briyah*, for example, by contemplating the Garden of Eden and the souls and angels that reside there, until he ascends and arrives at the source of all of these worlds, which is the aspect of *Malchut* of the world of Emanation-*Atzilut*, as it is manifest within Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* and includes them all.

In other words, it includes all the many supernal powers that chain down and branch out, one after the other, until they conclude with the physical, that is, the inanimate, plants, animals and human beings of the world of Action-*Asiyah*. It is about this that the verse states,<sup>713</sup> “Great is our Lord-*Adoneinu*-*גדול*, and abundant in strength; His understanding is beyond calculation.” For, He includes all the innumerable powers that He causes to be brought into existence out of nothing, and He simultaneously is certainly immeasurably above and beyond them all.

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<sup>712</sup> Targum Yonatan to Isaiah 6:3

<sup>713</sup> Psalms 147:5

Now, as all that is expressed in actuality, is still only in potential and concealed within the attribute of *Malchut*, in other words, before it is brought forth into actuality, with a revelation of actual influence, they are only called by the term “vessels-*Keilim*.” This refers to the aspect of the innumerable letters and combinations of the title, *Elohi*”מ-אלהי”m, which are included in the attribute of *Malchut*. This is what is meant by the statement about Betzalel, that,<sup>714</sup> “Betzalel knew how to formulate the combinations of letters with which the heavens and earth were created.”

Now, as known, there are two levels in these letters. The first is the level of the essential letters that are called, “The aspect of the inner vessels.” For example, this is like the aspect of *Malchut* of kindness-*Chessed* and *Malchut* of judgment-*Gevurah* as they are within the attribute of *Malchut* of the world of Emanation-*Atzilut*. The second level is the letters that are actually expressed outwardly. This is like the actual utterances,<sup>715</sup> “Let there be light-*Yehiy Or* יהי אור,” and,<sup>716</sup> “Let there be a firmament-*Yehiy Rakia* יהי רקיע.”

For, as the Zohar states,<sup>717</sup> “The letters are engraved in the voice and in the speech,” and are manifest within every creature, literally. This is called the power of the Actor that is within the acted upon (*Ko’ach HaPo’el B’Nifal*), as it states,<sup>718</sup> “The Lord-*Adona*”י-אדוני is within them,” literally. He is thus

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<sup>714</sup> Talmud Bavli, Brachot 55a

<sup>715</sup> Genesis 1:3

<sup>716</sup> Genesis 1:6

<sup>717</sup> Zohar I 15b, 16b, 29a

<sup>718</sup> Psalms 68:18

called,<sup>719</sup> “The Master-*Adon*-אדון of all actions,” in the most literal sense.

It thus is understood that it is certain that to the same extent that the power of the Limitless One, blessed is He, that illuminates the attribute of *Malchut* is immeasurable, so likewise, the combinations themselves are likewise immeasurable. This is as stated in Sefer Yetzirah,<sup>720</sup> “From here on, go out and calculate that which the mouth cannot speak and the ear cannot hear.”

However, since this so, it would have been fitting for the revelation of the combinations that actualize existence to likewise be without measure and limit, since the power of the Actor Himself, יהו"ה-*HaShem*, is within the acted upon, literally. In other words, this power comes from יהו"ה-*HaShem*, the Singular Infinite One Himself, literally, about whom it states, “He and His organs” – meaning the letters and vessels of *Malchut* – “are One,” literally.

This being the case, why then does the above verse specifically state,<sup>721</sup> “He brings forth their legions in their numbers,” indicating that they are limited in number? This is seemingly paradoxical, for, how is it that number, measure and limitation come forth from the light of the Unlimited One, blessed is He, who is utterly beyond all limitation and measure? This question is further strengthened by the fact that the verse

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<sup>719</sup> Blessings of *Yotzer* in the Shabbat morning liturgy.

<sup>720</sup> Sefer Yetzirah 4:12

<sup>721</sup> Isaiah 40:26



specifies that it is “He Himself” who “brings them forth with number and limitation” specifically.

We must therefore say that since *HaShem*-יהו"ה, blessed is He, is utterly unlimited, all-powerful and omnipotent, therefore, just as He can act in a limitless way, so likewise, He can bring about creation specifically in a manner of number and limitation. Moreover, this itself is the power and might-*Gevurot* of *HaShem*-יהו"ה, blessed is He, as the verse continues,<sup>722</sup> “By the abundance of His power and by the vigor of His strength, not one is missing.” In other words, because “of the abundance of His power and the vigor of His strength,” which is the limitless power of the Singular Intrinsic Unlimited Being, *HaShem*-יהו"ה Himself, He is thus able to draw forth influence in limited measure to each creature according to its level. This is the meaning of the concluding words of the verse, “not one is missing,” meaning that His influence is not lacking, nor is it beyond the measure of His capacity, but rather, it all is according to perfect measure and appropriation. Nonetheless, at the very same time, there is no end to the power of the light of His influence, whatsoever, even as He brings forth the very existence of created beings and their light and influence, specifically in a manner of number and measure. This should suffice for the understanding.

Now, to better understand this, we should first preface by explaining something that we can clearly observe. Namely, that because the aspect of the light of the Unlimited One,

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<sup>722</sup> Ibid.

blessed is He, manifests within the attribute of *Malchut*, there is no cessation of the light and Godly influence, whatsoever. For, as we recite,<sup>723</sup> “He, in His goodness, renews the act of creation, every day, **constantly!**”

That is, every single day there is a renewal of the influence that brings everything into existence out of nothing, from the beginning of all levels to their end, from the beginning of time to the end of the six-thousand years, from the highest spiritual worlds to the lowly physical world. There is no lacking or cessation of the light that is influenced to them, in any way whatsoever. This is as stated,<sup>724</sup> “By the abundance of His power and by the vigor of His strength, not one is missing,” and there is a constant drawing forth of novel influence of light.

For example, the life force of every human being, animal and plant, is renewed constantly on a daily basis, in a completely literal sense, and the same is true of the angelic beings in the highest of heights. Although, when this Godly influence comes to actually manifest within each particular being, it is specifically in a way of measure and limitation, nonetheless, the actual influence itself is constant and unceasing.

This is analogous to a spring, the waters of which flow constantly and unceasingly. Nevertheless, when its waters are captured in many vessels, the water in each vessel is measurable and quantifiable. However, regarding the flow of the spring itself, its flow is unceasing because of its source in the depths

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<sup>723</sup> Morning liturgy, blessings of the *Shema*.

<sup>724</sup> *Ibid*.

of the aquifer itself, which by comparison, has no real measure or limit at all, as known. The same is true of the flow of influence from the intangible Godliness of the aspect of *Malchut*. It is unceasing because it is drawn from the power of the Unlimited One Himself, blessed is He, whose Singular Intrinsic Essential Being is absolutely unlimited. Nevertheless, when this influence is drawn down to the recipients, it comes forth in a manner of measure and limitation, commensurate to the capacity of each world in particular. This is as stated, “He brings them forth in their numbers etc.” This should suffice for the understanding.

Another analogy is of a very great and wise sage, who has unlimited wisdom. Certainly, if his essential wisdom is unlimited, then the light of his influence that is drawn to his students is in constant renewal, without any limit or measure whatsoever. He therefore is compared to an overflowing spring. Nevertheless, each student can only receive according to his limited capacity, according to the constraints of the vessel of his mind, like the waters of the spring as they are captured and contained in vessels, each of which is limited in its capacity, as explained above. This should suffice for the understanding.

This then, is the meaning of, “He brings them forth in their numbers.” That is, although the actual Godly influence itself is immeasurable and renews the entire the act of creation on a daily and constant basis, nevertheless, the recipients each receive in a way of limitation, according to the capacities of their various vessels.

Moreover, even the very essence of their existence, which is newly brought into being out of nothing, is also limited and quantifiable, as stated, “He brings their legions forth in their numbers.” Thus, each particular creation and power is unique and limited unto itself, as explained above, and thus, we never find two merged as one. For, as known, one angel cannot perform two tasks.<sup>725</sup> Rather, there is a unique combination of Godly letters designated for each particular angel, which brings it into being out of nothing. This is similar to the fact that each particular letter and word of speech is separate unto itself.

(Now, it states,<sup>726</sup> “Is there a number to His legions?” It similarly states,<sup>727</sup> “There is no number to His troops.” However, it also states,<sup>728</sup> “A thousand thousands were serving Him, and a myriad myriads were standing before Him.” This is because, “His troops,” refers to the general novelty that is drawn forth into existence from the intangible Godliness, which essentially has no limit or measure. However, in regard to the recipients themselves, there indeed is measure and limit, as it states, “A thousand thousands were serving Him etc.”)

Now, all this is because this is what arose in the desire of the Influencer, meaning in the Essence of the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He. It is He who desired that they be brought forth with number and limit. This is the meaning of, “He brings forth,” referring to *HaShem*-יהו"ה,

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<sup>725</sup> Midrash Bereishit Rabba 50:2

<sup>726</sup> Job 25:3

<sup>727</sup> Talmud Bavli, Chagigah 13b

<sup>728</sup> Daniel 7:10

blessed is He, Himself, who brings them forth into the category of number and limit.

However, the essential light of His influence itself has no measure or limit in any way whatsoever. This is because the attribute of *Malchut*, which is the source from which all creation is brought into existence, is entirely bound up and unified with the Essential Being of the Singular Unlimited One, blessed is He. This is as stated,<sup>729</sup> “He and His organs are one.” This should suffice for the understanding.

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<sup>729</sup> Tikkunei Zohar Introduction 3b



## Chapter Twenty-One

This then, is the meaning of the verse,<sup>730</sup> “Raise your eyes on high and see Who created these.” The explanation is that the prophet Isaiah is chastising us to, “raise our eyes on high,” meaning, to the light of the Essential Intrinsic Being, the Unlimited One Himself, blessed is He, who is beyond the numbers and limitations. This is as stated,<sup>731</sup> “But You, *HaShem*-יהוה, are forever on high.” We then will see that even the aspect of the descent of His light and influence in the abundance of created beings, is entirely by the power of the Unlimited One Himself, blessed is He. This is the meaning of, “see Who created these.”

(Now, it should be pointed out that the word, “Who-*Mi*-מי” and the word, “these-*Eleh*-אלה” have the same letters as His title, “God-*Elohi*”-אלהים-*m*.” In other words, “all that God-*Elohi*”-אלהים-*m* created”<sup>732</sup> actuality comes from the power of, “Who-*Mi*-מי,” who created “these-*Eleh*-אלה.” Additionally, the word, “Who-*Mi*-מי,” is a concealed term, that refers to the Essential Intrinsic Being of *HaShem*-יהוה, blessed is He, about Whom the Zohar states,<sup>733</sup> “The term, Who-*Mi*-מי, refers to He who is beyond all inquiry and investigation.”)

The word, “these-*Eleh*-אלה,” on the other hand, is a term of plurality, that indicates the abundant divisions of many

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<sup>730</sup> Isaiah 40:26

<sup>731</sup> Psalms 92:9

<sup>732</sup> Genesis 2:3

<sup>733</sup> Zohar Introduction 1b

diverse creatures, as in the verse,<sup>734</sup> “How abundant are Your works, *HaShem*-יהו"ה.” That is, although on the one hand, they are abundant and multitudinous, on the other hand, they come forth in quantity and limited numbers. That is, even though, “Who-*Mi*-מי created these,” meaning that *HaShem*-יהו"ה created them by His Essential, **limitless** power, nevertheless,<sup>735</sup> “He brings forth their legions in their numbers,” specifically.

(This aspect is the second level of the letters, which come forth into actual revelation. However, in the first level of the letters, that are of the essence of *Malchut*, they altogether have no measure or number. This is because the influence itself is immeasurable, even when it is drawn forth to come into creation, that is renewed on a daily and constant basis, without measure, as explained before.)

Thus, the verse concludes by telling us that they are not two opposites at all, stating,<sup>736</sup> “By the abundance of His power and by the vigor of His strength, not one is missing.” In other words, “His abundant power” refers to the limitless power of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, who is immeasurably above, nor does He have a beginning, which automatically means that no measure can possibly limit the power of His spreading forth below. (This refers to the abundance of the immeasurable letters of the essence of the attribute of *Malchut*.)

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<sup>734</sup> Psalms 104:24

<sup>735</sup> Isaiah 40:26

<sup>736</sup> Ibid.



For, this ability to spread forth below, likewise comes from the very same limitless power of the Unlimited One, who is utterly all-capable and all-powerful, blessed is He, and can therefore bring forth creations in limited numbers and quantity, specifically. This then, is the meaning of the continuation of the verse,<sup>737</sup> “By the abundance of His power and by the vigor of His strength, not one is missing.” That is, there is no lacking in the influence to each individual creature, but rather, they all receive specifically according to their measure and capacity.

On the contrary, these bestowals of limited influence, in a manner of constriction, according to measure, are themselves a display of His great and unlimited might,<sup>738</sup> and are actually a greater display of His power.<sup>739</sup> This is also understood from the simple meaning of the verse, in that the words, “not one is missing-*Lo Ne’edar*-לא נעדר,” simply mean that there is no cessation or lack of influence to any of the creations. This refers to the aspect of His power to newly and unceasingly bring forth their existence, as explained above. It thus is all one. This should suffice for the understanding.

Now, in order to understand all this with additional clarity and explanation, this may be compared, by way of analogy, to the flow of letters from the intellect in the brain. That is, they constantly flow and come out without cessation. In other words, the combinations of letters and words come into

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<sup>737</sup> Ibid.

<sup>738</sup> See Yalkut Shimoni, Nechemiah, Num. 1,071.

<sup>739</sup> In that He is not limited to limitless acts. In other words, it is specifically because He is all-powerful, in a limitless way, that He can even act in a way that brings about limitation, and this actually is the greatest display of His limitless power.

being as a continuous flow simultaneous to the revelation of the light of the intellect, and there is no limit to their flow.

Now, although essentially, the letters are vessels that limit the light and power of the intellect itself, being that they come out in specific combinations of words that are limited in number, nevertheless, they are just as limitless as the light of the intellect that flows from higher than the intellect, literally. This is because of the constancy of their flow and their capacity to limit and define the ways that the light of the intellect illuminates.

As known, the vessels and letters are rooted in the Singular One, just as the lights are rooted in Him and originate from Him. Additionally, just as there is no measure to the ways of the existence of the light, so likewise, there is no measure to the abundance of vessels and letters that express it. The only difference is that the abundance of letters come forth to limit, whereas the abundance of light comes forth in a way of expansive expression and spreading forth.

This how it is with every form (*Tzurah*-צורה) and substance (*Chomer*-חומר), which are also called, light (*Ohr*-אור) and vessel (*Kli*-כלי), or analogy (*Mashal*-משל) and analogue (*Nimshal*-נמשל). That is, the expansiveness of the analogy (*Mashal*-משל) is commensurate to the abundance of the light and illumination of the analogue (*Nimshal*-נמשל). For example, it states,<sup>740</sup> “And he spoke three thousand allegories etc.” As known, the analogy is compared to the substance (*Chomer*),

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<sup>740</sup> Kings I 5:12; See Torah Ohr Miketz 43c and on.

whereas the analogue is compared to the inner form (*Tzurah*). Now, contrary to a superficial view of this matter, the root of the power to bring forth and draw down the vessel, which is the allegory, is actually much greater than the root of the power to draw forth the light, which is the analogue.<sup>741</sup>

This is why the verse states,<sup>742</sup> “As the Primordial Allegory (*Mashal HaKadmoni*) states...” in which the revealed Torah is specifically referred to as the, “Primordial Allegory-*Mashal HaKadmoni*.” This is because the aspect of the letters and vessels of the Torah, that limit, actually has a more essential root than the light of the Torah. This aspect is called the “Primordial Torah,” in that it even preceded the world of Emanation-*Atzilut*.

This is why the Oral Torah is specifically called the attribute of kingship-*Malchut*,<sup>743</sup> since this is the aspect of Torah that comes into measure and limitation according to the precise rulings of our sages, of blessed memory, but is rooted in the wisdom of the Primordial Torah, about which it states,<sup>744</sup> “Its measure is longer than the earth, and broader than the sea.”

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<sup>741</sup> For, as known, in order to be able to draw forth an analogy for a deep and ethereal abstract concept, one must possess an even greater intellect and deeper understanding than just the understanding of the concept itself. This is why it was specifically King Solomon, the wisest of all men, who said three thousand allegories. The same is true of Rabbi Meir, who said three hundred allegories, since he possessed a greater measure of wisdom than his colleagues, and “illuminated the eyes of the sages in the legal rulings of the Torah.” (Talmud Bavli, Eruvin 13b; See Shaar HaYichud, translated as The Gate of Unity, Ch. 2-3. Also see the Introduction of Rabbi Yosef Gikatilla to his Sefer HaMashalim, translated as The Book of Allegories. Also see Hemshech Mayim Rabim of the Rebbe Maharash, 5636 Vol. 2, p. 590 and on.)

<sup>742</sup> Samuel I 24:14

<sup>743</sup> Introduction to Tikkunei Zohar 17a

<sup>744</sup> Job 11:9

It is regarding this that the verse states,<sup>745</sup> “An accomplished woman is the crown of her husband.” (as explained at length in *Derech Chayim*<sup>746</sup> regarding the seven Rabbinic laws.)

It is in this manner that we may understand the root of the aspect of the letters in *Malchut*, in the lower unity (*Yichuda Tata'ah*) of “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*,” which specifically comes into an aspect of limitation and measure. This is as stated,<sup>747</sup> “He brings forth their legions in their numbers.” Nonetheless, it is understood that this comes from the power of the very essence of the Primordial Wisdom, that even transcends the aspect of the upper unity of the ten *Sefirot* of the world of Emanation-*Atzilut*, in which “He and His life force are one.”

It is regarding this that it states,<sup>748</sup> “Raise your eyes on high and see Who created these,” which means to gaze at the **letters** through which all of creation is brought forth into actuality out of nothing. They specifically are, “brought forth by number and He called them all by name.” This comes from the root of the power of His Essential Being, to a much greater extent than the light, about which it states, “By the abundance of His power and by the vigor of His strength.” Similarly, it states,<sup>749</sup> “Great is our Lord-*Adoneinu*-יְיָ אֱלֹהֵינוּ, and abundant in strength,” which is revealed in the letters to a much greater

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<sup>745</sup> Proverbs 12:4

<sup>746</sup> *Derech Chayim* of the Mittler Rebbe, Shaar HaTefilah, Ch. 56 and on.

<sup>747</sup> Isaiah 40:26

<sup>748</sup> *Ibid.*

<sup>749</sup> Psalms 147:5

extent than the light and revelation that expresses the lights of the ten *Sefirot*.

We thus find that the lower unity (*Yichuda Tata'a*) of “He and His organs are one,” which is in the aspect of *Malchut*, is rooted higher than the upper unity (*Yichuda Ila'ah*) of “He and His life force are one.” By way of example, we can see this with each of the ten utterances through which the world was created, for example, the utterance,<sup>750</sup> “And *Elohi*”מ-ם-אלהי” said ‘Let there be a firmament-*Yehiy Rakia*-יהי רקיע.’”

This utterance comes forth with measure and limitation, and is restricted to bringing the firmament into existence. The root of these letters, “Let there be a firmament-*Yehiy Rakia*- יהי רקיע,” and the beginning of their flow, is from the aspect of the light of wisdom-*Chochmah* that is in the head, which then comes forth and manifests in the wisdom-*Chochmah* at the end, that is, in the speech and the voice.

However, it is certain that the letters, “Let there be a firmament-*Yehiy Rakia*-יהי רקיע” are rooted in a higher source than even the source of the light of the wisdom in the head itself, which themselves are drawn forth into the letters of the intellect, and then from the intellect of the mind, into actual speech. For, the root of the power of the letters to limit, is rooted in a much higher source than the power and root of the expression and revelation of the light of the intellect, as explained above. This should suffice for the understanding.

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<sup>750</sup> Genesis 1:6

(In general, whatever comes to a greater state of limitation is actually rooted in a much higher level. We see this from the tablets that were given at Mt. Sinai, about which it states,<sup>751</sup> “And the tablets were the work of God-*Elohi*”מ-אלהי, and the writing was the writing of God-*Elohi*”מ-אלהי, engraved upon the tablets.” We thus see that the act of writing the ten commandments was actually much higher than the ten commandments that came forth in His Supernal speech. For, the tablets are described as, “engraved-*Charoot*-חרות,” about which are sages, of blessed memory, stated,<sup>752</sup> “Do not read ‘engraved-*Charoot*-חרות,’ but read, ‘freedom-*Cheiroot*-חרות,’ for the only truly free man, is one who occupies himself with the study of Torah.” This should suffice for the understanding.)

This is also the root of the matter of the coming world (*Olam HaBa*), about which it states,<sup>753</sup> “To bequeath somethingness-*Yesh*-יש” to those who love me,” literally! This will happen specifically when the physical bodies have been adequately refined to be capable of receiving the Godly vitality that is in the physicality and limitation of substance. This will happen when their substance itself will be in an utmost state of refinement, in which case, it will become a fitting receptacle to receive Godly form from the Essential Being of *HaShem*-יהוה Himself, in the most literal sense!

This will be higher than all the levels of revelation of Godly light of the prophets and even of the upper Garden of

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<sup>751</sup> Exodus 32:16

<sup>752</sup> Mishnah Avot 6:2

<sup>753</sup> Proverbs 8:21

Eden. For, it is not merely the aspect of a ray and light that illuminates from His Essence, which is not actually the light of His Essential Being Himself, blessed is He. Such a grasp is only called by the term, “the grasp that He exists” (*Hasagat HaMetziut*), but is not “the grasp of His Being” (*HaSagat HaMahut*), as will soon be explained.

However, this grasp will come about through our fulfillment of Torah and Mitzvot-commandments specifically as they are actually revealed to us now. It is specifically through this, that the grasp of the coming world is attained, as known. This is because the two are entirely intertwined and interdependent, for the above-mentioned reason. This should suffice for the understanding.

This, then, is the meaning of the continuation of the verse, that, “He called them all by name.” That is, the primary greatness in this, is the fact that each is called forth by name. Now, there are three things that are mentioned in this verse. The first is the matter of, “Who created these,” which is the primary matter of the novel existence of the creation of something from nothing, which is brought forth from *HaShem*'s יהו"ה Godliness, specifically by means of the Godly letters that come forth into revelation.

The second aspect, is that they come forth in a number of words, as explained above, which is the continuation of the verse, “He brings forth their legions in their number.” That is, they are brought forth according to the number of letters and

their combinations. It is for this reason that one angel cannot perform two tasks.<sup>754</sup>

The third aspect, which is the primary greatness, is that “He called them all by name.” The explanation of this is that the lower that something descends in level and limitation, the higher and more supernal is its root, for the reasons explained above. This applies here too, regarding the fact that each particular angel has a unique name, in and of itself, which is an even greater limitation than the coming into being of their existence in a manner of limitation.

For, as known, every spiritual supernal power is only named according to the influence that is bestowed through it. In other words, it is only called by the power that it actualizes. For example, the spiritual power of the constellation that grows the compositions of grasses and herbs, is called, “Grass-*Eseiv*-עשב.” This accords with the *Zohar*<sup>755</sup> that expounds upon the verse,<sup>756</sup> “He causes vegetation to sprout for the animals,” that there are angels above that are called, “vegetation-*Chatzir*-חציר.”

Likewise, there are spiritual supernal powers that oversee the various compositions of fire and water, and thus are called, “The minister of fire-*Sar Shel Aish*-שר של אש,” and “The minister of water-*Sar Shel Mayim*-שר של מים.”<sup>757</sup> Thus, the

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<sup>754</sup> See *Ner Mitzvah V'Torah Ohr* of the Mittler Rebbe, pg. 131b and the citations there.

<sup>755</sup> *Zohar* I 18b

<sup>756</sup> Psalms 104:14

<sup>757</sup> *Midrash Bamidbar Rabba* 12:8; *Tanchuma Vayigash* Ch. 6; *Tanya Igeret HaKodesh*, Epistle 2.



minister of fire is called, fire-*Aish*-שֵׁשׁ, as it states,<sup>758</sup> “His attendants are flaming fire,” even though fire and water are entirely physical relative to the spiritual aspect of the constellations.

The same is true of physical crops, about which it states,<sup>759</sup> “With the bounty of the sun’s crops,” though they are entirely physical relative to the spiritual power of the sun. The same is true of the constellation that causes wisdom and the constellation that causes wealth.<sup>760</sup> There also are many distinctions in the natures of the many different creatures, such as animals and humans, such that there are those that are wise by nature, those that are strong by nature, and those that are compassionate, like the eagle, which is compassionate, whereas the raven is cruel by nature. Similarly, the lion has its particular nature, the ox has its particular nature, and every species of fowl has its particular nature.

All these are drawn forth from the various spiritual levels of the stars and constellations, whereas, relative to them, the earthly creatures are considered to be physical, as mentioned before. This is because the spiritual influence of the stars and constellations that is manifest within the physical, that is, within the inanimate, vegetative, animal and human, and within the four physical elements of fire, air, water and earth, is only from the tenth portion of the aspect of *Malchut* of the stars and constellations, which is called their power of actualization

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<sup>758</sup> Psalms 104:4

<sup>759</sup> Deuteronomy 33:14

<sup>760</sup> Talmud Bavli, Shabbat 156a

alone. Nevertheless, they are specifically named according to the name of the actions that they effect, according to their limited influence.

(This is similar to the verse,<sup>761</sup> “And Adam assigned names to all the cattle and to the birds of the sky and to every beast of the field etc.” This too is according to the name of the actions effected by each particular creature, specifically. Nevertheless, about this it states,<sup>762</sup> “Whatever Adam called each living creature, that was its name,” meaning, its essential name, specifically. For, they are intertwined for the aforementioned reasons.)

In the same manner, the spirituality of the constellations (*Mazalot*) is considered to be physical relative to the angelic cycle angels (אופנים-*Ophanim*) that are higher than them. Each of these is likewise specifically called by the name of its action and influence, and what it draws forth from spirituality to the physicality of the stars and constellations and the seventy angelic ministers of the seventy nations etc. The same principle applies all the way to the highest of heights, for<sup>763</sup> “they receive one from the other.”

That is, the angelic beings and cyclical angels-*Ophanim*-אופנים of the world of Action-*Asiyah* receive from the angels and *Chayot*-חיות of the world of Formation-*Yetzirah*. Likewise, the angels and *Chayot*-חיות of the world of Formation-*Yetzirah* receive from the angels above them, of the

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<sup>761</sup> Genesis 2:20

<sup>762</sup> Genesis 2:19

<sup>763</sup> Targum Yonatan to Isaiah 6:3

world of Creation-*Briyah*, who are called the fiery angels-*Seraphim*-שרפים. They too are each called specifically according to their influence and action. This is why we find that the angelic beings are called by numerous names and titles relating to the physicality of the inanimate, vegetative and animal, specifically.

For example, the verse states,<sup>764</sup> “Then all the trees of the forest shall sing with joy,” about which the Zohar states<sup>765</sup> that this refers to the angelic beings who are called, “trees-*Etzim*-עצים.” Likewise, there are angels who are called, “vegetation-*Chatzir*-הציר,” and there are those who are called by the names of inanimate objects, such as, “stones-*Avanim*-אבנים,” as in the verse,<sup>766</sup> “Stones-*Avanim*-אבנים are worn away by water etc.” In other words, they are called by the name of the influence they bestow, whether to the inanimate, vegetative or animal.

Generally, the angelic beings of the world of Action-*Asiyah* are called by names of inanimate objects, the angels of the world of Formation-*Yetzirah* are called by the names of vegetative beings, and the angels of the world of Creation-*Briyah* are called by the names of animals, such as the lion, ox and eagle etc., whereas the world of Emanation-*Atzilut* corresponds to man. Moreover, each of these worlds also includes the four general categories of inanimate, vegetative, animal etc., within it.

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<sup>764</sup> Chronicles I 16:33

<sup>765</sup> Zohar III 226a and on.

<sup>766</sup> Job 14:19

Thus, even in the world of Formation-*Yetzirah* there also is an aspect of man-*Adam*, as we find in the prophecy of Ezekiel, which relates the composition of the chariot of the world of Formation-*Yetzirah*. It nonetheless states there,<sup>767</sup> “As for the likeness of their faces, they had the face of man etc.” This should suffice for the understanding.

This then, is the meaning of the aforementioned verse that,<sup>768</sup> “He called them all by name.” That is, each particular angel is called by the name that is unique to it, specifically according to the manner of the influence it actualizes. However, the beginning of the verse, “Raise your eyes on high and see Who created these,” clarifies who it is that calls them by unique names that are appropriate to their influence below. It is specifically *HaShem*-יהוה Himself who, “brings them forth in their number,” and, “calls them all by name.”

The aspect of the Essential Being of the Unlimited One, blessed is He, as He is manifest within the attribute of *Malchut* of the world of Emanation-*Atzilut*, is the root and source of all the utterances of the entire act of novel creation. For, this is the inclusive source of all the effects that are drawn forth from His light, as it is manifest within the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. It is specifically He who descends to the very end of it all, to call each by its unique name at the very beginning of everything. This is because,<sup>769</sup>

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<sup>767</sup> Ezekiel 1:10

<sup>768</sup> Isaiah 40:26

<sup>769</sup> Sefer Yetzirah 1:7

“the beginning is bound to the end and the end to the beginning.”

Moreover, in reality, it is in the constriction of the vessels that there is a greater demonstration of the higher aspect and level of the Essential Being of the Unlimited One, blessed is He, for the reasons explained above. Therefore, the verse concludes,<sup>770</sup> “By the abundance of His power and by the vigor of His strength,” that is, of His Essential Being, blessed is He, “not one is missing,” meaning that specifically according to the measure and limitation He appropriated to them, none of them lack any influence, for, the two aspects are utterly intertwined, as explained before. This should suffice for the understanding.

From all of the above, we now can better understand the root of all created beings, which is the aspect of *Malchut*. That is, the letters of the ten utterances of creation that come forth into actual revelation within each creature, are even higher in their source, in His Essential Being, than even the first light of the wisdom-*Chochmah* and will-*Ratzon* for the act of novel creation, which was the first general utterance, “In the beginning-*Bereishit*-בראשית,” as mentioned above.

Moreover, through all of the above, we may now also understand the root of the advantage of the lower unity of “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם כבוד מלכותו לעולם ועד,” in that “He and His organs are one.” For, this refers to the “calling” and drawing forth of Godly light into the

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<sup>770</sup> Ibid.

abundant letters of, “The Name of His glorious kingdom,” to actually bring forth the existence of the inanimate, vegetative, animal, and human being in the world of Action-*Asiyah*. This is an even greater and more advantageous than the Upper Unity of, “He and His life force are one,” as discussed before. This should suffice for the understanding.

This then, explains the verse,<sup>771</sup> “Go and see the works of *HaShem*-יהו"ה, Who has set devastation-*Shamot*-שמות in the land,” about which our sages taught,<sup>772</sup> “Do not read ‘devastation-*Shamot*-שמות,’ but rather read, ‘names-*Shemot*-שמות.’” That is, this specifically refers to all the particular and individual unique names of angelic beings that are called by the name of the influence and actions that they effect below. This is why they are all called, “The acts of God-*Elohi*’m-אלהי"ם”<sup>773</sup> and “The acts of *HaShem*-יהו"ה in the land,” specifically, that are rendered through His emissaries, the angelic beings who transmit the influence, each of which He calls by its specific name, according to the actions and influence it effects, as explained above.

Now, just as this is so regarding the angelic beings of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, we may likewise understand how it is above, in the world of Emanation-*Atzilut*, in which there also are the categories of inanimate, vegetative, animal and human. The inanimate aspect of the world of Emanation-*Atzilut*, is called by

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<sup>771</sup> Psalms 46:9

<sup>772</sup> Talmud Bavli, Brachot 7b

<sup>773</sup> Psalms 66:5

the term “stone-*Even*-אבן,” whereas its vegetative aspect is called, “herbs-*Esev*-עשב,” “apple-*Tapu’ach*-תפוח” or “tree-*Etz*-עץ etc.” There likewise are the aspects of animals and speaking beings in the world of Emanation-*Atzilut*. Nevertheless, it is self-understood that they are only called by these names according to the influence and the actions that they effect from the world of Emanation-*Atzilut* to the world of Creation-*Briyah*.

This is why *Malchut*, which is the aspect of the general influence from Emanation-*Atzilut* to Creation-*Briyah*, is sometimes called by the name of an inanimate object, as in the verse,<sup>774</sup> “The stone-*Even*-אבן that the builders despised has become the cornerstone,” and,<sup>775</sup> “He will bring out the cornerstone-*Even HaRoshah*-הראשה,” referring to the aspect of *Malchut* of the world of Emanation-*Atzilut*.

Likewise, it is sometimes called by the term, “boulder-*Sela*-סלע,” or “dirt-*Afar*-עפר,” or the like. At other times it is called by the names of the vegetative, as in the verse,<sup>776</sup> “Like a rose amongst the thorns etc.” Moreover, at times it is called by the names of various animals, whether domesticated or wild, whereas, at other times, is called by the name of man, the speaking being (*Medaber*).

Relative to the world of Emanation-*Atzilut* itself, however, *Malchut* is called the aspect of the inanimate, whereas the emotive attributes of Emanation-*Atzilut* are called the aspect of the vegetative, and wisdom-*Chochmah* and understanding-

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<sup>774</sup> Psalms 118:22

<sup>775</sup> Zachariah 4:7

<sup>776</sup> Song of Songs 2:2

*Binah* are called the animate etc., as known. However, they all are called according to the name of the actions and expressions that spread forth from them, and the primary spreading forth and actualization is from the emotive attributes of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*.

Thus, in general, when the influence comes forth from spirituality to physicality, that is, from the world of Emanation-*Atzilut*, to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, they are drawn forth from the aspect of the emotive attributes, which are compared to “a rose” that “possesses three colors, white, red, and green.”<sup>777</sup> These are the three emotive attributes of kindness-*Chessed*, might-*Gevurah*, and beauty-*Tiferet*, that are likened to the vegetative, in that they grow and influence the three worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, until their influence reaches the seventy angelic ministers of the seventy nations of the world of Action-*Asiyah*. It is this descent and drawing forth which is reflected in the six words of the lower unity, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם כבוד מלכותו לעולם ועד.” This will suffice for those who understand.

Now, although the upper unity of the first verse of the *Shema*, “*Shema Yisroel, HaShem Elohei’nu, HaShem Echad*-Listen, Israel, *HaShem* our God, *HaShem* is One-שמע ישראל, *יהוה אחד*,” also possesses six words, corresponding to the six emotive attributes and the six directions up down, east

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<sup>777</sup> Pardes Rimonim, Shaar HaGvanim, Shaar 10, Ch. 3; Ateret Rosh, Shaar Yom HaKippurim, p. 32.



west, north and south, nevertheless, in actuality, it is much higher than them. In other words, it is the aspect of the source that influences the aspect of *Malchut*.

For as is known, the word “forever-*Va’ed*-וַעַד” is a letter exchange of the word “One-*Echad*-אֶחָד.”<sup>778</sup> This, then, is what is meant by the need to specifically lengthen the One-*Echad*-אֶחָד, during the recital of *Shema*. In other words, one is to,<sup>779</sup> “Crown Him in the heavens and the earth and the four directions of the world,” meaning that the six directions of the aspect of *Zeir Anpin* of the world of Emanation-*Atzilut* should be drawn forth to influence the six physical directions of the aspect of *Malchut*. This is as stated,<sup>780</sup> “*HaShem*-ה' has reigned, He has donned grandeur,” and He then is called<sup>781</sup> “The King of the world forever,” as known.

Now, this may be further understood by way of analogy, to understand the difference between the three colors of the “rose-*Shoshanah*-שׁוֹשַׁנָּה,” mentioned above, which is only the aspect of the vegetative, and the three colors of the “apple-*Tapuach*-תַּפּוּחַ,” that also are white, red and green. For,

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<sup>778</sup> Zohar II 134a. Also see the Mikdash Melech commentary there, as well as Ibn Ezra to Exodus 3:15. The letters *Aleph*-א and *Vav*-ו are letters that are interchangeable in the letters of אֶחָד, and the letters *Chet*-ח and *Ayin*-ע are interchangeable as they are in the same category of throat letters עֵצ. The primary matter is that letter exchange is an aspect of diminishment, concealment, and descent, while the inner essential matter remains the same. As the Zohar continues, however, in the coming future, even in the Lower Unity of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, the One-*Echad*-אֶחָד will be revealed as the One-*Echad*-אֶחָד is revealed above, in the Upper Unity of the world of Emanation-*Atzilut*. Also see Derech Mitzvotcha, Shoresh Mitzvat HaTefilah, Ch. 38, and Ginat Egoz translated as HaShem Is One, Volume 3.

<sup>779</sup> Talmud Bavli, Brachot 13b; Zohar III 223b & 272a

<sup>780</sup> Psalms 93:1

<sup>781</sup> Psalms 29:10

although an apple is likewise in the category of vegetative, nevertheless, it possesses the additional quality of flavor, whether sweet or sour, in addition to the essential being or color of the apple itself.

Nonetheless, these qualities are its vitality and spiritual aspects. Its sweet flavor indicates its essential vitality in the aspect of the kindnesses-*Chassadim* that enliven the soul. In contrast, the flavors of bitterness or sharpness are from its aspects of judgment-*Din*. On the other hand, an intermediate flavor, that is a composite of the two, is called, delightful, and is the aspect of beauty-*Tiferet*. Thus, in comparison to the rose, the apple is considered to be the level of the animate within the category of the vegetative.

Now, as known, in a concealed manner, the aspects of the vegetative and inanimate also possess the aspects of the animate and the speaker. Nevertheless, in their revealed expressions, the aspect of the animate within the category of the vegetative is the aspect of their flavor, which are composites of the three levels of kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet*.

The same is true of the angelic beings. For example, there are those who are called,<sup>782</sup> “the trees of the forest,” as mentioned before, which is the aspect of the vegetative. There are other angels however, that are like the aspect of the animate of the vegetative, and are comparable to the three colors of the

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<sup>782</sup> Chronicles I 16:33

apple, that grows on, “the trees of the forest,” which are the emotive attributes of the animate of the vegetative.

We may thus understand that in the world of Emanation-*Atzilut* itself, when the emotive attributes of kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet* illuminate within *Malchut* of Emanation-*Atzilut*, *Malchit* is called by the name “apple-*Tapu'ach*-תפוח.” It is about this that the verse states,<sup>783</sup> “Like an apple amongst the trees of the forest, so is My beloved etc.”

In other words, this refers to the influence that is drawn forth to *Malchut*, which are the six words of the “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם כבוד מלכותו לעולם ועד.” At times this emotive influence leans towards kindnesses-*Chassadim*, and at times it leans towards judgments-*Gevurot*, which is analogous to the sweetness or bitterness of the apple etc.

In contrast, *Malchut* itself is called a, “rose-*Shoshanah*-שושנה,” which also possesses the three colors of the vegetative, when it influences the separate worlds. This is comparable to the influence of the emotive attributes of kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet*, as they are relevant to the action alone. This is called kindness-*Chessed*, judgment-*Gevurah*, and beauty-*Tiferet* that is within conquest-*Netzach*, majesty-*Hod* and foundation-*Yesod* (or *ChaGa”T* of *NeHi”Y* for short).

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<sup>783</sup> Song of Songs 2:3

However, the aspect of *Malchut* that is the actual end action and bestowal of actual influence, is called conquest-*Netzach*, majesty-*Hod* and foundation-*Yesod* of conquest-*Netzach*, majesty-*Hod* and foundation-*Yesod* (or *NeHi"Y* of *NeHi"Y* for short). This, then, is the difference between the large *Dalet*-ד of “One-*Echad*-אחד,” and the smaller *Dalet*-ד of “forever-*Va'ed*-ועד” in the lower unity of, “Blessed is The Name of His glorious kingdom forever and ever- כבוד שם כבוד מלכותו לעולם ועד.”

Nonetheless, because “the end is bound to the beginning,” and “in thought, the end action arose first,” and for the reasons explained before about the verse, “He brings forth their legions in their number,” this itself, is the advantage of the lower unity (*Yichuda Tata'a*) over and above the upper unity (*Yichuda Ila'ah*). In other words, this is the meaning of the verse,<sup>784</sup> “Raise your eyes on high and see Who created these,” meaning to see it in actuality, which is the aspect of sight that is higher and greater than the hearing-*Shmiyah*-שמיעה of the upper unity, in which we recite, “Listen, Israel-*Shema Yisroel*-שמע ישראל.” This should suffice for the understanding.

This, then, is the meaning of the verse,<sup>785</sup> “I have eaten My forests with My honey.” The term “My forests-*Ya'ari*-יערי” refers to the verses of song (*Psukei D'Zimra*) and the blessings of the *Shema* recital, all of which refer to the angelic beings who are called, “the trees of the forest-*Atzei HaYa'ar*-עצי היער,” as

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<sup>784</sup> Isaiah 40:26

<sup>785</sup> Song of Songs 5:1

previously explained regarding the verse,<sup>786</sup> “Then all the trees of the forest shall sing with joy.”

The term “My honey” refers to the recital of *Shema* itself, for it possesses sweet flavor, which refers to the essential grasp of Godliness of the soul, in and of itself, as stated, “Listen, Israel-*Shema Yisroel*-שמע ישראל.”<sup>787</sup> This is called the honey that drips from the trees of the forest, which are the emotive attributes of wisdom-*Chochmah* and understanding-*Binah*, or the aforementioned aspects of the animate within the vegetative, as explained above. This should suffice for the understanding.

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<sup>786</sup> Chronicles I 16:33

<sup>787</sup> Deuteronomy 6:4



## Chapter Twenty-Two

Now, it is written,<sup>788</sup> “Sustain me with dainty cakes, refresh me with fragrant apples, for I am love sick.” While they are in exile, the Jewish people are called love-sick. They thus say, “Sustain me with dainty cakes, refresh me with apples.” This is because, subsequent to the recital of the verse, “Listen, Israel-*Shema Yisroel*-שמע ישראל,” we say, “and you shall love *HaShem*-יהוה.” This seems to indicate that the Jewish people are indeed capable of receiving the supernal light of the upper unity within a receptacle. In other words, they should be capable of experiencing the, “love of *HaShem*-יהוה your God,” within the receptacle of their heart. That is, the light and illumination of the upper purity of the Oneness of, “*HaShem* is One-*HaShem Echad*-יהוה אחד” should manifest and be revealed within the lower unity of, “His Name is One-*Shmo Echad*-שמר אחד.” Nevertheless, during the time of exile the Jewish people are called, “love-sick.”

By way of analogy, this may be understood by the example of a sick person, who though he is sick, still has an appetite and desire to eat. However, because his digestive system is afflicted, and because of his physical weakness, he cannot digest and retain the food that he eats. On the contrary, eating is actually detrimental to him and he vomits it out, or worse, he can become even sicker specifically because of the food he eats. However, there is yet another kind of sickness,

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<sup>788</sup> Song of Songs 2:5

that is much worse than the sickness mentioned above. This is when a person is so sick that he has entirely lost all sense of appetite, to the point that his soul abhors all food.<sup>789</sup> This person is so ill that he literally is, “drawn close to the gates of death,”<sup>790</sup> and is dangerously ill.

Now, the person who is not so dangerously ill, and still has a desire and appetite for food in his soul, can actually experience a much stronger love and yearning and love for food than even a healthy person, who does not experience such a strong desire for the food. The reason is that, because the organs of the sickly person have become weakened, and his body is unable to fulfill this desire, therefore his desire for food actually becomes intensified in his soul, specifically because he cannot fulfill his lust for it. Such is not the case with a healthy person. His body has the strength to manifest the desire to eat, and he fulfills it by simply eating. Therefore, in his case, when the love and desire for food spreads forth in him, it will manifest accordingly, and his soul will not be overcome with a lust to eat, to the same degree. This should suffice for the understanding.

Now, the analogue for all the above is understood in regard to the love of the Jewish people, during the time of the Holy Temple, when the Divine Presence dwelt within the sanctuary of the Holy of Holies, and certainly, during the time of our teacher, Moshe. That is, in those times the substance of the receptacles of their physical bodies was very refined, and

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<sup>789</sup> Psalms 107:18

<sup>790</sup> Ibid.



was strong and healthy enough to receive the light and illumination of *HaShem's* יהו"ה Godly love. Thus, the command that Moshe relayed to them, following the *Shema*, was to “love *HaShem*-יהו"ה your God... with all your heart and soul,” meaning, that this should be experienced in the entire receptacle of the heart.

Now, although it is true that this does not manifest with an overpowering yearning, like the great yearning during exile, nonetheless, this love is a true love, in that the body is a fitting receptacle to withstand it. In other words, this may be compared to a healthy person, who desires to eat food and be sustained, enlivened and strengthened by it, as the verse states,<sup>791</sup> “To keep them alive in a hunger.”

In contrast, the verse that states,<sup>792</sup> “My soul thirsts for You, my flesh longs for You, in a dry and weary land where there is no water,” refers to the time of exile. That is, during exile the Jewish people are compared to a person who is ill, whose desire and lust for sustenance is overpowering, but whose body is too sick and weak to receive it. They therefore are called, “love-sick,” meaning that their Godly soul actually has a great and over-powering yearning and desire for the love of *HaShem*-יהו"ה, as in the verse,<sup>793</sup> “My soul yearns and even pines for the courtyards of *HaShem*-יהו"ה.”

Nonetheless, the light and illumination of this Godly love is unable to spread forth in the vessels of their minds and

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<sup>791</sup> Psalms 33:19

<sup>792</sup> Psalms 63:2

<sup>793</sup> Psalms 84:3

hearts, because of their great distance, comparatively speaking, and because of their many blemishes, as a result of their sins, which are called, “evil illnesses,” as known. Thus, not only are they not strengthened by this desire for *HaShem*-יהו"ה, but it may, in fact, cause greater damage to their souls, in that they may fall to despair in their hearts, to the point that they may give up hope in their souls, of ever coming close to *HaShem*-יהו"ה, and thereby fall even lower, God forbid, as known.

Nevertheless, their souls yearn to a much greater and overpowering degree than the healthy soul that is not in exile. It is therefore specifically during the time of exile that the Jewish people ask of *HaShem*-יהו"ה, “sustain me,” so that I will be able to receive Your Godly love and vitality in the innerness of my heart. This sustenance is called, “dainty cakes” and “fragrant apples,” through which the soul may be healed and strengthened.

(In contrast, when a person does not even have this desire of love, it is because he has blemished his soul to such a degree that he is considered to be critically ill, to the point of spiritual death, and to the point that, “all food is abhorrent to his soul etc.”<sup>794</sup>)

Now, aside for the lack of worthy receptacles on the part of the recipients, the root of this matter is the lack of light and illumination, since we are incapable of grasping the matter of *HaShem*'s-יהו"ה Godliness, as He is, to its true depth, but can only grasp a very diminished and miniscule glimmer of it,

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<sup>794</sup> Psalms 107:18

which is called, “The grasp that He exists (*Hasagat HaMetziut*), but not the grasp of His Essential Being Himself, blessed is He (*Hasagat HaMahut*).

This, actually, is the difference between the time of exile, and the coming future. That is, right now, the light of *HaShem's* יהו"ה reality, the Unlimited One, blessed is He, comes forth in all the worlds, in such a way, that His **existence** may be grasped (*Hasagat HaMetzi'ut*). In other words, we cannot recognize Him directly, but we can recognize Him through His actions, that is, that each and every day He brings forth the novel existence of the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* out of nothing, literally!

Now, even though this renewal of existence is constant and unceasing, in that novel existence is brought into being at every moment, and therefore it too possesses an aspect of the limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, nevertheless the existence of the worlds comes forth in a manner of limitation and measure, and each world has its limit and measure. In addition, we cannot perceive the light of *HaShem's* יהו"ה Essential Being Himself, blessed is He. Rather, through recognizing His actions, that He continuously brings the worlds and everything therein, into existence, we come to know only **that He is**, blessed is He. However, we do not actually see or grasp His Essential Being, **as He is**, blessed is He.

Even in the Garden of Eden, where the souls indeed see and grasp the ray of *HaShem's* יהו"ה Indwelling Presence (*Shechinah*), without as much concealment as here, this only

means that they grasp the existence of the light of the Unlimited One, blessed is He, with their intellects, as His light is manifest within *Malchut* of the world of Emanation-*Atzilut* - and even then, they only grasp through the medium of the faculty of understanding-*Binah* that is within *Malchut*, as known. In other words, the souls in the Garden of Eden are also incapable of grasping the Essential Being of the light of *HaShem*-יהו"ה, the Unlimited One Himself, blessed is He, and therefore their souls expire with wondrous yearning for Him.

The same is true of the angelic beings of the worlds of Creation-*Briyah* and Formation-*Yetzirah*, who “see *HaShem*-יהו"ה, but from a distance.”<sup>795</sup> Because the receptacles of their grasp are incapable of containing a grasp such as this, they therefore recite, “Holy-*Kadosh*-קדוש,” in that He is utterly transcendent and beyond them. Thus, because of the constraints of their substance (*Chomer*) they cannot receive and contain the grasp of His Essential Being.

Currently, the same is true of the upper unity in our recital of the first verse of, “*Shema Yisroel*-Listen, Israel-שמע ישראל,” which is a term of “hearing-*Shmiyah*-שמיעה,” and is associated with the faculty of the “understanding-*Binah* of the heart.”<sup>796</sup> As we are now, we are incapable of grasping His Essential Being, blessed is He. We can only grasp His existence, which is only the grasp of the expression of the light of His Unlimited Being, blessed is He.

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<sup>795</sup> Jeremiah 31:2

<sup>796</sup> Introduction to Tikkunei Zohar 17a

However, in the coming future, there will be a revelation of the Essential Being and light of the Unlimited One Himself, blessed is He, in all worlds, even in this lowly physical world. This is as stated,<sup>797</sup> “The glory of *HaShem*-יהו"ה will be revealed, all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” It also states,<sup>798</sup> ““For they all will know Me, from their smallest to their greatest, says *HaShem*-יהו"ה.” This will be particularly true of the Jewish people, about whom it says,<sup>799</sup> “Eye to eye they shall see, when *HaShem*-יהו"ה returns to Zion,” referring to the perception of His Essential Being, blessed is He.

This certainly will be true of the coming world, about which it states,<sup>800</sup> “They will say on that day, ‘Behold, **this** is our God, ’” in the present tense. At that time there will no longer be the yearning and pining for *HaShem*-יהו"ה, to the point of the soul expiring over the lack of His light, but on the contrary, our physical bodies will be fitting receptacles to receive the light of His Essential Being, blessed is He, in a way of the sight and grasp of the Ultimate Reality of His Being. This is like the verse,<sup>801</sup> “And they beheld God and they ate and drank,” and similarly, it is written,<sup>802</sup> “To behold the graciousness of *HaShem*-יהו"ה and to visit His sanctuary.”

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<sup>797</sup> Isaiah 40:5

<sup>798</sup> Jeremiah 31:33

<sup>799</sup> Isaiah 52:8

<sup>800</sup> Isaiah 25:9

<sup>801</sup> Exodus 24:11

<sup>802</sup> Psalms 27:4

Thus, in the coming future we will receive light and vitality from *HaShem*'s-יהו"ה Godly light in the receptacles of our bodies, and it will not damage us whatsoever. On the contrary, we will be enlivened by it, because the receptacles of our bodies will be in the utmost state of refinement, since in the coming future the tree of knowledge of good and evil will be completely refined and rectified. In contrast, currently, the refinement of the tree of knowledge is still incomplete. We thus are incapable receiving sight and grasp of His Essential Being, and if we were to receive this light, it would be damaging to us, since we cannot contain it.

(Proof of this is from the giving of the Torah, wherein the Jewish people requested of Moshe,<sup>803</sup> “You speak to us and we will hear, but let God not speak to us, lest we die.” This is because the giving of the Torah at Mount Sinai was only a foretaste of the coming future. For, Moshe told the Jewish people (in *Parshat VeEtchanan*),<sup>804</sup> “It happened that when you heard the voice from the midst of the darkness and the mountain was burning in fire... You said, ‘Behold! *HaShem*-יהו"ה, our God, has shown us His glory and His greatness, and we have heard His voice from the midst of the fire; this day we saw that *HaShem*-יהו"ה will speak to a person and he can live... For is there any human that has heard the voice of the Living God, speaking from the midst of the fire, as we have, and lived? You (Moshe) approach and hear whatever *HaShem*-יהו"ה our God, will speak to you – then we shall hear and we shall do.

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<sup>803</sup> Exodus 20:15

<sup>804</sup> Deuteronomy 5:20

*HaShem*-יהו"ה heard the sound of your words when you spoke to me, and *HaShem*-יהו"ה said to me, 'I heard the sound of the words of this people, that they spoke to you; they did well in all that they spoke.'" As we see, from the above, they only heard, "the voice of God," but did not see or perceive His Essential Being Himself. In the coming future, however, we shall see eye to eye.<sup>805</sup> The difference is because, at that time, the tree of knowledge was not yet fully refined in this world, and thus, although the impurity of the primordial snake was removed from the Jewish people at Mount Sinai, it was not entirely removed, as it will be in the coming future.)

This then, is the current intention of the *Shema* recital, which is the aspect of hearing-*Shmiyah*-שמיעה ("Listen, Israel-*Shema Yisroel*-שמע ישראל,") something that cannot be contained by sight. What we find, however, is that it all is one thing. Namely, that the lack of ability to receive the light of the sight of the Essential Being, is because the substance of our receptacles has not been completely refined as fitting, and that these two things are entirely interdependent.

It is for this reason that the Jewish people are currently called, "love-sick," and have an additional measure of yearning and pining, as a result of the general lacking in the receptacle, and the lack of grasp of His Essential Being. Thus, the love of, "You shall love *HaShem*-יהו"ה," that follows the recital of the first verse of *Shema*, is currently only in a manner of a rebounding light (*Ohr Chozer*), meaning that currently, there

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<sup>805</sup> Isaiah 52:8

only is the grasp of the existence (*Hasagat HaMetziut*) of the light of the Unlimited One, *HaShem*-יהו"ה, blessed is He.

Now, it is written,<sup>806</sup> “The *Chayot* angels ran to and fro,” (*Ratzo V'Shov*). As known, the word, “and you shall love-*Ve'Ahavta*-ואהבת-414” has the same numerical value as two times the word “light-*Ohr*-אור-207,” which indicates the two kinds of lights, the rebounding light (*Ohr Chozer*) and the direct light (*Ohr Yashar*). The rebounding light (*Ohr Chozer*) refers to when the Godly light of the aspect of *Malchut*, which is called the general lifeforce-*Chayoot*-חיות, is in an aspect of “running-*Ratzo*” and withdrawing to its source in the wisdom-*Chochmah* and understanding-*Binah* of the world of Emanation-*Atzilut*.

In such a case, all that is perceived by the creatures is the aspect of the existence of His actions. Moreover, in such a case, all the creatures, souls and angels of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are in a state of yearning and pining from a distance, and are incapable of cleaving and adhering to the Essential Being of the Unlimited One, blessed is He. This was explained above regarding the aspect of love-sickness.

(This is analogous to the letters of the intellect that constantly flow from the intellect and return to their source in the intellect. Even the letters that do come forth to be revealed to a recipient are in a manner of very great constriction. (This explains the love, desire and yearning of the rebounding light

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<sup>806</sup> Ezekiel 1:14



(*Ohr Chozer*). However, when the aspect of *Malchut* descends and is drawn forth in a manner of, “returning-*Shov*,” which is the revelation of the light of the Essential Being of *HaShem*-יהו"ה, as it will be in the coming future, as mentioned above, then even amongst the creatures, the love will be in an aspect of “returning-*Shov*.” In other words, they will be capable of receiving the Godly light within them, just as we explained above about the aspect of grasping His Essential Being, blessed is He. This, then, is why the word, “and you shall love-*VeAhavtah*-ואבהת-414” has the numerical value of two times “light-*Ohr*-אור-207,” referring to the rebounding light (*Ohr Chozer*) and the direct light (*Ohr Yashar*). This word, “and you shall love-ואהבת, thus has a double connotation, the first being a commandment, and the other being an automatic result in the future tense. That is, “and you will love-*VeAhavta*-ואהבת” in the future tense, refers to the love that will specifically be in a way of “returning-*Shov*”, for the above-mentioned reasons. This should suffice for the understanding.)

(It is specifically in this, that we see the great advantage of the lower unity of, “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*-Blessed is The Name of His glorious kingdom forever and ever.” For, it is about the lower unity that it states,<sup>807</sup> “see Who created these,” in an aspect of the **sight** of His Essential Being, as explained. This is like the matter of the coming future, which is higher than the, “hearing-*Shmiyah*-שמיעה” of the faculty of understanding-*Binah*-בינה, that is, of “Listen,

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<sup>807</sup> Isaiah 40:26

Israel-*Shema Yisroel*-שמע ישראל.” This is because,<sup>808</sup> “their end is bound to their beginning,” as explained above. This should suffice for the understanding.)

This, then, is the meaning of,<sup>809</sup> “Sustain me with dainty cakes, refresh me with fragrant apples.” This refers to the wine of Torah<sup>810</sup> and *mitzvot*, that are like the three colors of the apple. It is through them that our receptacle is strengthened to be capable of receiving the light of *HaShem*’s-יהו"ה Essential Being, blessed is He, with love in the aspect of the direct light (*Ohr Yashar*), which is the aforementioned “return-*Shov*.”

It is for this reason that immediately following the verse “and you shall love *HaShem*-יהו"ה,” the *Shema* recital continues,<sup>811</sup> “And these matters that I command you today shall be upon your heart.” This is because the aspect of the grasp of the Essential Intrinsic Being of the Singular Infinite One, blessed is He, comes about through fully investing ourselves in Torah study and fulfilling the commandments-*mitzvot* that we presently do.

The *Shema* recital thus continues,<sup>812</sup> “You shall teach them thoroughly to your children and you shall speak of them while you sit in your home, while you walk on the way, when you lay down and when you rise up. Bind them as a sign upon your arm and let them be an ornament between your eyes etc.” This is because the Torah itself is the Essential Being of His

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<sup>808</sup> Sefer Yetzirah 1:7

<sup>809</sup> Song of Songs 2:5

<sup>810</sup> Talmud Bavli, Avodah Zarah 35a

<sup>811</sup> Deuteronomy 6:6

<sup>812</sup> Deuteronomy 6:7-8

wisdom and will, blessed is He, and although it indeed states that, “the Torah is only the fallout and overflow of the Supernal wisdom,”<sup>813</sup> and that it came forth to rectify the tree of the knowledge of good and evil, which is only the aspect of the externality of the essential Supernal wisdom, nevertheless, it is still considered to be of His Essential Being, in the most literal sense, and thus is not merely the grasp of the knowledge of His existence (*Yediyas HaMetziyus*) alone.

For, certainly, since the Torah indeed has the power to clarify and refine the tree of the knowledge of good and evil, it itself is rooted in the tree of life, which is higher than the tree of knowledge. It therefore precedes the collapse of the external aspects of father-*Abba*<sup>814</sup> and mother-*Imma*,<sup>815</sup> wherein the seven lower emotive attributes underwent a shattering. This is as stated,<sup>816</sup> “They die, but not in wisdom.”

In fact, this is the primary difference between the wisdom of the Torah and the wisdom of the Act of Creation, about which it states,<sup>817</sup> “You made them all with wisdom.” The latter refers to the wisdom of the world of Emanation-*Atzilut* that is within *Malchut* and which becomes concealed within the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*. For, during the shattering of the vessels (*Shevirat HaKelim*) there was a collapse of the external aspect of wisdom-*Chochmah* only in the tree of the knowledge of good

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<sup>813</sup> Midrash Bereishit Rabba 17:5

<sup>814</sup> Wisdom

<sup>815</sup> Understanding

<sup>816</sup> Job 4:21

<sup>817</sup> Psalms 104:24

and evil, which is the root of the external wisdoms of the extraneous husks (*Kelipah*).

In contrast, this did not occur in the wisdom of the Torah, even though it is the fallout and overflow of the supernal wisdom. This is because the Torah is rooted in the Supernal Wisdom that is higher than the wisdom of the world of Emanation-*Atzilut*, and thus did not undergo any collapse or shattering, in any way whatsoever. This should suffice for the understanding.

This may further be understood from what we observe in the wisdom of the Torah, as it is here below, that although it is garbed in physical matters, relating to minerals, plants, animals and humans, still and all, there literally is a revelation of the light of *HaShem*-יהו"ה, the Unlimited One Himself, in the souls of those who are involved in its study for the sake of His Name, to the point that they merit the Holy Spirit (*Ruach HaKodesh*) and Prophecy (*Nevuah*), like Rabbi Shimon Bar Yochai, Rabbi Akiva, Hillel the Elder, and others like them. This is because *HaShem's*-יהו"ה words in His Torah, become a vessel for the Singular Essential Being of the Infinite One Himself, blessed is He.

This fact, that the Holy Spirit and Prophecy can be merited through Torah in every generation, is as stated,<sup>818</sup> “My Spirit which is upon you, and My words, **that I have placed in your mouth**, will not be withdrawn from your mouth, nor from the mouth of your children, nor from the mouth of your

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<sup>818</sup> Isaiah 59:21

children's children, said *HaShem*-יהו"ה, from this moment and to eternity.”

In addition, not only does Torah not at all conceal the essence of His light and illumination, but on the contrary, Torah itself is the aspect of the vessel that contains His essential light, in the most literal sense! This is the meaning of the verse,<sup>819</sup> “In Your light we see light,” meaning that through the light of Torah, the light of *HaShem*'s-יהו"ה Essential Being is seen. Likewise, it is for this reason that regarding the resurrection of the dead, it states,<sup>820</sup> “Whosoever engages in the study of Torah, the dew-*Tal*-טל<sup>821</sup> of Torah will revive and enliven him.”

All this is because, in the wisdom of the Torah, there is the aspect of the total and ultimate sublimation to the Singular Preexistent Intrinsic Being of the Unlimited One Himself, blessed is He. Such is not at all the case with the extraneous wisdom of the external husks of evil (*Kelipah*). For, although they have a root in the externality and backside of the wisdom of holiness, which fell during the aforementioned shattering of the vessels, nevertheless, they have no aspect of sublimation and nullification to Godliness whatsoever. Thus, there is no manifestation of the illumination and revelation of the light of the Unlimited One, blessed is He, in the extraneous wisdom of the external husks of evil, whatsoever. This is because of the

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<sup>819</sup> Psalms 36:10

<sup>820</sup> Yalkut Shimoni to Isaiah 26:19; Tanya Ch. 36 and the citations there.

<sup>821</sup> The dew-*Tal*-טל has a numerical value of 39, and refers to the knowledge of *HaShem* is One-*HaShem Echad*-יהו"ה אה"ד-39 that accompanies the Torah. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1 and Talmud Bavli, Taanit 4a.

utter concealment of Godliness in such wisdom, for which reason it is called, “the garment of sackcloth.”

Thus, the primary clarification and rectification of the wisdom of the extraneous husks of evil (*Kelipah*) is by means of the wisdom of holiness. This is likened to Yaakov, who clarified and rectified Lavan the Aramite, who corresponds to the wisdom of the extraneous husks of evil (*Kelipah*). The same is true of all the Torah that is currently revealed, whether in writing or orally, in that it purifies and rectifies the very root of any derivation that the side of evil derives from the shining husk, known as *Kelipat Nogah*. This is as stated,<sup>822</sup> “They are rectified with wisdom-*Chochmah*,” specifically.

In other words, this is accomplished through the laws-*Halachot* of Torah that separate between that which is forbidden and that which is permissible, that which is impure and that which is pure, that which is valid and that which is invalid etc. In other words, when Torah law states that, “such and such is forbidden and such and is permissible, such and such is pure and valid, whereas such and such is impure and invalid,” this is like the decree of the King, who is telling us to come near to the one and to distance ourselves from the other. In other words, that which is valid and pure should ascend above, whereas that which is invalid and impure should be distanced and pushed down. For, as our sages of blessed

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<sup>822</sup> Zohar II 254b

memory stated,<sup>823</sup> “The Mishnah is a queen,” and as in the verse,<sup>824</sup> “I have placed My words in your mouth.”

Moreover, as known, it is the aspect of the name of *Ma”H*-מ”ה that rectifies the name of *Ba”N*-ב”ן of the shining husk, known as *Kelipat Nogah*.<sup>825</sup> This is specifically accomplished through the speech of Torah, for it is when Torah law is brought into speech, that there is an actual and complete clarification of the law as it relates to action, to actually separate between the pure and the impure and between the valid and the invalid. Because of this one must study one law many times, even if it relates to a circumstance that never happened and may never actually happen. This should suffice for the understanding.

Now, after having explained all the above, the order of the verses in the *Shema* recital are better understood. For there are three commandments mentioned here. The first is, “and you shall love *HaShem*-יהוה... and these words that I command you today shall be upon your heart...” The second is, “and you shall speak of them,” and the third is, “Bind them as a sign...”

The passage begins with the commandment of love, which is the service of the heart, to which man is obligated. It possesses two aspects, which are the “running-*Ratzo*” and

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<sup>823</sup> Talmud Bavli, Beitza 28b; Ketuvot 61b

<sup>824</sup> Isaiah 51:16

<sup>825</sup> When the letters of the name of *HaShem*-יהוה, blessed is He, are expanded with א-*Aleph*’s ה”א וא”ר ה”א it has a numerical value of *Ma”H*-מ”ה-45 which shares the same numerical value as *Man-Adam*-אדם-45. In contrast, when the letters of the name of *HaShem*-יהוה, blessed is He, are expanded with the letters ה-*Hey* as in יו”ד ה”ה it has a numerical value of *Ba”N*-ב”ן-52 which shares the same numerical value as *Animal-Behemah*-בהמה-52.

“returning-*Shov*.” The aspect of “running-*Ratzo*” is the matter of ascension, withdrawal and expiration of the soul to its source in He who is the source of everything, to “be absorbed in the body of the King,”<sup>826</sup> and to literally adhere to His Essential Intrinsic Being, blessed is He. This is called the grasp of His Essential Being (*Hasagat HaMahut*), and occurs as a result of contemplating the upper unity and the nullification, sublimation and inclusion of the ten *Sefirot*, in He who emanates them, during the first verse of the *Shema* recital, “Listen, Israel-*Shema Yisroel*-שמע ישראל-”

It thus is accomplished through the comprehending mind of understanding-*Binah*, which is the aspect of “hearing-*Shmiyah*-שמיעה,” and is called, the grasp of His existence (*Hasagat HaMetziyut*), as explained above. However, because the receptacle of one’s physical body is unable to contain or cleave to the very Essence of the Unlimited One, blessed is He, a person will come into the category of the aforementioned love-sickness.

However, he then will comfort his soul of its affliction, realizing in his heart that it is indeed possible to come to a literal grasp of the Essential Being of *HaShem*-יהו"ה, as will be in the coming future, and that he can accomplish this through investing himself in the study of *HaShem*’s-יהו"ה Torah and the fulfillment of His commandments-*mitzvot*. For, in them, there is a revelation and grasp of the Essential Being of the Unlimited One Himself, blessed is He, in the most literal sense! He thus

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<sup>826</sup> Zohar II 217b; Zohar I 217b



arrives at the subsequent commandment of, “and you shall speak of them,” which refers to the study of Torah, and the commandment to, “bind them as a sign,” which includes all the commandments in it.

He thus will be uplifted and come to experience great joy, for he can be jubilant and rejoice in his involvement in Torah study and the fulfillment of the commandments, through which he arrives at the attainment of his desire, which is to grasp the Essential Being of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who is manifest within the Torah and its precepts in a concealed manner.

He should thus be extremely joyous at this realization, as it states,<sup>827</sup> “Serve *HaShem*-יהו"ה with joy,” which refers to the joy of the fulfillment of the commandments. It similarly states,<sup>828</sup> “Glory in His Holy Name; The heart of those who seek *HaShem*-יהו"ה shall rejoice.” The explanation of this verse is that after one has sought *HaShem*-יהו"ה in a way of “running-*Ratzo*,” with a yearning desire, to the point of the expiration of the soul, which is the aforementioned aspect of love-sickness, he will then come to be truly jubilant and joyous in studying Torah and fulfilling the commandments-*mitzvot*, which are the aspect of “returning-*Shov*,” as explained above.

Now, above we explained about the verse,<sup>829</sup> “He brings forth their legions in their number,” that it is specifically within the aspect of number and limitation that there is an even greater

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<sup>827</sup> Psalms 100:2

<sup>828</sup> Psalms 105:3

<sup>829</sup> Isaiah 40:26

manifestation of the essential power of the Unlimited One, blessed is He. It thus is understood that the same is true with the letters of the revealed Torah, whether in the written Torah or in the oral Torah, that are called by the terms<sup>830</sup> “book-*Sefer*-ספר” and “story-*Sipur*-סיפור,” respectively. That is, it is specifically there that the very Essential Being and light of the Unlimited One, blessed is He, dwells.

This is as known in the explanation of the verse,<sup>831</sup> “For the sake of My brethren and My comrades,” that when the Jewish people are invested in the study of Torah they are called the “brethren” and “comrades” of the Holy One, blessed is He, because,<sup>832</sup> “The Holy One, blessed is He, sits across from him and studies with him.” Moreover, the Torah itself is called,<sup>833</sup> “The upper sanctuary of the Holy One, blessed is He.” They thus are like two friends who sit together in a single hall, and the hall encompasses them both from all sides.

In the same manner, the letters of Torah are called the “holy stones” that uphold the hall, thus possessing the aspects of up and down, like the ceiling and floor, as well as the walls. These correspond to the four levels in the letters, which are the *Ta’amim*-cantillations, *Nekudot*-vowels, *Tagin*-crowns, and *Otiyot*-letters. The aspect of the *Ta’amim*-cantillations is encompassing (*Makif*) and they therefore correspond to the ceiling of the sanctuary. The letters-*Otiyot* themselves are the aspect of the floor, whereas the four walls correspond to the

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<sup>830</sup> Sefer Yetzirah 1:1

<sup>831</sup> Psalms 122:8

<sup>832</sup> Tana D’Vei Eliyahu Rabba Ch. 18; Yalkut Shimoni Eicha, Remez 1,034

<sup>833</sup> Zohar II 200a

emotive attributes of right, left, center, etc., as in the verse,<sup>834</sup> “You shall not deviate from the word that they will tell you, neither to the right nor to the left.”

Thus, when a person is invested in the study of Torah, since his entire intellect is involved with and settled in the letters of Torah, he is encompassed by them above and below and from all sides, like a person who sits in the sanctuary. Moreover, the Holy One, blessed is He, is seated across from him and studies together with him in the sanctuary. They thus are called “brethren,” since they are immersed and occupied in Torah together.

This is why the commandment to Torah study is a constant commandment, which is to be fulfilled, “when you sit in your home, when you walk on the way, when you lay down and when you rise up.” For, in this way, Unity with *HaShem*-יהו"ה is essential and constant. This is in contrast to other commandments, even the unification of *HaShem*-יהו"ה during the *Shema* recital, which is only a temporary commandment. This is because the unification of the *Shema* recital only applies to the six supernal directions of the worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, about which it states,<sup>835</sup> “The world is not His place.”

In contrast, the “four cubits of Torah law,”<sup>836</sup> which are called the, “The upper sanctuary of the Holy One, blessed is He,” are indeed His place and His inner essential sanctuary, not

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<sup>834</sup> Deuteronomy 17:11

<sup>835</sup> Midrash Bereishit Rabba 68:9

<sup>836</sup> Talmud Bavli, Brachot 8a

just in a temporary way, but rather, they are His primary dwelling place. It is about this that it states,<sup>837</sup> “The heavens are My throne and the earth is My footrest; what house could you build for Me?” In contrast, the letters of the Torah are indeed His primary abode and sanctuary. This is indicated by the verse,<sup>838</sup> “And in His sanctuary all say, ‘Glory-*Kavod*-כבוד,’” and as known,<sup>839</sup> “There is no glory-*Kavod*-כבוד except for Torah.”

However, all this is only true if it is preceded by the love of, “you shall love *HaShem*-יהו"ה your God, with all your heart etc.,” because<sup>840</sup> “Whoever says that he has nothing but Torah, does not even have Torah.” Thus, without being preceded by this love, the Torah cannot be called an encompassing sanctuary for him at all. This should suffice for the understanding.

Notwithstanding all the above, there still is an advantage to the recital of *Shema* over and above Torah study, to the extent that,<sup>841</sup> even one whose sole occupation is Torah study must pause for the recital of *Shema*. This is because it is impossible establish oneself in the sanctuary of Torah study, unless it is preceded by the unification to *HaShem*-יהו"ה that is accomplished through the recital of *Shema* and the love mentioned in it.

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<sup>837</sup> Isaiah 66:1

<sup>838</sup> Psalms 29:9

<sup>839</sup> Mishnah Avot 6:3

<sup>840</sup> Talmud Bavli, Yevamot 109b

<sup>841</sup> Talmud Bavli, Shabbat 11a

In contrast, such a person is exempt from prayer,<sup>842</sup> since prayer is called “temporal life,” whereas Torah study is called “eternal life,” as known. Thus,<sup>843</sup> “two hundred dinars includes one hundred dinars in it,” as explained above. Nonetheless, he must pause his Torah study to recite the *Shema*, for the reasons explained above. This should suffice for the understanding.

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<sup>842</sup> Ibid. Also see Siddur Im Divrei Elokim Chayim 73c and on.

<sup>843</sup> Talmud Bavli, Sanhedrin 31a and elsewhere.



## Chapter Twenty-Three

After having explained all the above, the difference between the upper unity of, “Listen, Israel-*Shema Yisroel*- שמע ישראל,” and the lower unity of, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ועד לעולם שם כבוד מלכותו לעולם ועד,” should be generally understood. The upper unity (*Yichuda Ila’ah*) is the aspect of the unity and utter sublimation of the supernal six directions and is also the aspect of the subsequent drawing forth of the aforementioned novel light and illumination, about which it states,<sup>844</sup> “He and His life force are one.”

In contrast, the primary intention in the lower unity of “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever-ברוך שם כבוד מלכותו לעולם ועד,” is the aspect of the drawing down and descent of the light specifically within receptacles, about which it states, “He and His organs are one,” as explained above.

Now, there are two levels in this. The first is the external aspect of the chaining down of the worlds, which is the aspect of the letters of *Malchut*, that are called vessels-*Keilim*, as previously explained about the verse,<sup>845</sup> “He brings forth their legions by number, He calls them all by name.” The second level is the inner aspect of the vessels, which are the commandments-*mitzvot*, that are called,<sup>846</sup> “The commands of

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<sup>844</sup> Introduction to Tikkunei Zohar 3b

<sup>845</sup> Isaiah 40:26

<sup>846</sup> Esther 3:3; See Maamarei Admor HaEmtza’ee, Shmot Vol. 1 p. 11

the King,” and are the, “two-hundred and forty-eight commands-*pekudin*-רמ"ח פקודין.”<sup>847</sup>

These are, “the two-hundred and forty-eight organs” that are the receptacles of His *Malchut*-Kingdom, and are the Community of Israel. That is, the Jewish people are the aspect of a receptacle for Godliness, both generally and particularly. This is why the *Zohar* states regarding the attribute of *Malchut*-Kingdom, that she is called the, “Community of Israel” (*Knesset Yisroel*), and is, “the receptacle that is used by her Husband,”<sup>848</sup> as in the Talmudic teaching that,<sup>849</sup> “A woman is like raw material and makes a covenant only with the one who made her into a vessel, as it states,<sup>850</sup> ‘For your Maker is your husband, *HaShem* of Hosts-צבאות יהו"ה is His name.”<sup>851</sup> This is because the Jewish people are the aspect of the receptacle that receives all the *mitzvot* of *HaShem*-יהו"ה.<sup>852</sup> For, in the fulfillment of every commandment-*Mitzvah*, there is a supernal unification of the Holy One, blessed is He, and His Indwelling Presence.

This then, is the inner aspect of, “The Name of His glorious kingdom,” which is given specifically to the Jewish people, and which is accomplished through accepting the yoke of the Kingdom of Heaven upon ourselves by the acceptance of

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<sup>847</sup> Tikkunei Zohar, Tikkun 30

<sup>848</sup> Zohar III 153a

<sup>849</sup> Talmud Bavli, Sanhedrin 22b

<sup>850</sup> Isaiah 54:5

<sup>851</sup> It is for this reason that the Jewish people are called (Exodus 12:41), “The hosts of *HaShem*-*Tzivot HaShem*-צבאות יהו"ה.”

<sup>852</sup> Psalms 19:9



the commandments of the King, as we recite,<sup>853</sup> “Our Father, our King.” Although we are called servants, nevertheless, this is much higher than the aspect of His Kingship over the worlds in general. For, as known,<sup>854</sup> “Israel arose in thought,” and thus, it is through them that, “the end action that arose first in thought”<sup>855</sup> is fulfilled. This is like the teaching,<sup>856</sup> “In whom did He consult-*Nimlach*-נמלך?<sup>857</sup> In the souls of the righteous *Tzaddikim*,” which refers to the souls of the Jewish people, all of whom are called righteous *Tzaddikim*.<sup>858</sup>

This then, is the primary reason why it states that,<sup>859</sup> “The Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds.” That is, He desired a dwelling place for Himself specifically in the lower worlds, and not in the upper worlds of the angelic beings and spiritual worlds. For, the upper worlds are only rooted in the aspect of His supernal speech, as it states,<sup>860</sup> “By the word of *HaShem*-יהוה the heavens were made, and all of their hosts, by the breath of His mouth,” as known.

However, the primary intention in the very first constriction, to have a desire to emanate the ten *Sefirot* and their

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<sup>853</sup> Avinu Malkeinu Liturgy

<sup>854</sup> Midrash Bereishit Rabba 1:4

<sup>855</sup> Friday night Lecha Dodi Liturgy

<sup>856</sup> Midrash Ruth Rabba 2:3

<sup>857</sup> The term *Nimlach*-נמלך may also be translated as, “By whom was He crowned King? By the righteous *Tzaddikim*.”

<sup>858</sup> Isaiah 60:21

<sup>859</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:5; Tanya Ch. 36

<sup>860</sup> Psalms 33:6

lights and vessels in the first place, is as stated,<sup>861</sup> “In whom did He consult-*Nimlach*-נמלך?<sup>862</sup> In the souls of the righteous *Tzaddikim*.” In this regard, there is a much greater advantage to the lower unity (*Yichuda Tata’ah*) over the upper unity (*Yichuda Ila’ah*).

For, in truth, when it comes to the upper unity of the ten *Sefirot* with the One who emanates them, there is utterly no comparison whatsoever between the emanated and the Essential Being of He who emanates them, blessed is He, and “utterly no thought can grasp,” even the primordial thought (*Machshavah Kedoama*) of Primordial Man (*Adam Kadmon*). Thus, there utterly is no being in all the worlds, even in the highest of heights, that can compare to Him whatsoever, blessed is He, that He should be drawn forth to manifest within them. This is as stated,<sup>863</sup> “Behold, the heavens and the heavens of the heavens cannot contain You,” and as stated,<sup>864</sup> “What house could you build for Me?”

Nonetheless, when it comes to the aspect of the receptacles of the two-hundred and forty-eight positive commandments that descended and manifested below in actuality, they indeed are a dwelling for the light of the Essential Being of *HaShem*-יהוה Himself, blessed is He, in the most literal sense! For, “the end action,” which refers to the actual fulfillment of the commandments-*mitzvot* by the Jewish people,

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<sup>861</sup> Midrash Ruth Rabba 2:3

<sup>862</sup> The term *Nimlach*-נמלך may also be translated as, “By whom is He crowned King? By the righteous *Tzaddikim*.”

<sup>863</sup> Kings I 8:27

<sup>864</sup> Isaiah 66:1

“arose first in thought,” that is, the thought that,<sup>865</sup> “The Holy One, blessed is He, specifically desired a dwelling place for Himself in the lower worlds,” as stated above. Because of this, specifically the commandments as they are below, in this world, are called,<sup>866</sup> “The commands of the King.” That is, when the Jewish people accept the yoke of the Heavenly Kingdom upon themselves, they are called,<sup>867</sup> “the receptacle that is used by her Husband,” which is the general matter of vessels-*Keilim* or receptacles.

For, without the aspect of the vessels, in actually fulfilling the commandments-*mitzvot* in the most literal sense, there would be no revelation of the light of the Unlimited One, blessed is He, in the ten *Sefirot* of the world of Emanation-*Atzilut* and in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. For, there is nothing by which He could possibly be drawn forth, except for the receptacle of Torah and the commandments of *HaShem*-יהוה Himself, blessed is He.

In contrast, when it comes to the aspect of the supernal lights, “utterly no thought that can grasp Him.” Quite the contrary, the closer something is to Him, the greater is its nullification. This is as stated,<sup>868</sup> “Even the most refined light is like utter darkness before Him.” However, specifically through the numerous vessels and receptacles of the

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<sup>865</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:5; Tanya Ch. 36

<sup>866</sup> Esther 3:3; See Maamarei Admor HaEmtza'ee, Shmot Vol. 1 p. 11

<sup>867</sup> Zohar III 153a

<sup>868</sup> Tikkunei Zohar, Tikkun 70, 135b

commandments-*Mitzvot*, He is indeed grasped, because He,<sup>869</sup> “desired a dwelling place for Himself in the lower worlds.” About this it states,<sup>870</sup> “In the act of creation, the Holy One, blessed is He, made a stipulation with the created and said, ‘If the Jewish people accept My Torah, you will continue to exist, and if not, I will return you to chaos and void.’” This should suffice for the understanding.

(It is thus understood that, in this respect, the aspect of, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד,” is actually even higher than the lengthening of the One-*Echad*-אחד and it’s large *Dalet*-ד, which refers to “Crowning Him in the heavens and the earth and the four directions of the world.” For, that is only the external aspect of *Malchut*-Kingship, for the sustainment of the worlds, whereas, “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד,” is the inner aspect specifically. This should suffice for the understanding.)

Now, the aspect of the lower unity (*Yichuda Tata’ah*) of “*Baruch Shem Kevod Malchuto Le’Olam Va’ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד,” is the aspect of the vessels-*Kelim* in general, which is called,<sup>871</sup> “the receptacle that is used by her Husband.” However, the continuation of the next paragraph of

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<sup>869</sup> Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba Ch. 3; Bamidbar Rabba 13:5; Tanya Ch. 36

<sup>870</sup> Talmud Bavli, Shabbat 88a

<sup>871</sup> Zohar III 153a

*Shema* continues to specify the aspect of these vessels in a manner of particulars. It thus states, “And these words that I am commanding you today, should be upon your heart. And you shall teach them to your children and speak of them etc.,” specifying the commandment to speak the words of Torah in a manner of particulars. The same is true of the aspect of action, in the continuation, that you shall, “bind them as a sign upon your arm etc.”

Now, the order of the verses is as follows: The *Shema* begins with the verse, “Listen, Israel-*Shema Yisroel* שמע ישראל,” which is the matter of the nullification of the six supernal directions and the drawing forth of additional novel illumination and light, in that the *Aleph*-א of the word *One-Echad*-אחד is the aspect of drawing forth the Singularity of *HaShem*-יהו"ה, blessed is He, to be the Master of the World-*Alupho Shel Olam* של עולם, as explained before.

This is then followed by the recital of “*Baruch Shem Kevod Malchuto Le'Olam Va'ed*-Blessed is The Name of His glorious kingdom forever and ever- ברוך שם כבוד מלכותו לעולם ועד.” This is the aspect of the Kingdom of Heaven that we draw down by accepting the Kingdom of *HaShem*-יהו"ה, blessed is He, upon ourselves, specifically by fulfilling His commandments-*mitzvot*, which are the receptacles, as explained above.

This is then followed by the specification of the abundant vessels and receptacles made through the study of Torah. However, it is first prefaced by the commandment to love *HaShem*-יהו"ה, in the verse, “And you shall love *HaShem*-

יהו"ה.” This is because the love of *HaShem*-יהו"ה is what causes His light to be drawn forth into the abundant receptacles, created by the fulfillment of the commandment to study His Torah.

This is as explained before, that the term, “and you shall love-*VeAhavta*-וְאָהַבְתָּ-414” is two times the value of “light-*Ohr*-אור-207,” referring to the rebounding light (*Ohr Chozer*) and the direct light (*Ohr Yashar*). That is, it is the aspect of the “running-*Ratzo*” of the rebounding light, that brings about the drawing forth of the direct light (*Ohr Yashar*). This refers to the aspect of the great yearning for there to be an aspect of Godly revelation from Above to below in the abundant vessels of the Torah and its commandments-*Mitzvot*, and that every person should desire and yearn that there should be a revelation of the light of the Unlimited One, blessed is He, specifically here below.

Indeed, the word, “and you shall love-*VeAhavtah*-וְאָהַבְתָּ,” is an active term that indicates that this love must be brought into action. This is further clarified by our sages, of blessed memory, who stated,<sup>872</sup> “The words ‘and you shall love *HaShem*-יהו"ה Your God,’ means that the name of Heaven should be made to be beloved by the work of your hands.” In other words, the objective is for there be a revelation of His light and illumination here below, which is called, “direct light” (*Ohr Yashar*) and is the revelation of His kindness, which descends from Above to below, from concealment into revelation. For,

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<sup>872</sup> Talmud Bavli, Yoma 86a; Torah Ohr 17c & 82b

this was the original, primary intention of creation, in the first place, as explained before.

For, in truth, how is it possible to adhere to Him with physical love, given that utterly no thought can possibly grasp Him? Rather, the primary love of *HaShem*-יהו"ה blessed is He, is that we desire closeness to God, meaning to *HaShem*-יהו"ה Himself, blessed is He and desire that the light and ray of His Divine Presence dwell within our minds and hearts, specifically with love and fear in our study of His Torah and our fulfillment of His commandments.

Moreover, this is necessary in order to draw forth additional novel illumination in the unification of the *Shema* recital, which requires that there first be an ascension of the “feminine waters” (*Mayim Nukvin*), even though the initial desire for this bestowal of kindness in creation came about of itself from Above, without this prerequisite.

Now, this is not accomplished only by means of love and adhesion to *HaShem*-יהו"ה in a way of “running-*Ratzo*” and the expiration of the soul alone. For, that only brings about ascension and inclusion in the Essential Being of the Unlimited One, blessed is He, which is the opposite of the descent and drawing forth of, “a spirit awakens a spirit and draws forth a spirit.”<sup>873</sup> This is because every kind of arousal of “feminine waters” (*Mayim Nukvin*) below, must specifically be similar to the subsequent drawing down of the “masculine waters” (*Mayim Duchrin*) from above to below. Thus, in order to draw

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<sup>873</sup> Zohar II 162b

down additional revelation of novel light and illumination in a way of descent from Above to below, there first must be an arousal of the, “feminine waters” (*Mayim Nukvin*) specifically in a like manner.

Thus, our love must specifically be in a manner of descent and drawing down, meaning that we desire and yearn to draw down the revelation of the light of *HaShem*-יהו"ה, the Singular Unlimited One, blessed is He, down below. It is specifically through this kind of yearning and desire that an abundance of lights are drawn forth to manifest within the many vessels of *HaShem's*-יהו"ה Torah and its commandments-*Mitzvot*.

Moreover, the greater and more abundant the power of this yearning and desire, the greater and more abundant will be the drawing down of Godliness within the vessels, to a greater extent. This is true of all of the various kinds of commandments-*mitzvot*, but especially true of the commandment to give charity. This should suffice for the understanding.

Thus, after the verses that discuss the aspect of the receptacles-*Keilim* in general, such as, “these words that I am commanding you today,” which is in the plural and includes them all together, without specifying them, it then continues to the words, “and you shall speak of them,” which refers to the general commandment to study Torah. That is, it is through the study of Torah that one draws down the light and illumination of *HaShem*-יהו"ה, the Singular Unlimited One, blessed is He, into all the particular vessels of all the commandments.



This is why the commandment of to study Torah includes all the other commandments in it, as it states,<sup>874</sup> “The study of Torah is equal to them all,” and,<sup>875</sup> “Torah study is greater, since study brings to action.” In other words, even though they stated that,<sup>876</sup> “Study is not of the essence, but actions are,” nevertheless, they weighed the two and concluded that,<sup>877</sup> “Study is greater, in that it leads to action,” and this is the position that we follow.

We thus see that in this paragraph of the *Shema* recital, the verses likewise begin with the commandment to study and speak Torah, before continuing, “and you shall bind them,” which is a general category that includes all the action commandments in it, as will be explained. This is because study leads to action. It similarly states,<sup>878</sup> “The existence of the world is only sustained because of the breath of the schoolchildren,” even though, when they learn the words of Torah, they do not necessarily understand everything they are saying. The reason the sages gave for this is, because, “their breath is not tainted by sin.”

As known and explained elsewhere, the reason is that,<sup>879</sup> “The Holy One, blessed is He, gazed into the Torah and created the world,” as is explained<sup>880</sup> regarding the verse,<sup>881</sup> “And I –

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<sup>874</sup> Mishnah Pe’ah 1:1

<sup>875</sup> Talmud Bavli, Kiddushin 40b

<sup>876</sup> Mishnah Avot 1:17

<sup>877</sup> Talmud Bavli, Kiddushin 40b

<sup>878</sup> Talmud Bavli, Shabbat 119b

<sup>879</sup> Zohar II 161a-b

<sup>880</sup> Beginning of Midrash Bereishit Rabba 1:1

<sup>881</sup> Proverbs 8:30

the Torah – was with Him as an *Amon*-אמון,” in which the word “*Amon*-אמון” means “architect-*Uman*-אומן.” Likewise, in the teachings of our sages, of blessed memory, Torah scholars are referred to as, “builders,” as in their explanation of the verse,<sup>882</sup> “And all of your children shall be taught of *HaShem*-יהוה, and great shall be the peace of your children-*Banayich*-בניך,” which they explained, can be read as, “builders-*Bonayich*-בוניך.” For,<sup>883</sup> “they are engaged in the construction and building of the world, all their days.”

The explanation of this matter is known, that wisdom-*Chochmah* is the aspect of the intermediary between the Essential Being of the light of the Unlimited One, blessed is He, and the emanated. The same is true between the world of Emanation-*Atzilut* and the world of Creation-*Briyah*, and between Creation-*Briyah* to Formation-*Yetzirah*, all the way until this world of Action-*Asiyah*. This is as stated,<sup>884</sup> “You have actualized them all with wisdom.” This is because the light of the Unlimited One, blessed is He, only manifests in wisdom-*Chochmah*, specifically, as well known.<sup>885</sup>

Now, as known, the explanation is that wisdom-*Chochmah*-חכמה is called, “the power of what-*Ko’ach Ma’h*-כח מ”ה.” This is because, “wisdom-*Chochmah*, is found from nothingness-*Ayin*,”<sup>886</sup> and thus, the very first revelation of the light of the Unlimited One, blessed is He, is specifically in

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<sup>882</sup> Isaiah 54:13

<sup>883</sup> Talmud Bavli, Shabbat 114a

<sup>884</sup> Psalms 104:24

<sup>885</sup> See Tanya Ch. 35 and the note there.

<sup>886</sup> Job 28:12

wisdom-*Chochmah*. This is why the word<sup>887</sup> “In the beginning-*Bereishit*-בראשית,” is translated as,<sup>888</sup> “with wisdom-*Bechochmeta*-בהוכמתא.” Thus, in every world according to its level, the very first revelation of light is in the aspect of the wisdom-*Chochmah* of that world.

Wisdom is therefore called an intermediary, since on the one hand, it is rooted in the aspect of “nothingness-*Ayin*,” but on the other hand, it is the aspect of the existence of, “something-*Yesh*.” The verse thus states,<sup>889</sup> “And wisdom-*Chochmah* is found from nothingness-*Ayin*,” since it is the aspect of something from nothing (*Yesh Me’Ayin*). Such is not the case with the other *Sefirot* that follow it, which are an existence of something from something (*Yesh Me’Yesh*).

With this in mind, it is understood that the primary source of the existence of all the worlds, is from the aspect of the somethingness-*Yesh* of wisdom-*Chochmah*, as it already has come into existence from the aspect of nothingness-*Ayin*. This is called the externality of wisdom-*Chochmah*, which is drawn forth to the emotive attributes etc. In contrast, the root of the wisdom of the Torah is from the internal aspect of wisdom-*Chochmah* of each world according to its measure.

In other words, the Torah is rooted in the aspect of the nothingness-*Ayin* of wisdom-*Chochmah*, which is not drawn below, but only comes in a way of investment (*Hitlabshut*), in order to clarify and purify the aspect of the shining husk-*Nogah*

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<sup>887</sup> Genesis 1:1

<sup>888</sup> Targum Yerushalmi to Genesis 1:1

<sup>889</sup> Job 28:12

that each world possesses, which requires clarification due to the above-mentioned shattering.

This is because the inner aspect of wisdom-*Chochmah* did not undergo any collapse or shattering, in any way whatsoever, as it states,<sup>890</sup> “They die, but not in wisdom-*Chochmah*.” (This aspect is called the Tree of Life, which is higher than the Tree of Knowledge. It comes forth and manifests in a manner of investment (*Hitlabshut*) within the Tree of Knowledge, to clarify and purify it.)

It is about this that the Zohar states in many places,<sup>891</sup> “The Torah comes from the Supernal Wisdom-*Chochmah Ila’ah*.” That is, the Torah of each particular world, according to its level, is specifically from the inner aspect of the wisdom-*Chochmah* of that world. For, as known, the Torah manifests and is encloded in each of the four worlds of Emanation-*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

Thus, the Torah of the world of Emanation-*Atzilut* is the inner aspect of the wisdom-*Chochmah* of Emanation-*Atzilut*. Likewise, the Torah of the world of Creation-*Briyah* is the inner aspect of the wisdom-*Chochmah* of Creation-*Briyah*. The same holds true of the Torah of the world of Formation-*Yetzirah*, all the way to the Torah that is revealed to us in the world of Action-*Asiyah*. That is, it is the inner aspect of wisdom-*Chochmah* of *Malchut* of *Malchut* of the world of Action-*Asiyah* that is called the Torah of the world of Action-*Asiyah*.

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<sup>890</sup> Job 4:21

<sup>891</sup> Zohar II 62a; 85a; 121a, Zohar III 81a; 182a; 261a

This principle likewise applies to the highest of heights, with the primordial wisdom (*Chochmah HaKedooma*) of the Primordial Man (*Adam Kadmon*). Thus, this likewise is so in the Essence of the Unlimited One Himself, blessed is He, in the most literal sense, that the aspect of His essential wisdom-*Chochmah*, about which it states,<sup>892</sup> “There is no limit to His understanding,” is called the Essential Torah.

It is about this that the verse states,<sup>893</sup> “And I was with Him as a nursling,” meaning with His Essential Self, literally! This is because the Torah preceded the existence of the world,<sup>894</sup> and is called,<sup>895</sup> “the Primordial Allegory.” Only that the Essential Torah descended down from His Essential Being, and manifests in each world according to that world, specifically illuminating the aspect of the wisdom-*Chochmah* of that world. For, it is specifically the aspect of wisdom-*Chochmah* that is the first illumination and revelation of the light of the Unlimited One, blessed is He, within that world. This then is the meaning of the statement that,<sup>896</sup> “The Holy One, blessed is He, gazed into the Torah and created the world.” In like manner, He emanated the aspect of the Torah of the world of Emanation-*Atzilut* in the world of Emanation etc.

In other words, the Torah is the aspect of the intermediary between the Essential Light of the Unlimited One,

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<sup>892</sup> Psalms 147:5

<sup>893</sup> Proverbs 8:30

<sup>894</sup> Midrash Tehillim 90:4; Bereishit Rabba 8:2; Tanchuma VaYeshev 4, and elsewhere.

<sup>895</sup> Rashi to Exodus 21:13; Samuel I 24:13 and Rashi there.

<sup>896</sup> Zohar II 161a-b

blessed is He, and each world. That is, it is specifically through the Torah that there is an illumination of His Essential Light within that world and within all its particular levels. The Torah thus sustains them all in their existence and it is specifically through it, that additional light is newly drawn to them to renew their existence, but for which, their existence would not be sustained and they would cease to be.

This is even true of the Torah of the world of Action-*Asiyah*, which is the inner aspect of wisdom-*Chochmah* of *Malchut* of *Malchut* of the world of the world of Action-*Asiyah*. In other words, this is the aspect of the intermediary through which there is an illumination of the light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, in all of the particular levels of the ten *Sefirot* of *Malchut* of *Malchut* of the world of Action-*Asiyah*, through which additional light and vitality is drawn down to the whole world of Action-*Asiyah*, to the point that influence is drawn to the physical beings in the world, including all minerals, plants, animals, and humans.

About this the verse states,<sup>897</sup> “Thus says *HaShem*-יהו"ה, ‘Were it not for the fulfillment of My covenant day and night, I would not have established the laws of the heavens and the earth.’” It similarly states,<sup>898</sup> “I put My words in your mouth... that I may plant the heavens and lay the foundations of the earth.” Likewise, because of this it states,<sup>899</sup> “The world is only sustained in existence because of the breath of the

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<sup>897</sup> Jeremiah 33:25

<sup>898</sup> Isaiah 51:16

<sup>899</sup> Talmud Bavli, Shabbat 119b

schoolchildren.” This is also why Torah scholars are called,<sup>900</sup> “builders,” as explained before.

Thus, since it is the aspect of wisdom-*Chochmah* of *Malchut* of the world of Action-*Asiyah*, all the speech of Torah that is revealed to us in this world of Action-*Asiyah*, is the actual inner source of the existence of all beings of this world, for the reasons explained above. That is, the Torah is the aspect of the intermediary for their existence.

The above refers to all the letters of both the written and the Oral Torah that discuss many different particulars about the beings of the world of Action-*Asiyah*, including minerals, plants, animals, and humans. For example, all of the laws of what is forbidden and what is permissible, what is impure and what is pure etc. These Torah teachings are the primary source and root of the existence of the beings of this world, as they are Above, in the inner aspect of the wisdom-*Chochmah* of *Malchut* of the world of Action-*Asiyah*. That is, these words of Torah discuss and include all the many particular divisions of minerals, plants and animals, such as the various species of domesticated and wild animals, and the various birds according to their kind, all of which are divided by the Torah into categories of impure and pure.

The same is true of all the various kinds of plants that Torah speaks about, even if only one word or letter is mentioned. Nevertheless, it is specifically those words and letters that are the root and source for the aspect of the wisdom-

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<sup>900</sup> Talmud Bavli, Shabbat 114a

*Chochmah*, through which they all are brought forth into being and sustained in their existence.

This is because it is through the medium of wisdom-*Chochmah* that *HaShem* 's יהו"ה Godly vitality manifests within them, to bring them forth into being. This is why wisdom-*Chochmah* is generally called the aspect of an intermediary. The same is true with every detail and particular of wisdom-*Chochmah* that spreads forth to every detail, as stated,<sup>901</sup> “You have made them all with wisdom-*Chochmah*,” specifically referring to the wisdom-*Chochmah* of Torah. This should suffice for the understanding.

Now, because in each world the wisdom of the Torah is the aspect of the intermediary, in that it is the medium between the light of the Unlimited One, blessed is He, and the aspect of wisdom-*Chochmah* of each particular world, both generally and particularly, it therefore is understood why the commandment-*mitzvah* to study Torah is specifically a constant command. This is as stated,<sup>902</sup> “You shall teach them thoroughly to your children and you shall speak of them while you sit in your home, while you walk on the way, when you lay down, and when you rise up.”

For, if there would be no study of Torah for even a single moment, there would be no aspect of an intermediary through which to draw the aspect of the inner light of the Unlimited One, blessed is He, to the worlds of Emanation-

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<sup>901</sup> Psalms 104:24

<sup>902</sup> Deuteronomy 6:7-8



*Atzilut*, Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, both generally and particularly.

We therefore are commanded, “You shall speak of them,” and, as the sages informed us,<sup>903</sup> “The study of Torah is equal to them all.” For, it is impossible to have the abundant vessels of the two-hundred and forty-eight positive commandments, if they are not preceded by the fulfillment of the commandment to study Torah. Rather, it is solely through drawing down the light of the Unlimited One, blessed is He, within the wisdom of Torah, that there is the existence of an intermediary, which is the primary root and inner aspect for the purifications of the Tree of Knowledge of good and evil, that are accomplished by fulfilling the commandments-*mitzvot* and all the particular unifications that are accomplished through each particular *mitzvah*. In other words, the Torah is the aspect of the medium between the inner Essential Being of the Unlimited One, blessed is He, which unifies His Essential Being to the commandment that is being fulfilled and performed in actuality. However, without this medium, then there is nothing to bind the light of His Essential Being, blessed is He, to the fulfillment of the commandments. This should suffice for the understanding.

The verse therefore states,<sup>904</sup> “For the commandment is a candle and Torah is light.” In other words, Torah is necessary for the abundant vessels of the, “commandment that is a candle,” in that it draws forth the light of the Unlimited One,

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<sup>903</sup> Mishnah Pe’ah 1:1

<sup>904</sup> Proverbs 6:23

blessed is He, to illuminate every detail of each commandment. However, without the light, a candle cannot illuminate at all.

Therefore, the commandment to study Torah must specifically be brought into speech,<sup>905</sup> as it states,<sup>906</sup> “and you shall speak of them.” This is because the power of speech has the ability to bring out and draw forth the hidden depths into revelation. In other words, it reaches to the very inner light of the Unlimited One, blessed is He, that is in the inner aspect of the wisdom-*Chochmah* of the Torah, and draws it forth into revelation, to be the source for the existence of the worlds. This is why,<sup>907</sup> “the world is sustained in existence only because of the breath of schoolchildren,” when they recite even a single verse or chapter of the Torah, Prophets or Scriptures. This is so, even though they have no deep insights or intentions into the words they recite, but simply because, “their breath is not tainted by sin.” For, the intermediary medium is specifically the voice and speech of the Torah, in that this actually draws it forth from concealment into revelation. It is for this very reason that the Holy Temple was destroyed, which was only because of the sin of not studying Torah.<sup>908</sup> This is as stated,<sup>909</sup> “Why is it that the land perished...? Because they forsook My Torah that I place before them.” This should suffice for the understanding.

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<sup>905</sup> Shulchan Aruch Admor HaZaken, Hilchot Talmud Torah 2:12

<sup>906</sup> Deuteronomy 6:7-8

<sup>907</sup> Talmud Bavli, Shabbat 119b

<sup>908</sup> Midrash Eicha Rabba, Ch. 2

<sup>909</sup> Jeremiah 9:11-12

Now, in the first paragraph of the *Shema* recital, three things are mentioned; thought, speech and action. The commandments-*mitzvot* themselves were given specifically as a matter of action. In contrast, speech is only the aspect of the medium between the Essential Being of the Unlimited One, blessed is He, and the recipients. However, it is preceded by the commandments of, “Listen, Israel-*Shema Yisroel* שמע ישראל,” and “You shall love *HaShem*-יהוה,” which arise from the aspect of, “hearing-*Shmiah* שמיעה,” referring to the faculty of understanding-*Binah*, which is the aspect of the thought and subsequent love that is aroused in the heart. Only afterwards is this followed by the speech in the words of Torah, as the medium that bonds the light of the Unlimited One, blessed is He, to the commandments. After this comes the action itself, referring to the actual fulfillment of the commandments in the abundant vessels and receptacles for the simple Oneness of *HaShem*-יהוה Himself, blessed is He, who first was bonded in one’s thoughts and heart.

Now, although the commandments are to be fulfilled with total self-sacrifice (*Mesirat Nefesh*) to the Oneness of *HaShem*-יהוה, blessed is He, with the adhesion of the mind and the love of the heart, nevertheless, the primary fulfillment of *HaShem*’s-יהוה Supernal intention, is specifically the actual fulfillment of the commandments, in action. For, as explained before,<sup>910</sup> “The Holy One blessed is He desired a dwelling place

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<sup>910</sup> Midrash Tanchumah Bechukotai 3; Naso 16; Bereishit Rabba, Ch. 3; Bamidbar Rabba 13:6; Tanya Ch. 36.

for Himself, in the lower worlds,” and it is specifically<sup>911</sup> “the end action that arose first in thought.”

It is for these reasons that the Torah specifically chose to mention the two specific commandments,<sup>912</sup> “you shall bind them,” which refers to the commandment of *Tefillin*, “and you shall write them,” which refers to the commandment of *Mezuzah*. This is because,<sup>913</sup> “all of the commandments are likened to the commandment of *Tefillin*,” wherein the chapters of *Shema* and *VeHayah* etc., are written with actual ink on physical parchment and physically donned with an actual act of binding etc.

(This is further demonstrated by the teaching of our sages, of blessed memory, who stated,<sup>914</sup> “Whosoever recites the *Shema* without *Tefillin*, it is as if he has borne false testimony against himself.” This is because of the above-mentioned reason. For, although he may have affected the upper unification (*Yichuda Ila'ah*) with the proper intentions in his mind and heart, nonetheless, if he does so without wearing *Tefillin* on his head, it is considered as if he is testifying falsely against himself. This is because *Tefillin* are only called, “testimony” specifically when they are physically donned in actuality. This is as stated,<sup>915</sup> “Then all the peoples of the earth will see that the Name of *HaShem*-יהוה is proclaimed over you, and they will revere you,” which specifically refers to the

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<sup>911</sup> Friday night Lecha Dodi Liturgy

<sup>912</sup> Deuteronomy 6:8-9

<sup>913</sup> Talmud Bavli, Kiddushin 35a

<sup>914</sup> Talmud Bavli, Brachot 14b

<sup>915</sup> Deuteronomy 28:10

*Tefillin* that are worn over the head.<sup>916</sup> Allegorically speaking, just as testimony reveals and sheds light upon that which is concealed, so likewise, it is specifically the *Tefillin* of the head that reveal the name of *HaShem*-יהוה which is concealed within one's mind and heart, though he may have deep intentions without them.

Even so, it must be understood that the Godly unification of the *Shema* recital is as great a commandment as the commandment of *Tefillin*, and thus, our intention in the above statement about the importance of *Tefillin* is only that one should recite the *Shema* with *Tefillin* upon his head.<sup>917</sup> Moreover, whosoever casts off the yoke of the positive commandment to have intention during the unification of the *Shema* recital, is considered to be like a, “skull that has not donned *Tefillin* and is called a rebellious Jew who sins against his soul.”<sup>918</sup> These two matters are entirely intertwined and interdependent, only that one is called a, “rebellious Jew who sins against his body,” whereas the other is called, a “rebellious Jew who sins against his soul.” In other words, just as, “the beginning is bound to the end,” so likewise, “the end is bound to the beginning.” This should suffice for the understanding.)

In other words, the intention is that the aspect of the Oneness of *HaShem*-יהוה blessed is He, that we have in our

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<sup>916</sup> Talmud Bavli, Brachot 6a and Tosefot there.

<sup>917</sup> As known, this only applies to the recital of *Shema* during the morning prayers of regular weekdays. It does not apply to the *Shema* recited at night or before going to sleep, nor to *Shabbat* and biblical holidays. On the other hand, there are different customs concerning donning *Tefillin* on the intermediate days (*Chol HaMo'ed*) of biblical holidays.

<sup>918</sup> Talmud Bavli, Rosh HaShanah 17a

mind, heart, and speech, should be brought out in the act of binding them upon our arm and head. Subsequent to this, comes the *mitzvah* of the *Mezuzah*, which only involves the act of writing, as well as attaching it to the doorposts of our home. These two commandments therefore are inclusive of all commandments-*Mitzvot* that relate to action, which are the aforementioned abundant receptacles. However, they cannot be sustained without the medium of the speech, meaning the fulfillment of the commandment to study Torah. This is why the commandment of, “you shall speak of them” precedes the commandment of, “you shall bind them.” Likewise, speaking the words of Torah is not effective without being preceded by the intention of the mind and the understanding-*Binah* that is brought to the heart in the two aspects of, “Listen, Israel-*Shema Yisroel*,” and “You shall love *HaShem*-יהוה.”

It is for the above reasons that the verses of the *Shema* are ordered according to these three categories; first thought, then speech and then action, specifically. For these are three kinds of receptacles for the Simple Oneness of *HaShem*-יהוה, blessed is He. That is, thought, speech and action, are the inner, intermediate and outer vessels, respectively. This is as stated,<sup>919</sup> “All that are called by My Name, I have created, I have formed, and I even have actualized.” As know, thought corresponds to Creation-*Briyah*, speech corresponds to Formation-*Yetzirah*, and ultimately, the external receptacle of Action-*Asiyah* ascends above them all, since,<sup>920</sup> “the beginning

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<sup>919</sup> Isaiah 43:7

<sup>920</sup> Sefer Yetzirah 1:7

is bound with the end,” specifically, and it is the, “end action that arose first in thought,”<sup>921</sup> as explained before. Thus, as the verse states,<sup>922</sup> “The end of the matter, when all has been considered: Fear God and keep His commandments,” in actuality, “for this is the entire purpose of man.” This should suffice for the understanding.

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<sup>921</sup> *Lecha Dodi* liturgy

<sup>922</sup> Ecclesiastes 12:13





## Chapter Twenty-Four

Now, we have already explained the root of the intentions of the upper unity (*Yichuda Ila'ah*) and the lower unity (*Yichuda Tata'ah*) in the *Shema* recital. We now must understand the root of the matter of knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He, which specifically comes about through the contemplation of His upper unity and the lower unity, which are the aspects of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) and how He fills all worlds (*Memale Kol Almin*), in a general manner. However, in order to understand this, we must first preface by explaining the verse,<sup>923</sup> “You shall know today and take to your heart, that *HaShem*-יהו"ה, He is The God, in the heavens above and on the earth below, there is nothing else.”

Now, this must be understood, for was it not already stated regarding the time that the Jewish people received the Torah,<sup>924</sup> “You have been shown to know that *HaShem*-יהו"ה, He is God, there is nothing besides Him?” Moreover, once they already experienced that *HaShem*-יהו"ה is God, by way of direct experience at Mount Sinai, why must they be further commanded with the commandment to know, in the verse,<sup>925</sup> “You shall know this day, and take to your heart, that *HaShem*-יהו"ה, He is The God, in the heavens above and on the earth below, there is nothing else.” Furthermore, we must examine

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<sup>923</sup> Deuteronomy 4:39

<sup>924</sup> Deuteronomy 4:35

<sup>925</sup> Deuteronomy 4:39

this verse with precision and understand why it specifically says, “today,” and understand what exactly is the meaning of, “today,” here. This must also be understood in regard to the *Shema* recital, which also states, “And these words that I am commanding you today.” We must understand why it specifically states “today.” Likewise, the Torah portion there also concludes with the words,<sup>926</sup> “that I command you to perform them today,” specifically saying “today.”

Now, this will be understood by prefacing with another matter regarding this particular Torah portion. For, as known, in the book of Deuteronomy, which is known as the, “Review of the Torah-*Mishneh Torah*,” in the portion of *Ve’Etchanan*, it states regarding the giving of the Torah,<sup>927</sup> “Face to face did *HaShem*-יהו"ה speak with you on the mountain, from the midst of the fire.” At that time, the Jewish people told Moshe,<sup>928</sup> “So now, why should we die, for this great fire will consume us? If we continue to hear the voice of *HaShem*-יהו"ה our God any longer, we will die!” They continued and told Moshe,<sup>929</sup> “You approach and hear whatever *HaShem*-יהו"ה our God, will speak to you – then we will hear and we will do.” In the subsequent verses, the Holy One, blessed is He, agreed to this and responded to Moshe,<sup>930</sup> “Go say to them, ‘Return to your tents.’ But as for you, stand here with Me and I shall tell to you the

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<sup>926</sup> Deuteronomy 7:11

<sup>927</sup> Deuteronomy 5:4

<sup>928</sup> Ibid. 5:21

<sup>929</sup> Ibid. 5:24

<sup>930</sup> Ibid. 5:27-28

entire commandment-*Mitzvah*-מצוה,<sup>931</sup> and the decrees and ordinances that you shall teach them and that they will do in the Land that I am giving them, to possess.” Subsequently, Moshe relays to the Jewish people,<sup>932</sup> “This is the commandment-*Mitzvah*-מצוה and the decrees, and the ordinances that *HaShem*-יהו"ה your God, commanded to teach you, to do in the land to which you are crossing, to possess it etc.”

Now, the explanation of the words, “This is the commandment-*Mitzvah*-מצוה” in the singular, is that it refers to commandment of the *Shema* recital, which immediately follows in the Torah section there. For, this was the very first commandment that the Jewish people were commanded by Moshe immediately after he reviewed the Ten Commandments that they heard directly from the mouth of the Almighty, blessed is He. Now, immediately before the *Shema*, that section of the Torah portion concludes with the verse,<sup>933</sup> “Listen Israel, and be careful to do it, so that it will be good for you, and so that you will greatly increase, as *HaShem*-יהו"ה, the God of your forefathers, spoke for you – a land flowing with milk and honey.” It then immediately follows with the section of *Shema*, “Listen, Israel, *HaShem* our God, *HaShem* is One-*Shema Yisroel, HaShem Eloh"einu, HaShem Echad*-שמע ישראל יהו"ה אחד אלהינו יהו"ה אחד.” Now, we must understand the juxtaposition of these two matters to each other. For, what is the relation between the commandment to recite the *Shema* and the land

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<sup>931</sup> *Mitzvah*-מצוה is in the singular, as opposed to *Mitzvot*-מצוות in the plural.

<sup>932</sup> *Ibid.* 6:1

<sup>933</sup> *Ibid.* 6:3

flowing with milk and honey? Additionally, we must understand why the verses specify that this Mitzvah is to be done specifically “in the land that I give to them,” as repeated in the verses there. What specifically, is the relationship between doing the commandments-*mitzvot* and the land?

To better understand this, it is written,<sup>934</sup> “Know-*Da*-דע the God of your father and serve Him with a complete heart and with a willing soul.” Another verse states,<sup>935</sup> “Israel saw the great hand that *HaShem*-יהו"ה inflicted upon Egypt, and the people feared *HaShem*-יהו"ה, and they had faith in *HaShem*-יהו"ה and in Moshe, His servant.” Now, knowledge-*Da'at*-דעת and faith-*Emunah*-אמונה are two opposites, since faith-*Emunah* transcends intellect and knowledge-*Da'at*-דעת. Thus, the first verse, which states, “Know the God of your father,” seems to be a contradiction to faith in *HaShem*-יהו"ה.

However, it should be understood, that the meaning of faith-*Emunah* is not what it is generally thought to be by most people. That is, most people think that faith-*Emunah* means that one is to believe that the Holy One, blessed is He, enlivens all the worlds and that the entire earth is filled with His glory. However, it is not at all applicable for this to be called by the term, faith-*Emunah*. This is because “faith-*Emunah*” refers to a belief in something that one has not seen with his own eyes. However, the matter that the Holy One, blessed is He, enlivens all the worlds, is something that every person perceives, literally in a way of sight. For, although we do not perceive this

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<sup>934</sup> Chronicles I 28:9

<sup>935</sup> Exodus 14:31

with the physical sight of our eyes of flesh, nonetheless, it is as if we see it with actual sight, in the most literal sense! This is because the sight and perception of the intellect, to the point that one realizes the reality of the matter, is equivalent to seeing with the eyes of flesh.

For example, this can be compared to the fact that every person realizes the truth about the life of his soul in his body, in that the body has no life, in and of itself, and without the soul, is nothing more than inanimate matter; a decaying mass of flesh and bones. It thus is known that the life of the body is from the spiritual vitality of the soul, in that it is the spirit of vitality of the living soul that enlivens the body. Now, although no person has ever actually seen the spirit of the living soul with his eyes of flesh, nonetheless, the fact that the soul enlivens the body, is so true for him, because he perceives the reality of it with his intellect. Moreover, he realizes the reality of it to such an extent, that it literally is as if he saw it.

In this same way, the verse states,<sup>936</sup> “From my flesh I behold God.” The term “behold-*Echezeh*-ראה,” literally means perception through sight. In other words, it is the same as a person who perceives the reality that the soul enlivens the body, which is called “my flesh,” through intellectual sight, which is equivalent to physical sight.

The same is true of the perception that the Godliness of *HaShem*-יהוה"ה enlivens all the worlds, which is likened to the

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<sup>936</sup> Job 19:26

manifestation of the soul in the body.<sup>937</sup> As known, all the worlds are called by the term, “body,” whereas the aspect of the Godly vitality that enlivens and brings them into existence out of nothing, is compared to the soul that enlivens the body. This is not only generally so, but is also true in a manner of particulars. Just as each organ of the body receives its particular vitality, so also, every angelic being likewise possesses substance and bodily quality, on the one hand, and light and vitality that is unique to it, on the other hand. It is similarly stated,<sup>938</sup> “From the earth to the firmament is a distance of five-hundred years... the feet of the holy *Chayot* angels correspond to all the firmaments... the ankles of the holy *Chayot* angels correspond to all of them... the knees of the holy *Chayot* angels etc.” However, generally speaking, they are all called a single body and the Godly vitality that enlivens them is compared to a single soul in a single body. This should suffice for the understanding.

This being the case, it is inaccurate to use the term, “faith-*Emunah*,” in regard to this, since “faith-*Emunah*” applies only to matters that entirely transcend the intellect. In this case, however, the sight and perception of the intellect is indeed capable of grasping that the vitality of all the worlds is received from *HaShem*-יהו"ה, blessed is He, which, generally, is the matter of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memaleh Kol Almin*). Although this is not perceived by our

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<sup>937</sup> Talmud Bavli, Brachot 10a; Midrash Vayikra Rabba Ch. 4; Likkutei Torah Emor 31a and on.

<sup>938</sup> Talmud Bavli, Chagigah 13a

physical eyes of flesh, nonetheless, the realization of the truth of it is so real to a person, that it is as if he saw it with his physical sense of sight. That is, the verse,<sup>939</sup> “From my flesh I behold God,” is meant to be taken as literally as physical sight and perception, as explained above.

Now, this matter of the grasp of how *HaShem*-יהוה, blessed is He, fills all worlds (*Memale Kol Almin*) is called, “knowledge-*Da’at*-דעת,” as in the verse,<sup>940</sup> “Know-*Da*-דע the God of your father,” and is not called, “faith-*Emunah*-אמונה.” Knowledge-*Da’at* is the matter of feeling and adhesion, as in the verse,<sup>941</sup> “And Adam knew Eve and she conceived etc.” The matter of feeling and adhesion occurs through the delving of one’s thoughts. That is, he delves into the knowledge of it and thinks about it deeply. In other words, this does not refer to the fleeting thoughts of the mind, that happen without deep analysis and contemplation. Those are merely called, “fleeting thoughts-*Hirhur*-הרהור,” and as the *Zohar* states,<sup>942</sup> “Fleeting thoughts-*Hirhur* accomplish nothing at all.” In contrast, knowledge-*Da’at* bonds to the very reality of the matter to its depth, to the point that one feels its reality. It is specifically this aspect that is called, the sight and perception of the mind, and is equivalent to actually seeing something with one’s eyes of flesh, as mentioned above. This is also the meaning of the verse,<sup>943</sup> “You alone did I know from amongst all the families

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<sup>939</sup> Job 19:26

<sup>940</sup> Chronicles I 28:9

<sup>941</sup> Genesis 4:1

<sup>942</sup> *Zohar* III 105a

<sup>943</sup> Amos 3:2

of the earth,” as explained elsewhere. This should suffice for the understanding.

It is the same way regarding the grasp of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*). That is, it is grasped by way of knowledge-*Da'at* and not only by way of faith-*Emunah*. For, through contemplation and the delving of one's thoughts into this matter, a person can indeed come to sense the true reality of how *HaShem*-יהו"ה, blessed is He, enlivens all the worlds, just as the soul enlivens the body, as if he sees it with his eyes of flesh. Therefore, just as a person can be aware that the life of his soul enlivens his body, so also, he can be aware that the vitality of *HaShem*-יהו"ה gives Life to all the living. This should suffice for the understanding.

Now, it is about this knowledge-*Da'at* that the Torah states,<sup>944</sup> “Guard yourself, lest you forget *HaShem*-יהו"ה your God etc.” In other words, the warning of the Torah is primarily not forget this knowledge of *HaShem*-יהו"ה. That is, one must diligently guard himself from being distracted from this awareness (*HeSei'ach HaDa'at*), and certainly from uprooting his attention from it completely, and thereby losing his adhesion to it. In contrast, when he indeed delves his mind and attention into this knowledge of *HaShem*-יהו"ה, and does not divert his mind from it, he then will **automatically** come to sense the presence of *HaShem*-יהו"ה, blessed is He. All he must do from this point on, is to always remember not to divert his awareness from the knowledge of the true reality of *HaShem*-יהו"ה, for the

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<sup>944</sup> Deuteronomy 8:11



reasons mentioned above. To clarify, through deep contemplation (*Hitbonenut*) into the matter of how *HaShem*-יהו"ה, blessed is He, fills all worlds, like the soul that fills the body, a person is capable of entering the category of knowledge-*Da'at*, which is the matter of being aware of the reality of it, no less than if he saw it with his physical eyes, in the most literal sense!

This is the very opposite of faith-*Emunah*, since faith-*Emunah* is not applicable to anything that is clearly apparent. For example, it is entirely unnecessary and inapplicable for a person to have faith-*Emunah* that the fingers of his hand cannot move by themselves, without the spiritual life force and vitality of the soul that manifests in them. Many examples can be given for this, but this should suffice for the understanding.

Rather, faith-*Emunah* applies to the level that entirely transcends the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*). That is, faith-*Emunah* applies to the aspect of how *HaShem*-יהו"ה utterly transcends the worlds (*Sovev Kol Almin*), so much so, that utterly no thought can grasp Him, whatsoever. In other words, the verse,<sup>945</sup> "From my flesh I behold God," cannot be applied to this aspect, since it is utterly ungraspable by the faculty of knowledge or perception. Rather, in this one must have faith-*Emunah* that transcends knowledge and intellect. It is specifically about this that the verse states,<sup>946</sup> "And they had faith in *HaShem*-יהו"ה," referring to the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends the worlds

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<sup>945</sup> Job 19:26

<sup>946</sup> Exodus 14:31

(*Sovev Kol Almin*). This is what is indicated by His Name *HaShem*-יהו"ה, as explained regarding the verse,<sup>947</sup> “For a sun and a shield are *HaShem*-יהו"ה and *Elohi*”*m*-אלהי”*m*.” As known, the aspect of how *HaShem*-יהו"ה, blessed is He, creates and fills the worlds (*Memale Kol Almin*) is called by His title *Elohi*”*m*-אלהי”*m*.<sup>948</sup> This is as further indicated by the verse,<sup>949</sup> “Raise your eyes on high and see Who-מי created these-אלה,” wherein the word “Who-*Mi*”*מי*” and the word “these-*Eleh*”*אלה*” share the same letters as His title “God-*Elohi*”*m*-אלהי”*m*.” In other words, the title *Elohi*”*m*-אלהי”*m* refers to the power of the “Godly Actor,” blessed is He, as He is manifest within, “the acted upon,” to bring them into an existence out of nothing and enliven them. In contrast, the name *HaShem*-יהו"ה, is the proper name of His Essential Being, blessed is He and blessed is His Name, and utterly transcends the worlds and is entirely beyond the power of, “The Actor” as He is manifest within the “acted upon.”

As known, the explanation of this matter is that the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is only a glimmer and radiance of His attribute of kingship, blessed is He. This is as stated,<sup>950</sup> “Your Kingdom is the kingdom of all worlds.” That is, they all are brought into being solely from the aspect of His Name, just as we recite, “*Baruch Shem Kevod Malchuto*-Blessed is The Name

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<sup>947</sup> Psalms 84:12; Tanya Shaar HaYichud V’HaEmunah Chapter 4. Also see Ginat Egoz, translated as *HaShem is One*, Vol. 1, The Gate of Intrinsic Being.

<sup>948</sup> See Ginat Egoz, translated as *HaShem is One*, Vol. 1, The Gate of His Title.

<sup>949</sup> Isaiah 40:26

<sup>950</sup> Psalms 145:13

of His glorious kingdom - ברוך שם כבוד מלכותו -” For, the aspect of His Name *HaShem*-יהו"ה, blessed is He, is the primary aspect of “His glorious kingdom” that is drawn forth to all the worlds, including the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* that are called the, “worlds of separate beings.”

However, His Essential attribute of Kingship utterly transcends the aspect of how He fills all worlds (*Memale Kol Almin*). In other words, His Essential Being utterly transcends any comparison to the manifestation of the soul within the body, that we previously mentioned. For, it is not grasped or manifest within the worlds, which are generally called the “body.” This is as stated,<sup>951</sup> “Let them praise the Name *HaShem*-יהו"ה, for His Name is exalted and alone; His glory is above earth and heaven.” In other words, it is only the aspect of His glory, which is a **ray** of His Name and an attribute of Kingship that relates to, “the earth and heaven,” whereas “His Name” – and His Essential Kingship – “is exalted and alone,” and is altogether not grasped by the worlds. This accords with the teaching,<sup>952</sup> “Before to the creation of the world, there was Him and His Name alone.” In other words, His Singular Name, *HaShem*-יהו"ה, is preexistent and intrinsic just as He is preexistent and intrinsic. It utterly transcends the novel existence of the worlds and has no relation to them whatsoever.

By way of analogy, we see in the soul as it manifests in the body, that the light and vitality that spreads forth from the

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<sup>951</sup> Psalms 148:13

<sup>952</sup> Pirke D'Rabbi Eliezer, Ch. 3

soul in the body, causes the soul to be affected by the occurrences of the body, as long as it is manifest within it. For example, if the body is damaged, the soul will experience pain, whereas in other circumstances, it will experience joy and pleasure. However, the very essence of the soul, which is not grasped by the body or manifest within it, is not affected in any way by what happens to the body, since it has no connection to it. Rather, it dwells over the body, in an all-encompassing and surrounding manner, in that the whole body, from head to toe, is equal before it, as explained elsewhere at greater length. Therefore, it does not undergo any change whatsoever as a result of changes that to the body, since they are entirely separate and there is no comparison at all between it and the materiality-*Chomer* of the limbs, to the point that they are literally considered as nothing before it, even in the category of their form-*Tzurah*.

Now, we may understand how it is above, in Godliness, in exactly the same way. The aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) is the aspect of His Essential Kingship, blessed is He, which entirely transcends manifestation within the worlds that are called the, "body," as mentioned before. This is so to such an extent, that He undergoes absolutely no change and remains completely unaffected by the occurrences or changes within all worlds, even in the spiritual aspects of time and space. This certainly is all the more so regarding any changes that occur within physical time, such as the cold of winter and heat of summer, or within physical space, such as east, west, south, and north etc. This is

because *HaShem*-יהו"ה, blessed is He, is entirely Holy-*Kadosh* and removed from any comparison to them, to such an extent that they are utterly incomparable, given that He is utterly beyond even the aspects of above and below. It is about this that the verse states,<sup>953</sup> "I *HaShem*-יהו"ה have not changed," meaning that "I remain entirely unchanged by the changes that occur in the worlds," since there is no change or difference in Him whatsoever, from before the world was created to after it was created, as is understood from the above analogy. This should suffice for the understanding.

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<sup>953</sup> Malachi 3:6



## Chapter Twenty-Five

Now, about the coming future it states,<sup>954</sup> “For the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” The word “the earth-*Aretz*-ארץ” refers to the aspect of faith-*Emunah*, mentioned above. It is called by the term “the earth-*Aretz*-ארץ” specifically because,<sup>955</sup> “the beginning is bound with the end.” In other words, because this level, which is the aspect of how *HaShem*-יהו"ה transcends all worlds (*Sovev Kol Almin*), is above and beyond manifestation within the worlds, it therefore is not possible that it should come forth from concealment to revelation within limited souls and novel beings that are brought into existence in a manner of something from nothing. The only way this is possible is through the aspect of faith-*Emunah*, meaning that they have faith in that which is not graspable by sight or comprehension.

Now, since faith-*Emunah* is from a distance, in that it concerns that which is unknown and that which is not revealed, it is at the end of all levels, and for this reason, it is bound to the beginning of all levels, which is the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds. That is, this aspect can only be revealed in the aspect that is the end of all levels. This is the reason behind the commonly cited teaching of Sefer Yetzirah that “the beginning is bound with the end,” specifically. This should suffice for the understanding.

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<sup>954</sup> Isaiah 11:9

<sup>955</sup> Sefer Yetzirah 1:7

Nevertheless, in the coming future, there will be such a revelation of the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*), to the point that this will even enter into the aspect of knowledge-*Da'at* and feeling-*Hargashah*, so that even this transcendent aspect (*Sovev*) will be known and experienced. This is as stated,<sup>956</sup> "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken." In other words, there will be an aspect of clear sight, to the extent that, "all flesh together will see." However, currently this is not yet the case, and this aspect is revealed through faith-*Emunah* alone.

This then, is the meaning of the verse,<sup>957</sup> "For the earth will be filled with the knowledge of *HaShem*-יהו"ה." That is, the earth will receive a revelation of the aspect of how *HaShem*-יהו"ה, blessed is He, transcends the worlds entirely (*Sovev Kol Almin*), which is the meaning of His Name *HaShem*-יהו"ה, as mentioned above, and this will be revealed within the aspects of knowledge-*Da'at* and feeling-*Hargashah*. In other words, the matter of, "the beginning is bound to the end," which currently is only experienced through the concealment and constriction of faith alone, will be revealed and accepted in the earth in the coming future, even in a way of knowledge-*Da'at*! This should suffice for the understanding.

From all of the above, we may now understand the root of the commandment to recite the *Shema*, about which it

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<sup>956</sup> Isaiah 40:5

<sup>957</sup> Isaiah 11:9



states,<sup>958</sup> “And this is the *mitzvah*-commandment,” as mentioned above. The explanation of the first verse of *Shema*, “Listen, Israel, *HaShem*-יהו"ה our God-*Elo*"*heinu*-אלהינו” means the following: That *HaShem*-יהו"ה, blessed is He, who utterly transcends the worlds, in the aspect of *Sovev Kol Almin*, it is He who is our God-*Elo*"*heinu*-אלהינו, in an aspect of the revelation of the concealed. This is accomplished through faith-*Emunah*, since the Jewish people are called,<sup>959</sup> “The faithful who are children of the faithful,” and as stated,<sup>960</sup> “They had faith in *HaShem*-יהו"ה etc.” Thus, since it is *HaShem*-יהו"ה who is our God, His light can be drawn forth even further, from concealment into revelation below, so that it will be revealed that, “*HaShem*-יהו"ה is One,” meaning, even in the seven firmaments of the heavens and the earth, as we recite,<sup>961</sup> “The almighty God, the Great and the Holy King in the heavens and the earth etc.” For, the primary drawing forth of the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*) must be in the earth, specifically in the aspect that is called, “the revealed world,” and is called, “the earth,” which is the aspect of how *HaShem*-יהו"ה fills all worlds (*Memale Kol Almin*).

This is specifically accomplished through contemplation into the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all the worlds (*Sovev*). In other words, this is

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<sup>958</sup> Deuteronomy 6:1

<sup>959</sup> Talmud Bavli, Shabbat 97a

<sup>960</sup> Exodus 14:31

<sup>961</sup> Liturgy of the morning prayers, *Yishtabach* blessing.

like the aforementioned explanation of the verse,<sup>962</sup> “I *HaShem*-יהוה have not changed,” and the verse,<sup>963</sup> “Let them praise the Name *HaShem*-יהוה, for His Name is exalted and alone; His glory is above earth and heaven.” In other words, it is only the aspect of His glory, which is a **ray** of His Name and attribute of Kingship, that relates to, “the earth and heaven,” whereas, “His Name” – and His Essential Kingship – “is exalted and alone,” and is not grasped by the worlds whatsoever.

It is for these reasons that it states,<sup>964</sup> “And this is the *mitzvah*-commandment,” specifically about the commandment to recite the *Shema*. This is because it is the primary commandment, as explained above, and includes all the other commandments. This is as our sages, of blessed memory, taught,<sup>965</sup> “Habakkuk came and established all the commandments upon one, as it states,<sup>966</sup> ‘But the righteous-*Tzaddik* shall live by his faith.’” The meaning of this is that with this faith-*Emunah* in the transcendent aspect of *HaShem*-יהוה, blessed is He, He comes to be revealed specifically in the earth, and then the souls of the righteous are revived with great vitality and delight, as we recite in the blessing after meals, “To enliven the souls of all the living.” “To enliven” means the revival of the soul as a result of the great abundance of the sweetness and delight, to the point that one reaches the delight

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<sup>962</sup> Malachi 3:6

<sup>963</sup> Psalms 148:13

<sup>964</sup> Deuteronomy 6:1

<sup>965</sup> Talmud Bavli, Makot 24a

<sup>966</sup> Habakkuk 2:4

expressed in the verse,<sup>967</sup> “Who do I have in the heavens? And but for You, I desire nothing of the earth. My flesh and my heart yearn for You etc.” Thus, the words, “To enliven,” mean the revival of the soul. It is for this very reason that the section in Torah that immediately precedes the *Shema*, concludes with the words,<sup>968</sup> “a land flowing with milk and honey.” As known, “honey” refers to the matter of pleasure, about which it states,<sup>969</sup> “Then you will delight over *HaShem*-יהו"ה,” which specifically refers to the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev Kol Almin*). That is, the aspect of the delight and pleasure will be drawn forth from He who transcends the entirety of the chaining down of the worlds, as reflected in the words “**over** *HaShem*-יהו"ה.”

In contrast, the delight that is experienced in the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is not nearly as great. For, it is constant and openly revealed to the sight of the intellect. Therefore, one does not delight in it to such a great extent, for delight is only in that which is wondrous and beyond the eyes of comprehension etc. This should suffice for the understanding.

Thus, when the verse states,<sup>970</sup> “a land flowing with milk and honey,” the word, “a land-*Eretz*-ארץ,” refers to the revelation of faith-*Emunah*, which is in the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds, and is called *Sovev Kol Almin*, as explained above. This aspect,

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<sup>967</sup> Psalms 73:25

<sup>968</sup> Ibid. 6:3

<sup>969</sup> Isaiah 58:14

<sup>970</sup> Ibid. 6:3

specifically, must be drawn forth into, “the earth,” since “the beginning is bound to the end,” specifically. Because of this, regarding this commandment, the Torah repeatedly specifies, “they shall perform it in the Land,” as will soon be explained, with the help of *HaShem*-יהו"ה, blessed is He.

Now, because this commandment-*mitzvah* is in the aspect of *HaShem*-יהו"ה as He utterly transcends the worlds (*Sovev*), it was not within the capacity of the Jewish people to receive it on their own, except through the medium of our teacher, Moshe. This is as stated,<sup>971</sup> “But as for you, stand here with Me and I shall speak to you the entire commandment, and the decrees, and the ordinances...” and it then continues,<sup>972</sup> “This is the commandment,” which is the primary commandment that includes all the commandments, as previously explained.

The continuation of the verse, that the, “land is flowing,” means that it bestows an abundance of influence of “milk and honey.” The explanation is that the love and fear that arises from faith in the aspect of how *HaShem*-יהו"ה transcends the worlds (*Sovev*), must constantly grow, until the emotions of love and fear are developed to the point of spreading forth with abundant expression. This is analogous to an infant who suckles milk, through which his limbs grow little by little during the entire period of suckling, until he is fully developed and grown. It is the suckling of milk that causes his growth. More so, the rate of growth during the period of suckling is much

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<sup>971</sup> Deuteronomy 5:27

<sup>972</sup> Deuteronomy 6:1

greater than when he is weaned or fully grown, as is explained elsewhere. It is this same way regarding the growth of the emotions of love and fear of *HaShem*-יהו"ה, blessed is He, through the above-mentioned contemplation into the aspect of how *HaShem*-יהו"ה, blessed is He, transcends all worlds (*Sovev*). (About this the verse states,<sup>973</sup> “you shall burst outward to the right and to the left.”) Thus, for this faith-*Emunah* to spread forth in a manner of great breadth, with expansive emotions of love and fear of *HaShem*-יהו"ה, this “suckling” from the aspect of “milk” is necessary. In other words, this is the aspect of the Godly delight that is influenced from this “land,” which is faith-*Emunah* in the aspect of *HaShem*-יהו"ה as He transcends all worlds (*Sovev*).

Now, although it is true that even without this, there indeed is a Godly love of *HaShem*-יהו"ה embedded in each and every one of us, which is called, “the hidden love,” (*Ahavah Mesuteret*), nonetheless, this love is extremely constricted and confined. It does not grow or develop and nothing is added to it at any time. Rather, it always remains on the same level, as it is embedded in the heart of each individual, each person according to the measure of the root of his particular soul. However, through contemplation-*Hitbonenut* into the aspect of *HaShem*-יהו"ה as He transcends all worlds (*Sovev*), the emotions are caused to grow and be broadened with additional illumination of the light of love of *HaShem*-יהו"ה, so that it increases in great abundance, beyond the measure that was

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<sup>973</sup> Isaiah 54:3

originally apportioned to it, at the source of its inception, just like the growth of an infant from his suckling milk. This should suffice for the understanding.

This then, is the meaning of the verses,<sup>974</sup> “Let them praise the Name *HaShem*-יהו"ה, for His Name is exalted and alone; His glory is above earth and heaven. And He will uplift the horn of His nation, causing praise for all His pious ones, for the Children of Israel, the nation that is close to Him.” At first glance, these two verses do not seem to have any relation to each other. However, the explanation, is that when faith-*Emunah* is specifically in the aspect of the transcendence of *HaShem*-יהו"ה, blessed is He, He then, “Will uplift the horn of His nation... the nation that is **close** to Him.” For, then they truly are close to the aspect of His Singular Intrinsic Essential Being, literally! They then are uplifted above and beyond the aspect of the, “glory of his ray that is above the earth and heaven,” mentioned above, meaning, “the land-*Eretz*-ארץ,” that is, the attribute of His Essential Kingship, as previously explained. This should suffice for the understanding.

All this arises from contemplation-*Hitbonenut* into the aspect of how *HaShem*-יהו"ה, blessed is He, utterly transcends all worlds (*Sovev Kol Almin*). However, when it comes to the contemplation of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), the soul is not roused to such a degree, to the point that it changes from one state of being to another state of being, or undergoes a paradigm shift from one

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<sup>974</sup> Psalms 148:13-14

extreme to the other. The reasons for this will be explained as we continue, with the help of *HaShem*-יהו"ה, blessed is He. In contrast, it is specifically through contemplation into the aspect of *HaShem*'s-יהו"ה transcendence, that one comes to "delight in *HaShem*-יהו"ה,"<sup>975</sup> to the point of the expiration of the soul, as stated,<sup>976</sup> "Who do I have in the heaven? And but for You, I desire nothing of the earth. My flesh and my heart yearn for You etc."

This then, is the meaning of the verse,<sup>977</sup> "The righteous lives by his faith." In other words, he lives and is vitalized by his faith, in the most literal sense, to the point that he is called, "the nation that is close to Him." This should suffice for the understanding.

From all the above, the seeming contradiction between the two verses, mentioned above, has been resolved. That is, the verse,<sup>978</sup> "And they had faith in *HaShem*-יהו"ה," refers to the transcendence of *HaShem*-יהו"ה, blessed is He, as He is beyond all worlds (*Sovev*). In contrast, the verse,<sup>979</sup> "Know the God of your father," refers to the aspect of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale*). However, about the coming future it states,<sup>980</sup> "The earth will be filled with the knowledge of *HaShem*-יהו"ה," as previously explained, and thus both these aspects are true. This should suffice for the understanding.

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<sup>975</sup> Isaiah 58:14

<sup>976</sup> Psalms 73:25

<sup>977</sup> Habakkuk 2:4

<sup>978</sup> Exodus 14:31

<sup>979</sup> Chronicles I 28:9

<sup>980</sup> Isaiah 11:9

(Now, it should be pointed out that even now, during the contemplation of the *Shema* recital, there is an illumination from the aspect of the transcendence of *HaShem*-יהו"ה, blessed is He, as will be explained.)

Now, according to all this, we may also understand the explanation of what we recite in the blessing after a meal, "To enliven the souls of all the living." That is, this too is from the aspect of *HaShem*'s-יהו"ה transcendence, that it is He who brings all the living into existence and enlivens them. This should be sufficient for the understanding.



## Chapter Twenty-Six

This then, is the meaning of the verse,<sup>981</sup> “For the earth will be filled with the knowledge of *HaShem*-יהו"ה.” In other words, it will be unlike how it currently is, in which the earth is not filled with the of knowledge-*Da'at* and awareness of the utter transcendence of *HaShem*-יהו"ה, blessed is He (*Sovev*). That is, currently, there is a mere radiance of influence, which is the “flow of milk and honey,” mentioned above. In the coming future however, the earth will be filled with the aspect of the revelation and illumination of the transcendent aspect of *HaShem*-יהו"ה, blessed is He, (*Sovev*) but in a way of knowledge-*Da'at* and feeling-*Hargashah*, literally!

However, we still must understand how it is even possible for a light and illumination that is entirely beyond containment in a vessel, to come to be felt and known in a vessel. The answer is that this is only possible because of the great elevation of the vessel of *Malchut*, so much so, that it even is capable of receiving light that is beyond the vessel. The cause of this great elevation is the study of Torah and the fulfillment of the commandments in action, for it is specifically through this that the vessel is rectified with the ultimate rectification. This is accomplished through the three-hundred and sixty-five prohibitive commandments, through which evil is eradicated from the earth. This is as stated,<sup>982</sup> “and you shall eradicate evil from your midst,” which is the general purpose of the

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<sup>981</sup> Isaiah 11:9

<sup>982</sup> Deuteronomy 13:6

prohibitive commandments. In addition, it is through the fulfillment of the positive commandments that the Supernal illuminations are drawn down to illuminate the earth in a manner that they should literally be like the Supernal. This is as stated,<sup>983</sup> “Now, you are My sheep, the sheep of My pasture, you are Man,” about which our sages, of blessed memory, taught,<sup>984</sup> “You are called Man-*Adam*, whereas the idolaters are not called Man-*Adam*.” This is accomplished through fulfilling the Torah and its commandments-*Mitzvot*. Now, the explanation of the term man-*Adam*-אדם is like the verse,<sup>985</sup> “I am likened-*Adameh*-אדמה to the Supernal One,” as stated,<sup>986</sup> “Let us make Man in Our image, after Our likeness.”

Thus, when evil will be entirely eradicated from the earth, and all the Supernal illuminations will be drawn forth through the fulfillment of the commandments, as mentioned, it then will be possible for the earth to be filled with the knowledge of *HaShem*-יהו"ה, to the point that even the aspects of knowledge and feeling will be in the aspect of receptacles for the transcendence of *HaShem*-יהו"ה Himself, who is beyond all the worlds (*Sovev*). In contrast, currently we only are in the time of the preparation for the coming future, as known, because of the reason explained here. This should suffice for the understanding.

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<sup>983</sup> Ezekiel 34:31

<sup>984</sup> Talmud Bavli, Yevamot 61a

<sup>985</sup> Isaiah 14:14; Shnei Luchot HaBrit 3a, 20b and elsewhere.

<sup>986</sup> Genesis 1:26

We thus may understand the verse,<sup>987</sup> “You shall know today and set it upon your heart, that *HaShem*-יהו"ה, He is God-*Elohi*”מ-אלהי – in the heaven above and upon the earth below – there is nothing else.” Our sages, of blessed memory stated,<sup>988</sup> “What is the meaning of that which is written,<sup>989</sup> ‘that I command you to do them today’? Today is the time to do them, and tomorrow is the time to receive reward for doing them.” In other words, today is specifically the time to fulfill the commandments-*Mitzvot* in actuality. For, it is written,<sup>990</sup> “Trust in *HaShem*-יהו"ה and do good, dwell in the land and nourish faith,” meaning that faith must be sustained and nourished, since the term, “nourish-*Re'eh*-רעה,” is of the same root as the “shepherd-*Ro'eh*-רועה” who provides sustenance and livelihood.

Thus, this faith is like the livelihood of the soul, through which one draws forth the aspect of the transcendence of *HaShem*-יהו"ה, blessed is He, upon himself, through the fulfillment of the two-hundred and forty-eight positive commandments. For, they constitute two-hundred and forty-eight particular drawings forth, from the aspect of the transcendence of *HaShem*-יהו"ה, blessed is He, which is the Essential Name of *HaShem*-יהו"ה Himself, as mentioned before. (Alternately, this is accomplished through the matter of contemplation-*Hitbonenut* during the recital of *Shema*.) Then the aforementioned aspect of faith becomes perfected and

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<sup>987</sup> Deuteronomy 4:39

<sup>988</sup> Talmud Bavli, Eruvin 22a

<sup>989</sup> Deuteronomy 7:11

<sup>990</sup> Psalms 37:3

complete, with full illumination. This then, is the meaning of “nourish faith,” which is accomplished through the aspect of “do good,” which are the two-hundred and forty-eight positive commandments, and are one and the same as the matter of “today is the time to do them.”

Now, this is drawn forth and actualized by means of three paths; Torah, the service of the Temple, and acts of kindness.<sup>991</sup> Torah study is the aspect of calling out and drawing forth from Above to below. Acts of kindness refer to charity, through which one, “enlivens the spirit of the lowly.”<sup>992</sup> Above, this elicits a drawing forth from the aspect of how *HaShem*-יהו"ה utterly transcends the worlds (*Sovev*), to be drawn down as well, so that He likewise, “enlivens the spirit of the lowly,”<sup>993</sup> bringing all the worlds into existence out of nothing, as known.

The service of the Temple refers to the sacrificial offerings, which are the aspect of the elevation and ascension in the upper fiery flames of passion that are upon the altar. In other words, this is the aspect of ascension and elevation from below to Above. This likewise applies to prayer, since the prayers were established to correspond to the sacrificial offerings.<sup>994</sup> For example, it is through the order of the verses of song and the blessings that precede the recital of *Shema* that one is roused with an expansive arousal of flames of passion and yearning for unity with *HaShem*-יהו"ה, blessed is He.

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<sup>991</sup> Mishnah Avot 1:2

<sup>992</sup> Isaiah 57:15

<sup>993</sup> Isaiah 57:15

<sup>994</sup> Talmud Bavli, Brachot 26b

Primarily, this culminates with the verse,<sup>995</sup> “And you shall love *HaShem*-יהו"ה, your God, with all your hearts,” referring to both inclinations,<sup>996</sup> meaning that the darkness of the evil inclination itself is transformed to light.<sup>997</sup> This is as stated,<sup>998</sup> “Who do I have in the heaven? And but for You, I desire nothing of earth. My flesh and my heart yearn for You etc.” The words “with all your soul,” refer to a higher level, of the adhesion of one’s thoughts to the Supernal thought.

This, then, is why it specifically states,<sup>999</sup> “You shall know today.” For, the meaning of knowledge-*Da'at* is as we explained above about the verse,<sup>1000</sup> “The earth will be filled with the knowledge of *HaShem*-יהו"ה as the water covers the ocean floor,” meaning that even the aspect of *HaShem*-יהו"ה that utterly transcends all worlds (*Sovev*) will come into knowledge and feeling. Though the Torah already stated,<sup>1001</sup> “You have been shown to know that *HaShem*-יהו"ה, He is God,” this was only in a way of how *HaShem*-יהו"ה fills all worlds (*Memale*), within which knowledge-*Da'at* is indeed applicable, as explained before. However, in the coming future, the knowledge-*Da'at* will also be in the aspect of *HaShem*'s-יהו"ה transcendence, so that even that will come forth into knowledge-*Da'at*. This is accomplished through the study of Torah and the fulfillment of the practical commandments-

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<sup>995</sup> Deuteronomy 6:5

<sup>996</sup> Talmud Bavli Brachot 54a

<sup>997</sup> Zohar I 4a

<sup>998</sup> Psalms 73:25

<sup>999</sup> Deuteronomy 4:39

<sup>1000</sup> Isaiah 11:9

<sup>1001</sup> Deuteronomy 4:35

*Mitzvot*, for the reasons explained before, namely, because “*HaShem*-יהו"ה, He is God-*Elohi*”מ-אלהי"ם.”<sup>1002</sup>

Now, the reason the verses specify “today” is because in the coming world, action will no longer be effective. Rather, action is specifically effective in this world. This is as stated regarding the coming world,<sup>1003</sup> “tomorrow is the time to receive reward for doing them.” The reason is because the coming world is the aspect of how *HaShem*-יהו"ה fills all worlds with a complete stature, in that He is drawn forth from level to level and from cause to effect in a manner of constrictions. This is as stated,<sup>1004</sup> “To make known His mighty acts to the sons of men, and the glory of the majesty of His kingdom.” In other words, in the coming world, everything will be affixed in its place according to its measure and it will be impossible for it to change.

By way of analogy, this is like the forms of the limbs of man, wherein each limb has its particular place in his body. It will be the same regarding the stature of the souls in the coming world. This is why repentance-*Teshuvah* is only effective in this world. In the coming world, however, it is entirely possible for a person to be completely bound to all the thoughts and speech he had in this world, that were not directed to the service of *HaShem*-יהו"ה, and he will be incapable of turning away from them at all. Such a person is compared to a person who is tied up in a sack that is hung by a rope above, so that it is impossible

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<sup>1002</sup> Kings I 18:39

<sup>1003</sup> Talmud Bavli, Eruvin 22a

<sup>1004</sup> Psalms 145:12

for him to move, and it is only through being flung, as if by a slingshot (*Kaf HaKela*), that he can come out of his confinement. This is comparable to moving an object from one place to another by throwing it in the air, or like the process of winnowing to separate the chaff from the grain. It is in a similar manner that the spirit of man must be cast from place to place in the “slingshot” (*Kaf HaKela*) until the bonds of his adhesion to the vanities of this world are separated and he is released from his confinement.

In contrast, repentance-*Teshuvah* is indeed effective in this world, to such an extent that a person can literally be transformed from the greatest darkness to the greatest light. This is possible because of the aspect of the encompassing light of the transcendence of *HaShem*-יהוה-יה that dwells upon Him, like we mentioned previously about our recitation of,<sup>1005</sup> “The Great and the Holy King in the heavens and the earth,” as explained at greater length elsewhere.

This is why it specifically states, “today,” because it is today, in this world, that there is the transcendent aspect of *HaShem*-יהוה-יה, in which the fulfillment of the commandments and good deeds are effective, and through which a person can “nourish faith,” in the manner explained above. In the coming world, this will not be applicable, for the reasons explained above. This should suffice for the understanding.

This then, explains the words of the *Shema* recital, “These words that I command you today shall be upon your

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<sup>1005</sup> Liturgy of the morning prayers, *Yishtabach* blessing.

heart,” wherein it likewise specifies “today.” For, the aspect of how *HaShem*-יהו"ה fills all worlds is the aspect of the chaining down of the worlds in an order of gradation of cause and effect, wherein there are differences between the upper Garden of Eden, the lower Garden of Eden and this lowly world etc. In other words, this is analogous to the body, in which there is a head, a heart, a foot etc., Moreover, there are many differences between these organs, as a result of their different natures and functions.

However, for there be an illumination from higher than the chaining down of the worlds, that is, from the aspect of how *HaShem*-יהו"ה, blessed is He, is entirely beyond all worlds (*Sovev*), from His Essential Being of, “I am who I am,”<sup>1006</sup> this is only possible specifically today, as known. For,<sup>1007</sup> “Today is the time to do them,” specifically, as explained above. This should suffice for the understanding.

This, then, is the explanation of the verse,<sup>1008</sup> “You shall know today, and take to heart, that *HaShem*-יהו"ה, He is the God, in the heavens above and on the earth below, there is nothing else.” The explanation of the “heavens above” is that just as the heavens are spherical, meaning that they are equidistant from all sides, so likewise, the aspect of how *HaShem*-יהו"ה utterly transcends all worlds is equal from every angle, and is thus compared to, “the heavens above.” The words, “the earth below” on the other hand, refers to the aspect

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<sup>1006</sup> See Tanya Ch. 49 and citations there; Likkutei Torah of the Arizal, Toldot 27:19 citing the Zohar.

<sup>1007</sup> Talmud Bavli, Eruvin 22a

<sup>1008</sup> Deuteronomy 4:39



of how *HaShem*-יהו"ה, blessed is He, fills all worlds, as stated,<sup>1009</sup> "The heaven is My throne and the earth is My footrest." However, the verse concludes that in both of them, "there is no other."

By way of analogy, this may be compared to the matter of speech as it still is within the thought of the intellect, in which case, it is entirely included in one's intellect and is not at all separate from him. In the same manner it states,<sup>1010</sup> "By the word of *HaShem*-יהו"ה the heavens were made," which is known to refer to the aspect of how *HaShem*-יהו"ה, blessed is He, fills the worlds. In other words, His speech is not something that is outside of Him or separate from Him in any way whatsoever, but in reality, it is entirely included in the aspect of His Singular Essential Being, blessed is He. Thus, just as in "the heavens above" there is nothing besides Him, so likewise, "on the earth below," there is nothing besides Him. This accords with our explanation above about our recitation of,<sup>1011</sup> "The Great and Holy King in the heavens and the earth." This should suffice for the understanding.

This concludes the Gateway to Understanding

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<sup>1009</sup> Isaiah 66:1

<sup>1010</sup> Psalms 33:6

<sup>1011</sup> Liturgy of the morning prayers, *Yishtabach* blessing.