

THE GATE OF
UNITY
AND
FAITH

A Translation and adaptation
into English of

Tanya, Shaar HaYichud veHaEmunah

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Shneur Zalman of Liadi
The Alter Rebbe

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Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.²

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to disseminate these teachings,³ “So that all the peoples of the earth may know that *HaShem*, He is the God, there is nothing else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* is not to be pronounced whatsoever. This is as stated by the Prophet Amos,⁴ “Then he shall say: ‘Silence, for we must not utter the name *Hashem!*’” Rather, one must toil only to **know** *HaShem* and thereby know His Name, as stated,⁵ “For he has loved Me, therefore I shall deliver him; I will set him on

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warns us that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁶ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He, 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,⁷ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

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

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

realize the time,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages⁹ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

19th of Kislev, 5783

”ט כסלו תשפ”ג, שנת אליך זעקו ונמלטו בך בטחו ולא בושו

The Translator

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

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

Chapter One

To understand, at least a little of a small measure,¹⁰ of the statement in the Zohar¹¹ that “Listen Israel, *HaShem*-יהו"ה our God *HaShem*-יהו"ה is One,”¹² refers to the upper unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, whereas, “Blessed is the

¹⁰ In the “Book of the Intermediary” (*Sefer shel Beinonim*) of Tanya, which is the first section of Tanya (though it was written after the Gate of Unity and Faith) the Alter Rebbe writes (in the introductory page), “to **clearly explain** how it is exceedingly near.” Similarly, about the third section of Tanya, (*Iggeret HaTeshuvah*), the Alter Rebbe writes (in chapter 4), “We must **fully explain** this and **thoroughly** discuss it.” However here, in the Gate of Unity and Faith-*Shaar HaYichud v'HaEmunah*, the Alter Rebbe begins by saying that he will only be explaining “a little of a small measure” (*Me'at MiZe'er*-מעט מזער) of this subject, that is, only a little of a little. (See Likkutei Sichot Vol. 17, p. 519, and Likkutei Levi Yitzchak to *Iggeret HaTeshuvah*, Ch. 4.) Similarly, the Rambam writes (in *Hilchot Yesodei HaTorah*, 2:11), “The concepts we have mentioned about the subject of these two chapters are like a drop of the ocean, compared to what needs to be explained about this matter. The explanation of all the fundamental principles of these two chapters is referred to as *Ma'aseh Merkavah* (the Act of the Chariot).” The word “chariot-*Merkavah*-מרכבה” is related to the word “*Harkavah*-הרכבה,” which means to combine or compose, and refers to the combinations of letters, which carry the meaning and intent of the Composer, *HaShem*-יהו"ה, blessed is He, just as the chariot carries its rider, and is the subject of this work, as will soon be further explained. (See *Ginat Egoz* of the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 & Vol. 3 (The Letters of Creation), Section 2 (The Twenty-Two Letters); Also see *Chayei HaNefesh* of Rabbi Avraham Abulafia, *The Mystery of the Merkavah* in Sections 1 & 3.)

¹¹ Zohar I 18b

¹² Deuteronomy 6:4 – “*Shema Yisroel, HaShem Elohei'nu, HaShem Echad*-שמע ישראל יהו"ה אלהינו יהו"ה אחד.”

Name of His glorious kingdom forever and ever,”¹³ refers to the lower unity (*Yichuda Tata’ah*) of *HaShem*-יהו"ה:¹⁴

¹³ Talmud Bavli, Pesachim 56a; Mishneh Torah, Hilchot Kriyat Shma 1:4; The following is recited immediately after the first verse of the *Shema* recital: “*Baruch Shem Kevod Malchuto LeOlam Va’ed*- ברוך שם כבוד מלכותו לעולם ועד.”

¹⁴ In regard to the Alter Rebbe’s above introductory note, the following is a translation of the words of his son and successor, Rabbi DovBer of Lubavitch, the Mittler Rebbe, in his introduction to his famed magnum opus, *Imrei Binah*, translated as “The Gateway to Understanding,” where he elucidates the intentions of his father, master, teacher and Rabbi, as follows: “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 (Deut. 4:39), “You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is the *God-Elohi”m*-אלהי”ם, in the heavens above and upon the earth below, there is nothing else.” It similarly states (Deut. 4:35), “You have been shown to know that *HaShem*-יהו"ה, He is the *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 (II 161b), states, “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 is our God, *HaShem* is One-אחד יהו"ה אלהים," and the subsequent recital of *Boruch Shem*, "Blessed is The Name of His glorious kingdom forever and ever." This is the essential foundation of all Torah and *mitzvot*. It is the foundation of prayer – the service of the heart, and is also the foundation of faith that transcends knowledge, as known to all who have tasted the words of the Living God with all their heart and soul... About the above, it states in Zohar (II 161b), "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 title God-*Elohi*'m-אלהים, 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 HaEzem*), 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 (Deut. 6:1), "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 *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 (Isaiah 43:7), "I have created them for My glory etc.," about which the Zohar states (II 42b), "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 (Isaiah 11:9), "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* (Deut. 6:5), "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'h*-מה" 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 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 (Deut. 6:1), "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 (Deut. 6:4), "*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 (Habakkuk 2:4), "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," (Isaiah 58:14) 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 directly, except through the medium of our teacher Moshe, who told them, "*Shema Yisrael*-Listen Israel." Although it is true, that the other commandments were also said by Moshe, as it states throughout Torah, "And *HaShem*-יהו"ה 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*-יהו"ה, 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 (Deut. 5:27), "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 (Deut. 6:1), "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 (Makkot 24a), "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, 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). 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 (Isaiah 11:9), "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 (Deut. 4:39), "You shall know this day, and set it upon your heart, that *HaShem*-יהו"ה He is the God-*Elohi*"*m*-אלהי"ם, etc." That is, that the Name *HaShem*-שם 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*"*m*-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, that expounds upon the verse, "You shall know this day and set it upon your heart, that *HaShem*-יהו"ה, He is the God-*Elohi*"*m*-אלהי"ם – in the 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 (Exodus 14:31), "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 affairs, "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 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," (Rosh HaShanah 17a), 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 in prayer, is utterly and completely

dependent on your fulfillment of the commandment, “You shall know this day,” and, “*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*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם. This is the whole purpose of man all the days of his life, so that the light of the Oneness of *HaShem*-יהו"ה 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 counsel 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*-יהו"ה in his mind and heart. 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 (27:11), “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 (Isaiah 1:3-4), “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 (Deut. 31:17), “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,” (Deut. 16:3) and “there is no one more impoverished than a person who lacks knowledge-*Da'at* of *HaShem*-יהו"ה” (Ketubot 68a; Nedarim 41a). This then, is what is meant by the words, “and they will become prey,” which is like the verse (Hosea 8:8), “Israel has been swallowed up,” and similarly (Isaiah 9:11), “they have consumed Israel with every mouth.” The continuation of the verse, “many evils and distresses will encounter it,” thus refers to the physical 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 (Psalms 2:1-2), “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 (Psalms 83:4-5), “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,

The Torah states,¹⁵ "Know this day and set it upon your heart that *HaShem*-ה' יהו", He is the God-אלהים,¹⁶ in the heavens above and upon the earth below there is nothing else." Now, we need to understand this. Would it ever enter a person's mind that there is a god resting in the waters beneath the earth that

meaning the simple Oneness of *HaShem*-ה' יהו, 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*-ה' יהו in the *Shema* recital, each person according to his maximum capabilities. That is, each person must adhere to "*HaShem* is One-אחד," **specifically** in their minds and hearts, with intent and with the desires of the heart. Moreover, this adhesion (*Dveikut*) to *HaShem*-ה' יהו must be specifically to Him and not to His attributes (Sifri cited in Pardes 32:2). Then, if a person (Job 34:14), "sets his heart, his spirit and his soul to Him, he will be gathered unto Him," through total investment of his soul in the Oneness of *HaShem*-ה' יהו. By doing so, "a spirit awakens a spirit and draws forth a spirit," (Zohar II 162b), and he draws forth a revelation of the light of the Essential Self of the Unlimited One, *HaShem*-ה' יהו, 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 pleads before *HaShem*-ה' יהו 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*-ה' יהו will not be drawn to him during the eighteen blessings of the *Shemoneh Esreh* prayer." (See the Mittler Rebbe's introduction to *Imrei Binah*, translated as *The Gateway to Understanding*.)

¹⁵ Deuteronomy 4:39

¹⁶ About this Zohar (I 12b) states: "It is necessary to know that *HaShem*-ה' יהו and God-*Elohi*"m-אלהים are entirely one, with no separation. That is, "*HaShem*-ה' יהו He is the God-*Elohi*"m-אלהים." When a person knows that they are utterly one, and does not cause a separation, then even the opposing side of evil (*Sitra Achara*) will be withdrawn from the world, and will not be drawn below."

such a strong warning of, “Set it upon your heart,” would be necessary?

Now, it is written in Psalms,¹⁷ “Forever *HaShem*-יהו"ה Your speech stands in the heavens.” The Baal Shem Tov,¹⁸ of blessed memory, explained that, “Your speech, that You said,¹⁹ ‘Let there be a firmament in the midst of the waters’; these very words and letters are established and continuously stand within the firmament of the heavens and are vested within all the firmaments always, to enliven them, as written,²⁰ ‘The word of our God shall be established forever’ and,²¹ ‘His words live and exist forever.’ This is because if these letters would be withdrawn even for a moment and revert to their source, God forbid, all the heavens would become nothingness, literally! They would be as if they altogether never were, literally like before the statement, ‘Let there be a firmament.’”²²

¹⁷ Psalms 119:89

¹⁸ See Keter Shem Tov 194

¹⁹ Genesis 1:6

²⁰ Isaiah 40:8

²¹ Liturgy of “*Emet Veyatziv*” following the morning *Shema* recital.

²² Midrash Tehilim (Psalms 119:89) similarly states, “What is the meaning of the words, ‘Forever *HaShem*-יהו"ה Your speech stands in the heavens’? Which word stands in the heavens? Rather, understand it as follows: The Holy One, blessed is He, said, ‘Upon what do the heavens stand? Upon My words that I have spoken (Gen. 1:6-7), ‘Let there be a firmament in the midst of the waters; And it was so.’” Similarly, the verse states (Ps. 33:9), ‘For He spoke and it came to be,’ meaning that the words that He spoke, He did. The verse thus continues (ibid.) ‘He commanded and it stood firm,’ and similarly (Ps. 33:6), ‘By the word of *HaShem*-יהו"ה the heavens were made.’ Thus, it is with the speech by which He created them, that they are eternally sustained. It is for this reason that the verse states (Ps. 119:89), ‘Forever *HaShem*-יהו"ה Your speech stands in the heavens.’” Now, the Rebbe Maharash asked to his father, the Tzemach Tzedek, the grandson

of the Alter Rebbe, why the Alter Rebbe cited this teaching in the name of the Baal Shem Tov, rather than citing the Midrash directly. The Tzemach Tzedek responded that just as the Midrash Rabbah begins with an attribution and memorialization to Rabbi Hoshaiiah, who compiled it, and just as Rashi begins his commentary on Torah with an attribution and memorialization of his father, Rabbi Yitzchak, so likewise, the Alter Rebbe wished to make an eternal memorial to the Baal Shem Tov, who was born on the 18th of Elul, 5458, on the second day of the week, the day on which the utterance ‘Let there be a firmament in the midst of the waters’ was said. It is further explained that the Alter Rebbe is specific in stating that this matter was “explained” (ופירש) by the Baal Shem Tov. That is, the subject of this teaching is core to the teachings of Chassidus, as further elucidated in the teachings of Chabad. Indeed, in this section of Tanya, “The Gate of Unity and Faith,” the Alter Rebbe clarifies the foundational text verified to be written by the Baal Shem Tov himself – the famous letter that he wrote to his brother-in-law, detailing his ascent to the Garden of Eden (*Gan Eden*- גן עדן), and the chamber of Moshiach. Of great relevance to this section of Tanya, is the Baal Shem Tov’s encounter and dialogue with Moshiach. The Baal Shem Tov writes, “I asked Moshiach, “Master, when will you come?” And he replied, ‘By this shall you know; It shall be at a time when your teachings will become famous and revealed in the world and your wellsprings will spread out; that is, what I have taught you and you grasped, so that they too will be able to affect unifications and ascents like you. In that time all the husks of evil (*klipot*) will cease and it will be a time of grace and salvation.’ I was bewildered and greatly distressed about the length of time involved, and asked myself, ‘When could this possibly be?’ However, while I was there, I learned three beneficial methods (*segulot*) and three Holy Names that are easy to learn and explain. My mind was then set at ease, and I thought that with these teachings, the people of my own generation might ascend and learn and attain the same level as myself, to be able to ascend and to learn and perceive as I do. However, I was not granted permission to reveal this during my lifetime. I pleaded for your sake to be allowed to teach you; but I was denied all permission and remain bound by this ban. However, I will tell you the following and may *HaShem* assist you: Place *HaShem* before you in all your ways and do not stray from Him. Whenever you pray or study and with every utterance of your lips, intend to unify yourself to Him. For every letter contains worlds, souls and Godliness, and they ascend and combine and unite with one another. Then the letters combine and unite to form a word and become unified with Godliness, and in all these aspects your soul is bound to them. All become unified as one and ascend, bringing great joy and delight without measure. Consider the

This is true of all creatures in all the worlds, both the upper and the lower ones, even this physical planet Earth, which is literally in the aspect of inanimate matter. If the letters from the ten utterances²³ through which the Earth was created in the six days of creation would withdraw from it, even momentarily, it would revert to actual nothingness, literally as it was before the six days of creation.²⁴

joy of a bridegroom and bride in this lowly physical world and you will realize how much greater the joy is on such a lofty spiritual level. *HaShem* will surely help you and wherever you turn, you will succeed and become enlightened, as it states (Proverbs 9:9), ‘Give wisdom to the wise, and he will become all the wiser.’” Thus, since in “The Gate of Unity and Faith,” the Alter Rebbe further clarifies the path of Chassidus as revealed by the Baal Shem Tov, and explains his intentions in this letter, including giving us introductory explanations of the three methods (*Segulot*) and three Holy Names that the Baal Shem Tov refers to in his letter, he therefore cites the Baal Shem Tov at the beginning of these teachings. (See *Sefer HaSichot* 5703, p. 146; *Hayom Yom*, 26 Tishrei; *Sefer HaSichot* 5703 p. 146-147, note 15 & p. 150-151; *Sichas Shabbat Parshat Vayera* 5728; Also see *Likkutei Sichot* Vol. 25 p. 200 and on; Vol. 29 p. 29 and on; *Sichah of Simchat Beit HaSho’eva* 5712 (*Torat Menachem* Vol. 4, p. 55), and elsewhere; *Keter Shem Tov* 1, and the letter of the Baal Shem Tov translated in “The Way of The Baal Shem Tov.”)

²³ Mishnah, *Avot* 5:1; *Genesis* 1

²⁴ To clarify, our sages, of blessed memory, stated (in *Pirke d’Rabbi Eliezer*, Ch. 3), “Before the creation of the world, there was Him and His Name alone.” In other words, all novel created constructs and beings, in all worlds, whether in the Spiritual worlds or this lowly physical world, have no being-*Havayah*-הו"ה of their own, and their being-*Havayah*-הו"ה is entirely and constantly dependent upon the Singular Preexistent Intrinsic and Essential Name (*Shem HaEtzem*) of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. Now, since He is the only True Being whose existence precedes everything, therefore before creation, no other name existed except for *HaShem*-הו"ה, which identifies Him as the only true existence that precedes all novel existence. Thus, this name is not at all separate in any way from the ultimate truth of His Being, blessed is He. Rather, it expresses the very essence of His truth; that He is

the foundation of all and that nothing exists without Him. Thus, even before creation, this name and this name alone, was sufficient in identifying and bearing witness to the truth of His Being. In other words, since before creation no other being existed, there were likewise no other names, except for this name alone, and this name alone sufficed. That is, it is impossible to testify about *HaShem*-יהו"ה, blessed is He, and say that He is, was and will be as one, without referring to His name *HaShem*-יהו"ה, which identifies and bears witness to His true and essential Being, because this name does not at all describe Him. Rather, it identifies that He is, and that His Being is singular, infinite, eternal, intrinsic and essential to Him. Thus, this name alone is singular, intrinsic and essential to Him. Therefore, as soon as one mentions that He is, in essence, one is stating that *HaShem*-יהו"ה – the name that identifies Him, is. Now, because His name *HaShem*-יהו"ה is the true foundation of everything that is, it gives truth and being to all existence. *HaShem*-יהו"ה is therefore the beginning of all beginnings and the foundation upon which all beginnings are founded, since He is the source and cause of everything. Therefore, of necessity, He is called by the name of intrinsic and eternal Being, for He causes all being, blessed is He and blessed is His name.

Now, do not err to think that what is meant here is *HaShem*'s-יהו"ה name merely as a formulation of letters. Rather, it is primarily the **meaning** of the name that is being imparted here, which is the reality of His Being. That is, when the sages stated that “There was Him and His name alone,” they were not referring to His Being in the form of letters at all, but rather to the essential reality of His Being. Therefore, just as His Being does not require tangible form to be, so likewise His name does not require letters to be. Rather, He is the essential intrinsic Being and everything else, including the letters, depends on His Being to be. However, we are tangible, limited beings and can only grasp through the medium of vessels or letters. Nonetheless, no vessel can contain Him, for He is not constrained by the parameters of space, but rather is the source of space and transcends it. Nevertheless, through understanding the form of the vessels and letters and what they convey, we can know of the truth of His Being. This may be compared to the fact that we can grasp concepts, which themselves are intangible, through the medium of tangible letters of thought or speech. That is, the letters are the “vessels” or “mediums” through which we may grasp concepts, even though concepts themselves are intangible and take up no space. However, do not err to think that *HaShem*-יהו"ה is conceptual, God forbid, for nothing can be further from the truth. On the contrary, there is nothing as real as the reality of *HaShem*-יהו"ה, for He alone is the only true

This is what the Arizal meant when he said²⁵ that even actual inanimate matter, such as stones, dust and water, have an aspect of a soul and spiritual vitality; that is, an aspect of an investment of the letters of speech from the ten utterances that give vitality and existence to inanimate matter and bring it into being from its nonexistence before the six days of creation.

reality. Moreover, there is nothing more beyond conception than *HaShem*-יהו"ה, for He is unlimited and beyond definition and conception.

Thus, it is from the truth of His Being that all beings receive their existence, for without the foundation of His Being, they altogether could not exist. From all the above we clearly see that the fact that anything exists at all is itself the greatest proof that *HaShem*-יהו"ה exists. For if we recognize that He exists, then we can recognize that all other beings can exist by the power of His existence, blessed is He. However, if ever it would arise in a person's mind that *HaShem*-יהו"ה does not exist, how then could anything else exist? Their existence is not intrinsic, for they do not have to be, and obviously nothing cannot bring something into being. In other words, by themselves they cannot be and without Him, there would not be a primal, intrinsic Being to bring them into being. On the other hand, His existence alone is intrinsic, for He must be. Since He is the truth of all being, all beings are caused by Him, are dependent on Him and are as nothing before Him, for He is the very foundation of their existence without Whom they cannot be. His existence, on the other hand, would not cease even if everything else ceased to be, since only He is truly independent and self-sufficient, in and of Himself, without anything external to Him bringing Him into being, for nothing exists outside of Him. Thus, it is clear that the Name of His intrinsic, eternal Being, blessed is He, precedes all that exist, since their existence comes about solely through the power of His existence. Thus, if He would cease to bring forth the ten utterances of creation into being with His Name *HaShem*-יהו"ה, the ten utterances, along with everything brought forth from them, would cease to be, and it would be as if they never were. *HaShem*-יהו"ה, blessed is He, on the other hand, always is. (See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 1; Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being - *Shaar HaHavayah*.)

²⁵ See Etz Chayim, Shaar 39 (Shaar Ma"n uMa"D), Drush 3; Shaar 50 (Kitzur ABY"A) Ch. 2.

Even though the word “stone-*Even*-אבן” is not mentioned in the ten utterances of the Torah, nonetheless, vitality is drawn to the stone through combinations and exchanges of the letters that revolve forwards and backwards in the 231 gates mentioned in Sefer Yetzirah,²⁶ until they chain down from the ten utterances, and the combination of the name “stone-*Even*-אבן” is drawn from them, this being the vitality of the stone.²⁷

This likewise applies to all creatures in the world; the names by which they are called in the Holy Tongue are the very letters of speech that chain down from level to level from the ten utterances of the Torah, through exchanges and permutations of the letters in the 231 gates, until they reach and vest within that creature to give it vitality.²⁸

²⁶ Sefer Yetzirah 2:4-5

²⁷ The explanation of this particular combination, “stone-*Even*,” will be further explained in chapter seven.

²⁸ To briefly explain, there are twenty-two (כ"ב) foundation letters of the *Aleph-Beit* which are brought forth from the letters of *HaShem*'s יהו"ה Names of Being יהו"ה אהי"ה י"ה which consist of the four foundational letters (א-ה-י-ו). That is, before what is known as the first *Tzimtzum* (which will be further explained later) there were three names of Being-*Havayah*-הו"ה corresponding to three levels of *HaShem*'s-הו"ה Being before the *Tzimtzum*, called Singular-*Yachid*, One-*Echad*, and Preexisting-*Kadmon* (See *Shaar HaYichud* of the Mittler Rebbe, chapter 10) The first level, Singular-*Yachid*, corresponds to the Singular Preexistent Intrinsic and Essential Name of *HaShem*-הו"ה Himself, blessed is He and blessed is His Name, as He is utterly singular and alone. The second level, One-*Echad*-אחד, corresponds to the first truncated name of His Being, which is *Yeh*"o-ו"ה-21 and is the same as *Eheye*"h-ה-א-21. This is evidenced in its expansion when spelled out; *Yod-Hey-Vov*-ו"ה-א-39 which equals *HaShem* is One-*HaShem Echad*-אחד-הו"ה-39. The third level, Preexisting-*Kadmon*, refers to the further truncation of His name of Being and is the name *Ya*"h-ה-י, which when spelled out, *Yod-Hey*-א-ה-י-26 equals *HaShem*-הו"ה-26. The next

truncation is the singular point of the letter *Yod*-י, which is not a name, but is the very same point that is present in all the names – יהו"ה יהו"ו י"ה י. Thus, this point is rooted in the Essential Self of the Singular Preexistent Being, *HaShem*-יהו"ה, blessed is He, who transcends all form entirely and therefore utterly transcends the chaining down of the worlds. Nevertheless, this foundation point-*Nekudah*-ה נקד"ה is the Cause for all the other letters of the *Aleph-Beit*, and contains them all in a concealed way, as demonstrated by the fact that the word point-*Nekudah*-ה נקד"ה-159 is numerically equal to the foundational letters אהו"י - *Aleph*-א-111, *Hey*-ה-15, *Vav*-ו-13, and *Yod*-י-20 = 159. Now, in addition to the fact that these foundational letters, אהו"י, are the letters that make up the three Names of Being that precede the *Tzimtzum* (theses being יהו"ה אהי"ה י"ה), they also are the root of the novel creation of the twenty-two (ב"ב-22) foundation letters of the *Aleph-Beit*, through which the world was created, and are the aspect of *HaShem*'s-ה יהו"ה Kingship-*Malchut*-מלכות. (This is evident by the fact that when added together, the ב"ב-22 letters of the *Alef-Beit*, these being, א"ב ג"ד ה"ו ז"ח ט"י א"כ ל"מ נ"ס equal 1,495, and with the cycling of the *Eleph*-ף-אל-1000 back to *Aleph*-א-1, they equal kingship-*Malchut*-מלכות-496.)

Now, the twenty-two (ב"ב-22) letters are combined into two letter compositions, which are the sources of the three letter roots from which all expression arises in the Holy Tongue of Torah (*Lashon HaKodesh*), through which the Holy One, blessed is He, created all novel existence. These two letter compositions form into twenty-one letter-cycles of the twenty-two letters each. (That is, when the twenty-two letters of the *Aleph-Beit* are placed in a sphere (which necessarily revolves around a central point-*Nekudah*-ה נקד"ה as mentioned above), and a line is drawn from one letter to its opposite letter, constructs are formed, beginning with א"ל ב"ם ג"ן etc., for a total of א"ל-231 forward constructs, and א"ל-231 backward constructs.) These form what are known as the 231 gates (רל"א שערים), which refers to all possible two-letter constructs that form the two letter sources of language in their forward and backward orders, all of which are composites of the base letters.

These composites, which are the foundations of all expression and creation, are all contained within and indicated by *HaShem*'s-יהו"ה primary title-*Kimuy*-כנוי-86, God-*Elohi*"m-אלהי"ם-86, which is His title that relates to the act of creation, and is thus utilized throughout the act of creation. For, the very first letter-cycle begins with the two letter construct *E*"ל-א (31) and the final letter-cycle ends with the two letter construct *Ko*"ל-א (50). These are the first and last letter constructs of the *Aleph-Beit* and thus include and are indicative of all the constructs in-between. They are thus referred to as "*E*"ל *Kol*"ל-א-א"ל-The God of All." Now, note that the first and the last

two-letter constructs numerically equal the first two letters and the last two letters of the title *God-Elo"him-אלהי"ם*. These are the letters *E"l-א"ל* (31), and *Ya"ם* (50). When joined together they make up the word “*Alim-אל"ם*-Mighty.” Now note that these two letter constructs, *E"l-א"ל* (31) and *Ya"ם* (50), revolve around the letter *Hey-ה* at the center, as follows:

אלהי"ם
 א"ל ה' י"ם

For in truth all the cycles of the *Aleph-Beit*, revolve around the central letter *Hey-ה*, around which all language and expression revolves. These first and last letter-cycles are as follows:

The first cycle is called *E"l Ba"ם* (which means “God is in them”), which are its first two letter-constructs, as follows:

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

The final cycle is called *A"ם*, which are its first two letter-constructs, as follows:

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

These two cycles of letter-constructs include all twenty-one cycles that arise. Now, just as these two letter-cycles revolve around the central letters פ"ח-86, which equal *God-Elo"him-אלהי"ם*-86, so likewise, the totality of letter-cycles, beginning with *E"l-א"ל*-31 and ending with *Ko"ל*-50, revolve around the letter *Hey-ה*, which is the central letter of the title *God-Elo"him-אלהי"ם*, as mentioned above.

Now, the letter *Hey-ה* is unique, in that it is the most ethereal of the letters, in that it is the lightest, since it is merely the ebb and flow of the breath of the lungs, which, as long as one is alive, is constant. This being the case, the expression of the letter *Hey-ה* is the most ethereal matter that a physical human being can express, grasp or move. It is for this reason that our sages, of blessed memory, stated (see Rashi to Gen. 2:4), “This world was created with the letter *Hey-ה*.” That is, the letter *Hey-ה*, when named, is *Hey-ה*, and bears the same letters as the Name *Ya"ם*, as it manifests in the title *God-Elohi"ם*, around which it - and all of creation -

revolves. It thus is compared to the “breath of His mouth,” as will be further elucidated later.

Thus all the letter-constructs of the *Aleph-Beit* beginning with *E*”ל-א”ל-31 and ending with *Ko*”ל-כ”ל-50 revolve around the letter *Hey*-ה which is at the center of the title *God-Elo”him*-אלהי”ם.

With this in mind, awaken to the words of *HaShem* through His Prophet Isaiah (66:2), “My hand made all these (*Kol Eleh*-אלה-כל), and all these (*Kol Eleh*-אלה-כל) come into being, by the speech of *HaShem*-יהו”ה.” This verse is wondrous indeed, for the words “All These-*KoL Eleh*-אל”ה-86” equal *God-Elo”him*-אלהי”ם-86. It is therefore understood that the words “All these-*KoL Eleh*-אל”ה-86” refer to the title *God-Elo”him*-אלהי”ם, and everything that it connotes. Moreover, the verse expressly states, “All these (*Kol Eleh*-אלה-כל) **came into being** by the word of *HaShem*-יהו”ה.” In other words, the verse clearly attests to the fact that “All these-*KoL Eleh*-אל”ה-86,” that is, the title *God-Elo”him*-אלהי”ם-86 and everything it connotes, is brought into being from the true reality of *HaShem*-יהו”ה, the name of His Intrinsic Being, blessed is He and blessed is His name. To clarify, it is as if the verse is stating that the totality of the creation of the natural order (*HaTeva*-הטב”ע-86), that is, everything that is created through the title *God-Elo”him*-אלהי”ם-86, all these-*KoL Eleh*-אל”ה-86 are brought about from the true reality of *HaShem*-יהו”ה, His Singular Preexistent Intrinsic Name. This should be absolutely clear to any intelligent person. For, it clearly attests that *God-Elo”him*-אלהי”ם, which is His title as the God and creator of the world, comes into being from the true reality of *HaShem*-יהו”ה, the name of His Intrinsic Being. Thus, in reality, it is from the truth of *HaShem*-יהו”ה, the name of His Intrinsic Being, that “All These-*KoL Eleh*-אל”ה-86” are brought into existence.

With the above in mind, examine other verses, such as (Eccl. 11:9), “But know, that for all these (*Kol Eleh*-אל”ה-כל) *God-Elo”him*-אלהי”ם will bring you to judgement.” That is, *God-Elo”him*-אלהי”ם applies to the same matter as “*Kol Eleh*-אל”ה-כל-all these.” Likewise, the verse in Daniel (12:7) states, “When the scattering of the hand of my holy nation will cease, all these (*Kol Eleh*-אל”ה-כל) will cease to be.” In other words, the verse is saying that at the conclusion of the exile, during which time the Jewish people are scattered, when the time of the true and complete redemption arrives, the attribute of judgment will cease to be, for the attribute of judgment is the title *God-Elo”him*-אלהי”ם, which conceals the Name *HaShem*-יהו”ה (as the Alter Rebbe explains in chapter four) and equals “All these-*KoL Eleh*-אל”ה-כל.” About this the prophet Zachariah (14:9) prophesied, “And *HaShem*-יהו”ה will be King over all the earth. On that day *HaShem*-יהו”ה will be One and His name One.” In other words, no nation

will continue to serve God-Elo "him-אלהים, but all will recognize and serve HaShem-יהוה alone (See Rashi to the verse *Shema Yisroel*, Deut. 6:4), as it states (Deut. 18:20), "He that shall speak in the name of another God-Elo "him-אלהים, that prophet shall die." Similarly, the verse states (Ex. 22:19), "Whosoever sacrifices to God-Elo "him-אלהים, except to HaShem-יהוה alone, shall be obliterated."

Thus, having awakened to all these matters about the composition of the title God-Elo "him-אלהים, realize that, in actuality, it is HaShem-יהוה alone, blessed is He, who brings about the totality of the natural order-HaTeva-הטבע-86. He alone, blessed is He and blessed is His name, brings "All these-Kol Eleh-אלה-86" into existence, for God-Elo "him-אלהים-86 is nothing but His title (Kinuy-כנוי-86) as He relates to the act of creating and actualizing the world and everything therein, down to the very last detail of all constructs and compositions, and a title is nothing without the bearer of that title. For, the very truth of the matter is that God-Elo "him-אלהים (86) is the title-Kinuy-כנוי (86) that contains the totality of the natural order-HaTeva-הטבע (86) and is thus the "Life of All Living"-*Chey Kol Chay*-חי כל חי (86). This title God-Elo "him-אלהים (86) is "the Throne-Hakiseh-הכסא (86)" that carries and bears His Glory, blessed is He, and is thus called His "Throne of Glory-Kis'eh HaKavod-כסא הכבוד" in that the act of creation reveals His magnificent glory. That is, His "Throne of Glory-Kis'eh HaKavod-כבוד" equals "The Glory of God-Kvod Elo "him-כבוד-118," (and the term Glory-Kavod-כבוד-32 refers to the "Thirty-Two Pathways of Wisdom," that is, the thirty-two times that the title God-Elo "him-אלהים is mentioned throughout the account of creation (*Ma'aseh Bereishith*).) In other words, it is HaShem-יהוה, blessed is He, who brings about creation through His Supernal speech, as indicated by the permutation of the name God-Elohi "m-אלהים as "I will speak-Ehee Ma "l-אה"י מ"ל."

Having awakened to all these (Kol Eleh-אלה) wondrous matters included in the title God-Elo "him-אלהים, always remember that the name *Ya "h-יה"י* is manifest within the title God-Elo "him-אלהים and gives it form. For, if the name *Ya "h-יה"י* would be lacking in God-Elo "him-אלהים, it would remain "mute-Eelem-אלים," without speech or form. The knowledge of this is an indispensable foundation to the realization that, in fact, it the power of HaShem's-יהוה Intrinsic Being that is drawn to manifest within created beings and give them existence-Havayah-הויה. Without this, they could not at all be, for all beings exist solely through the power of His Preexistent Intrinsic Being and His singular name HaShem-יהוה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being at all. Thus, it is only because Elohi "m-אלהים is "filled with *Ya "H-Maleh Ya "H-יה"י*" that there is any speech of creation at all, and without *Ya "H-*

This is because the individual creatures do not have the capacity to receive their vitality directly from the ten utterances of the Torah themselves, since the vitality that is drawn from them is too great relative to the individual creatures.²⁹ They only have the capacity to receive the vitality as it chains down, from level to lesser level, by means of permutations of letters (*Chiluf*-חלוף), exchanges (*Temurah*-תמורה), and *gematriot* (גימטריאות), which are the numerical values (*Cheshbon*-חשבון) of the letters, until through this, an individual creature of

יה"ה it is "mute-*Eelem*-אל"ם." Thus, in reality, the title God-*Elohi*"m-אלה"י"ם attests to the reality that, in fact, *HaShem*-יהו"ה, blessed is He, whose name is spelled *Yod-Hey-Vav-Hey*-יא ווא"ו ה"ה ו"ו (which is known as the name of *Ma"h*-מ"ה-45), is our God, as indicated by the permutation of *Elohi*"m-אלה"י"ם as "*Ma"h* is my God-*Ma"h E"li*-מ"ה אלי"י."

From all the above it is understood that all the titles by which *HaShem*-יהו"ה, blessed is He, is called in His Holy Torah, and all the combinations of the letters of the ten utterances of the Torah, are derivatives of His Singular Name *HaShem*-יהו"ה, in an order of gradation and diminishment, until being-*Havayah*-הו"י is given to each particular creature from His Singular Name, *HaShem*-יהו"ה. That is, each of His titles has other titles that depend on these titles, these being all the other words of the Torah, until we find that the entirety of Torah is woven upon the titles and the titles on the names, and in turn, all the holy names are titles that depend on the singular name *HaShem*-יהו"ה. We thus find that the entire Torah is a tapestry of the name *HaShem*-יהו"ה. Because of this it is called (Psalms 19:18), "Purely the Torah of *HaShem*-תמימה יהו"ה תורת יהו"ה," and as our sages, of blessed memory taught, "The entire Torah is the Name of the Holy One, blessed is He." (See *Ginat Egoz* of the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem* is One, as well as his introduction to his *Shaarei Orach*. Also see the Ramban's introduction to his commentary on Torah, and elsewhere.)

²⁹ That is, if they would receive directly from the ten utterances and the name of *HaShem*-יהו"ה, blessed is He, and His titles, they would be entirely nullified of their sense of independent existence, as will soon be further explained.

diminished capacity can be vested and brought into being from it.³⁰

³⁰ There are three primary methods (*Segulot*) mentioned in this chapter, by which *HaShem*-יהו"ה, blessed is He, brings forth novel creation into existence with His title God-*Elohi'm*-אלהי"ם-m, (which includes the totality of the 231 gates (רל"א שערים) as mentioned before).

The first method (*Segulah*) is called permutations of letters, which is called *Chiluf* (חלוף) or *Tziruf* (צירוף), (and is also called *Notrikon*-נוטריקון, in which the order of the letters is exchanged, but the letters of the word remain the same. This is the most direct form of letter exchange, and thus is the least concealing of the Essential Name *HaShem*-יהו"ה, blessed is He, that vitalizes them all. An example of this, are the twelve permutations of the Name *HaShem*-יהו"ה, in which the original primary letters are clearly apparent, as follows:

יהו"ה	יהו"ה	יהו"ה
הוה"י	ההו"י	הוה"י
והה"י	ויה"ה	והה"י
הוה"י	ההו"י	הוה"י

In this case, all the letters are the letters of the Name *HaShem*-יהו"ה, blessed is He, and while there is a diminishment and lessening due to their rearrangement, so that the final term "being-*Havayah*-הוי"ה" is only a derivative of the Ineffable Name *HaShem*-יהו"ה, and does not bear the same holiness as His Singular Essential Name itself, nevertheless, they all are clearly directly derived from the Name *HaShem*-יהו"ה, are all equal in their letters and numerical value, and all are permutations of the Name *HaShem*-יהו"ה, blessed is He, the root of all "Being." An example of this can be seen in the verse (Ex. 9:3), "Behold, the hand of *HaShem*-יהו"ה will be-*Hoyah*-הוי"ה upon your cattle that are in the fields." This verse uses the first permutation of the name *HaShem*-יהו"ה and the final permutation, *Hoyah*-הוי"ה. This informs us that the ten plagues were brought upon the Egyptians, who denied the Name *HaShem*-יהו"ה, specifically from the truth and power of His Name *HaShem*-יהו"ה. In other words, because Pharaoh stated (Exodus 5:2), "I do not know *HaShem*-יהו"ה," he was smitten by the name *HaShem*-יהו"ה to inform him that *HaShem*-יהו"ה is first, and with the permutation

Havayah-יהו"ה to inform him that *HaShem* is last, blessed is He and blessed is His name.

The second method (*Segulah*) is called letter exchange-*Temurah* (תמורה), in which the letters are exchanged with corresponding letters in the various permutations of the 231 gates (רל"א שערים). An example of this is that the letters that are immediately juxtaposed to יהו"ה are the letters that immediately follow it in the *Aleph-Beit*, which are the letters כוז"ו. (The outermost cycle of the permutations of the 231 gates (רל"א שערים) is the *Aleph-Beit* known as *A"V Ga"D*-ג"ד-ב, in which the letter *Aleph*-א is exchanged with the next letter *Beit*-ב, and the letter *Beit*-ב with the next letter *Gimel*-ג, and so on. This is the most encompassing cycle of the letters in the 231 gates, as they are the letters that are immediately juxtaposed to each other in forward motion, which form the outermost cycle of the 231 gates of all possible two letter combinations.) Thus, כוז"ו is an immediate reference to the essential four-letter Name *HaShem*-יהו"ה. This name כוז"ו is most notably found on every *Mezuzah* scroll. (On the reverse side of the scroll, immediately behind the words יהו"ה אלהינו יהו"ה the scribe inscribes these juxtaposed names כוז"ו במוכס"ז כוז"ו.)

In this case, there is an exchange of both the letters and the value, both signifying diminishment. Nevertheless, in reality, כוז"ו-39 is actually an explanation of the Name *HaShem*-יהו"ה, both in direct exchange (*Temurah*) and in numerical value, which is equivalent to *HaShem* is *One-HaShem Echad*-אהד-יהו"ה-39, and is hinted at scripturally in the verse (Isaiah 42:24), “*HaShem* thus-זו-יהו"ה-39, thus have we sinned against Him.” (That is, the words “*HaShem* thus-זו-יהו"ה-39” have the same numerical value as כוז"ו, which is the same as saying *HaShem* is *One*-אהד-יהו"ה-39. In other words, the seemingly extraneous word “thus-Zu-זו-13” comes to hint that it is specifically in the matter of *HaShem*’s Oneness (*Echad*-אהד-13) that we have sinned against Him.) Nevertheless, a person who only sees this name כוז"ו, without its explanation, may remain entirely unaware that, in reality, there only is *HaShem*-יהו"ה, and that this name כוז"ו is only a revelation and explanation of the Singular Name *HaShem*-יהו"ה. That is, it is a direct letter exchange-*Temurah* of the Name *HaShem*-יהו"ה, about which it states (Lev. 27:33), “If he exchanges it, it and its exchange shall be holy.” Through this method of letter substitution-*Temurah*-תמורה, we “uplift an offering-*Terumah*-תרומה to *HaShem*-יהו"ה” (Num. 15:19).

The third method (*Segulah*) by which the totality of novel existence is conducted, is known as *gematria*, which are the numerical values (*Cheshbon*-חשבון) of the letters and words. In this case, it is possible for there to be an indirect exchange, where although the letters may not clearly be specifically directly related via letter exchange, there nevertheless is a

The name by which it is called in the Holy Tongue is the receptacle for the vitality constrained in the letters of this name that chained down from the ten utterances of the Torah which have the power and vitality to create something out of nothing and constantly give it life, because “the Torah and the Holy One, blessed is He, are all one.”³¹

relationship between them. However, because of this, there is greater concealment from the perspective of the recipient, who may remain entirely unaware of the inner matter. An example of this is the numerical value of the term for “numerical value” itself, which is the word “*Cheshbon*”-השבון-366” which, in reality, is itself an expression and elucidation of the “Name *HaShem*”-שם יהו"ה-366.” In other words, although the letters themselves are not direct letter exchanges as with *Temurah* (תמורה), nevertheless, the existence of “Calculation-*Cheshbon*”-השבון-366” is entirely dependent on the Name *HaShem*”-שם יהו"ה-366.

(Now, it should be noted that these three primary methods by which the world is created and conducted, each contain many more principles, explanations, and details. They are hinted to and may be recalled by the term “Garden-*Ginat*”-גני”ה,” of the verse (Song of Songs 6:11), “I went down to the garden of walnuts-*Ginat Egoz*,” (which the Zohar (II 15b) states refers to the Garden of Eden-*Gan Eden*”-גן עדן-גני”ה). The letters of the word “Garden-*Ginat*”-גני”ה,” are a *Notrikon*”-נוטריקון, an acrostic for the words, numerology-*Gematriah*”-גמטריה, permutation-*Notrikon*”-נוטריקון and letter exchange-*Temurah*”-תמורה. For a more comprehensive and extensive explanation of all these matters, see *Ginat Egoz* by the Godly Rishon, Rabbi Yosef Gikatilla, translated as *HaShem Is One*.) (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title* (*Shaar HaKinuy*), Vol. 3, *The Letters of Creation* (Part 2); Also see *Pardes Rimoni* Shaar 30 (*Shaar HaTziruf*) Ch. 5.)

³¹ That is, it is only within the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*”-שם יהו"ה Himself, blessed is He, to bring forth the existence of something from nothing. It is *HaShem*”-שם יהו"ה alone whose simple being is intrinsic to Him, while all else is in the category of construct, having no intrinsic existence whatsoever. That is, they do not have to be, and on their own they cannot be, whereas He necessarily is. Thus, He has utterly no need for their existence, but rather, they are in constant need of *HaShem*’s”-שם יהו"ה existence, blessed is He, for their very existence. He thus is called The Foundation of all foundations. Thus,

although they are of utterly no comparison to Him, they are nevertheless not separate from *HaShem*-יהו"ה, blessed is He, but are utterly dependent on the Name *HaShem*-יהו"ה for their very existence, for construct cannot exist without Foundation. (See Mishneh Torah, Hilchot Yesodei HaTorah 1; Ginat Egoz, translated as *HaShem* Is One, Vol. 1, (*Shaar HaHavayah*).) Zohar I 24a; II 60a; Tikkunim, Tikkun 6 & 22; Tanya, Likkutei Amarim Ch. 4 & 23. (For, as explained before, the Torah is called (Psalms 19:18), "Purely the Torah of *HaShem*-תמימה-יהו"ה תורת יהו"ה," and, "The entire Torah is the Name of the Holy One, blessed is He.")

Chapter Two

Now, this answers the heretics and reveals the root cause of the error of those who deny individual Divine providence and the signs and wonders of the Torah. They err in their false imaginations because they compare the deed of *HaShem*-יהו"ה, the Maker of heaven and earth, to the deeds and schemes of man,³² since once a vessel has left the hand of the craftsman the vessel no longer depends on the hands of the craftsman. Even when his hands are withdrawn from it and he goes out to the marketplace, the vessel exists in the same form and image as it came from the hands of the craftsman, literally!

These fools compare the making of heaven and earth to this, but their eyes are blinded from seeing the tremendous difference between the deeds and schemes of man, who makes something from something, by merely changing its form and image from the image of a lump of silver into the image of a vessel, to the making of heaven and earth, which is something from nothing and is a greater miracle than the splitting of the Red Sea, for example.

³² That is, they disregard the most basic Foundation of all foundations, which is that nothing in all of creation has any intrinsic or independent existence, in and of itself, in the first place. That is, it is solely the Singular Preexistent Intrinsic Being *HaShem*-יהו"ה and His Name *HaShem*-יהו"ה, that exist intrinsically, as previously explained regarding the teaching of our Sages of blessed memory (Pirke d'Rabbi Eliezer Ch. 3), "Before the creation of the world there was Him and His Name alone." Thus, everything that is, including all of space and time and everything therein, is utterly and constantly dependent on *HaShem*-יהו"ה, blessed is He, and He alone is the only constant.

There, the sea receded when *HaShem*-יהו"ה blew a mighty east wind all night,³³ causing the water to split and stand erect like a wall.³⁴ Had *HaShem*-יהו"ה caused the wind to cease for an instant, the waters would have reverted to falling³⁵ according to their nature. Without doubt they would not continue to stand, even though this nature of water to fall was also created something from nothing. A stone wall stands on its own, without wind, only that the nature of water is not so.

How much more so therefore, regarding the creation of something from nothing, which is above nature and is a far greater wonder than the splitting of the Red Sea.³⁶ How much more so is it the case, that with the withdrawal of the power of the Creator from the created, God forbid, the created would revert to nothingness, literally!

Rather, the power of the Actor must be within the acted-upon continuously to give it vitality and existence, this being the aspect of the letters of speech of the ten utterances through which they were created.

About this it states,³⁷ “And You-*VeAtah*-ואתה give life-*Mechayeh*-מחייה to all.” Read this³⁸ as “give existence-*Mehaveh*-מהוה” rather than just “give life-*Mechayeh*-מחייה,” in other words, “You give existence” – something out of nothing

³³ Exodus 14:21

³⁴ Exodus 14:22; 15:8

³⁵ Michah 1:4

³⁶ That is, the splitting of the sea is merely a miracle within the far greater miracle of the existence of the sea in the first place, since it has no being of its own.

³⁷ Nehemiah 9:6

³⁸ Pardes Rimmonim 6:8

– to all. Now, the word “You-*Atah*-אה” here is the aspect of the letters of the alphabet from *Alef*-א to *Tav*-ת,³⁹ whereas the *Hey*-ה represents the five places in the mouth that the letters issue from,⁴⁰ which are the source of the letters.

Though *HaShem*-יהו"ה has no bodily image, nonetheless the Torah explicitly states, “And *HaShem*-יהו"ה Spoke,” “and *HaShem*-יהו"ה said,” which is the aspect of the revelation of the twenty-two supernal letters to the prophets, which became vested in their intellect and comprehension during the prophetic vision, including their thoughts and speech, as written,⁴¹ “The spirit of *HaShem*-יהו"ה spoke within me and His word is upon my tongue,” and as the Arizal, of blessed memory, taught in *The Gate of Prophecy (Shaar HaNevuah)*.⁴²

The investment of the letters in the creatures is similar to this, as scripture states,⁴³ “With the speech of *HaShem*-יהו"ה the heavens were made and all their hosts with the breath of His mouth,” only that it is through many tremendous chainings down until they descend to physical action, which is not the case with the comprehension of the prophets. That is, in *Emanation-Atzilut* as it becomes en clothed in the world of *Creation-Briyah*.

³⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), *The Gate of The Foundation*.

⁴⁰ *Sefer Yetzirah* 2:3 – The letters אההיע issue from the throat, the letters בוּמ״פ issue from the lips, the letters גיכ״ק issue from the palate, the letters דטלני״ת issue from the tongue, and the letters זסצר״ש issue from the teeth.

⁴¹ *Samuel II* 23:2

⁴² Also see *Shaarei Kedushah* of Rabbi Chayim Vital, translated *Gates of Holiness*.

⁴³ *Psalms* 33:6

Chapter 3

Now after these words and truths,⁴⁴ whoever contemplates the matter⁴⁵ will understand to his satisfaction how it is that, in reality, every creature and existent thing is regarded as nonexistent and nothingness⁴⁶ relative to the power of the Actor and the “breath of His mouth”⁴⁷ within the acted-upon, since it constantly gives it being and brings it from actual nothing to something.

The fact that every created and actuated thing appears to us as having existence and actuality, is only because we do not perceive the power of *HaShem*-יהו"ה and the “breath of His mouth” that is in the creature, with our eyes of flesh. However, if permission would be granted to the eye to see and perceive the vitality and spirituality within every creature, flowing to it from that which comes out from the mouth and breath of *HaShem*-יהו"ה,⁴⁸ then the physicality, materiality and actuality of the creature would not be apparent to us.

It literally would be nullified out of existence relative to the vitality and spirituality within it, since without this spirituality it would revert to actual nothingness and nonexistence, literally as it was before the six days of creation. It is only the spirituality that flows to it from the “breath of

⁴⁴ Chronicles II 32:1

⁴⁵ Proverbs 16:20

⁴⁶ See Isaiah 40:17

⁴⁷ Psalms 33:6

⁴⁸ Deuteronomy 8:3

HaShem 's-יהוה" mouth," so to speak, that continuously brings it out from nothingness and nonexistence to somethingness, thus giving it being. If this is the case, then without it, it has no real existence!

An example for this is the light of the sun⁴⁹ that radiates upon the earth and its inhabitants;⁵⁰ In other words, the ray and radiance that spreads out from the body of the sun and visibly shines upon earth and in outer space. Obviously, this light and ray must also be present in the body and substance of the sun itself, as it is in the sky, because if it spreads out and radiates at such a distance, it most certainly shines in its actual place.

However there, in its actual place, the ray can only be considered to be nothingness, since its existence is negated relative to the actual body of the sun itself, which is its source. This is because this light and ray is merely a radiance that emanates out of the body and essence of the sun in outer space and upon earth where the body of the sun is not present. Therefore, here, the ray appears to us as being real and existent and we can consider it as actually existing.

Such is not the case however, when it still is in its source, in the body of the sun. There, it does not fall into the category of existence altogether, but rather non-existence, because there, only its source, which is the body of the sun, shines. The ray, on the other hand, is totally dependent on the sun and is nothing without it.

⁴⁹ The scriptural source for this analogy will be discussed in the next chapter.

⁵⁰ Liturgy of the blessings of the *Shema* recital, "*Yotzer Ohr*."

Now, the existence of all the creatures is literally similar to this, relative to the Divine influence that flows upon them from the breath of His mouth and gives them existence. *HaShem*-יהו"ה is their source and they themselves are merely like a light and ray that spreads out from *HaShem*'s-יהו"ה influence and spirit which flows and vests within them, bringing them out from nothing to something.

Their existence is therefore nullified relative to their source, just as the light of the sun is nullified and can only be regarded as literal nothingness and nonexistence in its source. Only outside the sun, where its source is not present can it be considered to exist.

In the same manner, all creatures cannot at all be considered to exist except to our eyes of flesh which cannot perceive the source that brings them into being, that being the spirit of *HaShem*-יהו"ה. Because of this, it appears to our eyes that the physicality and materiality of the creatures is actual and that their existence is independent, just as the light of the sun appears to exist independently when it is not in the sun.

However, in this respect, the example of the sun is not fully aligned to the subject, because in the example of the light of the sun, the source, that is, the sun, is not present in outer space and upon the earth. Therefore, its light appears to have independent existence. However, in reality, all creatures are always immersed in their Source, except that the source is not perceived by the physical eye. This being the case, why isn't

their existence nullified to their Source?⁵¹ However, to understand this we must preface.

⁵¹ That is, how could it be that they feel themselves as existing independently?

Chapter 4

It is written,⁵² “For *HaShem*-יהו"ה *God-Elo*”*him*-אלהי"ם is a sun and a shield.” The shield acts as a protective sheath for the sun so that the creatures can withstand it, as the sages stated that,⁵³ “In the future the Holy One, blessed is He, will remove the sun from its sheath, the righteous will be healed by it and the wicked will be punished by it.”

Just as the sheath shields the sun, so does the title *God-Elo*”*him*-אלהי"ם shield the four-letter ineffable name *HaShem*-יהו"ה, blessed is He.⁵⁴ The name *HaShem*-יהו"ה, means the Preexistent Intrinsic Being, who brings everything into being out of nothing always.⁵⁵ The word *Howeh*-הוה means Being, in the present. The full name, with the letter *Yod*-י, means the Ever-Present Being. In other words, the *Yod*-י makes it a constant, similar to how Rashi explains the verse,⁵⁶ “Thus does *Iyov* do (*Ya'aseh*-יעשה) all the days.” In other words, it is *HaShem*'s-יהו"ה vitality that literally flows at every moment into all creatures from “that which proceeds out of the mouth and breath of *HaShem*-יהו"ה,”⁵⁷ and brings them into being out of nothing at every moment. This is because, in and of itself, the fact that they were created during the six days of creation is

⁵² Psalms 84:12

⁵³ Talmud Bavli, Nedarim 8b; Zohar III 17a

⁵⁴ Zohar II 224b

⁵⁵ Zohar III 257b; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem* Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*); Pardes Rimonim 1:9

⁵⁶ Job 1:5

⁵⁷ Deuteronomy 8:3; Psalms 33:6

insufficient in giving them continued existence, as explained before.

Now, in the enumeration of the praises of the Holy One, blessed is He, it is written,⁵⁸ “The Great, the Mighty and the Awesome.” “The Great” (*HaGadol*) refers to the quality of *Chesed*-Kindness and the spreading forth of vitality in all created worlds without end and conclusion, to be created out of nothing and to exist through freely-given kindness.

It is called “Great” (*Gedulah*) because it comes from the magnanimity of the Holy One, blessed is He, in and of Himself, “For *HaShem*-יהוה is Great and His Greatness is unfathomable.”⁵⁹ He therefore also influences vitality and existence out of nothing to limitless worlds and creatures, just as it is the nature of the good to do good.⁶⁰

Now, this quality is solely the praise of the Holy One, blessed is He, since no creature is capable of creating something out of nothing and enlivening it.⁶¹ Moreover, it is beyond the intellect and comprehension of all creatures, in that the intellect of any creature is incapable of conceiving and grasping this quality and its ability to create something out of nothing and enliven it.

This is because creation out of nothing is above the intellectual capacity of the creatures to grasp, since it comes

⁵⁸ Deuteronomy 10:17

⁵⁹ Psalms 145:3

⁶⁰ Emek HaMelech, Shaar Shaashu'ei HaMelech, Ch. 1; Shomer Emunim 2:14; Also see Magen David of the Radbaz, The Letter *Tzadik*-צ.

⁶¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity (*Shaar HaYichud*).

from the “Greatness” of the Holy One, blessed is He, and He and His qualities are a simple unity, as the Holy Zohar states,⁶² “He and His qualities are One.” Therefore, just as no created intellect is capable of grasping its Creator, so too, it cannot grasp His qualities.

Furthermore, just as no created intellect is capable of grasping *HaShem*’s יהו"ה quality of Greatness, which is His ability to create something out of nothing and enliven it (as in the verse,⁶³ “The world is built on kindness”) so too, it is incapable of grasping His quality of Might, which relates to the matter of *Tzimtzum* - the restraint and withholding of the spreading forth of vitality from His Greatness - thus preventing it from descending and becoming revealed upon the creatures, to enliven and give them existence in a revealed way.

It rather comes in a hidden way. The vitality becomes concealed in the body of the creature, thus making it appear as if the body of the creature has an independent existence of its own, rather than just being a spreading forth of vitality and spirituality, like the spreading forth of the rays and light of the sun.

In other words, though in reality, its existence is like the spreading forth of the light of the sun, and it does not exist independently, it nonetheless appears to exist independently. This itself is only possible because of the “Might” of the Holy One, blessed is He,⁶⁴ in that He is all-capable and can restrain

⁶² Tikkunei Zohar 3b

⁶³ Psalms 89:3

⁶⁴ Yoma 69b

and conceal the vitality and spirituality flowing from the “Breath of His mouth” so that the body of the creature will not be nullified.

Just as it is impossible for the intellect of any creature to grasp the creation of something out of nothing, so is it likewise impossible for any creature to grasp that, though there is this restraint and concealment, nonetheless, the body of the creature is created out of nothing.

Now, the aspect of the restraint and concealment of the vitality is called by the term “vessels” (*Keilim*) whereas the vitality itself is called “light” (*Ohr*). The reason is because just as a vessel covers over its contents, so also, the aspect of restraint-*Tzimtzum* covers over and conceals the flow of the light and life-force.

These vessels are the letters (*Otiyot*) of the Hebrew alphabet, the roots of which are the five terminal letters *Mem*-מ, *Nun*-ן, *Tzadee*-צ, *Peh*-פ, and *Chaf*-כ. These are the five restraining powers (*Gevurot*), which divide and separate the breath and voice in the five locations of the mouth, from which the twenty-two letters issue. The root of the five restraining powers is “*Botzina D’Kardinoota*-The Dark Light,”⁶⁵ which is the supernal might of “*Atik Yomin*-The Ancient of Days,” whereas the kindnesses are rooted in the kindness of *Atik Yomin*, as known to those who are knowledgeable in the esoteric wisdom.

⁶⁵ Zohar I 15a; Zohar III 292b; Tikkunei Zohar, Tikkun 5

Chapter 5

Now, about this the sages said,⁶⁶ “At first it arose in thought to create the world through the quality of judgment. He saw that the world could not endure this, so He included the quality of compassion” – this being the revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah. About this the Zohar states⁶⁷ that, “Above, in the upper holiness there are left and right” – that is, Kindness and Severity (*Chesed* and *Gevurah*).

This means that both are Divine qualities and beyond the intellect and comprehension of the creatures. This is because in the world of Emanation-*Atzilut*, He and His qualities are one. Even the prophetic comprehension of our teacher Moshe was not in the world of Emanation, but rather, as it vests within the world of Creation, and even this was not in these two qualities of *Chesed* and *Gevurah*, but rather through their becoming vested in the qualities of *Netzach*, *Hod* and *Yesod*, which are lower in level [as stated in *Sha'ar HaNevu'ah*-The Gate of Prophecy].

Only the souls of the Righteous-Tzaddikim in Gan Eden (*Gan Eden*-גן עדן) are rewarded with comprehending the spreading forth of the vitality and light drawn from these two qualities, *Chesed* and *Gevurah*. This nourishes the souls of the

⁶⁶ Midrash Bereishit Rabba 12:15

⁶⁷ Zohar I 53a

Tzaddikim who occupied themselves in the study of Torah for its own sake while they were in this world.

This is because from the spreading forth of these two qualities, a firmament is stretched over the souls in Gan Eden (*Gan Eden*-גן עדן). This firmament is called,⁶⁸ “The secret of the Torah.” Within it, is the secret of the twenty-two letters of the Torah, which was given through these two qualities, as written, “From His right hand He gave them a fiery law.”

Dew (*Tal*-טל)⁶⁹ drips down from this firmament (*Rakia*-רקיע)⁷⁰ to nourish the souls, this being the knowledge of the secret of the twenty-two letters of the Torah, because this firmament is the “Secret of knowledge” and Torah is the nourishment of the souls in Gan Eden-גן עדן. On the other hand, the *mitzvot*-commandments that they performed in this world are their garments, as explained [in Zohar VaYakhel, pages 209 and 210 and in Etz Chaim, Gate 44,⁷¹ chapter 3].

⁶⁸ Zohar II 209a-210a

⁶⁹ The value of dew-טל is 39, which equals HaShem is One-אחד

⁷⁰ The word “firmament-*Rakia*-רקיע” has the numerical value of 380, which is the same as “*HaShem* is King, *HaShem* was King, *HaShem* will be King-*HaShem Melech*, *HaShem Malach*, *HaShem Yimloch*-יהויה מלך יהויה” plus the twenty-two letters of the *Alef-Beit*.

⁷¹ See Gate 43 in current editions.

Chapter 6

Now, the title God-*Elo*”*him*-ם אלהי”86 is the designation for the quality of might and restraint (*Gevurah* and *Tzimtzum*).⁷² It therefore also has the same numerical value as Nature-*HaTeva*-הטבע-86.⁷³ This is because it conceals the upper light that gives being and vitality to the world, so that it appears as if the world is fixed and acts by nature.

The title God-*Elo*”*him*-ם אלהי” is a shield and a sheath for the name *HaShem*-ה יהו”, to conceal the light and vitality that is drawn from the name *HaShem*-ה יהו”, that brings about the coming into being of something out of nothing, so that it will not be revealed to the creatures and nullify their existence.⁷⁴ We therefore see that this aspect of might and restraint is also an

⁷² As previously mentioned, the title *Elohi*”*m*-ם אלהי” is composed of the letters ל”א and מ”ם which together form the word mighty-*Aleem*-ם אלים, as in the Talmudic dictum (Gittin 60b), “Whoever is mightier prevails-*Kol d’Alim Gvar*-כל דאליים גבר,” or like the Talmudic statement (Kiddushin 59a), “A valley of strongmen-*B’Aga D’Aleemay*-באגא דאלימאי.” Similarly, this terminology is found in Psalms (58:2), which states, “Is it so that (you) mighty-ones (*Ailem*-אלם) speak righteousness?” (See The Gate of The Title (*Shaar HaKinuy*) for further elucidation.)

⁷³ See Ginat Egoz, translated as *HaShem* Is One, Vol. 1, The Gate of The Title (*Shaar HaKinuy*);

⁷⁴ That is, in the account of creation the Torah calls *HaShem*-ה יהו” by His title-Kinuy-כנוי-86 God-*Elo*”*him*-ם אלהי”86, which is His title as the Creator of all novel existence. In reality, however, the name *Ya*”*h*-ה יהו” (י”ד), which manifests within His title God-*Elo*”*him*-ם אלהי”86 is what brings about the existence-היו”ה of the natural order (*HaTeva*-הטבע-86), and neither His title God-*Elohi*”*m*-ם אלהי” nor the natural order (*HaTeva*-הטבע) have any existence whatsoever apart from the Singular Preexistent Intrinsic and Essential Being, *HaShem*-ה יהו”, blessed is He, as previously mentioned, and as will be further explained later.

aspect of the kindness that builds the world.⁷⁵ This is the aspect of might-*Gevurah* as it is included within kindness-*Chesed*.⁷⁶

Now, from the fact that the qualities are included one within the other, we see openly that He and His qualities are one.⁷⁷ For they are **His** qualities and since they are totally one with Him, they therefore are unified and included one with the other. This is as Eliyahu said,⁷⁸ “You are He who binds and unifies them...and without You there is no unity in the upper and lower worlds etc.”

⁷⁵ Psalms 89:3

⁷⁶ The dependence of the title God-*Elohi*”*m*-אלהי”ם-86 on the Singular Essential Name of *HaShem*-יהו”ה-26 Himself, blessed is He, is hinted at in the Name *HaShem*-יהו”ה-26 itself, which has the numerical value of כ”ו-26. In a concealed manner, this numeral כ”ו-26 also bears the numeral פ”ו-86 which is the numerical value of God-*Elohi*”*m*-אלהי”ם-86. For, when the letters כ”ו-26 are spelled out according to their names *Chaf Vav*-כ”ו ו”ן, we see that כ”ו-26 bears פ”ו-86. This is similarly the case with the expanded name *HaShem*-יהו”ה, when the letters of His name are spelled out, which is called His name of *Ma”H*-מ”ה-45, and is spelled out as follows: יו”ד ה”א ו”א יו”ד ה”א-45. We see that this name of *Ma”H*-מ”ה likewise bears the title God-*Elohi*”*m*-אלהי”ם-86 in a hidden way, for when the names of the letters מ”ה-45 are spelled out *Mem-Hey*-מ”ה ה”א-86 they equal פ”ו-86, which is the same as the title God-*Elohi*”*m*-אלהי”ם-86. We thus see that the title God-*Elohi*”*m*-אלהי”ם-86 is utterly bound to and dependent on the Singular Preexistent Intrinsic Name of *HaShem*-יהו”ה Himself, blessed is He. However, the reverse is not true. In other words, כ”ו-26 bears פ”ו-86 when spelled out כ”ו (פ”ו) but (כ”ו) does not bear כ”ו-26 when spelled out (כ”ו) (פ”ו). That is, when Torah says, “*HaShem*-יהו”ה, He is the God-אלהי”ם-86, it does not mean that they are equal, because God-*Elohi*”*m*-אלהי”ם-86, is merely His title-*Kimuy*-כנוי-86 as the Creator of the world, but *HaShem*-יהו”ה is the bearer of that title. This is why the Torah always says, “*HaShem*-יהו”ה, He is the God-*Elo*”*him*-אלהי”ם,” and it never says it the other way around, “God-*Elo*”*him*-אלהי”ם-86.” (See *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1.)

⁷⁷ Introduction to Tikkunei Zohar 3b

⁷⁸ Introduction to Tikkunei Zohar 17a

This is the meaning of,⁷⁹ “You shall set it upon your heart that *HaShem*-יהו, He is the *God-Elo”him*-אלהי”ם,” meaning that these two names are actually one, in that even the title *God-Elo”him*-אלהי”ם, which restrains and conceals the light, is an aspect of kindness, like the name *HaShem*-יהו. This is because the qualities of the Holy One, blessed be He, are totally unified with Him. He and His Name are one,⁸⁰ in that His qualities are His names.⁸¹

⁷⁹ Deuteronomy 4:39

⁸⁰ Zohar II 86a – As elucidated there, He and His Name *HaShem*-יהו are One, as it states (Isaiah 42:8), “I am *HaShem*-יהו, that is My Name.” That is, His Singular Essential Name is utterly unified with His Being, and is preexistent as He is preexistent, as previously explained regarding the teaching (Pirke d’Rabbi Eliezer), “Before the creation of the world there was Him and His Name alone.” In the same manner, even after the creation of the world, it states (Malachi 3:6), “I *HaShem*-יהו have not changed,” and similarly, “You are He before the creation of the world and You are He after the creation of the world” with no change whatsoever. Rather, all the titles by which He makes Himself known are merely manifestations and expressions of His Singular Name *HaShem*-יהו, and are revealing to the righteous-*Tzaddikim* who are called (Malachi 3:16), “Those who fear *HaShem*-יהו and contemplate His Name,” and as stated (Psalms 24:14), “The mystery of *HaShem*-יהו is for those who fear Him.” (Also see Rimzei Torah of the Maggid of Mezeritch, Parshat Vayishlach.)

⁸¹ That is, all the titles by which He is called are merely expressions of His Singular Name *HaShem*-יהו. We now will briefly explain how each of His titles is brought forth from His Singular Name *HaShem*-יהו:

The first three names are:

HaShem-יהו

Ehey”eh-אהי”ה

Adon”ay-אדני

Know that the unique name *HaShem*-יהו"ה is the primary name and that the other two are unified with it. Examine the first half of each of these names and discover that together they attest to *HaShem*-יהו"ה-כ"ו-26 and are also the initial letters of כ"ו יהו"ה as follows:

$$\begin{aligned} \text{יהו"ה} & 10+5=15 \\ \text{אהי"ה} & 1+5=6 \\ \text{אדנ"י} & 1+4=5 \end{aligned}$$

Total 26

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

$$\begin{aligned} \text{יהו"ה} & 6+5=11 \\ \text{אהי"ה} & 10+5=15 \\ \text{אדנ"י} & 50+10=60 \end{aligned}$$

Total 86

The next name is:

HaShem Elo"him-HaShem God-יהו"ה אלהי"ם
as follows:

$$\begin{aligned} \text{יהו"ה} & = 26 \\ \text{אלהי"ם} & = 86 \end{aligned}$$

Know that this name too is drawn from the primary name, which is the unique name *HaShem*-יהו"ה. That is, the name *HaShem*-יהו"ה is כ"ו-26. In its spoken form כ"ו is *Chaf Vav*-ו"ו כ"ו (26+86=112), which equals *HaShem Elo"him-HaShem God*-יהו"ה אלהי"ם. We therefore see that כ"ו-26 bears the name *Elo"him-God*-אלהי"ם, as explained above. This is to say that the title *Elo"him-God*-אלהי"ם is dependent on the name *HaShem*-יהו"ה.

Now, contemplate and know that the name *Elo"him*-ם אלהי is also equivalent to the names *Ehe"yeh*-ה אהי and *Adon"ay*-י אדנ as follows:

$$Ehe"yeh\text{-ה אהי} = 21$$

$$Adon"ay\text{-י אדנ} = 65$$

$$21+65=Elo"him\text{-ם אלהי} = 86$$

Thus, everything explained above about how the fact that כ"ו-26 bears ופ"ו-86 also applies to the name *Elo"him*-ם אלהי-86. It too is drawn from the name *HaShem*-ה יהוה-26, as demonstrated above.

The next name is *Y'ah HaShem*-ה יהי. The name *Y'ah*-ה י does not require much explanation, for it is self-evident that it is a derivative of the name *HaShem*-ה יהוה and constitutes the first two letters of His unique name *HaShem*-ה יהוה. Moreover, when spelled out, *Yod Hey*-ה י"ד it has the same numerical value as *HaShem*-ה יהוה-26.

The next name is *Shad"ay HaShem*-ה שדי יהוה. Know that these two names attest to each other, for the name *Shad"ay*-י שדי is a trustworthy witness that *HaShem*-ה יהוה is His only True Name and all the other names are merely His titles. This is because the meaning of *Shad"ay HaShem*-י שדי יהוה is, "The name *HaShem*-ה יהוה is sufficient." In other words, *HaShem*-ה יהוה is self-sufficient and not in need of titles, for only *HaShem*-ה יהוה can truly be called a Name-Shem-שם, whereas all His other names are merely titles that relate to His actions and were brought into being with the creation of the worlds. Indeed, *HaShem*-ה יהוה alone is called a name-Shem-שם, for when the witness, which is *Shad"ay*-י שדי, is included in the subject of its testimony, which is *HaShem*-ה יהוה, it equals Shem-name-שם, as follows:

$$Shad"ay\text{-י שדי} = 314$$

$$HaShem\text{-ה יהוה} = 26$$

$$314+26=340=\text{Name-Shem-שם}$$

It thus is understood that His unique Name *HaShem*-ה יהוה alone is called a name, in that this name alone is sufficient for Him and He has no need for other names or titles. This also bears witness to why we call Him

HaShem-השם-the Name, because *Shad"ay HaShem*-יהו"ה-השם, which is equivalent to Name-*Shem*-שם-340 is sufficient to express this truth. Moreover, this is why our forefathers, Avraham, Yitzchak and Yaakov referred to *HaShem*-יהו"ה as *E"l Shad"ay*-א"ל שד"י-א"ל, because it attests to *HaShem*-השם, as follows:

E"l Shad"ay-א"ל שד"י-345
HaShem-השם-345

This explains why the Jewish people say *HaShem*-השם instead of saying His ineffable name *HaShem*-יהו"ה when referring to Him. For this title *E"l Shad"ay*-א"ל שד"י-345 which is equal to *HaShem*-השם-345 attests that His Singular Name is adequate and sufficient for Him and He has no need for any other names or titles.

The next name is *HaShem* of Hosts-*HaShem Tzva"ot*-יהו"ה צבאות, that is, the Unlimited, Eternal Being who gives being to all the hosts of beings in all the worlds, from the most supernal beings in the highest worlds, to the smallest and lowliest beings of this lowly world. This name means that all novel existence, from the highest to the lowest, are utterly dependent on *HaShem*'s-יהו"ה existence to exist. The juxtaposition of Hosts-*Tzva"ot*-צבאות to *HaShem*-יהו"ה attests to this, in that the existence of all the hosts is utterly dependent on the existence drawn to them from *HaShem*-יהו"ה.

The next three names are *E"l*-א"ל, *Elo"him*-אלהים and *Elo"ah*-אלוהים. The name *E"l*-א"ל-31 is calculated as follows; One of the methods of calculation is the numerical value of the word, the number of its letters and the word itself. Now, the numerical value of *HaShem*-יהו"ה is 26, it has 4 letters and it is 1 word ($26+4+1=31$), which is the numerical value of *E"l*-א"ל-31.

Now, in regard to the names *Elo"him*-אלהים and *Elo"ah*-אלוהים, we find that the letters of His singular Name *HaShem*-יהו"ה are divided between them. That is, the first half of the Name *HaShem*-יהו"ה is within His title *Elo"him*-אלהים and the second half is within His title *Elo"ah*-אלוהים. We thus find that their power and form is drawn from His singular Name *HaShem*-יהו"ה.

The above explanations bear witness to the fact that all His other names are merely titles that receive their existence, sustenance, and power from His singular Name *HaShem*-יהו"ה. (For further elucidation see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem is One*.)

As a consequence of this truth, one will come to the realization that, “In the heavens above and upon the earth below there is nothing else” – meaning that even the physical planet earth, which appears to everyone to be a “concrete something,” is actually absolutely nothing relative to the Holy One, blessed is He, because the title *God-Elo "him-ם-אלהי"* only conceals and restrains to the creatures below, but not to the Holy One, blessed is He, since He and His title *God-Elo "him-ם-אלהי"* are one.

Therefore, in actuality, even the earth and under the earth are absolutely nothing from the perspective of the Holy One, blessed be He and cannot be called by any term, not even by the term “*more-Od-עוד*,” which means an extraneous addition, as our sages stated,⁸² “Citing the custom of Judea is ‘*Od-עוד*’ - an extraneous addition to the scriptural verse,” like the body, which is secondary relative to the soul and the vitality within it.

This is because the soul does not bring the body into being out of nothing, but since the Holy One, blessed is He, brings being to everything out of nothing, everything is nullified from existence in Him, like the light of the sun as it is in the sun.

[This is the meaning of the verse,⁸³ “I will praise *HaShem-יהו"ה* with my life, I will sing to my *God-Elo "hai-י-אלהי"* with my more (*Odi-עודי*)” – that is, one’s life is drawn from the name *HaShem-יהו"ה*, whereas the “more,” which is the body, is drawn from His title *God-Elo "him-ם-אלהי"*].

⁸² Talmud Bavli, Kiddushin 6a

⁸³ Psalms 146:2

Because of this, it was necessary for scripture to warn us, “Know this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elo*”אלהי"ם-*him*, in the heavens above and upon the earth below there is nothing else.” This is so it should not enter one’s mind that the heavens and all their hosts and the earth and everything therein are separate entities, in and of themselves, and that the Holy One, blessed is He, fills the universe like the soul vests within the body – that He influences the power of growth in the earth and the power of movement in the orbits, moving and directing them according to His will, similar to how the soul moves and directs the body according to its will.

In actuality, this example does not at all fit the subject, because the soul and the body are actually separate in their roots, since the root and essence of one’s body is not his soul, but rather comes from the “drops” emitted by his father and mother (during conception). Even afterwards, his growth is not only from (the power of growth) of his soul, but through the eating and drinking of his mother for nine months, and afterwards through his own eating and drinking.

Such is not the case with the heavens and the earth. Their entire essence and being came about from absolute nothingness, solely from the speech of *HaShem*-יהו"ה and the breath of His mouth,⁸⁴ blessed is He. Even now, the speech of *HaShem*-יהו"ה stands forever and influences them continuously; bringing them into being out of nothing at every moment, and

⁸⁴ Psalms 33:6

this is like the existence of the light of the sun as it is in the sun itself, by way of example.

If so, in truth, their existence is totally nullified relative to the word of *HaShem*-יהו"ה and the breath of His mouth, which are unified with His being and essence, blessed is He, similar to the nullification of the light of the sun, as it is in the sun.

Only that since He is Almighty, He hides and conceals the vitality that is drawn to them, through the quality of might and restraint (*Gevurah* and *Tzimtzum*), so that the heavens and earth and all their hosts should appear to be separate entities.

However, only the creatures below are affected by this restraint and concealment, but from the perspective of the Holy One, blessed is He, before Him everything is literally considered as nonexistent, like the light of the sun as it is in the sun. For Him, the quality of might does not conceal, God forbid, since it is not separate from Him, but rather, "*HaShem*-יהו"ה He is the God-*Elo*"*him*-אלהי"ם."

Chapter 7

With the above in mind, we can now understand the statement in the Holy Zohar⁸⁵ that “Listen Israel, *HaShem*-יהו"ה is our God, *HaShem*-יהו"ה is One,”⁸⁶ refers to the upper unity (*Yichuda Ila'ah*) and that, “Blessed is the name of His glorious kingdom forever and ever,”⁸⁷ refers to the lower unity (*Yichuda Tata'ah*), because the word “forever-*Va'ed*-ויעד” equals the word “One-*Echad*-אהד” through the Kabbalistic system of letter exchanges.⁸⁸

⁸⁵ Zohar I 18b *ibid.*

⁸⁶ Deuteronomy 6:4 – “*Shema Yisroel, HaShem Elohei'nu, HaShem Echad*-שמע ישראל יהו"ה אלהינו יהו"ה אחד-אהד.”

⁸⁷ Talmud Bavli, Pesachim 56a; Mishneh Torah, Hilchot Kriyat Shma 1:4; The following is recited immediately after the first verse of the *Shema* recital: “*Baruch Shem Kevod Malchuto LeOlam Va'ed*-ברוך שם כבוד מלכותו לעולם ועד.”

⁸⁸ Zohar II 134a; That is, in the Upper Unity (*Yichuda Ila'ah*) the absolute Oneness of *HaShem*-יהו"ה, blessed is He, is openly revealed, whereas in the Lower Unity (*Yichuda Tata'ah*) it is hidden and concealed due to the letter exchanges previously explained. Even so, since we are aware of the true reality of the absolute Oneness of *HaShem*-יהו"ה, blessed is He, we attest that He is One even when concealed. As the Zohar states, the six words of the first verse of the *Shema* correspond to the six words of the recital of *Baruch Shem*. The final word of the *Baruch Shem* is “forever-*Va'ed*-ויעד” which corresponds to the word “One-*Echad*-אהד” of the Upper Unity (*Yichuda Ila'ah*). That is, the letters *Aleph*-א and *Vav*-ו are both in the category (of the letters אהו"י, which are) called “*Otiyot Hemshech*,” letters that draw out the sound and accompany all articulation. That is, whenever any other letter is said, it is accompanied by one of these letters אהו"י (even when they are not written) and no letter can be articulated without these accompanying letters. (To clarify, it must be pointed out that in the proper pronunciation of the letters of the Holy Tongue (*Lashon HaKodesh*) according to how they were pronounced by the ancients, the letter *Vav*-ו is pronounced as either Oh, OO or *Waw*-ו, depending on where it is situated in

The reason that the Holy One, blessed is He, restrained and concealed the vitality, so that the world should appear to be a separate entity, is well known. The ultimate purpose of Creation was to reveal His kingdom, because “a king without a nation (*Am-עם*) is not a king.”⁸⁹

The word “nation-*Am-עם*,” shares the same root as the word “*Omemut-עוממות*”⁹⁰ – which means dimness and

the word. Thus, the letters *Aleph-א* and *Waw-ו* are related.) Similarly, the letter *Chet-ח* and the letter *Ayin-ע* are both guttural letters that issue from the throat, and are thus closely related in their pronunciation. (This exchange of the letters of “One-*Echad-אחד*” and “forever-*Wa’ed-ועד*” is clearly apparent in other Semitic languages, such as Arabic, in which the pronunciation of the word “One-*Echad-אחד*” is “*Wachad*,” with the *Waw-ו* replacing the *Aleph-א*, and the guttural *Chet-ח* that is related to the pronunciation of *Ayin-ע*, which also is a guttural letter. However, as is clearly apparent, and as previously explained, there is a diminishment and obfuscation of clarity brought about by the letter exchanges, so that it can seem to be disconnected, or at best concealed, from of the Name *HaShem-יהויה*, blessed is He. Only the Holy Tongue of Torah (*Lashon HaKodesh*) is called a “clear language-*שפה ברורה*,” in that it illuminates the Oneness of *HaShem-יהויה*, blessed is He, and thus, the term “language-*Safah-שפה-385*” has the same numerical value as the “Indwelling Presence of *HaShem-יהויה*,” the *Shechinah-שכינה-385*. In contrast, since the words of other languages are merely a matter of human convention and have no inner meaning, they are called, “the lip of falsehood-*Sefat Sheker-שפת שקר*” However, as the Zohar points out, and as Rashi points out about the first verse of the *Shema* (Deut. 6:4), in the coming future, at the time of the final redemption, all nations will be transformed to speak a clear language, as it states (Zephaniah 3:9), “For then I will transform the nations to speak a clear language (*Safah Brurah-שפה ברורה*), so that they will all proclaim the Name *HaShem-יהויה* and worship Him with united resolve,” and as it states (Zacharia 14:9), “On that day *HaShem-יהויה* will be One-*Echad-אחד*, and His Name One-*Echad-אחד*.”

⁸⁹ See Etz Yosef to Midrash Bamidbar Rabbah citing Yalkut Shimonee who cites Pirkei d’Rabbi Eliezer; Also see the beginning of Rabbi Eliezer of Worms (Rokeach) commentary to Sefer Yetzirah citing Pirke d’Rabbi Eliezer; Also see Rabbeinu Bachaye to Genesis 38:30, and elsewhere.

⁹⁰ See Sefer HaShoroshim Radak; Ezekiel 31:8

concealment. This is because the subjects of the king are not his relatives, and are separate and distant from the level of the king. Even if he would have very many children, but no nation, the term “king” could not apply to him, nor would it apply if he only had ministers and officers. It is specifically only in the multitude of the nation that the glory of the king applies.

Now, the Divine name that indicates *HaShem*’s-יהו"ה quality of kingship, blessed be He, is the title of Lordship-*Adon*”אדני-י, in that He is the Lord of the whole world.⁹¹ We

⁹¹ As known, it is forbidden to pronounce the unique and essential Name *HaShem*-יהו"ה. This is as stated by the prophet (Amos 6:10) “Then he shall say, ‘Silence-*Hass*-הס, for we must not utter the Name *HaShem*-יהו"ה.’” Rather, it was only pronounced by the holiest man (the *Kohen HaGadol*-High Priest), in the holiest place (the Holy of Holies of the Holy Temple) on the holiest day of the year (Yom Kippur). Rather, whenever we encounter the name *HaShem*-יהו"ה when reading the Torah scroll, or when reading the *Tanach*, or when praying, we must be silent-*Hass*-הס-65 by saying His title of Lordship-*Adon*”אדני-י-65 instead. Thus, His title of Lordship-*Adona*”אדני-י-65 is the Sanctuary-*Heichal*-ל-היכ"ל-65 within which His Name *HaShem*-יהו"ה is hidden (and itself is equal to *HaShem*-יהו"ה-26 plus *HaShem* is One-*HaShem Echad*-אהי"ה-39). Now, if in scripture, His title Lord-*Adon*”אדני-י is juxtaposed to His Name *HaShem*-יהו"ה, then His title God-*Elo*”אלהי-ם is said instead of *HaShem*-יהו"ה. We thus find that out of all *HaShem*’s-יהו"ה titles, only these two are special, in that they are pronounced in place of His Name *HaShem*-יהו"ה. Together, the sum of these three names, *HaShem*-יהו"ה, God-*Elo*”אלהי-ם and Lord-*Adon*”אדני-י is “The Garden of Eden-גן עדן” as follows:

HaShem-יהו"ה-26
Elo”אלהי-ם-86
Adon”אדני-י-65

Total 177

The Garden of Eden-גן עדן-גן-177

find that it is specifically this quality and name that gives being and existence to the world as it now is; a separate entity unto itself that is not nullified, but is rather a total something.

If this Divine quality and name would be withdrawn, God forbid, the universe would revert to its source in the, “Speech of *HaShem*-יהו"ה and the breath of His mouth,” and would literally cease to exist. It altogether could not be called a “world.”

Now, by definition, the term “world” applies specifically to space and time. The aspect of space is east, west, north, south, up and down [that is, the three dimensions], whereas time consists of past, present and future. However, except for the quality of *HaShem*'s-יהו"ה Kingship-*Malchut*, none of these aspects have any relation to the supernal Holy qualities.

It is only in the Divine quality of Kingship that it is applicable to say that *HaShem*-יהו"ה rules above without limit and below with no bounds and to the four directions, east, west, north and south. This likewise is so regarding the matter of time,

It is specifically through the grasp of these three names that a person can enter the supernal levels of intellect called, “the Garden of Eden-*Gan Eden*-גן עדן-177 during his lifetime (like the Baal Shem Tov). Note that out of all the names and titles that the Holy One, blessed is He, is called by, the Alter Rebbe only speaks about these three names in the Gate of Unity and Faith. For a full explanation of the three names, including a full explanation of the three methods (Segulot) *Gematria*-numerical value, *Notrikon*-permutation of letters and *Temurah*-letter exchange, see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1-4. (Also see Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*), at greater length.)

as scripture states, “יהו"ה-*HaShem* reigns, יהו"ה-*HaShem* reigned, יהו"ה-*HaShem* will reign forever and ever.”

We therefore find that the vitality of space and time, their coming into being out of nothing and their existence for the duration of their being, comes about from the aspect of יהו"ה-*HaShem*'s kingship and from His title of Lordship-אדני"י and since יהו"ה-*HaShem*'s kingship is totally unified with His essential Self, therefore space and time are literally nullified out of existence relative to His essential Self, similar to how the light of the sun is nullified as it is in the body of the sun.

In Kabbalah this is expressed by the interweaving of the name of Lord-אדני"י into the name יהו"ה-*HaShem* (יאהדונהי) because the name יהו"ה-*HaShem* indicates that He was, is and will be, at once, and that He is above time. He also is above space since He continuously brings space into being in all directions.

However, though He is above space and time, He also exists below, within space and time, that is, He is one with His quality of Kingship, from which space and time derive their existence. This is the lower unity, which in Kabbalah is expressed by the interweaving of the name יהו"ה-*HaShem* into the name of Lordship-אדני"י (אידיהגויה).

That is, His essential Being and Self, blessed is He, which is called by the term אין סוף-*Ein Sof*-The Unlimited One, blessed is He, literally fills the whole earth within space and time. This is because the heavens above, the earth (below) and the four directions are all equally filled with His limitless light-אור אין סוף-*Ohr Ein Sof*, blessed is He, literally. For He is

literally in the earth below just as He is in the heavens above, in that all this is the aspect of space, the existence of which is nullified in His Limitless light-Ohr Ein Sof-אין סוף, blessed is He, that vests in it through His quality of Kingship, which is unified in Him, blessed is He. Only that the quality of His Kingship is the quality of restraint-*Tzimtzum* and concealment that conceals His Limitless light, so that space and time should not be completely nullified of their existence, in which case there would be no existence of the aspect of space and time, even for the lower creatures.

Now, according to this explanation, the verse, “I *HaShem*-יהוה have not changed,” is understood. That is, there is no change at all. Just as He was alone before the creation of the world, so is He alone after its creation. This is the meaning of the words,⁹² “You are He before the creation of the world, You are He after the creation of the world,” without any change in His Essential Self nor in His knowledge, in that He knows all the creatures in His Self-knowledge, since everything is from Him and is nullified of its existence with Him.

This is as stated by Rambam, of blessed memory, that He is the Knower and He is the known and He is the knowledge itself.⁹³ It all is One. About this matter, the mouth does not have the ability to speak it, nor does the ear have the ability to hear it, nor does the heart of a human being have the ability to recognize it clearly. This is because the being, essence and

⁹² In the morning liturgy.

⁹³ Mishneh Torah, Hilchot Yesodei HaTorah 2:10

knowledge of the Holy One, blessed is He, are all One, literally, from every side and angle and every manner of unity.

His knowledge is not something in addition to His being and essence, as it is in the soul of a human being, whose knowledge is something in addition to it and is joined to it. This is because when a human being learns and knows something, his intellectual soul was in him before he learned and knew it and upon learning and knowing it, this knowledge was added to his soul. Thus, day by day,⁹⁴ “Days speak and a multitude of years teach wisdom.” This then, is not a simple unity, but is rather a composite one. However, the Holy One, blessed is He, is a simple unity, without any composition or angle of multiplicity whatsoever.

This being the case, therefore His being, essence and knowledge are literally all one matter, devoid of composition. Therefore, just as it is impossible for any creature to grasp the being and essence of the Creator, blessed is He, so is it impossible to grasp the being of His knowledge, but rather only to have faith – which is higher than intellect and comprehension – that the Holy One, blessed is He, is singular and unique.

He and His knowledge are literally all One and by Self-knowledge He recognizes and knows everything that exists, both the upper beings and the lower beings, including a tiny worm in the sea or a tiny gnat in the center of the earth. Nothing at all is concealed from Him. Nonetheless, this knowledge does not at all add multiplicity and composition to Him, since it is

⁹⁴ Job 32:7

merely the knowledge of Himself and His Essential Self is one with His knowledge.

Because this matter is very difficult to imagine in our minds, therefore the prophet said,⁹⁵ “As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts,” and it is written,⁹⁶ “If you investigate will you find God?” Furthermore, it is written,⁹⁷ “Have You eyes of flesh? Do You see as a human being sees?” In that a human being sees and knows all things by knowing what is outside of himself, whereas the Holy One, blessed is He, knows by Self-knowledge.”

The above are the words of Rambam [see Laws of the Foundations of Torah,⁹⁸ and the sages of Kabbalah agreed with him, as explained in Pardes⁹⁹ by Rabbi Moshe Cordovero, of blessed memory].

Now, from this we can understand the error of some who are wise in their own eyes, may *HaShem*-יהו"ה atone for them, who erred in their study of the writings of the Ari”zal and understood the matter of the withdrawal-*Tzimtzum*, mentioned there, literally – that the Holy One, blessed is He, removed Himself and His essence from the world, God forbid, and that He only supervises from above through individual providence over all created beings in the heavens above and upon the earth below.

⁹⁵ Isaiah 55:9

⁹⁶ Job 11:7

⁹⁷ Job 10:4

⁹⁸ Chapter 2:9-10

⁹⁹ Shaar Mahut V’Hanhagah, Ch. 13

Now, besides the fact that it is altogether impossible to literally apply the matter of *Tzimtzum* - which is a physical phenomenon¹⁰⁰ – to the Holy One, blessed is He, who is separate from them by hundreds of millions of degrees of separation to no end, moreover they did not speak with knowledge, since they themselves are believers, the children of believers, that the Holy One, blessed is He, knows all creatures of this lowly world and supervises them. This being so, His knowledge of them does not add multiplicity or novelty to Him, since He knows everything through Self-knowledge. Thus, His being, essence and knowledge are all One, as it were.

This is as written in Tikunim, Tikun 57,¹⁰¹ that there is no place devoid of Him, not in the upper or lower worlds. Moreover, it states in Ra'aya Mehemna, Parashat Pinchas,¹⁰² “He grasps all but none grasp Him etc., He encompasses all worlds etc., and there are none outside of His domain, He fills all worlds etc., He connects and unifies kind to its kind, upper to lower, and there is no closeness in the elements except in the Holy One, blessed is He, as He is between them.”

What it means by, “None grasp Him,” is that of all the Supernal Intellects, there are none who can grasp the being and essence of the Holy One, blessed is He, in the comprehension of their mind, as written in Tikunim,¹⁰³ “You are the hidden of the hidden and no thought at all can grasp You.” Also in the lower worlds, even though He fills all worlds, it is not like the

¹⁰⁰ See Mishneh Torah, Hilchot Yesodei HaTorah 1:7-12

¹⁰¹ Zohar Tikkunim 91b

¹⁰² Zohar III 225a

¹⁰³ Introduction to Tikkunei Zohar 17a

soul of man within his body, which is captured in the body, so much so, that it is affected and receives changes from the changes that take place in the body; by its pain when smitten or by cold or by the heat of fire etc.

All of which does not apply to the Holy One, blessed is He, who is not affected by any of the changes of this world, whether from summer or winter, or from day and night, as written,¹⁰⁴ “Also darkness does not cause You darkness and night shines like day,” being that He is not at all grasped within the worlds, even though He fills them.

This also is the matter that He encompasses all worlds. By way of example, when a human being contemplates a matter of wisdom in his intellect or a physical thing in his thought, when he does so, his intellect and thought encompass the thing that is formed in his thought and intellect. Nonetheless, they do not really encompass it in actuality. However, the Holy One, blessed is He, about whom it is written,¹⁰⁵ “For My thoughts are not your thoughts etc.,” His thought and knowledge, by which He knows all created beings, actually encompasses every single creature, since this itself is the very vitality and coming into being of the creature from nothing to something in actuality.

That He fills all worlds is the aspect of the vitality that vests within the creature itself, which is constrained in it with tremendous constriction-*Tzimtzum* according to the capacity of the quality of that creature, which is limited in quantity and quality, that is, in its level and value.

¹⁰⁴ Psalms 139:12

¹⁰⁵ Isaiah 55:9

This is similar to the body of the sun, which is limited in quantity, in that its circumference is approximately one hundred and sixty-seven times greater than the circumference of planet earth. Moreover, its quality and level, which is its light, is also limited in its capacity to illuminate. That is, since it is a created thing, it cannot illuminate without limit. So likewise, all creatures are limited, for “from the earth to the firmament is a journey of five hundred years etc.”¹⁰⁶

This being the case, the vitality invested in them is an aspect of great and tremendous constriction, in that it must first be constrained with many tremendous constrictions until the essence of the creatures, as finite and limited beings, is brought forth from its power and illumination. This is because the source of the vitality is the breath of the Holy One’s mouth, blessed is He, which vests in the ten creative utterances of the Torah and the breath of His mouth, blessed is He, could have spread forth without end and limit to create worlds without end and limit, both quantitatively and qualitatively, and enliven them forever, in which case, this world would never have been created.

(That is, just as the Holy One, blessed is He, is called The Unlimited One (*Ein Sof*-אין סוף), so are all His qualities and actions, since He and His qualities are One,¹⁰⁷ referring to the vitality that is drawn from His qualities, these being lovingkindness, compassion and His other holy qualities that

¹⁰⁶ Talmud Bavli, Chagigah 13a

¹⁰⁷ Introduction to Tikkunei Zohar 3b

are vested in the breath of His mouth, because,¹⁰⁸ “He spoke and it was” and,¹⁰⁹ “the world is built on kindness,” with the speech of *HaShem*-יהוה and the breath of His mouth, which becomes the vessel and garment for this kindness, like a snail, whose garment is part and parcel of himself)¹¹⁰ only that the Holy One, blessed is He, constrained the light and vitality, so that it could spread forth from the breath of His mouth and He vested it in the combination of the letters of the ten utterances and combinations of their combinations, with exchanges and transpositions of the letters themselves and their numerical values and numerals, in that each exchange and transposition indicates the descent of the light and vitality from level to level, in order to create and enliven creatures whose level, being and quality is lesser than the level, being and quality of creatures that are created directly from the letters and words of the ten utterances themselves, within which the Holy One, blessed is He, Himself is vested in all His glory, since they are His qualities.

The numerical value is indicative of the diminishment of the light and vitality, diminishment after diminishment, until all that is left of it is its final aspect, which is the aspect of its numerical value and numeral, which indicates how many kinds of powers and levels are included in this light and vitality that is vested in the permutation of this word.

¹⁰⁸ Psalms 33:9

¹⁰⁹ Psalms 89:3

¹¹⁰ Midrash Bereishit Rabba 21:5

(And after all these constrictions and the like, as His wisdom decreed, the light and vitality can even be invested in lower creatures, such as inanimate stones and dust. For example, the word “stone-אבן” indicates that the root of the stone is *HaShem* 's-יהו"ה name that has the numerical value of fifty-two-ב"ן (י"ד ה"ה ו"ו ה"ה) with an additional alef-א from a different name, for a reason known to the One who formed it.

Now, in and of itself, the Name of fifty-two-ב"ן is in the highest of worlds, only that by means of many tremendous constraints, from level to level, a very tiny amount of vitality descended from it to become vested in the stone. This is the soul-*Nefesh*-נפש of the inanimate object that vitalizes and gives it existence out of nothing at every moment, as explained before. This is the aspect of “He fills all worlds” (*Memale Kol Almin*) as opposed to the aspect of, “He encompasses all worlds” (*Sovev Kol Almin*).

Moreover, each power and level can also create creatures according to the aspect of this level, without end and limit in quantity and quality and enliven them eternally, since it is the power of *HaShem*-יהו"ה that spreads forth and emanates from the breath of His mouth, with nothing to obstruct it etc. However, their quality will not be on such a high level as the quality and level of creatures that can be created directly from the aspect of the power and level of the letters [of the ten utterances] themselves.

Chapter 8

Now, what Rambam, of blessed memory wrote, that the being, essence and knowledge of the Holy One, blessed is He, are literally all one simple unity and not a composite at all; this also is so of all the qualities of the Holy One, blessed is He, and all the holy names and titles that the prophets and our sages, of blessed memory, called Him by, such as Gracious, Merciful and Kind, and the like. This also is so of the fact that He is called Wise, as in the verse,¹¹¹ “He also is wise etc.,” and also includes His desire, “for *HaShem*-יהו"ה desires those who fear Him.”¹¹² He desires kindness and that the wicked repent, rather than die or remain in their wickedness. Moreover, He is pure of sight from observing evil.

His will, wisdom and qualities of kindness, might and compassion, which includes His kindness and might, including all His other holy qualities, are literally all one simple unity with His Essential Self and Being, as Rambam wrote,¹¹³ that the mouth does not have the power to express it, nor does the ear have the capacity to hear it, nor does the heart of a human being have the ability to clearly recognize it.

This is because in his mind, a human being visualizes whatever concepts he wants to conceive and understand, as they are in himself. For example, if he wants to visualize in his mind what *HaShem* 's-יהו"ה Desire essentially is, or what His Wisdom

¹¹¹ Isaiah 31:2

¹¹² Psalms 147:11

¹¹³ Mishneh Torah, Hilchot Yesodei HaTorah 2:10

essentially is, or His Understanding or Knowledge, or what the qualities of His Kindness and Compassion essentially are, and the like, he envisions them all as they are in himself.

However, in truth, the Holy One, blessed is He, is lofty and elevated and His Name is holy,¹¹⁴ meaning that He is holy and separate by hundreds of millions of degrees of separation to no end and limit, far above the quality, type or kind of praises and exaltations that created beings can grasp and envision in their minds. This is because the first [and highest] level for created beings is wisdom-*Chochmah*, for which reason it is called, “The beginning.” This is because it truly is the beginning and source of all the vitality in the creatures, in that understanding-*Binah* and knowledge-*Da’at* are drawn from wisdom-*Chochmah*, and from them, all the emotive qualities of the intellectual soul are drawn, such as love, kindness and compassion and the like.

It is an observable matter that a child who lacks knowledge is always angry and cruel and even his love is for trivial things unworthy of love, since he lacks the knowledge to love things that are worthy of love. This is because love is according to knowledge and the words and letters of thought are drawn from the emotions of the soul, in that the soul thinks about that which he loves or how to bring about kindness and compassion.

This also applies to all other emotions. Invested in every thought in the world is an emotion that brings one to think

¹¹⁴ Isaiah 57:15

this thought, and this emotion is the vitality of this thought. Then, the letters of speech are drawn forth from the letters of thought and the [letters of thought] are their actual vitality. Speech then brings one to the act of giving charity and doing acts of lovingkindness. For example, this is like when the king commands his subjects to give.

However, even when a person does something of his own volition, the power of the soul and its vitality which is vested in this act, is literally like nothing in comparison to the power and vitality of the soul that is vested in his speech, similar to the relationship and comparison between the body and the soul. This likewise is the comparison between the letters of thought and the essential emotion that is vested in it and enlivens it. This likewise is the comparison between the essence and vitality of the emotion, compared to wisdom, understanding and knowledge, which generally constitute the intellect from which this emotion was drawn. All this is how it is in the human soul and in the souls of all creatures in all the upper and lower worlds. In all of them wisdom is the beginning and source of vitality.

Chapter 9

However, relative to the Holy One, blessed is He, the level of wisdom-*Chochmah*, which is the beginning and genesis of thought, is for Him like the end action. That is, relative to the Holy One, blessed is He, it is considered to be like the level of action, as written,¹¹⁵ “You **did** them all with wisdom-*Chochmah*.”

This is to say that just as the vitality of a physical bodily action is like nothing relative to the vitality of wisdom-*Chochmah*, which is the beginning and source of the vitality in man and all physical creatures, [the vitality of which] is like nothing relative to the vitality of the letters of speech, which is like nothing relative to the emotive qualities from which this thought is drawn, which is like nothing relative to the vitality and level of wisdom-*Chochmah*, understanding-*Binah* and knowledge-*Da'at*, which are the source of the emotive qualities – so also, is the level of wisdom-*Chochmah* that is the beginning and source of the vitality of all worlds, relative to the Holy One, blessed is He, in and of Himself, who transcends [wisdom-*Chochmah*] by hundreds of millions of degrees of elevation more than the level of wisdom-*Chochmah* is elevated over the aspect of the vitality of action, which is only an elevation of five levels, these being the levels of action, speech, thought, emotions and intellect.

¹¹⁵ Psalms 104:24

However, the Holy One, blessed is He, is millions of degrees to no end, higher and exalted over the level of wisdom-*Chochmah*. It is just because the creatures only have the capacity to grasp the chaining down from the level of wisdom-*Chochmah*, which is their beginning, to the lowest level, which is action, that we say that relative to Him, wisdom-*Chochmah* is literally comparable to action.

This is to say that He is infinitely high and exalted above the level of wisdom-*Chochmah*, so much so, that it is totally inappropriate to attribute any matter that applies to wisdom-*Chochmah* to Him at all, even in a manner of great exaltedness, such as saying about Him that it is impossible for any creature, whether the supernal beings or the lower beings, to comprehend His wisdom and being.

This is because the matter of comprehension applies to matters of wisdom-*Chochmah* and intellect-*Sechel*, about which it could be said, that a concept is either possible or impossible to comprehend as a result of its depth. However, about the Holy One, blessed is He, who is above intellect and wisdom, it is utterly inappropriate to say that it is impossible to comprehend Him because of the depth of the concept. This is because He altogether is not within the category of comprehension. Therefore, someone who says that it is impossible to comprehend Him, is like saying that it is impossible to touch a very sublime and deep wisdom-*Chochmah* with one's hands, because of the depth of the concept. Whoever hears this will laugh at him, since the sense

of touch only relates to physical action that can be grasped by the hands.

It literally is similar to this that the level of intellect and comprehension, even the comprehension of the intellects of the Supernal worlds and even the level of the Supernal wisdom that enlivens them all, is considered to literally be like a physical action relative to the Holy One, blessed is He, as written, “You **did** them all with wisdom.”

The fact that in scripture the Holy One, blessed is He, is called wise and our sages, of blessed memory, attributed the level of wisdom to Him, is only because He is the **source** of wisdom. That is, the being and level of the Supernal wisdom in the world of Emanation-*Atzilut* is drawn from He who is the source of wisdom. The same applies to the fact that He is called Merciful and Kind, since He is the source of mercies and kindnesses. This also applies to all the other emotive qualities. They all were drawn and emanated from Him, blessed is He. Now, the way and subject of how and what is emanated, this is known to those who are wise in the teachings of the esoteric knowledge of Kabbalah.¹¹⁶

¹¹⁶ Authors’ note: The secret of the *Tzimtzum* in the Limitless Light (*Ohr Ein Sof*), blessed is He, the *Tzimtzum* of Adam Kadmon and the secret of the beard-*Dikna*, is that the secret of all the *Tzimtzumim* is to diminish the light so that it can be vested into the aspect of the vessels of the ten *Sefirot*. Now, once the Limitless light (*Ohr Ein Sof*) is vested in the aspect of the vessels of wisdom, understanding and knowledge (*Chochmah, Binah, Da”at*), only then is it applicable to say what Rambam wrote, that He is the Knower and He is the knowledge and He is the known etc., because He is not within the aspect and category of knowing and knowledge at all, God forbid. He rather is infinitely above to no end and even transcends the aspect and definition of wisdom-*Chochmah*, so much so, that for Him, blessed is

Now, our occupation here is not in the hidden matters, however the revealed are ours¹¹⁷ – which is to trust with perfect faith that “He and His organs are One,”¹¹⁸ that is, that the emotive qualities of the Holy One, blessed is He, and His will, wisdom, understanding and knowledge are one with the Being and Essential Self of He who alone is limitlessly exalted beyond the aspects of wisdom, intellect and understanding. Therefore, even how He unifies with the qualities that He emanated from Himself, blessed is He, is also not within the category of comprehension – that is, of comprehending how He unifies with them. Therefore, in the holy Zohar, the *Sefirot*, which are the qualities of the Holy One, blessed is He, are called “The Secret of Faith,”¹¹⁹ referring to faith that is higher than intellect.

He, the aspect of wisdom-*Chochmah* is considered to be like a physical action.

¹¹⁷ Deuteronomy 29:28

¹¹⁸ Introduction to Tikkunei Zohar 3b

¹¹⁹ Zohar II 134b

Chapter 10

However, since in order to make it possible for the ear to hear what it is capable of hearing, the Torah spoke in the language of men,¹²⁰ therefore, permission was given to the sages of the true knowledge to speak about the *Sefirot* by way of analogy. They therefore called them “lights,” so that through this analogy some of the matter of the unity of the Holy One, blessed is He, with His qualities, could be understood. This is analogous to the unity of the light of the sun with the body of the sun, as it is within the body of the globe of the sun, which is called, “the luminary,” about which it is written,¹²¹ “And the great luminary etc.” On the other hand, the ray and spark that spreads forth and illuminates from it is called light, as written,¹²² “And God called the light day.”

When the light is in its source in the body of the sun, it is unified with it with ultimate unification, because there, there is but one essence, which is the body of the luminary that illuminates. This is because there, the ray and light is literally one essence with the body of the luminary that illuminates, and has no existence at all, in and of itself.

In this manner literally and even more so, is how the qualities of the Holy One, blessed is He, and His will and wisdom, as they are in the world of Emanation-*Atzilut*, are unified with His Being and Essential Self, as it were. Since they

¹²⁰ Talmud Bavli, Brachot 31b

¹²¹ Genesis 1:16

¹²² Genesis 1:5

are drawn and emanated from Him, blessed is He, like the spreading forth of light from the sun, He vests and unifies with them with the ultimate unity. However, in actuality, it is not this way. Rather, since His ways transcend our ways,¹²³ it is in a way that is very removed and beyond our comprehension.

Nonetheless, in order to make it possible for the ear to hear what it is capable of hearing, we can listen and contemplate that just as in the analogy of the light of the sun as it is unified and nullified in its source, in which, in and of itself, it has no name at all, but only the source itself exists there, so also, all the qualities of the Holy One, blessed is He, including His will and wisdom, do not arise to be called by these names at all, except as they relate to the upper and lower creatures.

That is, their existence, vitality and conduct, is that the Holy One, blessed is He, brings them into existence and enlivens and conducts them with His will, wisdom, understanding and knowledge that are vested in His holy qualities. This is as stated in Midrash,¹²⁴ “The world was created with ten things; with wisdom, understanding and knowledge etc., as written,¹²⁵ “*HaShem*-יהוה founded the earth with wisdom, He established the heavens with understanding, with knowledge the depths were split.” And as Eliyahu stated it,¹²⁶ “You brought forth ten repairs-*tikunim* that we call ten *Sefirot*, through which to conduct hidden worlds that are not revealed and revealed worlds; and You are hidden in them etc.”

¹²³ Isaiah 55:9

¹²⁴ Talmud Bavli, Chagigah 12a

¹²⁵ Proverbs 3:19-20

¹²⁶ Introduction to Tikkunei Zohar 17a

By way of example, on the first day of the six days of creation the quality of kindness-*Chesed*, comprised of all His holy qualities and His will, wisdom, understanding and knowledge that were vested within it, was emanated. With it, through the utterance,¹²⁷ “let there be light-*Yehiy Ohr*-יהי אור,” He created the light, which is the aspect of the spreading forth and drawing down of light to the world from above, which spreads forth in the world from one end of the world to the other end.

This is the aspect of kindness-*Chesed*. However, since it also has the quality of might-*Gevurah* included in it, it therefore was not actually as spiritual as the upper light. Moreover, it also became vested in this world, which is finite and limited, in that,¹²⁸ “It is a journey of five hundred years from earth to the heavens and from east to west.”

So also, on the second day, the quality of might-*Gevurah*, comprised of all the other qualities and His will etc., was revealed. With it He created the firmament, with the utterance,¹²⁹ “Let there be a firmament in the midst of the waters to separate between [the upper] waters and [the lower] waters.” This is the aspect of restraint-*Tzimtzum* and might, to conceal the spiritual upper waters from the lower waters. Through this, when they were differentiated from the upper waters, the lower waters became physical. However, the quality of kindness-*Chesed* is included in it, because,¹³⁰ “The world is built on

¹²⁷ Genesis 1:3

¹²⁸ Talmud Bavli, Chagigah 13a; Tamid 32a

¹²⁹ Genesis 1:6

¹³⁰ Psalms 89:3

kindness-*Chesed*.” This is because the purpose of it all was for the dry land to appear, so that mankind could dwell upon it and serve *HaShem*-יהו"ה.

This principle applies to all the qualities, as Eliyahu stated there in *Tikunim*, “This is to show how the world is conducted with righteousness and justice etc., righteousness is judgment, justice is mercy etc., all of which is to show how the world is conducted, but it is not that You have a knowable righteousness, which is judgment, nor a knowable justice, which is mercy, nor any of these qualities at all.”

Chapter 11

Now, even the ten utterances themselves are only called utterances relative to the creatures. For just as when the qualities in the soul of a human being come to be revealed in action, they come vested in letters of thought, for example, the quality of kindness and mercy of the soul cannot come to be revealed in actuality, except by thinking about it in his mind and contemplating doing the act of charity-*Tzedakah* and lovingkindness in actuality. This is because it is not possible to do something without thinking about it.

Moreover, if he commands others to do, like a king, then his quality of kindness, including its letters of thought, vest in the letters of his speech (which also applies to words of kindness and compassion that he speaks to his fellow). In the same manner, by way of analogy, when the actions of the qualities of the Holy One, blessed is He, come to be revealed in the lower creatures, the revelation and drawing forth of this action is called an “utterance” and combination of letters.

This is because it is not possible for any action to be drawn from His Holy qualities without the combinations of that which is called by the term “letters.” For example, to create light from the quality of kindness-*Chesed*, a drawing forth of action is drawn from it, from which to act and create the light. The drawing forth of this power and vitality is called the utterance and letters of,¹³¹ “Let there be light-*Yehiy Ohr*- יהי

¹³¹ Genesis 1:3

אור.”¹³² That is, even though they are not like the letters of our thoughts, God forbid to think so, they nevertheless are a matter that indicates the coming into being of light, in a way of something from nothing.

This is why the light was created from the drawing forth of this power, whereas other things that likewise were created from the quality of kindness-*Chesed*, such as the waters etc., were not created by this utterance. That is, other powers were vested in them in a manner of different combinations that indicate the coming into being of the waters etc.

We find from this, that all the vitality and powers that are drawn to the lower creatures from His holy qualities, in order to create them from nothing to something and give them vitality and existence, are called by the term, “the holy letters,” these being the aspect of the drawing forth of vitality from His will, wisdom and emotive qualities, to give existence and vitality to the worlds.

Now, these constitute two kinds of worlds. The hidden worlds that are not revealed, come into being and have vitality and existence from the drawing forth of hidden powers, similar to how the letters of thought are in the soul of man, by way of example. The revealed worlds were created and enlivened from the revelation of the hidden powers and influences that are called by the term, “the letters of thought.” When they come to be revealed in order to enliven the revealed worlds, they are

¹³² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), and The Gate of His Title (*Shaar HaKinuy*).

called by the terms, “utterance,” and “the speech of *HaShem*-ה'” and “the breath of His mouth.” This is analogous to the letters of speech in man, which reveal what was hidden and sealed in his heart to whoever is listening.

However, in truth, the aspect of the letters of speech as they are Above, is exceedingly higher than the level and being of wisdom and intellect as it is in the creatures. After all, with the letters and utterance of,¹³³ “Let us make man in our image,” man was created as a being of wisdom and intellect, or even just with the Supernal breath, as in the verse,¹³⁴ “and He blew a living soul into his nostrils.” This being the case, the Supernal speech and breath is the source of the wisdom and intellect of the first man, whose soul included the souls of all the righteous-*Tzadikim*,¹³⁵ who themselves are greater than the attendant angels.¹³⁶

This is because the letters of *HaShem*'s-ה' speech are the aspect of a drawing forth of power and vitality from His qualities, blessed is He, that are unified with His Being and Essential Self with an absolute unity that is infinitely higher than the level of wisdom-*Chochmah* of the creatures. Moreover, they are not called by the term letters in relation to the creatures, but rather, in relation to His qualities, in and of themselves.

¹³³ Genesis 1:26

¹³⁴ Genesis 2:7

¹³⁵ Midrash Shemot Rabba 40:3; Shaar HaGilgulim Ch. 6

¹³⁶ Talmud Bavli, Sanhedrin 93a; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letters of Creation, Part 1), section entitled, “The twelve letters ק"פ צ"ע צ"ק ל"ג ט"ז ז"ה ח"י correspond to the twelve tribes of Israel.”

Now, these are twenty-two different kinds of vitality and power through which all the upper and lower worlds and all the creatures within them were created.¹³⁷ For thus it arose in His will and wisdom, blessed is He, to create the world specifically through twenty-two different kinds of influence, no more and no less. Moreover, these are the very letters that are established in the mouth and tongue, as we learn in Sefer Yetzirah.¹³⁸ (Their written image indicates the form of the influence that is drawn forth, as will be explained) This is because speech and thought in the soul of a human being are also drawn from the being and essence of intellect and emotive qualities of the soul, as explained elsewhere.

¹³⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 & 3, The Letters of Creation & Vol. 4, The Vowels of Creation.

¹³⁸ Sefer Yetzirah 1:2

Chapter 12

However, as mentioned above, the creatures are divided into their kinds, both generally and particularly, through changes in the combinations, exchanges and permutations of the letters. This is because each letter is the drawing forth of a special, specific vitality and power, and when several letters combine to form a word, then besides the multiplicity of the many kinds of power and vitality that are drawn according to the number of letters in the word, there is a drawing forth of a general upper power and vitality that overrides them all, which equals all the various particular powers and vitality and overrides them.¹³⁹ This is what connects and combines them as one, to influence power and vitality to the world that is created with this word [or phrase], both generally and particularly.¹⁴⁰

An example of this are the words in the phrase,¹⁴¹ “Let there be a firmament-*Yehiy Rakiya*-יהי רקיע,” through which the seven firmaments and all the hosts of the heavens were created, as our sages, of blessed memory stated,¹⁴² “The firmament of

¹³⁹ That is, a word is more than the sum of its letters.

¹⁴⁰ Author’s note: Since each of the twenty-two letters of the Torah is the drawing forth of a specific vitality and power, that is not drawn forth from a different letter, therefore, even the written image of each letter, has a specific and unique image, which indicates the form of the influence and the revelation of the light, vitality and power that is revealed and drawn from this letter. That is, how it is drawn from and revealed from the qualities, will and wisdom etc., of the Holy One, blessed is He.

¹⁴¹ Genesis 1:6

¹⁴² Talmud Bavli, Chagigah 12b; Zohar II 10b; Also see Ginat Egoz ibid. Vol. 2 (The Letters of Creation), Section entitled, “The seven letters כפר”ת correspond to the seven firmaments-*Reki'im*-רקיעים.”

Shechakim, in which millstones stand to grind *Manna* for the righteous-*Tzadikim*, the firmament of *Zevul*, in which are the (heavenly) Jerusalem, the holy Temple and the altar, the firmament of *Machon*, in which are the storehouses of snow and hail etc.”

That is, the firmaments generally were created and given vitality and existence from the general words of the utterance, “Let there be a firmament-*Yehiy Rakiya*-יהי רקיע,” whereas, in regard to the particular creatures in the seven firmaments, each one receives its vitality and existence from some combination of these words or their exchanges and permutations, according to the particular vitality of that creature.

This is because each change in the combination changes the composition and weaving of the powers and vitality, in that every letter that comes at the head of the word-combination is dominant and essential to this specific creature, whereas the remaining letters are secondary and included in its light. Through this a novel creature is created.

So also, with the exchanges of letters or their permutations, novel creatures of a lower level, relative to the creatures that are created from the letters themselves, are created. By way of analogy, they are like the light of the moon that shines upon the earth at night. Now, the light of the moon comes from the light of the sun. This being so, the light that shines upon the earth is only the light of the light of the sun. In the same way, literally, the letters of the ten utterances are the general drawing forth of vitality, light and power from the

qualities of the Holy One, blessed is He, to create the worlds from nothing to something and to enliven and give them existence, as long as He desires, blessed is He.

From this general great influence and light, *HaShem*-יהו"ה radiated and drew products and offshoots that are similar to it, which are the products and drawing forth of light from the letters, these being the exchanges of the letters and their permutations. With them He created the individual creatures of each world. Moreover, *HaShem*-יהו"ה illuminated further by drawing down a radiance of a radiance of a radiance from the radiance of the letters. Moreover, in a manner of chaining down He drew it even further, all the way down, until even actual inanimate objects, such as stones and dust were created, and their names, “*Even*-אבן” and “*Affar*-עפר” are exchanges of exchanges etc. and permutations of permutations etc., as explained above.