

HASHHEM IS ONE

Part 1

The Foundations

A Translation and adaptation
into English of the wondrous book

Ginat Egoz

Of

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi Yosef Gikatilla, Peace be upon him

Adapted into English by:

Rabbi Amiram Markel
Yehudah Shimon Markel

ISBN: 9798622988783

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Warning

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

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

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

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

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

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

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

⁵ Psalms 91:14

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

It is our sincere hope and prayer that our humble offering will find favor before *HaShem* and that the revelation of this book and its redemption from concealment will be the final act that ushers in the true and complete redemption. May we fully realize the time,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages⁹ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

15 Shvat, 5780
The Translators

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

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

Preface

*Yesod HaYesodoth W'Amud HaChochmoth*¹⁰ – “The foundation of all foundations and the pillar of all wisdoms is to know that there is a primal Being who brings all existence into being. All beings that exist in the heavens and the earth and everything between, only come into being from the truth of His Being.” It is with these words that Rambam¹¹ begins his codification of Torah law.¹²

This is the most basic principle of all principles, namely that, as Rambam explains, “If it were ever to arise in a person’s mind that this primal, intrinsic Being did not exist, there would be no possibility of anything existing.”

More so, the very fact that we are aware of our existence at all is itself proof of this, for as every person knows, our existence is limited to time and space. In other words, we did not always exist and our existence is limited. There is a time and place to our existence, for we are neither eternal nor infinite. This is true not only of us, but of everything in creation. Even time and space are not eternal and infinite, but

¹⁰ The initial letters of the opening words of the Rambam’s *Mishneh Torah* form an acronym of the name *HaShem* – הַשֵּׁם – הַחִכְמוּת – הַיְסוּדוֹת – הַיְעוּדוֹת – הַיְסוּדוֹת – הַיְעוּדוֹת. Please note that because volume two of this book, entitled, “The Gate of the Twenty-Two Letters,” will explain the letters of *Lashon HaKodesh* (Biblical Hebrew) according to its usage by the ancients, as explained in *Sefer Yetzirah*, we must therefore utilize the pronunciation of the ancients in this volume too. For example *W*-ו is used instead of *V*-ו. The reason for this will be clearly understood when we arrive at the explanations of the letters of the Holy Language (*Lashon HaKodesh*) in volume two.

¹¹ Rambam is an acronym for “Rabbeinu Moshe ben Maimon” (Our teacher, Moshe the son of Maimon), also known as Maimonides.

¹² Hilchot Yesodei HaTorah 1:1

are limited and therefore do not have to be. For time to be, there must be at least two points of sequence. The duration between the points has measure and limit. For space to be there must be at least two points of position.¹³ The area between the points has measure and limit. In other words, time and space are also limited and therefore have no intrinsic existence of their own and do not have to be, just like everything else in creation. That is, everything in all the worlds, including time and space, has no intrinsic being of its own and by itself it cannot be. And yet here we are!

It follows that even if all other beings ceased to be, this primal Being would still be, for His existence is intrinsic, infinite, and eternal. Therefore, His Being alone is the only true Being, for He is truly self-sufficient and independent of all other beings. Rather, they are dependent on His being to be.

Rambam states that this foundation is the meaning of the verse,¹⁴ “There is nothing else but Him alone.” In other words, “There is no other existence that truly exists like His existence.” Only He truly exists and His existence is independent. In other words, He does not need the world. On the other hand, our existence is completely dependent on His existence and we exist solely because of His infinite kindness, as the verse states,¹⁵ “The world is built on kindness.”

¹³ Of course, the space between two points is only one dimensional and cannot exist physically. For physical space to exist, there must be the six directions, up, down, right, left, front and back, which bring about the three dimensions, length, width and depth.

¹⁴ Deuteronomy 4:35

¹⁵ Psalms 89:3

Rambam states that the knowledge of this basic truth is the very first positive commandment of the Ten Commandments which states,¹⁶ “I am *HaShem* your God.” Subsequently, anyone who presumes that there is any power that exists aside from *HaShem*, transgresses the negative commandment of, “You shall have no other powers¹⁷ before Me,” which is the second of the Ten Commandments. Rambam states that one who denies the above basic truth, upon which all else is founded, renounces the basic pillar of all wisdom and the primary and most all-inclusive of all principles and all the commandments of the Torah. He is therefore automatically in violation of the second commandment, which is the attribution of any power at all to any being other than Him.

These two commandments are diametric and interdependent. The acceptance of the one is a rejection of the other, and vice-versa. This is as stated in Talmud,¹⁸ and paraphrased by the Rambam in the subsequent laws regarding the prohibition of idolatry, as follows;¹⁹ “The commandment prohibiting worship of false powers²⁰ is equivalent to all the commandments, as stated,²¹ “Lest you err and not perform all the commandments....” The oral tradition teaches that this verse refers to the service of false powers.²² Thus, we learn that anyone who acknowledges a false power denies the entire

¹⁶ Exodus 20:2

¹⁷ gods

¹⁸ Talmud Bavli Nedarim 25a; Chulin 4b; Sifri Parshat Re’eh

¹⁹ Hilchot Avoda Zarah 2:7

²⁰ gods

²¹ Numbers 15:22

²² gods

Torah in its totality, all the works of the prophets and everything that has been commanded to the prophets from Adam (the first prophet), until the end of the world, as the next verse continues:²³ “...from the day that *HaShem* issued His commandments and afterwards, for your future generations.” On the other hand, anyone who denies the worship of false powers acknowledges the entire Torah in its totality, all the works of the prophets and everything that has been commanded to the prophets from Adam, until the end of the world. This matter is fundamental to all the commandments.

Now, although this primary foundation of all foundations is simple to understand, the truth is that it is quite misunderstood and has been either misrepresented in various ways, or worse, has been simply glossed over. However, since this is indeed the pillar of all wisdoms and the very foundation of *HaShem's* Torah, it behooves us to thoroughly understand it to its ultimate depth and ramifications.

The first thing to note with respect to this first commandment, is the specification by Rambam that the obligation is one of knowledge (*Leida*-to know),²⁴ rather than simply having faith alone. In other words, from the words of Rambam, the fulfillment of the first of the Ten Commandments cannot be accomplished just as a matter of faith, but requires actual **knowledge**. This is further evidenced by the verse quoted by Rambam as the source of this obligation. The verse states,²⁵

²³ Numbers 15:23

²⁴ Hilchot Yesodei HaTorah 1:1; Teshuvah 10:6 and elsewhere.

²⁵ Deut. 4:35

"You have been shown to **know** that *HaShem*, he is God,²⁶ there is nothing else besides Him." We must therefore understand the distinction being made by this requirement of knowledge and what this means and entails.

The importance of this knowledge of *HaShem* is further clarified by Rambam in the very next chapter,²⁷ wherein he explains that the two commandments of love and fear of *HaShem* are entirely dependent upon this knowledge, which is acquired through learning and contemplative thought (*Hitbonenut*). He states: "It is a mitzvah to love and fear this glorious and awesome God, as it states:²⁸ "And you shall love *HaShem*, your God" and, as it states:²⁹ "Fear *HaShem*, your God." What is the path to love and fear of Him? When a person contemplates³⁰ His wondrous and great deeds and creations and appreciates His infinite wisdom that surpasses all comparison, he will immediately love, praise, and glorify Him, yearning with tremendous desire to **know His Great Name**, as David stated:³¹ "My soul thirsts for *HaShem*, for The Living God." When he reflects on these matters, he will immediately recoil in awe and fear, appreciating that he is nothing but a tiny, lowly, and dark creature, standing with his flimsy, limited, wisdom before He who is of perfect knowledge, as David

²⁶ The names of HaShem and their individual significance will be explained later.

²⁷ Hilchot Yesodei HaTorah 2:1-2

²⁸ Deut. 6:5

²⁹ Deut. 6:13

³⁰ The word used is "*C'SheYitbonen*-כשיתבונן - When one contemplates" which shares the same root as *Hitbonenut*-התבוננות, which will be explained later.

³¹ Psalms 42:3

stated:³² ‘When I see Your heavens, the work of Your fingers... what is man that You should take notice of Him.’”

Rambam reiterates this point even more strongly in his conclusion of the laws of repentance and states as follows:³³ “It is a well-known and clear matter that the love of *HaShem* will not become attached within a person's heart until he becomes obsessed with it at all times as is fitting, giving no importance to all things in the world except for this. This is implied by the command³⁴ ‘Love *HaShem* your God, with all your heart and all your soul.’ One can only love *HaShem* commensurate to the ***knowledge with which he knows Him***. The nature of one's love depends on the nature of one's knowledge! A small amount of knowledge arouses a lesser love. A greater amount of knowledge arouses a greater love. Therefore, it is necessary for a person to seclude himself in order to understand and contemplate the wisdom and concepts which make his Creator known to him according to the potential that man possesses to understand and comprehend, as explained in *Hilchot Yesodei HaTorah*.”

From the above quote, it is clearly understood that the knowledge of *HaShem* referred to by Rambam, which is the foundation at the very core of all Torah and is the pillar of all wisdom, must be acquired through contemplation of *HaShem* and his ways.

³² Palms 8:4-5

³³ Hilchot Teshuva 10:6

³⁴ Deuteronomy 6:5

In other words, contrary to popular belief, the knowledge referred to by Rambam in the fulfillment of this essential commandment is not merely an **acknowledgement** of the existence of a first being called "God," as opposed to other "gods," but much more than that. Rather, it is an acquisition of actual knowledge of *HaShem* and His Great Name, through understanding and contemplating the wisdom and concepts which, "Make his Creator known to him," commensurate to the efforts and capacities of man.

We find that this is not only the foundational beginning of Rambam's codification, but is its conclusion as well. At the end of "Laws of Kings," which describes the Messianic era, Rambam concludes with the following words:³⁵ "In that era, 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 sages³⁶ and know the hidden matters, comprehending the knowledge of their Creator to the full extent of human potential, as it states:³⁷ 'The earth shall be filled with the **knowledge of *HaShem*** as the waters cover the ocean floor.'" The occupation in knowledge of *HaShem* during the Messianic era is therefore a matter of Torah law, as codified in the decisive rulings of the Rambam.

³⁵ Hilchot Melachim U'Milchamot 12:5

³⁶ Who will teach the entire world about *HaShem*, for in that time all the nations will be thirsty for this knowledge and will greatly desire it, as enunciated in the *Aleinu* prayer.

³⁷ Isaiah 11:9

From all the above it is clearly understood that the acquisition of knowledge of *HaShem* is the most integral foundation of all foundations and is the beginning and end of all Torah and Mitzvot, on which everything is dependent, including and **especially**, the true and complete redemption.

Now, before we delve into the explanations of this knowledge, to understand it to its depth, it must be pointed out that the above statements are not exclusive to Rambam, but are the core of all Torah True Judaism. For example, in its opening paragraph, the *Shulchan Aruch* (Code of Jewish Law) begins with a similar call for sustained consciousness and awareness of the Creator. Its opening paragraph begins:³⁸ “One should strengthen himself like a lion to rise up in the morning to serve his Creator, so that it is he who awakens the dawn. **‘I have set *HaShem* before me always;**”³⁹ this is a critical principle in the Torah and amongst the virtues of the righteous who walk before *HaShem*. For a person's way of sitting, his movements, and his dealings while he is alone in his house are not like his way of sitting, his movements, and his dealings when he is before a great king; nor are his speech and free expression as much as he wants when he is with his household members and his relatives, like his speech when he is in royal audience. All the more so, when one takes to heart that the Great King, the Holy One, Blessed is He, Whose glory fills the earth, is standing over him and watching his actions, as stated:⁴⁰ ‘Will a man hide in

³⁸ Orach Chayim 1:1

³⁹ Psalms 16:8

⁴⁰ Jeremiah 23:24

concealment and I will not see him?’ - says *HaShem*.” When he contemplates this, he immediately acquires fear and submission in dread of *HaShem*, may He be blessed, and is embarrassed of Him constantly. One should not be embarrassed because of people who mock him in his service of *HaShem* and one should also go modestly. When he lies on his bed he should know before Whom he lies, and as soon as he awakens from sleep, he should rise eagerly to the service of his Creator, may He be blessed and exalted.”

It is clear from the above passage that the knowledge of *HaShem* required by this commandment is not merely an acknowledgement of a Creator. Rather, it is clear that one is required to acquire a constant awareness and consciousness of the ever-present Being, *HaShem*, who brings all other beings into existence at every moment and on Whom everything is utterly and totally dependent. Moreover, it is evident that the acquisition of this knowledge is the very foundation of all foundations, wisdom, and all of Torah.

This matter is replete throughout the words of the prophets, beginning with Moshe, the greatest of all prophets. This is as stated,⁴¹ “You shall **know** today, and place it upon your heart, that *HaShem* He is God, in the heavens above and upon the earth below, there is nothing else.” Similarly, it states,⁴² “You have been shown **to know**, that *HaShem* He is God, there is nothing else.” Likewise, King David's parting

⁴¹ Deut. 4:39

⁴² Deut 4:35

words to his son Shlomo were,⁴³ “And you, Shlomo, my son, **know** the God of your father and serve him with a complete heart and with the desire of your soul, for *HaShem* seeks all hearts and understands all the imaginations of thought; **If you seek Him, He will be found to you**, but if you forsake Him, He will cast you off forever.” In Lamentations we find,⁴⁴ “*HaShem* is good to those who hope for Him, to the soul that seeks Him.” Isaiah states,⁴⁵ “Seek *HaShem* where He is to be found, call upon Him for He is near.” Amos states,⁴⁶ “Thus says *HaShem* to the house of Israel; Seek Me and live.”

Likewise, the Psalms are replete with such statements. For example,⁴⁷ “*HaShem* looked forth from the heavens upon the children of man, to see if there is anyone wise who seeks after God.” Similarly,⁴⁸ “Those who seek *HaShem* do not lack any goodness.” In Deuteronomy,⁴⁹ Moshe instructs Israel, “From there you shall seek *HaShem* your God, and you shall find Him, if you seek Him with all your heart and with all your soul.” Jeremiah likewise states,⁵⁰ “So says *HaShem*: Let not the wise man glory in his wisdom and let not the mighty man glory in his might, let not the wealthy man glory in his riches. For only in this shall he that glorifies have glory: **Contemplate and know Me, for I am *HaShem*** who renders kindness, justice, and

⁴³ Chron. 1 28:9

⁴⁴ Lamentations 3:25

⁴⁵ Isaiah 55:6

⁴⁶ Amos 5:4

⁴⁷ Psalms 14:2

⁴⁸ Psalms 34:11

⁴⁹ Deut. 4:29

⁵⁰ Jeremiah 9:23

righteousness in the earth; It is in them that I desire, says *HaShem*.” Similarly,⁵¹ “I shall grant them a heart **to know Me, that I am HaShem**, and they will be a nation to Me, and I will be a God for them, when they return to me with all their hearts.”

The reverse is also true, which is that the scriptures are filled with verses that admonish Israel concerning the results of their lack of knowledge of *HaShem*. The book of Isaiah begins with one such powerful admonishment,⁵² “Hear ‘O heavens, and listen ‘O earth, for *HaShem* has spoken; I have reared sons and have uplifted them, but they have rebelled against Me. An ox knows its owner and a donkey knows its master’s trough, but Israel does not *know*, my nation does not *contemplate*.⁵³ Woe a sinful nation, a people laden with iniquity, a seed of evildoers, sons that deal corruptly; they have left *HaShem* and have contempt for the Holy One of Israel, they have turned backward.”

It is clear from the words of the Prophet that lack of contemplation of *HaShem* leads to lack of knowledge and awareness of *HaShem*. Moreover, this casting off of the yoke of knowledge and awareness of *HaShem* directly results in all subsequent evil. For this forgetfulness and distraction from awareness⁵⁴ is itself the root of any evil or troubles that may

⁵¹ Jeremiah 24:6

⁵² Isaiah 1:2-4

⁵³ The word used is *Hitbonan*-התבונן-contemplate. As mentioned previously by Rambam, the knowledge is dependent upon the contemplation (*Hitbonenut*-התבוננות). This is as stated in Mishnah Avot 3:17, “If there is no understanding (*Binah*-בינה), there is no knowledge (*Da’at*-דעת).”

⁵⁴ This is called *Hese’ach HaDa’at*-Removal of knowledge of awareness. With regards to this matter, see the introduction of Rabbi DovBer of Lubavitch to Shaar HaEmunah, translated as “Essential Faith.” For additional explanations of the faculty

befall a person. This is as stated,⁵⁵ “And many evils and troubles shall come upon him, and on that day, he will say, ‘Did not these evils come upon me because my God is not within me?’” Therefore, the contemplation and knowledge that brings to awareness of *HaShem* is the root of all good, as previously mentioned, while the opposite is clear as well.

Moshe likewise warns,⁵⁶ “Guard yourself lest you forget *HaShem* who took you out of the land of Egypt, out of the house of bondage. You shall fear *HaShem* your God and you shall serve Him and you shall swear by His name. You shall not go after other gods, of the gods of the peoples that are around you. For *HaShem* your God is a jealous God within you; lest the anger of *HaShem* be kindled against you and He destroy you from off the face of the earth.”

Twice daily we read the words of the *Shema*,⁵⁷ “And it shall be that if you listen diligently to my commands which I command you today, to love *HaShem* your God and to serve Him with all your heart and all your soul; Then I shall give the rain of your land in its season etc. Guard yourselves lest your hearts be deceived and you turn aside etc. Then the anger of *HaShem* will be kindled against you and He shall shut up the heavens so that there shall be no rain etc.”

of *Da'at* and *Hitbonenut*-contemplation see Shaar HaYichud, translated as “The Gate of Unity” (Also known as “A Tract on Contemplation-*Kuntres HaHitbonenut*) by Rabbi DovBer of Lubavitch.

⁵⁵ Deut. 31:17

⁵⁶ Deut. 6:12-15

⁵⁷ Deuteronomy 11:13-28

In other words, the forgetfulness and lack of awareness of *HaShem* is at the core of all subsequent evil, whereas the knowledge and awareness of *HaShem* is at the core of all good, as previously mentioned, as it states,⁵⁸ “Know Him in all your ways, and He will direct your paths.”

The results of these two diametric opposites; awareness of *HaShem* or lack thereof, is evidenced throughout all the stories in the Torah and prophets, namely that whenever the Jewish people turned away from *HaShem* they were met with the most horrible troubles and when they returned to Him, He in kind returned to them.

In similar vein, the Talmudic sages also stated,⁵⁹ “We have a tradition that there is no one poorer than one lacking *De’ah*-knowledge (of *HaShem*). In the land of Israel, they say, one who has this in him, has everything in him. One who does not have this, what is in him? If he acquired this, what is he lacking? If he has not acquired this, what has he acquired?” Likewise, they stated,⁶⁰ “What is meant by poor? Poor in *Da’ath*-knowledge (of *HaShem*). What is meant by wealthy? Wealthy in *Da’ath*-knowledge (of *HaShem*).”

If all the above is not adequate to demonstrate how central and critical the acquisition of this knowledge and awareness is, from the revealed side of Torah, we can turn to the words of the sages of the Zohar and the hidden secrets of the Torah. For they were even stronger and clearer in their

⁵⁸ Proverbs 3:6

⁵⁹ Nedarim 41a

⁶⁰ Ketuvot 68a

language, stating that the entire purpose of creation is,⁶¹ “In order to make Himself *known*.” Likewise, they said,⁶² “Any person who does not toil **to know the Holy One, blessed is He**; it would have been better for him had he not been created, for it is for this reason that the Holy One, blessed is He, brought man into this world.”

The Zohar, Kabbalah, and all the works of Chassidic teachings are filled with such statements throughout. In addition, although often misrepresented as something else, the totality of the secrets of the Torah are known in the *Zohar* as, “*Raza d’Shma Kadisha*-The Secret of the Holy Name,” nothing more and nothing less. That is, it contains the explanations of the name of *HaShem*, referred to by Rambam as the knowledge of His Great Name, through which one may come to **know *HaShem***.

It is with all of the above in mind and with the final redemption hinging on the propagation of knowledge of *HaShem* throughout the world, that we have undertaken the project of translating and adapting this wondrous book, *Ginath Egoz*, into English. For, if one truly wishes to learn about *HaShem* and know His Great Name and His Holy Titles, then he must turn to the Masters of His Name, who are the keepers of this knowledge.

Rabbi Yosef Gikatilla, of righteous memory, the author of this work, was the ultimate master of the knowledge of

⁶¹ Zohar Vol 2, 42b

⁶² Zohar Vol. 2, 161b; See introduction to *Imrei Binah* by Rabbi Dovber of Lubavitch.

HaShem. Rabbi Yosef was born in Medinaceli, in Old Castille, Spain, in the year 1248, not long after the passing of the Rambam (Maimonides). It is clear that due to his great humility, quite little is actually known about him. His familial name, Gikatilla, (pronounced Jikatiyah or Chikatiyah) is itself a corruption of the Spanish word “Chiquitilla,” meaning, “the little one,” for he would sign his name, “Yosef the son of Avraham, the small” (*HaKatan*-יטקתה).

Although he was also known as Rabbi Yosef the Miracle Worker, we do not know much about his personality. What we do know of the stature of this veritable spiritual giant, is primarily from his writings. Anyone who has studied the works of Rabbi Yosef Gikatilla can attest that his writings speak for themselves and demonstrate the unparalleled spiritual greatness of the author. Even the greatest of all Kabbalists, Rabbi Isaac Luria, the Holy Ari, dubbed his work, *Shaarei Orah*-Gates of Light,⁶³ “The foundational key to all the teachings of Kabbalah.” His works were immediately accepted by all of the greatest sages who followed him. His own teacher, Rabbi Avraham Abulafia, peace be upon him, attested to the great achievements of his student in his book *Otzar Eden HaGanuz*.

In fact, even the holy angels attest to the greatness of Rabbi Yosef Gikatilla and his works. In his famed spiritual memoir, *Maggid Meisharim*, Rabbi Yosef Karo, the author of *The Shulchan Aruch* – “The Code of Jewish Law,” recorded his

⁶³ Translated into English and published by Neirof (2023) as Gates of Light.

dialogues with the angel who would regularly visit him and teach him Torah. On several occasions the angel pointed out the correctness of the words of Rabbi Yosef Gikatilla, whom he called, “My chosen one,”⁶⁴ and his words find themselves incorporated as part and parcel of the halachic⁶⁵ rulings of the *Shulchan Aruch*. The writings of Rabbi Yosef Gikatilla are thus accepted as universally authoritative, certainly in the mystical realm of Torah, but, as we see, he also was authoritative in the Halachic realm of Torah.

Although originally written nearly eight hundred years ago, until this century, there has only been one printing of this work, *Ginath Egoz*. That limited printing was undertaken several hundred years after it was first written, by the holy author of the *Shnei Luchoth HaBrith*, Rabbi Yishayah Horowitz, who is generally known by the acronym of his own famed work, the *SHaLa”H*.⁶⁶ Until then, it remained completely hidden in manuscript form only, and in the possession of only the righteous few.

However, if his more famous work *Shaarei Orah* is the foundation and key to all Kabbalah, then this work, *Ginath Egoz*, is the foundation of the foundations. For in this work, Rabbi Yosef sets forth and unlocks the very foundations of all faith, the axioms and principles of all Torah, and demonstrates to the reader how everything comes from and is dependent upon *HaShem* and His Singular Name, blessed is He and blessed is

⁶⁴ Maggid Meisharim, Toldoth and elsewhere.

⁶⁵ Torah Law

⁶⁶ Shei Luchot HaBrith – The Two Tablets of the Covenant

His Name. In it, he clearly and patiently educates the reader, gently guiding him until he brings him into the gates of the Garden of Eden itself.

Now, it must be pointed out that the works of Rabbi Yosef Gikatilla are written in the most masterful and pure *Lashon HaKodesh*-The Holy Tongue⁶⁷ and all his words flow like milk and honey. Moreover, this work itself will demonstrate to the reader the unparalleled uniqueness of *Lashon HaKodesh*, the Holy Language, by which *HaShem*, blessed is He and blessed is His Name, created the world and gave us His Holy Torah.

It is thus understood that, by its very nature, there can be no translation that can fully do justice to the original text. Ultimately, the translation of a work such as this, can only be an adaptation of the original, for the benefit of those who cannot yet study it in the original. Nevertheless, with the help of *HaShem*, we have done our utmost to convey the intended meaning of the author and have included transliterations and explanations of the Biblical form of words wherever necessary, so that the depth of the author's intentions may be brought to light.

With this in mind, one critically important suggestion should be presented to you, dear reader, so that you may derive the greatest benefit, which is the intention of this holy work. That is, it should be studied diligently and in its proper order and nothing should be skipped over. As the author himself

⁶⁷ Biblical Hebrew

points out, this work and the knowledge it conveys, is built on foundations that progressively follow from each other.

It is thus understood that in order to understand a later section, one must thoroughly understand the preceding sections. For, just as it is self-understood that one does not study algebra or calculus without first acquiring a working knowledge of basic arithmetic, the same holds true of any body of knowledge. This certainly is so regarding the ultimate knowledge; the knowledge of *HaShem*.

Know then, that Rabbi Yosef will explain everything to you, like a masterful and faithful teacher, for all matters will be presented in their proper place and order and with clear and satisfying explanations. If you follow this guidance and study it diligently and deliberately, with the intention of knowing *HaShem*, then this certainly will be fulfilled in you. Then you will know *HaShem* and be fully aware of His holy presence always, and you will enter alive and stroll in the garden. And if they will ask you, “How did you get here?” You will answer, “Rabbi Yosef Gikatilla.”

The Aleph-Beith

To fully understand the contents of this book, it is necessary to at least have a rudimentary knowledge of the *Aleph-Beith*, the alphabet of *Lashon HaKodesh* (Biblical Hebrew). The letters are numerals as well as letters and are read from right to left. The following is a very simplified chart and explanation of the letters. All the letters of the *Aleph-Beith* are consonants that when coupled with the vowels, form distinct sounds. The pronunciations of the letters are presented here according to how they were originally pronounced by the ancients. The importance of doing this will become apparent in volumes two and three of this book, which deals with a deep explanation of the letters of *Lashon HaKodesh*. There are twenty-two letters. They are:

א-Aleph = 1

Makes the sound of the simple voice when coupled with the voice and vowels. Examples are Ee Aye Ah Oh Oo.

ב-Beith = 2

Makes the sound of the letter B or the letter V. Examples when coupled to the vowels are Bee Bay Bah Boh Boo or Vee Vay Vah Voh Voo.

ג-Gimmel = 3

Makes the sound of the hard G as in Good or the sound of the letter R in French, which is made with the middle of the tongue resting on the upper palate. Examples when coupled to the vowels are Gee Gay Gah Goh Goo or Ree Ray Rah Roh Roo.

ד-Daleth = 4

Makes the sound of the letter D as in Day or the sound of the letters TH in the words The or Thou. Examples when coupled with the vowels are Dee Day Dah Doh Doo or Thee They Thah Thoh Thoo.

ה-Hey = 5

Makes the sound of the letter H as in Hay. Examples when coupled with the vowels are Hee Hay Hah Hoh Hoo.

ו-Waw = 6

Makes the sound Oh Oo and W.

ז-Zayin = 7

Makes the sound of the letter Z. Examples when coupled with the vowels are Zee Zay Zah Zoh Zoo.

ח-Cheith = 8

No equivalent sound in the English language. Similar to the J in the Spanish word Guadalajara. Is made with the base of the tongue slightly resting upon the back of the throat.

ט-Teth = 9

Makes the sound of the letter T. Examples when coupled to the vowels are Tee Tay Tah Toh Too. Made with the tip of the tongue upon the upper palate.

י-Yod = 10

Makes the sound of the letter Y. Examples when coupled with the vowels are Yee Yay Yah Yoh Yoo.

כ-Chaf = 20

Appears as ד at the end of a word.

Make the sound of the letter K or a sound similar to the Spanish J in the word Guadalajara, but with the middle of the tongue resting on the middle of the upper palate, rather than the base of the tongue slightly resting on the back of the throat, as with the letter Cheith-ח above.

Examples when coupled with the vowels are Kee Kay Kah Koh Koo or similar to the Spanish Jee Jay Jah Joh Joo.

ל-*Lammed* = 30

Makes the sound of the letter L. Examples when coupled with the vowels are Lee Lay Lah Loh Loo.

מ-*Mem* = 40 Appears as ם at the end of a word.

Makes the sound of the letter M. Examples when coupled with the vowels are Mee May Mah Moh Moo.

נ-*Nun* = 50 Appears as ן at the end of a word.

Makes the sound of the letter N. Examples when coupled with the vowels are Nee Nay Nah Noh Noo.

ס-*Samech* = 60

Makes the sound of the letter S. Examples when coupled with the vowels are See Say Sah Soh Soo.

ע-*Ayin* = 70

No equivalent sound in the English language.

Is similar to the Aleph, but with the base of the tongue coming to the back of the throat to make a guttural sound.

פ-*Peh* = 80 Appears as ף at the end of a word.

Makes the sound of the letter P or the letter F. Examples when coupled with the vowels are Pee Pay Pah Poh Poo or Fee Fay Fah Foh Foo.

צ-*Tzaddee* = 90 Appears as ץ at the end of a word.

Makes the sound of the letters TS. Examples when coupled with the vowels are Tsee Tsay Tsah Tsoh Tsoo.

ק-*Kof* = 100

Makes the sound of the letter K. Examples when coupled to the vowels are Kee Kay Kah Koh Koo.

ר-Reish = 200

Makes the sound of the spanish letter R with the tip of the tongue rolling on the teeth. Has two sounds, a slight roll, or a strong roll of the tongue. Examples when coupled with the vowels are Ree Ray Rah Roh Roo.

ש-Shin = 300

Makes the sound of the letters Sh or S. Examples when coupled with the letters are Shee Shay Shah Shoh Shoo or See Say Sah Soh Soo.

ת-Taw = 400

Makes the sound of the letters TH, as in the words thanks or thought, with the tongue resting on the front of the upper palate. Or the sound of the letter T with the tongue resting in the same position, as opposed to the letter Teth, which is made with the tip of the tongue on the upper palate. Examples when coupled to the vowels are Thee Thay Thah Thoh Thoo or Tee Tay Tah Toh Too.

The Gate of Intrinsic Being

Contemplate, my brother, the ultimate knowledge and wisdom. Understand that HaShem Is, Was, and Will Be. Know that His Singular Name is the foundation of everything and thus is the foundation of this Gate of Intrinsic Being.

*“Blessed is he who comes in the Name of HaShem,
We have blessed you all from the House of HaShem.
This is The Gate of HaShem, the righteous shall enter it.”*

-Psalms 118

Know my brother, may *HaShem* keep and protect you, that of all terms that the Eternal Being is called by, none bear clear witness to the truth of His Being and His intrinsic unity, except for His four-letter ineffable name *Yod-Hey-Waw-Hey* (יהוה). [This is the name and identity of the Eternal Unlimited Intrinsic Being who is the unchanging reality, who precedes time and space and everything therein and is the root and source of all being.

The three letters *Hey-Waw-Hey* (הוה-*Howeh*) of the four-letter ineffable name, mean “Being” in the present tense, and the first letter *Yod* (י) makes it a constant, meaning the Eternal Being. In other words, this is the name of He who always is; who precedes time, is the source of time and is the source of all beings, without Whom they could not be. He is eternal and His Being is intrinsic, for He must be, whereas all

other beings do not have to be and by themselves they cannot be, for being is not intrinsic to them. There was a point that they were not and there will be a point that they will not be, and even when they are, their existence is utterly and constantly dependent on His Eternal Intrinsic Being to be. Before time He Was, within time He Is, and after time He Will Be. His Being is essential and everlasting for He must be, and if He wouldn't be, nothing else could be.

As will later be explained, this four-letter name, *HaShem*-יהו"ה is holy, separate and apart from all created existence, for just as *HaShem* precedes all and is the source of all, so does the name that identifies Him, precede all and is the source of all.⁶⁸ Therefore, because of the supreme holiness of this name, it is ineffable,⁶⁹ and the term *HaShem*, which means "The Name," is substituted for it. Therefore, know that whenever the term *HaShem* is used, it always means the four-letter ineffable name *Yod-Hey-Waw-Hey* (יהו"ה).]

Now, there are two names that come out of this name. These two names teach how all beings in all worlds exist solely through the power of His Being. They all come forth from the power of His Being, blessed is He, for as will later be explained,

⁶⁸ As we mentioned, the name of *Yod-Hey-Waw-Hey* (יהו"ה), means "The Unlimited, Eternal and Intrinsic Being" in the present tense. The letters *Howeh*-הוה preceded by the prefix of the letter *Yod* - י mean, "The Eternal Being Who Is, Was and Will Be, At Once." All this will be thoroughly explained later, but for now, suffice it to say that this name applies to Him alone and no other. Because of the supreme holiness of this Divine name, the word *HaShem*, which means "The Name" or the word *Hawayah* (הו"ה), which is the final permutation of the four-letter name and means "Being," will be substituted instead of utilizing the holy and ineffable four letter Divine name, wherever possible.

⁶⁹ Unsayable

these two additional names are derivatives of the primary and unique name *HaShem*-יהו"ה, of He who is the source of all existence. Therefore, the three names that express "Being" testify to the mystery of existence itself and that He, blessed is He, is the originator who causes and brings everything into being. Moreover, just as the primary, intrinsic Being precedes all beings, so too, His four-letter name is the root that precedes all His names. In other words, without *HaShem*-יהו"ה - the primary, intrinsic Being, the existence of anything else would be impossible. Therefore, the four-letter name *HaShem*-יהו"ה is singular and unique to Him alone, and bears witness to the reality that all other beings aside for Him are brought into being by the truth of His eternal being.

Moreover, the four-letter name *HaShem*-יהו"ה, testifies and bears witness to the truth of His absolute singularity and unity, apart from Whom there is no other reality. It is therefore this name alone that testifies to His true and essential being, as He truly is. Thus, it is called The Explicit Name (*Shem HaMeforash*), The Singular Name (*Shem HaMeYuchad*) and The Name of the Essential Self (*Shem HaEtzem*).

This name testifies that His existence transcends all beings, but that He bears all beings; that He is within all beings, but beyond all beings. It likewise bears witness that He is the cause of everything, but nothing causes Him, that there is no cause aside for Him and that He does, forms and is the basis of everything that is, for in reality only His existence is true and everlasting, without beginning or end.

None of His other names express this truth so completely as it essentially is. None can testify that He is the original, preexistent being who precedes space and time and everything therein. This is because all His other names were newly brought into being with creation and are titles that refer only to His actions in relation to His world, rather than to His essential and intrinsic Being, in and of Himself, unrelated to a world. In other words, all His names, apart from this unique and essential name, were brought into being along with creation and are thus new. However, this four-letter name *Yod-Hey-Waw-Hey*-יהו"ה precedes all and gives existence to all.

Likewise, this singular, special name precedes and causes all His other names through the power of His unique and singular essence. It is for this reason that this name is unique to Him alone and alone bears witness to the reality of His essential truth, blessed is He and blessed is His name, because as said above, His other names are only titles that teach of His actions relative to His world, rather than His essential being.

Now, together with the two derivative names of being, there are three names that indicate “Being.” These are:

יהו"ה-*Yod-Hey-Waw-Hey*

אה"י-*Ehe'yeh*

יה"י-*Ya'h*

However, the second and third names are just derivative expressions of the ineffable, explicit name *HaShem*-יהו"ה and do not reach or bear witness to His ultimate, elevated and

transcendent essential being. Let us awaken now to the meaning of these names, with the help of He who spoke and the world was, blessed is He and blessed is His name.

The Name *Yod-Hey-Waw-Hey*-יהו"ה

The Beginning of all beginnings, exalted over all

My dear brother, may *HaShem* keep and protect you, know that the singular name *HaShem*-יהו"ה, which is called the four-letter ineffable name, is spelled with the following four letters:

י"ד ה"א ו"א ה"א
Yod Hey Waw Hey

This name is holy and unique to *HaShem* alone, blessed is He, and teaches a very deep matter, which is the mystery of His intrinsic, infinite, eternal Being. This name is not a created thing that came out anew with the creation of the worlds, like all His other names. For just as He, blessed is He, is not created, so likewise, His unique name is not created, because it specifically expresses and bears witness to His original, preexistent, intrinsic Being, that precedes time, space and all creation, as will later be explained.

Regarding this name our Sages of blessed memory stated,⁷⁰ “Before the creation of the world there was Him and His Name alone.” So true. Notice that the Sages did not state, “Him and His names,” but rather “Him and His Name” – in the

⁷⁰ Pirke D’Rabbi Eliezer, Ch. 3 (קודם שנברא העולם היה הוא ושמו בלבד)

singular. Additionally, they used the word “*Hayah*-היה-was” which is related to “*Howeh*-הוה-is,” and “*Hawayah*-הויה-being.”

For in truth, the Holy One, blessed is He, only has one name that applies to His true, infinite, eternal and intrinsic being that precedes all. Just as He is one, so likewise, His true name is one. It is for this reason that we testify morning and evening:

שמע ישראל יהו"ה אלהינו יהו"ה אחד

Listen Israel, *HaShem* is our God, *HaShem* is One!

In other words, we bear witness morning and evening that whenever we make mention of *HaShem*'s four-letter name we are testifying that He is one and His name is one. In other words, this name is singular, preexistent and intrinsic, just as He is singular, preexistent and intrinsic. It is for this reason that it first states, “Listen Israel, *HaShem*-יהו"ה is our God,” and then explains with the continuation of the verse, that whenever we recall the name *HaShem*-יהו"ה it always means, “*HaShem* is One-יהו"ה אחד.”⁷¹

This matter, that *HaShem* is One, is further attested to by the fact that in the wisdom known as *Ma'aseh Merkavah* (The Act of the Chariot)⁷² the four-letter explicit name is

⁷¹ This is quite simple to understand, because two truly unlimited beings cannot coexist, since the existence of the one would limit the other.

⁷² As will be explained later regarding “The Workings of the Chariot – *Maaseh Merkavah* מרכבה-מעשה מרכבה,” the word *Merkavah*-מרכבה-chariot is related to the word *הרכבה*-which means to combine or compose, referring to the combinations of letters, which carry meaning, just as the chariot carries its rider. Primarily, the methodology of *Temurah*-letter exchange, is referred to as *Maaseh Merkavah*-the Act of the Chariot or the act of combining the letters, as will fully be explained in volume two.

referred to by the letters כוז"ו, [as found on the back of every *mezuzah* scroll].⁷³ That is, the letters that immediately follow and are juxtaposed to יהו"ה in the order of the *Aleph-Beith*⁷⁴ are the letters כוז"ו. Therefore, כוז"ו is an immediate reference to the essential name *HaShem*-יהו"ה. Now, this name כוז"ו, which is a direct reference to the essential four-letter name, has the numerical value of יהו"ה-אה"ד *HaShem is One*. That is:

$$13 = \text{אזד} \quad 26 = \text{יהו"ה}$$

$$13 = \text{זו} \quad 26 = \text{כו}$$

Enumerating each letter individually it is as follows:

$$13 = 4\text{-ד} \ 8\text{-ה} \ 1\text{-א} \quad 26 = 5\text{-ה} \ 6\text{-ו} \ 5\text{-ה} \ 10\text{-י}$$

$$13 = 6\text{-ו} \ 7\text{-ז} \quad 26 = 6\text{-ו} \ 20\text{-כ}$$

⁷³ This will be explained later in regard to the letters of the Holy Tongue-*Lashon HaKodesh* and how they are formed and composed through the 231 forward and backward two-letter root combinations ($22 \times 21 = 462 / 2 = 231$ forward and 231 backward combinations of א"ב or ב"א etc. The most encompassing cycle of the letters in the 231 gates (as will be explained in volume two), 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. In other words, the letter א becomes exchanged with the letter ב which immediately follows it. This matter, along with all of the various methodologies of permutations that arise from the 231 gates (רל"א שעררים) will be explained extensively in its proper place. Here, however, what must be noted is that the letters that are immediately juxtaposed to יהו"ה are the letters that immediately follow it, which are the letters כוז"ו. Thus, כוז"ו is an immediate reference to the essential four-letter Name of HaShem-יהו"ה. This name 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.

⁷⁴ The Alphabet

This too is clear testimony that whenever we recall *HaShem*'s name יהו"ה, the intention and meaning always is *HaShem* is One. [In other words, there can only be one truly unlimited, eternal and intrinsic being and everything else is as nothing before Him, for whatever being they have is totally and completely dependent on His singular being and without Him they are nothing.]

The above explanation of the name כוז"ו utilizes one of several traditional methods of letter analysis, known as "Letter Exchange-*Temurah*."⁷⁵ However, this name כוז"ו, which means "יהו"ה אחד-*HaShem-Echad*," is also directly alluded to in the verse,⁷⁶ "יהו"ה זו-*HaShem Zu*," have we sinned against Him." That is, the words "יהו"ה זו-*HaShem thus-HaShem Zu*" have the same numerical value as כוז"ו, which is the same as saying "יהו"ה אחד-*HaShem Echad*." In other words, it is specifically in the matter of *HaShem*'s oneness that we have sinned against Him. The above explanation is an example of "Letter Exchange-*Temurah*," which is also called "The Act of The Chariot-

⁷⁵ There are three methods of letter relationships in the teachings of Kabbalah. These are known by the acronym אגוז גינת אגוז-*GiNa"TH Egoz* as per the verse (Song of Songs 6:11), "I went down into the garden of nuts – *Ginath Egoz*." These three are:

1. Gematria – Numerical value relationship
2. Notrikon – Letter position relationship
3. *Temurah* – Letter exchange relationship

However, it must be clearly noted that, contrary to popular belief, these methods as used by true Torah sages are not at all arbitrary, but are extremely methodical and orderly, and in almost all instances are used only to bolster an idea that is founded on the verses of the Torah itself. Thus, they are founded on the perfect words of the Living God, as will soon be seen. In any event, this matter is only being introduced here, however it will be fully explained later in its proper place and order.

⁷⁶ Isaiah 42:24

Ma'aseh Merkavah,” as will be explained extensively in volume two, on the subject of the twenty-two Divine letters of the Holy Language.⁷⁷

It is for this reason that we are given the great Mitzvah of declaring *HaShem's* oneness through the recitation of the *Shma*, morning and evening. Moreover, the Sages of blessed memory, cautioned us in the Talmud, Tractate Brachot,⁷⁸ to take great care not to declare this truth merely with our lips, but that the proper intention and meaning should be at the forefront of our minds and hearts.

In other words, we must be aware, fully understand and mean what we are saying and attesting to, namely, that whenever we think or refer to *HaShem*-יהו"ה we always mean *HaShem* is One-*HaShem Echad*-אהד יהו"ה. That is, the end of the verse is an explanation and clarification of the beginning of the verse.

The verse may therefore be understood as saying: “Know Israel, that whenever there is mention of *HaShem*-יהו"ה our God, it always means *HaShem* is One-*HaShem Echad*-יהו"ה אהד,” as explained above regarding the name כוז"ו and as explained regarding the fact that two truly unlimited beings cannot coexist. In other words, any mention or recollection of *HaShem*-יהו"ה should bear witness to His absolute oneness, singularity and unity, and that He alone is the only true reality.

Now, the sages stated that during the recitation of the *Shma* we must crown *HaShem* as King of the universe and unify

⁷⁷ Biblical Hebrew is known as *Lashon HaKodesh*-The Holy Language.

⁷⁸ Talmud Bavli, Brachot 13a

Him in the four corners of the world.⁷⁹ This is to say that the true intention at the mention of His name is focused on His absolute oneness and singularity which only this name *HaShem*-יהו"ה testifies to, since it is only this unique and special, essential name that identifies and testifies to the truth of His Being; that as He is alone, His name is alone.

Moreover, this name testifies that He is the absolutely singular being, who is a simple oneness, rather than a composite; without admixture of any kind whatsoever. It attests to the reality that *HaShem*-יהו"ה, blessed is He, is the only preexistent intrinsic being, who precedes time and space and the existence of the world and brings everything into being, and that nothing else besides Him is preexistent and intrinsic.

Know now, my brother, and awaken to the fact that of all the words in the world, there is no word more ethereal and removed from tangible usage than the name *HaShem*-יהו"ה. That is, it cannot be applied to anything or anyone other than *HaShem*-יהו"ה alone.

There are indeed other terms denoting "being" in the Torah, however they are all derivatives of *HaShem*-יהו"ה, which is their source. Examples of this are: *Nehiy*-נְהִי-It will be, *Nihiyeh*-נִהְיֶה-We will be, *Heyoto*-הִיטו-His being, *Howeh*-הוֹוֶה-Being in the present tense, *Hoyah*-הוֹיָה-Shall be, *Hewey*-הוֹיָה-Let there be. All these are conjugations of *Hawayah*-הוֹיָה, which denotes "being," and nothing more.

⁷⁹ Talmud Bavli, Brachot 13b, and cited in all codifications of Torah Law on the laws of the *Shma* recital.

However, all these conjugations are only applied in relation to an action that is, was or will be. For example, the verse,⁸⁰ “The hand of *HaShem* shall be (*Hoyah*-הויה) upon your cattle” refers to the coming into being of an action upon the cattle. Similarly, the terms “*WaYehiy*-ויהי” or “*WeHayah*-והיה,” both of which mean “and there was,” likewise utilize the root “Being-*Hawayah*-הויה.” However, all these terms of “being” utilize the root relative to limited matters of the world and therefore exist only from the power of *HaShem*’s Being and His four-letter name *HaShem*-יהוה, which itself does not apply to any action at all, but rather to *HaShem*’s singular and intrinsic being alone.

Contemplate this deeply, for it is very profound that this special name is wondrously and completely removed from tangible application and is thus sanctified, holy and exclusive in identifying *HaShem* alone. This is to say that this name bears witness to the fact that any beings that may exist are totally dependent upon and come into being solely from the truth of *HaShem*’s intrinsic being. That is, His name denotes His eternal, unlimited, intrinsic being alone. Since this is the case, it bears clear testimony that He, blessed is He, is unique in His existence and that His is the ultimate singularity and only true existence. Therefore, this name is His proper name and cannot be applied to anyone or anything other than Him.

Now, do not err to think that what is meant here is *HaShem*’s name merely as a formulation of letters. Rather, it is

⁸⁰ Exodus 9:3 – “יד יהויה הויה במקנך”

primarily the **meaning** of the name that is being imparted here. Therefore, we can say that “He was, is and will be as one-*Hayah Howeh w’Yihiyeh* ויהיה הווה ויהיה.”⁸¹ Or alternately, we may say “and He was-*WeHayah* והיה,”⁸² as in the aforementioned statement of the sages,⁸³ “There was Him and His name alone.”

In other words, since there was no other being aside for His intrinsic Being, there was no other name aside for the name of His intrinsic Being, *HaShem*-יהו"ה. In other words, rather than understanding this name to be limited to form or definition, it bears witness to the very opposite, namely that *HaShem* is removed from all tangible form or substance in every possible way.

This being the case, be aware that 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. That is, what is meant is not a formation of letters, but rather 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

⁸¹ It is noteworthy, and as will be explained later, that the words “Was, Is and Will be-*Hayah Howeh w’Yihiyeh* ויהיה הווה ויהיה” are equal to three times the essential name of *HaShem*, יהו"ה יהו"ה יהו"ה.

⁸² It is noteworthy that the conjugation “and He was-*weHayah* והיה” shares the same letters as the essential name *HaShem*-יהו"ה.

⁸³ Pirke D’Rabbi Eliezer, Ch. 3

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.⁸⁴ 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* 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*, for He alone is the only true reality. Moreover, there is nothing more beyond conception than *HaShem*, for He is unlimited and beyond definition and conception.

Now, since He is the only true being whose existence precedes everything, therefore before creation no other name existed except for *HaShem*-יהו"ה, which identifies Him as the only true existence that precedes all 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

⁸⁴ See Shaar HaYichud – The Gate of Unity, Ch. 1 and on for extensive explanations of this matter.

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.

This explains the statement of the Sages that “Before the creation of the world there was Him and His name alone.” That is, it is impossible to testify about *HaShem*, blessed is He, and say that He was, is 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 itself 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* 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. 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 be.

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* 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 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,⁸⁵ 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. In other words, if not for the name of the eternal, unlimited, intrinsic Being – יהו"ה, nothing could be, and as stated above, what is meant by "His Name" is not merely the formation of letters, but rather, the reality of His Being.

⁸⁵ That is, all beings would be nullified out of existence should one assert that He does not exist, as their existence is dependent on His intrinsic being.

We therefore must awaken to the truth of this reality and know that even the initial inception of all existence was totally dependent upon the power of the name *HaShem*-יהו"ה, as stated in the very first utterance of creation,⁸⁶ “And God-*Elo*”*him*-אלהי"ם said, Let there be (*Yehiy*-יהי)⁸⁷ light,” as will later be explained. This utterance is the true initial inception and beginning of creation.⁸⁸ Pay no heed to anyone who might say otherwise, for this is the true meaning.

From all of the above it should be clear to any intelligent person that the singularly unique name *HaShem*-יהו"ה is the source and cause of all existence and that, but for Him, nothing could be. This is the meaning of the aforementioned statement of the sages of blessed memory, that “Before the creation of the world there was Him and His name alone.” That is, everything is totally and completely dependent upon *HaShem*-יהו"ה, the true essence of everything that is. It is for this reason that He is always called by this unique holy name, for this name alone identifies His essential truth and that He is the essential truth and reality of all existence.

In contrast, the Torah only calls Him by His other names according to the circumstances; in relation to a specific action to which that particular name is a title. This is because all His other names – except for this unique holy name – were

⁸⁶ Genesis 1:3

⁸⁷ The term “let there be-*Yehi*-יהי” is rooted in and derived from the “Intrinsic Being-*Hawayah*-הו"י,” *HaShem*-יהו"ה, blessed is He, whose Being precedes the existence of any other being, as will soon be explained.

⁸⁸ This matter, and the utterances of creation, shall be explained at greater length later.

newly brought about with the creation of the world. Since they were created, they were created with specific intent. Thus, when the Torah speaks of a matter that *HaShem* either did or brought into being, it calls Him by the specific title that corresponds to that action.

This being the case, it is clear that all His names, except for this unique holy name, blessed is He, were newly brought into being with the creation of the world and are therefore dependent upon the truth of this unique name for their existence. Without *HaShem*-יהו"ה – the Singular Preexistent Intrinsic Eternal and Unlimited Being, His other names would have no being at all, since they only exist because of Him.

We therefore find that His unique holy name precedes everything in existence, including all His other names and every kind of terminology or nomenclature that could possibly be said about Him. It is therefore clearly evident that nothing is preexistent and unique as *HaShem*-יהו"ה, blessed is He and blessed is His name. He causes everything and it is thus thoroughly impossible that anything could precede Him.

His great and holy name thus bears witness to His singularity and holiness⁸⁹ and that He precedes all creation. Likewise, it also bears witness that all existence is derived from the truth of His existence.

Moreover, in truth, this holy name denotes His very identity, as *HaShem*-יהו"ה identified Himself through the

⁸⁹ Holiness (*Kedusha*) truly means removed, transcendent and alone. That is, He is absolutely unique in the quality of *Hawayah*-intrinsic being, and is singular in this regard, and thus removed in this regard from all other beings.

prophet Isaiah,⁹⁰ “I am *HaShem*-יהו"ה, this is My name.” Contemplate this wondrous matter and realize that when He states, “I am *HaShem*-יהו"ה, this is My name,” He is introducing Himself and saying, “If you want to know Me, you will find Me in My name *HaShem*-יהו"ה, because this is who I Am.” In other words, My name is My truth because My name alone truly expresses the eternal, intrinsic Being. Therefore, it is as if He is saying, “I am the true Being and it is from the truth of My Being that everything exists. My name and My truth are one, for My name is My Being and My Being is My truth. Thus, My name and the truth of My Being are one and the same.”

If instead we were to say that this holy name was newly created with the creation of the world, as were His other names, we would be incapable of bearing witness that *HaShem*-יהו"ה preceded creation. Even if we wished to state this, we would not have the language to do so unequivocally,⁹¹ because only this name unequivocally attests to the reality of His intrinsic Being and that He precedes all creation, because it is specifically this name that includes everything within it and causes everything to exist as novel creations.

Thus, His intrinsic Being is the inner truth and reality of all that is and the reason anything exists at all. We therefore find that the name *HaShem*-יהו"ה bears witness to His very

⁹⁰ Isaiah 42:8 – “אני יהו"ה הוא שמי”

⁹¹ In other words, to say that the “Singular Preexistent Intrinsic Eternal Unlimited Being” is a novel creation is an oxymoron, because it would require a “Singular Preexistent Intrinsic Eternal Unlimited Being” to bring Him into being, which is a patently foolish and self-contradictory statement.

identity; that He is preexistent and intrinsic and that in reality, nothing else exists aside for Him.

Now, since this special name identifies Him as He truly is, we are thus incapable and therefore forbidden to call Him by this great and holy name; to actually pronounce it according to the order of its letters. This is because this singular name identifies Him as the true eternal, unlimited, intrinsic Being who altogether is not limited to form and space and is therefore not limited to any specific pronunciation. Rather, when we refer to this name, we are referring to what it means, rather than its pronunciation. In other words, that He precedes all, is beyond time, space and form and that He is unique in His existence, blessed is He.

This is to say that His name is not something in addition to Him. Rather, He is the truth of His name, as He stated, “I am *HaShem*-יהו"ה, this is My name.” In other words, it is as if He is saying, “My name is not something apart from Me. Rather, it is the truth of My Being and My identity, for I am *HaShem*-יהו"ה,” as explained above.

Now, it is of utmost importance to always remember that this name is one and alone and that nothing can compare to it, because since He is the truth of His name and He is one, therefore because His name is His identity, His name is one.

For when we mention His name, at the very least we are referring to the reality of His existence itself, which is one. Therefore, from every possible angle, whenever His name is mentioned, it refers to His identity, in other words, to He who is one and alone. In actuality, whenever our mind is focused on

Him, even without mentioning His name, He is one, in every way and from every angle.

Moreover, the fact that this name is one and unique, itself attests to the fact that He is one and unique, because His name is His identity and is therefore one with Him. Thus, by acknowledging that He is one we simultaneously acknowledge that His name is one.

The above explains a very profound matter; that His name is called one, just as He is called one and that there is no difference between Him and His Name. As He is one, so is His Name one and as His Name is one, so is He one, in every way and from every angle.

Regarding this Zachariah prophesied,⁹² “On that day *HaShem*-יהו"ה will be one-*Echad*-אחד, and His Name will be one-*Echad*-אחד.”⁹³ In other words, since it is evident that He is one, it likewise is evident that His name is one, for His name attests to His truth. Thus, we find that the name *HaShem*-יהו"ה bears witness that *HaShem* is One-*HaShem Echad*-יהו"ה אחד, as explained above regarding the name כו"ו. In other words, His name attests to itself. Always remember this very important principle, that His name is called one-*Echad*-אחד just as He is called one-*Echad*-אחד, for it is all one.

Now that the matter of His singularity has been explained, know that the correct pronunciation of this awesome and glorious name according to the order of its letters is utterly

⁹² Zacharia 14:9 – “ביום ההוא יהיה יהו"ה אחד ושמו אחד”

⁹³ It is noteworthy that the numerical value of 4-7 8-ה 1-א is 13. In this verse it states, He will be one-*Echad*-אחד-13 and His Name will be one-*Echad*-אחד-13, which totals 26, which is the numerical value of His Name-יהו"ה-26.

hidden, because since it is intangible and beyond time and space, it is impossible to grasp its ultimate truth and depth. What is meant here is not merely the comprehension of the tangible letters of the name, but the essential reality of His preexistent Being, in that He is eternal, unlimited and beyond conception.

In other words, because this name is not a newly created existence, but always was, is and will be, how then can any created entity, such as the vessel of our mind, contain Him, for He altogether is not within the category of being grasped. Thus, because this name is unique in identifying His True Being and identity, as it is, unrelated to His actions relative to the world, it therefore is the solitary name through which He can be known – not necessarily according to the order of its letters, as stated above, but according to its true and essential meaning.

Therefore, because of the awesome holiness and inscrutability of this great name, we instead say “my Lord-*Adon*” אדני-י”אy” when the Torah is read and when we say blessings or pray, because, though we cannot say His written name, nonetheless, there is a “sanctuary-*Heichal*” היכל” within which He is hidden and by which He can orally be called. This “sanctuary-*Heichal*” היכל” is the title “my Lord-*Adon*” אדני-י”אy.”

On the other hand, when we want to refer to Him in regular conversation, we use the word *HaShem* השם, which means “The Name,” because “my Lord-*Adona*” אדני-י”אy” also is too holy for use in regular conversation.

Now, as stated, this sanctuary is the name my Lord-*Adon"ay* אדני-א. This is the meaning of the verse,⁹⁴ “But when *HaShem*-יהו"ה is in His holy sanctuary-*Heichal*-היכל the whole earth is silent-*Hass*-הם before Him.” Contemplate and consider that two words in this verse attest to each other. The verse first states, “But when *HaShem*-יהו"ה is in His holy sanctuary-*Heichal*-היכל,” and continues, “The whole earth is silent-*Hass*-הם before Him.”

The juxtaposition of “His holy sanctuary-*Heichal*-היכל” to the word “silent-*Hass*-הם” is because they actually constitute one and the same matter. The numerical value of the word “sanctuary-*Heichal*-היכל” is 65 (30-ל 20-כ 10-י 5-ה) just as the numerical value of the word “silent-*Hass*-הם” is 65 (60-ס 5-ה). Thus, the intended meaning of the sanctuary-*Heichal*-היכל within which He is to be found, is silence-*Hass*-הם.⁹⁵

The explanation is that during the reading of the Torah and when making blessings or praying, instead of pronouncing His essential name *HaShem*-יהו"ה, we pronounce the name of His sanctuary-*Heichal*-היכל, this being the name my Lord-*Adon"ay* אדני-א. This is because the numerical value of the name my Lord-*Adon"ay* אדני-א, is 65 (10-י -50-נ 4-ד 1-א) and equals the value of the “sanctuary-*Heichal*-היכל” and of “silence-*Hass*-הם.” In other words, the name *HaShem*-יהו"ה is concealed

⁹⁴ Habakuk 2:20 – “ייהו"ה בהיכל קדשו הם מפניו כל הארץ”

⁹⁵ In other words, His essential name *HaShem* cannot truly be contained or expressed by a limited creation, as explained above, and therefore His sanctuary-*Heichal*-היכל is silence-*Hass*-הם, as will be further elucidated.

within the sanctuary-*Heichal*-היכל, which is the name my Lord-*Adona*”אדני”אג.”⁹⁶

This is to say that instead of saying the ineffable four-letter name *HaShem*-יהוה, we say “my Lord-*Adon*”אדני”אג” – the name He is called by His subjects. Through this substitution we accomplish the matter of “silence-*Hass*-הס” before Him. This is the meaning of the continuation of the verse, “The entire earth is silent-*Hass*-הס before Him.”

Now, it is important to note that there are verses in the Torah in which the word “silence-*Hass*-הס” is found, that do not carry the same meaning. However, in those instances this word is either not used in juxtaposition to *HaShem*’s name or is not a statement made by *HaShem* Himself, nor is it a statement of a prophet speaking in His name.

For example, Eglon, king of Moab, said the word “*Hass*-הס” as recorded in the Book of Judges,⁹⁷ “And he said ‘Keep silent!’ (*Hass*-הס).” However, context is very important when particular words or statements appear in the Holy Scriptures. One must identify whether they are statements of the Holy One, blessed is He, His prophets or just a regular person who is not speaking in His name, because not all statements are of equal significance.

⁹⁶ In other words, the name יהוה cannot itself be said, and is instead pronounced *Adon*”אג”אדני. Nevertheless, when we use the name *Adon*”אג”אדני as the pronunciation of *HaShem*’s name when reading the Torah or during prayer, the intention is always to יהוה alone.

⁹⁷ Judges 3:19

In contrast to Eglon, king of Moab, the prophet Amos spoke in *HaShem*'s name when he said,⁹⁸ “Then shall he say, ‘Silence (*Hass*-הס), for it is improper to pronounce the name *HaShem*-יהו"ה!” In other words, it is improper to pronounce *HaShem*'s name, so one must be “Silent-*Hass*-הס-65” by instead saying the name “my Lord-*Adon*”*ay*-אדני-65.”

Now, this sanctuary (*Heichal*-היכל-65), which is the name my Lord-*Adon*”*ay*-אדני, indicates His absolute concealment, transcendence and mastery over all existence. The subject of the name my Lord-*Adon*”*ay*-אדני, will be explained at length later, with the help of *HaShem*, in the section called The Gate of the Sanctuary.

The next thing to contemplate is that *HaShem*'s unique name undergoes no changes whatsoever. Just as He is unchanging, so is His unique and special name unchanging. For His name attests to His unchanging existence and the truth of His Being before the existence of the world, during the existence of the world, and after the existence of the world. This is indicated by the verses, “*HaShem*-יהו"ה is king,”⁹⁹ “*HaShem*-יהו"ה was king,”¹⁰⁰ “*HaShem*-יהו"ה will be king.”¹⁰¹ We therefore see that He reigns in the present tense, He reigned in the past tense and He will reign in the future tense. These three tenses are:

⁹⁸ Amos 6:10 – “ואמר הס כי לא להזכיר בשם יהו"ה”

⁹⁹ Psalms 10:16

¹⁰⁰ Psalms 93:1

¹⁰¹ Exodus 15:18

Is-Howeh-הוה
Was-Hayah-והיה
Will be-Yehiyeh-ויהיה

These three tenses of *HaShem*'s reign are found in the three times that the name *HaShem*-יהו"ה is mentioned in the above verses,¹⁰² and share the same letters, as follows:

יהו"ה יהו"ה יהו"ה – *HaShem, HaShem, HaShem*
והיה ויהיה ויהיה - Is and Was and Will Be

Count the letters of the second line and discover that “is and was and will be-*Howeh weHayah weYihiyeh*-והיה ויהיה ויהיה,” share the same letters as “*HaShem, HaShem, HaShem*-יהו"ה יהו"ה יהו"ה.” We therefore see that His Name attests to His Being before the existence of time, during the existence of time and after the existence of time, and that He is unchanging throughout. [The matter of time will be explained later.]

From all the angles and explanations mentioned above, it is clear that *HaShem*'s special name is one with Him and that we cannot attest to Him without including and attesting to His Name as well, as no other words are adequate in imparting the reality of His essential Being.

We must awaken ourselves to this wondrous matter, for there is no other name that is one with Him apart from this special holy name alone. This is so, because since He always

¹⁰² It is noteworthy that these verses were unified by the Sages into one statement in the liturgy.

was truly singular in His existence and before the creation of the world there was only Him alone, He had no need for any other name, as nothing else existed to be called by a name. This name alone was sufficient for Him for it attests to the reality of His intrinsic, eternal Being. He therefore needed no other name, for as of yet, no action or matter had taken place whatsoever.

In contrast, once He newly created the world, all His other names were introduced along with creation, each name according to its action, as will later be explained at length with the help of *HaShem*. However, all these other names are drawn from the intrinsic, unique name *HaShem*-יהו"ה.

Now that we have awakened to the truth of this reality, we must understand how all His other names were drawn from the power of His singular name *HaShem*-יהו"ה.

The first thing to know and to awaken to is that the numerical value of each word in the holy Torah represents that word. This is because the letters are numbers.¹⁰³ Know therefore, that the numerical value of the name *HaShem*-יהו"ה is כ"ו-26, which is the written numeral for the number twenty-six.

¹⁰³ To briefly elaborate; Because Torah is the perfect Word of the Living God, it therefore is perfect in every way, including mathematically. However, one must bear in mind that the methodology of *Gematria*-numerical value, is not at all arbitrary, as will be explained later in volumes two and three, regarding the explanations of the letters of the *Aleph-Beith*. The Talmud refers to this too, such as Chagigah 15b, wherein it is explained that the Sages would count and contemplate the numerical values of all the letters of the Torah. Although many ideas, founded upon the principles of the numerical values of the words of Torah will be introduced here, to which you must pay heed, the full explanations of the various methodologies regarding the letters and numbers, such as the underpinnings of mathematics itself, will follow in their proper order, in volumes two and three.

Similarly, the letters כ"ו, when named, also have a numerical value. The name of the letter כ is כ"ף - *Chaf*, and the name of the letter ו is ו"ו - *Waw*. Thus, when כ"ו is spoken or spelled out in its spoken form, it is כ"ף ו"ו - *Chaf Waw*, the total of which is the numeral קי"ב-112. The letters קי"ב, when rearranged, also form the word "יק"ב-*Yekev* which means "wine-cellar," as in the verse,¹⁰⁴ "And also He hewed a wine-cellar (*Yekev*-יקב) therein,"¹⁰⁵ or the word "יב"ק-*Yabok*," as in the verse,¹⁰⁶ "And he crossed the ford of *Yabok*-יב"ק."¹⁰⁷

Another expression of כ"ו-26 is עשרים וששה - twenty-six." When כ"ו is expressed as עש"ש-*Esreem* תתל"א-*W'Sheeshah*-twenty-six, its numerical value equals תתל"א-1,231. It also equals רל"ב-232 according to the method known as the "cycling back" of the אל"ף-*Elef*-1000 to א-*Aleph*-1.¹⁰⁸ This gives us understanding into profound matters, such as "The Crown of the Torah-*Keter Torah*-1,231," and¹⁰⁹ "The Ten Commandments-*Aseret HaDvarim*-עשרת הדברים-1,231," both of which are expressions that, as we see, directly

¹⁰⁴ Isaiah 5:2 – "וגם יק"ב חצב בו"

¹⁰⁵ Thus, the song of Isaiah regarding a vineyard and wine-cellar is understood to allude to deeper matters regarding *HaShem*, as is clear from the verses themselves.

¹⁰⁶ Genesis 32:23 – "ויעב"ר את מעבר יב"ק"

¹⁰⁷ In other words, these verses are understood to allude to deeper matters in regard to understanding the name of *HaShem*, a sign for which is קיב or יקב or יב"ק which is a sign for ו"ו כ"ף which is a sign for כ"ו which is the numerical sign of *HaShem*'s name יהו"ה.

¹⁰⁸ This methodology of cycling back (*Chazarah Chalilah*) and the uniqueness of the letter *Aleph*-אלף-1 which also means *Elef*-אלף-1000. The number 1,231 may also be written א"רלא. Here these matters are being introduced, but will be explained at great length later.

¹⁰⁹ Exodus 34:28; Deuteronomy 4:13; The language used in the verses to describe the ten-commandments is "עשרת הדברים-*Aseret HaDvarim*-The ten utterances."

come out of and relate to *HaShem*'s name of twenty-six (עשרים וששה), which is the Name *HaShem*-יהו"ה-26. These matters will be fully clarified and explained later at greater length, breadth and depth.

With the introduction of these matters that are founded upon the name *HaShem*-יהו"ה, whose simple numeral is כ"ו (26), one may follow the progressive relationships. For example, as we said above, the name of the numeral כ"ו-26 is כ"ף ו"ו *Chaf Waw*. Likewise, the spoken expression of כ"ו-26 is, "Twenty-Six-*Esreem W'Sheeshah* וששה-עשרים," which is "The Crown of Torah-*Keter Torah*-כתר תורה," and "The Ten Commandments-*Aseret HaDvarim*-עשרת הדברים." Contemplate this and understand that "The Ten Commandments-*Aseret HaDvarim*-עשרת הדברים which are "The Crown of Torah-*Keter Torah*-כתר תורה," are drawn from the power of "Twenty-Six-*Esreem W'Sheeshah* וששה-עשרים." In other words, they are drawn from the singular name *HaShem*-יהו"ה-26, which is called כ"ף ו"ו *Chaf Waw*, or Twenty-Six-*Esreem W'Sheeshah* וששה-עשרים, all of which refer to *HaShem*-יהו"ה-26.

Let us now understand how all of *HaShem*'s other names are drawn from the truth of His singular four-letter name and are unified with Him. The following are the other names by which the Holy One, blessed is He, is called in His holy Torah:

יהו"ה, אהי"ה, אדנ"י, יהו"ה אלהי"ם, י"ה יהו"ה, יהו"ה שד"י, יהו"ה
צבאו"ת, יהו"ה אלו"ה, א"ל

The first three names are:

יהו"ה-*HaShem*
אהי"ה-*EHeY"eH*
אדנ"י-*Adon"ay*

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

$15 = 5 + 10$ יהו"ה
 $6 = 5 + 1$ אהי"ה
 $5 = 4 + 1$ אדנ"י
Total 26

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

$11 = 5 + 6$ יהנ"ה
 $15 = 5 + 10$ אהנ"ה
 $60 = 10 + 50$ אדנ"י
Total 86

Altogether their sum total is כ"ף ו"ו 112, as follows:

יהו"ה = 26

אהי"ה = 21

אדנ"י = 65

Total 112

The sum of the first two letters of these names is כ"ו 26, while the sum of the last two letters of these names is פ"ו 86. They are thus drawn from the power of the name *HaShem*-יהו"ה 26, both in its simple form כ"ו and in its spoken form *Chaf Waw* - כ"ף ו"ו.¹¹⁰ We therefore find that these names are all unified in and dependent upon the unique name *HaShem*-יהו"ה 26

The next name is:

HaShem Elo"him-HaShem God - יהו"ה אלהי"ם

יהו"ה = 26

אלהי"ם = 86

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 Waw* - כ"ף ו"ו (26+86=112) which equals יהו"ה אלהי"ם - *HaShem*

¹¹⁰ That is, כ"ו (26) or כ"ף ו"ו (112).

Elo"him – HaShem God. We therefore see that כ"ו-26 carries פ"ו-86, in other words, the name *HaShem*-יהו"ה carries the name *Elo"him*-אלהי"ם-God, as explained above. This is to say that the title *Elo"him*-אלהי"ם-God, is dependent on the Name *HaShem*-יהו"ה.¹¹¹

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

$$\begin{aligned} \text{Ehe"yeh} - \text{אהי"ה} &= 21 \\ \text{Adon"ay} - \text{אדנ"י} &= 65 \\ 21 + 65 &= \text{Elo"him} - \text{אלהי"ם} = 86 \end{aligned}$$

Therefore, everything explained above regarding how כ"ו-26 bears פ"ו-86, also applies to the name *Elo"him*-אלהי"ם-86. It too is drawn from the name *HaShem*-יהו"ה-26, as demonstrated above. With this in mind, we may now turn to the remaining names with explanations that will both enlighten and satisfy.

The next name is *Y"ah*-יהו"ה *HaShem*. The name *Y"ah*-יהו"ה does not require much explanation, for it is self-evident that *Y"ah*-יהו"ה is a derivative of *HaShem*-יהו"ה and constitutes the first two letters of His unique name. Later, with *HaShem's* Help, we will give a full explanation of the significance of this name. However, in regard to how it is derived from the singular name *HaShem*-יהו"ה, the above will

¹¹¹ As will be fully explained later, the title "God-*Elohi"m*-אלהי"ם" is associated with *HaShem*-יהו"ה as the Creator and God of the world.

suffice for the understanding. Let us therefore continue to the remaining names.

The next name is יהו"ה שד"י *Shad"ay HaShem*. Know that these two names attest to each other, for the name שד"י *Shad"ay* is a trustworthy witness that יהו"ה *HaShem* is His only true name. This is because the meaning of יהו"ה שד"י *Shad"ay HaShem* is, “The name *HaShem* is sufficient.”¹¹² In other words, He is self-sufficient and not in need of titles, for as already explained, only יהו"ה *HaShem* can truly be called a name-*Shem*-שם, whereas all His other names were brought into being with the creation of the worlds and are therefore only titles-*Kinuyim*-כינויים that relate to His actions.¹¹³

Indeed, יהו"ה *HaShem* alone is called a name-*Shem*-שם,” in that the name שד"י *Shad"ay* testifies that the name *HaShem* – יהו"ה is sufficient for Him. For when the witness, which is שד"י *Shad"ay*, is included with the subject of the testimony, which is יהו"ה *HaShem*, it equals שם *Shem*-Name (340), as follows:

$$\begin{aligned}
 314 &= 10\text{-י } 4\text{-ד } 300\text{-ש} - \text{שד"י} \\
 26 &= 5\text{-ה } 6\text{-ו } 5\text{-ה } 10\text{-י} - \text{יהו"ה} \\
 340 &= 26 + 314 \\
 340 &= 40\text{-ם } 300\text{-ש} - \text{ש"ם}
 \end{aligned}$$

¹¹² The word שדי means “It is enough.” Thus, the name יהו"ה שד"י means “The name *HaShem* is enough.”

¹¹³ In other words, only the primary name of יהו"ה *HaShem* can be considered to truly be “His Name” or “His Great Name,” whereas all the other names were newly brought into being with the creation of the worlds and do not relate directly to Him as He truly is, unrelated to worlds. Rather, the other names are only His titles that relate to His actions, as previously explained.

It is thus understood that the unique name יהו"ה-*HaShem* alone is called a Name-*Shem*, because this name alone is sufficient for Him, in and of Himself, and He has no need for other names or titles. Therefore, the term “Name-*Shem*” itself bears witness as to why He is called יהו"ה-*HaShem*. This is because the meaning of יהו"ה *Shad"ay HaShem* is sufficient to express this truth. This will all be fully explained later in the section called, “The Gate of יהו"ה-*HaShem*,” in which the matter of *Shad"ay* will be thoroughly explained. However, this is sufficient for now.

The next name is יהו"ה צבאות-*HaShem Tzva'oth- HaShem* of Hosts; in other words, the unlimited, eternal Being who gives being to all the hosts of beings in all the worlds, from the most supernal beings to the smallest and lowliest of beings. This name is readily understood for it means that the existence of everything, that is, all the hosts-*Tzva'oth* in all the worlds, are totally and completely dependent on *HaShem's* existence. The juxtaposition of *Tzva'oth* to יהו"ה-*HaShem*, attests to this, because the existence of the hosts is only due to the existence that is drawn to them from יהו"ה-*HaShem*.

This name needs no further explanation at this point, for it is self-understood in context to the above explanations, namely, that the existence of all the hosts of the heavens and the earth is utterly dependent upon the reality of His being, blessed is He. It is for this reason that in scripture these two names are always juxtaposed as, יהו"ה צבאות-*HaShem Tzva'oth*, since the hosts are dependent on יהו"ה-*HaShem*.

If, on the other hand, His Being would be removed, there would be no possibility of the existence of the hosts-*Tzva'oth*-צבאות, because it is His infinite, eternal Being that causes them to be. Thus, they are drawn from the truth of His intrinsic Being – יהו"ה. This explanation is adequate for now and will be explained later at greater length in the section entitled, "The Gate of Hosts."

The next names are יהו"ה אלו"ה א"ל *HaShem Elo"ah E"l*. As stated before, all the other names were newly brought into being through the power of the name that attests to the truth of His Being and it is this that instills them with His power. Now, before the explanation of the name אלו"ה *Elo"ah* and how it is drawn forth, we must first explain the name א"ל *E"l* and how it is drawn forth.

Know that one of the traditional methods of scriptural exegesis is numerical value, number of letters and number of words. This is known as חשבון *Cheshbon*-Numerical Value, אותיות *Otiyoth*-Letters, and מילות *Meeloth*-Words. Accordingly, we may now understand that the name א"ל *E"l* comes from the power of the name יהו"ה *HaShem*, as follows:

The numerical value of יהו"ה *HaShem* is twenty-six. There are four letters in this name and it is one word. Thus, the sum total of the name יהו"ה *HaShem* when considered in this manner is thirty-one ($26+4+1=31$) which is the numerical value of the name א"ל *E"l* (א-ל-30). Keep this explanation of the name א"ל *E"l* in mind whenever you encounter it in the Holy Scriptures. This name will be explained at greater length in the section entitled "שער הכנוי-The Gate of the Title."

Now that we have awakened to this, we will return to our intended explanation. Know that the three names א"ל אלו"ה אלהי"ם *Elo"him Elo"ah* are specifically called by the term "כנוי-Kinuy-Title."

The name א"ל *E"l* itself is the matter of construct,¹¹⁴ which receives from the power of the special name through the method of numerical value, number of letters, and words, as explained.

Now, regarding the names אלו"ה *Elo"him* and אלו"ה *Elo"ah*, we find that the letters of the singular name *HaShem*-יהו"ה are divided between them. The first half, which is י"ה (*Yod-Hey*) is in the name אלהי"ם *Elo"him* and the second half, which is ו"ה (*Waw-Hey*) is in the name אלו"ה *Elo"ah*.

Thus, we find that the power and form of these three names are all drawn from the singular name *HaShem*-יהו"ה. In other words, the name א"ל *E"l* is the root construct of these three names and equals the singular name *HaShem*-יהו"ה through the method of numerical value, number of letters, and words. We likewise find that, in truth, the singular name energizes the names אלו"ה *Elo"him* and אלו"ה *Elo"ah*. This is to say that the singular name *HaShem*-יהו"ה is divided between them; the י"ה (*Yod-Hey*) in אלהי"ם *Elo"him* and the ו"ה (*Waw-Hey*) in אלו"ה *Elo"ah*, to bring about action and motion.¹¹⁵

¹¹⁴ That is, apart from the explanation above, the letters *Aleph* and *Lamed* (א"ל) are primary to the construct (*Binyan*-בנין) of all letters and words, as will be explained in volume two of this book in regard to the alphabetic formation of the letters generally known as *E"l Ba"m*-א"ל ב"ם.

¹¹⁵ This will be explained in volume two of this book in regard to the divisions of the letters of the alphabet into the individual letter components and their formation

The above explanations bear witness that all the other names receive their power and sustenance from the singular name *HaShem* alone, for it is from the reality of His Being that they exist at all. Awaken to the fact that *HaShem*-יהו"ה, the eternal Being, instills power to all beings, for it is from the truth of His Being that they have any existence at all. For now, the above explanations should be adequate in giving us awareness of these names and their source in *HaShem*-יהו"ה. We now will return to our main subject.

Know that the singular name *HaShem*-יהו"ה upholds everything. He precedes everything but nothing precedes Him. As explained before, this name clearly attests that prior to the creation of the world He was alone in His existence and nothing else existed with Him. It is about this truth of His absolute unity and singularity that we testify daily.¹¹⁶ That is, we testify to His absolute singularity and that He and He alone preceded the creation of the worlds. Moreover, what we attest to regarding His name, applies directly to Him and is the ultimate testimony that He is absolutely singular in His existence, blessed is He.

Now, do not err to think that since these other names are dependent upon and included in the singular name, that therefore they too preexisted the creation along with the singular name. Do not entertain this thought, for as we have already thoroughly explained, before the creation of the world there was Him and His singular name alone. Only this name

into composites of motion of expression, and how both of these aspects arise from the name of *HaShem*.

¹¹⁶ Throughout the prayers, but primarily during the recital of the Shma, as previously mentioned.

testifies to His intrinsic and preexistent Being, as He truly is, and it is therefore not at all something that is outside of Him, but is rather the truth of His Being.

Moreover, this name is not necessarily in the form of the four letters that convey the matter of His intrinsic Being, but is rather the essential truth of His Being. It is only with the creation of the world, including the creation of the forms of the letters, that His intrinsic Being applies to the form of the letters to give them existence, for without this intrinsic Being, the forms of the letters could not be. Thus, it is only through the novel creation of the letters that all His other names come into being. This is because it is specifically through the form of the letters of being that we can examine the other names and understand that their very existence is dependent upon *HaShem*, the primal Being who precedes all.

In other words, they have no intrinsic existence as does His singular name of intrinsic Being, which does not apply to anything other than the truth of His essential Being, blessed is He. Therefore, His other names were brought forth into novel existence from His intrinsic Being with the novel creation of the form of the letters and with the novel creation of the world, as we have explained.

We therefore find that His other names are dependent upon the form of the letters of His name *HaShem*-יהו"ה, as we explained regarding the names *HaShem*, *Ehe'yeh*, *Adon'ay* - יהו"ה אהי"ה אדנ"י which are included within כ"ף ו"ו, which is included within כ"ו which is the two-letter numeral representing the letters of His name-יהו"ה. The same is true of the rest of His

names. In contrast, we have already explained that before the creation of the world, the existence of His unique name is not an existence in the form of letters, but is rather His Intrinsic Being as it is, in and of Himself.

With the above in mind, we can now understand why the Holy One, blessed is He, makes no mention of His singular name *HaShem*-יהו"ה in the account of creation, but instead says God-*Elohi*"m-אלהי"ם, which is His title as the Creator of the world.¹¹⁷ Know that this is proper and fitting and is a fundamental principle of our faith; to know that His singular name *HaShem* precedes all, just as He precedes all, whereas all His other names are new and part of creation. As we see, the account of creation begins with the words, "In the beginning God created-*Bereishith Bara Elohi*"m-אלהי"ם ברא." The unique name *HaShem*-יהו"ה is purposely not mentioned, specifically to teach us the profound difference between His proper name *HaShem*-יהו"ה, which attests to His eternal, infinite, intrinsic, preexistent Being, as He is, in and of Himself and His other names, which are merely titles associated with His actions and were newly brought into being with the creation of the world.

When He began creating the world, the appropriate title relating to the action was God-*Elohi*"m-אלהי"ם. It therefore states, "In the beginning God created-*Bereishith Bara Elohi*"m-אלהי"ם ברא." It specifically does not say "In the beginning *HaShem* created-*Bereishith Bara HaShem*-בראשית

¹¹⁷ That is, throughout the act of creation – *Ma'aseh Bereishith* – in Genesis, the name *Elo*"him-אלהי"ם is utilized, rather than His essential name יהו"ה.

ברא יהו"ה," because *HaShem*-יהו"ה is His proper name and identity, rather than a title associated with any action. This is not the case with His title *Elohi"m*-אלהי"ם, which was introduced with the creation of the world, in that He took on the role of the God and Creator of the world.

However, *HaShem*-יהו"ה is His proper name and identity, as He is, even before He took on the role of Creator. This name is therefore holy, separate and apart from all creation, in that it attests to His eternal, unlimited Being as He is, in and of Himself, for He Himself is the truth of His name, and His name attests to His truth, as explained above. In contrast, in the act of creation it states "בראשית ברא אלהי"ם-*Elohi"m* created-*Bereishith Bara Elohi"m*" specifically to inform us that the root of the name *Elohi"m*-אלהי"ם was introduced with the creation of the world.

Now, the name *Elohi"m*-אלהי"ם is drawn from the names of being, mentioned above. The name *Elohi"m*-אלהי"ם receives its vitality from the names יה"ו-21 (*Yod-Hey-Waw*) and יה"ה-15 (*Yod-Hey*), and as will be explained later, the name *Elohi"m*-אלהי"ם is derived from the names אהי"ה-21 (*Ehe"yeh*) and יה"ה-15 (*Ya"he*). These matters are being introduced here but will be clearly and thoroughly explained later. However, for now, awaken to the fact that the source of the drawing forth of *Elohi"m*-אלהי"ם is solely from the power of *HaShem*-יהו"ה, and that this name *Elohi"m*-אלהי"ם, is a title that relates to an action, and is therefore not of the essence.

As will be explained later, the name *Elohi"m*-אלהי"ם-86 is the source of nature-*HaTeva*-הטב"ע-86,¹¹⁸ because it was through this name, that is, through *HaShem* taking on the role of the God and Creator of the world, that the laws of nature came about. In other words, this name is only a title-*Kinuy*-כנוי-86 for Him in His role as the God of nature-*HaTeva*-הטב"ע-86, in that He is called *Elohi"m*-אלהי"ם-86 specifically in relation to the act of creation, as will be thoroughly explained later.

This title-*Kinuy*-כנוי-86 was introduced at the very beginning of creation with the creation of heaven and earth, which are known as the throne *HaKeeseh*-הכס"א-86.¹¹⁹ It therefore is clear that *HaShem* introduced the name *Elohi"m*-אלהי"ם-86 at the very inception of His creation. For the creation of the world is the creation of the natural order-*HaTeva*-הטב"ע-86 and is His throne-*HaKeese*-הכס"א-86, as we see from the verse,¹²⁰ “Thus says *HaShem*: The heavens are My throne and the earth is my foot-rest.”¹²¹ As known, the heavens and earth are novel creations and do not exist eternally and intrinsically, in and of themselves. Therefore, it is clear that the name God-*Elohi"m*-אלהי"ם, is novel and was only introduced with the creation of nature-*HaTeva*-הטב"ע.

¹¹⁸ The numerical value of the name *Elo"him*-אלהי"ם is 86 (א-1 ל-30 ה-5 י-10) which is the same numerical value as *HaTeva*-הטב"ע the natural order (ה-5 ט-9 ב-2 ע-70).

¹¹⁹ The numerical value of *Elo"him*-אלהי"ם is 86 (א-1 ל-30 ה-5 י-10) which is also the same numerical value as *Kinuy*-Title-כנוי (א-10 ב-6 ג-50 ד-10) as well as *HaKeese*-The throne (א-1 ט-20 כ-60) (ה-5 ט-20 כ-60 א-1).

¹²⁰ Isaiah 66:1 – “כה אמר יהויה השמים כסאי והארץ הדם רגליי”

¹²¹ The foot-rest is part and parcel of the throne and not something separate and apart from it. Thus, the heavens, along with the earth, represent the throne.

In contrast, the name *HaShem*-יהו"ה is not novel and was not introduced with the creation of nature, for it is one with Him and identifies the reality of His intrinsic Being, which precedes the world. Being-*Hawayah*-הו"ה is intrinsic to Him, blessed is He, for He must be. He is the source of all being and sustains all being throughout all of existence. In other words, without His intrinsic Being there could be no natural order, nor could anything exist at all. We therefore clearly observe that everything is dependent upon His Great Name, blessed is He, and just as He is intrinsic and not a novel creation, so is His Great Name intrinsic and not a novel creation.

Therefore, in reality, it is from the truth of His singular, intrinsic name of Being that all beings are brought forth into existence, and upon which they are all dependent. We thus find that the name *Elohi*"m-אלהי"ם applies to His actions, whereas the name *HaShem*-יהו"ה applies to He who is the source of all actions.

The above is a very great and critical principle of which one must always be aware, namely that wherever you find the names *HaShem Elohi*"m-אלהי"ם יהו"ה you must know that *Elohi*"m-אלהי"ם is utterly dependent upon and drawn from the power of the name *HaShem*-יהו"ה. For example, when the verse states,¹²² "*HaShem* He is *Elohi*"m-*HaShem Hoo HaElohi*"m-אלהי"ם הוא האלהי"ם," it is as if it is saying, "*HaShem*-יהו"ה is the one who performs all action," since the title *Elo*"him-אלהי"ם is indicative of the action.

¹²² Kings I 18:39

Based upon the above principle, we may now introduce a very wondrous matter regarding the above verse. Namely, that within a single verse the above statement is repeated twice, “*HaShem* He is *Elo”him*, *HaShem* He is *Elo”him*- יהו"ה הוא אלהים יהו"ה הוא האלהים.” Let us awaken to the meaning of the repetition in this verse. Know that the singular, great and glorious name *HaShem*-יהו"ה has two manners through which we may understand the coming forth of the expression of His actions - *Elo”him*-אלהים. Both of these manners follow the straightforward methodology to which we are awakening.

The first manner is the numeral for the letters of *HaShem*'s name יהו"ה, which is כ"ו (26), as previously explained.

The second manner is the numeral for the names of the letters of His singular name, as follows:¹²³

Yod Hey Waw Hey - יה"ו ו"ה

The numeral for the above names of the letters of *HaShem* is מ"ה-45, as follows:

¹²³ This method of the expanded individual letters is called *Miluy*-expansion. It is understood that each letter of the *Aleph-Beith* implies the remainder of its hidden letters. For instance, the letter ך implies the expanded ך-יוד *Yod*. This will be explained later with the full explanations of the twenty-two letters.

$$20 = 4-7 \ 6-10 \text{ - יו"ד - י-10}$$

$$6 = 1-א \ 5-ה \text{ - ה"א}$$

$$13 = 6-1 \ 6-א \ \text{- ווא"ו}$$

$$6 = 1-א \ 5-ה \ \text{- ה"א}$$

$$45 = \text{יו"ד ה"א ווא"ו ה"א}$$

This being the case, the name *HaShem*-יהו"ה relates to two numerals; the first numeral is כ"ו-26 and the second numeral is מ"ה-45.¹²⁴ Now that these two numerals have been introduced, we can proceed to understand how the name *Elo'him*-אלהי"ם is indicated through them.

Regarding the first numeral, which is כ"ו, we have already explained how in the spoken form of the letters it expands to *Chaf Waw* - כ"ף ו"ו (26 + 86 = 112) and indicates the name *HaShem Elo'him*-יהו"ה אלהי"ם-112. This is to say that כ"ו-26, which is the numerical value of *HaShem*-יהו"ה, carries within it פ"ו-86, which is the numerical value of *Elohi'm*-אלהי"ם-86.

In the same manner, the numeral מ"ה-45 in its spoken form, *Mem Hey*-ה"א-מ"ם-86 also contains the name *Elohi'm*-אלהי"ם-86.¹²⁵ If you contemplate this matter deeply you will have insight into how the power of the singular name *HaShem*-יהו"ה is drawn forth into all of existence, literally. A short form to remember this by is as follows:

¹²⁴ There are several other numerals associated with the name *HaShem*, (depending on how the letters are spelled) which have not been mentioned here.

¹²⁵ The numeral מ"ה-45 expanded is ה"א-מ"ם which equals 86 (א-5-ה-40-מ-40-1) which is the same numerical value as *Elo'him*-אלהי"ם-86.

HaShem-יהו"ה equals כ"ו-26 which is *Chaf Waw*-ו"ו-112 which equals *HaShem Elo'him*-אלהי"ם-86.

HaShem-יהו"ה is *Yod Hey Waw Hey* - ו"ד ה"א ו"א ה"א which equals מ"ה-45 which is *Mem Hey*-ה"א-מ"ם-86 which equals *Elo'him*-אלהי"ם-86

Now that we have awakened to this, we will explain a wondrous matter that arises from the numerals כ"ו-26 and מ"ה-45. Know that both these numbers, כ"ו-26 and מ"ה-45, are found in the first verse of the priestly blessing, which states:¹²⁶

יברכך יהו"ה וישמרך
Yevarechecha HaShem W'Yishmerecha
May *HaShem* bless you and protect you

Examine this verse and discover the two numbers mentioned above. The number כ"ו-26 is found through the first letter of each word as follows:¹²⁷

י"בברכך י"הוה י"ישמרך

¹²⁶ Numbers 6:24

¹²⁷ This method is known as "*Roshei Teivot-Initial Letters*" (ראשי תיבות) of a verse which hint at deeper matters, which is one of the methods of Kabbalah called *Notarikon*.

The three beginning letters 6-ו-10 י-10 equal כ"ו-26. Now examine the last letter of each word and discover the number מ"ה-45 as follows:¹²⁸

יְבַרְכֶּךָ יְהוָה וְיִשְׁמְרֶךָ

The three final letters 20-ך-20 ה-5-ך equal מ"ה-45. Thus, we find these two numbers כ"ו-26 and מ"ה-45, at the beginning and end of each of these words.

This great and wondrous matter clearly demonstrates that כ"ו-26 and מ"ה-45 indicate that “*HaShem* He is *Elo”him*, *HaShem* He is *Elo”him*,” both ways, just as they are aligned and correspond to each other at the beginning and ending of the words of this verse, which demonstrates their meaning. In other words, from beginning to end *HaShem*-יהו"ה is *Elo”him*-אלהי"ם and He is the source of all blessings. With this understanding we may now contemplate the repetition of the verse, “*HaShem* He is *Elo”him*, *HaShem* He is *Elo”him* - יהו"ה הוא האלהי"ם יהו"ה הוא האלהי"ם,” and know that there are two ways in which the singular name *HaShem*-יהו"ה gives rise to *Elohi”m*-אלהי"ם, that is, through כ"ו-26 and מ"ה-45. Moreover, there is a special verse that conveys both, “יְבַרְכֶּךָ יְהוָה וְיִשְׁמְרֶךָ”-May *HaShem* bless you and protect you,” כ"ו-26 in its beginning letters and מ"ה-45 in its ending letters. This matter is thus clearly and adequately explained to anyone who has eyes to see and ears to hear.

¹²⁸ This method is known as “*Sofei Teivot*-Final Letters” (סופי תיבות) of a verse which hint at deeper matters, which is one of the traditional methods of letter analysis known as *Notrikon*.

Now that we have awakened to the above explanations, we may return to our main subject. Know that though He is beyond all form, nonetheless, His singular name *HaShem*-יהו"ה is the source of the form of all beings and is the cause of their very existence, without which they cannot be. We have already seen above that it was through the title *Elohi"m*-אלהי"ם that the nature of the world (*HaTeva*-הטב"ע) came about, but that nonetheless, the title *Elo"him*-אלהי"ם is entirely drawn from and dependent upon the name of *HaShem*'s eternal, intrinsic Being – יהו"ה. Thus, we find that throughout the Torah's account of creation, the title *Elo"him*-אלהי"ם is used. However, *Elo"him*-אלהי"ם has no foundation of its own without the singular name *HaShem*, because since it is only His title in His role as the Creator and God of the world, and a title by itself is nothing without the bearer of that title, it therefore is nothing by itself. Clearly, in reality, it is *HaShem*-יהו"ה alone who causes all beings to exist from the truth of His eternal, intrinsic Being.

Therefore, when the Torah begins with the words¹²⁹ “In the beginning *Elo"him* created the heavens and the earth-*Bereishith Bara Elo"him Eth HaShamayim W'eth HaAretz* בראשית ברא אלהי"ם את השמים ואת הארץ” this may be understood to mean as follows: “In the beginning, the natural order (*HaTeva*-הטב"ע-86) and the throne (*HaKeese*-הכס"א-86, that is, the heavens and the earth) were created with the name *Elo"him*-אלהי"ם-86.” In other words, the title *Elo"him*-אלהי"ם is a novelty which was brought into being for the creation of nature,

¹²⁹ Genesis 1:1

the heavens and the earth. The verse specifically states “*Elo”him* created-ם אלהי” rather than “*HaShem* created-ה יהו”ה.” This is because *HaShem*-יהו”ה, the name of His Intrinsic Being, is beyond time, space and the limitations of nature and therefore is concealed from the created realm. [Thus, the root of the word “world-*Olam*-עולם,” is “עלם” which means concealment.] In contrast, because the name *Elo”him*-ם אלהי”-86 is the title for novel creation,¹³⁰ it therefore is connected to the natural order (*HaTeva*-ע-הטב”ע-86). For it is through the title *Elo”him*-ם אלהי”-86 that all the laws of nature became embedded in the world, as will be explained later in the Gate of the Title (*Kinuy*-כנוי”-86).

Now, one may ask, “Granted, the Torah begins with the name *Elo”him*-ם אלהי”, which was newly introduced for the creation of the natural order, but perhaps the name *HaShem*-ה יהו”ה was also newly introduced to bring about the existence of new beings?”

However, as we already know from the above explanations, His name *HaShem*-ה יהו”ה is not a matter of action. Rather, it is His unique proper name that applies to Him alone and identifies Him as the eternal, intrinsic, preexistent Being, as He is, in and of Himself, independent of a world and totally self-sufficient, blessed is He and blessed is His name.

It would therefore be utterly silly to think that nature or the name *Elo”him*-ם אלהי”, which is only His title in His role as

¹³⁰ It is noteworthy that the word for title – כנוי-*Kinuy*, demonstrates that the name *Elo”him*-ם אלהי” is only a title, rather than an essential name. The word כנוי-*Kinuy*-title shares the same numerical value as the name *Elo”him*-ם אלהי”. (כ-20 ג-50 ו-6 י-10 = 86). This will be explained later in greater depth.

the God of nature, preceded *HaShem*-יהו"ה. This is obvious, because for nature to exist it must be preceded by intrinsic Being, since it is limited and has no independent existence of its own. It is therefore clear that the singular name *HaShem*-יהו"ה does not identify any action, but simply identifies the reality of His intrinsic Being, upon which all other beings are utterly dependent for their very existence.

Do not err to think that since the name *Elo"him*-אלהי"ם appears first in the chronology of creation it therefore is His essential name. Had the Torah started by telling us about *HaShem* as He was before time and space, it would have started with the name *HaShem*-יהו"ה. However, we are limited beings confined to time and space and are therefore incapable of truly knowing the Unlimited, except that He is. He therefore began His Torah with the name *Elo"him*-אלהי"ם - "The God and Creator of the world," which is a novel title that came about at the inception of creation.

It is quite clear then, that though *Elo"him*-אלהי"ם appears first in the chronology of the creation of time, space and everything therein, it by no means is His essential name. On the contrary, the name *Elo"him*-אלהי"ם was used in the account of creation specifically because it is **not** the essential name, but is rather a novel title associated with the creation of time and space, so that we should not err to think that *HaShem*, Blessed is He, does not precede time and space. Rather, *HaShem*-יהו"ה precedes time and space and is therefore beyond chronology.

For all of the above reasons, it is exceedingly clear that the name of His intrinsic Being precedes all, just as He precedes

all. In contrast, the name *Elo"him*-אלהי"ם is a general title that was introduced for the act of creation and all subsequent titles that also refer to His actions, were drawn forth from it.

The great principle to keep in mind is that the name *Elo"him*-אלהי"ם-86 is only a title-*Kinuy*-כנוי-86 for His action of creation, rather than a proper name. That is, the name *Elo"him*-אלהי"ם is a title-*Kinuy*-כנוי for the act of creating the natural order-הטב"ע-*HaTeva*-86. Now, if this is the case regarding the name *Elo"him*-אלהי"ם, it certainly is the case regarding all subsequent names that refer to His actions. In other words, all the Divine names, other than *HaShem*-יהו"ה, are actually only titles rather than proper names.

In contrast, the only name that can actually be called a name, is *HaShem*-יהו"ה, and as explained, a title cannot exist without the bearer of that title. That is, the title God-*Elo"him*-אלהי"ם, cannot exist without the name *HaShem*-יהו"ה. Thus, it is clear that His singular, unique and proper name precedes all other names, for there is no possibility of them existing without *HaShem*-יהו"ה. This is because a name must always precede a title, just as intrinsic Being must always precede the created, natural order. Therefore, we clearly see that the unique name of His intrinsic Being precedes the title God-*Elo"him*-אלהי"ם.

The very first verse after the conclusion of the account of creation attests to this. It states,¹³¹ "These are the generations of the heavens and the earth when they were created, on the day that *HaShem Elo"him*-אלהי"ם-יהו"ה made the earth and the

¹³¹ Genesis 2:4

heavens.” The explanation of this verse is as follows: Do not err to think that because the Torah began with the name *Elo”him*-אלהי”ם, that it is His primary name. Rather, this name is new and was brought into being by *HaShem*-יהו”ה, the intrinsic, eternal Being, for the purpose of creation.

It is for this reason that the Torah warns us,¹³² “Whosoever sacrifices to *Elo”him*-אלהי”ם, except to *HaShem*-יהו”ה alone, shall be obliterated.”¹³³ In other words, “Let it not enter in your mind that My name is *Elo”him*-אלהי”ם, for that is a shared term that may also be applied to others in accordance to their actions and does not refer to the essential truth of My Being, as it is. For, if you were to apply this name to Me, you would be including me within the category of novel creation. It would therefore be as if you were saying that My name is dependent upon my being the God and Creator of nature, which is untrue.”

Rather, the name God-*Elo”him*-אלהי”ם-86 is only a title-*Kinuy*-כנוי- 86 and as we said before, a title is always secondary to the name that identifies the bearer of that title and is dependent upon him, for a title by itself is nothing at all. Rather, *HaShem* is not dependent upon the novelty of creation, in any way, shape or form. Instead, His name *HaShem*-יהו”ה attests to His identity as the eternal, intrinsic Being who preexisted the

¹³² Exodus 22:19 – “זוּבַה לְאֱלֹהִים יִהְיֶה בְלִתי לַיהוָה לְבַדּוֹ”

¹³³ Although this verse is normally translated as “He that sacrifices to other gods shall be destroyed,” the verse does not actually read that way. Normally when referring to other gods the Torah utilizes the terminology “*elohim acherim*-other gods.” Here however, the verse simply states, “He that sacrifices to *Elo”him* shall be destroyed; except to *HaShem* alone.” (זוּבַה לְאֱלֹהִים יִהְיֶה בְלִתי לַיהוָה לְבַדּוֹ). Thus, the proper intention in this verse is as explained above.

introduction of the title God-*Elo"him* אלהי"ם, which only relates to novel creation. In other words, in and of Himself, He does not need the title God-*Elohi"m* אלהי"ם at all, because He is perfect, in and of Himself, and does not need a world to be the God of. In other words, He is self-sufficient in His name *HaShem* יהו"ה and does not need the title God-*Elo"him* אלהי"ם, at all.

Thus, the Torah warns,¹³⁴ “He who sacrifices to *Elo"him* אלהי"ם, other than to *HaShem* יהו"ה alone, shall be obliterated.” In other words, whosoever serves before me with the understanding that the truth of My Being is part of the natural order associated with the name *Elo"him* אלהי"ם, that person “shall be obliterated,” because he serves me only in connection to My title *Elo"him* אלהי"ם. His service is therefore unbecoming, because He hinges My Being upon the novel creation of the world. That is, he serves Me only in relation to the name *Elo"him* אלהי"ם, and yet, other created beings are also called *Elo"him* אלהי"ם, as will be explained. Therefore, his service and sacrifices are done in error and are unbecoming.

Rather, the Torah is informing us of the following critical matter: “Proper and true service is when one knows that I precede everything and directs his intention solely to the name of My Intrinsic Being, *HaShem* יהו"ה. For it is only the reality of My Intrinsic Being-*HaShem*, that causes any other being to exist. It is this service that is perfect and befitting before Me, for such intention attests to the truth of My Intrinsic, Preexistent

¹³⁴ Exodus 22:19 – “זוֹבַח לֵאלֹהִים יָחָרֵם בְּלֹתִי לַיהוָה לְבַדּוֹ”

and Singular Being, which transcends and is removed from all description.” This is why the verse states, “Except to *HaShem*-יהו"ה alone.” In other words, our service should be solely because of our faith in the singular name of His Intrinsic Being, *HaShem*-יהו"ה, which indicates the perfection of His Being. It is only the service of His Singular Preexistent Intrinsic Being which is proper and befitting, while anything else is erroneous and unbecoming.

In other words, one should not serve or worship any being that is not the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה. For such service does not reach to the essence of true faith in Him alone. It would therefore be a false and erroneous attribution of power to a limited non-intrinsic being. He therefore warns us that service of Him should not be in relation to the created title *Elohi*"m-אלהי"ם. This is because the title *Elohi*"m-אלהי"ם includes many other matters and does not express Him alone. In other words, the name *Elo*"him-אלהי"ם is a shared title that may be used in relation to created beings as well.

Rather, we must direct our service only to the Name *HaShem*-יהו"ה, so that our intention is solely to His absolute singularity, blessed is He. It is for this reason that it states, “except to *HaShem*-יהו"ה alone,” specifying and including the word “alone-לבדו-*Levado*,” which follows and refers to His singular name. In other words, His name *HaShem*-יהו"ה, is alone and singular, in that only this name is indicative of the true reality of His essential and intrinsic being. This verse should therefore be understood as saying that our service of

Him should be because we believe that He is the Singular Preexistent Intrinsic Being, and that it is His being, blessed is He, that causes all other beings to be. Therefore, we serve and believe in nothing but “*HaShem*-יהו"ה alone.”

However, our belief should not be due to the fact that He actualizes the world in His role as the prime actor, for this is only in relation to the name *Elohi”m*-אלהי"ם, and there are a great many novel actors within the novelty of creation. The Torah therefore warns us against service in relation to the fact that He is the prime actor with the name *Elohi”m*-אלהי"ם. Rather, our service should be because of the reality that He is the Eternal Intrinsic Being, as expressed by His name *HaShem*-יהו"ה alone.

Due to the above, nowhere in the Torah will you find that He commands that sacrifices or offerings be brought to His name *Elohi”m*-אלהי"ם, but only to His name *HaShem*-יהו"ה. For example, the verse states,¹³⁵ “When any man of you brings an offering to *HaShem*-יהו"ה,” or similarly,¹³⁶ “An offering made by fire; a sweet savor to *HaShem*-יהו"ה.” Likewise, it states,¹³⁷ “And you shall serve *HaShem*-יהו"ה.”

Now, do not err regarding the verse,¹³⁸ “The sacrifices of *Elo”him*-אלהי"ם are a broken spirit.” This verse is not referring to action altogether and there is no mention of any actual offerings or sacrifices here. Rather, it is merely informing us of the correct path that a person should follow;

¹³⁵ Leviticus 1:2 – “אדם כי יקריב מכם קרבן ליהו"ה”

¹³⁶ Numbers 28:8 – “אשה ריח ניחח ליהו"ה”

¹³⁷ Exodus 23:25 – “ועבדתם את יהו"ה”

¹³⁸ Psalms 51:19 – “זבחי אלהי"ם רוח נשברה”

that is, to have a humble spirit, as attested to by the words “a broken spirit.” It therefore is obvious that this verse does not refer to any actual sacrifices or physical actions at all.

This is similarly the case with the verse,¹³⁹ “Discern between... He who serves *Elo”him*-אלהי”ם, and he who does not serve Him.” This verse also does not refer to any actual offering or action, but solely to the matter of following in His ways. It is for this reason that the verse begins with the words, “And you shall return and discern between the righteous and the wicked,” and then continues, “between he who serves *Elo”him*-אלהי”ם and he who does not serve Him.” In other words, the first part of the verse defines the one “who serves *Elo”him*-אלהי”ם” as the righteous person – the *Tzaddik* – who follows in His ways and conducts himself according to the straight path of Torah. In contrast, “he who does not serve Him” is the wicked person – the *Rasha* – who does not follow the straight path. Thus, the first part of the verse defines the latter part. The same is true of all similar verses.

It therefore is evident that service of *HaShem* is not tied to the title *Elo”him*-אלהי”ם, but rather only to the singular name *HaShem*-יהו”ה. In contrast, the service and worship of false gods, God forbid, is *always* tied to the title *Elo”him*-אלהי”ם. An example of this is the verse,¹⁴⁰ “Lest you turn aside and serve other gods-*elohim acherim*-אלהים אחרים.” Similarly, it states,¹⁴¹ “And there you will serve gods-*elohim*-אלהים that are the work

¹³⁹ Malachi 3:18 – “ושבתם וראיתם בין צדיק לרשע בין עבד אלהי”ם לאשר לא עבדו”

¹⁴⁰ Deuteronomy 11:16 – “השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים”

¹⁴¹ Deuteronomy 4:28 – “ועבדתם שם אלהים מעשי ידי אדם”

of men's hands.” In other words, the title *elohim*-אלהים is found in juxtaposition to the worship of “the work of men's hands.” Likewise, it says,¹⁴² “There you will serve other gods-*elohim acherim*-אחרים אלהים of wood and stone.” This is true of many other similar verses.

In contrast, the proper and fitting worship is as stated,¹⁴³ “And you shall serve *HaShem*-יהוה your God, and He will bless your bread and your water etc.” As we have shown, there are numerous verses that demonstrate this important distinction. We therefore see that the ultimate intention in our worship must always be directed to His singular name, *HaShem*-יהוה, which identifies His Eternal Unlimited Intrinsic Being, and to nothing else.

The name *Elo"him*-אלהים, on the other hand, is not a name at all, but is just a title-*Kinuy*-כנוי. Therefore, be aware that although the name *Elo"him*-אלהים is His title, it *also* refers to all created beings. It is for this reason that the Torah warns us,¹⁴⁴ “Make no mention of the names of other gods-*elohim acherim*-אחרים אלהים.” Similarly, the Torah¹⁴⁵ warns against the false prophet “who shall speak in the name of other gods-*elohim acherim*-אחרים אלהים.” In other words, in actuality the name *Elo"him*-אלהים indicates the existence of everything ***other than*** Him.

Therefore, you should understand that the various powers within creation are, in fact, also called by the name

¹⁴² Deuteronomy 28:36 – “ועבדת שם אלהים אחרים עץ ואבן”

¹⁴³ Exodus 23:25 – “ועבדתם את יהוה אלהיכם וברך את לחמך ואת מימך”

¹⁴⁴ Exodus 23:13 – “ושם אלהים אחרים לא תזכיר”

¹⁴⁵ Deuteronomy 18:20 – “ואשר ידבר בשם אלהים אחרים”

Elo"him-אלהי"ם. In other words, just as we have explained that His singular name attests to the truth of His being, so likewise His title *Elo"him*-אלהי"ם indicates the matter of all other beings other than *HaShem*-יהו"ה, blessed is He.

It is for this reason that, relative to Him, the name God-*Elo"him*-אלהי"ם-86 is only a title-*Kinuy*-כנוי-86, whereas relative to everything aside from Him, it is a name-*Shem*-שם. This is because, relative to Him, this name does not at all express the ultimate reality of His Being. However, relative to all beings aside for Him, it is a name-*Shem*-שם, because it indicates that their existence is derived from the name God-*Elo"him*-אלהי"ם – His title in the role of the God and Creator of the world – and that their existence is not intrinsic to them.

We therefore find that the name *Elo"him*-אלהי"ם is specifically utilized throughout the account of creation rather than the name *HaShem*-יהו"ה. This is because the act of creation includes the creation of all novel beings, to the exclusion of His Being, which is eternal, intrinsic and not novel at all. This being the case, we find that His title *Elo"him*-אלהי"ם is a name that relates to all of creation, whereas the singular name of His intrinsic Being, *HaShem*-יהו"ה, is unique to Him alone. This is because, “Being-*Hawayah*-הוי"ה,” in and of itself, is unique to Him alone, blessed is He, and in truth, it is He who causes all other beings to exist, as explained above.

It is in this vein that the Torah warns us,¹⁴⁶ “Make no mention of the name of other gods-*elohim acheirim*-אלהים

¹⁴⁶ Exodus 23:13 – “ושם אלהים אחרים לא תזכיר”

אחרים.” That is, the Torah definitively informs us that the title *Elo”him*-אלהי”ם is a name that *also* refers to all other powers.

Now, it is critical not to err in thinking that there are indeed other powers or gods-*elohim acheirim*-אלהים אחרים, God forbid. Rather, when the term *Elo”him*-אלהי”ם is used in reference to anything other than His intrinsic Being, blessed is He, it is simply referring to His powers. However, it does not define His powers as independent gods, God forbid, but informs us of the very opposite, that in truth they are all His powers and have no existence without Him.

Thus, the verse may be understood as follows: “The name of other gods-*elohim acheirim*-אחרים”אלהי”ם,” in other words, the names of the supernal or celestial powers which are called by the term *elohim*-אלהי”ם, “must not be mentioned.” In other words, although you may perceive them as dominant forces in the world, make no mention of them as independent powers. In truth, they have no independent power whatsoever and cannot act of their own volition. Because of this they are called “others-*achairim*-אחרים.” On the contrary, there is a Ruler over them, *HaShem*-יהו”ה, blessed is He and blessed is His name, who changes them according to His will and they are completely subject to His word. Thus, they can only act in accordance to His will and word.”

To clarify, the root of the term “others-*acherim*-אחרים” is “*achar*-אחר,” which means “after” or “secondary to.” They are therefore specifically called “others-*acheirim*-אחרים,” which indicates that they are secondary powers or beings that

are drawn forth and follow one after the other¹⁴⁷ and are not preexistent or intrinsic. Ultimately, their being is from the power of *HaShem*-יהו"ה, blessed is He and blessed is His name, who is the only Preexisting Intrinsic Being and the Cause of all causes.

It should thus be clear to any intelligent person that the service and worship of *Elo'him*-אלהים is forbidden, because the name *Elo'him*-אלהים does not express the truth of His Preexistent Intrinsic Being, blessed is He. Thus, since true worship should always be directed solely to the ultimate reality of His Intrinsic Being, the Torah always juxtaposes the service and worship of Him to the name of His Intrinsic Being, *HaShem*-יהו"ה. Only this name clearly attests to the reality that He is one and alone; that He is absolutely singular, intrinsic and preexistent, and that He alone brings about the existence of all other beings.

Now, take great care not to err in this matter when studying the Torah and its commentaries. For there are many great commentators and translators who did not put special emphasis on this important point. For example, Onkelos translated the verse, "He who sacrifices to *Elo'him*-אלהים shall be obliterated," as follows; "He who sacrifices to the fallacies of the nations shall be obliterated."¹⁴⁸ His interpretation of this verse is correct, but he intentionally stated it in a general manner, in a language that the masses could easily digest.

¹⁴⁷ For example, a term for succession is, "one after the other-*Zeh Achar Zeh* זה אחר זה."

¹⁴⁸ Onkelos to Ex. 22:19 – "דדבח לטעות עממיא יתקטל אלהן לשמא דיהו"ה בלחודוהי"

This is because this matter is very profound and refined and could easily be misunderstood. Therefore, to avoid this, the commentators explained it in general terms, according to the ability of the masses to understand and although it is correct, it nonetheless does not convey the matter to the full meaning and import of its ultimate depth.

In any event, the verse informs us that the Holy One, blessed is He, forbade the service and worship of Him through the title *Elo "him-ם"אלהי*, because it is a shared term that also applies to created powers and beings. Since this is the case, it is possible that if a person serves Him from the aspect of His title *God-Elo "him-ם"אלהי*, he may come to err and substitute the glory of *HaShem's* Absolute Singularity with the created powers and beings and come to glorify them instead, God forbid. He therefore stated in His Torah that we should serve Him through His Name *HaShem- יהו"ה* alone, because only this name expresses His absolute singularity, thus avoiding fallacies and delusions.

Now, there are verses in Tanach¹⁴⁹ that, at first glance, could seem to contradict this. However, when understood correctly, in light of the above truths, they are not contradictory at all. An example is what the Psalmist states,¹⁵⁰ “As Your Name, ‘O God-*Elo "him-ם"אלהי*, so is Your praise to the ends of the earth.” The term, “Your Name” refers to the name of the singular, unlimited Being, *HaShem- יהו"ה*. The verse therefore means; “As Your name *HaShem- יהו"ה*, O’ God and Creator of

¹⁴⁹ The 24 books of the Hebrew bible.

¹⁵⁰ Psalms 48:11 – “כשמך אלהי"ם כן תהלתך על קצוי ארץ”

the world-*Elo* "הי"ם-אלהים, all praise befits You to the ends of the earth." In other words, this is similar to saying, "As Your name, O' King, all praise befits You in Your singularity." That is, the word "Your Name-*Shimcha* שמך" does not refer to the title God-*Elo* "הי"ם-אלהים at all, but to His proper name *HaShem* יהוה, and a title is nothing without the bearer of that title. This principle holds true throughout the Tanach.¹⁵¹ Anywhere that you find the term "name-*Shem* שם" juxtaposed to the title *Elo* "הי"ם-אלהים, always remember that the intended meaning is to *HaShem* יהוה alone.

With the above principle in mind, awaken to what was stated about our forefathers, peace be upon them. For example, regarding Avraham it states,¹⁵² "And he called there in the name *HaShem* יהוה." Similarly, with Yitzchak we find,¹⁵³ "And he called in the name *HaShem* יהוה." We clearly see that the term "name-*Shem* שם" specifically refers to His singular name *HaShem* יהוה, for only this name is a proper name, whereas all His other names are in fact merely titles.

In the same vein, our teacher Moshe, the greatest of the prophets, peace be upon him, testified and said,¹⁵⁴ "When I call in the name of *HaShem* יהוה." In other words, the only name that the Holy One, blessed is He, is called by is the name *HaShem* יהוה. On the other hand, the continuation of the verse, "Ascribe greatness unto our God-*Elo* "הי"ם-אלהים," refers to

¹⁵¹ Tanach refers to the 24 books of Hebrew scripture (Torah, Nevi'im, Ketuvim).

¹⁵² Genesis 21:33 – "ויקרא שם בשם יהוה"

¹⁵³ Genesis 26:25 – "ויקרא בשם יהוה"

¹⁵⁴ Deuteronomy 32:3 – "כי שם יהוה אקרא הברודל לאלהינו"

His primary title (*Kinuy*-כנוי) which was introduced with the novel creation of the world. This is attested to by the very next verse that continues,¹⁵⁵ “The Rock, **His actions** are perfect, for all of His ways are just.” Thus, the use of the title God-*Elo”him*-אלהי”ם clearly refers to **His actions**, which includes the totality of creation. The same verse continues to demonstrate this point by juxtaposing the title “*E”l*-ל”א” to “His actions.” It continues, “A faithful God-*E”l*-ל”א without iniquity, He is righteous and upright.” As already mentioned, the name *E”l*-ל”א likewise refers to the novelty of creation. This will be fully explained later, in its proper place, with the help of *HaShem*.

Based upon all that we have awakened to in the above explanations, consider and contemplate that He is called by the title God-*Elo”him*-אלהי”ם in His role as the prime actor and that this title is therefore novel, since it was first introduced with the act of creation. The title God-*Elo”him*-אלהי”ם is thus indicative and related to the novel act of creation and has no intrinsic being of its own without *HaShem*-יהו”ה. This is evident throughout the account of creation, wherein the Torah specifically utilizes the title God-*Elo”him*-אלהי”ם.

Thus, *Elo”him*-אלהי”ם indicates the novelty of the creation of the world as a whole. You will therefore find that this title is called a “name” relative to anything other than Him, blessed is He, since in relation to creation, every creature derives its strength through this name *Elo”him*-אלהי”ם, each

¹⁵⁵ Deuteronomy 32:4 – “הצור תמים פעלו כי כל דרכיו משפט א”ל אמונה ואין עול צדיק” – “וישר הוא.”

according to its capacity. However, relative to *HaShem*-יהו"ה, the name of the Singular Intrinsic Being, the term God-*Elo"him*-אלהי"ם is merely a title and has no intrinsic value of its own.

To reiterate, even though in the chronology of the account of creation only the title *Elo"him*-אלהי"ם appears, nonetheless, *HaShem*-יהו"ה, which is His proper name and true identity as the unlimited, intrinsic Being who is beyond chronology, precedes all and is the basis for all. For the name of His intrinsic Being precedes the title *Elo"him*-אלהי"ם, just as He precedes all beings.

This is further attested to by the verse at the conclusion of the account of creation that states,¹⁵⁶ “These are the generations of the heavens and the earth when they were created; on the day that ***HaShem Elo"him***-אלהי"ם ***יהו"ה*** made earth and heaven.” As we see, the name *HaShem*-יהו"ה is juxtaposed to and precedes the title *Elo"him*-אלהי"ם. One should therefore not err to think that the name *Elo"him*-אלהי"ם precedes *HaShem*-יהו"ה, the name of His intrinsic Being. For as explained, *Elo"him*-אלהי"ם is only a title, that was introduced with the novelty of creation and a title is nothing without the bearer of that title.

In contrast, His singular name *HaShem*-יהו"ה, is His true, proper and intrinsic name. In other words, although throughout the account of creation only the title *Elo"him*-אלהי"ם appears, in reality it is preceded by His proper name *HaShem*-

¹⁵⁶ Genesis 2:4 – “אלה תולדות השמים והארץ בהבראם ביום עשות יהו"ה אלהי"ם ארץ” ו"שמים”

יהו"ה, without which no title or action could exist altogether. This is attested to in the concluding verse of the account of creation, "On the day that **HaShem Elo"him**-אלהי"ם made earth and heaven." In other words, this verse clarifies and explains the parameters and qualities of the name *Elo"him*-אלהי"ם and of creation.

Therefore, it is not the title *Elo"him*-אלהי"ם, but only the name *HaShem*-יהו"ה, that testifies to the truth of His Being, blessed is He and blessed is His name. That is, the name *HaShem*-יהו"ה attests to the fact that He is absolutely preexistent and singular. Moreover, just as He precedes everything, so also the name that identifies His essential truth precedes everything, for without *HaShem*-יהו"ה nothing else could be.

Later, in regard to the names *Ehe"yeh*-אהי"ה and *Ya"hi*-יהי, we will explain how the singular name *HaShem* is totally removed from and transcends all creation. We will also begin to explain how all beings are drawn into existence from the reality of His Intrinsic Being and how He, nonetheless, remains absolutely one and singular.

In any event, at this point it should be crystal clear that even though the title *Elo"him*-אלהי"ם is indeed mentioned first in the chronology of creation, in reality His name *HaShem*-יהו"ה is first, because it is His identity as the Intrinsic Being who preceded the creation of time, space and the natural order (*HaTeva*-הטבע). Moreover, it is specifically His intrinsic name *HaShem*-יהו"ה, that gives any reality of existence to everything in the world, because without *HaShem*-יהו"ה it would have no possibility of existing.

This is because it is simply impossible for nature to exist without it being preceded by the Intrinsic Being. For if we were to assume that there is no preexisting, intrinsic Being, then from where does “nature” derive its existence? In the same vein, if we were to assume that there is no intrinsic name *HaShem*-יהוה, then from where does the title *Elo'him*-אלהים-God derive its existence, for a title is nothing without the bearer of that title.

It should therefore be perfectly clear that everything that is, exists only by virtue of His Intrinsic Being and it is His Intrinsic Being that causes it to be. Based on this undeniable truth, we must conclude that the glorious and awesome name of *HaShem*-יהוה includes and is the source of the whole world and everything therein. However, it primarily confirms that He is the true and intrinsic being and that it is from the reality of His Being that all other beings come into being. This means that He alone is preexistent and singular and that since He is the sole intrinsic Being, nothing exists apart from Him. Thus, it is His intrinsic Being that causes the existence of all other beings. This fact itself testifies that the world and everything therein is new and did not preexist.

We shall expand upon how all of creation is drawn forth from His Name when we arrive at the explanations of the names *Ehe'yeh*-אהיה and *Ya'h*-יהי. However, what must be understood now is that since all powers and beings are drawn from the name of His Intrinsic Being, *HaShem*-יהוה, it is clear that this name is singular and applies to *HaShem* alone, blessed is He and blessed is His name. This is because it is the only name that applies to Him **before** the creation of the world.

On the other hand, the title that relates to creation was only introduced with the novelty of the creation, as stated, “On the day that *HaShem Elo”him* אלהי”ם made earth and heaven.” In other words, although the name *Elo”him* אלהי”ם is mentioned throughout the account of creation, it did not exist prior to that. Rather, it was preceded by His name *HaShem* יהו”ה, which is the exclusive name that relates to His intrinsic, preexistent Being.

Now, because He absolutely has no beginning or end and because we are limited, we altogether have no capacity to grasp the truth of His Being as it actually is. This being the case, the Torah does not speak of His Being as He truly is, prior to the creation of the world. For just as the truth of His Being is beyond all grasp and inquiry, so too His Name *HaShem* יהו”ה, is beyond all grasp and inquiry.

Therefore, the Torah, begins with the genesis of the world, and specifically uses the title that indicates novel creation, *Elo”him* אלהי”ם. It specifically does not deal with the reality of His unlimited, intrinsic Being that preceded creation, because since we are limited, we are incapable of knowing the unlimited and whatever conclusions we may arrive at, would be erroneous by definition.

It is regarding this that the Holy One, blessed is He, stated in His Torah,¹⁵⁷ “For ask now of the first days which were before you, since the day that *Elo”him* אלהי”ם created man upon the earth, from one end of heavens until the other end of the

¹⁵⁷ Deuteronomy 4:32 – “כי שאל נא לימים ראשנים אשר היו לפניך למן היום אשר ברא – “אלהי”ם אדם על הארץ ולמקצה השמים ועד קצה השמים כר”

heaven etc.” Take note that it says “that *Elo”him*-אלהי"ם created,” and does not say “that *HaShem*-יהו"ה created.” This is for the above-mentioned reason, namely that creation begins with the name *Elo”him*-אלהי"ם, whereas the name *HaShem*-יהו"ה is intrinsic, transcends creation and is beyond the grasp of the creatures. The name *HaShem*-יהו"ה is therefore hidden and concealed in the account of creation and the title *Elo”him*-אלהי"ם is used instead.

Now, our Sages of blessed memory explained this verse and stated,¹⁵⁸ “With regard to that which is from one end of the heavens to the other end – in other words, within the parameters of the world – you may inquire, but do not inquire about what is above it, what is below it, what was before it or what will be after it.” The reason is quite obvious. Since we are limited, finite creatures, it is impossible for us to understand the unlimited and infinite. This matter is self-evident and clear to anyone who has a modicum of intelligence. Regarding this the sages, of blessed memory, stated there,¹⁵⁹ “Whosoever attempts to investigate these four matters would have been better off never having come into the world.”¹⁶⁰

It is for this reason that the Torah concealed discussion of the proper name of His intrinsic Being and instead began with the account of creation, using His title *Elo”him*-אלהי"ם in His role as the God and Creator of the world. It is specifically this title and everything within creation that may be studied and

¹⁵⁸ Talmud Bavli, Chagiga 11b

¹⁵⁹ Ibid. in the Mishna

¹⁶⁰ The reason being that since these matters are beyond our ability to comprehend, any conclusions we may arrive at will be erroneous by definition.

grasped, because they all are part and parcel of the novelty of creation. Simply put, novel creatures, such as us, are capable of contemplating and grasping the novelty of creation. However, the Torah did not expound upon the hidden mysteries of His singular, unlimited, intrinsic Being and name, because He is above creation, and as we said, since He is not part creation, it therefore is impossible for novel, created beings to grasp the ultimate truth of His intrinsic Being.

However, even though the ultimate reality of His Singularity cannot be grasped, nevertheless, to the extent that we examine and understand His actions relative to the world, we can have some measure of knowledge of Him. For example, what we are examining now gives us insight into the truth that,¹⁶¹ “Before the creation of the world there was Him and His Name alone.” Remember that we are not necessarily referring to His Name in the form of letters, but rather to the reality of His name *HaShem*-יהו"ה, as the identity of the singular, unlimited, intrinsic Being Himself.

The above explanations clarify the immeasurable difference between His singular, intrinsic Name and all His other names, titles or actions. In other words, all His other names are merely titles that relate to His actions which are novel and came about with the creation of the world, and have no intrinsic existence, in and of themselves. This is as stated, “In the beginning *Elo"him*-אלהי"ם created,” which means that when He began the novelty of creation, He initiated it by bringing

¹⁶¹ Pirke D'Rabbi Eliezer, Ch. 3

about this new title *Elo"him* "אלהי"ם." For as we explained, the name *Elo"him* "אלהי"ם was newly introduced with the creation of the world. In contrast, His intrinsic name *HaShem* "יהו"ה, pre-existed creation.

From everything said above it is understood that the term God-*Elo"him* "אלהי"ם is a title relative to Him, but a name relative to the creatures. Therefore, whenever the Torah uses the term "name" in conjunction with the title God-*Elo"him* "אלהי"ם it actually is referring to the name of His Intrinsic Being, *HaShem* "יהו"ה, rather than to the title God-*Elo"him* "אלהי"ם, as explained above.

An example is the verse,¹⁶² "And you shall not profane the name of your God, I am *HaShem* "יהו"ה." You might think that the term "the name" here refers to "your God" (*Elo"hecha* "אלהיך", but it clearly is referring to *HaShem* "יהו"ה, as we see from the end of the verse, "I am *HaShem* "יהו"ה. The verse therefore means, "Do not profane the name that your God is called by," which is the name *HaShem* "יהו"ה.

Another verse similarly states,¹⁶³ "That you profane the name of your God (*Elo"hecha* "אלהיך", I am *HaShem* "יהו"ה." Obviously, "the name" referred to here is *HaShem* "יהו"ה, because *Elo"him* "אלהי"ם is only a descriptive title, as we have explained.

It is for this reason that the word *Elo"him* "אלהי"ם is an adjective that may be conjugated in several ways, such as:

¹⁶² Leviticus 18:21 – "ולא תחלל את שם אלהיך אני יהו"ה"

¹⁶³ Ibid. 19:12 – "וחללת את שם אלהיך אני יהו"ה"

אלהי"ם – *Elo"him* – God
אלהי"ך – *Elo"hecha* – Your God
אלהינ"ו – *Elo"heinu* – Our God
אלהיו" – *Elo"haw* – His God

This is akin to the term for kingship, for example, and can be used similarly to the word king, as in, “my king,” “your king,” “our king,” “his king” etc. In contrast, *HaShem*-יהו"ה is His proper name that cannot be conjugated. Keep this in mind whenever you find the title God-*Elo"him*-אלהי"ם used together with the name *HaShem*-יהו"ה.

Now, as you have been shown to know, He did not use His intrinsic name *HaShem*-יהו"ה in the account of creation because His intrinsic essential name precedes and transcends creation. He therefore utilized the title that relates to the novel act of creation, which is His title *Elo"him*-אלהי"ם. This is purposeful, for in doing so, He draws a clear distinction between the unique name that identifies the reality of His intrinsic Being, and all His novel titles which were brought into being with the act of creation. It is for this reason that you do not find His singular and unique name, blessed is He, explicitly mentioned in the account of the creation of the natural order. Nonetheless, His name, *HaShem*-יהו"ה, and the manner in which it is drawn forth, are indeed hinted at in the act of creation, as will soon be explained.

To further demonstrate, the concluding verse of the account of creation states,¹⁶⁴ “And on the seventh day *Elo”him-*אלהי"ם finished His work which He had made etc.” However, upon concluding the account of creation the next verse immediately states,¹⁶⁵ “These are the generations of the heavens and the earth when they were created; on the day that *HaShem Elo”him-*אלהי"ה יהו"ה made earth and heaven.” Understood correctly, this verse demonstrates that His intrinsic name, *HaShem-*יהו"ה, precedes and transcends all and that the title *Elo”him-*אלהי"ם relates to the novel act of creation.

On the other hand, if we were to assume that He had no name prior to creation, then the order of names in this verse should have been reversed to say, “On the day that *Elo”him HaShem-*אלהי"ם יהו"ה made earth and heaven.” In other words, if His primary name is *Elo”him-*אלהי"ם, then it should have preceded the name *HaShem-*יהו"ה in this verse that first introduces the name *HaShem-*יהו"ה. However, this is clearly not the case, because the verse presents these names in the order, *HaShem Elo”him-*אלהי"ם יהו"ה, placing the name *HaShem-*יהו"ה before the title *Elo”him-*אלהי"ם. This demonstrates that His name, *HaShem-*יהו"ה, existed prior to the title *Elo”him-*אלהי"ם which was newly introduced with the creation of the world. Thus, the Torah clearly establishes that His name, *HaShem-*יהו"ה, exists intrinsically and preceded the creation of everything that is, including the title *Elo”him-*אלהי"ם.

¹⁶⁴ Genesis 2:2 – “ויכל אלהי"ם ביום השביעי מלאכתו אשר עשה כו”

¹⁶⁵ Ibid. 2:4 – “אלה תולדות השמים והארץ בהבראם ביום עשות יהו"ה אלהי"ם ארץ ושמים”

Now, this principle is a primary foundation of utmost importance. In fact, it is “The foundation of all foundations and the pillar of all wisdoms.”¹⁶⁶ It is the very cornerstone of Torah. For it is through this that we may come to know the truth of His Singular Preexistent Intrinsic Being, blessed is He, as well as giving us insight into the novelty of creation, which is the beginning of His will. In truth, the whole of Torah is established upon this foundation and accords with it.

For it is only when we truly know and have faith in the absolute reality of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic Being, blessed is He, that we are able to truly crown Him as our King with a complete heart. Only then can we truly accept the Torah because of its truth, and in the right manner. For it is only through this that we can appreciate the awesome depth and profound magnitude of the Torah.

Thus, it is only upon realization of this foundation that we can truly know and appreciate from Whom we have received it, before Whom we serve and Who it is that will faithfully reward those who fulfill His will. The more we are aware of the reality of this truth, the more perfect is our faith and intentions in worshipping Him and the more we come to know the ways of Torah, which are the perfect words of the Living God. It is in this manner and upon these foundations that we must approach Torah, so that we can truly appreciate the significance of what we have been commanded. It is only

¹⁶⁶ Mishneh Torah, Hilchot Yesodot HaTorah 1:1

through this that we may come to serve Him with love and inner desire.

We now must contemplate the fact that although throughout the account of creation His proper name is not expressly mentioned, nonetheless His powers are indeed revealed through the use of terms of being-*Hawayah*-הויה.” For example, the verse states,¹⁶⁷ “And *Elo*”*him* said ‘**let there be** (*Yehiy*-יהי) light,’ **and there was** (*WaYehiy*-ויהי) light.” Similarly, the verses that state,¹⁶⁸ “**And it was** (*WaYehiy*-ויהי) evening, **and it was** (*WaYehiy*-ויהי) morning.” Also, the conclusion of each one ends with the words, “**And it was so**” (*WaYehiy Khein*-ויהי כן), or “**And it was** (*WaYehiy*-ויהי) evening **and it was** (*WaYehiy*-ויהי) morning.” All these terms are conjugations of the word “being-*Hawayah*-הויה,” and are thus drawn forth from the reality of the singular name of His Intrinsic Being, *HaShem*-יהוה.

The meaning of these terms “let there be-*Yehiy*-יהי,” “and there was-*WaYehiy*-ויהי,” “and it was so-*WaYehiy Khein*-ויהי כן” will be explained later when we get to the explanations of the name *Ya*”*h*-יה”ה, with the help of *HaShem*. Each of these terms will be clarified with wondrous explanations that will remove all confusion from your mind, as truth will guide our path.

Know now, that the entire act of creation is, in fact, drawn forth from the name of His Intrinsic Being, *HaShem*-יהוה. In other words, although His name is not expressly stated

¹⁶⁷ Genesis 1:3 – “וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר”

¹⁶⁸ Genesis 1:5 – “וַיְהִי עֶרֶב וַיְהִי בֹקֶר”

in the account of creation, nonetheless, all existence is drawn from His Intrinsic Being and thus all powers emanate from and are dependent upon Him, blessed is He and blessed is His name, for without Him they cannot be. Thus, only He can truly be called God-*Elo* "אלהי"ם-him, the title that was introduced with the creation of the world.

Now, because the name of His Intrinsic Being, *HaShem*-יהוה, is unique to Him alone, it is a constant that is absolutely unchanging. That is, He always is called by His singular, intrinsic, proper name. In contrast, He is not always called by His titles, as His titles are not constant. Rather, His titles are drawn forth as needed, solely in relation to the action.

For example, in relation to His actualization of nature, He is called by the title *Elo* "אלהי"ם-him throughout the act of creation. He likewise is called by the title *Elo* "אלהי"ם-him in relation to His acts of justice and judgment, as stated,¹⁶⁹ "For the judgment is God's-*LeElo* "אלהי"ם-him."

Likewise, He is called by the name my Lord-*Adon* "אדוני" in relation to the fact that He is the Master over everything that He actualizes, blessed is He. However, He only is called by this title as needed, when He exerts His mastery and dominion over creation, as will later be explained with the help of *HaShem*.

This is likewise the case with the names *Ehe* "יה"י-yeh and *Ya* "יה"י-h. Although they are drawn forth directly from His intrinsic name of Being, *HaShem*-יהוה, nevertheless, He is only

¹⁶⁹ Deuteronomy 1:17 – "כי המשפט לאלהי"ם הוא"

called by these names according to the temporal needs of creation.

The same holds true of the names *Shad"ay*-י"שד"א or *E"l Shad"ay*-א"ל שד"א, by which He is also called according to temporal need. For example, until our teacher Moshe, peace be upon him, we find that our forefathers primarily used the name *Shad"ay*-י"שד"א. They did this for a specific and necessary reason, as will soon be explained. This is also true of the name *HaShem Tzva"oth*-יהו"ה צבאו"ת, which He is called by the prophets who followed after Moshe, for all the hosts (*Tzva"oth*-צבאות) are utterly dependent upon Him and are drawn forth into being from the power of His true and intrinsic Being. The same is true of the names *E"l*-א"ל and *Elo"ah*-אלו"ה. They too are only used according to the temporal need and according to the action, which demonstrates that they are not intrinsic.

However, the one name that applies to Him and is forever unchanging is as stated,¹⁷⁰ “*HaShem*-יהו"ה is His name!” This alone is the singular name by which the essential truth of His Intrinsic Being is called. Just as His Essential Intrinsic Being is unchanging, blessed is He, so is His essential name unchanging. This is as stated,¹⁷¹ “I am *HaShem*-יהו"ה, I have not changed.” In other words, the witness who bears testimony to the reality that He is unchanging, is the name of His Intrinsic Unchanging Being Himself – *HaShem*-יהו"ה.

The knowledge that *HaShem*, blessed is He, is constant, absolutely singular and unchanging, is the foundational

¹⁷⁰ Exodus 15:3 – “יהו"ה איש מלחמה יהו"ה שמו”

¹⁷¹ Malachi 3:6 – “אני יהו"ה לא שנית”

principle and cornerstone upon which the entire Holy Torah depends. It bears witness that He is in need of no other being and did not create anything out of His own necessity. This is because whatever undergoes change does so because of a cause that compels it to change, whereas *HaShem* is the unchanging Cause of all causes.

It therefore is clear that His name *HaShem*-יהו"ה attests to the truth of His Intrinsic Being Himself, blessed is He and blessed is His name. Moreover, because He is unchanging, it is befitting that He has a permanent, unchanging and specific name by which He is always called. Such is not the case regarding His various titles, which are only decreed according to His actions. In other words, each title only indicates a particular action. Therefore, when the Torah relates His specific actions, it calls Him by specific titles. In contrast, the name of His Intrinsic Being, *HaShem*-יהו"ה, does not relate to anything outside of Himself. Rather, as He is intrinsic so is His name *HaShem*-יהו"ה intrinsic, because all existence is dependent upon the reality of His intrinsic existence, blessed is He.

Now that we have awakened to all these important foundations and principles, let us turn to a very wondrous subject. That is, that there are three methods that clarify and illuminate our understanding of *HaShem*'s name. These are *Gematria*-numerical value, *Notrikon*-letter position, and *Temurah*-letter exchange.

We will begin with *Gematria*-numerical value, which is mathematics (*Cheshbon*). We explained before that the

numerical value of the name *HaShem*-יהו"ה is כ"ו-26. Let us now awaken to the various ways through which the numeral כ"ו-26 is understood and what it teaches us.

Know that the singular name *HaShem*-יהו"ה has four forms of expression, three of which are expressed in our Holy Torah. The fourth is not expressed because it is a single foundational letter that cannot be grasped. This is because we are only capable of grasping a construct of at least two letters, rather than just a single letter.¹⁷² In any event, awaken to these forms of expression of the singular name. Through this, the centrality of the numeral כ"ו-26 will be clarified.

The sign for the four letters of the singular name *HaShem*-יהו"ה is the numeral כ"ו-26. Its expressed forms are:

יהו"ה (*Yod-Hey-Waw-Hey*)

יהו"י (*Yod-Hey-Waw*)

יה"י (*Yod-Hey*)

י (*Yod*)

These are the expressed manifestations of the singular name *HaShem* in descending order. The first three forms are used throughout our Holy Torah. The first form is the name *HaShem*-יהו"ה itself, which is understood according to everything that was stated above. The second form is the name יהו"י (*Yod-Hey-Waw*), which is equivalent to the name *Ehe"yeh-*

¹⁷² A brief explanation of this matter will be given soon, but will be explained fully in Part Two, the "Gate of the Twenty-Two Letters."

אהי"ה, with which it shares the same numerical value-21.¹⁷³ This name יה"ו (*Yod-Hey-Waw*) or *Ehe"yeh*-אהי"ה also indicates being.¹⁷⁴ The third form, which is *Ya"eh*, likewise indicates being, as will soon be explained. The fourth form is the stand-alone letter *Yod*-י and is therefore beyond expression. However, this last letter *Yod*-י reverts to the beginning to become the first letter of the four letters of *HaShem*-יהוה.

In any event, what we find is that these are all names of being and are ordered in logical progression. The first name, *HaShem*-יהוה, is the name of the truth of His Singular, Preexistent, Intrinsic Being, without which no other being could possibly exist.

The second name, יה"ו is equivalent to the name *Ehe"yeh*-אהי"ה, and refers to the novelty and continuous renewal of the existence of the world at every moment. This is because the world is continuously drawn into being from His signet יה"ו, as will soon be explained. However, this name יה"ו is drawn from and dependent upon the preexistent name of His Intrinsic Being, *HaShem*-יהוה. Nonetheless, as we readily see, since it possesses only three letters, it is an incomplete and imperfect expression of His name, unlike the name *HaShem*-יהוה which is complete and perfect. In other words, the name

¹⁷³ The numerical value of the name יה"ו is 21 (21 = 6-ו 5-ה 10-י) which is the same numerical value as the name אהי"ה-*Ehe"yeh* (21 = 5-ה 10-י 5-ה 1-א).

¹⁷⁴ The word אהי"ה itself means, "I shall be," as in the verse (Exodus 3:14) "*Ehe"yeh* *asher* *Ehe"yeh* - I shall be as I shall be; and He said 'Thus shall you say unto the children of Israel, *Ehe"yeh* has sent me unto you.'" In any event this name is derived from the singular name *HaShem*-יהוה, and shares the same root of "being," albeit on a lesser level, in that it indicates the continuous renewal of the world out of nothing rather than the singular preexistent intrinsic Being of *HaShem*-יהוה.

יה"ו is dependent upon His name *HaShem*-יהו"ה, and it is only from the power of *HaShem*-יהו"ה that it is drawn forth into being, for it is only from the reality of His Intrinsic Being that all other beings newly come into being. Now, although the name יה"ו lacks the final letter of the name *HaShem*-יהו"ה, nonetheless, it is the form that is closest to His name.

The third name, *Ya''h*-יה"ה, relates to the fact that He conducts His world with justice, that is, with reward and punishment according to the deeds of mankind. The relationship between the name *Ya''h*-יה"ה and justice is demonstrable through the verse,¹⁷⁵ “If You hold on to our iniquities *Ya''h*-יה"ה, O’ Lord-*Adon''ay*-אדני who can withstand it?” In any event, we find that the name יה"ה-*Ya''h* is incomplete and imperfect relative to His name יה"ו and certainly relative to His name *HaShem*-יהו"ה, which is the source of all being. Thus, *Ya''h*-יה"ה follows in order, as it lacks one letter of the preceding name יה"ו and two letters of the name of *HaShem*-יהו"ה.

This leaves the fourth form, which is the single letter *Yod*-י, which cycles back¹⁷⁶ to *HaShem*-יהו"ה, the foundation of all foundations.

From the above we understand that the name *HaShem*-יהו"ה is the foundation of all beings in existence. It is His Name that establishes and sustains them and is their ultimate end. All this is indicated by these expressions of His great and glorious name in the Holy Torah.

¹⁷⁵ Psalms 130:3 – “אם עונות תשמור י"ה אדני"י מי יעמוד”

¹⁷⁶ The cycling of the letters will be explained in Volume Two, the Gate of the Twenty-Two Letters.

Awaken now to the fact that each of these expressions indicates a different state of being. That is, His Name *HaShem*-יהו"ה indicates His Singular Intrinsic Being who precedes all. In contrast, the name יה"ו or *Ehe"yeh*-אהי"ה indicates the state of being of the continuous renewal of the world out of nothing, whereas the name *Ya"eh*-יה"י indicates the state of being and manner in which the world is being conducted. The letter *Yod*-י returns to the foundation of all being, *HaShem*-יהו"ה. Thus, these forms of expression indicate the manner in which His glorious name, blessed is He, gives rise to each subsequent state of being, each according to the expression of His name *HaShem*-יהו"ה.

Having presented the above introductions, we may now delve further into these names and understand them with greater clarity. The name *HaShem*-יהו"ה refers to the Intrinsic Being who precedes all. Everything in existence derives its being from the reality of His Intrinsic Being. If it were to arise in one's mind that His Intrinsic Being does not exist, then it would be impossible for any being to exist. The truth that His Being is intrinsic and preexistent is what sets Him apart from all other beings and is indicated by His name *HaShem*-יהו"ה.

Now, as we mentioned above, the name יה"ו is equivalent to the name *Ehe"yeh*-אהי"ה.¹⁷⁷ This name indicates the continual newness of the existence of the world and all therein. This is because everything in the world is included in the six directions of space, which are up, down, and the four

¹⁷⁷ As mentioned above, they share the same numerical value of 21.

directions of north, south, east and west. These six directions correspond to the first six letters of the *Alef-Beith*,¹⁷⁸ which are:

א-*Aleph*-1

ב-*Beith*-2

ג-*Gimel*-3

ד-*Daleth*-4

ה-*Hey*-5

ו-*Waw*-6

Add them up and discover that the sum of these six letters is 21, which is equivalent to the name יה"ו or אהי"ה.¹⁷⁹ Thus, the name יה"ו is the foundation of all beings in the world, all of which originate from the power of the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He.

Nevertheless, the name יה"ו is imperfect and incomplete, unlike the name of His Preexistent Being, *HaShem*-יהו"ה. For as is readily observable, the name יה"ו is not His complete name, unlike His true and perfect name *HaShem*-יהו"ה. Nonetheless, the name יה"ו is the initial drawing forth from His name and contains the totality of the novel creation and existence of the world. The beginnings of Torah are likewise rooted in the

¹⁷⁸ The alphabet

¹⁷⁹ יה"ו equals 21 (א-1 ה-5 ו-6). *Ehe"yeh* likewise equals 21 (א-1 ה-5 ו-6). The letters א-1 ב-2 ג-3 ד-4 ה-5 ו-6, which are the beginnings of all the letters, also equal 21. Later, additional explanations of how the six directions arise from and relate to the name יה"ו will be provided, in accordance with *Sefer Yetzirah*.

Aleph-Beith,¹⁸⁰ and the beginning of the *Aleph-Beith* are the first six letters א-*Aleph*, ב-*Beit*, ג-*Gimel*, ד-*Daleth*, ה-*Hey*, ו-*Waw*, which are equivalent to the name יהו"ו.¹⁸¹ Thus, the name יהו"ו indicates that the novel creation of the world is drawn from the reality of His Name *HaShem*-יהו"ה, which is the only name that attests to His preexistent, intrinsic Being, blessed is He. Therefore, there is a sharp contrast between the novelty of limited creation as it is included in the name יהו"ו, and His intrinsic name *HaShem*-יהו"ה.

The next name יה"י-*Ya''h* is the third derivation expressed in the Torah. This name is indicative of the fact that reward and punishment are meted out according to our actions. As we explained above, the name יה"י-*Ya''h* indicates justice, and justice means that reward and punishment are meted out according to exact measure and balance. This being the case, the name יה"י-*Ya''h* attests to the fact that everything that happens is drawn forth from the truth of His Being and is

¹⁸⁰ The alphabet of the Holy Tongue-Biblical Hebrew. Later we will see how all of the letters of the *Aleph-Beith* are included in this name, which is "the beginning of His way." (Proverbs 8:22-8:30)

¹⁸¹ In addition, it is noteworthy that the first word in the Torah is "בראשית-*Bereishith*-In the beginning," (which itself possesses six letters). The Zohar (Tikunei Zohar, Tikkun 11) teaches that this verse may be read as "ברא שית-*Bara Sheet*-He created six," referring to the six directions which are included in these six letters. Similarly, the Zohar teaches that the six days of creation are all included in this utterance of "בראשית." Additionally, it is known that the worlds were created with Divine speech, the root of which are the letters of the *Aleph-Beith*, which precede all expression. The unfolding and manner in which the letters come forth will be expounded upon at much greater length in the section of the book that deals with the twenty-two letters. Here, however, it is understood that the first six letters of the *Aleph-Beith* are the first letters, and the first six letters are indicative of and rooted in His name יהו"ו which itself is indicative of a limited expression of *HaShem*'s name, to give space to the existence of the world.

measured with exactness. This is demonstrated by the aforementioned verse,¹⁸² “If You hold on to our iniquities *Ya”h-ה”י*, O’ Lord who can withstand it?”

Similarly, there are numerous other verses that demonstrate this point. Nonetheless, it is understood that this usage and expression of His Singular Name is indicative of the fact that, not only is all of existence continuously drawn forth from Him, but in addition, everything that **happens** within existence is drawn forth from the truth of His Intrinsic Being.

This being the case, these three names indicate that there are three kinds of being. The first name, *HaShem-יהוה*, indicates the truth of His Intrinsic and Preexistent Being, as He is, in and of Himself, unrelated to a world. The second name, *יהי*, indicates the continuous renewal and coming into being of created existence at every moment. The third, *יהי-Ya”h* indicates the constant management and oversight of all existence.

Each of these aspects of being is unique and different from the other. Nonetheless, through them it is understood that all beings in existence are drawn from the power of His Intrinsic Name *HaShem-יהוה*, as explained. Thus, His Name *HaShem-יהוה* remains unique to the true reality of His Intrinsic Being alone. In contrast, the name *יהי* demonstrates that all beings that exist, derive their existence from the truth of His Being, whereas the name *יהי-Ya”h* demonstrates that all beings are conducted with precision and exactness and that reward and

¹⁸² Psalms 130:3

punishment are meted out according to their conduct. This principle applies not only to human activity, but to every activity within the natural order, in that every action has a precise reaction and consequence.

With the above, we have explained these names in their proper and logical order. We have demonstrated how they all come out of, return to, and are dependent on the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה. We now will continue elucidating the matter of the numerical value of the singular name *HaShem*-יהו"ה which is כ"ו-26.

Know that *HaShem*'s name, which is represented by the numeral כ"ו-26, has an additional application, through the method of *Notrikon*. However, this application also takes the expansion of the letters of *HaShem*'s name into account, as follows:

יהו"ה
יה"ו
יה"ה
,

When these letters are named, they expand to:¹⁸³

י"ד ה"א וא"ו ה"א
י"ד ה"א וא"ו
י"ד ה"א
י"ד

Examine this expansion and discover that the numeral כ"ו-26 is bound to the letters of the singular name *HaShem*-יהו"ה, even in its expanded form. Count its letters and find that they total twenty-six. The expansion of His names of Being is;

י"ד ה"א וא"ו ה"א-10
י"ד ה"א וא"ו-8
י"ד ה"א-5
י"ד-3

As you see, there are a total of כ"ו-26 letters, which is the numerical value of the name of *HaShem*-יהו"ה. We therefore see that His singular and unique name *HaShem*-יהו"ה is the beginning and end of all forms of being. Every kind of existence is included in the above three expressions and they all arise from His singular, intrinsic name *HaShem*-יהו"ה.

¹⁸³ Expansion of letters is known as *Miluy Otivot*-מילוי אותיות. Every letter implies the letters of its expansion, which are the letters of each letter when it is named. For example, the letter י implies "Yod" or י"ד, which is its name. The letters י"ד are the expanded and implied letters of the letter י-Yod. This will be explained at greater length and depth later.

The above wondrous matters were explained according to the methods of *Gematria*-Numerical Value and *Notrikon*-Letter Arrangement. We will now explain them according to the third method, known as *Temurah*-Letter Exchanges.

It was mentioned above that through the method of *Temurah*-Letter Exchange, the singular name *HaShem*-יהו"ה is equivalent to *HaShem* is One – יהו"ה אה"ד. We will now further elucidate the method of *Temurah*-Letter Exchange, as it applies to the name *HaShem*-יהו"ה.

Know that the four letters of the name *HaShem*-יהו"ה are interchangeable with the letters that are immediately adjacent to them in the *Aleph-Beith* according to the most direct method of *Temurah*.¹⁸⁴ Thus, the letter exchange of the name *HaShem*-יהו"ה is כוז"ו. That is, the letter *Yod*-י is exchanged with the letter *Khaf*-כ which immediately follows it in the forward progression of the *Aleph-Beith* which is presented as follows:

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

As can be seen, the letter that immediately follows the *Yod*-י is the letter *Khaf*-כ. Thus, the first letter of *HaShem*'s name *Yod*-י may be exchanged with the letter *Khaf*-כ. The next letter *Hey*-ה may be exchanged with the letter *Waw*-ו, and so on, as was previously explained. Therefore, the most direct

¹⁸⁴ As will be explained later in volume two, there are various forms of *Temurah* based upon various forms of the *Aleph-Beith*. In this particular *Temurah* we are using the most straightforward and therefore the most direct method of *Temurah*-letter exchange.

Temurah of the name *HaShem*-יהו"ה is כו"ז. The sign for this is ט"ל-*Tal-dew*,¹⁸⁵ which also has a numerical value of 39 – the same as *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד.¹⁸⁶ This was mentioned at the beginning of the book. It is for this reason that *HaShem* commanded us to unify His name twice daily. This unification is done through the method of *Temurah*-letter exchange of the verse:¹⁸⁷

שמע ישראל יהו"ה אלהינו יהו"ה אחד

Shma Israel HaShem Eloh"einu HaShem Echad

Listen Israel, *HaShem* our God, *HaShem* is One

What we find is that the verse first mentions the name “*HaShem*-יהו"ה” and then mentions, “*HaShem* is One-*HaShem Echad*-יהו"ה אח"ד.” In other words, the second mention, “*HaShem* is One-*HaShem Echad*-יהו"ה אח"ד,” comes to explain the first mention of “*HaShem*-יהו"ה” in the verse, and informs us that whenever the name of *HaShem*-יהו"ה is referred to, it

¹⁸⁵ This correlation may be understood in conjunction with what is stated in the Talmud Bavli (Ta'anit 4a), that the Jewish people entreated *HaShem* to be a blessing as the rain as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning, and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which is sometimes desired and sometimes not desired. However, I will be for you like that which is always desired as stated (Hosea 14:6) ‘I will be as the dew-*Tal*-ט"ל to Israel.’” In other words, dew is constant and unchanging, just as *HaShem* is One is constant and unchanging. Therefore, we may understand the numerical relationship between the dew-*Tal*-ט"ל-39 and *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד-39.

¹⁸⁶ The numerical value of ט"ל is 30 ל-9. Likewise, the numerical value of יהו"ה אח"ד is 4-ד-8-ה-1-א-5-ה-6-ו-5-ה-10-י which totals 39, which is the same as the sign and name כו"ז which is 6-ו-7-ז-6-ו-20-כ which also equals 39.

¹⁸⁷ Deuteronomy 6:4

always means *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד, which is equivalent to כוונתו. In other words, when we recite this verse, we are attesting and affirming that whenever we refer to *HaShem*-יהו"ה we always mean *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד.

Thus, we find that the first verse of the *Shma* recital is the ultimate testimony and confirmation of *HaShem*'s unity and absolute singularity. Later, we will explain the fact that *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד is implied in the singular name *HaShem*-יהו"ה and what it means. However, since we are already on the subject, we will explain and touch upon its depth to some extent here.

Know that the principal foundation upon which to stand is the knowledge that only one name indicates the absolute truth of His singularity. Therefore, His name *HaShem*-יהו"ה equals *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד, for this name alone includes and indicates His unity. Thus, His name itself attests to His uniqueness and confirms His oneness and singularity. It is because of this that we were given the important commandment of attesting twice daily that, "*HaShem*-יהו"ה our God" means "*HaShem* is One-*HaShem Echad*-יהו"ה אח"ד."

Now, it is true that we call Him by the title "*Elo'heinu*"אלהינו," which relates to the novel creation of the world, and with this title we affirm His dominion and accept His Kingship over us. However, His singular name *HaShem*-יהו"ה alone attests to the truth of His Singular Preexistent Being. That is, the singular name that is unique to Him alone is *HaShem*-יהו"ה, the name of His Intrinsic Being. It precedes the

creation of the world, and is indicative of the reality of His preexistent, Intrinsic Being, and that it is from the reality of His existence that all other beings exist. The manner in which He brings forth existence and creation will be explained at greater length when we come to the explanations of the name *Ehe* "יה" and other relevant matters and names, with the help of *HaShem*. This name, *HaShem* "יהו", however, is the only name that attests to the truth of His Intrinsic Being and that His Being is singular, preexistent and eternal, blessed is He. There is no other name like this name whatsoever.

When you grasp this profound matter to its depth, you will come to realize how wondrous and glorious *HaShem* "יהו" truly is. You will then be able to acknowledge the truth of His reality with the unshakeable knowledge of His absolute singularity and oneness, which is devoid of any composition or admixture. Only then will you be able to truly accept His absolute dominion over all creation, as indicated by the title "our God-*Elo*" *heinu* "אלהינו," which is the matter of accepting the Kingdom of Heaven.

Thus, you should know that in the recital of "Listen Israel-*Shma Israel*," the name *HaShem* "יהו" is said first. This demonstrates that *HaShem* "יהו" is the primary Being from which all other beings derive existence. Without His primary, Intrinsic Being, nothing else can possibly exist, for His name *HaShem* "יהו" indicates His Preexistent Intrinsic Being, which is not shared with anything else. This is what is meant by the recitation of "Listen Israel, *HaShem* our God-*HaShem Elo*" *heinu* "אלהינו-יהו." The word "our God-*Elo*" *heinu*"

is an attestation and acceptance of His dominion and His Kingship, that He brings about the novel creation of the world with the name *Elo'him*-אלהים. Thus, it attests to the newness of the world, which is indicated by the name *Elo'him*-אלהים.

The *Shma* recital then continues and concludes with the words “*HaShem is One-HaShem Echad*-יהוה אחד” This refers back to the first mention of His name *HaShem*-יהוה at the beginning of the verse. That is, it comes to explain and affirm that any mention of *HaShem*-יהוה, blessed is He, always means *HaShem is One-HaShem Echad*-יהוה אחד” This accords with what we explained above, regarding the permutation כוז” and the fact that it is impossible for two truly unlimited beings to co-exist.

Now, when you contemplate and consider all these matters, you will find that they all are included in the single statement “*HaShem is One-HaShem Echad*-יהוה אחד” In other words, this statement attests to the reality of His Intrinsic Being; that He is absolutely singular and precedes the creation of time and space, and that the world and everything therein is newly created and literally cannot exist without Him, blessed is He.

When you consider all this, you will come to realize and know Who it is that you are unifying when reciting the *Shma*. When you realize this, you will appreciate what is being attested to in the statement “*HaShem is One-HaShem Echad*-יהוה אחד” Then you will grasp that just as He is One, so is His name *HaShem*-יהוה One. For this is the only name that indicates the reality of His Intrinsic Being. In contrast, all His

other names are merely titles by which He is called in relation to His actions. They are therefore novel, having been newly introduced along with His action of creating and maintaining the world and everything therein at every moment.

The above was a short introduction of what is meant by the first verse of the *Shma* recital and should be adequate for any intelligent person to understand. Thus, any time that you find the two names, “*HaShem Elo*”*הו"ה אלהים*” used in conjunction, you must always remember that it is as if it is saying “His name and His titles.” For, His name *HaShem*-*הו"ה* refers to His Preexistent Intrinsic Being, as He is alone, as we explained. In contrast, the name *Elo*”*הים*”*אלהים*, refers to the novelty of all creation and of all created beings and is His primary title (*Kinuy*-*כנוי*) in His role as the Creator of the world, blessed is He. This accords with what was hinted at regarding the meaning of the verse,¹⁸⁸ “On the day that *HaShem Elo*”*הים*”*אלהים* made earth and heaven.” At the very least, it is understood that the title *Elo*”*הים*”*אלהים* is drawn from the power of the name *HaShem*-*הו"ה*, since the title *Elo*”*הים*”*אלהים* has no existence without the name of His Intrinsic Being – *HaShem*-*הו"ה*. In other words, it is from the power of the name *HaShem*-*הו"ה* that all action and existence is drawn forth to the title *Elo*”*הים*”*אלהים*.

The above matter is very deep, wondrous and awesome. Through it you may understand the teaching of the sages of blessed memory, when they said that,¹⁸⁹ “At first it arose in His

¹⁸⁸ Genesis 2:4

¹⁸⁹ Bereishith Rabba 12:15; Rashi to Genesis 1:1

thought to create the world with the attribute of Judgment (*Din*-דין). He saw that the world could not endure, so He included the attribute of Mercy (*Rachamim*-רחמים)” as it states, ‘On the day that *HaShem Elo”him* יהוה אלהים made earth and heaven.’” The proper explanation of this statement is dependent upon an understanding of the names *HaShem*-יהוה and *Elo”him*-אלהים. For, *Elo”him*-אלהים, which is the attribute of Judgment (*Din*-דין), cannot exist or endure without the name of His Intrinsic Being – *HaShem*-יהוה – which is the attribute of Mercy (*Rachamim*-רחמים).

Contemplate this and you will understand how all these sayings were weighed and measured and how there are many wondrous matters contained in the words of our holy sages. For example, it is specifically the name *Elo”him*-אלהים that is mentioned together with the term “creation” (*Briyah*-בריאה), as stated,¹⁹⁰ “In the beginning *Elo”him*-אלהים created (*Bara*-ברא).”

The term “creation-*Briyah*” denotes that it is not the completion of the act. This is understood from another verse that states,¹⁹¹ “I form light and create darkness, I make peace and create evil.” That is, the term “darkness” (*Choshech*-חשך) is juxtaposed to the “creation” (*Boreh*-בורא). Yet, darkness itself is merely the absence of light and the absence of light cannot be said to be the culmination or completion of an action.

This is further demonstrated by the continuation of the verse which states, “I make peace, and create evil.” That is, the

¹⁹⁰ Genesis 1:1 – “בראשית ברא אלהים”

¹⁹¹ Isaiah 45:7 – “יוצר אור ובורא חשך עשה שלום ובורא רע”

term “evil” (*Ra*-רע) is likewise juxtaposed to “creation” (*Boreh*-בורא). Yet, evil is likewise only found when there is an absence of goodness, and the absence of goodness cannot be said to be the culmination or completion of an act. For as our Sages taught,¹⁹² “No evil descends from Above.” Contemplate these words and understand that any evil that seems to exist, does not exist in and of itself. Rather, it is only when there is a withdrawal of the light of *HaShem*’s Divine Providence that evil seems to exist.

This is corroborated by the verse,¹⁹³ “Is it not because my God is not within me that all these evils have come upon me?” In other words, evil only appears when there is a withdrawal and concealment of His Divine Providence, because evil is the absence of positive action, as opposed to goodness. Therefore, evil appears only when there is a withdrawal of goodness and a concealment of His Divine Providence.

Know that the verse,¹⁹⁴ “Evil has descended from *HaShem*-יהו"ה to the gate of Yerushalayim,” does not contradict this, for as explained, it is only when His Divine Providence and protection is withdrawn, that evil is found at the gates of Yerushalayim and it is destroyed, God forbid. In other words, the truth of the matter is that, “No evil descends from Above,” for the simple reason that evil is not a positive action, but is rather the absence of goodness. It is for this reason that we find the terminology of “creation-*Briyah*-בריאה” used in conjunction

¹⁹² Bereishith Rabba 51:3 – “אין רע יורד מלמעלה”

¹⁹³ Deuteronomy 31:17 – “הלא על כי אין אלהי בקרבי מצאוני הרעות האלה”

¹⁹⁴ Micah 1:12 – “כי ירד רע מאת יהו"ה לשער ירושלם”

with “darkness” and “evil,” as in the aforementioned verse, “I create darkness... I create evil...”

In other words, the attributes of “darkness” and “evil” are the result of the absence of “light” and “goodness” and therefore only exist by virtue of the power of their opposites. However, in and of themselves, they are not a culmination or completion of an action, such as goodness or light. For example, we clearly observe that light will enter into the domain of darkness and dispel it, like the flame of a candle which illuminates the darkness. Therefore, the property of light is a positive action. In contrast, you will not find darkness entering into the domain of light to dispel the light and darken it. This is the case even regarding absolute darkness. The property of light, on the other hand, is that it will dispel all darkness, even absolute darkness.

Now, the fact that you will find the term “creation-*Briyah*-בריאה” used in juxtaposition to the name of His Intrinsic Being, *HaShem*-יהוה, does not contradict this. For example, the verse states,¹⁹⁵ “But if *HaShem*-יהוה shall create a new creation and the ground will open its mouth and swallow them and all that is theirs, that they shall descend alive into the grave, then you shall know that these people provoked *HaShem*-יהוה.” Do not be confounded by this verse, for the intention here is as follows:

Our teacher Moshe, of blessed memory, was saying the following in regard to Korach and his wicked followers: “Even

¹⁹⁵ Numbers 16:30 – “ואם בריאה יברא יהוה ופצתה האדמה את פיה ובלעה אתם ואת כל”
“אשר להם וירדו חיים שאלה וידעתם כי נאצו האנשים האלה את יהוה”

if their punishment is from the aspect of “creation-*Briyah*-בריאה,” which does not necessitate a coming into “action,” nevertheless, let it come into action, as though it came directly from the power of the name of *HaShem*-יהו"ה, and let the punishment come upon them in actuality.” He therefore said, “But if *HaShem*-יהו"ה shall create,” juxtaposing *HaShem*’s name to “creation,” to indicate that this creation should specifically come forth and culminate in action, which is from the power of the name *HaShem*-יהו"ה. The subsequent verses then immediately continue that,¹⁹⁶ “The ground that was under them split open... and swallowed them and their households...” That is, the earth literally split open and destroyed them.

Understand this matter of the juxtaposition of the word “creation” to the name *HaShem*-יהו"ה clearly to its depth, for “creation” has no possibility without the Intrinsic Being of *HaShem*.

Also contemplate another verse,¹⁹⁷ “Thus said God, *HaShem*-יהו"ה Who creates the heavens and stretches them out etc.” If the term “creates” was a term that includes the final action, the verse would not have needed to add the words “and stretches them out.” However, because the term “creates” does not include the final action, it therefore had to specify, “and stretches them out.”

¹⁹⁶ Ibid 16:31-32 – “ותבקע האדמה אשר תחתיהם... ותבלע אותם ואת בתיהם כו”

¹⁹⁷ Isaiah 42:5. This verse also juxtaposes the name *HaShem*-יהו"ה wherever you may find such occurrence to “creation,” as it begins, “So says *E'l HaShem*, He that creates the heavens...” – “כה אמר האל יהו"ה בורא שמים ונוטיהם”

Another verse likewise states,¹⁹⁸ “Thus said *HaShem*-יהו"ה, your Creator ‘O Yaakov, He who formed you, O’ Yisroel etc.” When mentioning Yaakov, it states “your Creator.” This is because Yaakov is the lesser name and does not express the culmination of the ultimate intention, as does the name Yisroel. In contrast, the verse says “formed” when mentioning Yisroel. This is because Yisroel is the ultimate intended name, as we know from the verse,¹⁹⁹ “Your name shall no longer be called Yaakov, but Yisroel.” It therefore says, “He Who formed you, Yisroel,” regarding this name. This is the same matter that was explained about the verse,²⁰⁰ “I form the light and create darkness.” In other words, “formation” is to “light” as “formation” is to “Yisroel,” and “creation is to “darkness” as “creation” is to “Yaakov.”

This being the case, wherever in the Torah you find a juxtaposition of the term “action-*Ma'aseh*-מעשה” with the title *Elo"him*-אלהי"ם or a juxtaposition of the term “creation-*Briyah*-בריאה” with the name *HaShem*-יהו"ה, you must always understand it based upon the principles set forth above. These principles are immutable and always hold true. This is to say that all matters of “creation-*Briyah*-בריאה” are always related to the name *Elo"him*-אלהי"ם. Thus, you must always contemplate the intended meaning wherever in the Torah you encounter *Elo"him*-אלהי"ם juxtaposed to “action-*Ma'aseh*-מעשה.”

¹⁹⁸ Isaiah 43:1. This verse also juxtaposes the name *HaShem*-יהו"ה to “creation,” as it begins, “And now, thus says *HaShem*-יהו"ה, your creator ‘O Yaakov, He Who formed you Israel.” – “ועתה כה אמר יהו"ה בראך יעקב ויצרך ישראל”

¹⁹⁹ Genesis 32:29 – “לא יעקב יאמר עוד שמך כי אם ישראל”

²⁰⁰ Isaiah 45:7 – “יוצר אור ובורא חשך”

For example, the verse states,²⁰¹ “And on the seventh day *Elo”him*-אלהי"ם completed His work which He had done-*Asah*-עשה.” In this verse we find a clear juxtaposition of *Elo”him*-אלהי"ם to a term of action - “done-*Asah*-עשה.” However, in keeping with this principle, this verse should be understood as follows; “And on the seventh day, the actualization of the natural order indicated by the title *Elo”him*-אלהי"ם was completed and actualized with the name ‘*HaShem Elo”him*-אלהי"ם יהו"ה.’” The proof that this is the meaning of this verse is from the conclusion of the verse,²⁰² “from all His work that *Elo”him*-אלהי"ם created (*Bara*-ברא) to do (*La’asot*-לעשות).” In other words, the conclusion demonstrates the principle that “creation” is incomplete with the name *Elo”him*-אלהי"ם alone and must be completed in actuality with the name *HaShem*-יהו"ה.

This principle is enunciated immediately in the next verse,²⁰³ “These are the generations of the heavens and the earth when they were created (*BeHeebaram*-בהבראם), on the day that *HaShem-Elo”him*-אלהי"ם יהו"ה made (*Asot*-עשות) earth and heaven.” In other words, the use of the term “made-*Asot*-עשות” in juxtaposition to the name *HaShem*-יהו"ה, clarifies and explains the verse that precedes it, that states, “That *Elo”him*-אלהי"ם created (*Bara*-ברא) to do (*La’asot*-לעשות).” We clearly see that the words, “When they were created” (*BeHeebaram*-בהבראם) is juxtaposed to the title *Elo”him*-אלהי"ם, whereas the

²⁰¹ Genesis 2:2 – “ויכל אלהי"ם ביום השביעי מלאכתו אשר עשה וישבת ביום השביעי מכל – “מלאכתו אשר עשה”

²⁰² Ibid 2:3 – “מכל מלאכתו אשר ברא אלהי"ם לעשות”

²⁰³ Ibid 2:4 – “אלה תולדות השמים והארץ בהבראם ביום עשות יהו"ה אלהי"ם ארץ ושמים”

continuation of the verse which uses the term “made” (*Asot-*עשוה) is juxtaposed to the name *HaShem*-יהו"ה. This follows the overarching principle that the culmination of the action is always expressed in juxtaposition to the name *HaShem*-יהו"ה.

Now, do not question this principle based on verses such as,²⁰⁴ “That *Elo*”*him*-אלהי"ם made (*Asa*-עשה) man upright etc.” or²⁰⁵ “And *Elo*”*him*-אלהי"ם made it (*Asa*-עשה) that they should fear Him,” or,²⁰⁶ “For *Elo*”*him*-אלהי"ם shall bring all actions (*HaMa'aseh*-המעשה) to judgment etc.” Be aware that these verses do not deal with tangible actualization. They therefore cannot be compared to the above verses that deal with creation, such as “In the beginning *Elo*”*him*-אלהי"ם created,” or “and create (*Bor'e*-בורא) darkness.” In other words, the juxtaposition of the title *Elo*”*him*-אלהי"ם to the word “made-*Asa*-עשה” in these verses teaches something else entirely and clearly does not refer to tangible actualization.

Therefore, wherever you find the word “creation-*Briyah*-בריאה” juxtaposed to *HaShem*-יהו"ה, or the term “action-*Ma'aseh*-מעשה” juxtaposed to *Elo*”*him*-אלהי"ם, you must contemplate what the intended meaning is, based on these important principles. Through this you will be capable of determining the correct meaning and how to understand it contextually.

For example, sometimes you will find “action-*Ma'aseh*-מעשה” juxtaposed to *Elo*”*him*-אלהי"ם, such as in the various acts

²⁰⁴ Ecclesiastes 7:29 – “אשר עשה האלהי"ם את האדם ישר”

²⁰⁵ Ibid 3:14 – “האלהי"ם עשה שיראו מלפניו”

²⁰⁶ Ibid 12:14 – “כי את כל מעשה האלהי"ם יבא במשפט”

of separating distinct forms within creation. That is, creation begins with,²⁰⁷ “In the beginning *Elo”him*”אלהי”ם created,” referring to novel existence as it precedes form. It is because of this that the next verse²⁰⁸ continues and tells us that it was “unformed, void and dark.”

However, when the distinct forms were fashioned to their final intended form it states,²⁰⁹ “And *Elo”him*”אלהי”ם made (*WaYa’as*-ויעש) the firmament and divided etc.” That is, there was then an actual division of separate forms, which constitutes the creation of the heavens, as the verse specifies,²¹⁰ “And *Elo”him*”אלהי”ם called the firmament Heaven.” That is, there was a division of intended forms in the firmament. It is in relation to this actual division of form that the term “action-*Ma’ase*-מעשה” is utilized.

Similarly, the verses continue and state,²¹¹ “And *Elo”him*”אלהי”ם made (*WaYa’as*-ויעש) the two luminaries...” Again, this is referring to the specification and division of the final intended forms of the luminaries. The verse therefore continues and specifies, “the larger luminary... and the smaller luminary,” specifying an actual division of form, just as the preceding verse²¹² specified that “He divided the waters which were under the firmament from the waters which were above

²⁰⁷ Genesis 1:1 – “בראשית ברא אלהי”ם”

²⁰⁸ Ibid 1:2 – “תהו ובהו וחשך”

²⁰⁹ Ibid 1:7 – “ויעש אלהי”ם את הרקיע ויבדל כו”

²¹⁰ Ibid 1:8 – “ויקרא אלהי”ם לרקיע שמים”

²¹¹ Ibid 1:16 – “ויעש אלהי”ם את שני המארת הגדלים את המאור הגדל כו’ ואת המאור הקטן”

²¹² Ibid 1:7 – “ויבדל בין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע”

the firmament.” In other words, the forms became recognizable through this act of division.

Likewise, the account of creation continues and states,²¹³ “And *Elo”him*-אלהי"ם made (*WaYa'as*-ויעש) the beast of the earth to its kind.” This verse also uses the term “made-*WaYa'as*-ויעש” in juxtaposition to the term “to its kind-*L'Meenah*-למינה,” again indicating the division of forms in the final actualization.

In contrast, you will find that with respect to the serpents, fish and birds, the term “created-*Briyah*-בריאה” is used. This is because these kinds of creatures are sustained in a manner that is different than the nature of other creatures. It is for this reason that the verse groups these three and states,²¹⁴ “And *Elo”him*-אלהי"ם created the great serpents and every living creature that crawls, with which the waters teemed, according to their species, and every winged bird according to its species.” We see that these three categories of great serpents, fish and birds are grouped together. The habitat of the serpent is unnatural to other creatures, as stated,²¹⁵ “Who led you through the great and dreadful wilderness of the snake, serpent, and scorpion,” a land about which the prophet states,²¹⁶ “In a land that no man passed and where no man dwelt.” We thus see that they are found in areas that are unnatural for

²¹³ Ibid 1:25 – “ויעש אלהי"ם את חית הארץ למינה”

²¹⁴ Ibid 1:21 – “ויברא אלהי"ם את התנינם הגדלים ואת כל נפש החיה הרמשת אשר שרצו”
”המים למיניהם ואת כל עוף כנף למינהו”

²¹⁵ Deuteronomy 8:15 – “המוליכך במדבר הגדל והנורא נחש שרף ועקרב”

²¹⁶ Jeremiah 2:6 – “בארץ אשר לא עבר בה איש ולא ישב אדם שם”

regular habitation, as the Torah states,²¹⁷ “It is a place of no seed, figs, vines or pomegranates and there is no water to drink.”

Also, in the Torah, the above-mentioned verse,²¹⁸ “And *Elo”him*”-אלהי”ם created the great serpents etc.,” the word for serpents “*Taninim*”-תנינים, is written with the omission of the second letter *Yod*-י – “*Taninm*”-תנינמ.” This turns it into the singular, as if it is one serpent.²¹⁹ Likewise, the verse²²⁰ cited above also uses the singular vernacular for the words “snake(s)-*Nachash*”-נחש, serpent(s)-*Saraf*”-שרף, and scorpion(s)-*Akrav*”-עקרב.” These are all written in the singular, without the suffix “*im*”-ים” as in “*Nachashim*”-נחשים, which would make it a plural. The verse uses the singular form for these creatures, indicating that it is referring to one snake, one serpent, and one scorpion. Moreover, the sustenance of these creatures is also unlike the nature of other creatures, as it states,²²¹ “The food of the snake shall be dust.”

Similarly, we find that the fish are sustained in a manner that is different from other creatures. That is, men and animals cannot live in the habitat of the fish, actually immersed in the waters. Similarly, fowl fly in the air, which is different and distinct from other creatures. We therefore find that these three categories of serpents, fish and fowl, are all sustained in a manner that is in contradistinction and opposite the rest of the

²¹⁷ Numbers 20:5 – “לא מקום זרע ותאנה וגפן ורמון ומים אין לשתות”

²¹⁸ Genesis 1:21 – “ויברא אלהי”ם את התנינים הגדלים”

²¹⁹ Rashi to Genesis 1:21; Bereishith Rabba 7:4

²²⁰ Deuteronomy 8:15

²²¹ Isaiah 65:25 – “ונחש עפר לחמר”

creatures. Therefore, as per the previously stated principle, anything that is opposite the positive order utilizes the term “creation-*Briyah*-בריאה.” This is as explained above in regard to the fact that with the absence of good, evil is found, or with the absence of light, darkness is found.

Now, we also find the term “creation” used in regard to man, as it states,²²² “And *Elo*”*him*-אלהי”ם created man...” This refers to the initial state of the creation of man, when he was still a lump of clay, without a soul. However, upon the arrival of the form of man,²²³ the verse states,²²⁴ “And *HaShem Elo*”*him*-אלהי”ם יהו”ה formed the man,” utilizing the name *HaShem*-יהו”ה and the term “formed-*WaYitzzer*-וייצר.” This is further demonstrated by the fact that the verse first states,²²⁵ “And *Elo*”*him*-אלהי”ם said: ‘Let us make man in Our image (*B’Tzalmeinu*-בצלמנו), after Our likeness (*K’Dmutheinu*-כדמותנו).” However, when it came to the “creation” it does not mention the likeness (*Dmuth*-דמות), but only states,²²⁶ “And *Elo*”*him*-אלהי”ם created man in His image (*B’Tzalmo*-בצלמו).”²²⁷

There are many hidden things concealed in these matters, such as the continuation of the verse, “Male and female He created them.” That is, male and female were first created

²²² Genesis 1:27 – “ויברא אלהי”ם את האדם”

²²³ In other words, when the soul was invested in him.

²²⁴ Genesis 2:7 – “וייצר יהו”ה אלהי”ם את האדם”

²²⁵ Ibid 1:26 – “ויאמר אלהי”ם נעשה אדם בצלמנו כדמותנו”

²²⁶ Ibid 1:27 – “ויברא אלהי”ם את האדם בצלמו בצלם אלהי”ם ברא אתו זכר ונקבה ברא” אתם”

²²⁷ Likeness refers to the investment of the soul.

as one form bearing two genders. The verse states,²²⁸ “And *HaShem Elo”him*—אלהי”ם יהו”ה formed the man,” about man alone, and only afterwards states,²²⁹ “And *HaShem Elo”him*—אלהי”ם יהו”ה built (*WaYiven*-ויבן) the side...” For, at first, they were included in a single form bearing two genders.

However, this is not the proper juncture to delve into these hidden matters, so we shall return to the subject at hand. More specifically, it should be clear that the aforementioned principle stands. Therefore, whenever you encounter any verse in the account of creation (*Ma’aseh Bereishith*) that may appear to be in contradiction to this primary principle, you should not question the principle, but should instead make use of the above-mentioned principle to contemplate the distinction.

Let us therefore return to the subject at hand, namely, that we find both terminologies of “creation” (*Briyah*-בריאה) and “action” (*Ma’aseh*-מעשה) juxtaposed to the name *Elo”him*—אלהי”ם. Nevertheless, it should now be quite clear that the term “creation” (*Briyah*-בריאה) does not refer to the culmination of the complete action, whereas the term “action” (*Ma’aseh*-מעשה) does indeed refer to the final action.

Based on the foundations set forth in these introductions you may now be enlightened about an astounding matter that explains the Act of Creation (*Ma’aseh Bereishith*). At the very conclusion of the Torah’s Account of Creation the verse states,²³⁰ “He ceased from all His work that was created (*Bara-*

²²⁸ Ibid 2:7 – “וייצר יהו”ה אלהי”ם את האדם”

²²⁹ Ibid 2:22 – “ויבן יהו”ה אלהי”ם את הצלע”

²³⁰ Ibid 2:3 – “כי בו שבת מכל מלאכתו אשר ברא אלהי”ם לעשות”

ברא) by *Elo"him*-אלהי"ם **to do** (*La'asot*-לעשות)." The verse could have said "His work that *Elo"him*-אלהי"ם did (*Asa*-עשה)," but instead uses this seemingly odd terminology, "His work that was created (*Bara*-ברא) by *Elo"him*-אלהי"ם **to do** (*La'asot*-לעשות)."

This verse is quite wondrous to those who contemplate it, for it explains all the preceding verses. Keeping the aforementioned principle in mind, this verse informs us that all the terms of "creation-*Briyah*-בריאה" used throughout the Act of Creation are related to the title *Elo"him*-אלהי"ם and are therefore not the final and complete culmination of the act. Moreover, it informs us that any time the term "action-*Ma'aseh*-מעשה" is used, even when juxtaposed to the name *Elo"him*-אלהי"ם, it actually is sustained by the name *HaShem*-יהו"ה.

It is because of this that the verse uses this seemingly odd terminology, "His work that was created (*Bara*-ברא) by *Elo"him*-אלהי"ם **to do** (*La'asot*-לעשות)." It is as if it is saying, "Everything that He began to create through the title *Elo"him*-אלהי"ם, He is destined to actualize through His name *HaShem*-יהו"ה, this being the culmination of the act of creation." Therefore, the next verse continues,²³¹ "These are the generations of the heavens and the earth when they were created (*BeHeebaram*-בהבראם); on the day that ***HaShem*-*Elo"him*** *יהו"ה* made (*Asot*-עשות) earth and heaven."

²³¹ Ibid 2:4

From all the above we may now better understand the aforementioned teaching of our Sages of blessed memory, regarding this verse. They informed us that,²³² “The world would not endure with the attribute of judgment (*Din*-דין). He therefore joined the attribute of mercy (*Rachamim*-רחמים) to it.” For nothing can be sustained by the title *Elo”him*-אלהים alone, which is the attribute of judgment, without the name *HaShem*-יהוה, which is the attribute of mercy, being joined to it.

Now that we have explained this important and wondrous principle, it should be quite clear that although the creation of the natural order begins with the name *Elo”him*-אלהים, it is ultimately culminated and completed with the name *HaShem*-יהוה. Moreover, even though you may find various terms of “action-*Ma’aseh*-מעשה” used in juxtaposition to the name *Elo”him*-אלהים, nevertheless, they are all actually drawn from the name of His Intrinsic Being – *HaShem*-יהוה.

We must now awaken to a further clarification arising from all the above, so that it can be better understood, for if you consider and contemplate the various categories set before you, you will note the following:

From all the above it is understood that there is something that is sometimes called the attribute of judgment.²³³ However, this attribute of judgment is like the attribute of mercy²³⁴ compared to an even harsher attribute of judgment. Similarly, there is something called the attribute of mercy, but

²³² Bereishith Rabba 12:15; Rashi to Genesis 1:1

²³³ *Midat HaDin* – מדת הדין

²³⁴ *Midat HaRachamim* – מדת הרחמים

is like the attribute of judgment in comparison to a greater attribute of mercy. It is in this manner of relative relationships that all these categories must be evaluated for each to be understood in its proper measure and context.

Let us clarify this further, so that it will be fully understood. Even though the name *Elo"him*-אלהי"ם is considered to be the attribute of judgment, nevertheless, the attribute of mercy is joined to it. That is, the first half of the Singular Name *HaShem*-יהו"ה, which is the name *Ya"h*-יה"י, is found within the name *Elo"him*-אלהי"ם, and is conjoined to it. Thus, the name *Ya"h*-יה"י is considered to be the attribute of mercy relative to the name *Elo"him*-אלהי"ם, which in comparison, is considered to be complete judgment. Nevertheless, the name *Ya"h*-יה"י itself is incomplete and is considered to be like the attribute of judgment compared to the complete name, *HaShem*-יהו"ה.

The singular name *HaShem*-יהו"ה, in contrast, is the attribute of absolute mercy compared to the truncated name *Ya"h*-יה"י, and is certainly so in comparison to the name *Elo"him*-אלהי"ם. We therefore find that the name *Ya"h*-יה"י is considered to be the attribute of mercy relative to the name *Elo"him*-אלהי"ם, but is considered to be the attribute of judgment relative to the name *HaShem*-יהו"ה.

Now, at this point it should be clear from every angle that the four-letter name *HaShem*-יהו"ה is unique to Him alone. This name refers to His Preexistent Intrinsic Being, blessed is He, and therefore indicates His existence before to the creation of the world. As explained above regarding the matter of

“*HaShem* is One-*HaShem Echad*-אהד יהוה,” this refers to the fact that He is unchanging and just as He is unchanging, blessed is He, so is His Name unchanging.

We now will further enlighten you as to how His Name is unchanging. The first thing to know is that all created beings undergo change, for after all, they are novel beings. Since they are novel beings subject to change, there is One who changes and controls them with absolute dominion over them and it is His choice to do with them as He pleases. After all, He continuously brings them into novel existence from nothingness. It therefore is certainly within His power to change them as He wishes, as in the verse,²³⁵ “They shall perish; but You shall endure.” He, undergoes no change whatsoever, for He preexists everything and nothing precedes Him. Thus, there is nothing to cause Him to undergo change. Moreover, just as He does not undergo change, so likewise, His singular name that indicates the truth of His reality, does not undergo change.

This matter is strengthened by the verse,²³⁶ “I am *HaShem*-יהוה; I have not changed.” Contemplate and understand that it is saying, “You will not find any changes in the name of My Intrinsic Being, *HaShem*-יהוה, for it is a constant that never changes. In other words, even if you turn My name on all its sides and rearrange it in all its permutations, you will find that it’s meaning never changes. No matter the

²³⁵ Psalms 102:27 – “המה יאבדו ואתה תעמד”

²³⁶ Malachi 3:6 – “אני יהוה לא שנית”

permutation, it never indicates anything other than “Being-*Hawayah*-ה"הוי”.

This is unlike any other word, for if you examine all other words, you will find that they do indeed undergo change, as will soon be demonstrated. In contrast, the name *HaShem*-ה"הוי does not lose or change its meaning. Even when examined from all its angles, in any of its permutations, its meaning never changes. It always indicates “Being-*Hawayah*-ה"הוי” and nothing more. This will now be explained.

The following are all possible permutations of the name *HaShem*-ה"הוי in all possible configurations, in their proper and logical order:

יהה"ו	יה"וה	יה"וה
היה"ו	הה"ו	הה"ו
והה"ו	ויה"ה	וה"ה
הה"ו	הה"ו	הה"ו

The above represents all possible permutations in their proper order.²³⁷ There are no other possible combinations of this name.

Now, in all the above permutations the word that emerges always indicates “Being” and nothing else. Thus, no

²³⁷ There are twelve possible permutations of the name of *HaShem*-ה"הוי. In the proper order, as presented above, each row begins with the appropriate letter of the name of *HaShem*-ה"הוי, and in the above configuration, each column contains the name of *HaShem*-ה"הוי.

matter how the letters of *HaShem*'s name are arranged, they always indicate the very same matter without exception, all the way to the final permutation, which is “הוי"ה-*Hawayah*-Being.” For example, the fact that He, blessed is He, is the foundation and source of all being is indicated by the permutation הוהי"י.²³⁸ Similarly, the fact that He, blessed is He, is the true essence of His name, and His name is indicative of His truth, is indicated by the permutation היהי"ו.²³⁹ The same is true of all the other permutations of His name *HaShem*-יהו"ה. They all mean Being and nothing else.

We therefore find no change whatsoever, for He is the truth of His name, blessed is He, and His name is His truth, which is not something separate or apart from Him. His truth is revealed by His name, blessed is He, and His name indicates that He is the only true and intrinsic being, *HaShem*-יהו"ה, apart from Whom nothing can exist. Clearly, His unique and singular

²³⁸ When read, the second *Hey*-ה of הוהי"י is silent and makes the word הוי"ה, which means, “Come into being.” With the additional *Hey*-ה it means, “The foundation and source that brings everything into being.” Additionally, הוהי"י is the inverse of the name of *HaShem*-יהו"ה. *Howeh*-הוה means “Being” and with the suffix *Yod*-י it means, “My Being” or “Being is Mine.” Additionally, just as the *Yod*-י at the beginning of the essential name indicates that His Being-הוה is eternal and intrinsic, it indicates the same when found at the end of the name. Ultimately, this permutation, as with all the others, expresses Being. In other words, that all being comes from His Eternal Being.

²³⁹ When read, the second *Hey*-ה of היהי"ו is silent and makes the word *Heyo*-הי, which means “His Being.” With the additional *Hey*-ה it means, “His true Being.” In addition, this name is an abbreviation of the words “*Hayah Hoo*-He was,” as the *Aleph*-א is implied in the voice. Another example of this kind of abbreviation is the name *Eliyahu*-אליהו, which is an abbreviation of הוהי"ה, which means, “My God is *Ya*”h. The permutation היהי"ו is thus a reference the statement of the Sages (Pirke D'Rabbi Elazar 3), “Before the creation of the world there was Him and His name alone – *Hayah Hoo U'Shmo Bilvad* בלבד ושמו הוא,” which was explained above at length. Ultimately, all the permutations of His Great Name express the truth of His Preexistent Intrinsic Being and nothing more.

name is unchanging, since from every possible angle and permutation it only indicates the matter of “Being.”

Thus, when we declare that “*HaShem* is *One-HaShem Echad*-אחד יהוה,” we are affirming that His Being and His Name, blessed is He, are one simple unchanging singularity that is not a composite of anything other than His simple unity alone, which cannot be said of any other word at all. For example, even if we just take the first two letters of the *Aleph-Beith* and combine them in their two possible combinations, we find that they form two words with different meanings. For example:

א"ב

ב"א

These two combinations form separate words with different meanings. The term “אב-*Av*” means “father,” as in, “The father of a son,” whereas the term “בא-*Ba*” means “coming,” as in, “So and so is coming (בא-*Ba*) from one place to another. Therefore, even in this simple permutation of just two letters we observe change. This is not the case, however, with the letters of *HaShem*’s name, for no matter the permutation, they all mean “Being.” This is because just as He is unchanging, so is His name unchanging and He is thus called “*One-Echad*-אחד.”

Let us further compare this with His primary title, *Elohim*-אלהים, which is the very beginning of non-intrinsic

novel creation. Even the small permutation of the first two letters, changes the meaning, as follow:

א"ל

ל"א

The opposite permutation of the letters ל"א is א"ל. The meaning of the word א"ל (*E"l*-God) is different than the word ל"א, which means "no." In fact, they are two opposites, as we see from the verse,²⁴⁰ "They have provoked me with a non-god (*B'Lo-E"l*-בלא-אל-ל)... therefore I shall provoke them with a non-people (*B'Lo Am*-בלא-עם-אם)." In other words, the verse juxtaposes the word "non-ל"א" opposite "God-א"ל," to indicate that the nation denied God-א"ל and instead said,²⁴¹ "He is not - *Lo Hoo*-לא הוא-הוא."

This is not the case, however, regarding the name of His Intrinsic Being. For His name is perfect in all respects and is unchanging from all angles and in every form and permutation. Because He is singular and unchanging, He is called "*HaShem* is One-*HaShem Echad*-יהו"ה אה"ד." His name itself means this and is a trustworthy witness that He, in fact, is unchanging. Contemplate this awesome matter deeply, for it is very profound and wondrous. It is in respect to the above that we declare twice daily that "*HaShem* is One-*HaShem Echad*- יהו"ה

²⁴⁰ Deuteronomy 32:21 – "הם קנאוני בלא-א"ל ... ואני אקניאם בלא-עם כו"

²⁴¹ Paraphrased from Deuteronomy 32:27 – "ולא יהו"ה פעל כל זאת"

אח"ד," for His is the ultimate oneness and singularity in every possible way and from every possible angle.

Since we are on the subject of His unity, know that it is for the above reason that He is called "One-*Echad*-אחד." This is because He is absolutely one-*Echad*-אחד in every respect and from every angle. He is unchanging, just as His name is openly and observably unchanging. When you contemplate, understand and truly appreciate the matter of His unity to its depth, in other words, that He is One-*Echad*-אחד, then you will reach the level of Love-*Ahavah*-אהבה of *HaShem*, and you will serve Him through Love-*Ahavah*-אהבה. It is for this reason that in the *Shma*, the verse immediately following the word "One-*Echad*-אחד" is,²⁴² "And you shall love *HaShem*-יהו"ה your God etc."

Similarly, it is because of this that *HaShem* called our forefather Avraham, peace be upon him,²⁴³ "Avraham my beloved," for he contemplated *HaShem*'s Oneness – *Echad*-אחד to truly understand Him. It was upon his grasp of the truth of *HaShem*'s oneness and singularity, blessed is He, that the verse states about him,²⁴⁴ "And he called there in the Name *HaShem*-יהו"ה." He then was called beloved by *HaShem*, for the matter of Oneness-*Echad*-אחד-13 is the same as the matter of love-*Ahavah*-אהב-13, since they share the same numerical value.²⁴⁵

²⁴² Deuteronomy 6:5 – "וואהבת את יהו"ה אלהי"ך כיו"

²⁴³ Isaiah 41:8 – "ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אהבי"

²⁴⁴ Genesis 21:33 – "ויקרא שם בשם יהו"ה א"ל עולם"

²⁴⁵ The numerical value of *Echad*-אחד-One is 13 (4-ד-8-ח 1-א), which is the same numerical value as *Ahavah*-אהב-Love-13 (5-ה-2-ב 1-א).

Based upon the above, contemplate the fact that the blessing that immediately precedes the *Shma* recital during prayer, concludes with the words, “Blessed are you *HaShem*-יהו"ה, who chooses His nation Israel with love (*B’Ahavah*-באהבה).” Contemplate and consider the meaning of this love, upon which this choosing depends, and realize that it depends on the matter of His Oneness (*Echad*-אחד). In other words, it is as if the blessing is saying, “Blessed are you *HaShem*-יהו"ה, who chooses His nation Israel with oneness-*B’Echad*,” which is the same as saying “with love-*B’Ahavah*.” Thus, immediately following the words, “Who chooses His nation Israel with love (*B’Ahavah*)” we recite “...*HaShem* יהו"ה our God, *HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

Awaken now, to the fact that whoever the scriptures call “one-*Echad*,” is also referred to with the word “Love-*Ahavah*,” as will now be demonstrated.

About the Holy One, blessed is He, it states, “*HaShem* our God, *HaShem* is One” (*HaShem Echad*). Immediately following this it states, “You shall love *HaShem* your God” (*W’Ahavta eth HaShem*).²⁴⁶

About Avraham it states,²⁴⁷ “Avraham was one” (*Echad*), and with respect to this it states,²⁴⁸ “The seed of Avraham my beloved” (*Ohavi*).

²⁴⁶ Deuteronomy 6:4-5 – “ואהבת את יהו"ה אלהיך”

²⁴⁷ Ezekiel 33:24 – “אחד היה אברהם”

²⁴⁸ Isaiah 41:8 – “ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אהבי”

About the nation of Israel it states,²⁴⁹ “Who is like Your nation, like Israel, one (*Echad*-אֶחָד) nation on earth,” and it also states about them,²⁵⁰ “I love you (*Ahavti*-אָהַבְתִּי), said *HaShem*-יְהוָה.”

This clarifies a very great and wonderful principle. Namely, that the way to arrive at true and perfect love of *HaShem*-יְהוָה, is through the contemplation of His unity and singularity, blessed is He. It is for this reason that the verse “And You shall love *HaShem*-יְהוָה your God,” immediately follows the verse “*HaShem*-יְהוָה our God, *HaShem* is One-*HaShem Echad*-אֶחָד יְהוָה.” In other words, one cannot arrive at true love of *HaShem* without first knowing the truth of His unity and singularity. It is only when a person achieves such knowledge that he can truly serve *HaShem*-יְהוָה with love.

Further explanations as to why He is called “One-*Echad*-אֶחָד” will be presented in The Gate of Unity, with the help of *HaShem*-יְהוָה, which will be the final section of this book.²⁵¹ There we shall provide explanations that will satisfy any intelligent person. However, for now, sufficient information has been given about His unique name *HaShem*-יְהוָה. Nevertheless, with *HaShem*’s help, in upcoming sections everything will become even clearer, with the explanations of how the name of *HaShem*-יְהוָה is the source that is drawn into all matters.

²⁴⁹ Samuel II 7:23 – “וּמִי כַעֲמֹךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ”

²⁵⁰ Malachi 1:2 – “אָהַבְתִּי אֶתְכֶם אִמֵּר יְהוָה”

²⁵¹ The Gate of Unity is the last section of the final volume (Vol. 4, The Vowels of Creation).

In any event, the explanations presented thus far should open the gates for every intelligent person to begin to understand *HaShem's* preexistent and intrinsic singularity, blessed is He. At this point, it should be clearly understood that the existence of all beings is utterly dependent on the reality of *HaShem's* Intrinsic Being, and that unlike Him, everything within creation is continuously being created anew at every moment and did not preexist. Moreover, it should be clearly understood that *HaShem-יהו"ה*, blessed is He, undergoes no change whatsoever. All this has been clearly explained and these principles are the ultimate truth and reality of the matter.

Up to this point we have laid some foundational principles and explained a little of what there is to know of His Great and Holy Name *HaShem-יהו"ה*. We shall now begin to explain the other names and titles that are drawn forth after His unique singular name, each according to its proper meaning and intent, with the help of *HaShem*.

The Name *Ehe"yeh*-אהי"ה
which is drawn from the reality of the Name
***HaShem*-יהו"ה**

My dear brother, you already know that His Name *HaShem*-יהו"ה is the only name that is called unique, due to the fact that it is the only name that indicates the true reality of His Being, blessed is He. It is the only name that indicates His Preexistent Intrinsic Being; that which is not shared by any created being. Therefore, just as He alone is preexistent and intrinsic, blessed is He, so is this name alone, preexistent and intrinsic. It is for this reason that it is called singular and unique, as it is the singular unique name that indicates the preexistent true reality of His Singular Intrinsic Being, blessed is He.

Now, from the true reality of His singular unique name, *HaShem*-יהו"ה, He brought forth another name. This secondary name attests to the fact that all existence, including time, space and all the creatures therein, are brought forth into being from the truth of His Intrinsic Being, blessed is He. This is the name *Ehe"yeh*-אהי"ה. Take notice that this name comes forth into being from the truth of His Great Name, *HaShem*-יהו"ה, and is closest to it. However, it is imperfect and incomplete, unlike His singular and unique name, *HaShem*-יהו"ה. For the name

Ehe"yeh-אהי"ע is the same as the name *Ye"ho*-יה"ו,²⁵² which is closest to the name *HaShem*-יהו"ה, but unlike His name *HaShem*-יהו"ה, is incomplete. This is appropriate and fitting, since the name *HaShem*-יהו"ה indicates the truth of His Preexistent Intrinsic Being alone, blessed is He. In contrast, the name *Ehe"yeh*-אהי"ע indicates that the existence of all other creatures comes from His Preexistent Intrinsic Being, blessed is He. Therefore, the former name, *HaShem*-יהו"ה, is called singular and unique, in that it only relates to His Preexistent Intrinsic Being alone. In contrast, the latter name, *Ehe"yeh*-אהי"ע, is not called singular and unique, because it relates not only to His Preexistent Intrinsic Being, but also to all other novel beings that originate from the true reality of His Intrinsic Being, blessed is He. In other words, His name *HaShem*-יהו"ה indicates the true uniqueness of His singular Being, whereas the name *Ehe"yeh*-אהי"ע indicates and includes both His Being, blessed is He, as well as the novelty of the creation of all other beings.

Realize, therefore, that there is a vast difference between the name *HaShem*-יהו"ה and the name *Ehe"yeh*-אהי"ע. Because of the awesome concealment of His Preexistent Intrinsic Being indicated by His name *HaShem*-יהו"ה, we are incapable of properly articulating His name according to the order of its letters. This is because His singular name specifically indicates His preexistence and therefore precedes

²⁵² The name *Ehe"yeh*-אהי"ע has a numerical value of 21 (א-1 ה-5 י-10 ה-5) which is the same numerical value as the first three letters of *HaShem*'s name יהו"ה-21 (י-10 ה-5 ו-6).

all expressed articulation and definition. In contrast, the name *Ehe"yeh*-אהי"ה includes and relates to all created beings brought forth by the power of His Intrinsic Being. It may therefore be articulated according to its letters, since it is a new name that relates to and includes all new states of existence and all new beings.

Contemplate this matter and understand it well, for it is very deep and refined. It is of utmost importance to understand that the name *Ehe"yeh*-אהי"ה is not comparable to the name *HaShem*-יהו"ה, for the name *HaShem*-יהו"ה is unique and reserved for *HaShem* in His preexistent and essential singularity alone. In contrast, the name *Ehe"yeh*-אהי"ה is shared, since it also reflects and indicates the existence of all other beings that are brought forth from the true reality of His Intrinsic Being, blessed is He. It is because of this that the name *Ehe"yeh*-אהי"ה is synonymous to the name *Ye"ho*-יהו"י which is imperfect and incomplete, since it lacks a letter of His intrinsic name *HaShem*-יהו"ה. It thus is not on the same level as His name *HaShem*-יהו"ה, which refers to His Preexistent Intrinsic Being, as He is, in and of Himself, unique and alone. In contrast, the name *Ehe"yeh*-אהי"ה refers to the novel existence brought forth from the true reality of His preexistence. This being the case, the name *Ehe"yeh*-אהי"ה is drawn from the name *HaShem*-יהו"ה, which is the truth of His Intrinsic Being. Thus, the name *HaShem*-יהו"ה includes the name *Ehe"yeh*-אהי"ה, but the name *Ehe"yeh*-אהי"ה does not include the name *HaShem*-יהו"ה.

In any event, from all the angles presented above, it is clear that the name *Ehe"yeh*-אהי"ה is drawn from the unique and

singular name *HaShem*-יהו"ה. Moreover, as it is the first name drawn forth, it thus represents the very inception of the novelty of creation. We therefore find it at the beginning of the *Aleph-Beith*,²⁵³ which is the very beginning of all creation. That is, the beginning of the *Aleph-Beith* likewise indicates the name *Ehe"yeh*-אה"ייה-21, which is equivalent to the name *Ye"ho*-יה"ו-21.

To clarify, the first six letters of the *Aleph-Beith* are:

א-*Aleph*-1

ב-*Beith*-2

ג-*Gimel*-3

ד-*Daleth*-4

ה-*Hey*-5

ו-*Waw*-6

Add these letters together and discover that their numerical value is equivalent to the name *Ye"ho*-יה"ו-21, which is the same as the name *Ehe"yeh*-אה"ייה-21. In addition, the first four letters of the *Aleph-Beith* total 10-י-*Yod*, with the remaining letters ה-*Hey*-5 and ו-*Waw*-6 forming the name *Ye"ho*-יה"ו. This is the beginning of novel creation and demonstrates that *Ye"ho*-יה"ו derives its novel existence from the true reality of *HaShem*-יהו"ה, the name of His intrinsic preexistent Being.

As we said, unlike the name *HaShem*-יהו"ה, the name *Ye"ho*-יה"ו is imperfect and incomplete. This matter makes

²⁵³ The Hebrew alphabet

perfect sense, since it is clearly understood that there is an infinite chasm of distinction between the Preexistent Unlimited Intrinsic Being and limited, non-intrinsic, created beings. Nonetheless, the name *Ye"ho*-יה"ו or *Ehe"yeh*-אהי"ה is at the very beginning and inception of novel being. Moreover, even though this is the name that is closest to His intrinsic, preexistent Name and Being, there is no other being whose existence can be considered true existence relative to the true reality of His Intrinsic Being. It is therefore clear that His preexistent and intrinsic Name and Being is complete, and is absolutely perfect. In contrast, the name and state of being indicated by *Ye"ho*-יה"ו or *Ehe"yeh*-אהי"ה is novel and thus incomplete and imperfect.

Moreover, if you contemplate the name *Ye"ho*-יה"ו you will find that it does not include the matter of Intrinsic Being. For the name *HaShem*-יהו"ה means and indicates His Simple Intrinsic Being, which is eternal and unchanging. In contrast, the name *Ye"ho*-יה"ו is a usable term. For example, it may be used in the form of a command such as, "Let there be existent beings – יהו נמצאים." In other words, the term "*Ye"ho*-יהו" is like a command "let there be," which comes from the One who gives the command. Therefore, although we find that the name *Ehe"yeh*-אהי"ה is clearly derived from the true reality of His singular name, nevertheless, it is not on the same level as His singular name whatsoever. That is, His singular name *HaShem*-יהו"ה is infinitely superior to all other names.

It is for the above reason that the enunciation of the Name *HaShem*-יהו"ה is dissimilar and unequal to the

enunciation of the name *Ehe'yeh* אהי"ה. The Name *HaShem* יהו"ה is only enunciated in a concealed manner, just as *HaShem* Himself is the Preexistent Intrinsic Being who transcends and is concealed from all other beings.²⁵⁴ In contrast, the name *Ehe'yeh* אהי"ה may be pronounced simply, as it is according to its letters, because it includes and is included in the novel existence that is brought forth from the truth of His Intrinsic Preexistent Being.

It should therefore be clear that His Name *HaShem* יהו"ה is absolutely singular and unique to Him alone and is separate and removed from all other beings. This is because it indicates the true reality of His Being. In contrast, the name *Ehe'yeh* אהי"ה indicates the inception of novel existence. It is for this reason that we find the name *Ehe'yeh* אהי"ה in the beginning letters of the *Aleph-Beith*, in the letters א"ב ג"ד ה"ו. Thus, it is the very beginning of Torah, which itself was preceded by the *Aleph-Beith*.²⁵⁵ We therefore see that the name *HaShem* יהו"ה is primary and preexistent, whereas the name *Ehe'yeh* אהי"ה is the beginning of the existence of created beings, which are all drawn from the true reality of His Intrinsic Being, blessed is He. That is, the name *HaShem* יהו"ה is primary, whereas the name

²⁵⁴ Therefore, the name *HaShem* יהו"ה itself is not actually enunciated, but rather, He is referred to through the other names such as *Adona'y* אדני"י, as will be explained later at greater length. Moreover, as will be discussed later, even the pronunciations that were indeed used, such as those used in the Holy Temple, were only a single specific limited form of articulation. In reality, however, no articulation can truly capture the essence of His Name *HaShem*, which transcends even the letters themselves, and which is essentially ineffable.

²⁵⁵ The letters are the building blocks (*Yesodot*) that precede construct (*Binyan*), as will be explained.

Ye''ho-יה"ו is dependent upon *HaShem*-יהו"ה, just as all beings are dependent upon Him, blessed is He and blessed is His name.

The above clarifications explain the first two names of “Being” which are יהו"ה and יה"ו. The name *HaShem*-יהו"ה is first and the name *Ehe''yeh*-אהי"ה is second. They thus are juxtaposed to each other in proper order of intention, with the name *HaShem*-יהו"ה being first and primary. In other words, although the name *Ehe''yeh*-אהי"ה is the first derivative of His primary name and is closest to it, it nonetheless is imperfect, secondary and dependent on the first name.

Now, I have seen that some sages declare that the name *Ehe''yeh*-אהי"ה is derived from “*Heyeh*-היה-be” (such as,²⁵⁶ “I will magnify your name and you will be (*WeHeyeh*-והיי"ה) a blessing”), similar to the name *HaShem*-יהו"ה, which indicates being-*Hawayah*-הויה.” However, they failed to explain the vast difference between these two names, to the extent that it is possible to err and equate *HaShem*-יהו"ה with *Ehe''yeh*-אהי"ה, God forbid. I must therefore point out that such an equation would be erroneous and that, in fact, there is a huge difference between them. For if there is no such distinction, then why is it that the name *HaShem*-יהו"ה may not be pronounced as written, whereas the name *Ehe''yeh*-אהי"ה may be pronounced as written? If there is no difference, then why this major distinction?

Rather, as we explained, because His Preexistent Being is concealed, the expression of His Holy Name is also

²⁵⁶ Genesis 12:2 – “ואעשך לגוי גדול ואברכך ואגדלה שמך ויהי"ה ברכה”

concealed. In contrast, because newly created existence is revealed as coming from His Preexistent Being, therefore the expression of the name *Ehe"yeh*-אהי"ה is also revealed.

Now, based on the above, awaken to the fact that the name *Ehe"yeh*-אהי"ה is the first level of all creation, since it is the very first expression that emerges from His Name *HaShem*-יהו"ה. Therefore, this name sheds light on the fact that the existence of all subsequent beings, comes from the truth of *HaShem's* Preexistent Intrinsic Being, blessed is He. This is to say that the name *Ehe"yeh*-אהי"ה is the first acknowledgement of the novelty of all creation. In other words, this name indicates two matters. It indicates that His Being is preexistent and intrinsic to Him alone, blessed is He, and it indicates that the existence of all other beings is dependent upon the true reality of His Preexistent Intrinsic Being. This name testifies to these indisputable and axiomatic truths.

This is corroborated by the fact that the very beginning of all novel expression in creation are the initial letters of the *Aleph-Beith*, א"ב ג"ד ה"ו, which are equivalent to the name *Ehe"yeh*-אהי"ה, as explained above. We learn this from the verse,²⁵⁷ “*HaShem*-יהו"ה possessed me as the beginning of His way.” From this we learn that the letters א"ב ג"ד ה"ו, which are equivalent to the name *Ehe"yeh*-אהי"ה, are drawn from the true reality of His Name *HaShem*-יהו"ה. The verse clearly demonstrates and attests to this by telling us that “*HaShem*-יהו"ה possessed me as the **beginning** of His way.”

²⁵⁷ Proverbs 8:22 – “יהו"ה קנני ראשית דרכו קדם מפעליו מאד”

This “beginning of His way” refers to the beginning of the *Aleph-Beith* which are the letters א"ב ג"ד ה"ו. As we said before, these letters equal the name *Ehe*”*yeh*-אהי"ה, as we clearly see from the subsequent verse that states,²⁵⁸ “*Wa’Ehe*”*yeh* *Etzlo Amon* – and I was as a nursing infant with Him,” which may also be read as follows; “and *Ehe*”*yeh*-אהי"ה is as a nursing infant with Him.”

This is a very great and clear matter, for just as we find that the nursemaid carries the suckling infant,²⁵⁹ so in turn, the name *Ehe*”*yeh*-אהי"ה is carried by *HaShem*-יהו"ה and carries all of novel creation, which comes into being from the reality of *HaShem*’s-יהו"ה existence, blessed is He. That is, creation is likened to a “nursing infant-*Amon*-אמן” which is drawn forth into being and is totally dependent and sustained by the truth of His Being.²⁶⁰

The verse then continues and explains, “And I was (*Wa’Ehe*”*yeh*-אהי"ה) a daily delight to Him etc.” This may also be read as follows; “**And *Ehe*”*yeh*-אהי"ה** is a daily delight to Him etc.” In other words, this verse informs us that the Holy One, blessed is He, delights in the name *Ehe*”*yeh*-אהי"ה, since

²⁵⁸ Proverbs 8:30 – “ואהי"ה אצלו אמן ואהי"ה שעשועים יום יום משחקת לפניו בכל עת”

²⁵⁹ See Numbers 11:12 – “כאשר ישא האמן את הינק”

²⁶⁰ In other words, both aspects of the name *Ehe*”*yeh*-אהי"ה are conveyed by this term, *Amon*-אמן. On the one hand it carries the totality of creation like the nursemaid (*Omein*-אומן) carries the suckling infant, whereas in relation to His Name *HaShem*-יהו"ה it too is like a suckling infant (*Amon*-אמן) who is new and dependent. We may also add that just as the nursing infant already contains all the qualities that subsequently become developed, so likewise, the name *Ehe*”*yeh*-אהי"ה likewise contains the totality of creation that will subsequently be developed.

it is the beginning and core of His creation.²⁶¹ In other words, the name *Ehe*”*yeh*-יה”א is the beginning of all drawings forth from the truth of His Intrinsic Being. This verse therefore describes it as the beginning that includes within it all beings that subsequently follow it, all of which are drawn forth into existence from the reality of *HaShem*’s Intrinsic Being, blessed is He. For as stated, this verse is a continuation of the verse,²⁶² “*HaShem*-יה”א possessed me as the beginning of His way,” which refers to the letters א”ב ג”ד ה”ו, which are the beginnings of all ways.²⁶³ In other words, these verses teach us that “*HaShem*-יה”א possessed the name *Ehe*”*yeh*-יה”א, that is, the letters א”ב ג”ד ה”ו, as the beginning of His way.” This is clarified by the subsequent verse, “And *Ehe*”*yeh*-יה”א is as a nursing infant with Him and *Ehe*”*yeh*-יה”א is a daily delight to Him.”

Now that we have awakened to this, we need to awaken to the fact that in this verse the name *Ehe*”*yeh*-יה”א is presented with the prefix *Waw*-ו – as in “*Wa*’*Ehe*”*yeh*-and *Ehe*”*yeh*-יה”א.” There are no extraneous letters in the Torah and it could easily have stated “I was-*Ehe*”*yeh*-יה”א as a nursling

²⁶¹ In other words, because He delights in it, He draws it forth into being, and since it is the first of all drawings forth, it is the first and beginning of His delight, which includes everything that will follow in creation.

²⁶² Proverbs 8:22 – “ה”א קנני ראשית דרכו קדם מפעליו מאד”

²⁶³ That is, these letters are the beginnings of all expression. Moreover, they are the beginnings of time and space. In relation to time they are the beginning of the six days (or millennia) of creation and in relation to space they are the beginning of the six directions that bring about space, in other words, the three dimensions of length, width and depth. This was explained previously regarding the first word of the Torah, *Bereishith*-In The Beginning-בראשית, which also means “ברא שית-He created six.” These are all rooted in the beginnings of expression, which are the first six letters of the *Aleph-Beith*-ה”ו א”ב ג”ד ה”ו, that equal the name *Ehe*”*yeh*-יה”א or ה”ו, that is drawn forth into being from the truth of His being, *HaShem*-יה”א, blessed is He.

with Him.” Now, the addition of the prefix “*Waw-ו-6*,” informs us that it is a continuation and explanation of the previous verse, “*HaShem-יהו* possessed me as the beginning of His way.” As explained, “The beginning of His way” are the six letters א”ב which equal *Ehe”yeh-אהייה*. The verse therefore utilizes the prefix “*Waw-ו-and-6*” to explain that *Ehe”yeh-אהייה* is “the beginning of His way.”

That is, the letter *Waw-ו-6* attests that *Ehe”yeh-אהייה* includes the first six letters of the *Aleph-Beith* up to the letter *Waw-ו-6*. As mentioned above, these six letters form the name *Ye”ho-יהו*, which is “The beginning of His way.”²⁶⁴ For as we see, the letters א”ב equal *Ehe”yeh-אהייה* and *Ye”ho-יהו*. Know therefore, that the conclusion and seal (*Chotem-חותם*) of *Ehe”yeh-אהייה* is the letter *Waw-ו-6*, which is a reference to the first six letters of the *Aleph-Beith*, in and of itself.

This is why the name *Ehe”yeh-אהייה* has the additional prefix *Waw-ו* in this verse – “*Wa’Ehe”yeh-אהייה*.” In other words, it informs us that the seal of the name *Ehe”yeh-אהייה* is the letter *Waw-ו-6*. The letter *Waw-ו* hints that the name *Ehe”yeh-אהייה* and the first six letters of the *Aleph-Beith* are called “The beginning of His way.”²⁶⁵

Contemplate this wondrous matter, that *Ehe”yeh-אהייה* is the beginning of the ways of *HaShem-יהו*, but that it is *HaShem-יהו* Himself who is actually primary and preexistent, as the verse informs us, “*HaShem-יהו* possessed me as the

²⁶⁴ For, the name יהו is the beginning of His name, *HaShem-יהו*.

²⁶⁵ In other words, whether from the angle of the letters יהו or whether the letters א”ב, both of which are equal to *Ehe”yeh-אהייה*.

beginning of His way.” This is to say that although *Ehe”yeh-*אהי”ה is the beginning of His way, nonetheless, only *HaShem-*יהו”ה is preexistent, intrinsic, and primary.

Contemplate this deeply and realize that this verse teaches that the name *HaShem-*יהו”ה is preexistent and intrinsic and that it is *HaShem-*יהו”ה alone who brings forth, “the beginning of His way.” In other words, the name *Ehe”yeh-*אהי”ה is drawn forth into being from the Name *HaShem-*יהו”ה, which is His preexistent and intrinsic name. This verse thus attests that all created beings come into being from the true reality of *HaShem*’s primary and preexistent Intrinsic Being, blessed is He.

Now that we are aware of the reality that His unique name precedes all paths and that the existence of all beings is caused by the truth of His Intrinsic Being, it is clear that the Name *HaShem-*יהו”ה indicates His preexistence, whereas the name *Ehe”yeh-*אהי”ה indicates the existence of all novel existences that were newly drawn into being by the novelty of the name *Ehe”yeh-*אהי”ה, which was newly brought forth by *HaShem* in “the beginning of His way.”

With this knowledge, we may now proceed to investigate a very wondrous matter, this being the question posed by the master of all prophets, our teacher Moshe, peace be upon him. When *HaShem* commanded him to go down to Egypt and liberate the Jewish people from bondage, he asked *HaShem*,²⁶⁶ “When I come to the children of Israel and I say to

²⁶⁶ Exodus 3:13

them, 'The God of your forefathers sent me to you,' they will ask me, 'What is His name,' What should I say to them?"

Moshe's intention here was to delve into the mystery of the Singular Name *HaShem*-יהו"ה; the name that indicates His preexistence, blessed is He, according to its letters and meaning. This is apparent from his question;

"They will tell me 'What is His name?' What..."

ואמרו לי מה שמו מה

W'Amroo Li Mah Shmo Mah

This question contains the secret of the unique name of *HaShem*-יהו"ה in the form of its letters, their names and the mystery of the name itself. We will now explain:

Know that if you examine these four words of the verse, you will find, "The Secret of the Name" (*Sod Shem*-סוד ש"ם) in the numerical value of the first letter of each word, as follows:

ל"י מ"ה ש"מו מ"ה

Li Mah Shmo Mah

410 = 40-מ 300-ש 40-מ 30-ל

סוד ש"ם

Sod Shem-The Secret of the Name

410 = 30-ם 300-ש 4-ד 6-ו 60-ס

This explains the beginning letters of each of these words. Now examine the final letters and discover the singular name *HaShem*-יהו"ה as follows:

ל"י מ"ה שמ"ן מ"ה

The final letters are the name *HaShem*-יהו"ה, while the beginning letters equal "The Secret of the Name" (*Sod Shem*-סוד ש"ם). Therefore, the beginning and final letters make up the phrase "The Secret of the Name *HaShem*-יהו"ה ש"ם." When the remaining letter מ-*Mem* of the word "*Shmo*-שמו-His name" is included, it is, "Their Secret is the Name *HaShem-Sodam Shem HaShem*-יהו"ה ש"ם סוד"ם," as follows:

476 = 5-ה 40-מ 6-ו 40-מ 300-ש 5-ה 40-מ 10-י 30-ל

476 = 5-ה 6-ו 5-ה 10-י 40-מ 300-ש 40-מ 4-ד 6-ו 60-ס

It therefore is evident from the simple meaning of the verse itself, as well as from its letters and its numerical value, that Moshe, peace be upon him, was asking the Holy One, blessed is He, about the secret of His singular and preexistent name, *Hashem*-יהו"ה. Moreover, we find that he asked for an explanation of the letters themselves when he said, "*Mah*-מה," because the word "*Ma*"*H*-מ"ה" represents the names of the letters of *HaShem*'s name, as follows:

$$45 = 5\text{-ה } 40\text{-ג} = \text{מ"ה}$$

$$45 = \text{א"ה וא"ו ה"א}$$

$$20 = 4\text{-ד } 6\text{-ו } 10\text{-י} = \text{י"ד-Yod}$$

$$6 = 1\text{-א } 5\text{-ה} = \text{א"ה-Hey}$$

$$13 = 6\text{-ו } 1\text{-א } 6\text{-ו} = \text{ו"ו-Waw}$$

$$6 = 1\text{-א } 5\text{-ה} = \text{א"ה-Hey}$$

We therefore understand that when Moshe asked, “What is His name-*Mah Shmo*-מ"ה שמו,” he was also asking for an explanation of the letters of *HaShem*’s name-יהוה.

If you contemplate this question from all angles, you will realize that our teacher Moshe, peace be upon him, was asking for an explanation of the secret of the singular name of the preexistent Being, both in the simple form of the letters of *HaShem*-יהוה, as well as the individual letters; יו"ד ה"א וא"ו ה"א.

This one question, when he said, “They will tell me ‘What is His name?’ What...,” includes all these aspects and its depth and magnitude will be appreciated if it is deeply contemplated.

However, when He answered Moshe, the Holy One, blessed is He, concealed His singular name, because it is utterly impossible for a limited being to grasp its ultimate truth. Instead, *HaShem* answered him with the name *Ehe'yeh*-אהי"ה, because that is the first name which is drawn from the reality of His name *HaShem*-יהוה. For as explained, the name *Ehe'yeh*-אהי"ה indicates that the whole world and everything therein is newly brought into being from the true reality of His Intrinsic

Being, may the mention of His Glorious Name be blessed. This being the case, the name *Ehe"yeh* אהי"ה is within our ability to grasp, specifically because it relates to the novelty of creation from His Preexistent Being.

Now, before we begin explaining *HaShem*'s response of "*Ehe"yeh Asher Ehe"yeh* אהי"ה אשר אהי"ה," we must first explain an additional matter. That is, we must clarify the context and reason that the master of all prophets, our teacher Moshe, peace be upon him, asked this question of *HaShem*.

At that time, when the Jewish people were in exile in Egypt, the world was in a state of complete denial of *HaShem*. All the nations of the world believed that the world and the laws of nature that ruled it, existed eternally and intrinsically. In other words, they believed that time and space were not created, but existed intrinsically and eternally.

Moreover, they believed that the stars, planets, and constellations were godly. That is, they believed that the physical stars and planets were the bodies of their gods and that the spirit of the star or planet that causes it to move, was the godliness invested in it. One of the results of this belief was that different nations worshipped different stars and celestial powers. One nation worshipped the sun, while another worshipped the moon and others worshipped other stars and constellations in the hosts of the heavens. They did not believe that there was a godly power higher than the stars. Therefore, each nation worshipped a particular star, for they believed that each star had dominion over various powers and that it was

within the power of that star to bestow its power and influence upon the earth.

In addition, they believed that the stars would send certain individuals to be their prophets and emissaries, to command the particular nations to offer sacrifices to them, and that they would be rewarded for serving them. They also believed that the powers of the stars would radiate upon a specific tree or a specific place and that the star could communicate with its prophet, from that tree or place.

These were some of their delusions and misconceptions. These misconceptions were the beginnings of idolatry and the worship of the *Asherah* tree, as the Torah states,²⁶⁷ “Upon the high mountains and upon the hills and under every leafy tree.” These were also the fundamental beliefs of the Egyptian sorcerers and other practitioners of sorcery and witchcraft.

Now, this utter denial of *HaShem* and the worship of false gods during the era of the Egyptian exile, had actually started much earlier, during the time of Enosh.²⁶⁸ At that time, people did, in fact, believe in God the Creator of everything, and acknowledged that all the hosts of heaven were merely His servants. However, they erred by deciding to honor Him through honoring and serving His servants. They foolishly believed that by honoring them they were honoring Him. We therefore find that regarding the generation of Enosh, the Torah

²⁶⁷ Deuteronomy 12:2

²⁶⁸ Mishneh Torah, Avodat Kochavim 1:1-2

states,²⁶⁹ “Then they began to profane the name of *HaShem*-יהו"ה.”

They did this in the generation of Enosh and in the generations that immediately followed, that is, serving *HaShem* through the supernal powers and offering sacrifices to honor His servants, for the sake of His glory. However, over time, as the generations continued, they eventually completely forgot about *HaShem* the Creator, and all that remained of their faith was the worship of the stars and heavenly powers. This was the spiritual condition of the world during the exile in Egypt.

Additionally, throughout the course of the many years that the children of Israel were in exile in Egypt, they too forgot the Name of *HaShem*-יהו"ה and the teachings of the Godly wisdom that were passed down from our forefathers, and they assimilated and became like the other nations. The exception was the tribe of Levi who never succumbed to the prevalent idolatry. It is for this reason that the tribe of Levi merited inheriting the crown of priesthood, because their service of *HaShem* was constant and they were faithful in their belief of *HaShem*-יהו"ה, blessed is He.

Now, the exile in Egypt weighed heavily upon the Jewish people for they did not see any open wonders or miracles. Moreover, all the gentiles who surrounded them held onto the belief in the stars and constellations and the other hosts of heaven, and thus did not recognize the Preexistent Intrinsic God. Therefore, when the Holy One, blessed is He, revealed

²⁶⁹ Genesis 4:26 (and Rashi there) – “אז הוחל לקרא בשם יהו"ה”

Himself to our teacher Moshe, peace be upon him, and told him to go speak to Pharaoh, Moshe responded the way he did. That is, he said to *HaShem*, “Master of the universe; Your Great Name is concealed and hidden from all the nations. They do not believe in You and deny Your existence. Plus, there are no open wonders and miracles to demonstrate your absolute dominion. How then shall I go and tell them that there is a primary, preexistent, intrinsic, singular Being who sent me? They will not believe me or listen to my voice, for they will say ‘*HaShem* has not appeared to you.’²⁷⁰ None of the nations have any faith in You. On the contrary, they deny Your very existence. Instead, they believe in the stars and constellations.”

This is further demonstrated by Pharaoh’s response to Moshe,²⁷¹ “Who is *HaShem*-יהוה that I should listen to His voice? I do not know *HaShem*-יהוה.” In other words, Pharaoh’s response was to completely deny the existence of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, saying that, “There is no Singular Intrinsic Being who rules over the whole universe and who rules over me. He does not exist! I do not know of *HaShem*-יהוה. I do not believe in the existence of this Singular Being of whom you speak.”

Therefore, because Moshe, peace be upon him, was justly concerned that this would be the kind of reaction he would receive, he felt it necessary to ask the Holy One, blessed is He, saying, “If You want me to go as your emissary, I must know the depth of the name that indicates Your truth, Your

²⁷⁰ Exodus 4:1 – “והן לא יאמינו לי ולא ישמעו בקלי כי יאמרו לא נראה אליך יהוה”

²⁷¹ Exodus 5:2 – “ויאמר פרעה מי יהוה אשר אשמע בקלו... לא ידעתי את יהוה”

Intrinsic Being and Your omnipresence. Then I will be able to attest to Your truth and inform them that there is a Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, who sent me, that there is no other aside for Him and that His name attests to His truth. They then will understand and acknowledge that I am Your emissary and will be able to believe me.”

The above explains the reason for Moshe’s question,²⁷² “They will tell me ‘What is His name?’ What shall I say to them?” In other words, what he meant was, “If they ask me, ‘How can you prove that He revealed Himself to you and that He is the Intrinsic Being who rules over all? What is His name that indicates and attests to this truth that only He is the absolute Intrinsic Being?’ What should I say to them?” This is why Moshe asked *HaShem* to inform him of the true depth of His name *HaShem*-יהו"ה and to demonstrate that all other beings, other than Him, are novel, dependent creations.

Now, *HaShem* responded to Moshe’s question with the name *Ehe”yeh*-אהי”ה, and completely concealed the name of His Intrinsic Being, blessed is He. This is because there is no being aside for *HaShem* Himself who has the capacity to grasp the ultimate truth of His Being, as He truly is. Nevertheless, He used the name that is drawn from the true reality of His Being, blessed is He, as it states,²⁷³ “And *Elo”him*-אלהי”ם said to Moshe, ‘I will be that I will be-*Ehe”yeh Asher Ehe”yeh*-אהי”ה אשר אהי”ה.”²⁷⁴ In other words, He responded to Moshe as

²⁷² Exodus 3:13 – “ואמרו לי מה שמו מה אמר אלהים”

²⁷³ Ibid 3:14 – “ויאמר אלהיים אל משה אהי”ה אשר אהי”ה... אהי”ה שלהני אליכם”

²⁷⁴ The meaning of this, as well as the double language, will be explained shortly. With regards to our current explanation, the point is clear that *HaShem* did

follows, “It is impossible for you to truly grasp the name *HaShem*-יהו"ה. However, you are able to grasp the name *Ehe"yeh*-אהי"ה. Moreover, although the name *Ehe"yeh*-אהי"ה is not as perfect as the name *HaShem*-יהו"ה, nevertheless, it too indicates My Intrinsic Being, albeit not on the same level of perfection as my singular name *HaShem*-יהו"ה.”

Now, the fact that He first said, “I will be-*Ehe"yeh*-אהי"ה” and then explains, “That I will be-*Asher Ehe"yeh*-אשר אהי"ה,” is like saying, “I am found in the name *Ehe"yeh*-אהי"ה,” that from the truth of My Being everything in existence exists.” Therefore, He said, “That I will be-*Asher Ehe"yeh*-אשר אהי"ה,” which is like saying, “I am the Being that through My Being everything that exist has existence.”

The term “*Asher*-אשר-that” is placed between the first “*Ehe"yeh*-אהי"ה” and the second “*Ehe"yeh*-אהי"ה.” If you contemplate this, you will understand that the name *Ehe"yeh*-אהי"ה attests to the fact that all beings only exist because they are brought forth from the true reality of His Intrinsic Existence. Thus, the name *Ehe"yeh*-אהי"ה is inclusive and indicates both His Intrinsic Existence, as well as the existence of all other beings. It is for this reason that this double language is used, “I will be that I will be-*Ehe"yeh Asher Ehe"yeh*-אהי"ה אשר אהי"ה.” *HaShem* is informing Moshe that, “I am the Intrinsic Being and it is from My existence that all other beings derive their existence.” This is what is indicated by the name *Ehe"yeh*-אהי"ה.

not respond with His intrinsic name *HaShem*-יהו"ה but responded with the name *Ehe"yeh*-אהי"ה.

Contemplate and consider this well, so that you fully and properly understand it. One who properly contemplates and comprehends this matter will be free of confusion and attain true faith that will firmly be established in him, to the exclusion of all false beliefs, for this alone is the true faith.

To further clarify, Moshe asked about the name *HaShem*-יהו"ה in order to understand the true reality of His Intrinsic Being, blessed is He. However, *HaShem* concealed His singular name from Him and instead used the name that is drawn forth from His Essential Name, which is the name *Ehe"yeh*-אהי"ה. This name, *Ehe"yeh*-אהי"ה indicates that all beings are drawn forth into existence from the true reality of His Intrinsic Existence. This name therefore includes Him, blessed is He, and also includes all non-intrinsic, dependent beings. It thus relates to novel beings as well, such as time, space and everything therein.

This accords with our previous explanations of the name *Ehe"yeh*-אהי"ה, which is the same as the name *Yeh"o*-יהי"ו. In other words, it is drawn forth from the name *HaShem*-יהו"ה and is the closest name to it. *HaShem* concealed His name *HaShem*-יהו"ה because it identifies His Preexistent Intrinsic Being and is perfect as He is perfect. This being so, only *HaShem* Himself can grasp His perfect name *HaShem*-יהו"ה, for it cannot be fully grasped by any imperfect, non-intrinsic, limited being.

On the other hand, even though the truncated name *Ye"ho*-יהי"ו is incomplete and imperfect, it nevertheless indicates the initial drawing forth of novel creation from His Preexistent Intrinsic Being, blessed is He. For, as explained

above, the name *Ye"ho*-יה"ו is the same as the letters א"ב ג"ד ה"ו, which are the beginnings of all expression and creation of novel beings.

It is for these reasons that *HaShem* answered Moshe with the repetitive language “I will be that I will be-*Ehe"yeh Asher Ehe"yeh*-אהי"ה אשר אהי"ה.” At first glance, it would seem to be enough just to mention the name *Ehe"yeh*-אהי"ה without the repetition. However, because the name *Ehe"yeh*-אהי"ה indicates that all other beings are brought into being from the reality of His Intrinsic Being, *HaShem* repeated it. In other words, the repetition demonstrates and teaches that the name *Ehe"yeh*-אהי"ה includes His Intrinsic Being, as well as all other beings that were brought forth from His Intrinsic Being, blessed is He. He therefore said, “I will be that I will be-*Ehe"yeh Asher Ehe"yeh*-אהי"ה אשר אהי"ה,” which is the same as saying, “I am the Intrinsic True Being and it is from the reality of My Being that all other beings have being.”

As explained, this also is the reason that the inclusive, connecting term “that-*Asher*-אשר,” was used; specifically, to include all of creation. Similarly, it is for this reason that the verse concludes, “*Ehe"yeh*-אהי"ה sent me to you.” In other words, wherever you find the name *Ehe"yeh*-אהי"ה, know that it includes the existence of all other non-intrinsic beings that come into being from the reality of His Intrinsic Being.”

With the above in mind, the explanations of the name *Ehe"yeh*-אהי"ה should be clearly understood. That is, *HaShem* is concealed in the name *HaShem*-יהו"ה and revealed with the name *Ehe"yeh*-אהי"ה. This is as we explained before that His

name *HaShem*-יהו"ה is His first and primary name, whereas the name *Ehe"yeh*-אהי"ה, though close to it, is only a truncated derivative, as in יהו"ה יהו"י. However, what must be understood is that the name *Ehe"yeh*-אהי"ה includes both His Preexistent Intrinsic Being, blessed is He, as well as the fact that all other novel beings are not separate from Him, but are totally dependent upon His Intrinsic Being for their existence.

Because of this, we find that in Scripture, the word "*Ehe"yeh*-אהי"ה" is used both in the past tense and in the future tense. For example, it is used in the past tense in the verse,²⁷⁵ "I was (*Ehe"yeh*-אהי"ה) judged to endure hell before my death." It is also used in the future tense as in the verse,²⁷⁶ "For I will be (*Ehe"yeh*-אהי"ה) with you, and this shall be as a sign that I sent you." We therefore see that the name *Ehe"yeh*-אהי"ה includes both that which precedes it, as well as that which follows it. In other words, it includes the concealed Preexistent Intrinsic Being and likewise, includes all subsequent novel beings that come into being from the reality of His Being. It is for this reason that the response to Moshe was repetitious, "I will be that I will be-*Ehe"yeh Asher Ehe"yeh*-אהי"ה אשר אהי"ה." That is, the name *Ehe"yeh*-אהי"ה includes both His Preexistent Intrinsic Being and novel non-intrinsic beings.

Now, based on everything that we have awakened to, contemplate this truth, that the name *Ehe"yeh*-אהי"ה is derived from *HaShem*-יהו"ה, the name of His Intrinsic Being. That is, the name *Ehe"yeh*-אהי"ה is brought forth into being from the

²⁷⁵ Job 17:6 – "ותפת לפנים אהי"ה"

²⁷⁶ Exodus 3:12 – "כי אהיה עמך וזה לך האות כי אנכי שלחתיך"

truth of His Preexistent Intrinsic Name of Being, *HaShem*-יהו"ה, just as all novel beings are brought forth from the truth of His Preexistent Intrinsic Being, blessed is He. With all that has been explained to this point, the wondrously deep matters indicated by the name *Ehe"yeh*-אהי"ה should be clearly understood.

Now, after all these explanations, I must make you aware that I have seen a number of commentators, who shall remain nameless, who misunderstood and took the words of our sages²⁷⁷ out of context, thus blundering dreadfully in this matter. They were not discerning in their understanding and apparently thought there is no difference between Preexistent Being and novel being.

These commentators should have feared to “approach the darkness”²⁷⁸ and pronounce such verdicts on how these verses and matters are to be understood. About the question of our teacher Moshe, peace be upon him,²⁷⁹ “They will tell me ‘What is His name?’” they explained that the Holy One, blessed is He, responded to Moshe as follows: “Perhaps it will arise in your mind that I have a fixed name. This is not the case. Rather, all my names are derived according to my actions.” This is how they interpreted the words, “I will be that I will be-*Ehe"yeh Asher Ehe"yeh*-אהי"ה אשר אהי"ה.”

Their words are extremely problematic and unacceptable, to say the least, for they lump together and equate

²⁷⁷ Midrash Rabbah, Shemot: Parasha 3

²⁷⁸ Exodus 20:17

²⁷⁹ Exodus 3:13

His Singular Preexistent Name together with all His other novel titles. They therefore thought that all His names, including *HaShem*-יהו"ה, are novel and are only derived according to His actions, thus making no distinction or separation between the holy and the mundane.

If their words were justified, why then did *HaShem* answer Moshe with the name *Ehe*"אֵהי"י-יה? The name *Ehe*"אֵהי"י-יה is not indicative of any action whatsoever, but is solely a terminology of "being-*Hawayah*-הו"ה." This name is not derived according to any action. Moreover, the name *HaShem*-יהו"ה **certainly** is not indicative of any action whatsoever, but solely indicates His Preexistent Intrinsic Being. If so, how can these commentators resolve the fact that these two names do not indicate action at all, but only "Being-*Hawayah*-הו"ה?" What actions could they possibly ascribe to these names? Yet, in their minds, they equate and place the Singular, Preexistent, Intrinsic and Essential Name of the Holy One, blessed is He, in the same category as tangible action.

I find no room in my mind to judge these commentators favorably and exonerate them. Even if I were to judge them favorably, I would not be able to extract them from their destruction, for at the very least, their words destroy the very foundations of faith and the truth of His Singularity. Yet, these commentators, "Put the man and the snake in the same basket,"²⁸⁰ since their intention was to destroy. Even if their intention was not to destroy, they nevertheless trampled the

²⁸⁰ Talmud Bavli, Ketubot 77a; This is a Talmudic expression, used to describe a destructive conjoining of two things.

truth due to their abject ignorance and abhorrent impudence. Therefore, “One must distance oneself from even an innocuous bull a distance of fifty cubits... because the Satan dances between his horns.”²⁸¹ It is beyond me to understand how these commentators, who have no eyes with which to see, deign to dispute and distort the Divine intention and the words of the Living God, and dare to turn the holy into the mundane. It is certain that their path is not properly instructed or disciplined.

Let us therefore return to the discussion at hand and continue to explain these matters properly. Know that the name *Ehe"yeh*-אהי"ה is a name that indicates the truth of His intrinsic being, blessed is He. Nevertheless, it does not do so to the same extent as His singular name *HaShem*-יהוה. For the name *HaShem*-יהוה indicates His Preexistent Intrinsic Singular Being as He is, one and alone, and it is not shared with any other being whatsoever. Rather, it is unique and exclusive to His Singular Preexistent Intrinsic Being alone. In contrast, the name *Ehe"yeh*-אהי"ה which is the name *Ye"ho*-יהוה, indicates both the truth of His Being, as well as the existence of all non-intrinsic novel beings that are brought forth into existence from the true reality of His Being. Therefore, the name *Ehe"yeh*-אהי"ה is not exclusive to Him, blessed is He, as it indicates both His being, as well as the being of all other beings. Therefore, these two names are not equal.

²⁸¹ Talmud Bavli, Brachot 33a. In other words, even a bull that is generally passive, is dangerous and should be avoided. The same principle applies here, (namely, that one should altogether avoid texts that display the author's ignorance of this critical matter).

Now, I saw that the great sage, Rambam, the author of Guide to the Perplexed, of righteous memory, explains these words “*Ehe”yeh Asher Ehe”yeh* אהי”ה אשר אהי”ה,” as “The Existent Being that is the Existent Being.”²⁸² He clarifies this to mean, “The Existent Being whose existence is absolute and intrinsic.” His words are indeed wonderful and delightful, for he clearly states that the name *Ehe”yeh* אהי”ה is derived from the truth of *HaShem*’s Intrinsic Being, and is solely a terminology of “being-*Hawayah*” הו”ה,” which does not require and is not associated with any action whatsoever.

However, the way he presents this can lead to confusion because it could seem from his words, “The Existent Being that is the Existent Being,” that the name *Ehe”yeh* אהי”ה is an essential name that does not relate to anything but Him alone, blessed is He, and does not include or refer to novel creations. In other words, it may be misunderstood that the name *Ehe”yeh* אהי”ה is exclusive and unique to Him alone and refers solely to His Essential Intrinsic Being.

One might therefore come to err and think that there is no difference between the name *HaShem* יהו”ה, which is the only name that indicates His Singular Preexistent Intrinsic Being, and the name *Ehe”yeh* אהי”ה, which indicates that all other beings are brought forth into existence from the true reality of His Intrinsic Being. Someone who misunderstands his words might come to err and place these two names,

²⁸² Moreh HaNevuchim 1:63

HaShem-יהו"ה and *Ehe"yeh*-אהי"ה, in the same category. This kind of misunderstanding can lead to much folly and confusion.

If this were the case, that the two names are equal, then why is it that the name *Ehe"yeh*-אהי"ה may be pronounced as written, whereas the name *HaShem*-יהו"ה may not be pronounced as written? Moreover, the name *HaShem*-יהו"ה only indicates His simple "Being-*Hawayah*-הו"ה," and as said above, no matter what order the four letters of the ineffable name of *HaShem*-יהו"ה are arranged into, they always refer to His Being, blessed is He and blessed is His name. However, this clearly is not the case with the name *Ehe"yeh*-אהי"ה. On the contrary, if its letters are ordered differently the meaning does not remain the same.

Therefore, I am compelled to inform you that his presentation requires clarification. That is, his explanation of the name *Ehe"yeh*-אהי"ה as a term of "Being" is indeed true. However, it is clear that *Ehe"yeh*-אהי"ה is not an essential name that relates solely to His Intrinsic Being. Rather, *Ehe"yeh*-אהי"ה indicates that all other beings are brought forth into existence from the true reality of His Intrinsic Being, and thus is inclusive of creation as well. It is therefore not exclusive and unique to Him alone. In contrast, His ineffable name *HaShem*-יהו"ה is the one and only name that relates to His Preexistent Intrinsic Being alone, as Rambam himself states at the conclusion of that chapter.²⁸³ Therefore, we agree with him, with the caveat that his words require this clarification.

²⁸³ It is also clearly and equivocally articulated by Rambam in Ch. 61 (Moreh Nevuchim 1:61).

We shall leave it at this and reiterate that the name *HaShem*-יהו"ה is His exclusive singular name that indicates the true reality of His Preexistent Intrinsic Being, as we have explained. In contrast, the name *Ehe"yeh*-אהי"ה indicates that all novel existence is drawn forth from the power of His Being, blessed is He. This is the correct explanation of *Ehe"yeh*-אהי"ה; that everything that is drawn forth into being comes from the true reality of His Intrinsic Being, blessed is He.

We therefore find that the name *HaShem*-יהו"ה is first and primary, whereas the name *Ehe"yeh*-אהי"ה is close to it, but secondary to it, as we explained in regard to the names יהו"ה and יה"י. It should therefore be quite clear that יה"י does not precede the name *HaShem*-יהו"ה.

From all the above angles of explanations it should be quite clear at this point that His Name *HaShem*-יהו"ה is unique and exclusive to Him alone. This informs us that the true reality of His Intrinsic Being is not knowable to any other being aside for Himself. This is what the Rambam, may his memory bring blessing, meant in regard to his explanation of "*Ehe"yeh Asher Ehe"yeh*-אהי"ה אשר אהי"ה," as, "The Existent Being that is the Existent Being." In other words, it indicates that He is the only being who knows His Being, and there is no being outside of Him who knows His Being.

However, it would have been better had he clarified that, actually, this refers to the name *HaShem*-יהו"ה, for in truth, the explanation he presents applies better to the name *HaShem*-יהו"ה. Therefore, take care to properly understand his words, for it would be incorrect to apply this explanation to the name

Ehe”*yeh*-אהי”ה, since this name is not exclusive to Him alone, blessed is He and blessed is His Name. Let us therefore continue and explain some of the other matters that are indicated by His name *Ehe*”*yeh*-אהי”ה.

At this point you should know that the name *Ehe*”*yeh*-אהי”ה relates to the novelty of the world and indicates that the world is brought forth from the true reality of His Preexistent Being, blessed is He. It is for this reason that this name is found at the beginning of the *Aleph-Beith*, in the letters א”ב ג”ד ה”ו. As we explained, these letters are the beginning of novel expression and creation and equal the three letters יה”ו. Now, what you should note is that these three letters, יה”ו, which indicate the creation of all novel beings, also attest to the true reality of His Being, blessed is He. In other words, these three letters also indicate that *HaShem*-ה”ה יהו”ה alone is the Singular Preexistent Intrinsic Being, and that all other beings are non-intrinsic, novel, limited beings. All this is attested to by the name יה”ו, as follows:

The letters of the name יה”ו, when named, expand to יו”ד ו”ו א”א (Yod Hey Waw). The numerical value of this expansion is the sign “dew-Tal-ט”ל-39” which equals “*HaShem* is One-HaShem *Echad*-אהד-יהו”ה,” as follows:

$$39 = 13 = \text{ו”ו} + 6 = \text{א”א} \quad 20 = \text{ד”ד} + 6$$

$$39 = 13 = \text{ד”ד} + 26 = \text{ה”ה} + 6$$

We therefore find that the totality of creation and all the beings therein, attest to the truth of “*HaShem* is One-HaShem

Echad-אהד-יהו"ה," from the very core of their beings, with the name יה"ו with which they were brought into being. Thus, the entire world and all novel beings therein, testify to His absolute singularity and the singularity of His Name *HaShem*-יהו"ה. For as you can see, the name יה"ו, which comes forth from His name *HaShem*-יהו"ה, attests to the reality that, "*HaShem* is One-HaShem *Echad*-אהד-יהו"ה!"

Now, consider and contemplate the fact that the name יה"ו is the signet of the six directions of space. The words of *Sefer Yetzirah* (The Book of Formation), on this subject are a delight to any intelligent person. It states there²⁸⁴ that the name יה"ו is the seal of the Act of Creation (*Ma'aseh Bereishith*). This is a great pillar that supports what was said above, that all novel beings are brought forth into being by His name יה"ו. This itself explains what *Sefer Yetzirah* states later, that all space and everything therein is sealed with the name יה"ו.

That is, the six possible permutations of the name יה"ו corresponds to the six directions of space, as follows:²⁸⁵

יה"ו – up

ויה" – down

ויה" – east (forward)

²⁸⁴ *Sefer Yetzirah* 1:13-14

²⁸⁵ There are various different versions and opinions as to which permutation corresponds to which direction, and there are also different versions of the manuscript of *Ginat Egoz* as to this. Nevertheless, it is clear from *Sefer Yetzirah* that the six possible permutations of the name יה"ו correspond to the six directions of up, down, east, west, north and south. We have presented the specifics of this in accordance with the most generally accepted versions of *Sefer Yetzirah*.

יה"י – west (back)

יה"ה – south (right)

יה"ו – north (left)

In other words, the name יה"ו attests, in every possible way, that all of creation is brought forth into being from the reality of His Intrinsic Being, blessed is He. This should be clear to any intelligent person; that the seal of all of creation is “*HaShem is One-HaShem Echad*”²⁸⁶. יה"ו, is the name that is clearly drawn from His intrinsic name *HaShem*-יה"ה.

Contemplate that the name of His Intrinsic Being, *HaShem*-יה"ה, is exclusively unique to Him alone from all these wondrous angles and that it alone attests to His absolute singularity. For His name *HaShem*-יה"ה indicates the truth of His singularity even before the creation and existence of anything aside for Him, and this name, in and of itself was sufficient for Him. Moreover, as explained before, the name *HaShem*-יה"ה is not a description, adjective or title, nor is it a verb that relates to His actions, as do all His other novel names and titles. Rather, it is solely the name of His Preexistent Intrinsic Being, as He is, in and of Himself, one and alone.

Now, when He brought forth the novelty of the act of creation, the name יה"ו was newly drawn forth from the true name of His Intrinsic Being, the name *HaShem*-יה"ה. However,

²⁸⁶ In other words, as explained above, when the letters of יה"ו are spelled out, *Yod-Hey-Waw* ו"א ו"ה ו"י they equal *HaShem is One-HaShem Echad* יה"ו = 39.

the creation of the world neither added nor subtracted anything from Him, for He did not create the world out of any need or lacking in Himself. We learn this too from the words “I will be that I will be-*Ehe*”*yeh Asher Ehe*”*yeh*-אהי”ה אשר אהי”ה.” In other words, His Intrinsic Being remains absolutely the same and unaffected by the existence of the dependent beings He brings forth. Likewise, His Intrinsic Being remains unchanged by the absence of their existence.

This matter is further strengthened by the verses, “*HaShem* is King-*HaShem Melech*-יהו”ה מלך,”²⁸⁷ “*HaShem* was King-*HaShem Malach*-מלך-יהו”ה,”²⁸⁸ “*HaShem* will be King-*HaShem Yimloch*-ימלך-יהו”ה.”²⁸⁹ In other words, when He was alone before the world He was *HaShem*-יהו”ה, when He brings forth the world He is *HaShem*-יהו”ה, and after the world will cease to be He will be *HaShem*-יהו”ה.

This is to say that the true reality of His Singular Preexistent Intrinsic Being remains unchanged and unaffected by the existence or lack of existence of the world. His name itself indicates His oneness and singularity and that He is the same before the creation the world, during the existence of the world and after the cessation of the world. It indicates His absolute perfection and that He did not create the world out of any need or lacking whatsoever. Moreover, the world adds nothing at all to His Intrinsic Being. It neither completes nor perfects Him, since He is, was, and will be ultimate perfection.

²⁸⁷ Psalms 10:16

²⁸⁸ Psalms 93:1

²⁸⁹ Exodus 15:18

Therefore, the totality of creation and everything therein is not necessary for Him. Likewise, it added nothing to His singular name, for He was King and reigned before the existence of the world and the novel beings therein. Nor is He diminished in any way during their limited existence.

Now, do not be perplexed by the fact that the verse states that,²⁹⁰ “*HaShem*-יהו"ה was king” prior to the creation of the world. You might ask, “What exactly was He king over if only He existed?” Know, therefore, that it is not the existence of beings over which to rule that makes Him king. Rather, He is king because of the truth of His Being. In other words, He is not king because he was crowned thus by the creations. Rather, it is because He is king that He decided to create them and reign over them. Thus, He is not called king because of the existence of His creations, but rather, because of the truth of His Being. This is a very deep matter, but can be understood by every intelligent person.

Now, I must awaken you to a very great and important principle that arises from *HaShem*'s response to Moshe, in that He revealed the name *Ehe*”yeh-אהי"ה and concealed the name *HaShem*-יהו"ה, which is His primary, singular name. Know that had He, in fact, conveyed the mystery of His singular preexistent name, blessed is He, He would have had to pronounce it explicitly. In other words, since Moshe asked about the truth of the name *HaShem*-יהו"ה, the response would have required that it be fully expressed and that the truth of His

²⁹⁰ Psalms 93:1

Preexistent Intrinsic Being would be fully explained according to the true intention and true faith, with the utmost clarity to its ultimate depth.

However, as already explained, this is utterly impossible for a novel, limited creature to grasp, contain or withstand. That is, if *HaShem* had conveyed the ultimate truth of His proper name to Moshe and utilized the name *HaShem*-יהו"ה to do so, He would then have had to reveal the ultimate truth of His Being to Moshe, as He is, one and alone.

However, because the mystery of His Intrinsic Being is completely hidden within His Essential Being and His Being is concealed in His Name, He did not respond by mentioning or using the name that indicates the true reality of His Essential Being. Instead, He used the name that is drawn forth from the truth of His Being, for it is specifically through this name that created beings can grasp Him. He therefore responded with the name *Ehe"yeh*-אהי"ה, because it is derived from the name of His Intrinsic Being and indicates both the truth of His Intrinsic Being, as well as the novelty of all created beings that are drawn into being from the reality of His Preexistent Being.

Thus, it is as if He said to Moshe: "The mystery of the true reality of my Singular Intrinsic Being and unity is concealed from everyone except Me, and just as this is so, likewise *HaShem*-יהו"ה, the name that indicates My True Being, is also concealed from you."

From this fact, that The Holy One, blessed is He, concealed the mention of His singular name and instead expressed the derived name *Ehe"yeh*-אהי"ה, which clarifies the

matter, we see that He concealed that which is fitting to remain concealed and revealed that which is fitting to be revealed. For had He explicitly told Moshe the name *HaShem*-יהוה and conveyed and expressed the truth of it to him, He would have had to inform Moshe of its true vowels and pronunciation.

However, this is not within the capacity of a novel limited being to receive. He therefore concealed His primary preexistent name and instead used the name *Ehe"yeh*-אהי"יה, which is drawn from it. For this name is immediately juxtaposed to His essential name and conveys the truth that all novel beings are drawn into existence from the truth of His Preexistent Intrinsic Being.

All the above, explains from several angles why *HaShem* responded to Moshe with the words, "*Ehe"yeh Asher Ehe"yeh*-אהי"יה אשר אהי"יה." That is, since Moshe asked about the true reality of His Being, which is utterly concealed, *HaShem* instead drew out an explanation of His name that Moshe was capable of grasping.

Now, throughout the rest of Torah there is indeed mention of *HaShem*'s name, such as²⁹¹ "I am *HaShem*-יהוה your God." However, these other places where *HaShem*'s name is mentioned do not come as a response to a question into His essential Being. Thus, they are different than Moshe's question here and therefore differ from the response given here, which makes use of the name *Ehe"yeh*-אהי"יה.

²⁹¹ Exodus 20:2

With all the above, the name *Ehe'yeh* אהי"ה has thus been contemplated with deep and astounding explanations. Namely, that in regard to the true reality of His Intrinsic Being which is attested to by His singular name *HaShem* יהו"ה, it is understood that just as He is absolutely one and concealed, so is His singular name absolutely one and concealed. In contrast, the name *Ehe'yeh* אהי"ה indicates that all novel beings are drawn forth into existence from the true reality of His Singular Intrinsic Being, blessed is He. It is for this reason that the signet of creation is the name יה"ו as previously explained. For it is this name יה"ו which is the foundation of all foundations, the inner form of all signets and the source of all novel beings.

This is to say that it is the first and all-inclusive drawing forth from His name *HaShem* יהו"ה and thus includes all novel beings that are drawn forth from the reality of His Intrinsic Being, blessed is He. Therefore, the name *Ehe'yeh* אהי"ה or *Ye'ho* יה"ו demonstrates and attests to the fact that all non-intrinsic beings, regardless of type, form, or species, are utterly dependent upon and sustained by His Being for their very existence. It is for this reason that we find this name at the very beginning of all expression, in the initial six letters of the *Aleph-Beith*. That is, the letters א' ב' ג' ד' ה' ו' equal יה"ו, as previously explained.

Always remember this great and important principle, for it is the gateway through which you may enter many inner chambers and through which you may enter into the innermost

Holy Sanctum. For what has been explained here is the matter of the,²⁹² “The everlasting knot (*Keshel shel Kayama*).”

Awaken now to the fact that the numerical value of *Ehe"yeh-יה"י* is twenty-one, whereas there are twenty-two foundational letters in the *Aleph-Beith*. Thus, the numerical value of the name *Ehe"yeh-יה"י* is one letter short of the totality of the letters. We find the same matter regarding the name *HaShem-יהו"ה*, the numerical value of which is twenty-six. Now, if we add the twenty-two letters of the *Aleph-Beith* to the five final letters that conclude words,²⁹³ they total twenty-seven letters. Thus, the name *HaShem-יהו"ה*, which has the numerical value of twenty-six is one letter short of the totality of the letters. To understand this matter, contemplate the verse,²⁹⁴ “He is in One and who can contradict Him; His soul desires and He does.”

Additionally, contemplate the verse,²⁹⁵ “*Wa'Ehe"yeh Etzlo Amon* – I was as a nursling with Him,” which may also be read “And *Ehe"yeh-יה"י* was as a nursling with Him,” as

²⁹² Talmud Bavli, Shabbat 113a. This is a halachic principle in regard to knots that may or may not be tied on Shabbat. Here it refers to the “lasting knot” (*Keshel Shel Kayama*-קשר של קיימא) of the active and constant realization of the most basic graspable axiom and truth. That is, wherever there is existence, it is being brought forth into being at every moment by the Singular Intrinsic Being, *HaShem*, blessed is He, and is thus bound to Him. This is because the term “*keshel shel kayama*” (קשר) (של קיימא) may also be translated as “The bond of that which is,” or “The bond of that which exists.” In contrast, a denial of this basic, self-evident truth is the very opposite of the everlasting bond of truth, and is false (*sheker*-שקר), from which a person must distance himself to the utmost degree, as stated (Exodus 23:7) “Distance yourself from a false matter-*mi'dvar sheker tirchak*-מדבר שקר תרחק.”

²⁹³ The five letters מנצפכ have separate distinct letters מןןך, that are final letters used at the conclusions of words. These are known as the doubled final letters.

²⁹⁴ Job 23:13 – “יהוה באחד ומי ישיבנו ונפשו אותה ויעש”

²⁹⁵ Proverbs 8:30 – “ואה"י אצלו אמון”

explained before. The word “*Wa’Ehe’yeh*-וַאֲהֵי־יְהִי” here, includes the prefix *Waw*-ו. Thus, the numerical value is twenty-seven, which refers to all of the letters of the *Aleph-Beith*. These twenty-seven letters are the letters of the holy Torah and are “the nursling-*Amon*-אָמוֹן” and the “the nursemaid-*Omen*-אוֹמֵן” that carries the nursling, upon which all of creation is founded.

Consider and remember this matter together with what you have learned above, and you will understand that the twenty-seven letters of the *Aleph-Beith* are²⁹⁶ “The beginning of His way.” In addition, the beginning of the twenty-seven letters are the letters וִי אֲהֵי־יְהִי which equal *Ehe’yeh*-וַאֲהֵי־יְהִי and וִי, as previously explained. Thus, all twenty-seven letters of the *Aleph-Beith* are hinted at and included in the word “*Wa’Ehe’yeh*-וַאֲהֵי־יְהִי-27” of this verse.

Let us now explain the third name of “Being,” which is the name *Ya’h*-יְהִי, with the help of *HaShem*.

²⁹⁶ Ibid 8:22

The third name which is drawn forth after יהו"ה and יהו"י is the name *Ya'h-ה-ה*.

We have already awakened to the fact that throughout our Holy Torah there are three manners in which the special name *HaShem* is used. The first is the singular name of *HaShem-ה-ה* Himself. This name is the exclusive and singular name of His Preexistent Intrinsic Being, *HaShem-ה-ה*, and it is from the true reality of His Intrinsic Being that all other beings are newly brought forth into being.

The second is the name *Ehe'yeh-ה-ה*, which is equal to יהו"י. This name is a derivation of the true name of His Intrinsic Being, *HaShem-ה-ה*, as previously explained. This name is juxtaposed in close proximity to the name *HaShem-ה-ה*, since it is the very first derivation and expression. Thus, this name יהו"י, is the signet for all composite beings and is the foundation of all novel beings, as previously explained.

The third is the name *Ya'h-ה-ה*, which is drawn forth from the existence of the second name יהו"י. This name relates to the conduct of the world and indicates that reward and punishment are meted out according to one's actions, in accordance to *HaShem's-ה-ה* supernal intent. This was explained before regarding the verse,²⁹⁷ "If *Ya'h-ה-ה* keeps our iniquity, 'O my Lord-*Adon"ay-אדני* who can withstand it?" This is because the name *Ya'h-ה-ה* indicates the attribute of judgment.

²⁹⁷ Psalms 130:3 – "אם עונות תשמר י"ה אדניי מי יעמד"

Now, all three names are terms of “Being-*Hawayah*-הו"י,” but each one indicates a different category of “Being.” The three categories are: Preexistent Intrinsic Being (*Kadmon*), novel being (*Mechudash*), and the conduct of novel being (*Hanhagah*). The singular name *HaShem*-יהו"ה indicates His Preexistent Intrinsic Being, blessed is He. The second name, יה"י, indicates the novelty of creation, in that it is in a constant state of newness. The third name, *Ya''h*-יה"י, indicates judgment, in other words, that reward and punishment is according to one’s actions. It thus relates to the conduct of the novel creation.

Now, these two ancillary names of Being, *Ehe''yeh*-אהי"ה and *Ya''h*-יה"י, are drawn forth from the power and true reality of the Name *HaShem*-יהו"ה. It therefore is incumbent to enlighten you as to how all beings are brought forth from His name and drawn forth into being from the reality of His Preexistent Intrinsic Being, blessed is He.

As mentioned before, the name *HaShem*-יהו"ה, upon which all forms of “being” are founded, is expressed in the following manner:

יהו"ה יה"י י"ה י

The above depicts the manners in which His singular name *HaShem*-יהו"ה is expressed. Based on this we will now awaken to how the entire Act of Creation (*Ma'aseh Bereishith*) is drawn forth from the power of His Singular Name, blessed is He.

Now, throughout the Account of Creation (*Ma'aseh Bereishith*) you will find that the Torah only utilizes the three final expressions, which are יהו"ו יהו"ה ו יהו"י. The first expression is actually His singular name *HaShem*-יהו"ה. However, it is not used in the account of creation because it refers exclusively to the true reality of His Singular Intrinsic Being, as He is, one and alone. Because of this, the name *HaShem*-יהו"ה is not found throughout the account of Creation (*Ma'aseh Bereishith*). This is because it is completely removed and transcends all aspects of novel creation. For, as previously explained, His essential name *HaShem*-יהו"ה is preexistent and intrinsic, just as He is preexistent and intrinsic. Thus, it does not relate to novel creation at all, but only to His Singular Preexistent Being alone. This being the case, we must fully understand and awaken to the manner in which the Act of Creation is indeed drawn forth into being from the power of His singular name, blessed is He.

Be informed that all terms of “being” used throughout the account of Creation (*Ma'aseh Bereishith*) are drawn from the power of the truth of His singular name. Know, therefore, that the used expressions of His primary and glorious name, *HaShem*-יהו"ה, are in the following manner that shall now be explained.

The Holy One, blessed is He, begins the Act of Creation with the following words:²⁹⁸

“And *Elo”him* said ‘let there be light.’ And there was light.”

WaYomer Elo”him Yehiy Or, Wayehiy Or

ויאמר אלהים יהי אור ויהי אור

As you can see, the words, “*Yehiy Or*-Let there be light-אור יהי,” followed by the words, “*WaYehiy Or*-And there was light-אור יהי,” contain the command for the creative act followed by the actualization of bringing the light into being. Now, take note that the term “*Yehiy*”-יהי-“Let there be” comprises the two concluding forms of expression of His singular name. This is to say that it includes the last two usages of His name, which are יהי-*Ya”h* and יהי-*Yod*, as follows:

יהי יהי יהי

We therefore see that the word “יהי-*Yehiy*-Let there be” is composed of the three final letters of the expressed form of His singular name. If you contemplate this, you will realize that the whole of the Act of Creation is actually dependent upon this utterance. This is because the first novel being at the very beginning of all novel existence must come forth into being from the perfect and complete Singular Intrinsic Being, the Creator Himself.

²⁹⁸ Genesis 1:3

However, once the first novel being has been drawn forth into existence, there can be a subsequent chaining down of something from that which preceded it. We therefore find that the verses that follow use alternative terms, such as,²⁹⁹ “Let the earth put forth grass-*Tadshei HaAretz*-תדשא הארץ” or,³⁰⁰ “Let the waters swarm-*Yishretzu HaMayim*-ישרצו המים.” In contrast, the very first being drawn forth into existence requires the use of His singular name. We therefore find that the very first utterance, “Let there be light-*Yehiy Or*-יהי אור,” comes from and is comprised of the final two expressions of His singular name, which are יהי.

Now, the term “Let there be-*Yehiy*-יהי” is in the form of a command, whereas the term “And there was-*WaYehiy*-ויהי” is the true actualization of the novel being. Therefore, what must be pointed out is that the word “And there was-*WaYehiy*-ויהי” is likewise derived and composed of the last four letters of the expressible forms of His singular name, as follows:

יהוה יהו יהי

It is therefore clear that the term “And there was-*WaYehiy*-ויהי,” is composed of the last four letters of His singular name.

Now, contemplate and take notice of the fact that the term “And there was-*WaYehiy*-ויהי” is bound to all three usable

²⁹⁹ Ibid 1:11

³⁰⁰ Ibid 1:20

expressions of His name, which are יהו"ו י. This is to say that the term “And there was-*WaYehiy*-” ויהי” is tied to all three expressed names that are drawn forth from the true name of His Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He.

Nonetheless, the name *HaShem*-יהו"ה itself remains singular, transcendent and removed from creation. This is because the term “*WaYehiy*-” ויהי-“And there was” is not directly connected to the proper name *HaShem*-יהו"ה, but is rather only connected to the diminished usages that are drawn forth from the true reality of His Intrinsic Being. This being the case, though the entire act of creation is brought forth into being from the true reality of His name of Being, *HaShem*-יהו"ה, nonetheless, the name of His Singular Intrinsic Being is not included among the usages, but transcends them. In other words, His Name *HaShem*-יהו"ה causes everything else to be, but is itself absolutely beyond everything.

We therefore find that the terms utilized in the act of creation, “Let there be-*Yehiy*-” יהי” and “And there was-*WaYehiy*-” ויהי,” are drawn forth from the true reality of His Singular Intrinsic Name, *HaShem*-יהו"ה. Nevertheless, it is not included with them, but remains transcendent and removed from them. For as can readily be seen, the term “And there was-*WaYehiy*-” ויהי” is only connected to the expressed usages יהו"ו י” of His name. Thus, on the one hand, this term is not directly bound to His preexistent primary name *HaShem*-יהו"ה, but on the other hand, it is drawn forth from His intrinsic name *HaShem*-יהו"ה.

This being the case, this principle is true of all novel non-intrinsic beings throughout all of creation. This literally includes all beings except for His Preexistent Intrinsic Being, blessed is He. In other words, all novel beings in existence are newly drawn forth into being from the true reality of His Being, but nonetheless, He is not included in them and totally transcends them all.

Moreover, as stated before, if it ever could possibly arise in one's mind that He, blessed is He, does not exist, then it would be utterly impossible for anything to exist. Rather, anything that exists, only exists because it is drawn forth into being from the power and true reality of His Being.

We therefore find that literally all novel beings, in other words, everything other than Him, were brought into being through the last four letters of the expressible usages that are derived from His Singular Name. These four letters form the word "And there was-*WaYehiy*-ייה" Thus, it is with this term "And there was-*WaYehiy*-ייה" that literally all novel beings are brought forth into existence from the name *HaShem*-יהוה.

We will now further elucidate and clarify this matter, for it is very wondrous:

You already are aware that the term "And there was-*WaYehiy*-ייה" is composed of the final four letters of the usable expressions of His singular name. In other words, the term "And there was-*WaYehiy*-ייה" is bound to the three usable expressed forms of His singular, intrinsic name, which are the

names יהו"י. However, as you can see, it is not tied to the first name, since that is the name of His Preexistent Intrinsic Being, *HaShem*-יהו"ה. This is because His intrinsic name of being is unique and exclusive to Him alone, as previously explained at length.

In contrast, the other derived terms of “Being” are shared terms that also include non-intrinsic novel beings. Nevertheless, it is understood that all these terms of “Being,” and therefore, all novel beings, are brought forth into existence from the true reality of His singular name and Being. This being the case, contemplate and consider the fact that the existence of all beings falls into the category of novel being, whereas His singular name *HaShem*-יהו"ה transcends them all. Even space and time are novel creations that fall within the category of novel beings and are continuously brought into being at every moment.

Likewise, it is in this manner that you must contemplate the coming into being of the existence of the light. Awaken to the realization that it is drawn forth and derives being from the true reality of His singular name, *HaShem*-יהו"ה, as stated, “Let there be light-*Yehiy Or*-יהי אור,” and subsequently, “And there was light-*WaYehiy Or*-ויהי אור.”

Accordingly, it is in this manner that all subsequent verses in the account of creation should be contemplated.³⁰¹ For example, contemplate that the existence of time is brought forth with the words, “And there was evening-*WaYehiy Erev*-ויהי ערב”

³⁰¹ *Ma'aseh Bereishith*, Genesis Chapter 1

ערב, and there was morning-*WaYehiy Boker*-בקר-ויהי” which is said regarding each day of creation.

Similarly, the creation of the firmament employs the same terms, “Let there be a firmament-*Yehiy Rakia*-רקיע-” and “Let it divide-*WaYehiy Mavdil*-מבדיל-” and subsequently, “And it was so-*WaYehiy Khein*-כן-ויהי.” The same is true of the remaining verses of creation, such as, “Let the earth put forth... and it was so-*WaYehiy Khein*-כן-ויהי,” and “Let the waters gather... and it was so-*WaYehiy Khein*-כן-ויהי,” and “Let the earth put forth... and it was so-*WaYehiy Khein*-כן-ויהי,” and “Let the earth sprout... and it was-*WaYehiy*-ויהי” and “Let there be luminaries... and it was so-*WaYehiy Khein*-כן-ויהי,” etc. Moreover, each day concludes with the words, “And there was evening-*WaYehiy Erev*-ערב-ויהי, and there was morning-*WaYehiy Boker*-בקר-ויהי.”

We therefore see that the act of creation in its entirety, is drawn forth into actuality from His Singular Name, *HaShem*-יהוה. For it is specifically the term “And there was-*WaYehiy*-ויהי” that is utilized to bring forth everything into actuality. Nevertheless, as explained above, His Singular Name itself is not used throughout the account of creation because it is exclusive to His Preexistent Intrinsic Being, blessed is He and blessed is His name.

We instead find that the term “And there was-*WaYehiy*-ויהי” is used throughout the account of creation, and as explained, the term “And there was-*WaYehiy*-ויהי” consists of the last four letters of the expressed forms of His singular name. That is, the final four letters יהי form the word “And

there was-*WaYehiy*” ויהי”*”*” Thus, the term “*WaYehiy*” is bound to the three usable expressions, but is not directly connected to the primary name *HaShem* יהו”ה. His Preexistent Intrinsic Name thus remains removed, transcendent, singular and exclusive to Him alone, for only it indicates His essential Being, as He is, in and of Himself, one and alone.

Now that we have awakened to the usable forms of expression of His singular name, we will delve into to how the names יהו”ה י are bound to the *Merkavah*-Chariot.³⁰² Moreover, we will further clarify that His singular name *HaShem* יהו”ה is completely removed from and totally transcends the *Merkavah*-Chariot.

You already know that the last letter of the usable expressions of the name of *HaShem* יהו”ה is the solitary foundational letter י-*Yod*. Now, the letter י-*Yod* contains in itself the mystery of the *Merkavah*-Chariot, because the letter י-*Yod*, which equals 10, is also equal to the letters א”ב ג”ד.³⁰³ Likewise,

³⁰² The Chariot-*Merkavah*-מרכבה, also literally means “Composition-*Harkavah*-הרכבה” and refers to the compositions of the letters of expression which are “vehicles” that carry meaning, as mentioned before. Although some initial and introductory matters will be introduced here, this will all be explained at greater length in Volume 2, the section on the twenty-two letters. Primarily, what should be understood here is that although all compositions (*Harkavot*-הרכבות) are drawn forth and rooted in *HaShem*’s name, the name *HaShem* יהו”ה itself completely transcends the compositions (*Merkavah*). Nevertheless, it should also be understood that the “chariot” is totally sublimated to the Rider, who conducts it according to His will, blessed is He. Allegorically, this may be compared to how speech is totally sublimated to the speaker and cannot exist without him.

³⁰³ That is, the last letter of the names of “being” is the letter י-*Yod*-10 which is the same as the first four letters of the composition and expression of the *Aleph-Beith*, 10 = א-ב-ג-ד. This letter י-*Yod*-10 actually reflects the totality of the composition of the *Merkavah*, as will later be explained. Again, this matter is being introduced here in order to further demonstrate that the name *HaShem* יהו”ה is

the name *Ya''h*-יה''ה-15 equals the letters ג''ד ה א''ב-15, and the name *Yeh''o*-יה''ו-21 equals the letters ג''ד ה''ו א''ב-21. We therefore see that the three final forms of His singular name are bound to the *Merkavah*-Chariot, as all three names יה''ו י''ה י''ה are connected to the letters א''ב ג''ד, which constitute the *Merkavah*-chariot. This is because these three names indicate novel expression and creation.

In contrast, His singular name *HaShem*-יהו''ה is not included in the letters א''ב ג''ד, which constitute the *Merkavah*-chariot. Rather, you will find that His name *HaShem*-יהו''ה is outside the *Merkavah*-chariot and appears in the letters that follow it, ה''ו ז''ח.³⁰⁴ That is, the letters ה''ו ז''ח do not intermingle with the letters א''ב ג''ד which form the three usable expressions of His Name.

Now that we have begun explaining these matters, we will present them clearly, with *HaShem*'s help, so that they will be properly understood, as follows:

יהו''ה - 26
 יה''ו - 21
 י''ה - 15
 י - 10

completely removed from the letters א''ב ג''ד, even in the Act of the Chariot (*Ma'aseh Merkavah*) itself.

³⁰⁴ The subsequent letters ה-5 ו-6 ז-7 ח-8 equal 26, which is the same as the name *HaShem*-יהו''ה.

Is the same as:

ה"ו ז"ה – 26

א"ב ג"ד ה"ו – 21

א"ב ג"ד ה' – 15

א"ב ג"ד – 10

If you contemplate this wondrous depiction, you will see that the name *HaShem*-יהו"ה equals the letters ה"ו ז"ה. As is readily observable, His name is removed and unassociated with the letters א"ב ג"ד, which constitute the matter of the *Merkavah*-chariot. In contrast, you will note that the name יה"ו, which is closest to His preexistent name *HaShem*-יהו"ה, corresponds to the letters א"ב ג"ד ה"ו. In other words, on the one hand it is bound to the letters א"ב ג"ד, but on the other hand, it is bound to the letters ה"ו ז"ה. Similarly, you will find that the name that follows יה"ו, which is the name *Ya''h*-יה"י, corresponds to the letters א"ב ג"ד ה'. Finally, you will find that the final letter י-*Yod*, corresponds to the letters א"ב ג"ד, and is not directly connected to the letters ה"ו ז"ה at all. Nevertheless, the letters that immediately follow א"ב ג"ד in the *Aleph-Beith* are the letters ה"ו ז"ה-26, which equal His singular name *HaShem*-יהו"ה-26.

In other words, everything reverts to the name of His Intrinsic Being and everything is drawn to Him and yearns for Him. Nonetheless, He remains transcendent and above everything. For as we observe, the letters ה"ו ז"ה are at the beginning of the formulation, whereas the letters א"ב ג"ד end it. On the other hand, we also observe that the letters ה"ו ז"ה follow

the letters א"ב ג"ד in the *Aleph-Beith*. Thus, we see that everything is surrounded by the name *HaShem*-יהו"ה, and that it is the power of His singular name that causes everything.

When you contemplate this wondrous matter, you will understand the mystery of His Being, blessed is He. That is, you will understand that He is the cause of everything and that He transcends and is removed from everything, that everything is dependent on Him and yearns for Him and that He encompasses everything.

According to the above, contemplate the matter that a prophet is called a "seer-*Chozeh*-חזקה." That is, a prophet is called by this name because his prophetic perception is through the power of the singular name *HaShem*-יהו"ה, which equals the letters יהו"ה.

In any event, it is important to awaken to this very great principle, that in reality "Being-*Hawayah*-הו"י" only applies to Him, and that just as *HaShem* utterly transcends and is removed from all creation, so likewise, the name of His Singular Intrinsic Being, *HaShem*-יהו"ה, utterly transcends all novel beings and is not counted amongst them.

Contemplate the formulation of His name that we have set before you and realize the truth that He is the Singular Preexistent Intrinsic Being and that all novel, non-intrinsic being is brought forth from the name of His Intrinsic Being, *HaShem*-יהו"ה.

Awaken now to another important principle from the formulation set above. Namely, that the expressed forms of His singular name, which are יהו"ה יהו"י יהו"ה יהו"ה equal seventy-two,

which is the numerical value of “Kindness-*Chessed*-ד”ס” as follows:

$$\begin{aligned} 26 &= \text{יהו"ה} \\ 21 &= \text{יה"ו} \\ 15 &= \text{יה"ה} \\ 10 &= \text{י} \end{aligned}$$

$$\begin{aligned} 72 &= \text{יהו"ה יהו"ו י"ה י} \\ 72 &= 4\text{-ד} 60\text{-ס} 8\text{-ח} = \text{ד"ס} \end{aligned}$$

This is as the verse states,³⁰⁵ “All the paths of *HaShem*-יהו"ה are *Chessed*-ד”ס”-kindness and truth.” In other words, all the above ways in which the name *HaShem*-יהו"ה is used, are kindness-*Chessed*-ד”ס”. This is demonstrable through the expressed forms of *HaShem*’s names י”ה י יהו"ה יהו"ו (72) which equal kindness-*Chessed*-ד”ס” (72). That is, as you have been shown to know, these names are the ways that *HaShem*’s name is used throughout our Holy Torah.

Similarly, we may now contemplate and understand the intention of the ancients, of blessed memory, when they stated that the explicit name *HaShem* in its used form, equals seventy-two.³⁰⁶ They explained this regarding the three verses in the Torah that refer to the splitting of the sea during the exodus from Egypt. Each of these three successive verses contains seventy-two letters, corresponding to the expressed form of the

³⁰⁵ Psalms 25:10 – “כל ארצות יהו"ה חסד ואמת”

³⁰⁶ Sefer HaBahir of the Holy Tanna, Rabbi Nehunia Ben Hakana, Section 107

singular name *HaShem*. These three verses³⁰⁷ are generally known by their initial words “*WaYisa*-ויסע-and he moved,” “*WaYavo*-ויבא-and he came” and “*WaYet*-ויט-and he stretched forth.”

Count the letters of each of these verses and discover that they each contain seventy-two letters, corresponding to the expressed form of the singular name *HaShem*, as explained above.³⁰⁸ Thus, we find that the ten letters of the used forms of *HaShem*'s singular name, which are יהוהיהויהוה, equal *Chessed*-kindness-חסד-72.

Now, there is an additional name and numeral that arises from these names, which is the numeral קל-Kal, which equals one-hundred and thirty (130). We now will begin explaining this with the following introduction, which should serve as an entryway for those of understanding.

Know, now, that there are three ways that *HaShem*'s Singular Name is expressed. These three ways are presented as follows, and are all alluded to in a single verse:

³⁰⁷ Exodus 14:19, 20, 21

³⁰⁸ This matter is being mentioned here in relation to the fact that “no evil descends from Above” (Bereishith Rabba 51:3) and “The world is built on Kindness-*Chessed*-חסד” (Psalms 89:3), as previously explained. In other words, *HaShem* does not need the creation. All of creation is therefore a kindness that He draws forth from His Singular Name, which is all kindness-*Chessed*-חסד. In any event, these names will be explained later at greater length in their proper place, when we arrive at Vol. 2 & 3, which deal with the twenty-two letters, with the help of *HaShem*.

1.)

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

2.)

$$\begin{aligned} & \text{יהו"ה} - 26 \\ & \text{יה"ו} - 21 \\ & \text{י"ה} - 15 \\ & \text{י} - 10 \\ & =72 \end{aligned}$$

3.)

$$\begin{aligned} & \text{י"ד ה"א וא"ו ה"א} - 45 \\ & \text{י"ד ה"א וא"ו} - 39 \\ & \text{י"ד ה"א} - 26 \\ & \text{י"ד} - 20 \\ & =130 \end{aligned}$$

The above are the three ways that the name of *HaShem* is expressed, and as we see, there are three numerals that arise from them. The first is *HaShem*'s singular name itself, which has the numeral of כ"ו-26, as already explained. The second numeral is ע"ב-72 which includes the expressed forms of *HaShem*'s name. The third is the numeral ק"ל-130, which includes the expressed forms of *HaShem*'s name in the

expanded form of its individual letters.³⁰⁹ We find these three numerals hinted at in a single verse,³¹⁰ “Behold *HaShem*-יהו"ה is riding³¹¹ upon a swift-*Kal*-ק"ל cloud-*Av*-ע"ב, and coming to Egypt.” If you contemplate this wondrous verse, you will find reference to the usage of His singular name in all three manners. The first is according to the form of its letters themselves:

26-יהו"ה

The second (72-ע"ב) is according to its expressible used forms:

יהו"ה

יה"ו

י"ה

י

The third (130-ק"ל) is according to the expanded form of the individual letters of the used expressed forms:

י"ו"ד ה"א וא"ו ה"א

י"ו"ד ה"א וא"ו

י"ו"ד ה"א

י"ו"ד

³⁰⁹ Also take note that there are 26 כ"ו letters in this third form, as was previously mentioned.

³¹⁰ Isaiah 19:1 – “הנה יהו"ה רכב על ע"ב ק"ל ובא מצרים”

³¹¹ Please note that the word “riding-*Rochev*-רכב” used in this verse is the root of the word *Merkavah*-מרכבה-chariot (or “composition,” as mentioned before) and also shares the same letters as “*barech*-ברך-blessing.”

Now that we have awakened to these wondrous matters, we must contemplate and consider the third name of “Being,” which is the name *Ya”h-ה”י*, in the same context. This name indicates that all novel beings and matters that are brought forth into existence in the world, are conducted according to *HaShem*’s Supernal will and intention.

In contrast, the name *HaShem-ה”י* itself, is indicative of His Preexistent Intrinsic Being alone, as He is, in and of Himself, and the name *Yeh”o-ו”י* is indicative of the novel coming into being of all created beings. This was explained before about the use of the term “And there was light-*WaYehiy Or-ויהי אור*,” in the account of creation.

However, the third name *Ya”h-ה”י*, refers to how novel beings are conducted, whether for good or the opposite thereof. We therefore find that the name *Ya”h-ה”י* is used throughout the Torah relative to occurrences in the novel world and the novel beings therein.

An example is the verse that begins with the words,³¹² “*Ya”h-ה”י* is my strength and song” and then continues with the reason that, “He is my salvation.” Similarly,³¹³ the verse, “For a hand is [raised in oath] on the throne of *Ya”h-ה”י*” and then continues with the reason that, “*HaShem-ה”י* wages war against Amalek from generation to generation.” The same is true of the verse,³¹⁴ “If *Ya”h-ה”י* keeps our iniquity, ‘O Lord-

³¹² Exodus 15:2 – “עזי וזמרת י”ה ויהי לי לישועה”

³¹³ Exodus 17:16 – “כי יד על כס י”ה מלחמה ליהו”ה בעמלק מדר דר”

³¹⁴ Psalms 130:3 – “אם עונות תשמר י”ה אדני” מי יעמד”

Adon"ay-אדני who can withstand it?" From these words it is apparent that the name *Ya"ה* relates to the conduct of novel beings. It is in this vein that the name *Ya"ה* should be understood, that is, this is the third name of "Being-*Hawayah*-ה"הוי" and relates to how creation is conducted (*Hanhagah*).

As an example, contemplate the verse,³¹⁵ "For with *Ya"ה*, *HaShem*-יהו"ה formed the worlds." Note that the name *Ya"ה* includes half of existence. For the totality of existence is expressed in the first ten letters of the *Aleph-Beith*, from *Aleph*-א through *Yod*-י, as will soon be explained. The name *Ya"ה* is comprised of the first five letters of the *Aleph-Beith*, א"ב ג"ד ה' and thus includes half of existence.³¹⁶

Now, the great principle to keep in mind is that the name *Ya"ה* is the final form of the usable names of "Being" that are drawn forth from the singular intrinsic name *HaShem*-יהו"ה. Moreover, examine and discover that the name *Ya"ה* is found at the beginning of the name of *HaShem*-יהו"ה and at the end of the name *Ehe"yeh*-אהי"ה. Furthermore, note that it is bound to the name *Elo"him*-אלהי"ם, as we shall soon explain, with the help of *HaShem*. In addition, know that the name *Ya"ה* is half of His Singular Name *HaShem*-יהו"ה, and that half His name is like the whole of His name, as will now be demonstrated in two ways.

The first way is that the name *Ya"ה* contains the entire name of *HaShem*-יהו"ה through the method of letter

³¹⁵ Isaiah 26:4 – "בטחו ביהו"ה עדי עד כי ביי"ה יהו"ה צור עולמים"

³¹⁶ As previously explained, the numerical value of the name *Ya"ה* is 15, which is the same as 5-ה 4-ד 3-ג 2-ב 1-א.

exchange (*Temurah*). That is, the letters of the *Aleph-Beith* that immediately follow the letters *Ya"eh* are the letters *כ"ו*-26, which is the numeral of *HaShem*'s name *יהו"ה*-26. We therefore see that the first half of His name, *Ya"eh*, is like the whole of His name *HaShem*.

The second way that the name *Ya"eh* contains the entire name *HaShem* is in the letters themselves. That is, when we examine the expanded form of the name *Ya"eh* we discover that it consists of the letters *Yod Hey*, the numerical value of which is *כ"ו*-26, which is the numeral of *HaShem*'s name *יהו"ה*. We therefore find that half His name, *Ya"eh*, is like the whole of His name *HaShem*.

Now that you have discovered all the above, be aware that the three names that indicate "Being-*Hawayah*" are dependent upon the first name; the name of His Singular Intrinsic Being, *HaShem*, blessed is He and blessed is His name. Each name has been clarified and explained along with its parameters.

For example, understand that the second name, *יהו*, is utterly dependent upon the first name, *HaShem*. The same is true of the third name, *Ya"eh*, in all its various forms, as explained. We will now continue to clarify each name with an explanation that is appropriate to it.

His singular name *HaShem* is equivalent to *כוז"ו* through the method of letter exchange (*Temurah*). Now, as explained before, *כוז"ו*-39 is equivalent to "*HaShem* is One-*HaShem Echad*." These two forms, that is, the name *HaShem* itself and its exchange *כוז"ו*, are both found in the

two subsequent names that are drawn forth from His singular name, that is, they are found in the names יה"י י"ה. To clarify, the first usable and expressible name is יה"י, which is equivalent to כוז"י as follows:

$$39 = 6-ו 7-ז 6-ו 20-כ = כוז"י$$

$$39 = 13-ו 6-א 20-ד = יו"ד$$

We therefore observe that the name יה"י, which expands to יו"ד ה"א וא"ו, is equivalent to כוז"י, which is the name *HaShem-יהו"ה* through letter exchange and is the same as *HaShem* is *One-HaShem Echad-יהו"ה אח"ד*.

Similarly, the name *Ya'h-יה"ה* expresses the whole of His singular name *HaShem-יהו"ה* as follows:

$$26 = יהו"ה$$

$$26 = 6-א 20-ד = יו"ד$$

We have thus explained all three names of “Being” and that their primary source, *HaShem-יהו"ה*, includes them all. In other words, His singular name *HaShem-יהו"ה*, includes the name יה"י in the manner explained above regarding כוז"י. Similarly, His name *HaShem-יהו"ה* includes י"ה in its expanded form יו"ד ה"א which is equivalent to the name *HaShem-יהו"ה*. Therefore, it is His name *HaShem-יהו"ה* that is³¹⁷ “Exalted as the head above all,” and it is this name “Who rules over all,”³¹⁸

³¹⁷ Chronicles I 29:11 – “לך יהו"ה הממלכה והמתנשא לכל לראש”

³¹⁸ Chronicles I 29:12 – “ואתה מושל בכל”

for it is from the true reality of His Singular Preexistent Intrinsic Being that everything is brought into being.

After having discovered all these matters that are included in His singular name, awaken now to the true reality of His name *HaShem*-יהו"ה. For He is eternally called by this name, blessed is He and blessed is His Name. It is clear and indisputable that His singular name indicates "Being" alone and that nothing in existence falls outside the category of "being." In other words, all novel beings attest to the true reality of His Singular Intrinsic Being by virtue of their very existence.

Thus, it is *HaShem*, blessed is He, who is the true Being, from which all other beings derive their existence and without Him they have no existence at all. Therefore, awaken to the realization that He is called by the Name *HaShem*-יהו"ה and that this name applies only to Him, blessed is He and blessed is His Name. For this name alone testifies to the true reality of His Singular Intrinsic Preexistent Being.

Just as there can be nothing that precedes "being," so there is nothing that precedes Him, blessed is He, for only He is the Preexistent Intrinsic Being. Thus, the fact that anything exists at all is itself incontrovertible proof that He exists, since it is both the testimony and the judgment for this self-evident truth.

With this in mind, contemplate the verse,³¹⁹ "I *HaShem*-יהו"ה, am first." In other words, His Preexistent Intrinsic Being, *HaShem*-יהו"ה, precedes all novel existence. Thus, our Creator, may His Name be blessed and elevated, is the absolute first who

³¹⁹ Isaiah 41:4 – "אני יהו"ה ראשון ואת אחרנים אני הוא"

precedes all beings, as attested to by His name *HaShem*-יהו"ה. Based on all the above, contemplate and understand why He is called *HaShem*-יהו"ה, that is, the Singular Preexistent Intrinsic Being.

Similarly, the parameters of the name *Ehe"yeh*-אהי"ה, have been explained and understood. That is, the name *Ehe"yeh*-אהי"ה indicates the novelty of all creation and that it is brought forth from the reality of His Preexistent Intrinsic Being, blessed is He. As explained, the name *Ehe"yeh*-אהי"ה is the very beginning of novel creation and is drawn forth from His singular name, but it itself is novel and is neither preexistent nor intrinsic.

Continuing in this vein, take note that the first three letters of the name *Ehe"yeh*-אהי"ה which are the letters אהי are included in the name *Elo"him*-אלהי"ם. This is because the name *Elo"him*-אלהי"ם is derived from and is related to the name *Ehe"yeh*-אהי"ה. This is elucidated by the rearrangement of the letters *Elo"him*-אלהי"ם to form the permutation "*Ehiy Mal-*ל מהי אהי," which means "I shall speak," as will soon be explained. Nevertheless, we find that both *Ehe"yeh*-אהי"ה and *Elo"him*-אלהי"ם indicate novelty, unlike *HaShem*-יהו"ה, which is the name of His Preexistent Intrinsic Being.

Similarly, the name *Ya"h*-יהי"ה is also included in the name *Elo"him*-אלהי"ם. In addition, this is the reason why the name *Elo"him*-אלהי"ם comes at the beginning of the account of novel creation, when the Holy Torah states, "In the beginning *Elo"him* created-*Bereishith Bara Elo"him*-אלהי"ם ברא." In the same vein, the name *Ehe"yeh*-אהי"ה is the beginning of

all the letters of the Torah. For as we explained, the beginning of the *Aleph-Beith* are the letters א"ב ג"ד ה"ו which equal the name *Ehe'yeh*-אהי"ה.³²⁰ Thus, we see that the name *Ehe'yeh*-אהי"ה is novel, and that the name *Elo'him*-אלהי"ם is novel, whereas the singular name of *HaShem*-יהו"ה is preexistent and intrinsic.

Nevertheless, it must be pointed out that there is a vast difference between the name *Ehe'yeh*-אהי"ה and the name *Elo'him*-אלהי"ם. That is, *Ehe'yeh*-אהי"ה indicates the initial state of "Being" that relates to newly created novel beings, as they are drawn forth into being from His preexistent intrinsic Being. Thus, it is understood to relate to the very beginning of the existence of the letters of expression and is equivalent to the letters א"ב ג"ד ה"ו. This is also why *Ehe'yeh*-אהי"ה remains a term of "being-*Hawayah*-הו"ה."

In contrast, the name *Elo'him*-אלהי"ם indicates the actions and conduct of created beings once they have been brought forth into being. In other words, the name *Elo'him*-אלהי"ם does not refer to the initial drawing forth of their being into existence.

To clarify, it is understood that although the name *Elo'him*-אלהי"ם indeed is used at the beginning of the Torah, nonetheless, the true beginning of the Torah are the letters of the *Aleph-Beith*, which precede Torah. This is because the existence of the letters necessarily preceded the words of the Torah itself.

³²⁰ אהי"ה=21, א"ב ג"ד ה"ו=21

That is, if the existence of the letters did not precede Torah, the existence of Torah would not be possible. Thus, the name *Ehe"yeh-אהי"ה* relates to the initial existence of the letters, whereas the name *Elo"him-אלהי"ם* relates to the subsequent composition and construction of the letters into the words of the Torah.

Therefore, contemplate this and understand the vast difference between the state of being referred to by the name *Ehe"yeh-אהי"ה* and the state of being referred to by the name *Elo"him-אלהי"ם*. For the name *Ehe"yeh-אהי"ה* indicates the very foundations of novel existence, whereas the name *Elo"him-אלהי"ם* refers to the composition of those foundations. That is, *Ehe"yeh-אהי"ה* relates to the foundations of the letters of the *Aleph-Beith* themselves, whereas *Elo"him-אלהי"ם* indicates the structure of the foundations within the edifice of Torah, all of which is founded upon the foundations of the letters.

This is to say that the letters of the *Aleph-Beith* are the very foundations of Torah. It is upon the foundations of the letters and through their combinations into words that the entire edifice of Torah is constructed. Thus, the relationship between the letters and the structures that are formed from them, is the same relationship that exists between the name *Ehe"yeh-אהי"ה* and the name *Elo"him-אלהי"ם*. That is, *Ehe"yeh-אהי"ה* indicates the coming into being of novel creation itself, whereas *Elo"him-אלהי"ם* indicates the action and conduct of beings once they have been brought into being. We therefore see that there

is a vast difference between *Ehe"yeh*-אהי"ה and *Elo"him*-אלהי"ם, even though they both are novel.

We thus find that the name *Ehe"yeh*-אהי"ה is a term of "Being-*Hawayah*-הווי"ה," and indicates the coming into existence of the novel beings from His Preexistent Being. In contrast, in reference to the conduct of the newly created beings, other names, titles, and terminologies are utilized.

For example, about the very first of all creations it states,³²¹ "Let there be light-*Yehiy Or*-יהי"י אור." The verse here utilizes the term "let there be-*Yehiy*-יהי"י" which is a derivation of the singular name of Being itself, as explained before. However, once the novel being has been brought forth into being, other composite terms are used relative to the conduct and composition of the novel being, such as,³²² "Let the earth put forth grass-*Tadshei HaAretz*-תדשא הארץ" or,³²³ "Let the waters swarm-*Yishretzu HaMayim*-ישרצו המים."

Now, it must be pointed out that we find the term "let there be-*Yehiy*-יהי"י," employed in regard to three matters: the light, the firmament, and the luminaries. This is because these three kinds of lights are different from each other in their existence. The first is the light of the intellect (*Or HaSechel*-אור השכל), the second is radiant light (*Or HaZohar*-אור הזוהר) and the third is usable light (*Or HaShimush*-אור השמוש). These differences will be explained later at length.

³²¹ Genesis 1:3

³²² Genesis 1:11

³²³ Genesis 1:20

At this point, however, it is understood that what we are discussing here is that the very existence of novel beings is dependent upon the name that indicates “Being,” which is *Ehe”yeh*-אהי”ה; the name that is drawn forth directly from the name of His Intrinsic Being, which is *HaShem*-יהוה. In contrast, the conduct and structure of the created beings is brought about through the name *Elo”him*-אלהים, since it is the name that indicates composition, structure and conduct. In conclusion, whatever follows the initial drawing forth of novel being into existence is related to the subsequent composition, structure and conduct of the created being.

Thus, wherever in Torah *HaShem* is called by the title *Elo”him*-אלהים, it should be understood that although this name is likewise drawn forth from His names of “Being-*Hawayah*-הוי”ה,” it nevertheless already relates to the structural composition of novel creation. Thus, the name *Ehe”yeh*-אהי”ה is considered foundational relative to the name *Elo”him*-אלהים even though they are both completely novel relative to His Name *HaShem*-יהוה, which is the name of the Singular Preexistent Intrinsic Being Himself.

For at the very least, the name *Ehe”yeh*-אהי”ה is only a term of “Being-*Hawayah*-הוי”ה” and indicates the creation of novel being from the true reality of His Preexistent Intrinsic Being, *HaShem*-יהוה. In contrast, the name *Elo”him*-אלהים indicates and refers to how He composes, constructs, and conducts the newly created beings.

This matter is further elucidated in the permutation of the name *Elo”him*-אלהים that indicates “I will speak-אהי”מ”ל

Ehiy Mal.” The term “*Ehiy*” אהי” relates to the existence of the being as it is derived from the name *Ehe*” אהי”-יה. In contrast, the term “*Mal*” מל”-speak,” relates to the construct and composition of the newly created being.

Now, if you ask how the term “*Mal*” מל”-speak” relates to construct and composition, it has already been explained that whatever follows “being-*Hawayah*” הוי”-ה is, by definition, within the category of a construct. This is because its state of being undergoes change and anything that consists of two aspects of “being,” in other words, that undergoes change, is by definition within the category of construct and composition. Therefore, since the term “*Mal*” מל”-speak” itself is part and parcel of being, but also undergoes change, it thus is a composite of both “being” and “change.” Therefore, by definition it is a composite and structure (*Binyan*).

It therefore follows that anything aside for His singular simple Being, blessed is He, is a composite, and that it is only He alone who is truly a simple, singular and Intrinsic Being - הוי”ה. To clarify, it is understood that all novel beings are necessarily subsequent to His simple, preexisting Being and are therefore composites by definition.

This matter explains why the Torah employs the term *Elo*”הי”-ם אלה” even in reference to the supernal angels that are called “distinct intellects (*Sichli’yim Nivdalim*).” In other words, the name *Elo*”הי”-ם אלה” indicates composite existence, which of necessity, is the constriction, diminishment and lessening of “Being.” This is a very refined and ethereal matter that requires deep contemplation.

With all of the above, we have introduced the matter of the name *Elo"him*-אלהים, which is drawn forth from the two novel names of “being,” *Ehe"yeh*-אהי"ה and *Ya"h*-יה"י, both of which are included in the name *Elo"him*-אלהים.

However, His Singular Preexistent Intrinsic Name of being, *HaShem*-יהוה, is not included in these names, as previously explained. That is, although it is from the true reality of His Being that all beings are brought into existence, He nevertheless remains Holy, removed, transcendent and above all. Moreover, aside for His singular name *HaShem*-יהוה, all other names and titles are novel creations, just as all beings apart for His Preexistent Being are novel creations. He alone is intrinsic and preexistent, blessed is He, for Intrinsic Being - יהוה of necessity precedes the existence of all newly created beings. Therefore, He alone is the cause of everything, blessed is He, because His Intrinsic Being necessarily precedes and causes the existence of all subsequent non-intrinsic newly created beings.

Thus far we have presented you with many foundational principles regarding His Intrinsic Being, blessed is He. We have introduced the principles of His Absolute Singularity and the novelty of all of creation from the reality of His Being. Moreover, we have demonstrated how this all is hinted at by His Great Name, *HaShem*-יהוה, blessed is He and blessed is His Name. In addition, we have explained all His names of “being-*Hawayah*”-יהוה according to their logical and necessary order and have clarified the qualities of each name.

After having presented these important foundations, we will now proceed to explain many subsequent matters, as will be elucidated in the upcoming sections. However, it should be clear that the matters that will be presented in the following sections are unsustainable without the foundations presented in this section that deals with *HaShem's* Preexistent Intrinsic Being, for He precedes all. All the other sections of this book are therefore dependent upon this section, and necessarily follow it. For as we have discovered, His name *HaShem*-יהו"ה is His only true name, whereas all the others are merely His titles (*Kinuyim*), and as explained above, a name always precedes and takes precedence over a title.

It is because of this that I began this work with explanations of His singular name *HaShem*-יהו"ה, which is His true name. Now, after doing so, I will follow it with "The Gate of His Title" for, as explained, a title always follows the name, just as a construct always follows the foundation.

Thus, because *HaShem*-יהו"ה is the ultimate Foundation of all foundations, I have established this book upon His truth, and I put my trust in Him, that He will continue to support and guide me, because it is upon Him that I lean and it is upon His foundation that I depend. We have thus presented this section in the name of *HaShem* and have based it upon the verse,³²⁴ "Blessed is he who comes in the Name of *HaShem*-יהו"ה." For we must always begin with He who is the cause of all beginnings, but who Himself has no beginning. It is upon Him

³²⁴ Psalms 118:26

that I depend, and my focus is on Him. May He continue to assist and guide my intellect. This concludes “The Gate of Intrinsic Being.” We will now begin “The Gate of His Title,” with the help of *HaShem*.

The Gate of His Title

*Understand with ease without suffering,
Truth endures and never changes.
Know my friend without a doubt,
Being-יהייה is a name and this is a Title*

“With Elo”him-אלהי”ם I will praise His word; with HaShem-יהו”ה I will praise His word.” -Psalms 56:11

The beginning principle and first foundation upon which you must stand, is what you have been shown to know. That is, the three names of “Being-*Hawayah*-יהייה” that have already been explained; *HaShem*-יהו”ה, *Ehe”yeh*-אהי”ה, and *Ya”h*-יהי, are called a “name-*Shem*-שם.” However, only the name *HaShem*-יהו”ה is called “His Singular Name,”³²⁵ for it is the only name that expresses His Singular Preexistent Intrinsic Being, as He is, in and of Himself, one and alone.

The names *Ehe”yeh*-אהי”ה and *Ya”h*-יהי are derived from the truth of His primary name, *HaShem*-יהו”ה, and indicate that all novel beings are brought forth into existence from the true reality of His Singular Preexistent Intrinsic Being, blessed is He, as we explained at length. Therefore, all three names were included in the previous chapter, because they are all names of being, in that they are derivations of His name and

³²⁵ *Shem HaMeyuchad*

close to it. Therefore, they too are included in the category of “Name-*Shem*-שם.”

Awaken now to the foundational principle and knowledge that the name *Elo”him*-אלהי”ם is a title (*Kinuy*-כנוי), and cannot be considered to be a name (*Shem*-שם). Examine and contemplate the name “*Elo”him*-אלהי”ם” and discover that it is a “title-*Kinuy*,” no more and no less, as follows:

$$86 = 40\text{-ם} 10\text{-י} 5\text{-ה} 30\text{-ל} 1\text{-א} = \text{אלהי”ם}$$

$$86 = 10\text{-י} 6\text{-ו} 50\text{-נ} 20\text{-כ} = \text{כנוי”י}$$

This is similar to what we find that the Name *HaShem*-יהו”ה is “Being-*Hawayah*-הויה,” no more and no less, as follows:

$$26 = 5\text{-ה} 6\text{-ו} 5\text{-ה} 10\text{-י} = \text{יהויה”ה}$$

$$26 = 5\text{-ה} 10\text{-י} 6\text{-ו} 5\text{-ה} = \text{הויה”ה}$$

Now, the reason for this is because *Elo”him*-אלהי”ם is novel and is thus a title that indicates His actions. In other words, it is the title He is called by in His role as the prime actor and Creator who actualizes the world and everything therein.

Now that you are aware that it is only a title-*Kinuy*, know that the title *Elo”him*-אלהי”ם follows the name *Ya”h*-יה”ה. This was explained before, that the name *HaShem*-יהו”ה is first, followed by *Yeh”o*-יה”ו, followed by *Ya”h*-יה”ה, after which comes *Elo”him*-אלהי”ם. The names *HaShem*-יהו”ה, *Yeh”o*-יה”ו and *Ya”h*-יה”ה, relate to “Being-*Hawayah*-הויה.” In other

words, these three names deal with being; whether His preexistent Being, the bringing about of novel being, or the existence of novel beings.

However, the titles that come after the name *Ya'h-h* deal with the composition and conduct of novel beings. Therefore, we now will be dealing with the composition, structure and conduct of novel creation, rather than the names of being. Nonetheless, we must understand how the composition and structure is drawn forth after having been brought into existence. For, as we mentioned, everything is drawn forth from the true reality of His Intrinsic Being, blessed is He. Therefore, the composition and conduct of novel beings comes forth with order and precision according to His perfect intention and are not just a matter of happenstance. For certainly, we are not dealing here with happenstance, but only with the actual, proper and true order of His Divine intent.

Therefore, everything must be established upon *HaShem*-יהוה, the true and proper foundation of everything, and our focus must always be upon this Foundation of all foundations. Then our intention will be perfect and complete. With this in mind, we will now begin explaining the title *Elo'him*-אלהים according to its proper intent and meaning in the order of things, with the help of *HaShem*.

We have already awakened to the truth that the name *Ya'h-h* is the final name of “Being-*Hawayah*-הויה,” for it is the last form of the usable expressions of His singular name and is followed only by the solitary foundational letter *Yod*-י. Now, the important principle to keep in mind is that the title *Elo'him*-

אלהים is at the very end of the category of being-*Hawayah-*הוי"ה and at the very beginning of the category of structure-*Binyan* בנין. For as mentioned previously, the title *Elo"him-*אלהים is composed of the words, “I will speak- *Ehiy Mal-* אהי מל” which include the composite of “being” and “structure,” as mentioned previously.

Nevertheless, it must be understood that the title *Elo"him-*אלהים actually derives its form from the name *Ya"ה-*יה. In other words, the title *Elo"him-*אלהים derives the power to actualize from the name *Ya"ה-*יה, from which it receives its form. For in reality, the title *Elo"him-*אלהים is drawn forth after the name *Ya"ה-*יה.

This is demonstrated by the permutation of the title *Elo"him-*אלהים that forms the words “mute-*Eelem-*אל” and *Ya"ה-*יה – אל”ם יה. In other words, it is the name *Ya"ה-*יה that gives form to the structure of *Elo"him-*אלהים and sustains it, without which it remains inactive and “mute-*Eelem-*אל”ם. For, if the name *Ya"ה-*יה is removed from *Elo"him-*אלהים, it remains “mute-*Eelem-*אל”ם” and without form. We therefore see that it is the name *Ya"ה-*יה, the last of the names of “being-הוי”ה,” that gives form to the title *Elo"him-*אלהים, which is the beginning of structure and composition. It is only when *Ya"ה-*יה is included in *Elo"him-*אלהים that it is complete and has the power to actualize.

Based upon this important principle, awaken now to the truth that the entire act of creation³²⁶ is actually drawn forth into

³²⁶ *Ma'aseh Bereishith*

being from the strength of the name *Ya" h-ה"י* as it is included in the title *Elo" him-ם אלהי"ם*, whereas the remainder of the title remains inactive and “mute-*Eelem-ם אל"ם*.” This is demonstrated in the account of creation, by the creation of the first novel existence through the verse,³²⁷ “And *Elo" him-ם אלהי"ם* said: ‘Let there be-*Yehiy-י"ה*” If the verse would only have said, “And *Elo" him-ם אלהי"ם* said,” without being followed by the word, “Let there be-*Yehiy-י"ה*,” then the words “And *Elo" him-ם אלהי"ם* said” would be superfluous and meaningless.

Rather, the truth of the matter is that the name *Ya" h-ה"י* gives form to the name *Elo" him-ם אלהי"ם*, as is readily observable in the account of creation. That is, when the verse states, “And *Elo" him-ם אלהי"ם* said: ‘Let there be light-*Yehiy Or-אור* יה"י,” it actually is making use of the name *Ya" h-ה"י* specifically because it is included in the title *Elo" him-ם אלהי"ם*. In other words, it is the continuation of the verse, in which He says, “Let there be light-*Yehiy Or-אור* יה"י,” that actually gives form to the light, whereas the remainder of the title remains inactive and “mute-*Eelem-ם אל"ם*.”

That is, the remainder stays “mute” and silent, without the form of speech, for the form of *Ya" h-ה"י* was drawn forth when He said “Let there be-*Yehiy-י"ה*.” It is clear that the words “And *Elo" him-ם אלהי"ם* said,” are given form and sustained by the word that follows them, “Let there be-*Yehiy-י"ה*.” For if the words, “And *Elo" him-ם אלהי"ם* said” were not

³²⁷ Genesis 1:3 – “ויאמר אלהי"ם יהי כו”

followed by the word “Let there be-*Yehiy*”³²⁸,” there would be no form or meaning to the words “And *Elo*”*him*”³²⁸ אלהי”ם said.”

We therefore see that the title *Elo*”*him*”³²⁸ אלהי”ם receives all its power and form from the name *Ya*”*h*”³²⁸ יה”ה which is the final expressible form of His names of “being-*Hawayah*”³²⁸ הויה.” Based on this, we can appreciate the greatness of His Singular Preexistent Intrinsic Being, over and above all other beings. For without His Being, they have no form and cannot endure. Therefore, understand that the name *Ya*”*h*”³²⁸ יה”ה, as it is included in the title *Elo*”*him*”³²⁸ אלהי”ם, is what gives it the power to actualize the creation. For without the name *Ya*”*h*”³²⁸ יה”ה, *Elo*”*him*”³²⁸ אלהי”ם remains inactive and “mute-*Eelem*”³²⁸ אל”ם,” and lacks the power to bring forth the form of *Ya*”*h*”³²⁸ יה”ה.

Based on the above, contemplate and understand that *Elo*”*him*”³²⁸ אלהי”ם is drawn forth from *Ya*”*h*”³²⁸ יה”ה and follows it. That is, it is only when His Being-*Hawayah*”³²⁸ הויה is drawn forth into the action of, “Let there be-*Yehiy*”³²⁸ יהי,” that the creation and structure of the world is brought into the actualization of “And it was-*Wayehiy*”³²⁸ ויהי.” This is likewise demonstrated by the verse that states,³²⁸ “For with *Ya*”*h*”³²⁸ יה”ה, *HaShem*”³²⁸ יהויה formed the worlds.” In other words, it is with the name *Ya*”*h*”³²⁸ יה”ה, which is drawn from the true reality of His preexistent name *HaShem*”³²⁸ יהויה, that the form of the world is brought into being. For as we have explained, it is the name *Ya*”*h*”³²⁸ יה”ה that gives form to His title *Elo*”*him*”³²⁸ אלהי”ם, and thus gives it the power to actualize.

³²⁸ Isaiah 26:4 – “כי ביה יהויה צור עולמים”

Therefore, it is with the name *Ya" h-* that all form is given to the world through *Elo" him-*, which is the title that was utilized to bring forth all forms in the act of creation. For it is the name *Ya" h-* that gives form to the title *Elo" him-*, as explained above regarding the verse, “And *Elo" him-* said,” followed by, “let there be-*Yehiy-*”

Moreover, the active term here is the name *Ya" h-*, without which the remainder of the title *Elo" him-* remains inactive and “mute-*Eelem-*.” That is, *Elo" him-* without *Ya" h-* is formless. Always remember this great and wondrous principle and never minimize its importance. That is, that the name *Ya" h-* is included in the title *Elo" him-*, and that it applies throughout the act of creation.

Now, one could ask, “Did we not say that the words, “And *Elo" him-* said,” are superfluous without the word, “Let there be-*Yehiy-*”? In other words, isn't it the word “Let there be-*Yehiy-*” that gives form and being to the name *Elo" him-*? However, we find in the account of creation that the holy One, blessed is He, did in fact use the words “And *Elo" him-* said,” without continuing with the word, “Let there be-*Yehiy-*”.

For example, it states,³²⁹ “And *Elo" him-* said ‘let the earth put forth,’” or³³⁰ “let the earth bring forth.” These verses use different words, such as, “Let the earth put forth grasses-*Tadshei HaAretz-*” or “Let the earth bring out-*Totzei HaAretz-*” rather than “let there be-*Yehiy-*”

³²⁹ Genesis 1:11

³³⁰ Ibid 1:24

יה"י." It also states,³³¹ "And *Elo"him*-אלהי"ם said 'let the waters swarm,'" using the words, "Let the waters swarm-*Yishretzu HaMayim*-המצו המים" rather than "let there be-*Yehiy*-יה"י." Furthermore it states,³³² "And *Elo"him*-אלהי"ם said," followed by the words, "Let us make man-*Na'aseh Adam*-נעשה אדם" rather than, "let there be-*Yehiy*-יה"י." We therefore see that the Torah does indeed say, "And *Elo"him*-אלהי"ם said," without following it with, "*Yehiy*-יה"י." This seems to contradict what was previously stated, that the term "*Yehiy*-יה"י" is necessary for the actualization of creation. This being the case, how can we say that the form of the speech of *Elo"him*-אלהי"ם comes from the use of the word, "Let there be-*Yehiy*-יה"י?"

Know that the answer to this question is clear and simple and was already implied in our words above. It was explained there that there are three names of "being-*Hawayah*-הו"ה." These are:

HaShem-יהו"ה

Yeh"o-יה"ו

Ya"h-יה"ה

Y-י

These three names of Being were explained there specifically to make it known that before there was any existence other than the Preexistent Being, *HaShem*, when it

³³¹ Ibid 1:20

³³² Ibid 1:26

arose in His will to bring about a novel world, we must say that its inception was one of being, because for anything to exist it must have being, in that nothing can exist outside of being. Simply put, if it has no being it does not exist. Therefore, to create the world *HaShem* used the word “Let there be-*Yehiy-*” יהי” which is a term of being that specifically brings about the existence of novel beings. Therefore, at the beginning of creation He said, “Let there be light-*Yehiy Or-* יהי אור.” Thus, being caused the existence of the light, simply because if there is no being there cannot be light. Moreover, if this is so regarding the light, how much more so is it regarding every other novel existence.

As we already know from what was stated above, Being-*Hawayah-* הוי”ה is equivalent to *HaShem-* יהו”ה, the Preexistent Being upon whom all being is dependent. In other words, He brought all beings about from the reality of His Being. This is because being-*Hawayah-* הוי”ה is what makes the existence of everything possible, for if being-*Hawayah-* הוי”ה does not cause them to exist, novel beings cannot be.

This is why when He brought about the first novel existence, He specifically said the word *Yehiy-* יהי. From all the above, we see that everything was brought into being through the power of His Great Name *HaShem-* יהו”ה, for it gives form to the novel title *Elo”him-* אלהי”ם, His title as the creator of the world.

The meaning of the term, “Let there be-*Yehiy-*” יהי” is that something should come into existence out of nothing. This is simple to understand, because if it already preexisted there

would be no need to call it into being. Instead, other terms, such as, “Let it be done-*Yei’aseh*-יעשה” or “Let it be drawn out-*Yimashech*-ימשך” could have been used. From this we see that all beings come into being from the reality of His Name *HaShem*-יהו"ה and all bear the banner of His Name. This is because there is nothing that exists without His Name, just as there is nothing that exists without Being-*Hawayah*-הו"ה. This being the case, whether they like it or not, all beings, by their very existence, are a faithful testimony to the inescapable truth that He is preexistent and they are novel. Thus, they all bear the seal of the King, which is His name *HaShem*-יהו"ה, blessed is He.

This being so, He thus is also the space for the whole world, because it is His being-*Hawayah*-הו"ה that gives everything the space and possibility of existence, since without His Being they would not have the space to exist. On the other hand, He Himself is beyond space. Rather, He is the space of being-*Hawayah*-הו"ה and being-*Hawayah*-הו"ה is the space of the world, thus making it possible for novel beings to exist.³³³

This is so because in the act of creation everything was brought into being through the terminology of being, as we find in the account of creation that each creation was finalized with the words, “And it was so-*Wayehiy Khein*-ויהי כן.” The same

³³³ Later, in Volume 3 (The Letters of Creation, Part 2), this will all be explained at length. To summarize briefly, space-*Makom*-מקום comes about through the name *HaShem*-יהו"ה squared. The values of the letters are *Yod*-י = 10, *Hey*-ה = 5, *Waw*-ו = 6, *Hey*-ה = 5. The letters squared are, $10 \times 10 = 100$, $5 \times 5 = 25$, $6 \times 6 = 36$, $5 \times 5 = 25$. Add them together $100 + 25 + 36 + 25 = 186$. Space-*Makom*-מקום equals 186 as follows, מ = 40, ק = 100, ר = 6, ט = 40. Add them together $40 + 100 + 6 + 40 = 186$. As we see, the existence of space-*Makom*-מקום is dependent on *HaShem*-יהו"ה.

principle applies to the creation of time. It too came about through the power of His Being, blessed is He, as stated at the conclusion of each day of creation, “And it was evening and it was morning-*Wayehiy Erev Wayehiy Boker*-ויהי ערב ויהי בוקר.”

Let us now return to the subject at hand. Know that the reason that the account of creation begins with the term “Let there be-*Yehiy*-”יהי,” is because novel beings could have no possibility of existence without being preceded by His Preexistent Being-*Hawayah*-הויה. He therefore began the act of creation with the word “Let there be-*Yehiy*-”יהי.” For as explained, this term is derived from His names of being and from the reality of His Singular Intrinsic Being, upon which all beings are dependent. Thus, because at the very beginning of creation He brought forth novel being, in other words, the existence of something that did not exist, He therefore used this particular term of “being,” because the word “Let there be-*Yehiy*-”יהי,” specifically means, “Let something that does not exist come into being.”

However, once light, which is the foundational element of creation, was brought into being, it was no longer necessary to use the term, “Let there be-*Yehiy*-”יהי,” but to say instead that one thing should come from another and evolve in successive order. For example, He said, “Let the earth bring forth grasses-*Tadshei HaAretz*-תדשה הארץ,” in other words, that the grasses and vegetation should be drawn from the earth.” Another example is, “Let the waters swarm with living creatures etc.,” in other words, that aquatic and flying creatures were created

from the slime.³³⁴ All this is a process of one thing coming from another in a progression of substance from substance.

On the other hand, since the first element was brought into being out of nothing, *HaShem* needed to invest it with being-*Hawayah*-ה"ה in order to cause it. Therefore, in regard to the light, He did not say, "Let there be light-*Yehiy Or*-יהי אור" from something else," like He did when He said, "Let the earth bring forth grasses" or "Let the waters swarm."

Rather, regarding the light, He simply said "let there be light-*Yehiy Or*-יהי אור" and no more. In other words, as the first novel existence, the light and was brought into being from nothing and was not drawn into being in succession from something else. This is why He used the word "Let there be-*Yehiy*-"יהי," to bring about the first elemental existence, whereas afterwards, this was no longer necessary.

Thus, we find that throughout the rest of the account of creation, except for two verses that will shortly be explained, the word "Let there be-*Yehiy*-"יהי" is not used. This is because in regard to the successive development of one thing from another, a term of "being-*Hawayah*-ה"ה" is no longer necessary. Since He already gave them existence and being with the very first utterance, and being already adheres to the rest of creation.

Always remember this very important principle about the use of the term "Let there be-*Yehiy*-"יהי," for the primary foundation of our holy Torah is to know that all of creation is

³³⁴ Talmud Bavli, Chullin 27b

absolutely new and that the origin of this newness is the Singular Preexistent Intrinsic Being Himself, that is *HaShem*-יהו"ה and nothing more. However, once something has already been brought forth into being, it is unnecessary to repeat "Let there be-*Yehiy*-יהי." This is because it was already invested with the novelty of being at the very inception of creation and everything that follows it is part and parcel of that newness. This being the case, the word "Let there be light-*Yehiy Or*-יהי אור," began the novelty of creation at its inception and clearly attests that all subsequent beings are also utterly new.

Thus, the statement, "Let there be light-*יהי אור*" is the inception of the coming into being of the world out of nothing. This, in itself, is clear proof that all creatures are brought into being out of nothing, unlike the opinion of those who deny *HaShem*'s existence and believe that the world was preexistent. Nor is it like those who believe that the world came into being from a primal preexistent matter, for if matter preexisted there would be no need to state, "Let there be-*Yehiy*-יהי," which as stated above, means, "Let something that did not exist come into being."

On the other hand, we do find that He said the term, "Let there be-*Yehiy*-יהי" in regard to the firmament and the luminaries. Nonetheless, upon examination, it becomes clear that in these verses the word, "Let there be-*Yehiy*-יהי" is not equal to the first, "Let there be-*Yehiy*-יהי" regarding the coming into being of the light, as follows:

In bringing about the first foundational element He stated, "Let there be light-*Yehiy Or*-יהי אור" without juxtaposing

it to anything before or after it. However, the words, “Let there be a firmament-*Yehiy Rakiya*-יהי רקיע” are juxtaposed to, “In the midst of the waters-*B’Thoch HaMayim*-בתוך המים.” Likewise, the words, “Let there be luminaries-*Yehiy Me’oroth*-יהי מארת” are juxtaposed to, “In the firmament of the heavens-*BiRekiya HaShamayim*-ברקיע השמים.” Thus, it is clear that the first, “Let there be-*Yehiy*-יהי” is qualitatively different than the following two. Contemplate and realize that all three matters in which the word, “Let there be-*Yehiy*-יהי” was used, were lights and nothing more.

The first luminary was created with the utterance “And *Elo”him* said let there be light-*Yehiy Or*-יהי אור.” This refers to the “Luminary of the Intellect” (*Ma’or HaSechel*). About this it states,³³⁵ “For the commandment (*mitzvah*) is a flame and the Torah is light-*Or*-אור.”

The second luminary was created with the utterance “And *Elo”him* said let there be a firmament-*Yehiy Rakiya*-יהי רקיע.” This refers to the “Radiant Luminary” (*Ma’or HaZohar*). Regarding this it states,³³⁶ “And those who are wise shall radiate (*Yazhiru*) like the radiance of the firmament (*K’Zohar HaRakiya*).”

The third luminary was created with the utterance “And *Elo”him* said let there be luminaries-*Yehiy Me’Orot*-יהי מארת in the firmament of the heavens... to illuminate.” This refers to the Usable Light (*Or HaSheemoosh*-אור השמוש) of the sun and stars. This, actually, is why the sun is called by the name,

³³⁵ Proverbs 6:23 – “כי נר מצוה ותורה אור”

³³⁶ Daniel 12:3 – “המשכלים יזהרו כוהר הרקיע”

“*Shemesh*-שמש,” specifically because its light is tangible and “usable-*Sheemoosh*-שמוש.” Regarding these luminaries it states,³³⁷ “And let them be as luminaries in the firmament of the heavens to give light...”

Now, if you consider and contemplate the creation of these three luminaries you will see that they are drawn forth into being, one from the other. In regard to the first luminary, which is the “Luminary of the Intellect” (*Ma’or HaSechel*-מאור השכל) it comes into being from His blessed name. We therefore find that it is bound to and dependent upon nothing but His Singular Preexistent Intrinsic Being alone.

The second luminary, in contrast, is the “Radiant Luminary” (*Ma’or HaZohar*-מאור הזוהר) of the firmament (*Rakia*-רקיע). This luminary is drawn from, dependent upon and bound to the “Luminary of the Intellect” (*Ma’or HaSechel*-מאור השכל), as stated,³³⁸ “And those who are wise shall radiate (*W’HaMaskeeleem Yazhiru*-והמשכלים יזהרו) like the radiance of the firmament (*K’Zohar HaRakiya*-כזוהר הרקיע).”

The third luminary, which is the “Usable Luminary” (*Ma’or HaSheemoosh*-מאור השמוש) of the sun, moon and stars, is drawn forth after the “Radiant Luminary” (*Ma’or HaZohar*-מאור הזוהר) of the firmament-*Rekia*-רקיע. This is as stated,³³⁹ “And *Elo’him* set them in the firmament of the heavens (*Rekiya HaShamayim*-רקיע השמים) to illuminate.”

³³⁷ Genesis 1:15 – “והיו למאורת ברקיע השמים להאיר על הארץ ויהי כן”

³³⁸ Daniel 12:3 – “והמשכלים יזהרו כזוהר הרקיע”

³³⁹ Genesis 1:17 – “ויתן אתם אלהי”ם ברקיע השמים להאיר על הארץ”

Thus, we find that in regard to the luminaries, each according to its type and level, *HaShem* utilized the word, “Let there be-*Yehiy*-יהי”, which is a term of “being-*Hawayah*-הויה,” to bring them forth and give them actual existence. In contrast, this was not the case with the coming into being of the remainder of creation. That is, in creating the rest of the natural order, He did not use the term “let there be-*Yehiy*-”יהי.” For as explained, their existence was already brought forth by the power of the first, “Let there be-*Yehiy*-”יהי.” Thus, when the verse stated,³⁴⁰ “Let the earth put forth grass-*Tadshei HaAretz*-תדשא הארץ,” this was not the inception of its existence. Rather, it was drawn forth in a way of one thing from another and one substance from another.

Had the inception of creation been drawn out in a way of substance from substance or come into being from a preexistent substance, as those who erred postulated, what need would there have been for *HaShem* to say, “Let there be-*Yehiy*-”יהי?” He should have rather said, “Such and such should be drawn out from such and such substance, similar to His statement, “Let the earth put forth grass-*Tadshei HaAretz*-תדשא הארץ,” in other words, the substance of the grasses was drawn from the substance of the earth. The same principle applies to His statement, “Let the waters swarm-*Yishretzoo HaMayim*-”ישרצו המים,” in other words, the substance of the aquatic and flying creatures was drawn from the substance of the waters.

³⁴⁰ Genesis 1:11

In those cases, the Torah does not use a terminology of “being-*Hawayah*-ה'יהי” saying, “Let there be (*Yihiyu*-יהיו) grasses from the earth,” or “Let there be (*Yihiyu*-יהיו) fish in the water,” or any such language. This was totally unnecessary, since the “being” of earth and water was already included in the very first utterance of, “Let there be-*Yehiy*-יהי.” In other words, the existence of all novel created beings that followed was already included in the very first utterance which indeed utilized a term of “being-*Hawayah*-ה'יהי.”

Based upon all the above explanations, it should be clearly understood that it is specifically when the name *Ya”h*-ה'י is joined to *Elo”him*-אלהים, that form is given to the world. In other words, it is the name *Ya”h*-ה'י that empowers the name *Elo”him*-אלהים and gives it the ability to actualize everything. This is why the verse states,³⁴¹ “For with *Ya”h*-ה'י, *HaShem*-ה'יהי formed the worlds.” In other words, it is the name *Ya”h*-ה'י, which is drawn from the true reality of *HaShem*-ה'יהי, the Preexistent Intrinsic Being, that gives all form to the name *Elo”him*-אלהים. Thus, it is *HaShem*-ה'יהי who brings the world into being and gives form to all. Therefore, when it says, “For with *Ya”h*-ה'י, *HaShem*-ה'יהי formed the worlds,” it is as if it is saying, “With *Ya”h*-ה'י as it is expressed in *Elo”him*-אלהים, *HaShem*-ה'יהי formed the worlds.”

Now, even though in this verse *Ya”h*-ה'י is stated first, before *HaShem*-ה'יהי, it should not arise in your mind that the name *Ya”h*-ה'י precedes the name *HaShem*-ה'יהי. Rather, it

³⁴¹ Isaiah 26:4 – “כי ב'יה יהוה צור עולמים”

should be understood that, “With *Ya”h*”ה-י, which is drawn from the truth of His Name *HaShem*”ה-יהו, the worlds were formed,” in other words, that “*HaShem*”ה-יהו brought forth *Ya”h*”ה-י” from the reality of His Intrinsic Being, with which He formed all the worlds.” This was already explained definitively in regard to the conclusion of the account of creation, in which the Torah states,³⁴² “On the day that *Hashem Elo”him*”ה-יהו made earth and heaven.” For, as we have already explained in the section on the name *Ya”h*”ה-י”, the name *Elo”him*”ה-אלהי”ם is drawn forth from the reality of His Intrinsic Being and His name *HaShem*”ה-יהו.

Another such verse is,³⁴³ “For my strength and song is *Ya”h*”ה-י”, *HaShem*”ה-יהו is my salvation.” This verse should be understood as saying, “For my strength and song is *Ya”h*”ה-י”, which is drawn from the reality of *HaShem*”ה-יהו.” Contemplate and understand this matter well, for this is the proper understanding that is in keeping with the Supernal order and intent. All these matters are presented here according to their direct and true order.

Now above, in the Gate of Intrinsic Being, two manners in which the name *Elo”him*”ה-אלהי”ם is drawn forth from His true name *HaShem*”ה-יהו were explained. Additionally, the great principle to which you must pay heed was also explained. Namely, that although throughout the account of creation the Torah makes use of the title *Elo”him*”ה-אלהי”ם, nevertheless, the Torah immediately qualifies and clarifies this. That is, after the

³⁴² Genesis 2:4 – “ביום עשות יהוה אלהים ארץ ושמים”

³⁴³ Isaiah 12:2 – “כי עזי וזמרת יייה יהוה ויהי לי לישועה”

account of creation, the Torah immediately clarifies that the title *Elo''him*-אלהי"ם is not the primary name and that this title and all creation only came into being by the power of *HaShem*-יהו"ה and that it is He who brought it forth. This is expressed in the verse³⁴⁴ "On the day that ***HaShem*** *Elo''him*-אלהי"ם **יהו"ה** made earth and heaven." In other words, although the name *Elo''him*-אלהי"ם was indeed used throughout the account of creation, nevertheless, both *Elo''him*-אלהי"ם and the earth and heavens were brought into existence from the true reality of His Preexistent Intrinsic Being *HaShem*-יהו"ה.

Therefore, realize and appreciate that everything depends upon His singular name *HaShem*-יהו"ה. That is, wherever we find the names *HaShem Elo''him*-אלהי"ם *יהו"ה* in juxtaposition to each other, the intention is actually solely to *HaShem*-יהו"ה. This was explained before in the following manner: *HaShem*-יהו"ה equals the numeral כ"ו-26. When these two letters כ"ו-26 are spelled out כ"ף ו"ו-112, they equal *HaShem Elo''him*-יהו"ה-אלהי"ם-112. Thus, it is from the power of *HaShem*-יהו"ה alone that *Elo''him*-אלהי"ם is brought forth into existence. The converse is also understood, that wherever there is mention of the name of *HaShem*-יהו"ה, it attests to His Singular Preexistent Intrinsic Being. This itself attests to the fact that *Elo''him*-אלהי"ם is drawn into existence from the true reality of *HaShem*'s singular intrinsic Being.

In other words, *HaShem*-יהו"ה is always primary, preexistent and intrinsic, while *Elo''him*-אלהי"ם is a secondary,

³⁴⁴ Genesis 2:4

non-intrinsic, newly created title. Contemplate and engrain this principle into your mind, so that you will be aware of it whenever you encounter the names *HaShem Elo"him*-יהו"ה in the holy Torah. That is, the primary foundation is His name *HaShem*-יהו"ה, whereas *Elo"him*-אלהי"ם is merely a title rather than a name and is thus secondary and dependent on *HaShem*-יהו"ה for its very existence.

This matter is further demonstrated by the expansion of the name *HaShem*-יהו"ה, which is comprised of the letters יו"ד ה"א (Yod-Hey-Waw-Hey) the numeral for which is *Ma"ח*-מ"ח-45. This numeral מ"ח-45 is made up of the letters מ"ם ה"א (Mem Hey), which equals *Elo"him*-אלהי"ם-86. This was explained previously and was reiterated here for clarification.

In any event, having awakened to all these wondrous matters, it is clear that the name *HaShem*-יהו"ה is His only true name-*Shem*-שם. In contrast, the name *God-Elo"him*-אלהי"ם-86 is merely His title-*Kinuy*-כנוי-86 and just as a proper name always precedes a title, so likewise the name of His Preexistent Intrinsic Being, *HaShem*-יהו"ה, most certainly always precedes His title *God-Elo"him*-אלהי"ם.

Actually, this matter is quite simple to understand, for, as explained before, just as He is singular, preexistent and intrinsic, so is His essential name *HaShem*-יהו"ה, being that it is the only name that indicates His Singular Preexistent Intrinsic Being, as He is, in and of Himself, one and alone. Therefore, before any action was expressed, in other words, before creation, there was no other name by which He was called.

Rather, the name of His Intrinsic Being, *HaShem*-יהו"ה, was sufficient for Him and He had no need for other names or titles.

It is only when He brought forth the novelty of creation and actualized created beings, that He is subsequently called by the title God-*Elo* "הים-אלהים. Thus, the title itself attests to the fact that He has a preexistent name that attests to His preexistent Being. In contrast, the title God-*Elo* "הים-אלהים was newly brought forth simultaneous to the act of creating the world. For, as we said before, a title can never precede or take precedence over a name. Therefore, the moment we recognize and acknowledge that God-*Elo* "הים-אלהים-86 is merely a title-*Kinuy*-כנוי-86, this itself is an acknowledgement of the reality that His true name, *HaShem*-יהו"ה, is preexistent and attests to the true reality of His Being, since the name must always precede the title.

After having been awakened to the wondrous matters above, we can now begin explaining another important matter regarding the beginning of all beginnings, which is the verse:³⁴⁵

בראשית ברא אלהים את השמים ואת הארץ

Bereishith Bara Elo "him Eth HaShamayim W'Eth HaAretz

In the beginning *Elo "him* created the heavens and the earth

³⁴⁵ Genesis 1:1

This verse is immediately followed by the verse:³⁴⁶

והארץ היתה תהו ובהו...

W'HaAretz Haythah Thohu Wavohu...

And the earth was unformed and void...

Know, that the letter *Beith*-ב of the word *Bereishith*-בראשית, is a prefix that means “with.” The verse may therefore be understood as, “With the beginning (of time) *Elo”him* created the heavens and the earth.” In other words, it is understood that before the beginning of the creation of the upper and lower beings, they did not exist. That is, they were not preexistent. On the contrary, even the very inception of their existence, that is, the beginning of time, was itself included as part and parcel of creation and was a novel creation.

The great rabbi and sage, the Rambam, of blessed memory, enlightened us about this in his Guide to the Perplexed.³⁴⁷ The verse,³⁴⁸ “For with *Ya”h*-יה”ה, *HaShem*-היהו”ה formed the worlds,” may be similarly understood. That is, the prefix *Beit*-ב of the word “*B’Ya”h*-בי”ה”ה” is understood as “With *Ya”h*-יה”ה.” This is to say that the name *Ya”h*-יה”ה is also part and parcel of the novelty of creation. In other words, the world is newly created, has a beginning, and is not intrinsic and preexistent.

³⁴⁶ Ibid 1:2

³⁴⁷ Moreh HaNevuchum Vol. 2, Ch. 30. As Rambam points out there, time is therefore part of creation, whereas *HaShem* Himself transcends all time and space.

³⁴⁸ Isaiah 26:4 – “כי ביי”ה יהו”ה צור עולמים”

This is the meaning of the verse, “For with *Ya”h* יהו"ה, *HaShem* יהו"ה formed the worlds.” That is, the world was brought into being with the drawing forth of the name *Ya”h* יהו"ה from the true reality of the preexistent name *HaShem* יהו"ה. For it is the reality of His Intrinsic Being that is the true beginning of all existence. Therefore, the true beginning of the world is founded on His Intrinsic Being. In other words, without Him, blessed is He and blessed is His name, the world could not be.

Thus, this also is the meaning of the words, “With the beginning *Elo”him* created-*Bereishith Bara Elo”him* בראשית ברא אלהי"ם.” This is to say that *HaShem* gave a beginning to the heavens and earth. In other words, He gave it existence with the name *Ya”h* יהו"ה, which is manifest and included in the name *Elo”him* אלהי"ם. Thus, it is from the true reality of His Intrinsic Being that all else is brought forth into being. It is because of this that the first utterance in the act of creation was the statement, “Let there be light-*Yehiy Or* יהי"י אור.” That is, the beginning of all created existence was drawn forth with “Let there be-*Yehiy* יהי"י,” which is a composite of the two final usages of His names of “Being-*Hawayah* הו"ה,” which are the name *Ya”h* יהו"ה and letter *Yod*-י, as explained at length above.

Now, what must be clarified is that the first two verses of the account of creation are actually general all-inclusive utterances of creation that precede form. This is expressed in the verses,³⁴⁹ “With the beginning *Elo”him* אלהי"ם created the heavens and the earth,” and “the earth was unformed and void.”

³⁴⁹ Genesis 1:1-2 – “והארץ היתה תהו ובהו”

However, the beginning of actual form only occurs in the verse that follows, “Let there be light-*Yehiy Or*- יהי אור.”

This is clearly demonstrated by the order of these verses. Had the Torah indeed intended to delineate the formation and drawing forth of created beings with the first two verses, they should have been stated in a different order. In other words, after starting with the verse “With the beginning *Elo”him*-אלהי”ם created the heavens and the earth,” logically speaking, the next verse should have continued in order by discussing the formation of the heavens. Thus, it should have continued by stating, “And the heavens were such and such...” Only after having discussed the formation of the heavens should it have stated, “And the earth was unformed and void.” We therefore see that the first two verses are general, all-inclusive statements that do not discuss the actual formation of creation. Rather, with these verses the Holy One, blessed is He, informs us that the heavens and the earth and everything therein, are all newly created beings that do not exist intrinsically.

It is only after this foundation has been established that the Torah then goes back to the beginning and discusses the actual order of the formation of their existence and the beginning of their creation from nothing. In actuality, this begins with the verse which states, “And *Elo”him* said let there be light-*Yehiy Or*- יהי אור.”

In other words, in the order of the creation of novel existence, the first beings that were brought into existence were the upper supernal beings, whereas the lower, terrestrial beings were consecutively drawn into existence from the upper,

supernal beings. This accords with what we explained before that the existence of the supernal beings came about from the names of “being” that form the word “Let there be-*Yehiy*” יהי.”

Therefore, it is important to know that even though the verse “Let there be light-*Yehiy Or*” יהי אור” comes after the first two verses, nevertheless, in actuality, it is specifically this verse that begins to explain and specify the first two verses, because the first two verses only indicate the general matter of novel creation.

However, when the next verse states, “And *Elo*”him said let there be light-*Yehiy Or*” יהי אור,” this actually begins to specify and explain the particulars of creation. That is, the Torah returns to the beginning to delineate how the heavens and earth were actually created in fact. Thus, the true beginning of the creation of the heavens is the utterance, “And *Elo*”him said let there be light-*Yehiy Or*” יהי אור.” Do not forget this point, for it is of paramount importance to understand that the true beginning of creation was the utterance, “And *Elo*”him said let there be light-*Yehiy Or*” יהי אור.” In other words, what this verse is telling us is that the act through which the totality of creation was brought forth, including all the upper and lower beings, is this utterance “And *Elo*”him said let there be light-*Yehiy Or*” יהי אור.”

Moreover, it is specifically the word “Let there be-*Yehiy*” יהי,” that explains the verse “In the beginning-*Bereishith*” בראשית.” This is because the term “*Yehiy*” יהי-Let there be” indicates the actual beginning of novel created beings, in that created beings have no possibility of existence without

being preceded by and founded upon *HaShem*'s Intrinsic Being – הו"י, which causes them to exist, as explained before. We therefore find that the word “*Yehiy*-ייה”- Let there be,” clarifies and explains the utterance “In the beginning-*Bereishith*-בראשית.” In other words, the first utterance of the actualization of creation teaches us that the beginning of all beginnings is brought about by a term of “being-*Hawayah*-הו"י,” which is the word “let there be-*Yehiy*-ייה.”

It is therefore clear that the first two verses attest to the reality that the heavens and earth and all therein are non-intrinsic, newly created beings. However, the explanation of the particulars of the actualization of creation and the order of its coming into existence, begins with the verse, “And *Elo*”*him* said let there be light-*Yehiy Or*-ייה” אור.” The rest of the order of the account of creation follows successively, each creation according to its order of composition and what it is.

Always keep this important principle in mind. Namely, that the entire act of creation at the very beginning of novel existence, was brought about from the true reality of the name of His Preexistent Intrinsic Being, *HaShem*-הו"י. That is, although the title *Elo*”*him*-אלהי"ם is used throughout the account of creation, in reality it is the name *Ya*”*h*-יה"ה, which is manifest within the title *Elo*”*him*-אלהי"ם, that actually causes the entire existence of the natural order (*HaTeva*-הטבע). Likewise, when the verse states “And *Elo*”*him* said, let there be light-*Yehiy Or*-ייה” אור,” it is the term “*Yehiy*-ייה” that actually brings about the totality of the natural order.

Now, the next important principle to know is that the initial drawing forth of His supernal will was through a term of “being-*Hawayah*-ה'הי”.” To clarify, we find that the signet of “being-*Hawayah*-ה'הי” was used throughout the actualization of creation, through the medium of an angel (*Malach*-מלאך). This signet is represented by the closing words, “*Wayehiy Khein*-ויהי כן-and it was so,” which are found throughout the account of creation as a concluding seal.

However, before explaining this, keep in mind that the first creation was brought about through the utterance “Let there be light-*Yehiy Or*-יהי אור,” which refers to the Light of the Intellect (*Or HaSechel*). The light of the Intellect (*Or HaSechel*-אור השכל) is thus the first and highest level of all created beings and is the level of the angels that are called “Separate Intellects” (*Sichliyim Nifradim*-שכלים נפרדים). The reason it is called “The light of the Intellect” (*Or HaShechel*-אור השכל) is because the “Separate Intellects” (*Sichliyim Nifradim*-שכלים נפרדים) fully cleave to this light.

Moreover, once this light was brought into existence, note that its “being” was used throughout the remainder of the account of creation. That is, this light is used throughout the account of creation, from the first day and on, with the words “And it was so-*Wayehiy Khein*-ויהי כן,” as will now be explained.

With the above in mind, pay heed to the following important principle upon which all created beings are dependent. The first use of the term “And it was so-*Wayehiy Khein*-ויהי כן,” was in the creation of the firmament (*Rakia-*

(רקיע). Nevertheless, the existence of, “And it was so-*Wayehiy Khein*-ויהי כן,” actually precedes the existence of the firmament (*Rakia*-רקיע). This is similar to the fact that the angels who are called, “Separate Intellects” (*Sichliyim Nifradim*-שכלים נפרדים) preceded the existence of the celestial spheres of the firmament (*The Galgalim*-גלגלים).

Likewise, the words “And it was so-*Wayehiy Khein*-ויהי כן” refer to the existence of the very first of these angels. This is the angel Michael-מיכאל-101.³⁵⁰ This is why this angel is called a “Priest” (*Kohen*-כהן), for he is the first and foremost of them all and is on the highest of angelic levels.³⁵¹ He therefore is called a Priest (*Kohen*-כהן), because the *Kohanim*-priests are always first and foremost and on the highest of levels. It is for this reason that from the first day that he was created and on all the following days of creation, all beings were brought forth with the seal of, “And it was so-*Wayehiy Khein*-ויהי כן-101.”

Let us now clarify all these matters that have been hinted at, so that the progressive chaining down of their creation will be fully understood. As explained, the beginning of all novel existence was the aspect of the “Light of the Intellect,” which was drawn into being with the first utterance, “Let there be light-*Yehiy Or*-יהי אור.” This refers to the creation of the angelic beings who are known as the “Separate Intellects” (*Sichliyim Nifradim*-שכלים נפרדים). After them, the celestial

³⁵⁰ The numerical value of “*WaYehiy Khein*-ויהי כן-and it was so” is 101 which is the same as “*Michael*-מיכאל” – 101.

³⁵¹ Talmud Bavli, Chagigah 12b; Menachot 110a

spheres (*Galglim*-גלגלים), were drawn forth, together with the creation of the firmament through the utterance “And it was so-*Wayehiy Khein*-כך-ויהי” 101-101.”

In other words, the firmament was brought into being through the utterance, “And it was so-*Wayehiy Khein*-כך-ויהי,” whereas the utterance “And it was so-*Wayehiy Khein*-כך-ויהי” was brought forth through the existence of the angelic intellect called *Michael*-ל-מיכאל. Likewise, the angel *Michael*-ל-מיכאל-101 was drawn into existence through the names *Ya”h Elo”him*-יה-אלהים-101.³⁵²

That is, the angel *Michael*-ל-מיכאל was brought into being through the utterance, “And *Elo”him*-אלהים said let there be light-אור-*Yehiy Or*.” For, as explained before, the use of the title *Elo”him*-אלהים and the term *Yehiy*-יה refers to the name *Ya”h*-יה, which is manifest in the name *Elo”him*-אלהים, in order to bring about actualization. Thus, it is with this utterance that the angel *Michael*-ל-מיכאל was brought into existence from the true reality of the Singular Preexistent Intrinsic Being, *HaShem*-יהוה, blessed is He.

This also explains why we find that those angels known as, “Separate Intellects” are sometimes called by the title *Elo”him*-אלהים, for their very existence is directly intertwined with the name *Elo”him*-אלהים.

We thus find that the ministering angel *Michael*-ל-מיכאל, who is referred to as the High Priest (*Kohen Gadol*), is the first of all created beings. The remainder of the angels, known as

³⁵² The numerical value of 86-אלהים-15 is 101 which is the same numerical value as *Michael*-ל-מיכאל-101.

“Separate Intellects,”³⁵³ of which he is the first, are drawn forth after him. The firmament and celestial spheres are then successively drawn forth into being from the “Separate Intellects.” This took place with the utterance of the words “And it was so-*Wayehiy Khein*-כִּן וַיְהִי,” which was first stated regarding the firmament.

In other words, the firmament was brought into existence from the being of “And it was so-*Wayehiy Khein*- וַיְהִי כִּן,” which preceded it. We therefore find that the existence of the “Separate Intellects” was drawn forth from the true reality of the Singular Preexistent Intrinsic Being, *HaShem*-יְהוָה, whereas the celestial spheres are drawn forth from the existence of the angelic beings known as “Separate Intellects.” The existence of the earth is subsequently drawn forth from the reality of the celestial spheres. In other words, there is an order of gradation in the coming forth of creation.

Now, in regard to this gradation, the “Separate Intellects” are composed of form only (*Tzurah*). In contrast, the celestial bodies are made up of both form (*Tzurah*) and substance (*Chomer*). That is, the form (*Tzurah*) of the angelic “Intellects” is drawn forth upon their substance (*Chomer*). The existence of the earth and everything therein, however, consists of three components, that is; Composition (*Harkavah*), Substance (*Chomer*), and Form (*Tzurah*). In other words, their form (*Tzurah*) and substance (*Chomer*) are drawn forth into an aspect of composition (*Harkavah*). These three general levels

³⁵³ *Sichliyim Nifradim*-שְׂכִלִים נִפְרָדִים

are the overall order of how the existence and creation of novel beings is drawn forth. This will all be explained at length later in the section on the vowels,³⁵⁴ with the help of *HaShem*.

Now, although this will be fully explained later, the reason this is being brought up here, is to show that the angelic beings known as “Separate Intellects” are novel beings, even though they were the first beings to be drawn forth into existence. It is because of this that they have form, albeit the spiritual form of intellect. The heavenly spheres and celestial bodies (*Galgolim*), on the other hand, were created after them and therefore, have both form (*Tzurah*) and substance (*Chomer*). The earth, however, was created after the celestial spheres and therefore possesses composition (*Harkavah*), in addition to form (*Tzurah*) and substance (*Chomer*).

In other words, each level receives influence from the level above it. The earth therefore receives from both general levels above it. That is, it receives its substance (*Chomer*) from the celestial bodies above it. This is like the verse,³⁵⁵ “At the sound of His placement of a multitude of waters in the heavens, clouds were raised from the end of the earth.” There are many similar verses that indicate that the composition on earth is derived and influenced by the heavens. Similarly, they receive the influence of form (*Tzurah*) from the angels of intellect (*Sichliyim*) who are higher than the celestial spheres (*Galgolim*). This is like the verse,³⁵⁶ “Who is it that knows

³⁵⁴ In Vol. 3 of this book, The Vowels of Creation.

³⁵⁵ Jeremiah 10:13 – “לקול תתו המון מים בשמים ויעלה נשאים מקצה הארץ כו”

³⁵⁶ Ecclesiastes 3:21 – “מי יודע רוח בני האדם העלה היא למעלה וכו”

whether the spirit of man ascends on high etc.,” since the intellect of man is indeed drawn from the realm of the angels of Intellect (*Sichliyim*). We therefore see that the earth, which is the lowest of these levels, receives influence from the celestial bodies (*Galgalim*) and the form of the angels of Intellect (*Sichliyim*).

Similarly, the celestial spheres (*Galgalim*) receive their form (*Tzurah*) from the level above them, in other words, from the angels of intellect (*Sichliyim*). This is attested to by the verse in Ezekiel,³⁵⁷ “For the spirit of the *Chayah* was in the *Ophanim*.”³⁵⁸ Now, do not be confused by the next verse there,³⁵⁹ “And over the head of the *Chayah* there was the likeness of a firmament.” This verse is clearly not referring to the same firmament (*Rakia*-רקיע) mentioned in the account of creation. The verse in Ezekiel specifically states that it was only “the likeness of a firmament.” In any event, this is not the appropriate place for a full explanation of this matter.

Nevertheless, from all the above it is understood that all these beings, apart from the Holy One, blessed is He, are novel, non-intrinsic and created. The first of the novel creatures are the angels of intellect-*Sichliyim*-שכלים, which are also called by the title *Elo'ahim*-אלהים. Subsequent to them are the celestial beings and spheres, the *Galgalim*-גלגלים, which are referred to

³⁵⁷ Ezekiel 1:20 – “כי רוח החיה באופנים”

³⁵⁸ That is, the *Chayot*-Living angels are the higher angels in relation to the *Ophanim*-Cycles (which are the same as *Galgalim*-cycles) which are the lower angels. Yet, the verse advises that the spirit of the *Chayah* was in the *Ophanim*-cycles. This will be explained in greater detail in the second section of the book that deals with *Ma'aseh Merkavah*-The Act of the Chariot (or literally, composition).

³⁵⁹ Ibid 1:22 – “ודמות על ראשי החיה רקיע כעין הקרח הנורא כו”

generally as, “The firmament-*Rakia*-רקיע,” and after them is the earth-*Aretz*-ארץ.

Based on everything explained above, consider and contemplate the fact that the actual delineation of the order of creation begins with the utterance, “And *Elo*”*him* said: ‘Let there be light-*Yehiy Or*-יהי אור.’” This was followed by the creation of the firmament, followed by the creation of earth. With this in mind, do not be confused by the fact that the Torah begins with the words:

בראשית ברא אלהים את השמים ואת הארץ
Bereishith Bara Elo”him Eth HaShamayim W’Eth HaAretz
In the beginning *Elo”him* created the heavens and the earth

For what you must know is that the word “*Eth*-את” is actually a very expansive word. The word “*Eth*-את” includes everything from the first letter *Aleph*-א to the final letter *Taw*-ת. In other words, it is inclusive of everything from the very beginning to the very end of all of creation. *Aleph*-א is the first letter of the *Aleph-Beith*, and the *Taw*-ת is the final letter, and all the letters in between are implied and included with them.

Thus, the above verse is a general inclusive utterance which includes the totality of creation. However, the first actual particular creation that was brought forth, came about with the word “Let there be-*Yehiy*-יהי.” This utterance brought forth the existence of the angels of intellect (*Sichliyim*), with which the heavens and earth were subsequently created. This should suffice for the understanding.

We see then, that it is the words “And it was so-*Wayehiy Khein*-כִּי וַיְהִי כִּי,” that are used throughout the account of creation to actually bring the heavens and earth into existence. For these words express His initial desire, which is the true beginning of creation.

Now, as pointed out previously, we find that the word “*Yehiy*-יֵהי” is used three times in the account of creation in relation to the three types of light which were brought into existence. The first is the Light of Intellect (*Or HaSechel*-אור (השכל), the second is Radiant Light (*Or HaZohar*-אור הזוהר) and the third is Usable Light (*Or HaShimush*-אור השמוש).

These three times that the word “*Yehiy*-יֵהי-Let there be,” is mentioned, share the same numerical value as “*Kohen*-כהן-Priest,” in other words, three times the word “*Yehiy*-יֵהי-25” equals the word “*Priest*-כהן-75.” This is because it is the light of intellect (*Or HaSechel*) which is itself the Priest (*Kohen*-כהן) who rules over all the other luminaries, and this is why the luminaries are all drawn from the utterance “Let there be-*Yehiy*-יֵהי.” Thus, all the luminaries are drawn forth through him. This is the meaning of the “*Priest Michael-Kohen Michael*-כהן מיכאל,” who shares the same numerical value as “*Yehiy*-יֵהי-let there be,” “*Yehiy*-יֵהי-let there be,” “*Yehiy*-יֵהי-let there be,” “*WaYehiy Khein*-כִּי וַיְהִי-and it was so.”³⁶⁰

Therefore, contemplate and awaken to this great and wondrous matter, namely, the fact that *Michael*-מיכאל, the

³⁶⁰ That is, *Yehiy*-יֵהי=25 x 3 = 75 which is the numerical value of *Kohen*-כהן-priest, and *Michael*-מיכאל has a numerical value of 101 which is the same numerical value as *WaYehiy Khein*-כִּי וַיְהִי-101.

great ministering angel, is called the Priest-*Kohen*-כֹּהֵן, upon whom all the luminaries are affixed and dependent.³⁶¹ Moreover, understand that all of creation is stamped with *HaShem*'s signet, that is, with the words "And it was so-*Wayehiy Khein* כִּי-וַיְהִי," which indicates the truth of His reality. For in reality, it is with the words, "And it was so-*Wayehiy Khein* כִּי-וַיְהִי" that all of creation was brought forth into actuality.

In other words, understand that in reality, the existence of the rest of creation is all drawn forth from the novel existence of the angelic beings, and that this truth becomes apparent when we examine the particulars of the matter. Since this is the case, it is understood that, in reality, all of creation comes about from His Singular Intrinsic Being and is utterly dependent upon Him, blessed is He.

For it is clear that the angels themselves are new, non-intrinsic, created, and dependent, and thus, everything that follows them is certainly new, non-intrinsic, created, and dependent upon *HaShem*-יְהוָה, the Singular Preexistent Intrinsic Being. Moreover, this is certainly the case in regard to the celestial bodies (*Galgalm*), and is most certainly so in regard to the lowly creatures of this physical earth.

Based upon these principles, contemplate and understand that all these matters are brought forth in perfect order and with Divine intention and that even the angels called intellects (*Sichliyim*) are non-intrinsic, newly created beings.

³⁶¹ Daniel 12:1

Therefore, do not be confused by the fact that the Torah begins with the general utterance, “the heavens and the earth-*eth haShamayim w’eth HaAretz* ואת הארץ-*את השמים*.” For, in actuality, the first particular beings that were brought forth into novel existence were the angelic beings called “Intellects” (*Sichliyim*), as explained.

With this introduction in mind, we may now contemplate the words of the sages, of blessed memory, regarding the first verse of Torah, “the heavens and the earth-*eth HaShamayim w’eth HaAretz* ואת השמים ואת הארץ-*את*.” They stated,³⁶² “The first ‘*eth-את*’ comes to include the heavens and everything therein that were created with the heavens, whereas the second ‘*eth-את*’ comes to include the earth and everything therein that were created with the earth.” In truth, this is what is meant by the first verse. It is general and inclusive of the totality of creation.

That is, when it states, “the heavens-*eth haShamayim-את השמים*,” the word “*eth-את*” is inclusive of all the hosts of the heavens, just as the word “*eth-את*” is inclusive of all of the letters from *Aleph-א* to *Taw-ת*. The same principle applies to the second “*eth-את*” of “the earth-*eth HaAretz-את הארץ*,” which is inclusive of everything in the earth that was created with it.

This great principle was likewise confirmed by the sages of the Talmud, in Tractate Kiddushin, where they stated,³⁶³ “All usages of the word ‘*eth-את*’ throughout Torah are

³⁶² Midrash Rabba Genesis 1:14

³⁶³ Talmud Bavli, Kiddushin 57a;

inclusive terms, that come to include something.” Their statement was true and concurs with what we are saying here.

For example, consider what the sages commented on the verse,³⁶⁴ “Fear *HaShem* your God-*Eth HaShem Elohe*” *cha Tira*-תירא יהו"ה אלהיך that the use of the word “*eth*-את” here includes the fear of Torah Scholars. Similarly, in Tractate Ketuboth³⁶⁵ the Sages commented that the words “*eth*-את” in the verse,³⁶⁶ “Honor your father and your mother-*Kabeid eth aveecha w'eth eemecha*-אמך ואת אביך ואת אמך,” include several matters, such as the obligation to honor your step-mother or your elder sibling etc. It is therefore understood that, in truth, the use of the word “*eth*-את” is always inclusive.

Now contrast this with what the sages, of blessed memory, stated³⁶⁷ about the word “*but-ach*-אך,” that it comes to exclude and is the opposite of the inclusive term “*eth*-את.” An example is the verse,³⁶⁸ “But on the first day, nullify the leaven from your homes-*Ach BaYom HaRishon Tashbeethoo Se'or MeeBateichem*-מביתכם שאר ביום הראשון תשביתו שאר מבייתכם.” The sages commented on this in Talmud, Tractate Pesachim³⁶⁹ that the word ‘*but-ach*-אך’ comes to divide and exclude.” For unlike the word “*eth*-את, which unites all-*kol*-כל the letters of the *Aleph-Beith* between the *aleph*-א and the *taw*-ת, the word *but-ach*-אך cuts them in half and divides them all-*kol*-כל, as follows:

³⁶⁴ Deuteronomy 6:13; Pesachim 22b

³⁶⁵ Talmud Bavli Ketubot 103a

³⁶⁶ Exodus 20:11

³⁶⁷ Bereishith Rabba 1:14

³⁶⁸ Exodus 12:15

³⁶⁹ Talmud Bavli, Pesachim 5a

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

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

Observe that the word “but-ach-אך” cuts the *Aleph-Beith* in half and divides all-kol-כל the letters, whereas the word *eth-את* includes them all-kol-כל. This is why the Sages stated that the word “but-ach-אך” excludes and divides. This is clearly corroborated by the conclusion of the Talmud there, that based upon the Torah’s use of the term “but-ach-אך,” the sages agreed that it means that the leaven must be burned and nullified during the **first half** of the day preceding Passover, as a legal *Halachic* ruling. This is because the word “but-ach-אך” indeed excludes and divides the letters of the *Aleph-Beith* and only includes the first half, as demonstrated above.

The commentators³⁷⁰ on the Talmud there also explained this from an additional angle; that the letters of the word “but-ach-אך” are interchangeable with the letters “chatz-ח”ה,” which also means “half.” Now, although their explanation is correct and presents yet another angle of this point, the primary explanation is as we have said, that the term “but-ach-אך” indicates and includes only half the letters of the *Aleph-Beith*.

³⁷⁰ See Rashi to Pesachim 5a (that they interchange through the [three letter] permutations of the *Aleph-Beit* of אה"ס בט"ע גי"ף דכ"ץ etc.; Also see Talmud Bavli Shabbat 104a.

From the above we see that the word “*eth-את*” includes all the letters of the *Aleph-Beith*, from beginning to end. The sages therefore stated that, “*eth-את* is inclusive,” as a definitive, legal matter and source of *Halachic* rulings. Conversely, we find that the word “*but-ach-אך*” includes only half the letters of the *Aleph-Beith*. The sages therefore stated that the word ‘*but-ach-אך*’ divides and excludes, as a definitive, legal matter and source of *Halachic* rulings. For example, the verse states,³⁷¹ “But whatever needs to be eaten by any person, that alone may be prepared by you-*Ach asher yei’achel l’khol nefesh hoo levado yei’aseh lachem-לכם יעשה הוא לבדו יעשה לכם.*” Regarding this verse the sages stated in Talmud, Tractate Beitza,³⁷² that it is a statement that excludes, and thus prohibits certain actions that facilitate the preparation of food on biblical holidays. This explanation should be clear to any intelligent person.

One should accustom himself to contemplating the words of our holy sages, of blessed memory, in this manner, for they often concealed the inner meanings and intentions of the revealed aspects of Torah, so that those who have eyes in their heads³⁷³ should see, whereas,³⁷⁴ “The wicked will see and be angered.” In other words, the wicked is angered if he does not find the inner meaning and intention on his initial, superficial level of understanding. However, this is not the way of wisdom,

³⁷¹ Exodus 12:16

³⁷² Talmud Bavli, Beitza 28b

³⁷³ Ecclesiastes 2:14 – “החכם עיניו בראשו”

³⁷⁴ Psalms 112:10 – “רשע יראה וכעס”

as is clear to the wise.³⁷⁵ Therefore, whatever interpretations he comes up with from his own speculations will tend to be erroneous.

Nonetheless, from all the above explanations it should be clearly understood that all of novel existence is drawn into being from His Preexistent Intrinsic Being, blessed is He. Moreover, there is absolutely nothing in existence that is not new, except for His Singular Preexistent Intrinsic Being, blessed is He.

Likewise, contemplate the fact that throughout the account of creation, the holy Torah uses the name God-*Elo"him*-אלהי"ם. This informs us that the heavens and earth were made through the medium of the name God-*Elo"him*-אלהי"ם. For, notwithstanding the fact that it is a novel title, nevertheless, it is **His** title, blessed is He, and indicates His actions. Moreover, although it is merely a title relative to His Intrinsic Being, blessed is He, nonetheless, it is a name relative to the novel creations that come out of it, even in relation to the angels called intellects (*Sichliyim*), because in relation to them, God-*Elo"him*-אלהי"ם is the source of their very existence and is therefore considered to be a name.

However, this is not so relative to His Intrinsic Being. Relative to Him it is not a name at all, but merely a title. This is because in regard to His Singular Preexistent Intrinsic Being,

³⁷⁵ For a complete explanation of the faculties of the mind and the attainment of wisdom also see our translation and commentary to The Tract on Contemplative Meditation (*Hitbonenut*), also known as The Gate of Unity (*Shaar HaYichud*) by Rabbi DovBer of Lubavitch.

blessed is He, there is no name aside for the singular name *HaShem*-יהו"ה.

Based on all the above, contemplate and understand the meaning of our holy sages, of blessed memory, when they said,³⁷⁶ “The world was created with ten utterances,” in which they included the first verse, “In the beginning-*Bereishith*-בראשית,” in the count. Now, as we explained, this is indeed the case, since the first verse is an all-inclusive, general utterance that includes the totality of creation. Nevertheless, the utterance, “And *Elo*”*him* said, ‘let there be light-*Yehiy Or*-” יהי” אור,” is the second utterance, but is first in the order of actualization. This is because the utterance “Let there be light-*Yehiy Or*-” יהי” אור” is the beginning of the actualization of novel beings. It is for this reason that it is the very first verse that uses the utterance,³⁷⁷ “And *Elo*”*him* said-*WaYomer Elo*”*him*-” ויאמר יהו"ה אלהים let there be light.” In contrast, the first verse is a general, inclusive statement, “In the beginning *Elo*”*him* created-*Bereishith Bara Elo*”*him*-” בראשית ברא אלהים” and as already explained, the term “creation-*Briyah*-” בריאה” denotes an incomplete action.

Additionally, if we contemplate the intention of the sages here, we understand that the utterance, “In the beginning-*Bereishith*-בראשית,” is a general statement that includes all of creation, to inform us that all creation and everything therein, is newly created and non-intrinsic. In contrast, the utterances that follow it, are the particulars of the order of the actualization of

³⁷⁶ Talmud Bavli, Rosh HaShanah 32a; Avot 5:1

³⁷⁷ Genesis 1:3

creation, beginning with the verse “And *Elo*”*him* said ‘Let there be light-*Yehiy Ohr*-יהי אור.’” It therefore is understood that this second utterance is actually the first utterance in regard to the particulars of the actualization of creation. For, as we said, the first utterance is the general principle (*Klal*), whereas the second utterance is the beginning of the actualization of the particulars (*Prat*).

Now that we have awakened to these wondrous and awesome matters, let us return to our discussion of what is indicated by His title God-*Elo*”*him*-אלהי”ם. By now it is clear that His title (*Kinuy*-כנויי) God-*Elo*”*him*-אלהי”ם is indicative of the natural order-*HaTeva*-הטבע,³⁷⁸ and includes the entire act of creation (*Ma’aseh Bereishith*). For the whole creation of the natural order-*HaTeva*-הטבע, is stamped with the name God-*Elo*”*him*-אלהי”ם, which is essential for its existence.

Know that when the Holy One, blessed is He, brought the world into being and created the natural order out of nothing, the title God-*Elo*”*him*-אלהי”ם simultaneously came about with it, since it is the title that indicates the totality of the act of creation. In other words, know that a title always needs a subject, since titles are always according to the actions. However, a name has nothing to do with an action, but is rather according to the essential identity of the actor.

In other words, *HaShem*’s Essential Name – יהו”ה, has nothing to do with His actions. Rather, His Name is one with Him, regardless of whether He acts or not. This is not the case

³⁷⁸ As previously mentioned “God-*Elo*”*him*-אלהי”ם,” “Title-*Kinuy*-כנויי,” and “The natural order-*HaTeva*-הטבע” share the same numerical value - 86.

with His titles, which are derived solely according to His actions. It is therefore understood that if He does not do an action that relates to the title, then of what relevance is the title? For a title is descriptive and must always have something to describe, since after all, it is only a title.

Now, as stated before, the name of His Intrinsic Being, *HaShem*-יהו"ה, is unique to Him alone. It is the one and only name that indicates the true reality of His Singular Preexistent Intrinsic Being, as He is, blessed is He. It is thus removed, transcendent and unrelated to all His actions and is reserved exclusively for His essential identity, indicating the true reality of His Singular Being, as He is, in and of Himself, one and alone.

In contrast, *Elo"him*-אלהי"ם-86 is only His title-*Kinuy*-כנוי-86 as The God and Creator of the world, and thus relates to the act of creating the natural order-*HaTeva*-ע"ה-86. The title God-*Elo"him*-אלהי"ם is therefore novel, having been introduced together with the act of creation. In other words, if He would not have performed the act of bringing about the novel creation of the natural order, there would have been no title indicating that action. It therefore is clear that this title God-*Elo"him*-אלהי"ם is not intrinsic, but is brought about according to *HaShem's* act of creation. It is thus novel and was brought into being together with the newly created natural order.

In contrast, the name of His Intrinsic Being, *HaShem*-יהו"ה, is preexistent, just as He is preexistent, blessed is He and blessed is His name. Now, given that the name God-*Elo"him*-

אלהי"ם is merely a title-*Kinuy*-כנוי, it follows with certainty that all His other names are *most certainly* merely titles that relate to His actions. That is, all names other than His Singular Preexistent Intrinsic Name *HaShem*-יהו"ה, are merely titles which have no existence without the bearer of those titles.

Thus, according to all the above, the overarching principle to contemplate regarding the name God-*Elo"him*-אלהי"ם-86, is that it is the first and foremost of all of His titles and that by its very nature it is the primary title-*Kinuy*-כנוי-86. This is because all His other titles follow this title, just as all His other actions follow the act of creating the natural order-*HaTeva*-הטב"ע-86.

Now that we are awakened to all the above, know that *Elo"him*-אלהי"ם is equal to the,³⁷⁹ “Likeness of the Throne-*Dmuth HaKiseh*-דמות הכסא,” that Ezekiel beheld in his prophetic vision.³⁸⁰ That is, the totality of the act of the natural order-*HaTeva*-הטב"ע-86 is bound to the legs of the throne-*HaKiseh*-הכסא-86. With this in mind we will now awaken to the meaning of the “Throne of Glory-*Kiseh HaKavod*-ד"ה הכבו"ד-118,”³⁸¹ and what it truly is. Know that it is literally the same matter as³⁸² “The Glory of *Elo"him*-*Kvod Elo"him*-כבו"ד-118.” Therefore, we must first awaken to the meaning

³⁷⁹ Ezekiel 1:26

³⁸⁰ The numerical value of *Elo"him*-אלהי"ם-86 equals The Throne-*HaKiseh*-הכסא-86 and The Natural Order-*HaTeva*-הטב"ע-86.

³⁸¹ Ezekiel 1; Jeremiah 17:12; Talmud Bavli Psachim 54a; Chagiga 12b; Menachot 43b

³⁸² Proverbs 25:2

of “The Glory of *Elo”him-Kvod Elo”him*” אלהי”ם-כבוד,” and what it truly is.

Now, you already know that throughout the account of the creation of the natural order the name *Elo”him* אלהי”ם was utilized. Examine the Torah’s account of creation and discover that from beginning to end the title *Elo”him* אלהי”ם is mentioned thirty-two times, which refers to, “The Glory of *Elo”him-Kvod Elo”him*” אלהי”ם-כבוד.” This is because the word “Glory-Kavod” כבוד” equals thirty-two.³⁸³ This then, is the meaning of the verse in Proverbs,³⁸⁴ “It is the glory of God-*Kvod Elo”him*” אלהי”ם-כבוד to conceal a matter.” This is likewise the meaning of, “The Throne of Glory-*Kiseh HaKavod*” כס”א-הכבוד.” In other words, the title God-*Elo”him* אלהי”ם-86 is mentioned thirty-two times, in other words, *Kavod* כבוד-32 times, throughout the act of creating the natural order-*HaTeva* הטבע-86, which is equal to, “The Throne- *Hakiseh*” א-הכס-86.

This is also the meaning of the Thirty-Two Pathways of Wisdom mentioned in Sefer Yetzirah.³⁸⁵ These are known as “*Lamed Beit Netivot Chochmah* – The Thirty-two pathways of wisdom.” These thirty-two likewise refer to the aforementioned “Glory-*Kavod*” כבוד-32,” as stated in Proverbs,³⁸⁶ “The wise shall inherit glory-*Kavod*” כבוד.” It likewise states,³⁸⁷ “Before His elders shall be Glory-*Kavod*”

³⁸³ The numerical value of “Glory-*Kavod*” כבוד” is 32 (כ-20 ב-2 ו-6 ד-4).

³⁸⁴ Proverbs 25:2 – “כבוד אלהי”ם הסתר דבר וכבוד מלכים חקר דבר”

³⁸⁵ Sefer Yetzirah 1:1

³⁸⁶ Proverbs 3:35 – “כבוד חכמים ינחלו וכסילים מרים קלון”

³⁸⁷ Isaiah 24:23 – “וחפרה הלבנה ובושה החמה כי מלך יהו”ה צבאות בהר ציון ובירושלם” “ונגד זקניו כבוד”

כבוד.” This is because the wise, who are called elders, are worthy of delving into the ways of Glory-Kavod-כבוד, in other words, into the Divine act of creation, through which they appreciate the awesome might of the Holy One blessed is He; that He is all-powerful and can do anything. It is about this that the Psalmist said,³⁸⁸ “So that I may sing of your Glory-Kavod-כבוד, and not be silent.”

Now, in truth, the Glory-Kavod-כבוד-32 is dependent upon these 32-Lev-ל"ב pathways of the act of creation. Understand however, that these 32-Lev-ל"ב paths are an inner matter that can only be perceived with the eye of the intellect rather than the physical eye. Likewise, the act of creating something out of nothing can only be perceived with the eye of the intellect rather than the physical eyes.

Therefore, not everyone is capable of delving into the depth of these thirty-two acts of creation (*Ma'aseh Bereishith*), as stated before that,³⁸⁹ “It is The Glory of God-Kvod Elohi”m-אלהי"ם כבוד to conceal a matter.” In other words, the deep study of the thirty-two times that the title *Elo"him*-אלהי"ם is mentioned, which are called, “The Glory of God-Kvod Elo"him-אלהי"ם כבוד,” is not meant to be expounded to the masses, who are incapable of grasping them properly and are therefore susceptible to error. Thus, it is fitting that these matters remain concealed.

³⁸⁸ Psalms 30:13 – “למען יזמרך כבוד ולא ידם יהו"ה אלהי לעולם אודך”

³⁸⁹ Proverbs 25:2 – כבוד אלהי"ם הסתר דבר וכבוד מלכים חקר דבר”

It is for this reason that the sages of blessed memory stated,³⁹⁰ “The true depth of the power of the act of creation cannot be expressed to a person of flesh and blood. It is for this reason that Scripture concealed it with the utterance, “In the beginning *Elo”him*-אלהי"ם created.” Contemplate this wondrous statement and understand it in the context of what we explained regarding “The Glory of God-*Kvod Elo”him*-אלהי"ם-כבוד,” which refers to the thirty-two times that the title *Elo”him*-אלהי"ם is mentioned in the act of creation and consider the fact that it is fitting that they remain concealed.

Also, bear in mind that this is one and the same as the “Throne of Glory-*Kiseh HaKavod*-כבוד"א הכבוד-118,” which is the same as “The Glory of *Elo”him-Kvod Elo”him*-כבוד"ד-אלהי"ם-118.” In other words, you should understand that the act of creation (*Ma’aseh Bereishith*) and the Throne of Glory (*Kiseh HaKavod*) are one and the same matter.

We will now enumerate the thirty-two times that the title *Elo”him*-אלהי"ם is mentioned in the account of creation, beginning with the verse “In the beginning-*Bereishith*-בראשית” and ending with the verse “And they were finished-*WaYechulu*-ויכלו.” The totality of the natural order-*HaTeva*-הטב"ע-86 is included in these thirty-two times that the title *Elo”him*-אלהי"ם-86 is mentioned. They are as follows:

³⁹⁰ See Ramban to Genesis 1:1

1. "*Bereishith Bara Elo*"him-In the beginning *Elo*"him created-בראשית ברא אלהי"ם... (Genesis 1:1)
2. "*W'Ruach Elo*"him-And the spirit of *Elo*"him- ורוח אלהי"ם... (Ibid 1:2)
3. "*WaYomer Elo*"him *Yehiy Or*-And *Elo*"him said 'let there be light'- ויאמר אלהי"ם יהי אור- (Ibid 1:3)
4. "*WaYar Elo*"him *eth HaOr*-And *Elo*"him saw the light- וירא אלהי"ם את האור- (Ibid 1:4)
5. "*WaYavdel Elo*"him *bein HaOr*-And *Elo*"him separated between the light- ויבדל אלהי"ם בין האור- (Ibid 1:4)
6. "*WaYikra Elo*"him *LaOr Yom*-And *Elo*"him called the light 'day'- ויקרא אלהי"ם לאור יום- (Ibid 1:5)
7. "*WaYomer Elo*"him *Yehiy Rakia*-And *Elo*"him said 'let there be a firmament'- ויאמר אלהי"ם יהי רקיע- (Ibid. 1:6)
8. "*WaYa'as Elo*"him *eth HaRakia*-And *Elo*"him made the firmament- ויעש אלהי"ם את הרקיע- (Ibid 1:7)
9. "*WaYikra Elo*"him *LaRakia Shamayim*-And *Elo*"him called the firmament 'heaven'- ויקרא אלהי"ם - לרקיע שמים... (Ibid. 1:8)
10. "*WaYomer Elo*"him *Yikavu HaMayim*-And *Elo*"him said 'let the waters be gathered'- ויאמר אלהי"ם יקוו המים... (Ibid. 1:9)

11. "*WaYikra Elo"him LaYabasha Eretz-And Elo"him* called the dry land 'Earth'- ליבשה- ויקרא אלהי"ם ארץ..." (Ibid. 1:10)
12. "*WaYar Elo"him Ki Tov-And Elo"him* saw that it was good- כי טוב- וירא אלהי"ם..." (Ibid. 1:10)
13. "*WaYomer Elo"him Tadshei Ha'Aretz-And Elo"him* said 'let the earth put forth grass'- ויאמר אלהי"ם תדשא הארץ..." (Ibid. 1:11)
14. "*WaYar Elo"him Ki Tov-And Elo"him* saw that it was good- כי טוב- וירא אלהי"ם..." (Ibid. 1:12)
15. "*WaYomer Elo"him Yehiy Me'Oroth-And Elo"him* said 'let there be luminaries'- יהי אלהי"ם מארת..." (Ibid. 1:14)
16. "*WaYa'as Elo"him eth Shnei HaMe'Oroth-And Elo"him* made the two luminaries- ויעש אלהי"ם את שני המארת..." (Ibid. 1:16)
17. "*WaYiten Otham Elo"him-And Elo"him* placed them- ויתן אתם אלהי"ם..." (Ibid. 1:17)
18. "*WaYar Elo"him Ki Tov-And Elo"him* saw that it was good- כי טוב- וירא אלהי"ם..." (Ibid. 1:18)
19. "*WaYomer Elo"him Yishretzu HaMayim-And Elo"him* said 'let the waters swarm'- ויאמר אלהי"ם ישרצו המים..." (Ibid. 1:20)
20. "*WaYivra Elo"him eth HaTananim-And Elo"him* created the serpents- ויברא אלהי"ם את התנינים-..." (Ibid. 1:21)
21. "*WaYar Elo"him Ki Tov-And Elo"him* saw that it was good- כי טוב- וירא אלהי"ם..." (Ibid. 1:21)

22. "*WaYevarech Otham Elo"him-And Elo"him* blessed them-אתם אלהי"ם... (Ibid. 1:22)
23. "*WaYomer Elo"him Totzei HaAretz-And Elo"him* said 'let the earth bring forth'-ויאמר אלהי"ם תוצא... (Ibid. 1:24)
24. "*WaYa'as Elo"him eth Chayat Ha'Aretz-And Elo"him* made the beast of the earth-ויעש אלהי"ם את... (Ibid. 1:25)
25. "*WaYar Elo"him Ki Tov-And Elo"him* saw that it was good-וירא אלהי"ם כי טוב... (Ibid. 1:25)
26. "*WaYomer Elo"him Na'aseh-And Elo"him* said 'let us make'-ויאמר אלהי"ם נעשה... (Ibid. 1:26)
27. "*WaYivra Elo"him eth HaAdam-And Elo"him* created the man-ויברא אלהי"ם את האדם... (Ibid. 1:27)
28. "*B'Tzelem Elo"him Bara-In the image of Elo"him* He created-בצלם אלהי"ם ברא... (Ibid. 1:27)
29. "*WaYevarech Otham Elo"him-And Elo"him* blessed them-אתם אלהי"ם... (Ibid. 1:28)
30. "*WaYomer LaHem Elo"him-And Elo"him* said to them-ויאמר להם אלהי"ם... (Ibid. 1:28)
31. "*WaYomer Elo"him HiNei-And Elo"him* said 'Behold'-ויאמר אלהי"ם הנה... (Ibid. 1:29)
32. "*WaYar Elo"him eth Kol Asher Asah W'Hinei Tov Me'od-And Elo"him* saw everything that He had made, and behold, it was very good-וירא אלהי"ם את כל אשר עשה והנה טוב מאד... (Ibid. 1:31)

The above list includes all the times that the title *Elo"him*-אלהי"ם is mentioned throughout the account of creation. It is mentioned exactly thirty-two times and this is the meaning of "The Glory of *Elo"him-Kvod Elo"him*-כבוד"אלהי"ם." Moreover, keep in mind that these are the same as the thirty-two pathways of wisdom mentioned in Sefer Yetzirah.

Based upon all the above, know that wherever you find the word "Glory-*Kavod*-כבוד" throughout our holy Torah, it refers to the original "Glory-*Kavod*," mentioned in the account of creation. This is as stated,³⁹¹ "The Throne of Glory-*Kavod*-כבוד, exalted from the beginning." Moreover, realize that any mention of, "The glory of *Elo"him-Kvod Elo"him*-אלהי"ם" refers to the act of creation (*Ma'aseh Bereishith*). This is because the totality of creation was brought about through the thirty-two times that the title *Elo"him*-אלהי"ם was mentioned.

Furthermore, know that these thirty-two pathways include the ten intangible *Sefiroth*³⁹² and the twenty-two letters of the *Aleph-Beith*.³⁹³

Now that we have introduced all these matters, we will delve into how the totality of the natural order (*HaTeva*-הטבע) is included in the name *Elo"him*-אלהי"ם. Moreover, we will clarify how all the expressions of creation that are drawn forth are included in the name *Elo"him*-אלהי"ם.

³⁹¹ Jeremiah 17:12

³⁹² Sefer Yetzirah 1:2 - *Eser Sefiroth Blimah*-העשר ספירות בלימה

³⁹³ Together, the ten *Sefiroth* and twenty-two letters make up the thirty-two pathways of wisdom.

Now, the first thing to know is that the twenty-two letters combine into two-letter units which are the sources of the three letter roots from which all expression arises in the Holy Tongue,³⁹⁴ and through which the Holy One, blessed is He, created all in existence. These two letter sources form into twenty-two letter-cycles of the twenty-two letters each. The very first letter-cycle begins with the two-letter construct *E"l*-ל"א (31) and the final letter-cycle ends with the two-letter construct *Ko"l*-ל"כ (50). These are the first and last letter constructs of the *Aleph-Beith* and therefore include all the constructs in-between. They are thus referred to as “The God of All-*E"l Kol*-ל"א.”³⁹⁵

Now note that the first and the last two-letter constructs equal the first two letters and the last two letters of the title *Elo"him*-אלהים. These are the letters *E"l*-ל"א-31, and *Ya"m*-ם"י-50.³⁹⁶ When joined together they make up the word “*Might-Aleem*-ם"אל.”

Now note that these two-letter constructs, *E"l*-ל"א-31, and *Ya"m*-ם"י-50, revolve around the letter *Hey*-ה at the center, as follows:

אלהים

³⁹⁴ The Holy Tongue-*Lashon HaKodesh* הקודש, otherwise known as Biblical Hebrew.

³⁹⁵ Later, in Part 2 (The Letters of Creation), it will be explained why it is that these two-letter cycles are the first and final forms of the two-letter combinations that arise from the twenty-two letters of the *Aleph-Beith*. Here these matters are being introduced only insofar as they relate to the name *Elo"him*-אלהים and how the name *Elo"him*-אלהים includes the totality of the expression of all of the letters, by means of which the world was created.

³⁹⁶ The words *Yam*-ים and *Kol*-כל share the same numerical value 50.

א"ל ה' י"ם

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

The first cycle is called *E"l Ba"m-א"ל ב"ם*, 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"t Ba"sh-א"ת ב"ש*, which are its first two-letter constructs, as follows:

א"ת 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-two cycles that arise. This will all be explained at great length with wondrous explanations in Part Two, with the help of *HaShem*. What you must note here, however, is that just as these two-letter cycles revolve around the central letters ו"פ-86, which equals *Elo"him-אלהים-86*, so likewise, the totality of letter-cycles beginning with *E"l-א"ל-31* and ending with *Ko"l-כ"ל-50*, revolve around the letter *Hey-ה*, which is the central letter of the title *Elo"him-אלהים*, as mentioned above.

Now, note that the same is true of the first nine letters of the *Aleph-Beith*, of which the *Hey-ה* is at the center, as follows:

א"ב ג"ד ה' ו"ז ח"ט

These nine letters represent the first basic cycle of letter-constructs. The tenth letter, *Yod*-י-10 is separate and holy, as it states in the book of Vayikra (Leviticus),³⁹⁷ “The tenth shall be holy unto *HaShem*.” Moreover, the cycle of these letter-constructs itself attests to the tenth letter *Yod*-י-10. For, when the letters cycle³⁹⁸ to form two-letter constructs, the following letter-constructs emerge:

- א"ט (י-10 = 9-ט 1-א)
- ב"ח (י-10 = 8-ח 2-ב)
- ג"ז (י-10 = 7-ז 3-ג)
- ד"ו (י-10 = 6-ו 4-ד)
- ה"י-*Ya''h*

Contemplate the above and behold that the letter-constructs א"ט ב"ח ג"ז ד"ו all attest to the *Yod*-י-10, which is the tenth letter and is “Holy unto *HaShem*.” Moreover, they all revolve around the letter *Hey*-ה in the center of the cycle. All this will be explained at great depth, with the help of *HaShem*, in Part Two, which deals with the twenty-two letters of the Holy

³⁹⁷ Leviticus 27:32 – “העשירי יהיה קדש ליהויה”

³⁹⁸ In this case the cycle is, a) the first letter with the last letter b) the second letter with the second to last letter c) the third letter with the third to last letter etc.

Tongue,³⁹⁹ for that is where the length, breadth and depth of this subject is appropriate.

What must be contemplated and understood here, however, is that all of the letter-constructs of the *Aleph-Beith* beginning with *E*"ל-א-31 and ending with *Ko*"ל-כ-50 revolve around the letter *Hey*-ה which is at the center of the title *Elo*"הי"ם-אלהים.

With this in mind, awaken to the words of *HaShem* through His Prophet Isaiah,⁴⁰⁰ “My hand made all these (*Kol Eleh*- כל אלה), and all these (*Kol Eleh*- כל אלה) come into being, by the speech of *HaShem*-יהו"ה.” This verse is wondrous indeed, for the words “All These-*KoL Eleh*-ה אל"ה-86” equal *Elo*"הי"ם-אלהים-86. It is therefore understood that the words “All these-*KoL Eleh*-ה אל"ה” refer to the title *Elo*"הי"ם-אלהים, and everything that it connotes.

Moreover, the verse expressly states, “All these (*Kol Eleh*- כל אלה) came into being (*WaYihiyu*-ויהיו), by the word of *HaShem*-יהו"ה.” In other words, the verse clearly attests to the fact that “All these-*KoL Eleh*-ה אל"ה,” in other words, the title *Elo*"הי"ם-אלהים, is brought forth 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 *Elo*"הי"ם-אלהים-86, all these-*KoL Eleh*-ה אל"ה-86 are brought about from the true

³⁹⁹ Biblical Hebrew

⁴⁰⁰ Isaiah 66:2 – “ואת כל אלה ידי עשתה ויהיו כל אלה נאם יהו"ה”

reality of *HaShem*-יהו"ה, His Singular Preexistent Intrinsic Name.

This should be absolutely clear to any intelligent person. For, it clearly attests that *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 "כ"ל אל"ה-*Kol Eleh*" are brought into existence.

With the above in mind, now examine these other verses, such as,⁴⁰¹ "But know, that for all these (*Kol Eleh*-כ"ל אל"ה) *Elo"him*-אלהי"ם will bring you to judgement." That is, *Elo"him*-אלהי"ם applies to the same matter as "all these-*Kol Eleh*-כ"ל אל"ה."

Likewise, the verse in Daniel states,⁴⁰² "When the scattering of the hand of My holy nation will cease, all these (*Kol Eleh*-כ"ל אל"ה) 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 equals "כ"ל אל"ה-*Kol Eleh*."

About this the prophet Zachariah prophesied,⁴⁰³ "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,

⁴⁰¹ Ecclesiastes 11:9 – "ודע כי על כל אלה יביאך האלהי"ם במשפט"

⁴⁰² Daniel 12:7 – "וככלות נפץ יד עם קדש תכלינה כל אלה"

⁴⁰³ Zachariah 14:9 – "והיה יהו"ה למלך על כל הארץ ביום ההוא יהיה יהו"ה אחד ושמו "

no nation will continue to serve *Elo"him*-אלהי"ם, but all will recognize and serve *HaShem*-יהו"ה alone, as it states,⁴⁰⁴ “He that shall speak in the name of other *elohim*-אלהים, that prophet shall die.”

Now that you have awakened to all these matters about the title God-*Elo"him*-אלהי"ם, realize that, in actuality, it is *HaShem*-יהו"ה alone, blessed is He, who brings about the totality of the natural order-*HaTeva*-ע-הטב-86. He alone, blessed is He and blessed is His name, brings “All these-*Kol Eleh*-אל"ה-86” into existence, for God-*Elo"him*-אלהי"ם-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

For, the very truth of the matter is that *Elo"him*-אלהי"ם (86) is the title-*Kinuy*-כנוי (86) that contains the totality of the natural order-*HaTeva*-ע-הטב (86) and is thus The Life of All Living-*Chey Kol Chay*-חי כל חי (86). This title *Elo"him*-אלהי"ם (86) is “The Throne-*Hakiseh*-הכסא (86)” that carries and bears His Glory, blessed is He, as explained above about His “Throne of Glory-*Kis'e HaKavod*-הכבוד” which reveals His magnificent glory in the act of creation. That is, His “Throne of Glory-*Kis'e HaKavod*-הכבוד” is the same as the “The Glory of God-*Kvod Elo"him*-אלהי"ם-86,” which refers to the Thirty-Two Pathways of Wisdom, that is, the thirty-two times that the title *Elo"him*-אלהי"ם is used throughout the account of creation (*Ma'aseh Bereishith*).

⁴⁰⁴ Deuteronomy 18:20 – “ואשר ידבר בשם אלהים אחרים ומת הנביא ההוא”

Now that we have awakened to all these (*Kol Eleh*- כ"ל אלה"ה) wondrous matters included in the title *Elo"him*-אלה"ה, let us awaken to some more matters that this title expresses. First and foremost, always remember that the name *Ya"he*-יה"ה manifests within the title *Elo"him*-אלה"ה and gives it form. For, as explained above, if the name *Ya"he*-יה"ה is lacking in *Elo"him*-אלה"ה, it remains “mute-*Eelem*-אל"ם,” without speech or form. The knowledge of this is an indispensable foundation to the realization that it is in fact the power of *HaShem*'s Intrinsic Being that is drawn forth to manifest within created beings and give them actual existence. 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*-יהו"ה that is emanated upon them. For, without His Preexistent Intrinsic Being, they have no being whatsoever.

With the above in mind, we must now contemplate some important principles that are conveyed through the title *Elo"him*-אלה"ה. That is, we must examine and understand the language and terminology of the title *Elo"him*-אלה"ה so that we may understand the various meanings and intentions that it imparts.

The primary foundation to know about the title *Elo"him*-אלה"ה has already been explained above. That is, that the name *Elo"him*-אלה"ה is comprised of the word “mute-*Eelem*-אל"ם” and the name *Ya"he*-יה"ה. However, there are other important matters that are also indicated by the title *Elo"him*-אלה"ה as follows:

The first is the aspect of justice and judgment. It is in this sense that He is sometimes called by the title *Elo"him-*אלהי"ם.

The second aspect is a terminology of strength and power. It is in this sense that He is called "The Might of *Ya"h-Aleem Ya"h-*אל"ם י"ה-ה."

The third terminology is a language of binding, as in the verse,⁴⁰⁵ "And behold, we were binding sheaves-*MeAlmeem Aloomeem-*מאלמים אלמים." He sometimes is called by this term, as in, "*Aloom Ya"h-*אל"ם י"ה-ה."

We will now begin explaining the correct and true meanings and intentions of these different terms, to better understand what each conveys.

The first term to explain is the title "*Elo"him-*אלהי"ם" as an expression of judgment. The Torah attests to this, as in the verse,⁴⁰⁶ "For judgment belongs to God-*Elo"him-*אלהי"ם." In this sense, the title God-*Elo"him-*אלהי"ם attests to the fact that the totality of creation, which is included in this name, functions according the straight line and balance of the scales of judgment and righteousness. There is no crookedness or perverseness in all of creation, but rather,⁴⁰⁷ "The ways of *HaShem* are straight."

Moreover, the totality of the natural order and all the boundaries of nature know their limitations, all of which are imposed upon them with justice and judgment. They are

⁴⁰⁵ Genesis 37:7

⁴⁰⁶ Deuteronomy 1:17 – "כי המשפט לאלהי"ם הוא"

⁴⁰⁷ Hosea 14:10 – "כי ישרים דרכי יהוה"

therefore incapable of breaking their limitations and overstepping these laws, to enter into the boundaries of their fellow creatures and overpower them. For all the laws of nature were composed and embedded in justice and righteousness.

It is regarding this that our teacher Moshe, the master of all the prophets, peace be upon him, stated,⁴⁰⁸ “The Rock, His work is perfect (*Tamim*-תמים) for all of His ways are justice (*Mishpat*-משפט).” The word “perfect-*Tamim*-תמים” also means “pure-*Temimah*-תמימה.” In other words, all His actions in the totality of the creation of the natural order, are perfect and pure, altogether devoid of crookedness or perverseness. Thus, all of the ways of the natural order are embedded with justice, for after all, they were created with the title *Elo "him*-אלהי"ם, which is justice.

This then, is the meaning of “All of His ways are justice,” that the thirty-two paths which are “His ways,” are all created with the title *Elo "him*-אלהי"ם, which is justice-*Mishpat*-משפט. The verse therefore continues, “The God-*E"l*-אל of faithfulness without iniquity; He is just and righteous.” In other words, the verse is clearly attesting to the fact that all His actions are truly righteous and just. It is regarding this that the Psalmist said,⁴⁰⁹ “He prepares His throne for justice.”

Thus, in relation to the fact that His actions throughout all of creation are brought forth with perfect justice, He is called by the title *Elo "him*-אלהי"ם, blessed is He. In other words, this

⁴⁰⁸ Deuteronomy 32:4 – “הצור תמים פעלו כי כל דרכיו משפט אל אמונה ואין עול צדיק”
”וישר הוא”

⁴⁰⁹ Psalms 9:8 – “ויהיה לעולם ישב כונן למשפט כסאו”

title attests to the fact that all His actions are brought forth with perfect justice. Now, this also explains why we find the term *Elo"him* אלהי"ם used in reference to judges and justices, as in the verse,⁴¹⁰ “You shall not curse a judge-*Elo"him* אלהי"ם.” Likewise, it states,⁴¹¹ “The case of both parties shall come before the judges-*Elo"him* אלהי"ם,” and similarly,⁴¹² “In the midst of the judges-*Elo"him* אלהי"ם He shall judge.” There are many other verses that demonstrate this point.

With the above in mind, it is understood that the Holy One, blessed is He, is called by the title *Elo"him* אלהי"ם in relation to His actions, which are perfect. More specifically, He is called by this title because His law of justice reigns supreme and the totality of the creation of the novel natural order is according to justice and righteousness. Therefore, the boundaries of one quality of nature do not overpower or violate the boundaries of another quality of nature. Rather, the boundaries and laws of nature are set according to His perfect laws of righteousness and justice, as stated,⁴¹³ “He has given a decree that shall not be transgressed.” It is with respect to these matters that the Holy One, blessed is He, is called by the title *Elo"him* אלהי"ם throughout the act of creation (*Ma'aseh Bereishith*).

The second matter to clarify in regard to the title *Elo"him* אלהי"ם is the permutation, “The Mighty One-*HaAleem* האלי"ם.” This term likewise indicates why He is

⁴¹⁰ Exodus 22:27, see Rashi there – “אלהי"ם לא תקלל”

⁴¹¹ Exodus 22:8, see Rashi; Bava Kamma 63b – “עד האלהי"ם יבא דבר שניהם”

⁴¹² Psalms 82:1 – “בקרב אלהי"ם ישפט”

⁴¹³ Psalms 148:6 – “ויעמידם לעד לעולם חק נתן ולא יעבור”

called by the title *Elo"him* אלהי"ם throughout the account of creation. The term "The Mighty One-*HaAleem* האלי"ם," indicates strength, as in the Talmudic dictum,⁴¹⁴ "Whoever is stronger prevails-*Kol d'Aleem Gvar* כול דאלי"ם גבר," or like the Talmudic statement,⁴¹⁵ "A valley of strongmen-*B'Agat Aleemey* באגת דאלימ"י." Similarly, this language is found in Psalms, which states,⁴¹⁶ "Do the strong (*Ailem* אלים) speak righteousness?"

Now, this term denotes the fact that the Holy One, blessed is He, creates and sustains the totality of the natural order with ultimate strength and support. In other words, all the laws of nature are sustained by His signet. Thus, they have no need for any sustenance other than Him, blessed is He.

Moreover, the entire act of creation and the totality of the natural order therein, are all steadfast and enduring and are firmly established with strength. For they are made and supported by the strength of His truth and righteousness. It is for this reason that the natural laws of the world do not change or deviate from their state of being which is fixed, for every law of nature is founded and affixed with the name *Elo"him* אלהי"ם, which is a term of power, strength and endurance. This being the case, and given that He who established them, sustains them with infinite might, it thus is fitting that they are firmly established and enduring.

⁴¹⁴ Talmud Bavli, Gittin 60b

⁴¹⁵ Talmud Bavli, Kiddushin 59a

⁴¹⁶ Psalms 58:2 – "האמנם אלים צדק תדבריון"

The account of creation concludes in this vein with the words,⁴¹⁷ “And *Elo”him*-ם אלהי”ם saw everything that He had made, and behold, it was very good.” In other words, each and every law of nature throughout the natural order is good, since each law was created, affixed, and established with the title *Elo”him*-ם אלהי”ם. That is, the various laws of the natural order and the boundaries and limits within which the natural world is affixed, are good as they are and do not need to be exchanged for a different nature. Thus, when the verse states that “Everything that He had made was very good,” it means that all the natural laws He established are good as they are and need not be changed, exchanged or altered to a different nature.

Thus, the laws that He embedded in nature are good, and as such, are established and affixed for the duration of the world’s existence. In other words, they were created and established in a state of perfection and it is thus fitting that they endure without deviation. Regarding this, our Sages of blessed memory stated,⁴¹⁸ “The world follows its course,” and explained that the laws that were embedded in the world during the six days of creation are immutable. All this is because they are straight and just, since they are affixed and established with the strength of The Mighty One-*HaAleem*-ם האלי”ם.

In regard to this matter, King Solomon, the wisest of all men, stated as follows,⁴¹⁹ “Whatever *Elo”him*-ם אלהי”ם does shall endure for the duration of the world; nothing can be added to it,

⁴¹⁷ Genesis 1:31 – “וירא אלהי”ם את כל אשר עשה והנה טוב מאד”

⁴¹⁸ Talmud Bavli, Avoda Zara 54b

⁴¹⁹ Ecclesiastes 3:14 – “כל אשר יעשה האלהי”ם הוא יהיה לעולם, עליו אין להוסיף וממנו – “אין לגרע”

nor can anything be subtracted from it.” In other words, the totality of the creation of the natural order was made with the name *Elo"him* אלהים, and is established and affixed with strength. Thus, the natural order that was established during creation shall endure for the entire existence of the world. This is because it was all created with the ultimate perfection in the first place and was affixed with the ultimate strength. Moreover, all of creation is sustained by this name that indicates strength, which is the title *Elo"him* אלהים.

Thus, each of the natural laws is fixed and established in its existence, and it is for this reason that nothing can be added or subtracted from it. For the natural order of the world has no need of repair in order to establish or sustain it, beyond that which was established and affixed during the six days of creation through the title *Elo"him* אלהים.

Thus, it is understood that it is entirely unnecessary for anything in the world to change or deviate from the nature that was embedded in it, to a better nature. For, as we have explained, the totality of the natural order and all the laws of nature were affixed and embedded during the act of creation. Moreover, the laws of nature were fixed and established with the name that indicates strength and sustainment, *Elo"him* אלהים.

Now, all the above was said in regard to the laws of nature; that they are consistent and not subject to change. However, it is clear that this in no way limits *HaShem* יהוה from abrogating them at will through wonders and miracles, for there is nothing that can stand in the way of His supreme will.

On the contrary, the occurrence of wonders and miracles attests to the fact that the laws of nature are novel and that their existence is limited and non-intrinsic. In other words, that they are subject to His will and do not have to be.

Rather, the occurrence of wonders and miracles informs us that the world is a non-intrinsic, novel creation, and that there is a Creator who brings it into being according to His will from absolute nothingness, for as long as He desires. It is therefore certainly within His power to do with it as He wishes, and if He wishes, He can change the laws of nature or abrogate them completely.

In other words, even though the world appears to follow its natural course consistently, there is a Creator who creates and sustains it consistently. He alone rules over His creation with absolute dominion and He can literally do whatever He wants with it. Therefore, if He wishes to overturn the laws of nature, He can do so. Moreover, if He wished to revert it all to absolute nothingness, nothing could impede His will and it would be as if it never was.

Moreover, if it would ever enter one's mind that miracles that are above the laws of nature are impossible, he might unwittingly err and come to believe that the laws of nature are intrinsic, preexistent, and immutable, in other words, that there is no Intrinsic Preexistent Being who creates and rules over them, God forbid. This error, that the existence of the world and the laws of nature are preexistent and immutable, is all too common nowadays, especially in the natural sciences. Because they have not observed changes in the laws of nature,

they conclude that therefore they are immutable and thus deny the possibility of wonders and miracles.

In truth, they are partially correct and partially incorrect. They are correct that the laws of nature are fixed without deviation. However, they are incorrect in their assertion that the laws of nature are immutable and cannot change under any circumstances. This is a grave error that leads to the denial of faith and a complete departure from the ways of the holy Torah, God forbid.

However, with the knowledge that the true source of the natural order is *HaShem*-יהו"ה, The Unlimited Preexistent Intrinsic Being, and that it is He who sustains it and causes it to endure, it is utterly clear that He can change it at will. Believing otherwise is tantamount to saying that there is no Creator and that the world and its laws are preexistent.

However, since we know that this is patently false and that the true source of their very existence and endurance is *HaShem*-יהו"ה, the One Unlimited Preexistent Intrinsic Being, it is therefore obvious that, being that He is unlimited, He can change or abrogate them at will.

Now, in truth, the sages stated that,⁴²⁰ “The Holy One, blessed is He, stipulated several conditions when He created the natural order.” For example, they explained that when He created the sea in the six days of creation, He stipulated that it would split before the Jewish people in their exodus from Egypt.

⁴²⁰ Bereishith Rabba 5:5

What they were informing us is that the will of the Holy One, blessed is He, is unchanging as He is unchanging. Therefore, it must be understood that the occurrence of miracles does not mean that during the six days of creation He embedded a law into nature that would later be temporarily abrogated during a miraculous event. They clarified this misconception and explained that the Holy One, blessed is He, stipulated several exceptions to the natural order during the act of creation itself.

In other words, because the Holy One, blessed is He, is all-knowing, He therefore knows all future events. Thus, when He created and affixed the laws of nature, He created them with the capacity to withstand miraculous events according to His will, imbedded in them as part and parcel of their nature. For it is specifically the occurrence of miracles that openly reveals and demonstrates that there is an all-powerful Creator who has absolute dominion over His creatures and that He can do whatever He wishes.

By this statement the sages also informed us that although He instilled the natural order with the capacity to withstand wonders and miracles, He only did so conditionally. For the natural order is not actually abrogated and replaced with an alternate nature during a miracle. As said above, the laws of nature are perfect as they are, and do not require change or improvement. Hence, miracles are temporary phenomena that demonstrate that the laws of nature are non-intrinsic and that the Creator who brings them into being out of nothing, can change them.

Thus, miracles do not indicate changes in His will. Instead, they indicate His absolute power and dominion over His world. This is demonstrated when He temporarily changes the natural order and then reverts it back to its original nature. In doing so, it becomes openly clear and undeniable that the laws of nature are novel creations and that their Creator can change them according to His will. The book of Daniel explicitly states this,⁴²¹ “He does according to His will with the hosts of the heavens and amongst the inhabitants of the earth.”

It is for the above reason that the sages, of righteous memory, stated that “He made several conditions with the act of creation.” In this way they informed us that He is all-knowing and sees all future events. Therefore, His will is not actually changed when we perceive a temporary change within the natural order, at the occurrence of a miraculous event. In other words, what He knows now is the same as what He knew then, when He first brought the natural order into existence. This is to say that this change is not due to some unforeseen circumstance or necessity that He was not previously aware of. For all things that undergo change do so of necessity, however He, blessed is He, is not subject to necessity.

In other words, the world was not created out of necessity, but only for His glory. This is as stated,⁴²² “All that is called by my name and for my glory, I created it, I formed it, also I made it.” It also states,⁴²³ “The world is built of kindness.” In other

⁴²¹ Daniel 4:32 – “וכל דירי ארעה כלא חשיבין וכמצביה עבד בחיל שמיא ודירי ארעה ולא”
“איתי די ימחא בידה ויאמר לה מה עבדת”

⁴²² Isaiah 43:7 – “כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו”

⁴²³ Psalms 89:3 – “כי אמרתי עולם חסד יבנה”

words, the term “kindness” here means that He founded creation upon kindness, that is, He brought everything into being from nothing out of kindness, for He Himself has no need for it.

If we were to say that He created out of necessity, it would not be a kindness. Instead, we would be attributing necessity to Him; that somehow, He needed to create the world out of some lacking or imperfection, God forbid. However, since He is absolutely perfect and utterly devoid of lacking, there is nothing that compels Him to create, but rather, “The world is built of kindness.”

Now, all the above teaches us that, on the one hand, the Holy One, blessed is He, brought about the laws of nature and affixed and sustains them with permanency and strength, but that, on the other hand, He brings about wonders and miracles that reveal His absolute dominion and kingship over all creation, in that absolutely nothing can obstruct and impede His will. The fact that *HaShem* can perform wonders and miracles is therefore a fundamental foundation upon which the Torah is founded. For it is through His wonders and miracles that we can grasp the reality of His singularity and preexistent Being and that, in contrast, all of creation is novel and limited.

Nonetheless, He is called *Elo'him*-אלהים in relation to the act of creation, with respect to the fact that the laws of the natural order are established and sustained in their nature. In other words, the natural order was forged and cast through His unlimited power.

Now, the third reason He is called by the title *Elo"him*-אלהי"ם in the account of creation, arises from the permutation "*Aloom Ya"ה-י"ה* אל"ם." The term "*Aloom*-אלם" means "bond" and indicates the "bonding" of composites and constructs that He created within the natural order. This term is similar to the verse,⁴²⁴ "Behold, we were binding bundles of grain-*MeAlmeem Aloomeem*-מאלמים אלמים."

Thus, this permutation of the title *Elo"him*-אלהי"ם refers to the fact that all beings and creatures are drawn into being one after the other, are connected one with the another and are sustained one by the other, in mutual symbiosis and interdependence. In other words, this permutation of the title *Elo"him*-אלהי"ם indicates that all beings are connected to each other in a wondrous manner of mutual symbiosis, interdependence and composition (*Harkavah*-הרכבה).

Now, though this term actually applies to all forms of composition throughout the entire gamut of creation, from the highest world, to this lowly world, nonetheless, it primarily applies to the composite beings of this lowly, physical world. For this term refers to the compositions, admixtures and interconnectedness within the natural order itself, such as the composition or decomposition of physical entities that are composed of the four foundational elements, fire, air, water, and earth. They all are bound to *Elo"him*-אלהי"ם through the permutation *Aloom Ya"ה-י"ה* אלם, which indicates "binding."

⁴²⁴ Genesis 37:7

That is, He “binds bundles (מאלם אלומות)” of composites in the natural order, tying and binding them together.

The same applies to all composites (*Merkavot*-מרכבות) throughout creation, including the composite beings of the upper worlds, such as the angels of intellect-*Sichliyim*-שכליים. This is the true meaning of the knowledge generally known as the “Act of the Chariot-*Ma’aseh HaMerkavah*-מעשה המרכבה.” This is because the word “*Merkavah*-מרכבה,” which means “chariot,” also means “composition.” It is therefore understood that the “Act of the Chariot” (*Ma’aseh HaMerkavah*) refers to the composites that are bound to each other and formed by the name *Elo’him*-אלהים which, in this permutation, indicates the “bond” and composition of the natural order.

In other words, all the *Merkavot*-chariots of composition are tied to the name *Elo’him*-אלהים, since this is the name that is used throughout the act of creation (*Ma’aseh Bereishith*) to compose all compositions. That is, all the composites and admixtures of the natural order are composed through the power of *Elo’him*-אלהים. Therefore, it is in regard to His act of binding and composing the natural order, that throughout the account of creation the Holy One, blessed is He, is called by the title *Elo’him*-אלהים.

From all the above, several facets have been presented about why the title *Elo’him*-אלהים is used throughout the account of creation. In addition, we explained that this title indicates, includes, and sheds light upon the whole act of creation. That is, all of creation is brought forth in truth, justice, and righteousness and all the laws of nature endure by the might

of *HaShem*. That is, they never change or deviate from their nature except under extraordinary circumstances, such as wonders and miracles. Moreover, we have explained that through the title *Elo"him*-אלהי"ם the totality of the natural order is bound together as unified composites of one thing with another.

We have thus presented many matters that are drawn from His title *Elo"him*-אלהי"ם. However, always keep in mind that the title *Elo"him*-אלהי"ם comes into being from the final name of *HaShem*'s names of "Being," which is the name *Ya"he*-יה"ה and that His seal is stamped upon the act of creation. To clarify, the account of creation concludes with the verse,⁴²⁵ "And the heavens and the earth and all their hosts **were completed**-*Wayechulu*-ויכלו." As explained before, the world was brought into being by the expressed forms of His glorious name *HaShem*-יהו"ה, which are His signet, as follows:

(26) יהו"ה

(21) יה"ו

(15) י"ה

(10) י

Calculate the signet of His expressed names of "Being" and discover that its sum is 72, which equals the concluding statement that seals the act of creation, "And they were

⁴²⁵ Genesis 2:1 – "ויכלו השמים והארץ וכל צבאם"

completed-*Wayechulu*-ויכל"ו-72." For in truth, His title comes into being from the reality of His Intrinsic Name of Being, *HaShem*-יהו"ה. In other words, in truth the heavens and earth and all their hosts come into existence from the reality of His Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His Name.

This concludes our explanations of the title *Elo"him*-אלהי"ם for now. Many more wondrous and fantastic explanations will be elucidated later, that will further develop and support the point that the title *Elo"him*-אלהי"ם includes the totality of the act of the creation. We now will begin explaining the title that follows *Elo"him*-אלהי"ם, which is the title *Elo"ah*-אלו"ה.

The title drawn forth after *Elo"him-אלהי"ם* is *Elo"ah-אלו"ה*.

As you already know, all His titles receive their strength and influence from the name of His Intrinsic Being, *HaShem-יהו"ה*. It is from Him that they derive their existence, for without Him they have no possibility of existence whatsoever. Nonetheless, none of these titles include all the letters of His name. Instead, a portion of the letters of His Name are sufficient to vitalize and strengthen the other letters of His titles.

With the above in mind, awaken to the fact that the letters of His name *HaShem-יהו"ה* are distributed between His two titles, *Elo"him-אלהי"ם* and *Elo"ah-אלו"ה*. That is, the letters *Yod-Hey-יה"י* are found in *Elo"him-אלהי"ם* and the letters *Waw-Hey-ויה"ה* are found in *Elo"ah-אלו"ה*. We thus see that the title *Elo"ah-אלו"ה* follows immediately after the title *Elo"him-אלהי"ם*, just as the second half of His name, *Waw-Hey-ויה"ה*, follows the first half, *Yod-Hey-יה"י*.

Now, there are many great and important principles to be known about the distribution of the letters of His singular name. Firstly, the letters *Yod-Hey-יה"י* indicate the actualization (*Pe'ulah*) of bringing the component letters into being. In contrast, the letters *Waw-Hey-ויה"ה* indicate the motion (*Tnu'ah*) and composition of the letters.⁴²⁶ Both these aspects come into

⁴²⁶ These two aspects; the bringing of the component letters of existence into being (*Pe'ulah*-action), and the conduct and motion of the composition of the letters (*Tnu'ah*-motion) will be explained later at length, in Part Two, which deals with the

being from the truth of His singular name, *HaShem*-יהו"ה, for it is from the reality of His Intrinsic Being that everything is brought into being.

We already know from what has been explained thus far, that His singular name *HaShem*-יהו"ה is not related to action whatsoever, but is solely a term of "Being-*Hawayah*-הו"ה." In other words, it is the name of His Singular Preexistent Intrinsic Being, as He is, in and of Himself, one and alone.

However, even though He is independent of action and motion, nonetheless, He is the actor and mover and they depend on the truth of His Being to exist. In other words, the act cannot exist without the actor. This being the case, in His holy Torah the complete name *HaShem*-יהו"ה is never included in any title that relates to action (*Pe'ulah*) or motion (*Tnu'ah*). Nonetheless, it is His name that brings about and affects action and motion. That is, the first half of His name, *Yod-Hey*-יה"י, is drawn into *Elo"him*-אלהי"ם, giving it the ability to actualize (*Pe'ulah*) and the second half of His name, *Waw-Hey*-יה"ו, is drawn into *Elo"ah*-אלו"ה, giving it the ability to bring about motion (*Tnu'ah*).

With this in mind, awaken to the reality that His Name *HaShem*-יהו"ה is not part and parcel of created beings at all, but remains utterly beyond, transcendent, and holy. This is because His name is preexistent, singular, and perfect, just as He is preexistent, singular, and perfect. It therefore completely transcends all non-intrinsic, newly created existence.

subject of the twenty-two letters. Here it is only being introduced as it relates to the titles *Elo"him*-אלהי"ם and *Elo"ah*-אלו"ה.

On the other hand, all novel beings are drawn into being from the reality of His Name, *HaShem*-יהו"ה, as explained above regarding the names *Yeh*"o-יה"ו, *Ya*"h-יה"ה, or *Wa*"H-יה"ו, as well as any other partial and diminished names.

Therefore, know that the letters *Yod-Hey*-יה"י that are included in *Elo*"him-אלהי"ם, and the letters *Waw-Hey*-יה"ו that are included in *Elo*"ah-אלו"ה, are not at all comparable to the complete name of *HaShem*-יהו"ה, because this name alone expresses His Perfect Simple Singular Being, as He is, one and alone. Nevertheless, these names are brought forth into being from the truth of His singular name, *HaShem*-יהו"ה.

We have prefaced with this important principle in order to clarify the subject that we are about to enter, by preempting with the answer to a question that could arise. Namely, that on the one hand, we stated that Being-*Hawayah*-הו"ה does not indicate action at all, but only being alone, but on the other hand, we stated that the letters *Yod-Hey*-יה"י of the four-letter name are distributed in the title *Elo*"him-אלהי"ם to bring about action and the letters *Waw-Hey*-יה"ו are distributed in the title *Elo*"ah-אלו"ה to bring about motion.

Know that when we say that Being does not indicate action, we are referring to the full, four-letter name *HaShem*-יהו"ה, rather than parts of the name. This is to say that the partial names do not compare **at all** to the full name. On the contrary, they are names that only come into being from the reality of the four-letter name, for example the names, יה"ו י"ה, but are incomparable to it. Therefore, know that whenever we speak of the partial names, we mean that they come forth from the

four-letter intrinsic name and follow it, but are by no means comparable to it.

In other words, know that anywhere that we mention half the name, separate halves of the name or individual letters of the name, in which the partial components of the name *HaShem*-יהו"ה are compared to each other, know with certainty, that what is meant is that they are utterly dependent upon His four-letter intrinsic name *HaShem*-יהו"ה, rather than the reverse, for without Him they are nothing. Always remember this very important principle, for you will surely need it to understand the teachings correctly.

Moreover, know that the name *HaShem*-יהו"ה only indicates His Simple Intrinsic Being, *Hawayah*-הו"י. In other words, although we find that His actions are completely dependent upon Him, He never is called by His singular name *HaShem*-יהו"ה in relation to His actions. On the other hand, His other names and titles come about because of and as a result of His actions.

For example, the title *Elo"him*-אלהי"ם relates to His action as the Creator and was brought forth with the act of creation. His other names and titles are likewise dependent on *HaShem*-יהו"ה, for their very existence depends on the reality of His Being-*Hawayah*-הו"י. That is, it is His Being that causes them, but they in no way cause Him. In other words, in the case of all of His other titles, it is the action that causes the title, as we previously explained. However, this does not apply to Him, blessed is He and blessed is His name, for He is the cause of everything.

Therefore, know that it is a very critical foundation of faith that all action is utterly dependent on *HaShem*-יהו"ה, but that *HaShem*-יהו"ה is not dependent on any action. Rather, His name *HaShem*-יהו"ה is intrinsic to Him. Thus, when we say that actions are dependent on Him or His name, what is meant is that their very **existence** is dependent upon Him and that they are all brought into being from the reality of His Intrinsic Being and are nothing without Him. Contemplate and understand this very important principle, so that you will be fully cognizant of it when the need arises.

Now that we have enlightened you to this, let us return to the subject at hand. Know that *Yod-Hey*-יה"י indicates the action (*Pe'ulah*) and is included in the name *Elo'him*-אלהי"ם, whereas *Waw-Hey*-וה"י indicates the conduct and motion (*Tnu'ah*) and is included in the name *Elo'ah*-אלו"ה. This being the case, both *Elo'him*-אלהי"ם and *Elo'ah*-אלו"ה receive their power and form from the name of His Intrinsic Being, *HaShem*-יהו"ה, through which they then effect the actions that they effect. In addition, these names follow one after the other in succession. That is, *Elo'ah*-אלו"ה follows *Elo'him*-אלהי"ם, just as the letters *Waw-Hey*-וה"י of His name follow the letters *Yod-Hey*-יה"י.

Now, it will later be explained what is meant when we say that *Elo'ah*-אלו"ה indicates conduct and motion (*Tnu'ah*). This will all be explained at length in Part Two, which deals with the twenty-two letters of the *Aleph-Beith*, where these explanations are more appropriate.

Now, this name *Elo'ah* אלו"ה can be found in the Torah, in the song *Ha'azinu*, where it states,⁴²⁷ “He forsook the God-*Elo'ah* אלו"ה who made him.” However, in the subsequent verse the title lacks the letter *Waw*-ו, as follows,⁴²⁸ “They sacrificed to demons non-gods-*lo elo'ah* לֹא אֱלֹהִים.” In other words, the “non-gods-*lo elo'ah* לֹא אֱלֹהִים” do not even have a diminished power manifested in them, let alone a complete power, in that they even lack the power of motion, which is a complete power that is indicated by the complete name *Elo'ah* אלו"ה.⁴²⁹ Therefore, consider the fact that in reference to *HaShem*, blessed is He, the Torah uses the complete title *Elo'ah* אלו"ה, whereas in reference to demons and non-gods, the Torah uses the incomplete *elo'ah* אֱלֹהִים. Now, with respect to the fact that the name *Elo'ah* אלו"ה hints at movement (*Tnu'ah*), this is hinted at in the verse,⁴³⁰ “*Elo'ah* אלו"ה comes from the south.” This will all be fully explained in Part Two.

In any event, we have provided explanations and hints in regard to the name *Elo'ah* אלו"ה that are adequate for now. This title will be fully explained in Part Two with wondrous and fantastic explanations. Let us therefore continue by explaining matters that are pertinent here. We shall now begin explaining the next name that is drawn forth and continue explaining His

⁴²⁷ Deuteronomy 32:15 – “ויטש אלו"ה עשהו וינבל צור ישעתו”

⁴²⁸ Deuteronomy 32:17 – “זבחחו לשדים לא אלהים לא ידעום”

⁴²⁹ It is noteworthy that when the *Waw*-ו is removed from the title *Elo'ah* אלו"ה, as in the above verse which utilizes it to refer to the “non-gods-*elo'ah* לֹא אֱלֹהִים,” the resultant word shares the same spelling as the word “*allah* אֱלֹהִים,” which means a “curse,” as utilized in Deuteronomy 29:18-19 and elsewhere, or an “oath” as utilized in Leviticus 5:1.

⁴³⁰ Habbakuk 3:3 – “אלו"ה מתמנן יבוא וקדוש מהר פארן סלה”

unity and singularity, with His help, blessed is He and blessed is His name.

The next title that is drawn forth after *Elo"him-אלהי"ם* and *Elo"ah-אלו"ה* is *E"ל-א"ל*.

Know that the title, *E"ל-א"ל*, by which He is called in the holy Torah, comes from the reality of His Intrinsic Being and is drawn forth into the names *Elo"him-אלהי"ם* and *Elo"ah-אלו"ה*. In addition, it is through the utilization of *E"ל-א"ל*, that the totality of the act of creation was brought into being. As we shall now begin to explain, all created beings were brought into existence with this name.

As we previously explained, the expression of *HaShem*'s names of being, as manifest throughout the account of creation, is the term "And it was-*Wayehiy-ויהי*." This term "*Wayehiy-ויהי-31*" has the same numerical value as the title *E"ל-א"ל-31*. Thus, He is called *E"ל-א"ל* relative to the novelty of the act of creation. In other words, all actions throughout the totality of the act of creation are tied to and dependent upon the name *E"ל-א"ל-31*, which is the same as "And it was-*WaYehiy-ויהי-31*." It is regarding this that the Psalmist said,⁴³¹ "From one end of the world to the other end of the world, You are God-*E"ל-א"ל*." Similarly, the verse states,⁴³² "What God-*E"ל-א"ל* has caused to happen-*pa'al-פעל*," which is a term of action (*Pe'ulah-פעולה*). Thus, the totality of the act of creation is imprinted with the seal *E"ל-א"ל*, in that every action throughout

⁴³¹ Psalms 90:2 – "ומעולם עד עולם אתה א"ל"

⁴³² Numbers 23:23 – "כעת יאמר ליעקב ולישראל מה פעל א"ל"

the account of creation concludes with the seal, “And it was so-*Wayehiy Khein* כן-ויהי.”

Awaken now to the verse regarding our father Avraham, peace be upon him, which states,⁴³³ “And he called there in the name *HaShem*, God of the world-*HaShem E”l Olam*- יהוה א”ל עולם.” It is already understood that the name *E”l*-ל is the seal and signet with which the totality of existence is stamped, for it is equivalent to His signet, “And it was so-*Wayehiy Khein*- ויהי כן.” However, the fact that this verse first states *HaShem*-יהוה and only then states *E”l*-א, is to enlighten us about the truth of the matter. That is, the utilized forms of His names of Being-*Hawayah*-הויה are as previously explained:

יהוה יהו ייה י

As can clearly be seen, the term “And it was-*Wayehiy*- ויהי-31” is bound to and emerges from the final three expressions of His Name. His singular name *HaShem*-יהוה, however, remains transcendent and removed from the term that emerges, “And it was-*Wayehiy*- ויהי-31.” This is why it first states, “*HaShem*-יהוה,” and only afterwards states, “God of the world-*E”l*-ל-31.” Because *HaShem*-יהוה remains utterly transcendent and beyond the world-*Olam*-עולם.

⁴³³ Genesis 21:33 – The word “*Olam*-עולם” of this verse also means “Eternal,” and is therefore normally translated as “Eternal God-*E”l Olam*-עולם א”ל.” However, the word “*Olam*-עולם” also means “world,” and thus the title *E”l*-ל is the medium and intermediary between *HaShem*-יהוה, blessed is He, and the world-*Olam*-עולם, as will be now be further explained.

We therefore see that this matter is completely clear. That is, the signet “And it was-*Wayehiy*-ייהויה-31” which is equivalent to the title *E”l-l”א-31*, is completely removed from the name *HaShem*-יהוה. In other words, our father Avraham, of blessed memory, who called “In the name of *HaShem E”l-l”א*” demonstrated the perfect use of this glorious name. In other words, the name *HaShem*-יהוה remains transcendent and removed, above and beyond everything, whereas the totality of the non-intrinsic, dependent existence of novel creation is indicated by and included in the name *E”l-l”א*.

We therefore find that, on the one hand, the name *E”l-l”א* is the last of the names of “being-*Hawayah*-הויה,” since it is equivalent to “And it was-*Wayehiy*-ייהויה-31.” But, on the other hand, it is the beginning of the construct of creation, and is the beginning of the name *Elo”him*-אלהים.

It thus comes about that the title *E”l-l”א* is found in three categories, as demonstrated in the verse,⁴³⁴ “and *HaShem* was with Yosef-*Veyehiy HaShem*-יהויה,” as follows:

The first category is the term “And it was-*Wayehiy*-ייהויה-31” which is equal to *E”l-l”א-31*, as we mentioned.

The second and third categories are the division of the two aspects of His name *HaShem*-יהוה. In other words, *Yod-Hey*-יה is joined with *E”l-l”א* in the name *Elo”him* and *Waw-Hey*-וה is joined with *E”l-l”א* in the name *Elo”ah*.

⁴³⁴ Genesis 39:21 – “ויהי יהויה את יוסף ויט אליו חסד”

Therefore, Avraham's use of the name "*HaShem E"l*-אלהי"ם" actually includes all three names *Elo"him*-אלהי"ם, *Elo"ah*-אלוהי, and *E"l*-א"ל. In other words, the name *HaShem*-יהוה includes the two aspects of *Yod-Hey*-יהי and *Waw-Hey*-ויה which are manifest in *Elo"him*-אלהי"ם and *Elo"ah*-אלוהי, and are followed by *E"l*-א"ל. This, then, is the explanation of the name "*HaShem*, God of the world-*HaShem E"l Olam*-יהוה א"ל עולם." In other words, it includes all three titles that are brought forth into being from the reality of the name of His Preexistent Intrinsic Being, *HaShem*-יהוה.

This is also what is meant by the verse "and *HaShem* was with Yosef-*VeYehiy HaShem*-ויהי יהוה *HaShem*," nothing less, and nothing more. This is because *E"l*-א"ל-31 and *Wayehiy*-ויהי are equivalent and the name *HaShem*-יהוה is distributed into the *Yod-Hey*-יהי of *Elo"him*-אלהי"ם and the *Waw-Hey*-ויה of *Elo"ah*-אלוהי.

Therefore, at the very least, what is to be understood from all the above, is that these are titles that have no independent existence outside of the true reality of *HaShem's* Singular Intrinsic Being, blessed is He and blessed is His name. Rather, it is the reality of His Preexistent Intrinsic Being, *HaShem*-יהוה, that causes their very existence.

Now, the name *E"l*-א"ל is not necessarily the first, second or third of His titles, for although here we have explained it after first explaining *Elo"him*-אלהי"ם and *Elo"ah*-אלוהי, we have only done so because the title *Elo"him*-אלהי"ם-86 is chronologically the first title used in the holy Torah.

Moreover, the numerical value of *Elo"him*-אלהי"ם-86 is equivalent to the word "title-*Kinuy*"-כנוי"י-86." This is why the explanations of *Elo"him*-אלהי"ם were placed directly following "The Gate of Intrinsic Being."

However, in actuality, the beginning of all constructs is *E"l*-ל"א, as we have just explained. Moreover, *E"l*-ל"א is the very beginning of all the constructs of two-letter combinations, which are the source of all possible expression. As we mentioned earlier and as will be fully explained in Part Two, the initial cycle of all two-letter combinations of the *Aleph-Beith*, begins with the combination *E"l*-ל"א as follows:⁴³⁵

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

We therefore find that *E"l*-ל"א is at the beginning of all constructs of expression. Furthermore, as explained before, the title *E"l*-ל"א is derived directly from the name *HaShem*-יהו"ה, through numerical value (*Cheshbon*), words (*Milot*) and letters (*Otiyot*). That is, the numerical value of *HaShem*-יהו"ה is 26, it has four letters and it is one word (26+4+1=31) thus equaling *E"l*-ל"א-31.

It therefore is clear from every possible angle that the name *E"l*-ל"א is drawn from the singular name of His Preexistent Intrinsic Being, *HaShem*-יהו"ה.

⁴³⁵ As mentioned before, this will be explained in Part Two, in the section on the twenty-two letters.

The Gate of The Sanctuary

Arise now and wash yourself in purity, so that you may garb yourself with the garments of the emotions and intellect. Know, that God-Elo"him-אלהי"ם is the foundation of His titles, Intrinsic Being-Hawayah-הו"י is a Name, and this is His Sanctuary-Heichal-היכל.

“And now, may the strength of my Lord-Adon”אדני”ay be magnified as you have spoken, saying:” (Numbers 14:17)

You already realize that the singular name *HaShem-יהו"ה*, is beyond all grasp, for it is the name of His Intrinsic Unchanging Preexistent Being, as He is, in and of Himself, blessed is He and blessed is His Name. It therefore is not pronounced as written, for if it is absolutely concealed from all thought and all comprehension, it most certainly is hidden from all expression and pronunciation.

That is, He is absolutely hidden and we thus have no capacity whatsoever to gaze directly at His awesome wondrousness, for He is completely and absolutely beyond grasp. Therefore, the essential name that indicates the true reality of His Essential Being is likewise beyond expression and pronunciation according to the order of its letters.

In other words, we have absolutely no grasp or knowledge of the ultimate, infinite truth indicated by the letters of His holy name. Moreover, since it is infinite, it is impossible to express it within finite pronunciation. Therefore, any

pronunciation would be incorrect by definition and by the fact that it is a defined pronunciation.

Thus, because He is so utterly concealed and beyond the category of expression, He prepared a Sanctuary-*Heichal*-היכ"ל within which to conceal Himself. This Sanctuary-*Heichal*-היכ"ל conceals Him, and is akin to the Holy of Holies which, as known, is the inner sanctum within which His presence dwells. In the same manner, His singular name dwells within the Sanctuary-*Heichal*-היכ"ל that He prepared. We thereby may understand the truth of the matter, which is that the Sanctuary-*Heichal*-היכ"ל-65 within which His singular name is concealed, is the name my Lord-*Adon*"אדני-י-65. This is as stated,⁴³⁶ "The sanctuary of *HaShem*-יהו"ה-ה, the sanctuary of *HaShem*-יהו"ה-ה, the sanctuary of *HaShem*-יהו"ה-ה, are these." For in truth, it is this Sanctuary-*Heichal*-היכ"ל within which the concealed essence of the Truly Singular One is hidden. Therefore, it is important to know the true meaning of the Sanctuary-*Heichal*-היכ"ל, since it is the chamber through which His singular name is called.

Know therefore that the Sanctuary-*Heichal*-היכ"ל contains the full and absolute unity of *HaShem*, blessed is He. For the Sanctuary-*Heichal*-היכ"ל contains both His singular name, as well as the explanation of His singularity in the "Act of the Chariot" (*Ma'aseh Merkavah*). That is, the term Sanctuary-*Heichal*-היכ"ל contains the name *HaShem*-יהו"ה, as

⁴³⁶ Jeremiah 7:4 – "היכל יהו"ה היכל יהו"ה היכל יהו"ה המה"

well as the name כוז"ו, which as explained previously, is the Chariot (*Merkavah*) for His Name,⁴³⁷ as will now be explained.

Now, the holy Sanctuary-*Heichal*-היכ"ל, contains both His singular name itself, *HaShem*-יהו"ה, as well as the explanation of His singularity and absolute unity. This is expressed in the verse,⁴³⁸ "Listen Israel, *Hashem*-יהו"ה our God, *Hashem* is one-*HaShem Echad*-יהו"ה אח"ד." In this verse, which we recite twice daily, the second name, "*HaShem* is One-*HaShem Echad*-יהו"ה אח"ד," is the explanation of the first name, "*HaShem*-יהו"ה," as we explained before. Moreover, as mentioned, the phrase, "*HaShem* is One-*HaShem Echad*-יהו"ה אח"ד," equals כוז"ו-39, no more and no less.

We therefore find that the Sanctuary-*Heichal*-היכ"ל contains both *HaShem*'s name and the explanation of His singularity. That is, the Sanctuary-*Heichal*-היכ"ל-65 is the same as *HaShem*-יהו"ה-26 and *HaShem* is One-*HaShem Echad*-יהו"ה

⁴³⁷ As we previously mentioned with regards to "The Act of the Chariot – *Merkavah*-מעשה מרכבה," the word *Merkavah*-מרכבה-chariot, has the same root as composition-*Harkavah*-הרכבה, referring to the composition of letters, which carry meaning, just as the chariot carries its rider. Primarily, the methodology of *Temurah*-letter exchange is referred to as the Act of the Chariot-*Ma'aseh Merkavah*, as will be explained. Similarly, we previously mentioned that the most encompassing cycle of the letters in the 231 gates (which will be explained later), are the immediately juxtaposed letters, which form the outermost circle of the 231 gates. Thus, the letter א becomes exchanged with the letter ב to which it is immediately juxtaposed in a forward manner. This matter along with all of the various methodologies of permutations that arise from the 231 gates (רל"א שערות) will be explained extensively in its proper place, in the section on the twenty-two letters. Here, however, what we must note is that the letters that are immediately juxtaposed to *HaShem*-יהו"ה are the letters כוז"ו. Thus, כוז"ו is the "chariot" and an immediate reference to the essential Name *HaShem*-יהו"ה. As mentioned before, this name is most notably found on the *Mezuzah* scroll, on the back of the scroll right behind the words יהו"ה אלהינו יהו"ה the scribe places these juxtaposed names כוז"ו במוכס"ו כוז"ו.

⁴³⁸ Deuteronomy 6:4 – "שמע ישראל יהו"ה אלהינו יהו"ה אחד"

יהו"ה-39 (26+39=65). This itself is the intention of the unification of the *Shma* recital twice daily, which includes *HaShem*'s name יהו"ה and the explanation of His unity and singularity, *HaShem* is one-*HaShem Echad*-אח"ד-יהו"ה, as explained before. Therefore, the Sanctuary-*Heichal*-היכ"ל contains and includes both His singular name *HaShem*-יהו"ה, as well as the expression of His singularity, *HaShem* is One-*HaShem Echad*-אח"ד-יהו"ה, within a single word. That is, *HaShem*-יהו"ה-26 and *HaShem* is one-*HaShem Echad*-יהו"ה-39 equals 65, which is equivalent to the Sanctuary-*Heichal*-היכ"ל-65, no more and no less.

Now that we have awakened you to this great and important principle, that the Sanctuary-*Heichal*-היכ"ל contains and indicates His true unity and singularity, we may continue our explanations of the Sanctuary-*Heichal*-היכ"ל. That is, because His singular name is absolutely hidden and concealed from all grasp to the point that none can grasp it but Him alone, blessed is He, He therefore prepared a Sanctuary-*Heichal*-היכ"ל to contain His singularity and within which to be concealed.

It is for this reason that when we read the name *HaShem*-יהו"ה, we pronounce the name of the Sanctuary-*Heichal*-היכ"ל-65, which is the name my Lord-*Adon*"*ay*-אדנ"י-65. That is, His singular name *HaShem*-יהו"ה-26, and the explanation of His singularity, *HaShem* is one-*HaShem Echad*-אח"ד-יהו"ה-39, are hidden in it. Even if the name *HaShem*-יהו"ה-26 is subtracted from the Sanctuary-*Heichal*-היכ"ל-65, we still are left with "The dew-*Ta*"*L*-ט"ל-39," which is *HaShem* is One-*HaShem Echad*-אח"ד-יהו"ה-39. We therefore see that the

Sanctuary-*Heichal*-היכ"ל includes both His singular name and its explanation, that *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד-39.

Based upon all the clear explanations mentioned above, contemplate that He has prepared a Sanctuary-*Heichal*-היכ"ל to contain that which our mind yearns for, within which He is concealed. However, always remember the principle, that even if the name *HaShem*-יהו"ה-26 is subtracted and hidden from the numerical value of the Sanctuary-*Heichal*-היכ"ל-65, He still remains as constant as the dew-*Ta"l*-ט"ל-39,⁴³⁹ which is *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד-39.

Now, the prophet Amos, peace be upon him, advised us that there is a Sanctuary-*Heichal*-היכ"ל within which His singular name *HaShem*-יהו"ה is concealed. For he stated,⁴⁴⁰ "Then he shall say: 'Silence (*Hass*-הס), for we must not make mention of the name of *Hashem*-יהו"ה!'" In other words, *Hashem*'s name may not be articulated and remains hidden and substituted with "Silence-*Hass*-הס-65."

You have already been shown to know that this is a reference to the Sanctuary-*Heichal*-היכ"ל-65, which is the name

⁴³⁹ Talmud Bavli, Taanit 4a – The Talmud relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as it states (Hosea 6:3) "And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain." To this *HaShem* responded, "My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) 'I will be (*Eheyeh*-אהיה) as the dew-*Tal*-ט"ל to Israel.'" In other words, just as dew-*Tal*-ט"ל is constant and unchanging, *HaShem* is One-*HaShem Echad*-יהו"ה אח"ד is the constant and unchanging essential reality of all that is.

⁴⁴⁰ Amos 6:10 – "ואמר הס כי לא להזכיר בשם יהו"ה"

Adon"ay-my Lord-אדני-65. Thus, it is as if the prophet Amos was saying, "He shall say: 'Silence' (*Hass*-הס) and say the name *Adon"ay*-my Lord-אדני-65 instead, for one may not pronounce the name *Hashem*-יהוה, for it is His unique, special and ineffable name."

Now, as we already explained, do not be confounded if you find verses that utilize the term "Silence-*Hass*-הס" in other contexts that are not in relation to *HaShem*'s singular name. Nevertheless, know that when this term is used by the prophets of *HaShem*, the intention is to His singular name, whereas when it is not used by a prophet, then the intention is not to His name.

Now, we do indeed find another verse that advises us that the name *HaShem*-יהוה is concealed within His Sanctuary-*Heichal*-היכל, which is the name my Lord-*Adon"ay*-אדני-65 and is the same as "Silence-*Hass*-הס-65." This verse is from the prophet Habakkuk, who stated,⁴⁴¹ "But when *HaShem*-יהוה is in the Sanctuary-*Heichal*-היכל of His holiness, the entire earth is silent-*Hass*-הס before Him." Contemplate this verse and see that what we have said is explained in this verse according to the true and direct intention.

That is, when the verse states "*HaShem*-יהוה is in the Sanctuary-*Heichal*-היכל of His holiness," it means, "*HaShem*-יהוה is concealed within the Sanctuary-*Heichal*-היכל-65 of His holiness, which is the name my Lord-*Adon"ay*." In other words, the articulation of His singular name *HaShem*-יהוה

⁴⁴¹ Habakkuk 2:20 – "ויהוה"ה בהיכל קדשו הס מפניו כל הארץ"

remains concealed, whereas my Lord-Adon"ay-י"אדוני is revealed and articulated to all.

Contemplate the above matter, and understand it well, for it is a very great and important principle that must always be remembered. That is, the verse is informing us that "Silence-Hass-ה"ס-ה-65" is appropriate before Him, and it is appropriate to substitute the name my Lord-Adon"ay-י"אדוני-65 instead. For, the name of His Singular Preexistent Intrinsic Being, HaShem-יהו"ה, is concealed within His Holy Sanctuary-Heichal-היכל, is concealed within His Holy Sanctuary-Heichal-היכל.

Now, logic dictates that the greatness of this verse be contemplated further, for the second half of the verse clarifies and proves the first half. That is, the first part of the verse states that Hashem-יהו"ה is concealed within the inner sanctum of His Holy Sanctuary-Heichal-היכל-65. The second half then clarifies the meaning of the Sanctuary-Heichal-היכל-65 by saying, "Then the entire earth is silent-Hass-ה"ס-ה-65 before Him." That is, the verse is telling us that whoever calls out to Him, blessed is He, should use the name of "Silence-Hass-ה"ס-ה-65," for He is hidden in His "Sanctuary-Heichal-היכל-65" that is called "Silence-Hass-ה"ס-ה-65." In other words, the terms "Sanctuary-Heichal-היכל-65" and "Silence-Hass-ה"ס-ה-65," are equated by the verse and both are juxtaposed to the name HaShem-יהו"ה. Moreover, the verse clarifies that HaShem-יהו"ה is hidden in His Sanctuary-Heichal-היכל-65, which is Silence-Hass-ה"ס-ה-65. Thus, it is fitting to call Him by this title and Sanctuary-Heichal-היכל-65, which is my Lord-Adon"ay-י"אדוני-65, because it contains the truth of His singularity, as explained above.

We therefore find that these two verses indicate the manner in which to actually call out to *HaShem*. The first verse informs us that, “Then he shall say: ‘Silence (*Hass*-הַס); for we must not make mention of the name *Hashem*-יְהוָה!’” This verse is clear and self-understood. The second verse clarifies this further; “When *Hashem*-יְהוָה is in His Holy Sanctuary-*Heichal*-הַיְכָל-65, then the entire earth is silent-*Hass*-הַס-65 before Him.” This too is understood in accordance to the explanations provided above. Thus, it is understood from these two verses that His singular name is utterly concealed, and that He is instead called by the Sanctuary-*Heichal*-הַיְכָל-65 within which He is concealed, which is the same as Silence-*Hass*-הַס-65.

Moreover, it is understood that the reason He is called by the Sanctuary-*Heichal*-הַיְכָל-65, is because it contains His singularity and unity. Thus, with these explanations, we have clarified the reason why His title my Lord-*Adon*”אֲדֹנָי”-*ay*” is substituted when expressing His singular name, *HaShem*-יְהוָה.

Now, it should be noted that in the Holy Temple, His singular name was in fact articulated as written.⁴⁴² However, it was only articulated by, “The priests⁴⁴³ that approach *HaShem*-יְהוָה,”⁴⁴⁴ and was only articulated during the actual service of the Holy Temple, not at all times and all places.

However, do not let it enter your mind that when they articulated the name of *HaShem*, they were knowledgeable of

⁴⁴² Talmud Bavli, Sotah 37b-38a

⁴⁴³ The Cohanim

⁴⁴⁴ Exodus 19:22 – “הַכֹּהֲנִים הַנִּגְשִׁים אֶל יְהוָה”

the ultimate meaning and intention of what is meant by His holy and singular name. For as said before, this is not in the realm of the possible, since it is beyond any creature to grasp. As already explained, it is impossible for any created being to grasp the ultimate truth of what is indicated by the letters of His great and holy name. That would require a grasp of the true reality of His Singular Intrinsic Being, as He is, one and alone, which is impossible for a non-intrinsic, newly created, limited, composite being.

Therefore, what is meant is that they would articulate His name with the known intentions that attest to His singularity, blessed is He. In other words, they possessed the knowledge that illuminates the ways of the Godly wisdom and the supernal intention in creation and the wisdom that attests to the truth of His Intrinsic Being, without which any wisdom cannot truly be called wisdom. Moreover, they would only invoke His name during the priestly benediction, at special times and with the known vowels that indicate His unity and singularity according to the true and proper intentions. Nonetheless, never allow it to enter your mind that there has ever been a person who has grasped His great and holy name to its ultimate depth whatsoever, for this is quite impossible.

Thus, it was solely in the manner mentioned above, that in the Holy Temple they articulated His name according to the written form of its letters. In contrast, in the rest of the country, outside the Holy Temple, they would only pronounce His title and would never utter the letters of His Holy Name. Rather, they utilized the “Sanctuary-*Heichal*-היכל”⁶⁵,” which is His

title, my Lord-*Adon*”*ay*-”אדני-65. The reason for this is because the glorious and awesome singular name *HaShem* is absolutely beyond all grasp and it is therefore inappropriate to articulate it, except “In the place that *HaShem* expressly chose for His name to dwell and be expressed.”⁴⁴⁵

Additionally, the fact that His name was articulated in the Holy Temple, but in all other places only His titles were said, may also be learned directly from the above-mentioned verse. The verse states,⁴⁴⁶ “But when *Hashem*-יהו”ה is in His Holy Sanctuary-*Heichal*-בהיכל, the entire earth is silent-*Hass*-הס before Him.” This may be explained as follows: *HaShem*-יהו”ה is called by His name only in His Holy Sanctuary, referring to the Holy Temple. However, He is not called by His name anywhere else and therefore, everywhere else He is only called by His titles. The verse therefore continues, “The entire earth is silent-*Hass*-הס before Him.” That is, His ineffable name is not articulated. Instead, it is only permissible to use His title of “silence-*Hass*-ס”ה-65,” which is the title my Lord-*Adon*”*ay*-”אדני-65.

From the first half of the verse, we learn that it is permissible for the priests to enunciate His name in the Holy Temple according to its written letters and from the second half we learn that in any place other than the Holy Temple, we may use His titles only. That is, “When *HaShem*-יהו”ה is in His Holy Sanctuary-*Heichal*-בהיכל,” then His name is articulated as

⁴⁴⁵ Paraphrase of Deuteronomy 12:5 – “כי אם אל המקום אשר יבחר יהו”ה אלהיכם”
 “מכל שבטיכם לשום את שמו שם לשכנו תדרשו ובאת שמה”

⁴⁴⁶ Habakuk 2:20 – “ויהו”ה בהכיל קדשו הם מפניו כל הארץ”

written, but anywhere else, “The entire earth is silent-*Hass*-הס before Him” and only His title “silence-*Hass*-ס”ה-65” may be used. This verse therefore demonstrates and attests to the fact that everywhere except for the Holy Temple, His singular name is only to be enunciated utilizing His titles, and that it is otherwise forbidden to enunciate His singular name as written.

With the above in mind, it should be clear that the name my Lord-*Adon*”אדני”א-65 is the Sanctuary-*Heichal*-היכל”ל-65 within which His great and holy name and the explanation of His singularity is hidden and concealed. That is, the name my Lord-*Adon*”אדני”א contains both His name *HaShem*-יהו”ה-26, as well as the explanation of His singularity, *HaShem* is One-*HaShem Echad*-יהו”ה אחד”ד-39, as explained above.

Moreover, it is understood from His concealment in the title my Lord-*Adon*”אדני”א, that because He is the Lord of all lords, this dictates that one must not overstep His Lordship, to attempt to grasp that which He is incapable of grasping and which he has not been commanded to investigate. This being the case, it is imperative to know the correct meaning of the title my Lord-*Adon*”אדני”א-65, for it is the Sanctuary-*Heichal*-היכל”ל-65 within which His singular name is concealed.

Therefore, after having awakened to all of the above, we must now continue with the remaining explanations of this title, for they contain matters that will guide and educate us in the ways of the supernal Godly wisdom.

The first thing to know is that the two sections; the Gate of Intrinsic Being and the Gate of His Title, preceded this section intentionally. Moreover, it is appropriate that this

section, the Gate of His Sanctuary, follows them. In this regard, also awaken and know that whenever the name of *HaShem*-יהו"ה is mentioned, the intention always includes the other names of being and the explanations about them provided in the Gate of Intrinsic Being. Similarly, whenever the title *Elo"him*-אלהים is mentioned, the intention includes all the explanations about it and the titles *E"l*-אל and *Elo"ah*-אלוה"ה that are included in it, according to the explanations of the Gate of His Title.

Now, what must be known about the order of these three chapters, the Gate of Intrinsic Being, the Gate of His Title and the Gate of The Sanctuary, is that we find this order in a verse of the holy Torah. This is as stated,⁴⁴⁷ “For *HaShem*-יהו"ה your God, He is the God of the gods-*Elohei HaElo"him*-אלהי האלהים and the Lord of the lords-*Adonei HaAdonim*-אדני האדונים.” It therefore is appropriate that the Gate of Intrinsic Being is first, for He is the Singular Intrinsic Preexistent Being, *HaShem*-יהו"ה, who is our God. It thus is fitting that this is followed by the Gate of His Title, for it is the first of His titles. This is demonstrated by the fact that the Holy Torah begins with this title in the very first verse,⁴⁴⁸ “In the beginning *Elo"him*-אלהים created...” The Gate of His Title is then followed by this section, the Gate of The Sanctuary-*Heichal*-היכל, which is the title my Lord-*Adon"ay*-אדני. It is appropriate that the title my Lord-*Adon"ay*-אדני follows, because it was first used by our

⁴⁴⁷ Deuteronomy 10:17 – “כי יהו"ה אלהיכם הוא אלהי האלהים ואדני האדנים”

⁴⁴⁸ Genesis 1:1 – “בראשית ברא אלהים”

father Avraham, who said,⁴⁴⁹ “my Lord *HaShem* / *Elo*”*him-*יהו”ה אדני” what can you give me, seeing that I go childless.”

We therefore find that these three names, the first being *HaShem*-יהו”ה, the second being *Elo*”*him-*אלהי”ם and the third being my Lord-*Adon*”*ay-*אדני”*ay-*אדני, follow each other in succession in the holy Torah. *HaShem*-יהו”ה is first, as it is the essential name of His Singular Intrinsic Being who precedes creation, as already explained at length. *Elo*”*him-*אלהי”ם is next, as it is the first of His newly created titles. The third in succession is the title my Lord-*Adon*”*ay-*אדני”*ay-*אדני which indicates that He is the Lord and Ruler over all that He actualizes with His title *Elo*”*him-*אלהי”ם in the act of creation. In addition, this title my Lord-*Adon*”*ay-*אדני”*ay-*אדני follows *Elo*”*him-*אלהי”ם in the Torah.

Aside for the fact that this is the order in which these names are to be found in the Torah, the Torah itself informs us of this order in the verse mentioned above. That is, “For, *HaShem*-יהו”ה your God, He is the God of the gods-*Elohei HaElo*”*him-*אלהי האלהי”ם and the Lord of the lords-*Adonai HaAdonim*-אדני האדונים”.

Having awakened to this matter, what you must know is that this Holy Sanctuary-*Heichal*-היכל, which is the title my Lord-*Adon*”*ay-*אדני”*ay-*אדני, is the intermediary between the one who directs his intention to *HaShem*, and *HaShem*-יהו”ה. That is, the title my Lord-*Adon*”*ay-*אדני”*ay-*אדני, is the vessel or vehicle for His singular name, *HaShem*-יהו”ה, because since His singular name *HaShem*-יהו”ה cannot be articulated as written, *HaShem*

⁴⁴⁹ Genesis 15:2 – “ויאמר אברם אדני” יהו”ה מה תתן לי ואנכי הולך ערייר”

therefore prepared this vessel within which He conceals Himself. In other words, He conceals Himself within the inner sanctum and Sanctuary-*Heichal*-היכל which is the title my Lord-*Adon*"*ay*"-אדני.

Now, this title is also newly brought into being with the novelty of creation and expresses the reality that He is the Lord and Master over everything He actualizes through His title God-*Elo*"*him*"-אלהי"ם. It is for this reason that the verse first states that, "He is the God of the gods-*Elohei HaElo*"*him*"-אלהי אלהי"ם," followed by, "The Lord of the lords-*Adonai HaAdonim*"-האדוני"ם." That is, God-*Elo*"*him*"-אלהי"ם-86 is the first title and indicates that He actualizes the natural order-*HaTeva*"*ey*"-הטב"ע-86 through the act of creation with the title God-*Elo*"*him*"-אלהי"ם. Subsequent to this He is called my Lord-*Adon*"*ay*"-אדני, which expresses His dominion and sovereignty over everything He actualizes. In other words, first He actualizes, then He reigns over what He creates. He actualizes with the title God-*Elo*"*him*"-אלהי"ם and He reigns with the title my Lord-*Adon*"*ay*"-אדני. This is so even though in actuality the name God-*Elo*"*him*"-אלהי"ם also indicates His kingship and it is through the title God-*Elo*"*him*"-אלהי"ם that His kingship is perceived, as previously explained.

Now, in reality, we observe another important matter in the above-mentioned verse. That is, both the title my Lord-*Adon*"*ay*"-אדני, as well as the title *Elo*"*him*"-אלהי"ם are in the plural form. The reason these two names are plural is to inform us that these two names are not unique to Him alone. For

although they apply to Him, they are also applicable to created beings.

We therefore see that they are merely titles, and can be shared between Him and creation. In other words, when a created being performs acts that are reflective of the title, then the title can apply to them as well and they too can be called by the title. For example, the title *Elo"him* אלהי"ם is a term of judgment and justice, as we explained before. Thus, the Torah applies this title to judges as well, and they too are called by the title *Elo"him* אלהי"ם as it relates to their act of bringing about judgment and justice. This is as stated,⁴⁵⁰ “In the midst of judges-*Elo"him* אלהי"ם, He judges,” and similarly,⁴⁵¹ “You shall not curse a judge-*Elo"him* אלהי"ם.”

This is likewise the case concerning the title my Lord-*Adon"ay* אדני"י. It too is in the plural form, indicating that it is a shared term. We see this in the verse,⁴⁵² “The man, the lord-*Adoney* אדני of the land, spoke with us,”⁴⁵³ and it similarly states,⁴⁵⁴ “Into the hands of cruel lords-*Adonim* אדנים.” Even in the verse mentioned previously, we find that these terms are shared and applied both to *HaShem* and to others, as it states, “He is the God of the gods-*Elo"hei HaElo"him* האלהים אלהי” and the Lord of the lords-*Adonai HaAdonim* האדונים אדני.” That is, the title is first applied to Him when it states, “*Elohei*-

⁴⁵⁰ Psalms 82:1 – “בקרוב אלהים ישפט”

⁴⁵¹ Exodus 22:27 – “אלהים לא תקלל”

⁴⁵² Genesis 42:30 – “דבר האיש אדני הארץ אתנו”

⁴⁵³ Even though it is referring to only one man, the plural form “*Adonei* אדני” is used instead of the singular “*Adon* אדון.”

⁴⁵⁴ Isaiah 19:4 – “וסכרתה את מצרים ביד אדנים קשה”

אלהים-The God,” and is then applied to others, when it states, “*HaElohim*-האלהים-of the gods.” We observe the same matter in the words, “The Lord of the lords-*Adonai HaAdonim*- אדני האדונים.”

This will be explained later, with the help of *HaShem*. Here, the intent is to awaken to the fact that these titles are used in the plural form to convey that they are titles that are not unique to Him alone. Rather, they are shared titles which are not exclusive to Him, but are shared between Him and others. This is not the case, however, with His singular, proper name *HaShem*-יהוה. Rather, it is linguistically impossible to express *HaShem*-יהוה in the plural form. This is because it relates solely to His Singular Intrinsic Being and is exclusive to Him alone. Contemplate this wondrous matter and realize that His titles are in the plural form to testify that they are not unique to Him alone.

Now, although you may initially think that the titles *E'l*-אל and *Elo'ah*-אלוהים are singular, in truth this is not the case. Firstly, the title *Elo'ah*-אלוהים is a conjugation of *Elo'him*-אלהים, and secondly, we do indeed find the title *E'l*-אל used in the plural form. That is, these two titles are actually part and parcel of the title *Elo'him*-אלהים, which is plural. Therefore, anything indicated by the fact that *Elo'him*-אלהים is in the plural form, also applies to these titles.

In contrast, it is linguistically impossible to use His three names of Being, *HaShem*-יהוה, *Ehe'yeh*-אהיה and *Ya'h*-יהי in the plural form. We therefore find that His singular name and the names that indicate His singular Being, are totally

removed from shared usage and apply solely to His Singular Intrinsic Being that completely transcends all other beings.

Now, the reason we have brought up the matter that the names *Elo "him-אלהים* and my Lord-*Adon "ay-אדני* are in the plural form, is because many people are confused and have come to have doubts and misconceptions due to the plural form of these titles. However, what they thought was the cause of their doubts, is in fact the ultimate testimony to the truth of the matter, when properly clarified. In other words, the titles God-*Elo "him-אלהים* and my Lord-*Adon "ay-אדני* are in fact merely titles and not His names at all. Therefore, they only are titles that relate to the actions from which they are derived. It is for this reason that they apply to created beings as well and this is why we find that those who perform the actions that are reflective of those titles are similarly called by those titles, such as judges-*Elo "him-אלהים* and lords-*Adoney-אדני*.

It is for this very same reason that we find these titles in the plural form. In other words, they are not exclusive to Him alone, blessed is He, but apply both to Him and His creations, all according to the action. However, what this brings out and attests to, is the fact that His singular name, *HaShem-יהוה*, is absolutely unique to Him alone and is not shared with any other being whatsoever. In other words, by understanding that the plural form of these titles is related to His actions and thus shared with them, we are able to contrast this to His singular name which is absolutely unique to Him alone and not shared with any other being.

It is through this itself that we may come to a greater understanding and awareness of His intrinsic singularity and that He utterly transcends all of creation. For He is not called by any of these titles relative to the true reality of His Intrinsic Being whatsoever. Rather, these titles merely relate to His actions, as the creator and ruler of the world. Therefore, these titles can also relate to created beings, so that when created beings act in a manner that is similar or related to these titles, they too are called by the titles that relate to those actions.

In contrast, His singular, proper name, *HaShem*-יהו"ה, is unique to Him alone and completely transcends and is beyond everyone but Him alone. Therefore, in reality, all His titles actually demonstrate and attest to the unique singularity of His Name *HaShem*-יהו"ה, for He is One and His Name is One. Hence, with the proper understanding, that these are merely titles and that *HaShem*-יהו"ה is His name, no one will have confusion or doubts in their faith from the fact that His titles are in the plural form.

On the contrary, the very fact that His titles are in the plural form demonstrates and attests to the uniqueness and truth of His Singular Preexistent Intrinsic Name, *HaShem*-יהו"ה. Therefore, do not stumble or have doubts because His titles are in the plural form, because what on the surface looks like a cause for doubt, is in actuality the very opposite, in that it actually removes all doubt. On the contrary, it is specifically through the understanding of His titles that we are capable of understand the distinction between them and His singular,

transcendent name, *HaShem*-יהו"ה, blessed is He. This is a very important principle that applies to all His titles.

Now, when we fully realize that all His other names are in reality only titles, and not names, the prophecy of Isaiah that,⁴⁵⁵ “*HaShem*-יהו"ה alone will be exalted on that day” will be fulfilled. For, all other terms by which He is called are merely titles that follow His actions and are non-essential to Him, whereas He and His Name *HaShem*-יהו"ה are One. In other words, His titles are in the plural form specifically because they only relate to His actions and do not express His singular, essential Being whatsoever.

If, on the other hand, they were names that indicated His essential Being, then it certainly would require extensive explanation to clarify the use of plural terminology. However, this is unnecessary, since in reality, they are nothing but titles that relate only to His actions rather than the truth of His Essential Being. Therefore, no doubts arise out of the use of the plural form and no confusion arises from it.

On the contrary, these titles are shared with created beings who perform similar actions. For example, those who act in judgment and justice are called “judges-*Elohim*-אלהים” in the Torah, as explained above. The angels are likewise called “*Elohim*-אלהים” when they bring forth actions according to the dictates of the truth of His supernal Being. Likewise, rulers of lands are called “Lords-*Adonim*-אדונים,” as are the celestial forces that rule over the lower forces of this world by the word

⁴⁵⁵ Isaiah 2:11 – “ונשגב יהו"ה לבדו ביום ההוא”

of He who formed them. They too are called by the term “Lords-*Adonim*-אֲדוֹנִים,” in like manner.

We have thus awakened to this important matter that His titles are used in the plural form to indicate that in reality they are non-essential and only arise from His actions and are thus shared terms. In contrast, His Singular Name *HaShem*-יהו"ה is unique and exclusive to Him alone. It can only be in the singular form, for it applies to the true reality of His absolute singularity.

Now that this has been clarified, we may continue to explain His Sanctuary-*Heichal*-הֵיכָל, which is the name my Lord-*Adon*”ay-אֲדוֹנִי and understand how it is used throughout the holy Torah, with the help of *HaShem*, blessed is He.

My dear brother, I must now inform you of a very important principle regarding prophetic visions. That is, that whenever there is direct dialogue in a prophetic vision between *HaShem* and a prophet, the prophet never addresses *HaShem* by His proper name *HaShem*-יהו"ה, but instead calls Him by the title of His sanctuary-הֵיכָל-65, which is my Lord-*Adon*”ay-אֲדוֹנִי-65. As explained before, in order for Him to address *HaShem* directly by His Name *HaShem*-יהו"ה, he would have to know the ultimate reality of *HaShem* as He truly is, which is unknowable except to Him alone. As already explained, the truth of His unlimited, intrinsic Being is absolutely hidden and beyond the comprehension of all composite, limited, novel, non-intrinsic beings. This means that whoever speaks directly

to *HaShem* in prophetic vision does not actually address Him directly by His essential name *יהו"ה*-*HaShem*. Instead, the mention of the name *יהו"ה*-*HaShem* is concealed within the Sanctuary-*Heichal*-*היכל*, within which His Being is concealed.

Always keep this important matter in mind when studying Torah. If you do so, you will discover that whenever the prophets address Him directly, they always use the name *Adon"ay*-*אדני*, the name of His sanctuary-*Heichal*-*היכל*, instead of *יהו"ה*-*HaShem*.

This is the case, for example, in the prophetic visions of our father Avraham, peace be upon him. When he spoke directly to *HaShem* he said,⁴⁵⁶ “My Lord *HaShem*/God-*Adon"ay Elohi"m*-*יהו"ה* אדני what will You give me?” That is, he is engaging in direct dialogue with *HaShem* and thus uses the title my Lord-*Adon"ay*-*אדני*. We likewise observe this in the continuation of the dialogue,⁴⁵⁷ ““My Lord *HaShem*/God-*Adon"ay Elohi"m*-*יהו"ה* אדני, how will I know that I shall inherit it?”

Now, do not be perplexed by the fact that in the written text of the Torah, Avraham first says “My Lord-*Adon"ay*-*אדני*” and follows it with *יהו"ה*-*HaShem*. This is because in actuality, he pronounced *Elo"him*-*אלהים* on his lips, as we find that the vowels of that word are the vowels of the title *Elo"him*-*אלהים*, but in his mind he thought *יהו"ה*-*HaShem*. That is, when the written name *יהו"ה*-*HaShem* follows the title *Adonday*-*אדני* in the Torah, we pronounced it as “*Elo"him*-*אלהים*.”

⁴⁵⁶ Genesis 15:2 – “ויאמר אברם אדני יהו"ה מה תתן לי”

⁴⁵⁷ Genesis 15:8 – “ויאמר אדני יהו"ה במה אדע כי אירשנה”

Nonetheless, the fact that it is written, “My Lord *HaShem*-” אדני יהוה,” is like saying, “The Sanctuary of *HaShem*-יהוה,” meaning that the name *HaShem*-יהוה is concealed in the title, *my Lord-Adon*”ay-” אדני.”

This is further demonstrated by the fact that he later says,⁴⁵⁸ “My Lord-*Adon*”ay-” אדני, if I have found favor in Your eyes.” In other words, he addresses *HaShem* directly in prophetic dialogue, but only uses the title “my Lord-*Adon*”ay-” אדני.” The continuation of the dialogue is,⁴⁵⁹ “And Avraham responded and said: ‘Behold now, I have taken it upon myself to speak unto my Lord-*Adon*”ay-” אדני, and who am I but dust and ashes.’” We therefore see that Avraham, peace be upon him, only used the title my Lord-*Adon*”ay-” אדני, in direct dialogue with *HaShem*. This is further demonstrated in the continuation of the dialogue,⁴⁶⁰ “May it please not anger my Lord-*Adon*”ay-” אדני that I will speak.” That is, he addresses *HaShem* directly, but only uses the title my Lord-*Adon*”ay-” אדני.

Now, the same matter is true of prayer. That is, whenever we pray, though we are praying directly to *HaShem* Himself, we must never actually pronounce His unfathomable, ineffable, proper name *HaShem*-יהוה, God forbid. Instead, we recall *HaShem*-יהוה in our mind and direct our attention to Him alone, but utter His title my Lord-*Adon*”ay-” אדני on our lips. For when we approach *HaShem* in prayer and realize before

⁴⁵⁸ Genesis 18:3 – “ויאמר אדני” אם נא מצאתי חן בעיניך אל נא תעבר מעל עבדך”

⁴⁵⁹ Genesis 18:27 – “ויען אברהם ויאמר הנה נא הואלתי לדבר אל אדני” ואנכי עפר ואפר”

⁴⁶⁰ Genesis 18:30 – “ויאמר אל נא יחר לאדני” ואדברה”

Whom we are standing, it is with trembling, awe, and fear that we pour out our supplications to Him with utter humility in His awesome presence.

However, it is self-understood that prayer, which is initiated by the person, is not on the same level as the direct communication of a prophet in prophetic vision, which is initiated by *HaShem*. In other words, prayer cannot be compared to a person speaking directly to *HaShem* in prophetic dialogue. Thus, if even the prophets could not pronounce the name *HaShem*-יהו"ה in the direct dialogue of their prophetic visions, then certainly, we who are not prophets, may only recall *HaShem*-יהו"ה in our minds during prayer, but certainly must never mention His unfathomable and awesome name upon our lips.

We also find that there may be times that though a person is not engaged in prayer, he has *HaShem*-יהו"ה in mind. On the other hand, there can be times that though a person is in the midst of prayer, the thought of *HaShem* never enters his mind. Both cases are dependent upon the intention and focus of the mind and the awareness of Whose presence we are in.

Now, contemplate the verses about our teacher Moshe, peace be upon him. He certainly spoke directly with *HaShem* in prophetic dialogue. For example, it states,⁴⁶¹ “And Moshe said to *HaShem*-יהו"ה: ‘Please, my Lord-*Adon*”*ay*-אדני, I am not a man of words.” Similarly,⁴⁶² “Please, my Lord-*Adon*”*ay*-אדני, send through whomever You will send.” Likewise, he

⁴⁶¹ Exodus 4:10 – “ויאמר משה אל יהו"ה בי אדני לא איש דברים אנכי”

⁴⁶² Exodus 4:13 – “ויאמר בי אדני שלח נא ביד תשלח”

said,⁴⁶³ “My Lord-Adon”אדני”אג, why have You done evil to this people?” In all these verses we see that in his prophetic dialogue with *HaShem*, he addresses *HaShem* with the title my Lord-Adon”אג”אדני.

Now, in the Song of the Sea it states,⁴⁶⁴ “The holy Sanctuary, my Lord-Adon”אג”אדני, that Your hands established.” However, this was not stated in the give and take of prophetic dialogue. Nonetheless, because the Sanctuary-*Heichal*-היכל”ל-65 is a direct reference to the title my Lord-Adon”אג”אדני-65, the Torah therefore uses the title my Lord-Adon”אג”אדני in reference to the Holy Temple (*Mikdash*-ש-מקדש) which is the Sanctuary-*Heichal*-היכל”ל.

In other places in the Torah we find the use of the title *Adon”אג”אדני* in the form of prayer. For example, after the verse,⁴⁶⁵ “*HaShem*-יהוה”ה *HaShem*-יהוה”ה, *God-E*”ל”א, Compassionate and Gracious etc.,” Moshe responded,⁴⁶⁶ “If I have now found favor in Your eyes, my Lord-Adon”אג”אדני.” This was said in the form of supplication and prayer, as opposed to prophetic dialogue. This is similarly the case in all places that the title my Lord-Adon”אג”אדני is mentioned in the book of Daniel. We likewise see this in Moshe’s prayer,⁴⁶⁷ “And now, may the power of my Lord-Adon”אג”אדני be magnified as You have spoken.”

⁴⁶³ Exodus 5:22 – “וישב משה אל יהוה ויאמר אדני” למה הרעתה לעם הזה למה זה שלחתני”

⁴⁶⁴ Exodus 15:17 – “מכון לשבתך פעלת יהוה”ה מקדש אדני” כוננו ידיך”

⁴⁶⁵ Exodus 34:6 – “ויעבר יהוה”ה על פניו ויקרא יהוה”ה יהוה”ה א”ל רחום וחנון כו”

⁴⁶⁶ Exodus 34:9 – “ויאמר אם נא מצאתי חן בעיניך אדני” ילך נא אדני” בקרבנו”

⁴⁶⁷ Numbers 14:17 – “ועתה יגדל נא כח אדני” כאשר דברת לאמר”

When learning Torah, contemplate each time that you find the holy prophets calling out to *HaShem* in this manner. That is, whenever they use the name of His Sanctuary-*Heichal*-הֵיכָל or the name of *HaShem*-יהו"ה, analyze it in context and determine the distinctions and differences between its use in different verses. You will then realize that the singular name *HaShem*-יהו"ה is beyond and removed from all direct mention.

Moreover, know and understand that my Lord-*Adon*"אדני-*ay*" is the second of His novel titles and therefore is certainly considered to be novel amongst the titles that *HaShem* is called by. For in truth, His kingship is already perceived with the title God-*Elo*"אלהים-*him*", whereas the Sanctuary-*Heichal*-הֵיכָל follows it and indicates His reign and lordship (*Adanut*-אדנות) over all that He creates with the name *Elo*"אלהים-*him*", as previously explained. Thus, the order of His name and titles is that His singular, preexistent name *HaShem*-יהו"ה is His primary proper name, His title God-*Elo*"אלהים-*him*" is His first title, and my Lord-*Adon*"אדני-*ay*" is His second title.

This order is found explicitly in the words of King David, peace be upon him. He stated,⁴⁶⁸ "Give thanks to *HaShem*-יהו"ה for He is good, for His kindness endures forever. Give thanks to the God of the heavenly powers-*Elohei HaElohim*-אלהי האלהים, for His kindness endures forever. Give thanks to the Lord of lords-*Adonei HaAdonim*-אדניי האדנים, for His kindness endures forever." We see that in the order of these three prayers of thanks, the first one uses His singular name,

⁴⁶⁸ Psalms 136:1-3

because it precedes everything. The second uses the title *Elo"him*-אלהי"ם, because it indicates the novelty of creation and is the first of His titles. And the third uses the title of His Sanctuary-*Heichal*-היכל"ל, because it indicates His Lordship and Sovereignty – *Adanut*-אדנות – over all that He creates with the name *Elo"him*-אלהי"ם.

Also know that it is therefore appropriate that the scroll of the *Mezuzah*-מזוזה-65 is affixed to the Sanctuary-*Heichal*-היכל"ל-65. In addition, note that in the above prayer of thanks, King David, peace be upon him, mentioned all three names:

HaShem-יהו"ה-26

Elo"him-אלהי"ם-86

Adon"ay-אדני"י-65

The sum of these three names כ"ו-26, פ"ו-86, and ס"ה-65 is 177. Altogether, they refer to the supernal levels of intellect called, “The Garden of Eden-*Gan Eden*-גן עדן-177.” This is because it is specifically through the grasp of these three names that a person can enter into the Garden of Eden-*Gan Eden*-גן עדן-177 during his lifetime.⁴⁶⁹

⁴⁶⁹ The following is a translation of the only document verified to have been personally written by the famed Rabbi Israel Ba'al Shem Tov, peace be upon him. It is a letter to his brother-in-law, Rabbi Gershon Kitover. Since the substance of the letter is pertinent to the parenthetical note above, it is thus worthy of our attention in this section:

On Rosh Hashanah of the year 5507 (1746), I made an oath and elevated my soul in the manner known to you. I saw wondrous things in a vision, the likes of which I had never witnessed since the day that my mind was awakened. What I saw

and learned when I ascended there is impossible to communicate, even when speaking face to face. When I returned to the lower Garden of Eden, I saw many souls, of both the living and dead, some known to me and others unknown to me. They were beyond number and reckoning. They were hastening to and fro, in order to ascend from world to world by way of the pillar known to those who know the hidden wisdom. Their joy was too great for the mouth to express or for the physical ear to hear. Also, many evil-doers repented and their sins were forgiven, since it was an auspicious time of Divine favor and acceptance. Even I was greatly amazed by how many of them were accepted in their penitence, some of whom you also knew. Amongst them too there was great joy and they too ascended in the same manner. All as one, they begged and implored of me saying, "Because of the great level and glory of your Torah, *HaShem* has granted you an additional measure of understanding to grasp and know these matters. Ascend with us and be our help and support." Because of the great joy that I beheld amongst them, I agreed to go up with them and asked my master and teacher (The prophet Achiyah HaShiloni) to accompany me, for the ascent to the Supernal Worlds is fraught with danger. From the day I attained my standing until now, I never experienced such a great ascent as this. I ascended from level to level until I entered the Palace of Moshiach, where Moshiach studies Torah with all the Tana'im and Tzaddikim, as well as with the Seven Shepherds. There I beheld incredibly great rejoicing, but I did not know the purpose of this delight. At first, I thought the joy was about my departing from the physical world, God forbid. However, I was informed later that I had not yet died, for they have great pleasure on high when I effect unifications in the world below through their holy Torah. However, to this day, I do not know the reason for the joy. 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 effect unifications and ascents like you. In that time all the husks of evil (*kliptot*) will cease to be 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 joy of a bridegroom and bride in this lowly

However, let us return to the subject at hand and state that His singular name, *HaShem*-יהו"ה, is utterly concealed from all grasp and all levels, and is therefore never read as written, for there is absolutely no created intellect that is capable of grasping or comprehending His Preexistent Intrinsic Being. This is hidden and concealed from all beings, except for the Preexistent One Himself, blessed is the mention of His glorious name for ever and ever.

What you must therefore know, is that throughout the Torah, the name of His Intrinsic Being, *HaShem*-יהו"ה, is never found with vowels, indicating that His Intrinsic Being, blessed is He, is beyond grasp. However, in the printed copies of the Torah, you may find it with the vowels *Shva* (ֿ), *Cholem* (אָ), and *Komatz* (אֶ), as follows, יְהוָה. These vowels are used to indicate the matter of *Torah*-תורה, as follows:

Shva-שבא-303

Cholem-חלם-78

Komatz-קמץ-230

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 "Give wisdom to the wise, and he will become all the wiser."

303+78+230=611

Torah-תורה-611

In other words, when you come across His name vowelized in this way, it indicates Torah and nothing more.⁴⁷⁰

It must be understood that since He contains and bears all form, and all powers are drawn from Him, He therefore transcends all forms and powers and there is no form of vowels that could possibly express the ultimate truth of His Being. It is therefore impossible to say that His name could be limited to any specific form of vowels. This is because the nature of vowels is that they restrict the drawing forth of His name to a specific expression and thus can only be limited expressions of His name, blessed is He.

The reason why a Torah scroll contains no vowels altogether, has already been explained in our commentary on The Song of Songs.⁴⁷¹ That, in itself, should be adequate for any intelligent person to understand why His singular name has no vowels. In other words, because the word has no specific

⁴⁷⁰ Besides the numerical value, the Torah also consists of 613 commandments, two of which, “I am *HaShem* your God” and “You shall have no other gods before me,” we heard **directly** from *HaShem*-יהו"ה Himself when He gave us His Torah at Mount Sinai, and 611 that were transmitted to us by our teacher Moshe.

⁴⁷¹ In *Shaarei Orah*, also by the author, written after this book, Rabbi Yosef Gikatilla explains how it is that the entire Torah of *HaShem* is the name of *HaShem* and His titles, blessed is He and blessed is His Name, and how all its letters and words, come out of the name *HaShem*. Now, if all the words of the Torah are so holy, that they are not limited to written vowels because they come out of the Name *HaShem*, then certainly *HaShem*, who is the source of their holiness and is the holy of holies, is not limited to written vowels, in any way, shape or form.

form of vowels, it likewise has no limitation. Therefore, His Singular Name is not vowelized since it would thus be limited to specific meaning, to the exclusion of anything else.

This itself shows that *HaShem*, blessed is He, brings out all forms and powers and sustains them all. He is beyond all form, is the source of all form and is in all form, for all form relies on His Intrinsic Being to exist, and without Him, it altogether cannot be. This is indeed the case, because it is His Singular Intrinsic Being, that gives being to the form of all that have form. In other words, without Him there would be no possibility of any forms whatsoever. Therefore, it is He who brings about all form and it is He who sustains and draws His influence upon them.

With that said, it is understood that there is utterly no form that can possibly contain Him, as it states,⁴⁷² “Where is there a space that can be My resting place?” That is, on the one hand, there is no place amongst all newly created beings that can exist without His being, blessed is He, but on the other hand, what place can there be that could contain *HaShem*-יהו"ה, the unlimited cause of all causes, who brings about the space and form of all being into limited existence?

Accordingly, there is no space in the entire world and in all of creation that could possibly contain the true reality of His Unlimited Being, blessed is He, as He truly is. For since He is the source of all space, space cannot contain Him. It is for this reason that there are no vowels for His name *HaShem*-יהו"ה,

⁴⁷² Isaiah 66:1

because this name indicates the absolute reality of His Intrinsic Being. If His name was indeed vowelized with a specific set of vowels indicating the true reality of His Being, then He would indeed have space and form. However, since all space and form are drawn from Him, He transcends all space and is utterly beyond form.

Therefore, when His name is indeed vowelized, this only indicates the fact that the truth of His Being is drawn forth into the specific matter within which He chooses to manifest and give form. An example of this was given above, wherein His name is vowelized with the same vowels that equal the word *Torah*-תורה. These are the vowels *Shva* (שְׁ), *Cholem* (שׁ), and *Komatz* (שׂ), as explained above. This only indicates the matter of Torah and that He draws Himself into the Torah, which is His word. However, it does not express the true reality of His singular, essential, preexistent Being. This is to say that because there is no fixed expression that can indicate the ultimate truth of His Being, there are likewise no vowels that can contain the truth of His Being.

For if there was indeed a reason for specific vowels, then this would indicate a particular limitation, and indicate that there is a specific expression or space within which He is contained. However, this is not the case, for He completely transcends all space and all form, as explained above. Therefore, His name cannot be pronounced according to its letters, nor should anyone attempt to do so, because there are no vowels that can possibly express the **true** reality of His Being and doing so would be in vain.

Thus, since pronouncing his name with any set of vowels would imply that He is limited, His name cannot be pronounced as written and any attempt to do so would be a grave and unforgivable error, as we are commanded,⁴⁷³ “Do not bear the name of *HaShem*-יהו"ה your God in vain, for *HaShem*-יהו"ה will not forgive whoever bears His name in vain.”

Now, notwithstanding all the above, there indeed are various known vowels that are associated with His name, *HaShem*-יהו"ה. However, they only indicate particular drawings forth of influence from His Intrinsic Being, blessed is He, to give existence to newly created beings. The knowledge of how the vowels come from the truth of His Intrinsic Being is an astounding wisdom. Through the grasp of this wisdom, one may comprehend the novelty of all created beings. Moreover, through the grasp of this knowledge, one can come to recognize that He is the Singular Preexistent Intrinsic Being and that His desire is drawn forth to the creatures to bring them into being.

For the true crown of His Kingship, blessed is He, is that the true reality of His Singular Intrinsic Being is concealed from all, but that, on the other hand, He is the truth of all that is. These matters will be explained later at greater length, in the Part Three of this book, which is entitled The Gate of the Vowels.

Nevertheless, it is in the above manner that you must understand the various ways that the singular name *HaShem*-יהו"ה is vowelized. That is, His Singular Name sustains the

⁴⁷³ Exodus 20:6

particular vowels of expression and what is drawn forth and indicated by them. Do not let it arise in your mind that it is any other way. For even when His ineffable name was mentioned in the Holy Temple, the mention of His name did not indicate nor include the **true** reality of His essential Being, but only a particular manifestation according to a particular set of vowels. For as explained, since He is absolutely unlimited, blessed is He, His singular name is not limited to any particular set of vowels or expression.

Rather, all beings are brought forth into being from the true reality of His Being. His Being contains and sustains them, but remains concealed and transcendent. Nevertheless, His influence is drawn forth into everything through the vowels of expression. For now, these explanations should suffice for the wise, as they will be explained later at great length and depth.

Nonetheless, it is understood that because *HaShem*-יהו"ה is absolutely hidden and concealed from all thought, the mention of His name is likewise concealed from all expression. Moreover, even when His Name was enunciated at special times in the Holy Temple, it did not express the ultimate truth of His Intrinsic Being. Rather, He prepared a Sanctuary-*Heichal*-היכל within which to conceal Himself, so that the yoke of His Lordship could be accepted without doubt or hesitation, and so that we would not overstep our limitations, to ponder the unknowable essence of our Master, blessed is He and blessed is His name.⁴⁷⁴

⁴⁷⁴ Since any conception one would arrive at, would be erroneous by definition.

With the above in mind, it behooves us to deeply contemplate and fully grasp the above matter, for it is of utmost importance. It is through a clear understanding of this, that one may enter into the inner chambers of the knowledge of His Singular Name. Namely, it is critical to understand that His Name, *HaShem*-יהו"ה, has no fixed space or any particular vowels that are constant to Him, by which He can be called. For, as explained before, this is something that is utterly hidden beyond the grasp of any newly created, non-intrinsic, limited beings. Therefore, although you may find His name vowelized in printed volumes of Torah with the vowels that equal the word Torah-תורה, it in no way indicates His Essential Being, but only that He is drawn forth into the Torah, which is the words of the Living God.

Through understanding all the above, we have awakened to the comprehension of a very great and overarching principle in the knowledge of *HaShem*, blessed is He. That is, only He alone knows the truth of His essential Being. In other words, no one except Him alone can grasp the ultimate truth of His Being, blessed is He. Therefore, the singular name that indicates the true reality of His Intrinsic Being has no specific vowels or knowable pronunciation that can possibly express the truth of His Being.

Thus, His singular name, *HaShem*-יהו"ה, is truly concealed from all pronunciation. Nevertheless, He prepared a Sanctuary-*Heichal*-היכל within which He conceals His Being, and by means of which He may be called. This Sanctuary-

Heichal-ל"היכ"ל was explained above with the verse,⁴⁷⁵ "Then he shall say: 'Silence (*Hass*-הס); for we must not make mention of the name of *HaShem*-יהו"ה!'" In other words, it is only appropriate to call unto *HaShem* with the title of Lordship (*Adanut*-אדנות) which is the title my Lord-*Adon*"אדני-י"א, which is the same as silence-*Hass*-הס-ה"ס-65.

Therefore, you should know that just as the true reality of His Essential Being is hidden and concealed from all but Him, and there is no human being who can grasp the true reality of His Being, so likewise, we do not have the capacity to express the Ineffable Name that indicates the truth of His Being. For just as His Singular Intrinsic Being is concealed and hidden beyond grasp, so likewise, His Essential Name is concealed and hidden beyond grasp. We therefore call Him by the name my Lord-*Adon*"אדני-י"א, which is the title that expresses His absolute dominion and lordship over all existence, blessed is He.

In other words, we only call Him by His title, just as a child only calls his father by his title *Abba*-אבא,⁴⁷⁶ rather than his proper name, and just as humble servants who serve before their master. They would not dare to trespass on the dignity of their master and address Him directly, by His personal name. Moreover, we serve Him as servants who serve their master without expectation of reward,⁴⁷⁷ for doing so, is the ultimate form of distancing ourselves from trespassing against the

⁴⁷⁵ Amos 6:10 – "ואמר הם כי לא להזכיר בשם יהו"ה"

⁴⁷⁶ Father

⁴⁷⁷ Mishnah Avot 1:3

Master. In other words, by using this title we acknowledge His absolute dominion and mastery over all creation and that our service of Him is solely to fulfill His will, that is, to actualize His will in creation.

Now, although He is concealed and hidden, blessed is He, nevertheless, His actions are openly revealed and publicized. Similarly, although the pronunciation of His Singular Name is concealed, His actions, that are drawn forth with the title my Lord-*Adon*"*ay*"-יְיָ אֲדֹנָי, are openly revealed and well publicized. This is a very refined matter that must be properly understood in order to truly know His title my Lord-*Adon*"*ay*"-יְיָ אֲדֹנָי. For although His Singular Being is concealed in His Singular Name, *HaShem*-הַשֵּׁם, nevertheless, His Lordship and dominion is openly revealed in His title my Lord-*Adon*"*ay*"-יְיָ אֲדֹנָי. In other words, just as the true reality of His Singular Intrinsic Being is concealed from the eyes of all living beings, so likewise, the knowledge of the singular name that expresses the true reality of His Being is concealed from the eyes of all living beings.

This is because He is the Singular Preexistent Intrinsic Unlimited Being, and therefore, no limited created being can possibly grasp the ultimate truth of His Being. In contrast, just as His Kingship and actions are revealed and well publicized, so likewise all His names and titles that are brought forth with the novelty of His actions, are also revealed and publicized.

Thus, from all the angles and explanations presented above, it is clear that His Singular Name cannot be pronounced as written. Thus, we have awakened to the reality that although

His titles are revealed, the name of His Intrinsic Being, *HaShem*-יהו"ה, is concealed. This is further attested to by the prophet Michah, as stated,⁴⁷⁸ “Hear ‘O nations, all of you! Listen ‘O earth and all therein! Let the Lord-*Adon*”*ay*-”אדני”*ay*-יהו"ה be a witness against you, The Lord-*Adon*”*ay*-”אדני” from His Holy Sanctuary-*Heichal*-”היכל”*l*.” As we observe, the first part of the verse begins with “Let the Lord *HaShem*/God-*Adon*”*ay* *HaShem*/*Elohi*”*m*-יהו"ה”*ay* be a witness.” In the second part of the verse, however, it further clarifies that *HaShem* is concealed and testimony about Him comes from “His holy Sanctuary-*Heichal*-”היכל”*l*-65,” through the name my Lord-*Adon*”*ay*-”אדני”-65, whereas the name *HaShem*-יהו"ה remains concealed.

That is, *HaShem*-יהו"ה is concealed within the revealed and publicized title, “my Lord-*Adon*”*ay*-”אדני”*ay*,” which is His holy Sanctuary-*Heichal*-”היכל”*l*. Therefore, this verse is another clear indication that His titles, which indicate His actions, are revealed, whereas the name of His Singular Intrinsic Being, *HaShem*-יהו"ה, is concealed within His holy Sanctuary-*Heichal*-”היכל”*l*, which is His title my Lord-*Adon*”*ay*-”אדני”*ay*.

Now, by calling Him by His title my Lord-*Adon*”*ay*-”אדני”*ay* we lock the door from any contemplation into our Lord’s Essential Being, blessed is He and blessed is His Name. That is, we accept the yoke of His kingdom upon ourselves through the name my Lord-*Adon*”*ay*-”אדני”*ay*-65. Although it conceals the true reality of His Essential Being, nonetheless, it includes and

⁴⁷⁸ Michah 1:2 – “שמעו עמים כלם הקשיבי ארץ ומלאה ויהי אדני” יהו"ה בכם לעד אדני” – “מהיכל קדשו.”

attests to His Name, *HaShem*-יהו"ה-26, as well as the explanation of His singularity, *HaShem* is One-*HaShem Echad*-ד' יהו"ה-39 (26+39=65), as previously explained.

Thus, the name of His Intrinsic Being, which is singular, unique, and exclusive to Him alone, remains hidden and concealed, completely transcending created beings. For, just as He has no beginning, end, or limitations whatsoever, so likewise the singular name that is unique to Him alone, has no specific form by which we may grasp its ultimate truth. For were we to grasp the ultimate truth of His name, we would reach the ultimate truth of His Essential Being, which is utterly impossible for us to do. This explains why the Holy One, blessed is He, is called by the title my Lord-*Adon*"*ay*-אדני"י. In other words, we cannot and should not contemplate the ultimate truth of His Essential Being or think that we have any grasp of it. We may, however, contemplate deeply to the limits of our comprehension and accept His Lordship over us, without pondering beyond the limits of our grasp.

In this vein, awaken now to the statement by King David, peace be upon him. He said,⁴⁷⁹ "*HaShem*-יהו"ה our Lord-*Adoneinu*-אדנינו, how glorious is Your Name in all the earth." He begins with the Name *HaShem*-יהו"ה, which is His Singular Name and then continues "our Lord-*Adoneinu*-אדנינו," using the title for the Sanctuary-*Heichal*-היכל within which *HaShem* conceals Himself, blessed is He. Contemplate and know that the Sanctuary-*Heichal*-היכל is truly the hiding

⁴⁷⁹ Psalms 8:2, 8:10 – "יהו"ה אדנינו מה אדיר שמך בכל הארץ"

place of His Singular Intrinsic Being. That is, He conceals His Being within His Sanctuary. Therefore, awaken to this important matter and understand that His Singular Name is concealed and not vowelized, since it expresses the true reality of His Intrinsic Being, blessed is He.

Thus, throughout scripture you will never find a prophet who actually uses His Singular Name to call out to *HaShem* as one would call to a friend by name. That is, they do not actually use the name of His Preexistent Intrinsic Being, *HaShem*-יהו"ה, but only His title my Lord-*Adon*"אדני"ay. We previously explained and demonstrated this regarding the prophetic dialogues of Avraham and Moshe, peace be upon them. Therefore, harbor no doubts about this matter, even though throughout Torah you may find that the prophets appear to be calling Him by name.

For example, you may find the prophets using the names "*Ehe*"yeh *HaShem Elo*"הי"ה אלהי"ם-him,"⁴⁸⁰ or other such usages of the name *HaShem*-יהו"ה. However, as we have already explained, they were not actually pronouncing *HaShem*'s ineffable, singular name as one would call to a friend. The same applies with uses of His Name that appear in the form of the stories of the Torah or the mentioning of His Name in a manner of prayer and supplication. Even though it appears from the written text that they were calling in the name of *HaShem* directly, this is not the case.

⁴⁸⁰ See Jeremiah 31:1 – "יהו"ה אהיה לאלהי"ם לכל משפחות ישראל והמה "יהו"ה לי לעם"

The same is true of the prophetic dialogues that present themselves in the form of a back-and-forth dialogue, as previously explained regarding the prophecies of Avraham and Moshe, peace be upon them. For example, Avraham said,⁴⁸¹ “my Lord-*Adon*”*ay*-”אדני, if I have found favor in Your eyes,” and continues,⁴⁸² “May it please not anger my Lord-*Adon*”*ay*-”אדני that I speak,” to which *HaShem* responds,⁴⁸³ “If I find in Sodom etc.” Clearly, that entire incident is in the form of the give and take of prophetic dialogue, in the form of questions and answers.

Similarly, we find this type of dialogue with Moshe, such as,⁴⁸⁴ “And Moshe said to *HaShem*: ‘Please, my Lord-*Adon*”*ay*-”אדני, I am not a man of words,’” and,⁴⁸⁵ “Please, my Lord-*Adon*”*ay*-”אדני, send through whomever You will send,” and *HaShem* responds to him regarding these matters. With respect to all the above, know and understand with the utmost clarity, that it is utterly impossible for the prophets to have called out to *HaShem* by actually saying His ineffable, essential name.

Now, in the above instances it is quite clear that they used the title my Lord-*Adon*”*ay*-”אדני, rather than the Essential Name *HaShem*-יהוה. However, regarding various praises of *HaShem*, blessed is He, or regarding various prayers and supplications that we find throughout the scriptures, it could

⁴⁸¹ Genesis 18:3 – “וַיֹּאמֶר אֲדֹנָי אִם נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֵל נָא תַעֲבֹר מֵעַל עַבְדְּךָ”

⁴⁸² Genesis 18:30 – “וַיֹּאמֶר אֵל נָא יַחַר לֵאדֹנָי וְאִדְבַּרְהָ”

⁴⁸³ Genesis 18:26-32

⁴⁸⁴ Exodus 4:10 – “וַיֹּאמֶר מֹשֶׁה אֵל יְהוָה בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִכִּי”

⁴⁸⁵ Exodus 4:13 – “וַיֹּאמֶר בִּי אֲדֹנָי שְׁלַח נָא בְיַד תְּשַׁלַּח”

appear that they actually call out to Him with the name *HaShem*-יהו"ה. For example, we find that Nechemiah said,⁴⁸⁶ "You are *HaShem Elo*"him-אלהי"ם," or we find in Psalms,⁴⁸⁷ "Oh *HaShem*-יהו"ה, for how long?" In other words, as we mentioned before, these examples demonstrate a far lesser level than a person who communicates directly with *HaShem* in prophetic dialogue. Here, this is not the case at all, but rather these verses were only said in prayer and supplication. Therefore, it is quite certain that they were not explicitly pronouncing *HaShem*'s ineffable name.

Therefore, although you may come across verses that, at first glance, seem to conflict with what is being said here, you should have no doubts on this matter. If you delve into any such verses and properly analyze them, you will discover that they support what we are saying here, without any question or doubt. For in truth, the name of His Singular Intrinsic Being is utterly concealed and beyond comprehension. In other words, the ultimate truth of His Name *HaShem*-יהו"ה is concealed from all beings except Himself alone. Therefore, it is utterly impossible for any novel being to explicitly call to *HaShem* by His singular, ineffable name, because just as He is unknowable, so is His Name unknowable. Thus, wherever in scripture someone calls out to Him, only the title my Lord-*Adon*"אדני-*ay* was actually said, in acceptance of His Lordship and absolute dominion.

For the truth is as we said, and the fact that His Singular Preexistent Intrinsic Being is concealed, is demonstrated by the

⁴⁸⁶ Nechemiah 9:7 – "אתה הוא יהו"ה האלהי"ם אשר בחרת באברהם וכו'."

⁴⁸⁷ Psalms 6:4; 94:3 – "ואתה יהו"ה עד מתי"

fact that His Singular Name *HaShem*-יהו"ה has no fixed vowels. Nevertheless, it is His Name that gives form to all forms, since there can be no form without His Intrinsic Being. Therefore, although it has no fixed vowels, His name sustains all forms and may sometimes be vowelized with many different variations of vowels, just as it is His Being that sustains all the many forms in the world and all are included in His Being. For all forms are contained and sustained by His Intrinsic Being and He includes them all. Therefore, His name likewise includes and sustains all forms, and it is His Name that gives form to all forms.

It is in this way that the use of vowels with His name should be understood. That is, it indicates the fact that all forms are dependent upon Him and that they are all drawn into being from His Singular Preexistent Intrinsic Being, as previously explained. Nonetheless, let it not arise in your mind that by grasping the meaning of a particular form of vowels we actually grasp the true reality of His Essential Being, for this is impossible. Rather, we may only contemplate and grasp the fact that He is the Preexistent Intrinsic Singular Being who creates the novel world from nothing, and similar contemplations. However, the essence of His Being is completely beyond the contemplation and grasp of any being other than Himself. To think otherwise and to contemplate His Essential Being is utterly arrogant and insolent, as it is impossible to grasp or comprehend the essence of His Being, for He is beyond all grasp.

It is for the above reason that He prepared a Sanctuary-*Heichal*-היכל, through which we may call out to Him. This is

in order to lock the doors of any contemplation into the true reality of His Intrinsic Being, blessed is He, as He essentially is. Contemplate this principle and understand it well, for it is through the knowledge of this principle that you will understand that which may be contemplated, as well as that which remains concealed.

Now that we have awakened to these important principles, we may continue delving into the two titles God-*Elo* "הי"ם-אלה and my Lord-*Adon* "י-אדנ. We shall now explain the manner that they are bound to and dependent upon His Singular Name, *HaShem*-יהוה, as follows:

We find that the first title, God-*Elo* "הי"ם-אלה, is tied to His Singular Name, *HaShem*-יהוה, wherever in scripture it is preceded by the title of the Sanctuary-*Heichal*-היכל. For example, the following verse is read "*Adon* "י-אדנ *Elo* "הי"ם-אלה," even though it is written as,⁴⁸⁸ "*Adon* "י *HaShem*-יהוה *אדנ* "י יהוה, You have begun to show Your servant Your greatness." In other words, the actual letters written in the Torah are "*Adon* "י *HaShem*-יהוה *אדנ* "י יהוה," but it is read as "*Adon* "י *Elo* "הי"ם-אלה *אדנ* "י יהוה." In other words, the title *Elo* "הי"ם-אלה is bound to the name *HaShem*-יהוה, and in such a case the name *HaShem*-יהוה is annotated with the vowels of the title *Elo* "הי"ם-אלה, as such, יהוה. This is similarly the case with the verse,⁴⁸⁹ "*Adon* "י *HaShem*-אדנ *יהוה*, what will You give me." Here too, it is written as

⁴⁸⁸ Deuteronomy 3:24 – "אדנ"י יהוה אתה החלות להראות את עבדך את גדלך וכי" –

⁴⁸⁹ Genesis 15:2 – "ויאמר אברם אדנ"י יהוה מה תתן לי" –

HaShem-יהו"ה, but annotated with the vowels of *Elo"him*-אלהי"ם. The same is true of the subsequent verse,⁴⁹⁰ "*Adon"ay HaShem*-יהו"ה אדני, with what shall I know." It is in this manner that you will find that the title *Elo"him*-אלהי"ם is tied to and dependent upon the name *HaShem*-יהו"ה. In all these cases, the word is pronounced *Elo"him*-אלהי"ם, even though it is written as *HaShem*-יהו"ה.

The second, title my Lord-*Adon"ay*-אדני, is His Sanctuary-*Heichal*-היכל, and is the title by which His holy name is generally always read. That is, other than exceptions, such as in the above examples, the name *HaShem*-יהו"ה is always pronounced using the title *Adon"ay*-אדני.

We therefore find that the name *HaShem*-יהו"ה sustains both of these titles, God-*Elo"him*-אלהי"ם and my Lord-*Adon"ay*-אדני. That is, when there is a juxtaposition of *Adon"ay*-אדני to *HaShem*-יהו"ה, as in "*Adon"ay HaShem*-אדני יהו"ה," then *HaShem*-יהו"ה is annotated with the vowels of *Elo"him*-אלהי"ם and pronounced as *Elo"him*-אלהי"ם. In all other cases, the name *HaShem*-יהו"ה is always pronounced by the title *Adon"ay*-אדני. This being the case, these two titles which are derived according to His actions, are actually drawn forth from His Singular Name in their enunciation, just as they are drawn forth from His Singular Intrinsic Being at the inception of their emanation and the beginning of the drawing forth of their very existence.

⁴⁹⁰ Genesis 15:8 – "ויאמר אדני יהו"ה במה אדע כי אירשנה"

Through all the above, we may now more fully understand the three names *HaShem*-יהו"ה, *Elo"him*-אלהי"ם, and *Adon"ay*-אדני"י, which correspond to כ"ו-26, פ"ו-86 and ס"ה-65. As we explained at length before, the Name *HaShem*-יהו"ה is always His Name, whereas the latter two are only His titles – *Kinuy*-כנוי-86. For, His Singular Name is unique to Him, as it attests to the truth of His Singular Preexistent Intrinsic Being. In contrast, the title God-*Elo"him*-אלהי"ם is novel and newly introduced into existence with the creation of the world. Similarly, the title my Lord-*Adon"ay*-אדני"י is novel and reflects the fact that the Holy One blessed is He, is the Master over all that He brings forth into being and actualizes. Therefore, these three names, *HaShem*-יהו"ה, God-*Elo"him*-אלהי"ם, and my Lord-*Adon"ay*-אדני"י, reflect the totality of everything that is.

The first name, *HaShem*-יהו"ה, indicates the true reality of His singular, unchanging and unlimited Being, even prior to the creation of the world. That is, it indicates the reality that His Being is the one and only truly intrinsic, preexistent, and essential Being. There is no other name or title that expresses the true reality of His Being like His Singular Name *HaShem*-יהו"ה.

Moreover, this name itself distances and excludes all descriptions in the world, and is certainly removed from all physicality. This name is removed from all usable language, and certainly from any language that is descriptive or limiting in any way shape or form. Additionally, because it is singular and indicates His absolute singularity, it is self-understood that He is absolutely one and alone during the existence of world,

just as He was one and alone prior to the creation of the world. That is, it is without a doubt that this Name is absolutely exclusive to Him and only relates to His unlimited, preexistent, and unchanging Intrinsic Being, as He is, one and alone, for His Intrinsic Being necessarily precedes everything. Therefore, His Singular Name *HaShem*-יהו"ה relates to His essential, intrinsic singularity and is not a term that is shared with any other being, nor does it lean towards any type of description or physicality whatsoever. Rather, it solely indicates the true reality of His absolute Essential Being, without any admixture or association to anything other than Himself.

Now, once the world was brought forth into the novel existence of creation, all His titles were brought forth as well. All His titles do in fact lean toward descriptions, but only in that they are descriptive of His actions and not of His Essential Being, which is indescribable. If we were to erroneously say that these titles existed prior to creation, in effect, we would be saying that He Himself is limited to description. However, because in truth, none of His descriptive titles existed prior to the creation and He had no other name other than the name of His Singular Intrinsic Being, it follows that He has no description, limitation, tangibility, or physicality whatsoever.

In addition, as we previously pointed out, when we refer to the name of His Essential Intrinsic Being, *HaShem*-יהו"ה, we are not necessarily referring to the name in the form of its letters. Rather, we are referring to the true reality of His Singular Existence, which is what is intended by His Name. His name is thus removed from all description and tangibility,

which itself attests to His singularity, blessed is He. In other words, because He is absolutely singular, there is nothing with which to describe Him that can possibly indicate the true reality of His Being, even where the truth of His Being is revealed, which is His name.

This being the case, even after creation, it is impossible to apply descriptions or titles to His Essential Being. Therefore, all descriptions only relate to His actions and do not relate to the true reality of His Essential Being, blessed is He. All this clearly attests that He is preexistent and intrinsic, and that no name other than His Singular Name, indicates His ultimate essential singularity. Therefore, it is absolutely clear from all angles, that *HaShem* is One-*HaShem Echad*-יהו"ה אחד.

With the above in mind, it is clear that all His other titles were only introduced into being with the novelty of creation. This is expressly attested to by virtue of the fact that those titles were not created out of any need on His part, nor were they created to describe His Essential Being, as was just explained. Therefore, they were introduced with the novelty of His actions and are not descriptions of Him, blessed is He. For, prior to the creation of the world, He did not have any name except His Singular, Essential Name, *HaShem*-יהו"ה, which attests to His Intrinsic Being, and is not at all descriptive. Therefore, this attests to the fact that all the titles, which are indeed descriptive, cannot be applied to Him. Rather, His titles are applied to novel creation alone and are derived according to their related actions.

Based on this, contemplate the fact that His singular and unique Name attests to the true reality of His Preexistent

Intrinsic Being, blessed is He, and that He is the ultimate singularity and unity. He is therefore of the utmost perfection without lacking whatsoever and has absolutely no need for anything aside for Himself, including the totality of creation and everything therein. Moreover, the world is newly created and non-intrinsic, and brought forth into being from the true reality of His Intrinsic Being. Therefore, everything within creation is utterly dependent upon His Name, *HaShem*-יהו"ה, blessed is He and blessed is the mention of Him.

Thus, the first title, God-*Elo"him*-אלהים-86, indicates the novelty of the creation of the natural order-*HaTeva*-הטבע-86. That is, it is He, blessed is He, who actualizes all qualities and embeds all the laws of nature into the world, and it is He who draws them forth into being from His Name. This is in accordance with what we previously explained regarding the title *Elo"him*-אלהים; that it is drawn forth after *Ya"eh*-יה"ה, which is the last of the names of "Being-*Hawayah*-הויה."

Moreover, it indicates the fact that He brings forth the totality of the natural order with absolute precision and that their composition and laws are founded according to His perfect judgment. This title *Elo"him*-אלהים is indicative of the novelty of the world, and that it itself is novel and included with the creation of the world, since it is derived according to His act of the creation of the natural order. However, this title does *not* indicate or relate to His Essential Being whatsoever, but only relates to His actions. Therefore, it is solely the Singular Name of His Intrinsic Being, the Name *HaShem*-יהו"ה alone, that indicates the true reality of His Preexistent Intrinsic Being.

Even though the title *Elo"him*-אלהי"ם is drawn forth from His Name and is dependent upon it, it only indicates the novelty of creation, rather than His Essential Intrinsic Being. For, as we already explained before at length, there is no title without the action, and therefore all His titles relate to His actions. It is therefore clear that this title relates only to the novelty of creation and applies only to His actions, and not at all to His Intrinsic, Essential Being, blessed is He.

The same is true of the next title, my Lord-*Adon"ay*-אדני. This title indicates His mastery and absolute dominion over all His actions. That is, He is the King and Ruler Who reigns over all actions and everything that He creates. It is thus appropriate that this title follows after the title God-*Elo"him*-אלהי"ם. For, since *HaShem*-יהו"ה actualizes everything in creation with the title God-*Elo"him*-אלהי"ם, it therefore is *HaShem*-יהו"ה who is King and Ruler over the totality of His creation. He is thus called by the title my Lord-*Adon"ay*-אדני.

Thus, the three names *HaShem*-יהו"ה, God-*Elo"him*-אלהי"ם, and my Lord-*Adon"ay*-אדני, represented by the numerals כ"ו-26, פ"ו-86 and ס"ה-65, are faithful witnesses that it is He, blessed is He, who is the Preexistent Intrinsic Being who precedes all other beings, and that it is He who actualizes all actions including the entirety of the novelty of creation of the world and everything therein, and that He is the King and Ruler who has absolute dominion over everything He actualized.

Thus, these three names indicate the following three categories in which they may be categorized: *Yichud*-His Singularity, *Pe'ulah*-His Actions, *Malchut*-His Kingship. His

Singular Name, *HaShem*-יהו"ה, indicates His singularity-*Yichud*. The title God-*Elo*"הי"ם אלה indicates His actions-*Pe'ulah*. The title my Lord-*Adon*"אדני"י indicates His Kingship-*Malchut*.

Now, what you must understand and know is that His actions and His kingship are drawn forth from the power of His Singular Intrinsic Being, blessed is He and blessed is the mention of His Name. It is for this reason that His singular name can also be pronounced *Elo*"הי"ם אלה or *Adon*"אדני"י, as explained above. This is because these two titles are drawn forth from the Essential Name of His Intrinsic Being, *HaShem*-יהו"ה.

In addition, as previously explained, the title *Elo*"הי"ם אלה derives its strength from the name *Ya*"ה"י, which is the first half of His singular name and is included in the title *Elo*"הי"ם אלה. Similarly, in addition to the fact that the name my Lord-*Adon*"אדני"י is drawn forth from *HaShem*-יהו"ה in its enunciation, the signet of the name my Lord-*Adon*"אדני"י are its first and last letters, which are the letters *Aleph*-א-1 and *Yod*-י-10 (א"י-11). These letters א"י are equal to the second half of the name of *HaShem*-יהו"ה, which are the letters *Waw*-ו-6 and *Hey*-ה-5 (ו"ה-11). Thus, these two titles are utterly bound to and dependent upon His Singular Name, *HaShem*-יהו"ה, in all respects and from all angles.

Through all the above we have explained and clarified that these three names are the foundation of all foundations. It is for this reason that King David, peace be upon him, hinted

about this in Psalms stating,⁴⁹¹ “Give thanks to *HaShem*-יהו"ה for He is good, for His kindness endures forever. Give thanks to the God of the heavenly powers-*Elo"hei HaElohim*-אלהי האלהים, for His kindness endures forever. Give thanks to the Lord of lords-*Adonei HaAdonim*-אדני האדנים, for His kindness endures forever.” It is at the mention of these three names that he gave thanks. The first thanks attests to *HaShem*'s Singular Being, when he said, “Give thanks to *HaShem*-יהו"ה.” The second thanks attests to *HaShem*'s actions, when he said, “Give thanks to the God of the heavenly powers-*Elo"hei HaElohim*-אלהי האלהים.” The third thanks attests to *HaShem*'s kingship and dominion over all that He creates, when he said, “Give thanks to the Lord of lords-*Adonei HaAdonim*-אדני האדנים.”

Now, as mentioned before, these three matters are all attested to in a single verse, which states,⁴⁹² “For, *HaShem*-יהו"ה your God, He is the God of the heavenly powers-*Elo"hei HaElohim*-אלהי האלהים and the Lord of the lords-*Adonai HaAdonim*-אדני האדנים.” Analyze and contemplate this verse based on all the above explanations. For what it is saying is that sometimes *HaShem*-יהו"ה is called by the title God-*Elo"him*-אלהי and sometimes He is called by the title my Lord-*Adon"ay*-אדני. The verse clearly states, “*HaShem*-יהו"ה your God, He is the God of the heavenly powers.” The use of the word “He is-*Hoo*-הוא” refers back to the beginning of the verse, and thus refers to *HaShem*-יהו"ה Himself. That is, it is *HaShem*-

⁴⁹¹ Psalms 136:1-3 – “הודו ליהו"ה כי טוב כי לעולם חסדו: הודו לאלהי האלהים כי לעולם – “חסדו: הודו לאדני האדנים כי לעולם חסדו”

⁴⁹² Deuteronomy 10:17 – “כי יהו"ה אלהיכם הוא אלהי האלהים ואדני האדנים כו”

יהו"ה Himself who sustains all of creation and it is He who is called by the titles God-*Elo"him*-אלהי"ם and my Lord-*Adon"ay*-אדני. It is for this reason that the written form of His ineffable name, *HaShem*-יהו"ה, is read as either *Elo"him*-אלהי"ם or *Adon"ay*-אדני, as previously explained.

However, note that when the verse mentions His Name *HaShem*-יהו"ה, it is not juxtaposed or associated with any other being in all of creation. This is exhibited both in the verse which states, "*HaShem*-יהו"ה your God," as well as the words of King David who stated, "Give thanks to *HaShem*-יהו"ה for He is good." In other words, He mentions the name of *HaShem*-יהו"ה alone. This is because this name, *HaShem*-יהו"ה, indicates the true reality of His Singular Preexistent Being, as He is one and alone.

In contrast, when these verses use the title *Elo"him*-אלהי"ם, the usage is tied to other beings as well. For example, the first verse states, "He is the God of the heavenly powers-*Elo"hei HaElohim*-האלהים," in which the title is juxtaposed to created beings. Similarly, King David said, "Give thanks to the God of the heavenly powers-*Elo"hei HaElohim*-האלהים," and likewise juxtaposes the title to created beings. We therefore see that these titles are shared with created beings, which is not the case regarding His Singular Name *HaShem*-יהו"ה.

Additionally, both these verses use a double language in relation to His titles. This double language indicates that He is the actor who does the act. For instance, "He is the God of the heavenly powers-*Elo"hei HaElohim*-האלהים," is

understood to mean, “He is the actor who actualizes the heavenly powers.” The title of the actor is thus tied to the action. The same is true of the double language used in relation to the next title; He is the “Lord of lords-*Adonei HaAdonim*-אדני האדני.” The double language indicates the matter that upon their creation, there are lords over whom He is the Lord. That is, He is the Lord who rules over all newly created lords; thus, this title is shared with them. For, the term “lords-*Adonim*-אדני” includes earthly kings and rulers, similar to the heavenly powers previously mentioned. Nevertheless, He is the Lord of them all, and He has absolute dominion over them all.

Similarly, the title “*Elo*”אלהי” is a term that is shared with angels and judges, as we explained before. In fact, you will find the term “*Elohim*-אלהים” used as a shared term in many places throughout the Scriptures. Therefore, the words “*Elo*”הי *HaElohim*-אלהים” in the above verses may be understood as, “He is the God of the angels, who are called *Elohim*-אלהים.” For example, when the verse in Job states,⁴⁹³ “And all the sons of *Elohim*-אלהים shouted,” it is quite clear that it is referring to the angelic beings and heavenly bodies. Similarly, when our father Yaakov fought with the angel, it states,⁴⁹⁴ “For I have seen *Elo*”הי”אל face to face,” clearly referring to an angelic being. Similarly, this is what is meant in Yaakov’s dream that,⁴⁹⁵ “And he dreamt and behold, a ladder was set earthward and its top reached heavenward; and behold,

⁴⁹³ Job 38:7 – “ברן יחד כוכבי בקר ויריעו כל בני אלהים”

⁴⁹⁴ Genesis 32:31 – “כי ראיתי אלהים פנים אל פנים ותנצל נפשי”

⁴⁹⁵ Genesis 28:12 – “ויחלם והנה שלם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלהים – “עולים וירדים בו”

angels of *Elo"him*—אלהי"ם were ascending and descending on it.” The use of the title *Elo"him*—אלהי"ם in these verses, is clearly a reference to the angelic beings.

In the same vein, we clearly find the term *Elo"him*—אלהי"ם shared with judges and magistrates. This was previously explained regarding the verse,⁴⁹⁶ “You shall not curse a judge-*Elo"him*—אלהי"ם,” and,⁴⁹⁷ “In the midst of the judges-*Elo"him*—אלהי"ם, He shall judge.” There are a great many verses like these, using the term *Elo"him*—אלהי"ם in relation to judges and magistrates, which demonstrates that it is a shared term and relates to the action.

We likewise find the title my Lord-*Adon"ay*—אדני"י used as a shared term. For example, in the above verses we cited that He is, “The Lord of lords-*Adonei HaAdonim*—האדנים,” which may be understood as, “He is the Lord over all the celestial bodies and stars.” It is also shared with kings and other rulers, such as the verse,⁴⁹⁸ “The man, the lord-*Adonei*—אדני of the land, spoke with us,” or the verse,⁴⁹⁹ “I will give the Egyptians over into the hand of cruel lords-*Adonim*—אדנים.” There are a great many verses like these, using the term *Adon"ay*—אדני"י in relation to lords and rulers other than Him. Thus, this term is not exclusive to *HaShem*, but is shared with other kings and rulers. Therefore, these titles are clearly seen as being shared with the created beings, which explains the use of the double language.

⁴⁹⁶ Exodus 22:27 – “אלהים לא תקלל”

⁴⁹⁷ Psalms 82:1 – “בקרוב אלהים ישפט”

⁴⁹⁸ Genesis 42:30 – “דבר האיִש אדני הארץ אתנו”

⁴⁹⁹ Isaiah 19:4 – “וִסְכַרְתִּי אֶת מִצְרַיִם בְּיַד אֲדֹנָיִם קִשָּׁה”

In contrast, this is not the case at all regarding His Singular Name *HaShem*-יהו"ה. In regard to the name *HaShem*-יהו"ה it states,⁵⁰⁰ "Give thanks to *HaShem*-יהו"ה for He is good," making use of His name alone, without any juxtaposition to anything else at all. This is unlike the continuation, "Give thanks to the God of the heavenly powers-*Elo"hei HaElohim*-אלהי"ם האלהים," which is shared and related to His actions. Likewise, "Give thanks to the Lord of lords-*Adonei HaAdonim*-אדני"ם האדנים," is a term shared with all aspects of lordship. In contrast, *HaShem*-יהו"ה is absolutely singular in every respect, in every possible way and from every angle, blessed is He. It is He who actualizes everything with His title God-*Elo"him*-אלהי"ם, and it is He who is the Master over all with His title my Lord-*Adon"ay*-אדני"י.

We have thus clearly demonstrated that His Singular Name, *HaShem*-יהו"ה, is unique to Him alone, and relates only to His Singular Preexistent Intrinsic Being, as He is, one and alone, blessed is He. The title God-*Elo"him*-אלהי"ם is derived only from His actions to which it relates, and the title my Lord-*Adon"ay*-אדני"י is related and derived only from His absolute dominion and kingship over all that He creates.

When you fully understand the depth of these three names by which He is called, you will comprehend completely. For, you will have understood His singularity (*Yichud*) and that He is the Preexistent Intrinsic Being. You will understand His actions (*Pe'ulah*), that He is the Creator of everything that is,

⁵⁰⁰ Psalms 136:1 – "הודו ליהו"ה כי טוב כי לעולם חסדו" –

and you will understand His dominion and kingship (*Malchuth*), that He has absolute dominion over everything that He brings forth into being. Everything is included in these three names.

It thus is these three matters that we have addressed in the first three Gates of this book. They are the Gate of Intrinsic Being, the Gate of His Title and the Gate of His Sanctuary. Each gate was titled appropriately, according to the above intentions and explanations. The Gate of Intrinsic Being is called thus because it contains the explanations of His Singular Intrinsic Being and His Singular Name, *HaShem*-יהוה. The Gate of His Title is called thus because it contains His title *Elo'him*-אלהים, which is His true and first title. The Gate of His Sanctuary is called thus because it contains the explanations of His dominion over all of creation through the title *Adon'ay*-אדני which is His Sanctuary-*Heichal*-היכל.

After having awakened to these explanations and their intention in these three Gates, we shall now conclude this gate. In the next Gate we will continue to explain all His other titles and what is indicated and understood through them.

May *HaShem*-יהוה our God, desire and accept our intentions and guide us in His straight path to illuminate our way. May He enlighten us with the luminary of profound grasp of Him and may we truly know Him so that we may sanctify His Great and Holy Name forever through our work and efforts.

The Gate of The Name

*The Name HaShem-יהו"ה gives being to all names.
Elo"him-אלהי"ם is the foundation and head of all titles.
Adon"ay-אדני"י is the foundation of the inner sanctum.
Shad"ay HaShem-יהו"ה שד"י is the Name-ש"ם.*

*“Now, I shall speak of E”l Shad”ay-א”ל שד”י; It is my desire
to present proof of God.” -Job 13:3*

We have already awakened to the reality that only the name *HaShem-יהו"ה* is truly called a name-*Shem-ש"ם*, and that, in truth, there are no other names aside for His Singular Name, *HaShem-יהו"ה*. Now, although we have awakened to the truth of His Singular Intrinsic Being, we have not yet fully explained what is meant by the fact that He is called by the term “Name-*Shem-ש"ם*.” That is, we have not yet fully explained the true depth of what is meant when we say that He alone is called by a “Name-*Shem-ש"ם*,” and that nothing else is truly called a “Name-*Shem-ש"ם*.”

However, the consistent juxtaposition of the term “Name-*Shem-ש"ם*” to *HaShem-יהו"ה* must be better understood. The explanation of this matter is a critical foundation in the knowledge of the name *HaShem-יהו"ה*. When the depth of this matter is understood, then the truth of what is meant by the verse about our father Avraham will be understood. It states,⁵⁰¹

⁵⁰¹ Genesis 21:33 – “ויקרא שם בשם יהו"ה א"ל עולם”

“And he called there in **the Name of HaShem-יהו"ה** (*b'Shem HaShem-יהו"ה* (בש"ם יהו"ה), the eternal God of the world.” We now will awaken to the true reality of this matter.

It has already been mentioned several times that *HaShem* is absolutely unchanging and unaffected by the changes in the world. This is reflected by the fact that He is called by the title *Shad"ay-שד"אי*, which means, “It is enough.” This is to say that He has no need for anyone or anything else, other than Himself, but that rather, His Singular Intrinsic Being alone is enough (*ShaDai-שדאי*) for Him. This name indicates and attests to the fact that He is absolutely unchanging, in that change indicates a necessity or lacking, and since He has no lacking whatsoever, He therefore is unchanging. It is thus understood that any changes we perceive in His will are not actual changes in His essential Being at all, but are only changes relative to the novelty of the creation that He brings forth into existence.

With the above in mind, it should be clear that only His Singular Name *HaShem-יהו"ה* can be called a Name-*ש"ם*, whereas all of His other names are in reality only titles-*Kinuyin-כנויין*. The term “name-*ש"ם*” clearly testifies why only His Name *HaShem-יהו"ה* is called a “name-*ש"ם*.” Additionally, the term “title-*Kinuy-כנויי*” attests to why His titles are only titles, as previously explained.

This being said, we have explained a very great matter with the utmost clarity. That is, we have explained why His Name can be called by the term “The Name-*השם*,” and how this specifically refers only to His Singular Name *HaShem-*

יהו"ה, whereas all His other names are actually merely His titles. For, the term “The Name-*HaShem*-השם” testifies that He is absolutely singular and perfect and that He does not undergo any change whatsoever. This is as previously explained, that His Intrinsic Being attests to His Name-*HaShem*-השם, and His Name-*HaShem*-השם attests to His Intrinsic Being. Moreover, these two aspects are utterly intertwined with His Singular Name *HaShem*-יהו"ה, for this is His true name and is the only name that attests to the reality of His singularity and that there is nothing besides Him.

Now, you may ask a simple question, as follows: “If what we said is true, then how is it that others are also called by a name-*Shem*-שם, even in the Torah? For example, it states,⁵⁰² “And the man called his wife’s name (*Shem*-שם) Hava.”⁵⁰³ The same is true of all the other creatures and beings, all of whom are called by names (*Shem*-שם).⁵⁰⁴ However, do not be perplexed by this, for the following reason:

We have already explained that all creatures are brought into existence from the true reality of the name of His Preexistent Intrinsic Being, *HaShem*-יהו"ה. If this was not so, then they could not have any possibility of existence. This fact necessitates that the names of all beings are absolutely dependent upon the name of His Intrinsic Being, *HaShem*-יהו"ה. In other words, the use of the term “name-*Shem*-שם” as it relates

⁵⁰² Genesis 3:20 – “ויקרא האדם שם אשתו חוה”

⁵⁰³ Eve

⁵⁰⁴ Psalms 147:4 – “לכולם שמות יקרא”

to other beings actually bears witness to the fact that all beings are dependent upon the name of *HaShem*-יהו"ה.

In other words, by their very existence, all beings faithfully testify to the truth of His Singularity and to the reality of His Preexistent Intrinsic Being, without which they could not exist in the first place. That is, they are all utterly dependent upon and included in His Name-*HaShem*. This being the case, anyone or anything that has a name – *Shem*-שם-340 – attests to the truth of *Shad"ay HaShem*-יהו"ה שד"י 340. In other words, all beings, by their very existence, attest to the name of The King, King of kings, *HaShem*-יהו"ה, blessed is He; that His name *HaShem*-יהו"ה is “enough for Him” and that He is perfect and has no need or lacking whatsoever. Moreover, they all are faithful witnesses to the true reality of His Singular Preexistent Intrinsic Being, for they all bear the seal of His signet which is His name of Intrinsic Being, *HaShem*-יהו"ה, without which they cannot exist.

Thus, any being that is called by a name-*Shem*-שם-340 attests to *Shad"ay HaShem*-יהו"ה שד"י 340, and that it is from the truth of His Intrinsic Being that they are brought into being. Therefore, by virtue of their very existence, all beings attest to His Singular Intrinsic Being and to His Singular Intrinsic Name, from which they are brought into being. It therefore follows that the question, “Why are all other beings also called by names,” is not a question at all. For the very fact that they are called by the term “name-*Shem*-שם,” is itself clear testimony to the reality of *HaShem*, blessed is He, who brings them forth into

existence from the truth of His reality and His name, *HaShem*-יהו"ה, without which they could not be.

Now that we have awakened to these important matters and have explained the true meaning of the term “name-*Shem*-שם,” we may continue to enlighten you about other matters that are included in the name *Shad"ay*-שד"י, all of which indicate the truth of His singular name, *HaShem*-יהו"ה. Moreover, we must explain what *HaShem*, blessed is He, meant when He told Moshe,⁵⁰⁵ “And I appeared unto Avraham, unto Yitzchak, and unto Yaakov as *E"l Shad"ay*-א"ל שד"י, but My Name *HaShem*-יהו"ה I did not make known through them.” This verse poses a difficult question to those who cannot see with the eye of the intellect. Nonetheless, we need not mention their names or their questions. Instead, we shall simply explain the matter properly and correctly, in a way that will suffice for any intelligent person.

Know that before the birth of the master of all prophets, our teacher Moshe, peace be upon him, there was no one upon whom the spirit of prophecy rested in the same manner or to the same degree. That is, none of the prophets that preceded him were sent as emissaries of the Holy One, blessed is He, with the specific mission of performing wonders and miracles publicly, before the whole world. This only happened upon the birth of our teacher Moshe, peace be upon him.

We do not find that any of the earlier prophets, such as our forefathers Avraham, Yitzchak, and Yaakov, ever stated

⁵⁰⁵ Exodus 6:3 – “וארא אל אברהם אל יצחק ואל יעקב בא"ל שד"י ושמי יהו"ה לא נודעתי”
”להם”

that *HaShem* sent them to perform wonders or miracles. Rather, we find that all they did was instruct the people of their generation and teach them about *HaShem* through logical proofs and that they rebuke them for denying the existence of *HaShem*, blessed is He. That is, the people of their generations believed that the world existed intrinsically and primordially. It is for this reason that some worshipped the sun, others worshipped the moon, and yet others worshipped the stars, constellations, and hosts of the heavens. They erred in their belief that all influence originated from the stars and the other hosts of the heavens and that there was no Creator, over and above them, who brings everything into being.

Now, when the pillar of the world, our father Avraham, peace be upon him, was born, he contemplated the reality of all existence. Through his contemplation he grasped the conduct of the world, until he knew that nothing in the world could possibly exist without a Creator and Master who rules them all, who moves and sustains them, each according to its kind.

When he arrived at this knowledge, it became clear to him that there must be a Preexistent Intrinsic Singular Being, *HaShem*, blessed is He, who brings the entire world into novel existence at every moment. When he realized this, he began to inform everyone he met of this truth and to teach them that their ideas were all founded on error and that their beliefs were false and misguided.

Now, when news of his activities reached king Nimrod, he wanted to throw Avraham alive into a fiery furnace, because he was actively negating their entire belief system. However,

when Nimrod had him captured and cast into the fiery furnace, a wondrous miracle happened. He was saved and came out unscathed. It was only then that *HaShem* revealed Himself to Avraham, and informed him of the correctness of his thoughts and beliefs and that Avraham's words were indeed correct. It was then that he was commanded,⁵⁰⁶ "Go from your land and from your birthplace and from your father's house, to the land that I will show you," and everything that happened thereafter.

However, at no point did *HaShem* tell him "Go and do such and such wonders and miracles in My name, in order to prove the truth of your words." Rather, he taught the people of the world in a way of intellectual reasoning and logical proofs. It was in this manner alone that he proved, informed, and proclaimed that there is nothing besides *HaShem*, blessed is He. Avraham thus declared that *HaShem* brings all beings into being from the reality of His Singular Preexistent Intrinsic Being and that it is He who reigns over all existence. This is what is meant by the verse,⁵⁰⁷ "And he called there in the name of *Hashem*-יהו"ה, the eternal God of the world."

That is, He informed all peoples that the world was newly brought forth into being from the truth of the name of His Intrinsic Being, *HaShem*-יהו"ה. It is in this manner that all the forefathers conducted themselves in instructing and teaching all the peoples of the world, not through the performance of wonders and miracles, but rather, simply as teachers.

⁵⁰⁶ Genesis 12:1 – "ויאמר יהויה אל אברם לך מארצך וממולדתך ומבית אביך אל הארץ" – "אשר אראך"

⁵⁰⁷ Genesis 21:33 – "ויטע אשל בבאר שבע ויקרא שם בשם יהויה אל עולם"

This is indicated by the verse regarding Avraham,⁵⁰⁸ “The souls they had made in Haran.” This refers to the many students that he gathered in his study halls where he began to publicly proclaim, teach, and call, “In the name of *HaShem*-יהו"ה, the God of the world.” Similarly, regarding Yitzchak it states,⁵⁰⁹ “And he built an altar there, and he called in the name of *HaShem*-יהו"ה.” In other words, he informed all the people of the true reality and that it is from the truth of the name *HaShem*-יהו"ה that everything is brought into existence. Likewise, regarding Yaakov it states,⁵¹⁰ “And he erected an altar there, and called Him, *E"l*-אל the God of Israel.” In other words, the forefathers conducted themselves in a manner of teaching and instruction, as teachers. That is, they would establish houses of study and worship of *HaShem* in every place that they went to, and they educated and instructed the masses through teaching, rather than through acts of wonders and miracles.

Thus, when the Holy One, blessed is He, began to reveal Himself to Moshe and to instruct him to reveal the reality of *HaShem* in a way of wonders and miracles, He informed him that,⁵¹¹ “I appeared unto Avraham, unto Yitzchak, and unto Yaakov as *E"l Shad"ay*-אל"ל שד"י, but My Name *HaShem*-יהו"ה I did not make known through them.” However, when it states “My Name *HaShem*-יהו"ה I did not make known through them,”

⁵⁰⁸ Genesis 12:5 – “ואת הנפש אשר עשו בחרן”

⁵⁰⁹ Genesis 26:25 – “ויבן שם מזבח ויקרא בשם יהו"ה וכי”

⁵¹⁰ Genesis 33:20 – “ויצב שם מזבח ויקרא לו אל"ל אלה"י ישראל”

⁵¹¹ Exodus 6:3 – “וארא אל אברהם אל יצחק ואל יעקב בא"ל שד"י ושמי יהו"ה לא נודעתי”
להם”

this is not to be understood like those who err, and think that the forefathers did not know His Singular Name *HaShem*-יהו"ה. For this is not at all the case.

Rather, His Singular Name was indeed known to our forefathers and He even revealed Himself to them with His Singular Name, *HaShem*-יהו"ה. For example, *HaShem* said to Avraham,⁵¹² "I am *HaShem*-יהו"ה who took you out of Ur Kasdim," and there are many other examples of this, in which His Singular Name *HaShem*-יהו"ה is used. Thus, the verse "My Name *HaShem*-יהו"ה I did not make known through them," must be properly understood, according to the truth of the matter.

Therefore, know that what *HaShem* conveyed to Moshe was the following: "Know, that I revealed myself to the forefathers with the name *Shad"ay*-שד"י-314. The name *Shad"ay*-שד"י attests to the fact that only My Singular Intrinsic Name, *HaShem*-יהו"ה-26 is My Name-*Shem*-ש"ם-340. That is, the name *Shad"ay*-שד"י itself means that My name *HaShem*-יהו"ה is unique and singular, and that I have no need for any other name, or anything else at all.

Thus, I informed them of the true reality of My Name *HaShem*-יהו"ה through My title *Shad"ay*-שד"י. It is through this knowledge that they called 'In the name *HaShem*-יהו"ה' and taught the people of the world. For before the revelation of wonders and miracles in the world, the transcendent power of My Being was not at all revealed in the world in an open manner of wonders and miracles. I therefore revealed Myself to them

⁵¹² Genesis 15:7 – "ויאמר אליו אני יהו"ה אשר הוצאתיך מאור כשדים"

with the name *Shad"ay*-י"דש, which testifies to My Singular Name *HaShem*-יהו"ה, and indicates that it is My only true and singular name.

At that time My kingship was not yet publicized in the world by means of wonders and miracles, and I therefore required them to act as witnesses and to attest to My dominion through logical proofs and teachings. This is because the truth of My Intrinsic Being was not yet openly revealed in the world in a miraculous manner. Thus, the attestation of the forefathers was a testimony and revelation of that which was still concealed. In contrast, once the concealed is revealed, this testimony is no longer required, because there is no greater testimony than witnessing the truth of the matter itself."

However, because at that time *HaShem* remained concealed, blessed is He, it was necessary for them to attest to His Being through logical proofs and teachings. This is because the truth of His Being was not openly demonstrated through miraculous revelations. Nevertheless, the title *Shad"ay*-י"דש testifies to His Singular Name *HaShem*-יהו"ה, and that He is the Singular Preexistent Intrinsic Being. It is for this reason that we find that our forefathers used the title *Shad"ay*-י"דש to attest to the singularity of *HaShem*-יהו"ה, and that His Singular Name is the only name that is considered to be His Name-ש"ם. This was necessary during that period of time when open miracles and wonders were not performed through the forefathers and the name of *HaShem*-יהו"ה was not openly and directly revealed.

All the above is further demonstrated by the verses themselves. For example, regarding Avraham it states,⁵¹³ “*HaShem*-יהו"ה appeared to Avraham and said to him, ‘I am *E"l Shad"ay*-א"ל שדי"י; walk before me and be perfect.’” Similarly, regarding Yitzchak it states,⁵¹⁴ “And *E"l Shad"ay*-א"ל שדי"י shall bless you.” Likewise, with our forefather Yaakov it states,⁵¹⁵ “I am *E"l Shad"ay*-א"ל שדי"י; be fruitful and multiply.” Similar usages are found in regard to our forefathers throughout the book of Genesis. We therefore find that the Holy One, blessed is He, revealed Himself to them both with the title *Shad"ay*-שדי"י and His name *HaShem*-יהו"ה. The reason for this is because they themselves needed to attest to the fact that *HaShem*-יהו"ה is the Singular Preexistent name of *HaShem* and that this name, in and of itself, is enough for Him, as He is utterly perfect and has absolutely no lacking.

Therefore, He has no need for any other name, which is the meaning of *Shad"ay*-שדי"י (It is enough). That is, the title *Shad"ay*-שדי"י attests to the name *HaShem*-יהו"ה, and indicates that the name *HaShem*-יהו"ה is His Singular Preexistent Name, and is therefore the only name that is truly called His Name-*Shem*-שם. This is as we explained before, that *Shad"ay HaShem*-יהו"ה-שדי"י 340 equals Name-*Shem*-שם-340, and is an attestation to the uniqueness and singularity of His special name *HaShem*-יהו"ה, to the exclusion of all other names and titles.

⁵¹³ Genesis 17:1 – “ויאמר אליו אני א"ל שדי"י התהלך לפני והיה תמים”

⁵¹⁴ Genesis 28:3 – “וא"ל שדי"י יברך אתך ויפרך וירבך והיית לקהל עמים”

⁵¹⁵ Genesis 35:11 – “ויאמר לו אלהי"ם אני א"ל שדי"י פרה ורבה גוי וקהל גוים יהיה ממך”
 “ומלכים מחלצ"ך יצאו”

Therefore, this title *Shad''ay-י''ד* bears clear testimony upon the name *HaShem-יהוה*, attesting to the fact that it alone is His Singular Name, and that it is the only name that may truly be called a Name-*Shem-שם*. For, it attests to the fact that He is the Preexistent Eternal Intrinsic Being, blessed is He. In addition, the title *Shad''ay-י''ד* attests to the novelty of the world, that it is newly brought forth into being from the true reality of His Singular Intrinsic Being, blessed is He.

We therefore find that our forefathers utilized the title *Shad''ay-י''ד* as an attestation to His Singular Name *HaShem-יהוה*, and the true reality of His Being, blessed is He. The forefathers needed to lean on the foundation of this title *Shad''ay-י''ד*. For, as long as there were no open miracles and wonders demonstrating the truth of *HaShem's* Being, they needed to attest to the truth of His Singular Name and that it alone is His unique Name-*Shem-שם*.

By attesting to this, they were in essence testifying to the truth of His Singular Being, that He is absolutely one. Not merely a numerical one, but rather that He is an absolutely unfathomable, simple singularity. Moreover, by attesting to this they were attesting to the fact that *HaShem*, blessed is He, is the Singular Preexistent Intrinsic Being and that the totality of the world is a novel creation, brought forth into being by *HaShem*.

From all of the above we may understand the aforementioned verse,⁵¹⁶ “I appeared unto Avraham, unto

⁵¹⁶ Exodus 6:3

Yitzchak, and unto Yaakov as *E"l Shad"ay*-יְהוָה אֱלֹהֵי שָׂדַי, and My Name *HaShem*-יְהוָה.” This may be understood to be saying, “I was revealed to them as *E"l Shad"ay*-יְהוָה אֱלֹהֵי שָׂדַי and with the name *HaShem*-יְהוָה, in order to attest that My Name *HaShem*-יְהוָה is My Singular Name which is unique to Me alone. This is attested to by *E"l Shad"ay*-יְהוָה אֱלֹהֵי שָׂדַי, which attests to the fact that I have no need for any other names other than the name *HaShem*-יְהוָה. I revealed Myself to them in this manner, for I had not yet openly revealed Myself in the world in a manner of wonders and miracles. I desired that they attest to Me as witnesses, utilizing the teachings and logical proofs conveyed by the title *E"l Shad"ay*-יְהוָה אֱלֹהֵי שָׂדַי.”

It is in this manner, and for this reason, that we find that the names of our forefathers are bound to the name of *HaShem*, as witnesses who attest to the true reality of His Intrinsic Being. That is, *HaShem* identifies Himself to Moshe as,⁵¹⁷ “The God of Avraham, the God of Yitzchak and the God of Yaakov.” In other words, *HaShem* identifies Himself with their names, because they were faithful witnesses who attested to the reality of His Intrinsic Being.

Do not forget this wondrous matter, that *HaShem* praises them to such an extent that He identifies Himself as “The God of Avraham, the God of Yitzchak, and the God of Yaakov.” For, it is by virtue of the fact that they attested to the truth of His Being that He associates Himself with their names as His titles. It is in this manner that we must therefore

⁵¹⁷ Exodus 3:6

understand the verse,⁵¹⁸ “I appeared... as *E”l Shad”ay*-א”ל שד”י-י-*HaShem*-יהו”ה.” In other words, “It is in this manner that I showed and instructed them to testify to the truth of My Singular Being, since I did not make myself known to them openly and directly in a miraculous manner.”

Now, it must be pointed out that the word used in the above verse is the passive verb “I was made known-*Noda’ati*-נודעת” as opposed to the active verb “I made known-*Hoda’ati*-הודעת.” It is in the understanding of this word that many people stumble and err, as they are unable to distinguish between these two different usages, of “I was not made known-*Lo Noda’ati*-לא נודעת” as opposed to “I did not make known-*Lo Hoda’ati*-לא הודעת.” It is the inability to distinguish between them that causes them to err and think that the verse is stating “I did not inform them of my name *HaShem*-יהו”ה.” However, as demonstrated above, this understanding is utterly erroneous, because, clearly, our forefathers knew the name *HaShem*-יהו”ה.

Instead, the true explanation of the verse is that our forefathers did not know the name *HaShem*-יהו”ה, except through intellectual analysis and logical proofs, rather than through direct revelations of open signs and miracles. In other words, our forefathers indeed knew and attested to the name *HaShem*-יהו”ה, but only related to Him through His title *E”l Shad”ay*-א”ל שד”י-י.

Thus, when the verse states “*Noda’ati*-נודעת-I did not make Myself known through the name *HaShem*-יהו”ה,” it means

⁵¹⁸ Exodus 6:3

that “I did not publicize Myself through them in a manner of open wonders and miracles, but only through their testimony in a manner of logical and rational proofs.” In other words, “Because I did not reveal Myself to them directly in a miraculous manner, I was only revealed to them through *Shad”ay HaShem*-יהו"ה-שד"י 340, which attests to the singularity of My Name-*Shem*-ש"ם-340. This is because I desired to be revealed through them in the world in a manner of rational testimony, through logical proofs and teachings.”

It is for this reason that the verse states,⁵¹⁹ “And he called there in the Name-*b’Shem*-בשם of *Hashem*-יהו"ה,” using the term “Name-*Shem*-ש"ם-340” which is equal to and inclusive of *Shad”ay HaShem*-יהו"ה-שד"י 340. Contemplate this matter, for it is quite wondrous. Likewise, this is the meaning of the verse,⁵²⁰ “I appeared unto Avraham, unto Yitzchak, and unto Yaakov as *E”l Shad”ay*-א"ל שד"י.” The continuation, “And My Name *HaShem*-יהו"ה I did not make known through them,” is as explained, that, “I did not make Myself known to them in a manner of openly revealed wonders and miracles.”

Now, once the Holy One, blessed is He, began to reveal Himself in the world in a manner of wonders and miracles, and revealed His dominion before the eyes of the whole world, we find that the name *Shad”ay*-שד"י became more concealed, and subsequently, it is used less frequently throughout the rest of Scriptures. For, once His Kingship and reign was openly revealed with wonders and miracles, the additional testimony

⁵¹⁹ Genesis 21:33

⁵²⁰ Exodus 6:3

of rational proofs indicated by the name *Shad"ay* שד"י became unnecessary. It is for this reason that this title *Shad"ay* שד"י was not used frequently during and after the time of our teacher Moshe. With all the above in mind, this matter has been fully explained and understood.

Now, do not be confused by the matter of the gentile prophet Bilaam, about whom it states,⁵²¹ “Who sees the vision of *Shad"ay* שד"י.” For this was not stated by our teacher Moshe as a testimony or teaching relating to *HaShem* at all. Rather, the Torah is only attesting to the level of Bilaam’s comprehension, to inform us that his comprehension was limited only to *Shad"ay* שד"י, not even to *E"l Shad"ay* א"ל שד"י, like our forefathers. Therefore, this does not pose any difficulty to what was said above, for it is merely a statement about Bilaam.

In contrast, our forefathers consistently used the title *E"l Shad"ay* א"ל שד"י-345 to attest to *HaShem* שם-345. This is because until the time of Moshe, wonders and miracles were not yet openly revealed, and they therefore needed to attest to the reality of the singularity of *HaShem*’s Name and Intrinsic Being with logical explanations that are conveyed by the title *E"l Shad"ay* א"ל שד"י. However, once *HaShem* revealed Himself directly, by performing wonders and miracles through Moshe, then the testimony of the rational proofs conveyed by the title *E"l Shad"ay* א"ל שד"י became less necessary and concealed. This is because open revelations of wonders and

⁵²¹ Numbers 24:4 – “נאם שמע אמרי אל אשר מחזה שדי יחזה נפל וגלוי עינים”

miracles are far greater proof than any testimony or logical proof, rendering logical proofs less necessary. We therefore find significantly less use of the title *Shad"ay* – א"ל שד"י in scripture from the time of Moshe and onward.

Thus, it is in the above manner that the Holy One, blessed is He, told Moshe “I appeared unto Avraham, unto Yitzchak, and unto Yaakov as *E"l Shad"ay* – א"ל שד"י.” In other words, “That was the case for the duration of time that I did not make Myself openly known and revealed in the world through wonders and miracles. However, once I revealed Myself and made Myself known in a manner of wonders and miracles, the wonders and miracles themselves are faithful witnesses that testify to My dominion, since they are beyond mere logical proofs and teachings.”

Contemplate this principle well, for it is “the tower built on the castle.”⁵²² That is, the Holy One, blessed is He, tells Moshe, “During the time that I concealed Myself and did not publicize My dominion in the world, I required the testimony of the rational proofs of *E"l Shad"ay* – א"ל שד"י. However, now that I shall reveal My dominion over the world by your hand, Moshe, the name *Shad"ay* – א"ל שד"י can become more concealed, as it is not as necessary, since My actions speak volumes more than the testimony of rational proofs. That is, there is no greater proof than the wonders and miracles I shall perform through you before the eyes of the whole world. These wonders and miracles shall be adequate proof of My kingship and

⁵²² Song of Songs 4:4 – “כמגדל דויד צוארך בנוי לתלפיות אלף המגן תלוי עליו כל שלטי” – “הגברים”

dominion.” It is in this vein that *HaShem* told Moshe,⁵²³ “They will also believe in you forever.”

With all the above, we have fully clarified the aforementioned verse wherein *HaShem* told Moshe, “I appeared unto Avraham, unto Yitzchak, and unto Yaakov as *E”l Shad”ay*-א”ל שד”י.” Nevertheless, I must still inform you about the title *E”l Shad”ay*-א”ל שד”י-345, and awaken you to what is meant by it. Know, therefore, that the title *E”l Shad”ay*-א”ל שד”י-345 has the numerical value of “The Name-*HaShem*-השם-345.” This is similar to what we said before regarding *Shad”ay HaShem*-יהוה שד”י-340 which is equal to “Name-*Shem*-שם-340.” That is, *E”l Shad”ay*-א”ל שד”י-345 is The Name-*HaShem*-השם-345, and *Shad”ay HaShem*-שד”י יהוה-340 is Name-*Shem*-שם. For in truth, *E”l Shad”ay*-א”ל שד”י-345 attest to The Name-*HaShem*-השם-345; that His Singular Name *HaShem*-יהוה alone is enough for Him and that He has no need for any other names. This is the meaning of *Shad”ay HaShem*-יהוה שד”י-340, that only the Name *HaShem*-יהוה can be called a Name-*Shem*-שם-340. This explanation should suffice for any intelligent person.

Now, based on the above, we may say that, in truth, even before the birth of Moshe, the forefathers attested to *HaShem*-השם-345 with the name *Moshe*-מש”ה-345. However, when *Moshe*-מש”ה-345 was actually born, *HaShem*-השם-345 was revealed, since there was no greater revelation of *HaShem*-השם-345 than the reality of the revelations that occurred

⁵²³ Exodus 19:9 – “ויאמר יהוה אל משה הנה אנכי בא אליך בעב הענן בעבור ישמע העם”
”בדברי עמך וגם כך יאמינו לעולם”

through Moshe-ה'מ"ד-345. Contemplate this wondrous matter very deeply, for everything hinges on it. That is, before the birth of Moshe-ה'מ"ד-345 it was necessary for them to attest to *HaShem*-ה'ש"ם-345 through the rational proofs of *E"l Shad"ay*-ל' א"ל שד"י-345. However, upon the birth of Moshe-ה'מ"ד-345, it was no longer necessary to attest to *HaShem*-ה'ש"ם-345 with the rational proofs of *E"l Shad"ay*-ל' א"ל שד"י-345 because *HaShem*-ה'ש"ם-345 revealed Himself directly through the wonders and miracles He performed through His servant Moshe-ה'מ"ד-345.

This is one of the great wonders of the Torah. That is, as long as Moshe-ה'מ"ד-345 was not yet born, *HaShem*-ה'ש"ם-345 was not yet publicized and known in the world. It was therefore necessary to attest to *HaShem*-ה'ש"ם-345 in the manner of the logical proofs and teachings of *E"l Shad"ay*-ל' א"ל שד"י-345. However, upon the birth of Moshe-ה'מ"ד-345, *HaShem*-ה'ש"ם-345 revealed Himself in a manner of open revelations of wonders and miracles through Moshe-ה'מ"ד-345. That is, upon the appearance of Moshe-ה'מ"ד-345, *HaShem*-ה'ש"ם-345 became revealed and publicized in the world. This is an extremely refined matter and I shall therefore not elaborate on it further, to express and explain that which is hidden in my heart.

Now, based on the above matter to which we have awakened, contemplate the fact that before the birth of our teacher Moshe, peace be upon him, there were no open wonders and miracles. However, once Moshe was born, *HaShem*-ה'ש"ם-345 then publicized Himself and the glory of His Name *HaShem*-ה'ש"ם-345 was revealed in the form of the wonders and miracles that *HaShem* performed through His prophet Moshe-ה'מ"ד-345. In other

words, it is no coincidence that *HaShem*-הש"ם-345 was revealed in the world through the prophet whose name was Moshe-ה"מ-345. This is as stated,⁵²⁴ “Never again has there arisen in Israel a prophet like Moshe-ה"מ, who *HaShem*-ה"ה knew face to face.”

Now, in truth, before the birth of Moshe, the true reality of the Name *HaShem*-ה"ה was not openly known or revealed in the world. This is as stated by Pharaoh,⁵²⁵ “I do not know *HaShem*-ה"ה.” In other words, even though His Name is used in relation to our forefathers and they attested to and knew His name, blessed is He, nevertheless, the power of *HaShem* remained hidden and concealed. That is, He did not openly display His dominion and reign over His world in a manner of action (*Pe'ulah*). Therefore, the name *HaShem*-הש"ם-345 was used in a concealed way by our forefathers, who used the title *E'l Shad"ay*-א"ל שד"י-345, which attests to the singularity of *HaShem* and His Name, as previously explained regarding *Shad"ay HaShem*-ה"ה שד"י. Thus, during the time of the forefathers, the Singular Name *HaShem*-ה"ה remained concealed and He was not revealed in wondrous and miraculous actions.

In contrast, when Moshe came, the name *HaShem*-ה"ה began to be openly revealed and publicized without need for other confirmations or testimony. This is as stated,⁵²⁶ “And *Elo"him*-אלהי"ם spoke to Moshe saying, ‘I am *HaShem*-ה"ה.’”

⁵²⁴ Deuteronomy 34:10 – “ולא קם נביא עוד בישראל כמשה אשר ידעו יהו"ה פנים אל” פנים”

⁵²⁵ Exodus 5:2 – “ויאמר פרעה מי יהו"ה אשר אשמע בקלו כו' לא ידעתי את יהו"ה כו'”

⁵²⁶ Exodus 6:2 – “וידבר אלהי"ם אל משה ויאמר אליו אני יהו"ה”

In other words, He told him, “I am the One who is only called by the name of My Singular Intrinsic Being-*Hawayah*-יהו"ה, and I desire to publicize Myself through you with my Singular, Preexistent, Essential Name, *HaShem*-יהו"ה. The reason that I was revealed to the forefathers through *E"l Shad"ay*-א"ל שד"י is because I did not openly reveal Myself in the world through them. However, now that I shall publicize Myself in the world through you, the name *E"l Shad"ay*-א"ל שד"י will be concealed and the glory of My Name *HaShem*-יהו"ה will be revealed.”

It is through all the above that we may grasp this important matter and understand why *HaShem* is called by the term *HaShem*-The Name-השם-345, since it is only His singular name that is truly called a Name-שם.

Now that we have clarified this important matter and explained that the title “*Shad"ay*-שד"י-It is enough for Him” refers to His Singular Name *HaShem*-יהו"ה, we may now continue explaining the use of the title *Shad"ay*-שד"י in the Torah. With this in mind, know that the book of Iyov (Job) makes copious use of the title *Shad"ay*-שד"י. The reason for this is quite simple, based on the above explanations. That is, during the time of Iyov, including in the story of Iyov itself, there were doubts about the true reality of Divine Providence and supervision of everything that happens in this lowly world.⁵²⁷ They therefore used the title *Shad"ay*-שד"י to attest to the truth of the matter and to attest to *HaShem*'s dominion and reign over the world, for it was not openly revealed. This is

⁵²⁷ The story of Iyov (Job) took place before the giving of the Torah.

evident in the analogies used in the dialogue between Iyov and his friends and therefore does not require extensive explanation, since it is self-understood.

Now, I have found that the poet, Rabbi Shlomo Ibn Gabirol, likewise confirms this great and important principle that *Shad"ay HaShem*-יהו"ה-שד"י 340 attests to His Name-*Shem*-ש"ם-340. He states this in short, as follows, "*HaShem*-יהו"ה is the Name-*Shem*-ש"ם, as determined by *Shad"ay*-שד"י." Contemplate this and see how correct his words are.

Let us therefore continue explaining the remaining matters on the subject of *Shad"ay*-שד"י-314. Know, that *Shad"ay*-שד"י-314 is the title about which the Sages stated,⁵²⁸ "His name is like the name of his Master," in reference to the archangel Metatron-מטטרון-314. This point is critically necessary, for it attests to the fact that the servant is merely a servant and that there is a Master who rules over him. In other words, we see that the ministering angel Metatron-מטטרון is merely a servant of *HaShem*-יהו"ה, and that he attests that *HaShem*-יהו"ה is the Singular Name-*Shem*-ש"ם of His Singular Preexistent Intrinsic Being, blessed is He. That is, the archangel Metatron-מטטרון-314 shares the same numerical value as

⁵²⁸ Talmud Bavli Sanhedrin 38b. A certain heretic questioned Rav Idit saying: "It is written: 'And to Moses He said: Come up to *HaShem*-יהו"ה' (Exodus 24:1) Should it not have stated, 'Come up to Me'?" Rav Idit said to him, "This refers to the archangel Metatron-מטטרון, whose name is like the name of his Master, as it is written, 'Behold I send an angel before you to keep you in the way and bring you to the place that I have prepared. Take heed of him and obey his voice; do not defy him; for he will not pardon your transgressions, for My Name is in Him' (Exodus 23:20-21)."

Shad"ay שד"י-314. The Sages therefore stated “His name is like the name of his Master.”

Moreover, the ministering angel Metatron מטטרו"ן-314 has no power apart from what is delegated to him by *HaShem*-יהו"ה-26. Thus, he is merely the servant of *HaShem*, as stated,⁵²⁹ “For My name is in Him.” Therefore, just as *Shad"ay* שד"י-314 attests to the singularity of the name of *HaShem*-יהו"ה, that it is His Singular Name-ש"ם-340, so likewise Metatron מטטרו"ן-314 attests that *HaShem*-יהו"ה-26 is the Master and Singular Intrinsic Being who brings all beings into existence, and that just as He is singular, so is His Name-ש"ם-340 singular. Thus, the servant attests to his Master and to the singularity of *HaShem*-יהו"ה, that only *HaShem* can be considered to be a Name-ש"ם-340. Hence, the servant only serves in the name of his Master.

This testimony of the Sages is critically necessary, for there are some who grievously erred in this regard and equated the servant to the Master, since they were incapable of seeing the great distinction between them. Therefore, know that the servant is merely a servant who attests to the name of His Master, the Singular Intrinsic Being, *HaShem*. That is, he attests to the fact that the very form of his own name and existence comes from his Master, the Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He, and that he can only act in the name of his Master. All these matters will be fully explained in

⁵²⁹ Exodus 23:20-21 – “כי שמי בקרבו”

Part Two, The Gate of the Twenty-Two Letters, to the satisfaction of any intelligent person.

In any event, it should be understood that *Shad"ay*-י"אדש relates to the novelty of His actions and attests to the fact that the Holy One, blessed is He, has no need for anything outside of Himself whatsoever. This is to say that it attests to the fact that His Singular Name *HaShem*-יהו"ה is enough for Him. In other words, even though He brings forth all the other titles and all of creation, He does not do so out of any lacking or need on His part whatsoever. Rather, He does so as a kindness for the benefit of the creatures themselves, as previously explained. For the Holy One, blessed is He, is utterly perfect and has absolutely no need or lacking whatsoever, God forbid. It is therefore understood from all the above that the name *Shad"ay*-י"אדש is a newly created title, just like all His other titles and has no intrinsic existence, in and of itself.

Now that we have awakened to the fact that *Shad"ay HaShem*-יהו"ה-י"אדש-340 means that His name (*Shem*-ש"ם-340) is enough for Him, we will examine where this is hinted at in the Song of Songs. It states,⁵³⁰ “And your breasts are like clusters of grapes-*W'Shadayich L'Ashkoloth*-וּשְׁדַיִךְ לְאֶשְׁכֹּלוֹת.” Examine the word “*W'Shadayich*-וּשְׁדַיִךְ-And your breasts,” and discover that the title *Shad"ay*-י"אדש-314 is encompassed by כ"ו-26, as follows:

$$\text{ך} \text{ ו } \text{אדש} = 340$$

⁵³⁰ Song of Songs 7:8

Contemplate this and awaken to its inner intention based on our explanation that *Shad"ay HaShem* יהו"ה שד"י 340 attests that His Singular Name alone is enough for Him and that only it can truly be called a “Name-*Shem*-םש-340.”

Now, the term “*Shem*-םש-name-340” shares the same letters as the word “*Sham*-םש-there-340.” What this teaches us is that wherever there is a “there-*Sham*-םש-340,” that is, wherever there is existence, it is because His Singular Preexistent Intrinsic Being, *HaShem* יהו"ה, draws it into being and gives it form by defining it with a “name-*Shem*-םש-340.” The converse is also true, that if there is no “there-*Sham*-םש-340,” that is, if there is no existence, there is no “name-*Shem*-םש-340.”

This being the case, the closest thing to His Singular Intrinsic Being is His Name-*Shem*-םש. In other words, since He is the Singular Intrinsic Being who exists, in other words, “there is Him-*Sham*-םש, therefore there is His “Name-*Shem*-םש.” If it were to enter one’s mind that “there-*Sham*-םש” is no Singular Intrinsic Being, then there is no “name-*Shem*-םש” either, nor could anything exist. Contemplate the concluding verse of the prophet Ezekiel that says,⁵³¹ “And the name-*Shem*-םש of the city from that day shall be ‘*HaShem is there-HaShem Shamah* יהו"ה שמה.” This verse declares that the true name-*Shem*-םש of anything, is the reality of the Singular Intrinsic Being, *HaShem* יהו"ה, who gives it its very existence and form.

⁵³¹ Ezekiel 48:35 – “ושם העיר מיום יהו"ה שמה”

Additionally, we see that the term “Name-*Shem*-שם” is interchangeable with the term “There-*Sham*-שם.” For example, the verse states,⁵³² “And *HaShem* was there-*W’HaShem Sham HaYah*-היה שם ויהוה.” Similarly, it states,⁵³³ “And David went... to bring up the ark of *Elo’him*, which is called, the Name, the Name of *HaShem Tzva’oth* who sits upon the cherubim, is upon it.” The double language “the Name, the Name-*Shem Shem*-שם שם” can be understood as, “The name of *HaShem Tzva’oth* is there-*Sham Shem*-שם שם.” Had the verse not concluded with the word, “is upon it-*Alaw*-עליו,” then we would understand this verse as saying, “The name of *HaShem Tzva’oth* is there-*Sham Shem*-שם שם,” which is saying the same thing.

Now, it is imperative that you contemplate this matter and understand it well, for it is very deep. What you must understand is that the word that attests to the truth of existence is the term “Name-*Shem*-שם.” For, since there is existence and being, the name that it must be called by at the very root of the truth of its existence and being, is the name of its being itself, *Hawayah*-הוייה. It is for this reason that we can say that the term “Name-*Shem*-שם” only truly applies to His Singular Intrinsic Being alone, since it is He alone who is the true reality of all being, and nothing else. In other words, when saying “The name *HaShem-Shem HaShem*-היה שם,” it is the same as saying “There is *HaShem-Sham HaShem*-היה שם.” In other

⁵³² Ezekiel 35:10 – “ויהוה שם היה”

⁵³³ Samuel II 6:2 – “יקם וילך דוד וכי להעלות משם את ארון האלהים אשר נקרא שם” “שם יהוה צבאות ישב הכרבים עליו” Also, note Chronicles I 13:6.

words, it testifies that there is a Singular Being who is hidden in the world and in all that exists. It is He who is the essence of it all. It is He who brings it into being, and but for Him, it could not be.

The above explanation further clarifies what was stated at the beginning of this gate, regarding everything else that is called by the term, “name-*Shem*-שם.” That is, the term “name-*Shem*-שם” attests to their being and their being attests to His Singular Intrinsic Being and His Singular Name. In other words, we said that the use of the term “Name-*Shem*-שם” in relation to other beings actually bears witness to the fact that all beings are dependent upon the name of *HaShem*-יהוה. In other words, every single thing that exists is a faithful witness who attests to the reality of His Singular Preexistent Intrinsic Being. They testify to this by virtue of their very existence, for without His Being they could not exist in the first place. This matter is very deep and refined. Contemplate it and understand it well, for it is a very important principle.

With the above in mind, we may now consider the words of the great sage, our master, the Rambam,⁵³⁴ may the mention of his holiness bring blessing. That is, he began his Mishneh Torah with the following words:⁵³⁵ “The foundation of all foundations and the pillar of all wisdoms is to know that “there is-*Sham*-שם” a Primal Being. If you wish, you may read “there-*Sham*-שם” or “name-*Shem*-שם.” Although this word

⁵³⁴ Rabbi Moshe ben Maimon, Maimonides

⁵³⁵ Mishneh Torah, Hilchot Yesodot HaTorah 1:1 – יסוד היסודות ועמוד החכמות – לידע שיש שם מצוי ראשון.

may seem unnecessary to the sentence at first glance, it in fact is not extraneous to his words at all, but is intentional and indicates the supernal intention of *HaShem's* Name, which Rambam clearly was conscious of always, as it states⁵³⁶ “A wise man’s eyes are in his head,” may the mention of his holiness be blessed.

Having awakened to all the above explanations, it is imperative that every intelligent person should contemplate this great principle. That is, the Holy One, blessed is He, is One with His name *HaShem*-יהו"ה and only His name *HaShem*-יהו"ה can truly be called a name-*Shem*-שם. This is not the case with all His other names and titles, such as *Elo'him*-אלהים, *Shad"ay*-שדי"י, *Tzva'oth*-צבאות, or *Adon"ay*-אדני"י. The term “Name-*Shem*-שם” or “The Name-*HaShem*-השם” is juxtaposed to and refers only to His singular name *HaShem*-יהו"ה.

In addition, saying, “The Name *HaShem-Shem HaShem*-יהו"ה שם” is the same as saying, “There is *HaShem-Sham HaShem*-יהו"ה שם.” In other words, it attests that “There -*Sham*-שם is a Primary Being and it is He who is the Singular Preexistent Intrinsic Being who gives existence to all beings.”

In this vein, Avraham Ibn Ezra correctly pointed out that the term “heavens-*Shamayeem*-שמיים” is rooted in the term “there-*Sham*-שם.” That is, the addition of the suffix “*eem*-ים” pluralizes the word “there-*Sham*-שם.” This is similar to how the plural of “eye-*Ayin*-עין” is “eyes-*Eynayeem*-עינים,” or the plural of “ear-*Ozen*-אזן” is “ears-*Oznayeem*-אזנים” or the plural

⁵³⁶ Ecclesiastes 2:14 – “החכם עיניו בראשו”

of the word “hand-*Yad*-יד” is “hands-*Yadayeem*-ידיים.” His explanation is good and correct, for this is indeed the case. The explanation of the matter is that the “heavens-*Shamayeem*-שמיי” are drawn into being from the Singular Intrinsic Being who gives existence to all space “there-*Sham*-שמ.” For, if there was no Singular Preexistent Intrinsic Being there-*Sham*-שמ, then there would be no Name-*Shem*-שמ there-*Sham*-שמ, and if there is no Name-*Shem*-שמ there, there could be no there-*Sham*-שמ. Thus, the term “heavens-*Shamayeem*-שמיי” is derived from the term “there-*Sham*-שמ,” and attests to the fact that all beings are brought forth into existence from the true reality of His Singular Preexistent Intrinsic Being, blessed is He.

Similarly, we have already stated that all beings in existence are called by a name-*Shem*-שמ, indicating that it is His Name that gives them existence. For the term “there-*Sham*-שמ” is indicative of something that is, something that has being, which ultimately must attest to the true essential being of that which is, which is *HaShem*’s Intrinsic Being, blessed is He. As explained in the beginning of this gate, do not be confounded by the fact that other beings are called by name or by the term “name-*Shem*-שמ.” For, if there are beings there-*Sham*-שמ, then His name-שמ is there, and if there are no beings there, then His name-שמ is not there.

Likewise, awaken to the term “enough-*Dai*-”דאי,” for as our Sages of blessed memory taught us, it is the root of the name *Shad*”אד-”שד.⁵³⁷ In other words, the name *Shad*”אד-”שד

⁵³⁷ Chagigah 12a

attests to the truth of His being, and that it is He who said to His world, “enough-*Dai*-די.” In other words, the Singular Preexistent Intrinsic Name of His Being, *HaShem*-יהו"ה, is enough-*Dai*-די for Him and He has no need of any other name. Given that the singular name of His Preexistent Intrinsic Being, *HaShem*-יהו"ה, is enough for Him, He has absolutely no need for anything that He brings forth into the novel creation of the world. Therefore, contemplate the fact that the Sages of blessed memory juxtaposed the term “enough-*Dai*-די” with “the world-*Olam*-עולם.” In other words, even though He brings the world into being as a novel creation, the truth of His Being is enough-*dai*-די for Him, and He has no need for anything that He creates.

Based on all the above, awaken to the meaning of the title *Shad*"אשד"י wherever you may encounter it. Do not veer to the left nor to the right from its straight and proper meaning. With *HaShem*'s help, all the particulars that have been raised in this and preceding gates will be fully explained in great detail in The Gate of the Twenty-Two Letters of Part Two. The explanations provided there shall surely be enough-*Dai*-די to satisfy any intelligent person. We shall now begin to explaining the next title that is drawn forth after this one, with the help of *Shad*"אשד"י.

The Gate of Hosts

Friend of my soul, know the wisdom of wonders, that the world is newly being brought into being from an army of letters – Tzva Oth – צבא אות. Without the Name of His Intrinsic Being-יהו"ה, there is no army of letters - Tzva Oth-צבא אות, and without the army of letters, Tzva Oth-צבא אות, there are no hosts, Tzva"oth-צבאות.

"HaShem Tzva"oth-צבאות יהו"ה, happy is the man who trusts in You-bach-ב"ך-22. -Psalms 84:13

Know, my brother, that the title *HaShem Tzva"oth-יהו"ה* confirms and attests to everything said in the previous gates. This title further indicates and confirms the fact that all of creation and everything that exists therein, is newly brought forth into existence from the true reality of His singular, intrinsic, preexistent name of Being, *HaShem-יהו"ה*, and were it not for His Intrinsic Being, nothing could exist at all. The confirmation of all this is the title *HaShem Tzva"oth-יהו"ה*. This title attests to the fact that all the hosts-*Tzva"oth* of the universe, including all the celestial and terrestrial beings, in all their categories, are dependent upon His Name of Being, *HaShem-יהו"ה*. For, as we see in the use of this title, the word hosts-*Tzva"oth-צבאות* is always dependent upon the name *HaShem-יהו"ה*. It is for this reason that He is called *HaShem* of

hosts-*HaShem Tzva*”*oth*-ת צבאו”יהוה, in which His name *HaShem*-יהוה is juxtaposed to the word hosts-*Tzva*”*oth*-צבאות.

That is, on its own, the word “hosts-*Tzva*”*oth*-ת צבאות” is not counted amongst His holy names at all, nor is He ever called by this word, on its own. This is in contrast to His other titles which refer to Him on their own, such as the terms God-*Elo*”*him*-אלהי”ם, my Lord-*Adon*”*ay*-אדני”י, or any of the other titles that have been explained above.

In contrast to all His other titles, the term “hosts-*Tzva*”*oth*-ת צבאו”יהוה” must be juxtaposed and drawn from His Singular Name *HaShem*-יהוה in order for it to be a holy name. For the hosts-*Tzva*”*oth*-ת צבאו”יהוה are dependent upon Him and drawn from Him, just as form (*Tzurah*) can only be drawn forth if there is being (*Hawayah*-הויה). Because of this, the term “hosts-*Tzva*”*oth*-ת צבאו”יהוה” is never used by itself, in reference to *HaShem*, unless it is preceded by one of His other names or titles. In other words, wherever this title is used in the holy Scriptures it is juxtaposed to His name, such as, “*HaShem* of hosts-*HaShem Tzva*”*oth*-ת צבאו”יהוה or⁵³⁸ “*HaShem* God of hosts-*HaShem Elo*”*him Tzva*”*oth*-ת צבאו”יהוה אלהי”ם.” For example, the Psalmist said,⁵³⁹ “*HaShem* God of hosts-*HaShem Elo*”*him Tzva*”*oth*-ת צבאו”יהוה אלהי”ם, return us to You, shine Your face upon us and we will be saved.”

Now, even though you might sometimes find the word “hosts-*Tzva*”*oth*-ת צבאו”יהוה” juxtaposed to and hinged upon His other titles, ultimately it is dependent upon His Singular Name

⁵³⁸ Hosea 12:6

⁵³⁹ Psalms 80:20 – “יהוה אלהי”ם צבאו”ת השיבנו האר פניך ונושעה”

HaShem-יהו"ה. It should therefore be clear to you from every angle, that by itself, the word “hosts-*Tzva*” *oth*-צבאות” is not a unique or holy name by which He is called. Rather, it must always be juxtaposed to His Name and titles, since the existence and actions of the hosts-*Tzva*” *oth*-צבאות are wholly dependent on His Name and titles, blessed is He and blessed is His name.

This juxtaposition hints at the fact that all the hosts of the world, whether the supernal hosts, the celestial hosts or the terrestrial hosts, are all dependent upon His Great Name, *HaShem*-יהו"ה, blessed is He. That is, they have no existence whatsoever on their own, without His Singular Intrinsic Being. We therefore see that in this title, it is His Name, blessed is He, that is primary, whereas all the hosts of the world are dependent on Him.

Now, based on the above, let us awaken to some very important matters that arise from the triple repetition of the word, “Holy-*Kadosh*-שְׁקֵדוֹשׁ” in the verse,⁵⁴⁰ “Holy, Holy, Holy, *HaShem* of Hosts-*HaShem Tzva*” *oth*-צבאות-יהו"ה.” We shall now begin to explain this verse according to its true meaning and intention:

Know that all the hosts (*Tzva*” *oth*) of the world fall into three categories. These three categories are drawn forth and dependent on the first three letters of *HaShem*’s Singular Name of Being-יהו"ה. The first three letters of the name *HaShem*-יהו"ה are *Yod*-י-10, *Hey*-ה-5, *Waw*-ו-6, that is, י-ה-ו-21. As explained

⁵⁴⁰ Isaiah 6:3

before, this name includes the first six letters of the *Aleph-Beith*, which are *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, *Daleth*-ד-4, *Hey*-ה-5, and *Waw*-ו-6, the sum total of which is *Yod-Hey-Waw*-י"ה-21, as follows:

$$\begin{aligned} & \text{יה"ו} = 21 \\ & \text{א"ב ג"ד ה"ו} = 21 \end{aligned}$$

Now, as previously explained, these six letters also indicate the six directions of space; up, down, east, west, north, and south. The six directions result from the three dimensions, depth, length, and width. That is, the six letters-י"ה-21 are born of the three first letters of *HaShem*'s Name-י"ה-21, and are all drawn from and cleave to the reality of His Singular Name of Being, *HaShem*-יהו"ה.⁵⁴¹

Thus, the three letters that are drawn from His name *HaShem*-יהו"ה, that is, *Yod-Hey-Waw*-י"ה-21, bear all the hosts-*Tzva"oth*-צבאות of the world through the six letters:

$$\text{Aleph-א-1, Beith-ב-2, Gimel-ג-3, Daleth-ד-4, Hey-ה-5, Waw-ו-6} = 21$$

Now, as we mentioned before, the three letters י"ה are the beginning of all novel creation and thus include all the hosts

⁵⁴¹ In addition, recall the explanation that was presented before, that the three letters יה"ו, have six possible permutations, יה"ו יו"ה הי"ו הו"י וי"ה ויה"י. As stated in *Sefer Yetzirah*, these are the sources of the six directions of space that arise from the three letters of *HaShem*'s Name, יה"ו, which are the sources of the three dimensions, depth, width, and length. As you can see, the י-*Yod* represents depth, the ה-represents width, and the ו-*Waw* represents length.

(*Tzva*”*oth*-צבאות) of creation. In other words, these three letters include the three categories of hosts-*Tzva*”*oth*-צבאות of the world.

The three categories are:

The Hosts of Intellect (*Tzva HaSichli'im*-צבא השכליים)

The Hosts of the Heavens (*Tzva HaShamayim*-צבא השמים)

The Hosts of the Earth (*Tzva HaAretz*-צבא הארץ).

The three categories of hosts-*Tzva*”*oth*-צבאות, which include all the multitudes of hosts throughout creation, are brought forth into being from the first three letters of *HaShem*'s name, which are the letters *Yod-Hey-Waw*-יה"ו.

Now, in truth, the six are included in the three. Moreover, whenever there are three, two are constructs and one is a foundation. This principle holds true regarding the first three letters of the *Aleph-Beith*, in that they too include these three categories. However, there are two aspects to this. The first aspect is reflected in the letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3. The second aspect is reflected in the letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, *Daleth*-ד-4. We now will explain and clarify:

Know that the first three letters of the *Aleph-Beith*, *Aleph*-א-1, *Beith*-ב-2 and *Gimel*-ג-3, equal six-*Waw*-ו-6.

Moreover, these three letters are founded upon the three letters *Yod-Hey-Waw*-י"ה-21, which are also six, in that they include the first six letters of the *Aleph-Beith*, *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, *Daleth*-ד-4, *Hey*-ה-5, and *Waw*-ו-6, the sum total of which equals *Yod-Hey-Waw*-י"ה-21. As you can see, *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3 equal *Waw*-ו-6, and these three letters correspond to the three letters *Yod*-י-10, *Hey*-ה-5, and *Waw*-ו-6, or י"ה-21, which equal the six letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, *Daleth*-ד-4, *Hey*-ה-5, *Waw*-ו-6. Thus, we find that the three (א"בג) that are six (6) are founded upon the three (י"ה) that are six (א"בג"ד ה"ו).

Now, although, on the one hand, they are not identical, in that א"בג are three that are six numerically and י"ה are three that are six in number of letters, nonetheless, they are similar to what we observe physically, that the three dimensions of depth, length and width include the six directions. Now that this has been clarified, we will explain what is indicated by the three letters *Aleph*-א-1, *Beith*-ב-2 and *Gimel*-ג-3.

The first letter is *Aleph*-א-1, which represents the first category of hosts (*Tzva'oth*) of the world. This refers to the first form (*Tzurah*) that is called the Separate Intellects (*Sichliy'im Nifradim*). Their existence consists of intellect alone. Similarly, the letter *Aleph*-א-1 is the foundation of the letters, and as it is first and alone, it precedes the construct and composition of the letters. It thus is the beginning of the foundations (*Yesod*).

Nonetheless, even this first foundational letter is a novel creation, just like the constructs that follow it. Similarly, the

first category of angelic hosts, known as “The hosts of Intellects (*Tzva HaSichli'im*), are also novel. In other words, although they consist of one simple foundation and are foundational relative to the composite beings that follow them, nonetheless, they too are novel, like all other beings. In other words, the angelic beings are at the beginning of creation and are spiritual foundations that consist of form (*Tzurah*) alone, from which, afterwards, a multiplicity of constructs and composites come about. They are therefore likened to the letter *Aleph-א-1*, which is the first form (*Tzurah*) of the letters and is foundational (*Yesod*). In other words, because they already have form (*Tzurah*), they are likened to the *Aleph-א-1* which is a foundational letter (*Yesod*) but already has form (*Tzurah*).

Now, the above holds true whether we are discussing the first aspect of the three letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3* (א"ב"ג), or whether we are discussing the second aspect of the four letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4* (א"ב"ג"ד), mentioned above. That is, the first aspect refers to the simple letters (א"ב"ג), whereas the second aspect refers to the construct and composition of letters (ד"ב"ג"א). All this will be fully explained soon, but for now, since we have started explaining the first aspect of the simple letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3* (א"ב"ג), we shall continue to explain it here. Later, we will return and explain the second aspect, which is the construct of the letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4* (א"ב"ג"ד).

In any event, with respect to the aspect we are explaining, the letter *Aleph-א-1* is the first of the letters and is a

singular simple foundation that precedes construct and represents form (*Tzurah*) alone. It is for this reason that the first category of created beings is rooted in the letter *Aleph*-א-1. For the angels, called separate intellects, are singular simple beings that consist solely of form (*Tzurah*) as it precedes composition (*Harkavah*) and construct (*Binyan*).

The second of these letters is *Beith*-ב-2. This letter represents the second of the three categories of the hosts (*Tzva"oth*) of the world, which are the hosts of the heavens (*Tzva HaShamayim*-צבא השמים). This refers to the hosts that are called the celestial spheres (*Galgalim*-גלגלים). This category of hosts (*Tzva"oth*) is composed of two things, that is, they are composed of form (*Tzurah*) and substance (*Chomer*). For the celestial spheres (*Galgalim*-גלגלים) are not purely spiritual, but are composed of form (*Tzurah*) and substance (*Chomer*). Therefore, because they are composed of two things, they are rooted in the letter *Beith*-ב-2. For, the letter *Beith*-ב-2, which is the second letter of the *Aleph-Beith* and has the value of two, indicates the composite and construct of two things.

For in truth, since the celestial spheres and their hosts are composed of substance (*Chomer*), they necessarily must include form (*Tzurah*) as well, since there can be no substance (*Chomer*) without form (*Tzurah*). This demonstrates that the angels called Separate Intellects (*Sichliy'im Nifradim*) are the source that gives form to the celestial spheres (*Galgalim*). This is because the spiritual angelic beings called Separate Intellects (*Sichliy'im Nifradim*) consist solely of form (*Tzurah*), whereas the celestial spheres (*Galgalim*) are composed of both form

(*Tzurah*) and substance (*Chomer*), and there can be no substance (*Chomer*) without form (*Tzurah*). In contrast, there can be form (*Tzurah*) without substance (*Chomer*), as we see in the form of the intellect (*Sechel*).

This being the case, this second category of hosts is brought into being from the reality of the first category of hosts. That is, the celestial spheres receive form (*Tzurah*) from the spiritual angelic intellects. Therefore, the form (*Tzurah*) of the Separate Intellects (*Sichliy'im Nifradim*) is a foundation relative to the celestial spheres (*Galgalim*), of which the spheres are composed. In the same manner, the letter *Aleph*-א-1 is a simple foundation relative to the letter *Beith*-ב-2 that follows it. Thus, in the same manner that form (*Tzurah*) is a foundation relative to the composite substance (*Chomer*) that follows it, so also, the intellects (*Sichliyim*) are a foundation relative to the celestial spheres (*Galgalim*). This clarifies the second category of hosts (*Tzva"oth*), which are the Hosts of the Heavens (*Tzva HaShamayim*). That is, they are composed of two things, form (*Tzurah*) and substance (*Chomer*), and thus are rooted in the letter *Beith*-ב-2.

The third of the three letters, is the letter *Gimel*-ג-3. It represents the third category of hosts (*Tzva"oth*) of the world, which are the lower terrestrial Hosts of the Earth (*Tzva HaAretz*). These are composed of three things, form (*Tzurah*), substance (*Chomer*), and composition (*Harkavah*).

Now, such is the case, since the upper beings are the foundation (*Yesod*), the intermediate beings are the construct (*Binyan*) and the lower beings are the composition (*Harkavah*)

that is drawn from the upper two. This is, the lowest of the three levels receives from both upper levels. It receives form (*Tzurah*) from the highest level, and substance (*Chomer*) from the level below it, thus forming the third level of composition (*Harkavah*), substance (*Chomer*) and form (*Tzurah*). That is, as the influence is drawn down, they receive additional qualities. This is why this lowly world is composed of admixtures and compositions of one substance with another substance (*Chomer*). Thus, the grossness of each level of being is determined by its distance from its source.

Based on all of the above we understand the general matter of the three categories of hosts-*Tzva*”*oth*. Now, the three categories of hosts-*Tzva*”*oth*, are the reason for the triple repetition of the word, “Holy-*Kadosh*-שׁקדוֹשׁ” in the verse,⁵⁴² “Holy, Holy, Holy, *HaShem* of Hosts-*HaShem Tzva*”*oth*- יהוה יהוה יהוה.” In other words, since the hosts of the world are divided into three general categories, there are therefore three general levels of the word, “Holy-*Kadosh*-שׁקדוֹשׁ” mentioned in this verse. Each “Holy” corresponds to one of these levels.

Now, in truth, the first level, form (*Tzurah*), is actually brought into being from the true reality of His Singular Preexistent Intrinsic Being, *HaShem*-יהוה. It is with this in mind that we will now explain the second, above mentioned aspect, and clarify what is indicated by the four letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, *Daleth*-ד-4 (א”ב ג”ד).

⁵⁴² Isaiah 6:3

Know that there is not a single being in the whole of existence that can truly be called “one-*Echad*-אחד,” except for *HaShem*, blessed is He. This is because there is no true singularity like His Singularity, blessed is He. This is further demonstrated by His Name *HaShem*-יהוה, which indicates His singular simple Being, as He is, One and alone, and that He necessarily precedes everything that is. He is therefore the ultimate singularity and oneness, and nothing can be likened to Him, blessed is He and blessed is His Name.

It is therefore understood that all beings aside for Him are necessarily composed of two matters, and thus ultimately, of three or four matters. For even the spiritual forms of angelic beings that are simple foundations of pure intellect, are composed of and dependent upon two matters. The first is the form of simple intellect, as said above. The second, is that they are newly brought into existence from the reality of His Intrinsic Being, blessed is He. Thus, since they are novel beings, they are of necessity composed of two matters, for there cannot be a novel being that is not, at the very minimum, composed of these two matters; novelty (*Chidush*) and form (*Tzurah*). This applies even to the simplest essential form of novel being.

It is thus understood that even the spiritual, angelic beings, called simple intellects, are brought forth into novel existence from the reality of the Singular Preexistent Intrinsic Being of *HaShem*-יהוה, and that He is the root of all Being. Therefore, it is His Intrinsic Being that causes the existence of these intellects, and they are therefore composed of two matters,

form (*Tzurah*) and novel existence (*Chidush*). That is, there are two aspects to them. The first is that they are newly brought into existence and the second is the form (*Tzurah*) of their existence as simple intellects.

In other words, the angelic beings are forms that are sustained by His Being. For in truth, the forms of the beings of intellect (*Sichliyim*) are totally dependent and sustained by His Intrinsic Being, blessed is He. Nevertheless, it is understood that they possess the two qualities of novelty (*Chidush*) and form (*Tzurah*), since their forms are drawn into existence from the reality of His Singular Preexistent Intrinsic Being.

Therefore, they have no independent existence of their own whatsoever, but are only novel beings that are brought into being and carried and sustained by He who gives them being. They therefore possess two qualities, the quality of intellect and the quality of dependent existence. For since these beings are limited to defined form, they cannot possibly exist in and of themselves.

Rather, the form of their existence is utterly dependent upon Him and must be sustained by His Singular Intrinsic Being. It is thus clear that His Being is preexistent and intrinsic, whereas all other beings are novel and utterly dependent upon His Being for their being. Therefore, there is absolutely no singularity or oneness that can possibly compare to His singularity and oneness.

In addition, since He is the only Being who is the Singular Intrinsic Being, only He can be called by the Name *HaShem*-יהוה, since this is what is meant by His Name

HaShem-יהו"ה. He is therefore absolutely singular (*Yachid*), and there is no singularity whatsoever like His singularity. In contrast to His creations, which are novel and are thus composite beings, His existence is not novel, but is intrinsic. He is not a composite of any qualities, but is an absolutely simple oneness (*Echad*). Moreover, He is the only preexistent Being (*Kadmon*), who of necessity, precedes all other beings, for without His singular, preexistent Being, they could not possibly be. Thus, His name *HaShem*-יהו"ה faithfully testifies to Him and He faithfully testifies to His name.

I bring this to your attention because it is possible to err and confuse the first simple form (*Tzurah*) with His True Singularity, God forbid. This is a total error. In truth, since the existence of even the simplest form is drawn into novel existence, it too is absolutely dependent upon *HaShem's* Intrinsic Being. It is therefore in the category of a construct (*Binyan*), since it possesses the two qualities of novelty (*Chidush*) and form (*Tzurah*).

This being the case, know with certainty and confidence, that there is no true oneness in all of existence except for the oneness of *HaShem*-יהו"ה alone, blessed is He. Since this is so regarding the very first form, called simple intellect, then how much more is it so, regarding everything that follows it in creation. This is a very refined matter that requires deep contemplation, but these explanations should suffice for any intelligent person.

Now, *HaShem*, blessed is He, is the singular Being who creates, bears, and sustains all other beings. However, He

Himself is not in need of any other being to bear and sustain Him. He is therefore the ultimate singularity and the ultimate oneness, for there is absolutely nothing in all of novel existence that can compare to His oneness and He accordingly is called “One-*Echad*-אחד.”

In other words, even the most refined, supernal, spiritual forms, such as the angelic beings, called intellects (*Sichliyim*), although they are the first hosts of the world of all creation, nevertheless, they are removed and outside of His singularity by virtue of the fact that they are constructs of two aspects, novelty (*Chidush*) and form (*Tzurah*). Thus, He alone remains absolutely singular (*Yachid*) and He alone is called One (*Echad*) relative to all of creation, because there are none that can compare to Him.

In other words, since this first order of hosts is drawn into existence from the true reality of His Name *HaShem*-יהוה, blessed is He, therefore even this order of hosts is likewise included in the category of construct (*Binyan*), given that it is a construct of two matters, novelty (*Chidush*) and form (*Tzurah*). Therefore, it is only in regard to their form (*Tzurah*) that they are like the letter *Aleph*-א-1, as it relates to the other letters of the configuration *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3 (אבג), explained above.

However, in regard to the fact that even this highest order of hosts (*Tzva*”*oth*) are novel beings, it is clear that they too are constructs, since they are composed of the two aspects, novelty (*Chidush*) and form (*Tzurah*). Therefore, in this regard they are like the letter *Beith*-ב-2, which indicates a construct of

two things. Therefore, the three aforementioned levels are actually four levels.

We thus arrive at the configuration of the *Aleph-Beith* that relates to construct, which are the first four letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4* (א"ב ג"ד). In this configuration, the letter *Aleph-א-1* represents the foundation of all foundations; He who has no foundation other than Himself. He Who causes the existence of all foundations, *HaShem-יהוה-26*, blessed is He.⁵⁴³ It is He alone who is called the true One-*Echad-אחד-1*. In other words, He alone is a true Oneness, and not a unity of parts or components. He is not a category of oneness, nor a form of oneness, nor a novel oneness, nor is His existence dependent on anything other than Himself whatsoever. Rather, it is He who creates and sustains everything that is. Thus, He is an absolutely simple Oneness and is utterly beyond all grasp in any form whatsoever.

Now, that we have arrived at the fact that everything apart from Him is in the category of construct (*Binyan*), we arrive at the configuration of the first four letters of the *Aleph-Beith*, *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4* (א"ב ג"ד). That is, the *Aleph-א-1* represents His Singular Intrinsic Being, whereas everything that follows is in the category of construct (*Binyan*).

However, we must clarify that, in truth, we cannot really compare His Singular Intrinsic Being to the singularity of the

⁵⁴³ The letter *Aleph-א* is the first letter of the *Aleph-Beith* and is formed with a *Yod-י-10* above, a *Yod-י-10* below and a *Waw-ו-6* connecting them in the middle, equaling *HaShem-יהוה-26*.

letter *Aleph-א-1* at all. For, as we just said, the essential singularity of His Intrinsic Being is utterly beyond all created beings, even the most refined and simple spiritual forms, including the singularity of the simple foundational letter *Aleph-א-1*. Therefore, we only associate Him to the letter *Aleph-א-1* relative to the fact that everything aside for Him is in the category of construct (*Binyan*) and that He is the foundation of all being. Therefore, because He is the foundation of all being, blessed is He, He cannot possibly be included in that which He is the foundation for. Rather, He is in everything and gives being to everything, but Himself is absolutely beyond everything.

Thus, in this configuration, it is the letter *Beith-ב-2* that relates to the category of the angelic hosts (*Tzva"oth*) that are newly brought into being and are called the separate intellects (*Sichliyim Nifradim*). These are pure and simple forms which are drawn forth into existence from the true reality of His Preexistent Intrinsic Being, for there is nothing that precedes His Being and it is His Being that bears all and sustains all.

By relating this category to the letter *Beith-ב-2*, we attest to the fact that even this category of simple beings which are the first and most refined of all novel beings, are novel constructs. For they include the two aforementioned matters of form (*Tzurah*) and novelty (*Chidush*), because they are drawn into existence from the truth of His Singular Intrinsic Being, *HaShem-יהו"ה*, blessed is He. This is to say that since this level of separate intellects (*Sichliyim Nifradim*) is sustained and borne by He who sustains and bears them, they include two

aspects at the very least; the bearer, and that which is borne. They therefore are in the category of construct (*Binyan*).

On the other hand, all the above clearly attests to the reality of His Singular Being, blessed is He. In other words, this confirms that He Himself is utterly beyond all trace of composition and that He Himself is an absolutely simple singularity and is completely beyond grasp. In contrast, all other beings apart from Him are, in fact, constructs and compositions, since even the first and highest of all simple spiritual forms and beings are constructs of at least the two aspects of form (*Tzurah*) and novelty (*Chidush*).

If this is the case with respect to the simple spiritual forms of the angelic beings called separate intellects (*Sichliyim Nifradim*), then how much more so is it the case regarding everything that follows them in existence. They certainly are constructs relative to the simple singularity of His Essential Preexistent Being. Therefore, it is He alone who carries and bears all the hosts (*Tzva"oth*) of beings, whereas His Being is intrinsic to Him and He has no need for anything other than Himself.

Thus, even the very first category of novel beings and hosts is a construct, possessing both form (*Tzurah*) and novelty (*Chidush*), since they are drawn into existence from His preexistent, intrinsic singularity. It is for this reason that this level of being is associated with the letter *Beith*-ב-2, since the letter *Beith*-ב-2 indicates the construct (*Binyan*) and composition (*Harkavah*) of two things. That is, it is drawn into

existence from the Foundation of all foundations, blessed is He, who is represented by the letter *Aleph-א-1*.

The third letter, *Gimel-ג-3*, represents the second category of hosts, which are the celestial spheres (*Galgalm*) and all their hosts (*Tzva"oth*). This category includes the three aspects of novelty (*Chidush*), form (*Tzurah*) and substance (*Chomer*). In other words, they are novel beings that must be sustained and borne by that which precedes them and they are composed of both substance (*Chomer*) and form (*Tzurah*). Thus, they possess three aspects in their state of existence.

Now, in our explanation of the foundational letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3* (א"בג), we explained that this category is composed of substance (*Chomer*) and form (*Tzurah*). However, in the configuration of the letters *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4* (א"בג"ד), the reality of His Intrinsic Being is also taken into consideration. This is because it is His Being that brings them into existence. In other words, all newly created beings certainly fall into the category of construct (*Binyan*). To clarify, everything that would be considered a foundation (*Yesod*) in the previous configuration, *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, is considered to be a construct in the configuration of *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4*. That is, His Singular Intrinsic Being precedes all other beings and therefore everything apart from Him is in the category of construct (*Binyan*).

Thus, in this configuration, the third letter *Gimel-ג-3* represents the second category of hosts that are called the celestial spheres (*Galgalm*), which includes all the celestial

hosts of the heavens. This category includes the three aspects of novelty (*Chidush*), substance (*Chomer*), and form (*Tzurah*). In other words, the celestial spheres are novel beings that must be sustained and borne by that which precedes them and they are composed of both substance (*Chomer*) and form (*Tzurah*).

Now, in our explanation of the foundational letters *Aleph-א-1*, *Beith-ב-2*, and *Gimel-ג-3*, or אבג, we explained how this category is composed of both substance (*Chomer*) and form (*Tzurah*). However, in this configuration of *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4*, we are also taking the reality of *HaShem's* Being into consideration, since it is from the reality of His Being that they are brought into existence.

In other words, everything in this category of newly created beings falls into the category of construct (*Binyan*). To clarify, anything that is a foundation (*Yesod*) in the previous configuration, *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, is considered to be a construct in this configuration, *Aleph-א-1*, *Beith-ב-2*, *Gimel-ג-3*, *Daleth-ד-4*. This is because His Simple Intrinsic Being precedes everything and everything apart from Him is necessarily a construct (*Binyan*), as explained above.

In any event, know that the simple forms of the angelic beings, called separate intellects (*Sichliyim Nivdalim*), are drawn from the reality of His Singular Intrinsic Being. Thus, regardless of their level or caste, they are dependent beings. This is true to the highest level of pure, simple form. Even that level is completely dependent on He who is not dependent on anything.

Now, the celestial spheres (*Galgalim*) have the additional aspect of substance (*Chomer*). That is, they receive two of their qualities from that which precedes them. They receive form (*Tzurah*) from the beings of intellect (*Sichliyim*) and they receive novel existence from the truth of He who precedes all novel beings. The addition of substance (*Chomer*) is their third aspect.

Now, when we say that they receive form (*Tzurah*) from the beings of intellect (*Sichliyim*), this must be clarified. That is, it is from the true reality of His Intrinsic Being that the beings of intellect (*Sichliyim*) are brought into existence with form (*Tzurah*). Then, it is from the existence of the form of the beings of intellect, that the form (*Tzurah*) of the celestial spheres (*Galgalim*) is brought into existence. Thus, it is the form (*Tzurah*) of the beings of intellect (*Sichliyim*) that bears the existence of the substance (*Chomer*) of the celestial spheres (*Galgalim*).

Moreover, it is His Singular Intrinsic Being that bears and sustains the existence of form (*Tzurah*), and thus everything is sustained by the form. His Intrinsic Being, on the other hand, is not borne or sustained by anything apart from Himself at all, blessed is He. This is to say that He bears all of creation, but He Himself is not borne.

At the very least, it should be understood that it is He who brings about all creation, all of which is novel and newly created, but He Himself is not novel at all. Rather, He is preexistent and His Being is intrinsic to Him. Therefore, the totality of creation and everything therein is utterly dependent

upon Him and drawn from Him, from the highest, most ethereal and refined beings, to the lowest form of physical composite beings. For, as we just explained, the substance of the celestial spheres is borne by the simple forms of the beings of intellect (*Sichliyim*), which, in turn, are borne and sustained by His Singular Intrinsic Being, blessed is He.

From the above it is also understood that the celestial spheres (*Galgolim*) are drawn from the angelic beings and are dependent and subservient to them. In turn, the angelic beings are drawn from His Singular Intrinsic being and are utterly dependent and subservient to Him. In any event, it is clear that the second level of hosts (*Tzva"oth*), which are the celestial spheres (*Galgolim*), receive three qualities from that which precedes them. These are the three qualities of substance (*Chomer*), form (*Tzurah*) and novelty (*Chidush*).

This level of hosts therefore relates to the letter *Gimel*-ג-3, and is the level of hosts that are drawn forth into being following the existence of the angelic beings, from the reality of His Singular Preexistent Intrinsic Being. This is reflected in the fact that the letter *Gimel*-ג-3 follows the letter *Beith*-ב-2, which follows the first and solitary letter *Aleph*-א-1.

The next letter is the letter *Daleth*-ד-4, which represents the third category of hosts (*Tzva"oth*), which collectively are called "the lowly world" (*Olam HaShafel*). These hosts are composed of four things, composition (*Harkavah*), substance (*Chomer*), form (*Tzurah*), and novelty (*Chidush*). They receive the novelty of their existence (*Chidush*) from the reality of His Intrinsic Singular Being, blessed is He. They receive their form

(*Tzurah*) from the beings of intellect (*Sichliyim*), who are borne by His Intrinsic Being, blessed is He. They receive their substance (*Chomer*) from the celestial spheres (*Galgolim*) which are drawn forth after the beings of intellect (*Sichliyim*). Then, in this lowly world, there is the additional aspect of the composition (*Harkavah*) of substance with substance.

Now, what we observe in all the above, is that with each descent of dependent novel being, there is a quality added to it, in addition to the levels that preceded it. This is true with the three successive categories that altogether include all the hosts of the world, until one reaches the Singular Intrinsic Being who supports the existence of all beings, but requires no support Himself, and to whom nothing can be added. This is *HaShem*-יהוה, blessed is He and blessed is His Name.

Now, because the beings of intellect (*Sichliyim*) are borne and supported by Him, they possess two qualities, as we said above. That is, they possess the quality of form (*Tzurah*) and the quality of novelty (*Chidush*). They and everything that follows after them are all brought into existence by the Singular Intrinsic Being, who is the true Oneness represented by the letter *Aleph*-א-1. The celestial spheres (*Galgolim*) are supported by the beings of intellect (*Sichliyim*) and thus have an additional quality added to them, which is the addition of their substance (*Chomer*). This addition is brought forth into being from the power of the form (*Tzurah*) of the beings of intellect beings (*Sichliyim*). The composite beings (*Harkavah*) of this lowly world are supported and borne by the celestial spheres (*Galgolim*) and thus have the additional quality of

composition (*Harkavah*) added to them, over and beyond the celestial spheres (*Galgolim*). This quality is brought into being in them through the two aspects of substance (*Chomer*) and form (*Tzurah*) that they receive from the upper two levels.

We thus see that each of these levels is drawn forth successively, one from the other. Ultimately, however, they all come into being from the ultimate Being Himself, from He who is supported by no other being, the Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He. Everything that follows His Intrinsic Being is newly created and is therefore necessarily in the category of construct (*Binyan*), as explained above. Thus, with all of the above, we have explained how all these aspects are reflected and included in the first four letters of the *Aleph-Beith*, which are the letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, *Daleth*-ד-4 (א"ב ג"ד).

With all of the above we can now understand what we said about the Holy One blessed is He,⁵⁴⁴ that it is He who actualizes the substance (*Chomer*) of the celestial spheres (*Galgolim*), and it is He who gives form (*Tzurah*) to the beings of intellect (*Sichliyim*). In other words, ultimately, it is He who gives all beings their existence and actualizes them, giving them form, substance and composition. However, by now it is clear that none of these attributes or descriptions, such as the term form (*Tzurah*), can be applied to Him at all, God forbid. Rather, it is He who sustains all forms and beings, just as it is His Singular Preexistent Being, *HaShem*-יהו"ה, that sustains and

⁵⁴⁴ See Mishneh Torah, Hilchot Yesodei HaTorah Ch. 2; Guide for The Perplexed Vol. II, Ch. 11.

gives existence to the being of intellect (*Sichliyim*), as explained above.

It is therefore understood that it is He, blessed is He, who actualizes the totality of the world, bringing everything into novel existence. That is, it is He who creates and sustains the novel existence of the world and all the hosts and forms therein, through the reality of His Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He. Thus, because He gives form (*Tzurah*) to all being, He is called by the title "The Form of the World-*Tzurat HaOlam*."⁵⁴⁵ That is, it is He who sustains all form (*Tzurah*), just as it is form (*Tzurah*) that sustains all things.

This is a profound and delightful matter to any intelligent person, for through it, we understand that everything in the world is sustained by form (*Tzurah*). In other words, it cannot exist without form. Thus, it is understood that all beings in this lowly world (*Olam HaShafel*) and all beings in the realm of the celestial spheres (*Galgalm*) are derived from and are dependent on the forms in the angelic realm of beings of intellect (*Sichliyim*) and that the angelic beings give form to everything that follows them. Moreover, it is understood that the forms of the angelic beings of intellect (*Sichliyim*) are utterly dependent upon and sustained by His Intrinsic Being, *HaShem*-יהו"ה, blessed is He and blessed is His Name. For as we explained, they are all constructs (*Binyan*) and novel beings. Thus, no form (*Tzurah*) can exist without the reality of His Intrinsic Being that brings it into being. It is in this respect that

⁵⁴⁵ See Guide for The Perplexed Vol. I, Ch. 69.

He is called by the title “The Form of the World-*Tzurat HaOlam*,” in that it is He who sustains all form (*Tzurah*), through which the world is thereby sustained, in all of its forms.

Now, all the above demonstrates with clear and undeniable proof that He is eternal and preexistent and that His Being is intrinsic to Him, blessed is He. For since He is the “The Form of the World-*Tzurat HaOlam*,” who sustains the world in its form, if form were to be negated from the world, the world could not be, because it must have form to exist.

Similarly, when we state that *HaShem* is the first cause, this indeed is the case. He indeed is the ultimate Cause of all causes, because every investigation will ultimately lead to His Being and His will. For example, the beings of this lowly world are drawn from the world of the celestial spheres (*Galgolim*), which are, in turn, influenced by the beings of intellect (*Sichliyim*), who are in turn brought into being from the true reality of His Preexistent Intrinsic Being, blessed is He. Thus, He is the ultimate cause of all causes, and ultimately all investigations must arrive at His Singular Preexistent Intrinsic Being and His Great Name, blessed is He. Thus, all the hosts (*Tzva”oth*) of the world are bonded to Him and cleave to the truth of His Being, for they are all dependent upon Him, and He supports everything and brings all novel being into existence.

Based on all the above, you should clearly understand the explanations of these matters. That is, the lowly world (*Olam HaShafel*) is the world of composition (*Harkavah*), substance (*Chomer*), form (*Tzurah*), and novelty (*Chidush*). It is drawn forth after the celestial spheres (*Galgolim*), which is

the world of substance (*Chomer*), form (*Tzurah*), and novelty (*Chidush*). The world of the celestial spheres (*Galgolim*) is in turn drawn forth after the world of form (*Tzurah*) and novelty (*Chidush*), which is the world of the angelic beings, called separate intellects (*Sichliyim Nifradim*). The world of form (*Tzurah*) and novelty (*Chidush*) of the angelic beings is drawn forth from the true reality of the Preexistent Intrinsic Being of *HaShem*-יהוה.

Since this is the case, all the hosts (*Tzva'oth*) of the world are drawn forth from and thus cleave to His true reality, blessed is He, for He is the only true Intrinsic Being. It is therefore He who draws everything forth into being and it is He who is the foundation for all being. There is nothing, however, that draws Him into being and He requires no support of any kind. On the contrary, because He alone supports and bears everything and He alone brings everything into being, everything apart from Him is necessarily in the category of construct (*Binyan*) and He alone is the foundation of all foundations.

However, His foundation cannot be contained within that which He is the foundation of, for He transcends all of creation completely. He limits and creates all the worlds and everything therein, but He Himself is beyond all limit, blessed is the glorious name of His kingship forever and ever.

Now, everything we have explained thus far is to realize the truth of the aforementioned verse, in which we find the triple

repetition of,⁵⁴⁶ “Holy, Holy, Holy, *HaShem* of Hosts-*HaShem Tzva*” *oth*-יהו"ה צבאו"ת.” This triple repetition of “Holy-Kadosh-קדוש” refers to the Singular Intrinsic Being, *HaShem*-יהו"ה, and is declared by the three categories of hosts (*Tzva*”*oth*). These are the terrestrial hosts of this lowly world that are called the hosts of the earth (*Tzva HaAretz*), the world of the celestial spheres (*Galgalim*), that are called the celestial hosts (*Tzva HaShamayim*), and the world of the angelic beings that are called the hosts of intellect (*Tzva HaSechel*).

It was already explained how these three categories of hosts are drawn forth at the beginning of all drawings forth from the truth of His Name of Being, *HaShem*-יהו"ה. Based on this, understand that this is why He is called by the title *HaShem* of Hosts-*HaShem Tzva*”*oth*-יהו"ה צבאו"ת. In other words, all three categories of hosts (*Tzva*”*oth*) are dependent upon His Singular Preexistent Intrinsic Being, blessed is He, which is indicated by His name *HaShem*-יהו"ה. They all are brought into existence from the true reality of His Singular Being and they are therefore drawn after Him and cleave to Him with their very beings.

This single verse refers to all the hosts in existence and indicates that they all sanctify Him with this expression of sanctification “Holy-Kadosh-קדוש.” That is, the hosts of the lowly world (*Olam HaShafel*) say “Holy-Kadosh-קדוש,” the hosts of the celestial spheres (*Galgalim*) say “Holy-Kadosh-קדוש,” and the hosts of the world of intellect (*Olam*

⁵⁴⁶ Isaiah 6:3 – “קדוש קדוש יהו"ה צבאות”

HaSichliyim) say “Holy-Kadosh-שקדוש,” going from level to level in ascension, until they reach the Singular Intrinsic Being, *HaShem*-יהוה, who causes them all to be. Thus, His name *HaShem*-יהוה is juxtaposed to the title *Tzva”oth*-Hosts, indicating that all the hosts of the worlds are brought into being from the true reality of His Singular Preexistent Intrinsic Being and that, but for Him, they could not exist, as explained above.

It is in this manner that you should understand the arrangement of the sanctification-*Kedushah* prayer, and the triple repetition of “Holy-Kadosh-שקדוש” in the verse. That is, all the hosts (*Tzva”oth*) of the world are brought into being from the true reality of His Intrinsic Being, and since there are three categories of hosts (*Tzva”oth*), three aspects of “Holy-Kadosh-שקדוש,” are stated by the categories of hosts.

That is, each category of hosts (*Tzva”oth*) attest to the absolute singularity and transcendence of *HaShem*, blessed is He, which is the primary matter of sanctification-*Kedushah*. Thus, all of novel existence and everything in the world is included in this sanctification-*Kedushah*. If you appreciate this precious matter, you will come to realize that the totality of novel existence is utterly dependent upon this sanctification-*Kedushah*. For this sanctification-*Kedushah* attests to the absolute reality of His Singular Intrinsic Being and Name *HaShem*-יהוה, upon which the entire world and all its hosts-*Tzva”oth*-צבאות are dependent.

Now, based upon all the above, the hosts (*Tzva”oth*) of the world are divided into three categories, all of which are dependent upon *HaShem*-יהוה, as follows:

1. The lower hosts (*Tzva HaTachtonim*-צבא התחתונים) are compositions (*Harkavah*). They are sustained by the substance (*Chomer*) and form (*Tzurah*) which are influenced to them from the two levels above them.
2. The celestial hosts of the heavens (*Tzva HaShamayim*-צבא השמים) are the hosts of substance (*Chomer*). They are sustained by the form (*Tzurah*) which is influenced to them from the level above them.
3. The supernal hosts (*Tzva HaElyonim*-צבא העליונים) are the simple forms (*Tzurah*) that are sustained by The Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He.

Thus, all hosts (*Tzva"oth*) arrive at and are dependent upon His Singular Intrinsic Being, *HaShem*-יהו"ה, because "being" itself is necessarily at the very beginning of all things. We have thus clearly explained the declaration, "Holy, Holy, Holy, *HaShem* of Hosts-*HaShem Tzva"oth*-יהו"ה צבאו"ת." That is, the first "Holy-*Kadosh*-קדוש" is stated by the lowly hosts of composition (*Harkavah*). The second "Holy-*Kadosh*" is stated by the intermediary beings of substance (*Chomer*). The third "Holy-*Kadosh*" is stated by the upper beings, which are the beings of form (*Tzurah*). The upper beings receive their form (*Tzurah*) from His Name *HaShem*-יהו"ה, which indicates

the absolute reality of His Singular Intrinsic Being, *HaShem*-יהו"ה, blessed is He.

This explains the matter of the sanctification-*Kedushah*, its triple language “Holy-*Kadosh*-קדוש,” and the juxtaposition of the term hosts (*Tzva”oth*) to His name, *HaShem* of Hosts-*HaShem Tzva”oth*-צבאות יהו"ה. In other words, all three categories of hosts (*Tzva”oth*) are utterly dependent on His Name *HaShem*-יהו"ה, and it is He alone who brings them into existence from the truth of His Being, blessed is He.

Know that this matter of sanctification-*Kedushah* is not at all a trivial matter. Rather, it is clear testimony to the reality of *HaShem*-יהו"ה blessed is He. furthermore, it attests that all the hosts in existence are brought forth from the truth of His Being and that He alone is the Singular Preexistent Being who causes their novel existence. This testimony and all its ramifications are included in the title *HaShem* of Hosts-*HaShem Tzva”oth*-צבאות יהו"ה.

To further clarify, this sanctification-*Kedushah* refers to the fact that all of the hosts (*Tzva”oth*) acknowledge and attest to His Singular Preexistent Intrinsic Being, upon whom they are utterly dependent, and that He has absolute dominion over them. That is, when each of these categories of hosts declares “Holy-*Kadosh*-קדוש,” they are acknowledging the absolute reality of *HaShem*-יהו"ה and accepting the reality of their own novel existence; that it is utterly dependent upon Him. Thus, they accept upon themselves that He is the King and Ruler of all existence. Therefore, the entire world is dependent upon this sanctification-*Kedushah*.

Contemplate this matter of the triple repetition of “Holy-Kadosh-שקדו” and its juxtaposition to His title, *HaShem* of Hosts-*HaShem Tzva*”oth-יהוה צבאו”ת, and realize the utter dependence of all the novel hosts that are brought into being from the true reality of *HaShem*-יהוה.

Now that we have awakened to the intention in the recitation of the sanctification and the triple repetition of “Holy-Kadosh-שקדו” and its juxtaposition to His title *HaShem* of Hosts-*HaShem Tzva*”oth-יהוה צבאו”ת, we must awaken to the fact that this prayer is only recited when there is a quorum of at least ten Jews present. For, as our Sages of blessed memory discussed at length in Tractate Megillah,⁵⁴⁷ all matters of sanctification-*Kedushah* are performed in a quorum of at least ten Jews.

We have already awakened you to the fact that all the hosts (*Tzva*”oth) of the world are included in the three categories of hosts, explained above, each of which declare, “Holy-Kadosh-שקדו” before *HaShem*, blessed is He. What you must now know is that the three categories of hosts are further subdivided to include ten levels.⁵⁴⁸ That is, the full stature of the totality of novel creation is in fact ten, and no more. From the number ten-י-10 and above, the cycle of numbers returns to one. That is, they cycle back like a circle within which they are sustained.

To clarify, we observed this regarding the first ten letters of the *Aleph-Beith*. These are the numbers *Aleph*-א-1, *Beith*-ב-

⁵⁴⁷ Talmud Bavli, Megilla 23b.

⁵⁴⁸ As previously explained, all of the hosts are included in the letters *Aleph*-א-1, *Beith*-ב-2, *Gimel*-ג-3, and *Daleth*-ד-4, the total of which is the tenth letter *Yod*-י-10. Thus, these categories are inclusive of ten.

2, *Gimel*-ג-3, *Daleth*-ד-4, *Hey*-ה-5, *Waw*-ו-6, *Zayin*-ז-7, *Cheth*-ח-8, *Teth*-ט-9, and *Yod*-י-10. When counting, after one arrives at the number *Yod*-י-10, and wishes to count the number eleven, the cycle returns to the *Aleph*-א-1, and one counts it as *Yod-Aleph*-יא"-10+1. Based on this, contemplate and understand that the sanctification-*Kedushah* requires and includes ten, and no less. This is because ten includes the totality of the three categories of hosts (*Tzva"oth*), as shall now be clarified.

The first celestial sphere in ascending order is called the sphere of the moon (*Galgal HaYare'ach*). It includes all the lower hosts (*Tzva HaTachton*) of this world of composition (*Olam HaHarkavah*). This sphere is influenced by all the higher spheres of celestial motion until the highest one, which is the ninth celestial sphere. Each sphere influences the spheres below it and influences this lowly world of composition.⁵⁴⁹

This is in line with what the Sages, of blessed memory, taught us,⁵⁵⁰ "There is not a single blade of grass that does not have a constellation (*Mazal*) above, that strikes and commands it to grow." Based on this, contemplate the fact that it is the motion of the celestial spheres, the hosts of substance (*Chomer*), that influences the hosts of this lowly world, which are the hosts of composition (*Harkavah*).

Moreover, this follows in ascension until the highest celestial sphere, which is the ninth sphere, called *Galgal Aravot*, which encompasses all the other spheres. The tenth

⁵⁴⁹ The particulars of these spheres will be discussed at greater length in the next volume on the twenty-two letters.

⁵⁵⁰ Midrash Rabba, Bereishith Rabba 10:6

level, however, is holy and removed, for it is entirely of a different category; the level of separate intellect (*Sechel HaNifrad*), which is the world of form (*Tzurah*). This is to say that all motion comes to the nine lower spheres of celestial motion (*Galgalei HaTenu'ah*) from the world of form (*Tzurah*).

We thus find that the totality of creation, including the three categories of hosts, are included in these ten levels. That is, the tenth and highest level consists of the hosts of form (*Tzurah*), and is the first category of hosts (*Tzva"oth*). It moves all nine spheres of celestial motion, which are the second category of hosts (*Tzva"oth*) that are the hosts of substance (*Chomer*). Then, the spheres of motion, which are the hosts of substance, influence their power upon this lowly world, the world of composition, which is included in the sphere of the moon – *Galgalei HaYare'ach*, which is the lowest sphere.

Therefore, the complete stature of the world consists of ten general levels and everything else is merely the ongoing motion of these ten. You should therefore understand from this, that the ten levels are the same as the three categories of hosts-*Tzva"oth*, each of which affirms the holiness and mastery of *HaShem*-יהו"ה, blessed is He, as previously explained.

Now, because of the fact that His holiness is attested to by the totality of all three categories of hosts (*Tzva"oth*) which are included in the ten, there is no holiness drawn forth without the complete stature of all ten. For as we see from the above explanations, it is “the tenth which is holy,”⁵⁵¹ since it is the

⁵⁵¹ Leviticus 27:32 – “העשירי יהיה קדש ליהו"ה”

tenth that draws His Holiness to the lower nine. Thus, it is the tenth that causes His Holiness to be drawn forth. That is, the angelic beings that are the world of form (*Tzurah*) are called the tenth. Therefore, in truth, the intellect is the tenth, and it is the intellect that moves all the other components of the world, just as it is the form (*Tzurah*) that moves the world of substance (*Chomer*) and composition (*Harkavah*). Thus, the tenth is called “Holy-Kadosh-קדוש,” because the tenth completes and gives form to the totality of categories of hosts (*Tzva”oth*) of the world, as explained. This being the case, there is no holiness-*Kedushah* when there are less than ten, because the drawing forth of His holiness requires all three aspects of hosts, which are inclusive of the ten.

This principle, that His holiness is drawn forth only with a complete stature of ten and no less, is a very important principle. You must therefore contemplate it deeply and understand it thoroughly, for the entire matter is revealed and included in the declaration,⁵⁵² “Holy, Holy, Holy, *HaShem* of Hosts-*HaShem Tzva”oth*-יהו"ה צבאו"ת.” That is, all the hosts (*Tzva”oth*) of the world are of *HaShem*-יהו"ה and are dependent upon *HaShem*, the Lord of all hosts-*HaShem Tzva”oth*-יהו"ה צבאו"ת. Moreover, there are three general categories, which are ten and not less, and it is only with the presence of all ten that they are a complete stature.

Based upon this, let us awaken to the stature and measure of the holy ark in the Holy of Holies. It too is a complete stature

⁵⁵² Isaiah 6:3 – “קדוש קדוש יהו"ה צבאו"ת”

of ten, corresponding to what we have explained. That is, the holy ark itself has a height of one and a half cubits (*Amah*), which is equal to nine hands-breadths (*Tefachim*). These nine hands-breadths correspond to the nine spheres of motion. The cover of the holy ark, however, is an additional hand-breadth (*Tefach*), thus totaling ten. That is, the cover of the holy ark corresponds to the tenth level which encompasses and covers all the lower levels, just as the separate intellect encompasses and covers all the lower nine spheres of celestial motion. The nine lower spheres are all one unit relative to the tenth, which is separate, just as the lower nine hands-breadths of the holy ark are one unit relative to the cover, which is separate. The cover of the holy ark is separate and removed from the ark itself on the one hand, and yet, it is part and parcel of the ark, on the other hand. This is similar to the intellect, which is separate from the nine and not of the same category or quality whatsoever, yet it is what gives form and motion to the nine lower spheres.

In addition, we find that the two Cherubim are at the two edges of the cover. That is, they are not above the cover, but “at its two edges...⁵⁵³ with their wings spread upward sheltering the cover.” In this same manner, all the hosts of angels are only attached to the edges of the intellect, just as the Cherubim are attached to the edges of the cover of the holy ark, which is the tenth aspect corresponding to the intellect. Now, just as the wings of the Cherubim are spread upward sheltering the cover,

⁵⁵³ Exodus 25:18-20 – “משני קצות הכפורת כו' והיו הכרובים פרשי כנפים למעלה סככים”
”בכנפיהם על הכפר תכו”

so likewise, we find that there are angelic beings, called separate intellects, whose, “wings spread upward,” sheltering the tenth. Nevertheless, they too are attached to the tenth from which they derive their form, just as the Cherubim are attached to the cover at its edges. We thus find that the cover is like an intermediary between the ark itself and the Cherubim. This is similar to the tenth aspect of intellect, that it is the intermediary between the hosts of angelic beings and the hosts of the celestial spheres.

Now, the next thing to note is that the Holy One, blessed is He, reveals Himself from between the Cherubim that are attached to the tenth aspect, which is the cover. This is as stated,⁵⁵⁴ “I shall meet with you there and I shall speak with you from atop the Cover, from between the two Cherubim.” This being the case, know and understand that *HaShem*, blessed is He, reveals Himself by means of the tenth. This is indeed the case, for it is through the intermediary of the tenth aspect, which is the aspect of the active intellect (*Sechel HaPo’el*),⁵⁵⁵ that the glory of He who is higher than the tenth, is revealed. Contemplate this matter and understand it well, for it is very deep.

Consider and contemplate the fact that the ark itself has a height of nine hands-breaths, corresponding to the nine celestial spheres, in and of themselves. Similarly, think about the fact that the cover, which is the tenth hand-breadth, is higher than

⁵⁵⁴ Exodus 25:22

⁵⁵⁵ The aspect of the Active Intellect-*Sechel HaPo’el* (שכל הפועל) (541) will be discussed in the next volumes.

and removed from the nine, but nevertheless, covers and completes them. This is similar to how the intellect, which is the tenth, is removed and transcends the nine spheres of motion, but is what moves them all. Additionally, take note of the fact that the ark itself, corresponding to the nine, is made of wood. This corresponds to the celestial spheres that consist of substance (*Chomer*). In contrast, the cover, which is the tenth, corresponds to the intellect and is made of pure gold. This is because the intellect (*Sechel*) relative to the substance (*Chomer*), is like gold relative to wood. For, intellect (*Sechel*) is light (*Or-אור*), whereas substance (*Chomer*) is the elemental fire, which is of the abyss, as the verse states,⁵⁵⁶ “And darkness on the face of the abyss.”

Moreover, consider the fact that the cover, which is made of pure gold, is affixed with the Cherubim, which are also of pure gold. In other words, they are of the same kind and quality, just as the tenth aspect of the intellect (*Sechel*) is connected to all the other beings of intellect (*Sichliyim*), for they all are of the same kind. Contemplate this well, for the Cherubim are called angels.

In other words, know that the cover, which is pure gold, is connected to the Cherubim, which are pure gold, and that they all correspond to the angelic being of intellect (*Sichliyim*). However, do not forget that the ark itself is made of wood and corresponds to the celestial spheres, which are the aspect of substance (*Chomer*), and that the nine hands-breadths

⁵⁵⁶ Genesis 1:2 – “והשך על פני תהום” (This will be further elucidated in Part Two.)

correspond to the lower nine spheres. In contrast, the gold cover corresponds to the tenth aspect, which is intellect.

Additionally, the gold Cherubim are of the same kind as the gold cover and are attached to the edges of the cover. This is similar to how all of the angelic hosts are of the same kind, in other words, intellects (*Sichliyim*). It is from between the Cherubim that *HaShem*, blessed is He, reveals Himself, just as it is through the medium of intellect, which is the tenth, that His intentions are made known. Thus, through the contemplation of the essential intellect (*Sechel*), you will understand the intention.

In any event, from all of the above we have awakened to the fact that a complete stature consists of ten, and it is because of this that the *Kedushah*-Sanctification Prayer,⁵⁵⁷ requires a quorum of at least ten Jews and no less. This is because the *Kedushah*-Sanctification Prayer includes all the hosts (*Tzva"oth*) of *HaShem*-יהו"ה, all of whom sanctify the name *HaShem*-יהו"ה. That is, all three categories of hosts (*Tzva"oth*) that are included in the full stature of ten, attest to and sanctify the name of the Singular Intrinsic Being, *HaShem*-יהו"ה, who brings them all into existence. This is clear from the words of the *Kedushah*-Sanctification Prayer,⁵⁵⁸ "Holy, Holy, Holy," which is declared by the three hosts regarding the Name *HaShem*-יהו"ה.

It is for the above reason that the *Kedushah*-Sanctification Prayer is only said in the presence of ten Jews, for the Holy

⁵⁵⁷ The *Kedushah* is a prayer in the liturgy.

⁵⁵⁸ Isaiah 6:3

One, blessed is He, does not reveal Himself when there is not a complete stature of ten. For His glory is revealed by means of the tenth, which is the intellect. This is as the stated in the aforementioned verse that, “He speaks from above the cover,” which is the tenth, “from between the two Cherubim,” through the medium of the forms of angelic beings that are intellects. That is, the cover and the Cherubim are of the same kind, pure gold, which represents the intellect.

In contrast, the ark itself, which is made of wood, is below the cover, made of pure gold. Thus, below the tenth angel, the intellect, you will find the substance (*Chomer*), which are the lower nine spheres and their hosts. Therefore, in relation to the intellect, the spheres are considered mundane (*Chol*), whereas the tenth is holy (*Kodesh*).

It is thus understood that holiness-*Kedushah* does not rest upon the mundane on their own, for they are mundane. Awaken therefore to this great principle, that it is only through the medium of the tenth that there is holiness-*Kedushah*, and there is no holiness-*Kedushah* if the tenth is not included in the nine.

Now, it is appropriate that we explained all these matters here, since we are discussing His title *HaShem* of Hosts-*HaShem Tzva”oth* צבאות-יהו"ה, and this name itself attests to the fact that holiness-*Kedushah* requires the aspect of ten. In any event, now that we have awakened to all these important matters, let us turn to some other explanations of *HaShem* of Hosts-*HaShem Tzva”oth* צבאות-יהו"ה.

There are those who explain *HaShem Tzva”oth* יהו"ה צבאות to mean that, “He is a sign-*Oth* אות amongst His hosts-

Tzva"oth." Now, from one angle, this explanation is true. We can even see this numerically, since the word "Hosts-*Tzva"oth*-צבאו"ת-499" is equal to, "A sign in them all-*Ot B'Kulam*-אות בכלם-499." This is a wonderful explanation, and is even numerically sound. However, it is not the primary explanation. Rather, the primary explanation is that the name *HaShem* of Hosts-*HaShem Tzva"oth*-יהו"ה צבאו"ת indicates the fact that all the hosts of the world are dependent upon *HaShem*-יהו"ה.

This is to say that they all are brought into existence from the true reality of His Singular Intrinsic Preexistent Name of Being, *HaShem*-יהו"ה. This is the correct explanation, as we explained about the hosts of composition (*Harkavah*), the hosts of substance (*Chomer*) and the hosts of form (*Tzurah*). That is, the first drawing forth, upon which they are all dependent, is being-*Hawayah*-הוי"ה itself, which comes solely from the true reality of His Singular Preexistent Intrinsic Being, as indicated by His Name *HaShem*-יהו"ה, blessed is He. For, it is from the truth of the name of *HaShem*'s Being that existence is given to the form of the intellect (*Sechel*), the form of the substance (*Chomer*), and the form of the composition (*Harkavah*). Therefore, all the hosts are utterly dependent upon the Name *HaShem*-יהו"ה. This is a simple truth that is easy to understand, for it is clear that without the Preexistent Intrinsic Being of *HaShem*-יהו"ה, there would be no hosts whatsoever, for it is His Intrinsic Being that causes the existence of the hosts. This is the primary explanation of the name *HaShem* of Hosts-*HaShem Tzva"oth*-יהו"ה צבאו"ת. All other explanations are external and

secondary to this point, as they do not reach the true depth of meaning of this name, as it truly is.

Now, it is important to note that this name *HaShem Tzva"oth* יהו"ה צבאו"ת is not found anywhere in the five books of Torah itself. Rather, it is found in the books of the prophets (*Nevi'im*) and scriptures (*Kethuvim*). This is so, because, once *HaShem* already revealed His Godliness throughout the world with the giving of Torah through Moshe, the prophets who followed him, needed to call *HaShem* by the name *HaShem* of Hosts-*HaShem Tzva"oth* יהו"ה צבאו"ת. This is because this name indicates the fact that *HaShem*, blessed is He, rules over all the hosts (*Tzva"oth*) of all the upper and lower worlds, with absolute dominion, as was already publicized in actuality by Moshe. Therefore, after *HaShem* already publicized Himself in this manner, the later prophets call Him by the name and title *HaShem* of Hosts-*HaShem Tzva"oth* יהו"ה צבאו"ת. We will now clarify this further.

We previously explained that before the birth of our teacher Moshe, peace be upon him, *HaShem* did not openly perform wonders and miracles. Therefore, the forefathers who preceded Moshe, attested to *HaShem* with the name *E"l Shad"ay* א"ל שד"י. As previously explained, this name attests to the reality that *HaShem* is the Preexistent Intrinsic Being and that the world and all therein, are novel creations brought forth with the name of *HaShem* יהו"ה, blessed is He.

In contrast, with the arrival of Moshe, *HaShem's* reign became openly revealed through him and there were open

revelations of wonders and miracles attesting to the name of *HaShem*-יהו"ה without being diluted by anything else.

The later prophets came after Moshe, peace be upon them. They already beheld the fact that *HaShem*'s dominion was revealed and disseminated by Moshe, through whom *HaShem* performed absolute wonders and miracles, openly demonstrating His dominion over all of the hosts of the world, and that He does with them as He wills.

It is about this that the later prophets testified to by using the name *HaShem* of Hosts-*HaShem Tzva"oth*-יהו"ה צבאו"ת. That is, they attested to the fact that *HaShem* has utter dominion over all the hosts of the world, as publicized and disseminated by our teacher Moshe, peace be upon him. *HaShem*'s absolute dominion was exhibited in such events as the ten plagues visited upon the hosts of Egyptians, whereas the hosts of *HaShem* (*Tziv'ot HaShem*-יהו"ה צבאות)⁵⁵⁹ were redeemed, may He be praised, blessed is His name. His dominion was further exhibited in the subsequent wars with the nations of Sichon and Og, king of Bashan.⁵⁶⁰ For these reasons, the prophets that came after Moshe, peace be upon them, attested to *HaShem* with the name *HaShem* of Hosts-*HaShem Tzva"oth*-יהו"ה צבאו"ת.

In contrast, in the times of Moshe himself, it was unnecessary for Moshe to use this title and call *HaShem* by the name *HaShem* of Hosts-*HaShem Tzva"oth*-יהו"ה צבאו"ת. This

⁵⁵⁹ The Jewish people are specifically called "the hosts of *HaShem-Tziv'ot HaShem*-יהו"ה צבאו"ת" in Exodus 12:41, meaning, in the five books of Moshe itself.

⁵⁶⁰ Numbers 21:21-35

is because the Singular Name of *HaShem*-יהו"ה Himself was revealed before the eyes of the whole world. The Torah itself attests to this, telling us that even the Egyptians became aware of the true reality of *HaShem*, as stated,⁵⁶¹ “The Egyptians said: ‘Let us flee from before Israel; for *HaShem*-יהו"ה fights for them against the Egyptians.’”

With the above in mind, a simple but very important principle has been clarified. That is, the testimony of the name *E"l Shad"ay*-א"ל שד"י preceded Moshe and the name *HaShem* of Hosts-*HaShem Tzva"oth*-צבאו"ת יהו"ה followed Moshe, peace be upon Him. However, it all is dependent upon Moshe, for it is through Moshe that there was a revelation of what is attested to by the name *E"l Shad"ay*-א"ל שד"י and the subsequent testimony of *HaShem* of Hosts-*HaShem Tzva"oth*-צבאו"ת יהו"ה, which followed after him and is likewise dependent on him. That is, their truth was revealed through the actual miracles and wonders performed by his hand.

This being the case, it is clear that it is the name *HaShem* of Hosts-*HaShem Tzva"oth*-צבאו"ת יהו"ה that is used throughout the prophets (*Nevi'im*) and scriptures (*Ktavim*), after the Torah of Moshe. In other words, the use of the name *HaShem* of Hosts-*HaShem Tzva"oth*-צבאו"ת יהו"ה by the prophets that followed Moshe, is their testimony that “Moshe is true and his Torah is true.”⁵⁶² It is for this reason that they used the name *HaShem* of Hosts-*HaShem Tzva"oth*-צבאו"ת יהו"ה. That is, the name *HaShem* of Hosts-*HaShem Tzva"oth*-צבאו"ת יהו"ה is an

⁵⁶¹ Exodus 14:25 – “ויאמר מצרים אנוסה מפני ישראל כי יהו"ה נלחם להם במצרים”

⁵⁶² Sanhedrin 110b – “משה אמת ותורתו אמת”

attestation to the absolute dominion of *HaShem* and confirmation of all the wonders and miracles that were performed through the prophet Moshe, our teacher, peace be upon him. Thus, we have clearly explained why this name is found only in the prophets (*Nevi'im*) and scriptures (*Ktuvim*), rather than the Torah. This explanation is easily understandable to any intelligent person.

However, now that we are on this subject, you should be awakened to another important principle that arises from this. That is, the Torah, Prophets (*Nevi'im*) and Scriptures (*Kethuvim*)⁵⁶³ form three categories that are distinct from each other.

The Torah is the first and highest of these categories. It is the well-known testimony that the Holy One, blessed is He, is the Preexistent Intrinsic Being who brings the world into existence and that He is the ultimate ruler who has absolute dominion over everything that is. It is for this reason that we find that the Torah was written by Moshe, since He is the prophet who was sent by *HaShem*-יהו"ה Himself to perform wonders and miracles. Everything that Moshe did was by the word of *HaShem*, blessed is He. This is not the case with all of the other prophets, as the Torah itself attests,⁵⁶⁴ “Never again has there arisen a prophet like Moshe, who *HaShem*-יהו"ה knew face to face.” The next verse continues and explains, “As

⁵⁶³ These are the three parts of the *TaNach* – which is an acronym for Torah (which consists of the five books of Moshe), *Nevi'im*-Prophets and *Ketuvim*-Scriptures.

⁵⁶⁴ Deuteronomy 34:10-11 – “ ולא קם נביא עוד בישראל כמשא אשר ידעו יהו"ה פנים אל – “ פנים: לכל האתת והמופתים אשר שלחו יהו"ה לעשות בארץ מצרים לפרעה ולכל עבדיו ולכל ארצו”

evidenced by all the signs and wonders that *HaShem-יהו"ה* sent him to perform,” that is, as the emissary of *HaShem-יהו"ה* Himself.

The books of the Prophets (*Nevi'im*) are the next level below the Torah. That is, *HaShem*, blessed is He, sent Prophets to admonish and direct the Jewish people. However, He did not send them to perform wonders and miracles, but only to admonish and guide them on the proper path. Now, although we do find many wonders and miracles by the hands of various prophets, you will not find that *HaShem* directed them to “go and do such and such a miracle,” as He did with His prophet Moshe. Rather, the miracles and wonders performed by the Prophets were accomplished through their prayers and supplications to *HaShem*, blessed is He.

For example, about the Prophet Yehoshua the verse states,⁵⁶⁵ “Then Yehoshua spoke to *HaShem-יהו"ה*... and he said before the eyes of Israel, ‘Sun, stand still at Gibeon...’ Then the sun stood still...” In other words, we find that he prayed to *HaShem-יהו"ה*, rather than *HaShem* telling him to “go and tell the sun to stop.” In contrast, this was not the case with our teacher Moshe, peace be upon him. *HaShem* told him exactly what to do and he did it as the emissary of *HaShem*. For example, it states,⁵⁶⁶ “And *HaShem-יהו"ה* said to Moshe... and you, lift up your staff and stretch out your arm over the sea and split it.”

⁵⁶⁵ Joshua 10:12-13 – “ אז ידבר יהושע ליהו"ה... ויאמר לעיני ישראל שמש בגבעון דום...”
”וידם השמש”

⁵⁶⁶ Exodus 14:15-16

We further find that the miracles that happened for the later prophets during the wars against Sisra or Sancherev, were accomplished through prayer and supplications, rather than a directive from *HaShem*, blessed is He. Likewise, all the miracles of the Prophet Eliyahu were accomplished through prayer. This is as it states,⁵⁶⁷ “Eliyahu the prophet approached and said, “*HaShem*, God of Avraham, Yitzchak and Israel, today it will become known that You are God in Israel and I am Your servant and that it is by Your word that I have done all these things.”

Now, do not question the fact that it says “By Your word I have done all of these things.” For, if it was by the word of *HaShem*, then there would be no need for him to pray at all. Therefore, when it states, “By Your word I have done all these things,” it means, “It is in fulfillment of Your will that I have done all of these things.”

Contrast the above examples concerning the later prophets with what we find about Moshe our teacher, peace be upon him. For example, the Holy One, blessed is He, commanded Moshe to “Go to Pharaoh and do such and such.” The same is true of all the miracles that he performed. He was a messenger tasked with specific instructions that he carried out. In other words, once Moshe was charged with a mission and told precisely what he was to do, he had no need to pray, but simply carried out the will of the One who sent him.

⁵⁶⁷ Kings I 18:36 – “ ויהי בעלות המנחה ויגש אליהו הנביא ויאמר יהוה אלהי אברהם יצחק ויהי בשראל יום יודע כי אתה אלהיים בישראל ואני עבדך ובדברך עשיתי את כל הדברים האלה”

This was not so with the prophet Eliyahu, peace be upon him. For if we were to assume that this was so, in other words, that he was commanded to perform miracles, then why was it necessary for him to pray? Rather, Eliyahu's only intention was to sanctify the name of *HaShem* and he therefore prayed for a miracle to occur that would sanctify the name of *HaShem*.

The fact that Eliyahu prayed for the sanctification of *HaShem*'s name is attested to by the verse that follows,⁵⁶⁸ “Answer me, יהו"ה-ה *HaShem*, answer me! And let this people know that You, יהו"ה-ה *HaShem*, are God.” The next verse verifies that the sanctification of *HaShem* was indeed accomplished, as stated,⁵⁶⁹ “The entire people saw and fell on their faces and exclaimed, ‘יהו"ה-ה *HaShem* – He is the God! יהו"ה-ה *HaShem* – He is the God!’”

Based on the above, know that all the ways of the prophets and the wonders and miracles that occurred for them, were only accomplished through prayer. In other words, they were not specifically instructed to perform miracles as emissaries of *HaShem*. Rather, they were sent as emissaries to admonish or warn the nation and to guide them on the proper path. Thus, when they prayed to *HaShem* in fulfillment of their mission, *HaShem* performed miracles for them. This was not the case regarding Moshe who was specifically instructed to perform miracles of great magnitude before the eyes of the world, which he then did, without the necessity of prayer.

⁵⁶⁸ Kings I 18:37 – “ענני יהו"ה ענני וידעו העם הזה כי אתה יהו"ה האלהי"ם”

⁵⁶⁹ Kings I 18:39 – “וירא כל העם ויפלו על פניהם ויאמרו יהו"ה הוא האלהי"ם יהו"ה הוא “האלהי"ם”

With the above in mind, the vast difference between the prophecy of our teacher Moshe, peace be upon him, and the prophecy of all other prophets is clear. Understand, therefore, the vast difference between the Torah and the books of the Prophets (*Nevi'im*). That is, the miracles in the Torah were brought about at the command of *HaShem*, whereas the miracles of the later prophets were only accomplished through prayer and supplication.

Now, the Scriptures (*Kethuvim*) are an even lower level than the Prophets (*Nevi'im*). This is to say that any wonders and miracles that are recorded there occurred neither by command or prophecy. Rather, the scriptures were written with the Holy Spirit (*Ru'ach HaKodesh*). In other words, they all are writings that are instructive about how *HaShem* conducts His world, the ways of His supernal wisdom and instruction in the manner of prayer and supplication.

Now, do not be perplexed by the fact that miracles are found in the Scriptures, such as the miracles in the book of Daniel, the book of Ezra, and the Book of Esther. Know that those miracles cannot be compared to the miracles of the Prophets and certainly not the miracles of the Torah through Moshe. That is, the miracles of the Scriptures are similar to the miracles that happen nowadays, when we cry out to *HaShem* in times of distress.

For example, the miracles that occurred with Daniel are not at all like the miracles that you will find with the Prophet Eliyahu. This is because the miracles that occurred with Eliyahu were in order to demonstrate and inform the masses of

the truth of his prophecy and of his prophetic messages, not in order to save himself. In contrast, the miracles that occurred with Daniel and Chananyah and his friends, were in order to save them from distress. Likewise, the miracles that occurred in the Book of Esther were in order to save the Jewish people from distress. Moreover, these miracles were not necessarily openly supernatural, but were like the miracles that occur to us nowadays, not more and not less.

In contrast, the miracles that occurred with the Prophets were of a totally higher category, as the miracle of Yehoshua,⁵⁷⁰ wherein the sun stood still, or the miracle of the war against Sancherev, about which it states,⁵⁷¹ “And the angel of *HaShem* went forth and smote the camp of the Assyrians,” or the miracle of Eliyahu that,⁵⁷² “A fire of *HaShem* descended and consumed etc.”

These miracles are of a higher category than the miracle of Chananyah, Mishael and Azriah, or the miracle that occurred for Daniel in the lion’s den. For, regarding the miracles that occurred for the Prophets, such as the miracle of Yehoshua, it states,⁵⁷³ “And he said before the eyes of all of Israel,” and then the miracle happened. Similarly, with King Chizkiyahu and the war against Sancherev, the verse attests,⁵⁷⁴ “And Chizkiyahu prayed to *HaShem*,” and he was then answered with an open miracle.

⁵⁷⁰ Joshua 10:12-13

⁵⁷¹ Kings II 19:35 – “ויצא מלאך יהויה ויך במחנה אשור וגו’”

⁵⁷² Kings I 18:38 – “ותפל אש יהויה ותאכל את העלה וגו’”

⁵⁷³ Joshua 10:12 – “ויאמר לעיני ישראל שמש בגבעון דום וגו’”

⁵⁷⁴ Isaiah 37:15 – “ויתפלל חזקיהו אל יהויה לאמר”

That is, the miracles that occurred for the Prophets (*Nevi'im*) are of a completely higher quality and category than the miracles that occurred in the Scriptures (*Kethuvim*). For although the miracles that occurred for the Prophets (*Nevi'im*) were performed in answer to their prayers, nonetheless, their purpose was to publicly sanctify the name of *HaShem* and to demonstrate the truth of the words of the Prophets. In contrast, the miracles that occur throughout the Scriptures (*Kethuvim*) occurred in order to save from distress, such as being condemned to death.

In other words, there is a clear distinction between the miracles of Eliyahu and the miracles that occurred for Daniel and his friends. The same is true of the miracles of Yehoshua or the miracle of Chizkiyahu, and so on. In contrast, *HaShem* performed miracles in the Scriptures (*Kethuvim*) on behalf of those who cried out to Him, and He indeed saved them from their enemies, but without necessarily even demonstrating that a miracle occurred. For example, the miraculous salvation of the Jewish people from the wicked Haman was not an openly revealed miracle at all. Similarly, those who rose up against Daniel and his friends were met with retribution and destruction at the hands of others through seemingly natural means.

Contrast these miracles to the miracle of Yehoshua, for example, which was a revealed wonder whereby the Jewish people were saved through openly supernatural and miraculous means. Even the retribution against the antagonists of the Jewish people in the time of the Prophets (*Nevi'im*) was rendered in a supernatural and wondrous manner such as

HaShem, blessed is He, raining down fire and hailstones upon the enemies of the Jewish people.⁵⁷⁵ This was similarly demonstrated by the salvation of Chizkiyahu, whereupon⁵⁷⁶ “The angel of *HaShem* went forth and smote the camp of the Assyrians.”

This is not the case, however, with the miracles that occurred in the Scriptures (*Kethuvim*). For example, although Chananyah, Mishael, and Azariah were saved miraculously, and although those who cast them into the fiery furnace were met with retribution and were themselves burned, this was not an openly supernatural miracle. For, after all, they were using fire, so it is not supernatural for them to have been burned by fire. Similarly, the subsequent retribution that they received was at the command of the king, and not through supernatural miraculous means.

The same is true of the miracle that occurred for Daniel when he was cast into the den of lions.⁵⁷⁷ That is, although he was miraculously saved from the lions, the retribution against his enemies was not by means of any openly revealed wonders and miracles. In other words, no miracle occurred that lions specifically went and sought out those who cast him into the lion’s den, in order to maul them in retribution. Rather, the king commanded that Daniel’s enemies be cast into the lion’s den where they were mauled by the lions, according to the nature of

⁵⁷⁵ Ezekiel 11:13, Ibid. 38:22

⁵⁷⁶ Kings II 19:35

⁵⁷⁷ Daniel 6:17-25

lions. Thus, this miracle was a concealed miracle, since it occurred within the parameters of nature.

The same is true of the miracle that occurred in the days of Mordechai. Even though a miracle certainly occurred and the Jewish people cried out to *HaShem* and were saved from the hands of the wicked Haman and his decrees, this was not an open supernatural miracle at all, like the miracles of the Prophets (*Nevi'im*). Rather, the miracle was concealed, and the retribution that was exacted upon the enemies of the Jewish people occurred within the parameters of nature and were wrought through the subsequent decrees of king Achashverosh.

In contrast, the miracles of retribution that occurred for the Prophets (*Nevi'im*) were themselves what saved them, and the miracles that occurred for them in retribution were of the same supernatural quality as the miracles of salvation that occurred for them. In other words, *HaShem* performed openly supernatural wonders and miracles for them.

Through the above explanations, you should contemplate and understand the distinction between the miracles that *HaShem* performed for the Prophets (*Nevi'im*) compared to those He performed in the Scriptures (*Kethuvim*). That is, the miracles that occurred for the Prophets was in order to openly demonstrate and reveal the truth of their prophecies. In contrast, the miracles that *HaShem* performed in the Scriptures (*Kethuvim*) was in order to save them from distress or from a death penalty.

With the above explanations, the vast difference between these three levels is understood. That is, the miracles that

occurred in the Torah were at the hands of the prophet Moshe, who was directly commanded to perform the miracle. The miracles recounted in the books of the Prophets (*Nevi'im*) occurred at the hands of prophets who were not specifically commanded to perform miracles. Nevertheless, through their prayers, *HaShem* performed supernatural miracles for them in order to establish the truth of their prophecies and to sanctify His name. In contrast, the miracles that occurred in the Scriptures (*Kethuvim*) were neither commands, nor were they in order to establish the truth of a prophecy. Rather, *HaShem* performed miracles for them in order to save them from distress, and they were not necessarily open or supernatural miracles at all. In other words, those miracles were no different than the miracles that occur for the Jewish people nowadays, and that have occurred throughout the generations, no more and no less.

Contemplate this great principle and understand the distinction between the Torah, the Prophets (*Nevi'im*) and the Scriptures (*Kethuvim*).

Now, the reason these explanations were included here is because they are a direct continuation of what we explained regarding the name *HaShem* of Hosts-*HaShem Tzva''oth*-יהו"ה צבאו"ת. That is, we explained that the name *HaShem* of Hosts-*HaShem Tzva''oth*-יהו"ה צבאו"ת is not mentioned throughout the Torah, but is only found in the later writings of the Prophets (*Nevi'im*) and the Scriptures (*Kethuvim*). The reason for this is because these three categories follow the intention and differences that we have explained.

Therefore, contemplate these distinctions between the Torah, the Prophets (*Nevi'im*) and the Scriptures (*Kethuvim*), and understand the differences between them, for this matter is somewhat refined. Although at first glance they all appear to be of the same quality and one matter, this is not the case at all, and the differences between them are actually vast. For example, the miracles and wonders performed by all the other prophets are not at all comparable to the miracles performed by Moshe, even though they all are supernatural. Likewise, the miracles performed by the hands of the prophets (*Nevi'im*) are of a much higher quality than the miracles of the Scriptures (*Kethuvim*).

Now that we have awakened to all the above, let us continue explaining various other matters that are included in the name *HaShem* of Hosts-*HaShem Tzva"oth* יהו"ה צבאו"ת.

You already know that *HaShem*, blessed is He, is called *HaShem* of Hosts-*HaShem Tzva"oth* יהו"ה צבאו"ת because all the hosts (*Tzva"oth*) of the world are brought into existence from the truth of the name of His Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה. It is for this reason that we find that the three orders of hosts (*Tzva"oth*) sanctify Him with the triple recitation of *Kedushah*-Sanctification and that they all attest to the name of His Being, *HaShem*-יהו"ה, as previously explained. For it is His Singular Name that is the cause of everything and it is He who sustains and supports everything. All other beings are His hosts (*Tzva"oth*) and they were all created to unify and sanctify Him and to accept the yoke of His absolute kingdom and dominion upon themselves.

This is as stated,⁵⁷⁸ “Everything that is called by My Name and for My glory, I created it, I formed it, also I made it.” This verse is understood as saying, “All the hosts of the world were created by the reality of My Name and are called by My Name. I did not create them out of any necessity for Myself. Rather, I created them in order to inform them of My glory and reveal My singularity through them.”

Now, when it states, “Everything that is called by My name,” this is truly the case. For, as we have already explained, all His titles are juxtaposed to and dependent upon His singular name, *HaShem*-יהוה, blessed is He. Moreover, since His titles indicate His actions, therefore His actions indicate His name, and are dependent upon His name. Thus, when it states “Everything that is called by My name,” this includes His actions, since they are dependent upon Him.

For example, it is through His title *Elo”him*-אלהים-86 that He brought forth the novelty and existence of the natural order-*HaTeva*-הטבע-86, and it is thus called by His name, in other words, it is **His**. The same is true of His title my Lord-*Adon”ay*-אדני-65 which is the Sanctuary-*Heichal*-היכל-65 for His name and by which He is called, as previously explained. That is, it is **His** Sanctuary. Likewise, *Shad”ay*-שדי- bears testimony to the absolute singularity of His name, as explained at length.

Thus, in the same vein, the hosts-*Tzva”oth*-צבאות- are also called by His name. That is, in the name *HaShem* of Hosts-*HaShem Tzva”oth*-יהוה צבאות- the term hosts-*Tzva”oth* is

⁵⁷⁸ Isaiah 43:7 – “כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף עשיתיו”

dependent upon His name *HaShem*-יהו"ה. For, as already explained, the very existence of all the hosts of the world is brought into being and sustained by His Name *HaShem*-יהו"ה. It is therefore clear that all the hosts (*Tzva"oth*), and thus all beings, from the most supernal powers to the lowest forms of being, are all utterly and completely dependent on His Singular Preexistent Intrinsic Name *HaShem*-יהו"ה, and they are called into being through His Name.

Now, since all the hosts are called in His Name, they must all sanctify Him and His Name. That is, they must all sanctify His name, *HaShem*-יהו"ה, since it is His true and proper name that indicates the true reality of His holy and preexistent, intrinsic singularity. Moreover, all beings in existence must acknowledge and thank Him for all His actions, with the name that indicates His role as the Creator of the novel world and everything therein. They must all accept the yoke of His kingship and His absolute dominion and reign through the name that indicates His role as the supreme ruler of all existence, which He brings forth. They must all serve before Him and serve in His name, with the name that indicates His kingship, and acknowledge that the world and all its hosts are His humble subjects and servants.

This being the case, we have explained from every possible angle that His Singular Name, *HaShem*-יהו"ה, is at the core of everything, and that His Name is the primary aspect of the whole world and everything therein. That is, it is He who is the Cause of all causes, Who creates, sustains, and supports everything, from the highest and simplest of supernal forms, to

the lowest and smallest details of the world of composition. For, just as He, blessed is He, is the cause of the world, who sustains it, so likewise, His Name, which indicates His singularity, is what upholds and sustains all His titles. That is, everything is utterly dependent upon the reality of His Singular Preexistent Intrinsic Being, *HaShem*-יהו"ה, blessed is He.

Now, awaken and know that the word *Tzva"oth*-hosts-צבא is actually a composition of two words, *Tzva*-hosts-צבא and *Oth*-letters-אות, meaning The Hosts of Letters. For it is through the hosts of letters (*Tzva HaOtiyot*-האיותיות-צבא) and their compositions, permutations, and cycles, that all the hosts of the world were brought into existence. This is true of all the hosts of the world, from the supernal forms of the upper hosts to the compositions of the hosts of the lower world. This is as stated in the Book of Formation,⁵⁷⁹ "He engraved and hewed twenty-two foundational letters." The words of the Book of Formation (*Sefer Yetzirah*) are delightful to those of intellect. For it begins with the names "*Ya"eh HaShem Tzva"oth*-יהו"ה יהו"ה" and then continues and states "He engraved and hewed twenty-two foundational letters." In other words, understand and know that the forms of the celestial spheres and the forms of the totality of the natural order, whether in general or in particular, are all arranged according to the intentions of the twenty-two letters of the *Aleph-Beith*.⁵⁸⁰ Thus, contemplate and

⁵⁷⁹ Sefer Yetzirah 1:2

⁵⁸⁰ As will be explained at length in the next volume, in The Gate of the Twenty-Two Letters.

understand that the hosts-*Tzva* "oth-צבאות are brought into being through the *Tzva Oth*-אות-צבא-hosts of letters.

Moreover, contemplate and know that the Book of Formation divides all the *Tzva* "oth-hosts into the three categories *Olam*-World (Space), *Shanah*-Year (Time), and *Nefesh*-Soul. The conduct of the aspect of *Olam*-World (Space) and everything therein, is from the aspect of the beings of intellect (*Sichliyim*). The order of the aspect of *Shanah*-Year (Time) is conducted by the celestial spheres (*Galgalim*). The composite beings (*Murkavim*) are conducted by the aspect of *Nefesh*-Soul. In other words, these are the three aspects of Form (*Tzurah*), Substance (*Chomer*) and Composition (*Harkavah*) which include all three categories of the hosts-*Tzva* "oth of the world. These are all dependent upon *HaShem*-יהו"ה, as indicated in the Book of Formation, which begins with the name "*HaShem* of Hosts-*HaShem Tzva* "oth-צבאו"ת."

However, keep in mind that this name attests to the fact that the hosts-*Tzva* "oth are totally secondary to and nullified to *HaShem*-יהו"ה, blessed is He. To clarify, they did not bring themselves into being from nothing, since that is impossible. In other words, they are not preexistent and do not exist intrinsically, and therefore are not self-sustained whatsoever. Rather, the juxtaposition of the term hosts-*Tzva* "oth-צבאו"ת to the name of *HaShem*-יהו"ה definitively attests that all the hosts of the world have absolutely no existence or sustainment without *HaShem*-יהו"ה, and that they are drawn forth into novel existence from His Name.

Thus, the name *HaShem Tzva"oth* testifies that the entire world and everything therein, from the highest form of spiritual being to the lowest composition, are all brought forth into novel existence from the absolute reality of the name of *HaShem-יהו"ה*. The world and everything therein, has absolutely no existence whatsoever independent of His Singular Intrinsic Being, blessed is He, just as there is no name *Tzva"oth* without the juxtaposition and dependence on the name of *HaShem-יהו"ה*, as is attested to by the name *HaShem* of Hosts-*HaShem Tzva"oth-צבאו"ת-יהו"ה*. Thus, the name *HaShem* of Hosts-*HaShem Tzva"oth-צבאו"ת-יהו"ה* bears faithful testimony to the true reality that *HaShem-יהו"ה* blessed is He is the cause of everything, and that it is He alone who brings everything into existence and sustains it.

Thus, this name *HaShem* of Hosts-*HaShem Tzva"oth-יהו"ה* includes all the other titles that preceded it and is clear testimony to everything we have explained. It is for this reason that this name is the concluding name of all of the names and titles by which He is called, for it is like a signet that attests to all the other names. That is, all His other names are included in the Torah itself, whereas this name follows and is found only in the Prophets (*Nevi'im*) and Scriptures (*Kethuvim*).

In other words, this name is dependent upon the name *HaShem-יהו"ה* in the prophecy of Moshe, upon which the words of all the other true prophets are founded, and this name itself attests to the absolute truth of the Torah of *HaShem*. This is because it was Moshe who revealed and publicized the true reality, that it is *HaShem-יהו"ה*, blessed is He, who has absolute

dominion and reigns over all the hosts-*Tzva*”*oth*-יה צבאו. With this conclusion, we have explained all the names of *HaShem*, blessed is He, according to their proper meaning and intention and in their proper order.

With all of the above, we have presented everything that is appropriate for this first volume, which deals with the Name of *HaShem*, blessed is He, and His titles. Know that the matters that we have awakened to here are the entranceway through which to understand the underpinnings of our singular and unique faith, upon which the entire world is dependent. Now, know that the principles that we have presented and included in this volume consist of many more foundations, all of which will be explained with proper and true explanations in the next volume.

May *HaShem*-יהוה our God desire our intentions and guide us in His straight paths, so that this book shall be a shining beacon of light atop a high mountain, illuminating the entire world. May this work fulfill the intention of the prophecy,⁵⁸¹ “It shall be in the end of days that the mountain of the Temple of *HaShem* will be firmly established as the most prominent of mountains, and it will be exalted above the hills and the peoples will stream to it. Many nations will go and say, ‘Come, let us go up to the Mountain of *HaShem*-יהוה and to the Temple of the God of Yaakov, and He will teach us of His ways and we

⁵⁸¹ Michah 4:1-2 – “ והיה באחרית הימים יהיה הר בית יהוה נכון בראש ההרים ונשא הוא – “ מגבעות ונהרו עליו עמים: והלכו גוים רבים ומארו לכו ונעלה אל הר יהוה ואל בית אלהי יעקב ויורנו מדרכיו ונלכה בארחתיו כי מציון תצא תורה ודבר יהוה מירושלם”

shall walk in His ways.’ For the Torah shall come out from Zion, and the word of *HaShem*-יהו"ה from Yerushalayim.” May this work usher in the time about which it states,⁵⁸² “They will neither injure nor destroy in all of My sacred mountain; for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters covers the ocean floor.”

With praise to *HaShem* we shall conclude this volume here, and begin our work on the next volume, with the help of He who graces man with knowledge.

*The portion of His Names, I raise above all,
To the mount of good tidings, I freely go.
The Tziv'oth HaShem will hear the voice,
And will thank E"l Shad"ay like the light of the sun.
The Sanctuary of Adon"ay will open its doors,
E"l and Elo"ah are my holy dwelling.
His Title Elo"him is founded on Ya"h and Ehe"yeh
“HaShem-יהו"ה is my portion, says my soul.”⁵⁸³*

⁵⁸² Isaiah 11:9 – “לא ירעו ולא ישחיתו בכל הר קדשי כי מלאה הארץ דעה את יהו"ה כמים”
”לים מכסים.”

⁵⁸³ Lamentations 3:24 – “חלקי יהו"ה אמרה נפשי”

