



V*av* can be expanded in three ways: *Vav-Yud-Vav* (22), *Vav-Aleph-Vav* (13), and *Vav-Vav* (12). What difference does it make? All the difference in the worlds.

Yes, *worlds*. As mentioned earlier, there is only one World, but it is made up of many worlds, *Adam Kadmon*, *Atzilus*, *Beriyah*, *Yétzirah*, and our level of reality, the bottom one, *Asiyah*. *Gan Aiden*, the world man prior to the sin of Adam *HaRishon*, overlapped with current levels of *Atzilus* and *Beriyah*.

Even *Shabbos*, though observed in this world, exists on a higher level of reality, when properly observed, than the level of the six working days. That sense of timelessness is not imaginary but the result of ascending to a higher level of spiritual consciousness. As a person approaches infinity, they experience more of it.

Each world is the way it is, either more spiritual or less spiritual, because of its level of Divine revelation. The less “clothed” the light of God is, the more true to form it is, and its corresponding level of Torah:

Unlike *Kabbalah*, the other parts of Torah are clothed in matters of this world.¹ The teachings of the *Arizal* specifically [are only on the level of *Atzilus*], being based upon the *Idros* and *Sifra d’Tzniusa* [of the *Zohar*], and the [rest of the] deep secrets of the holy *Zohar*. All of its matters are only of [the level of] *Atzilus*, and the worlds of the light of *Ain Sof*. Therefore, the wisdom of *Kabbalah* is called *Nistar*—Hidden, because all of its matters are of the upper worlds, the highest of heights and beyond the grasp and understanding of *any* living being. They are hidden from *everyone*, which is not the case with the revealed sections of the holy Torah, whose matters are revealed to everyone. (*Drushei Olam HaTohu, Chelek 1, Drush 5, Siman 7, Os 8*)

Just as the physical world can be described in terms of physical equations, it can also be broken down into spiritual equations, into Names of God and their ex-

¹ They only discuss matters of life in this world, like the laws of agriculture, or the observance of *Shabbos* and the holidays, marriage and divorce, damages, etc.

pansions. There is one for everything that exists, and these correspond to the four lower worlds:

***Atzilus: Ayin-Bais*² (total gematria: 72):**

Yud-Vav-Dalet (20), *Heb-Yud* (15), ***Vav-Yud-Vav*** (22),
Heb-Yud (15)

***Beriyab: Samech-Gimmel* (total gematria: 63):**

Yud-Vav-Dalet (20), *Heb-Yud* (15), ***Vav-Aleph-Vav***
(13), *Heb-Yud* (15)

***Yetztrab: Mem-Heb* (total gematria: 45):**

Yud-Vav-Dalet (20), *Heb-Aleph* (6), ***Vav-Aleph-Vav***
(13), *Heb-Aleph* (6)

***Asiyab: Bais-Nun* (total gematria: 52):**

Yud-Vav-Dalet (20), *Heb-Heb* (10), ***Vav-Vav*** (12),
Heb-Heb (10)

This is obviously a much longer and far more detailed discussion among the *kabbalists*. However, this indicates somewhat how Hebrew letters are used to make and run the world, and that the *millui* of the letters reveals how light is filtered from one level to the next to fulfill the will of

² This represents the *gematria* of the *millui* in letters. It also spells the word *Av*, so this *millui* is called the *Shem A"V*, the Name A"V. The same is true for all the levels (*Shem Sa"G*, etc.).

God for that level of existence.

The *millui* of the *Vav* changes from the level of *Atzilus* to the level of *Beriyab*, going from a *Yud* to an *Aleph*. *Yud* is the only letter not to be a composite of other letters, making it the symbol of the spiritual simplicity of the World to Come.³ That element of the *Vav* changes from *Atzilus* to *Beriyab*, because *Atzilus* is completely spiritual and *Beriyab* is completely physical.

But the middle letter of the expansion, the *Aleph*, does change from *Beriyab* to *Yetzirab*, because that level of spiritual reality does change significantly. Just the spelling of the Heh changes, but that is a different discussion. On the level of the *Aleph* the reality of God is less palpable, so the *Aleph* only alludes to it.⁴

On the level of *Asiyab*, there is not even the *Aleph*, which is why, according to *Kabbalah*, *Asiyab* is mostly evil with only some good. *Yetzirab* is balanced between the two, and *Beriyab* is mostly good with only a little evil. *Atzilus*, of course, is completely Godly and therefore, completely good.

Because living by good takes *Da'as*, which the *Vav* represents. Being expanded with a *Yud* indicates *Da'as* on the level of the World to Come. Being expanded with an

³ *Menachos* 29b; *Mabaral, Haggadah Shel Pesach*.

⁴ An *Aleph* is comprised of two *Yuds* joined with a *Vav*, making the *gematria* of the three component letters, 10+6+10, or 26, the *gematria* of the *Shem Hovayab*. The top *Yud* also points Heavenward to God, so to speak.

Aleph means clarity, but enough to know to go in search of it. Having no letter between the two *Vavs* indicates a terrible lack of *Da'as*, and given the history of mankind, it is not hard to see the truth of that.

No wonder God opened up the heavens to reveal His Torah to man. We weren't going to get that *Da'as* on our own, and if history is any indication, many still haven't since.

