

Siddur (the Jewish prayerbook), the “Aleinu”

שְׁהוּא נוֹטָה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מְמַעַל, וְשׁוֹכֵנֵת עַל בְּגִבְהַי מְרוֹמִים, הוּא אֱלֹהֵינוּ אִין עוֹד.
אָמֵת מְלַכְנוּ, אָפֶס זִילְתוּ, כְּפָתוּב בְּתוֹרָתוֹ: וְיִדְעֵת הַיּוֹם וְהַשְּׁבוֹת אֶל לְבָבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מְמַעַל, וְעַל
הָאֶרֶץ מִתַּחַת, אִין עוֹד.

*For He stretches forth the skies and establishes the earth,
and His supernal dwelling place is in the heavens above
and his mighty Presence is in the highest heights.*

He is our God, there is none else. Our true King, there is none other than Him.

*As it is written in His Torah: “And you shall know this day and consider it in your hearts,
That YHWH is Elohim, in the heavens above and in the earth below;
there is none other.” (Dt 4:39)*

Zohar (circle of Moses de Leon, Castille Spain, late 13th century CE) 2:26b

פְּתַח רַבִּי אֶלְעָזָר וְאָמַר, (דְּבָרִים ד') וְיִדְעֵת הַיּוֹם וְהַשְּׁבוֹת אֶל לְבָבְךָ כִּי ה' הוּא הָאֱלֹהִים.
הָאִי קָרָא הָכִי מִבְּעֵי לִיה. וְיִדְעֵת הַיּוֹם כִּי ה' הוּא הָאֱלֹהִים וְהַשְּׁבוֹת אֶל לְבָבְךָ.
תוּ, (תַּא חוּז) וְהַשְּׁבוֹת אֶל לְבָבְךָ מִבְּעֵי לִיה.
אֶלָּא, אָמַר מֹשֶׁה, אִי אֶתְּ בְּעֵי לְמִיָּקָם עַל דָּא, וְלִמְנַדַּע כִּי ה' הוּא הָאֱלֹהִים,
וְהַשְּׁבוֹת אֶל לְבָבְךָ וְכִדִּין תִּנְדַּע לִיה. לְבָבְךָ: יִצֵּר טוֹב וְיִצֵּר רָע, דְּאֶתְּכֻלִּיל דָּא בְּדָא, וְאִיהוּ חַד,
כְּדִין תִּשְׁפַּח כִּי ה' הוּא הָאֱלֹהִים, דְּהָא אֶתְּכֻלִּיל דָּא בְּדָא, וְאִיהוּ חַד.
וְעַל דָּא וְהַשְּׁבוֹת אֶל לְבָבְךָ, לְמִנְדַּע מְלָה.
תוּ אָמַר רַבִּי אֶלְעָזָר, חֲזִיבִין, עֲבָדִין פְּגִימוּתָא לְעִילָא, מָאִי פְּגִימוּתָא.
דְּשִׁמְאָלָא לָא אֶתְּכֻלִּיל בִּימִינָא.
דִּיִּצֵּר רָע לָא אֶתְּכֻלִּיל בִּיִּצֵּר טוֹב, בְּגִין חוּבִיָּיהוּ דְּבִנְי נְשָׂא.
...וְעַל דָּא הָא דְּאֶמְרוּ וְהַשְּׁבוֹת אֶל לְבָבְךָ לְאֶכְלָלָא לֹון כְּחַדָּא, שְׁמָא לָא בִּימִינָא.

Rabbi Eleazar opened and said-

*“And you shall know this day, and shall consider it in your hearts [levavecha],
that YHWH is Elohim” (Deut. 4:39).*

We would have expected this verse to be written as follows-

*“And you shall know this day that YHWH is Elohim,
and shall consider it in your hearts.”*

Moreover, we would have expected it to say *“consider it in your heart [libbekha].”*
(singular)

Yet Moses said- If you want to understand this and to know that *YHWH is Elohim*,
then *consider it in your hearts, levavekha [plural]*, and in that way, you will know it.

“Your hearts”— these are the good inclination and the evil inclination,

Which are each included in each other, and they are one.

And in this way, you will know that *YHWH is Elohim*,

which are each included in the other, and they are one.

Thus it is written *“consider it in your hearts”* in order to know the matter.

Moreover, Rabbi Eleazar said-

“the wicked make a blemish above. And what is the blemish?

That the left is not included in the right,

the evil inclination is not included in the good inclination

because of the sins of humanity. . . .

And thus it says, *“And consider it in your hearts,”* to contain them as one, the left in the right.

Mishnah (Rabbi Yehuda haNasi, Land of Israel, 200CE)

Berachot 9:5

חַיֵּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה,
שֶׁנֶּאֱמַר (דְּבָרִים ו') וְאַהֲבַתְּ אֶת יְיָ אֱלֹהֶיךָ בְּכָל לִבְבְּךָ וּבְכָל נַפְשֶׁךָ וּבְכָל מְאֹדֶךָ.
בְּכָל לִבְבְּךָ, בְּשֵׁנֵי יִצְרָיִךָ, בְּיִצְרָר טוֹב וּבְיִצְרָר רָע.

A person is obligated to bless the bad just as he blesses the good.

As it says, “*And you shall love the Lord your God,*

with all your heart and all your soul and with all your might.” (Deut. 6:5)

“*With all your heart*” – with your two inclinations,

with the good inclination and the evil inclination.

Midrash Dvarim Rabbah (Land of Israel, ~900CE) 11:8

בְּשַׁעֲהָ שֶׁהִגִּיעוּ יְמֵי מֹשֶׁה לְפִטְרָה מִן הָעוֹלָם, אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא :
(דְּבָרִים לָא, יד) הֵן קָרְבוּ יְמֵיךָ,
אָמַר לְפָנָיו רְבוּנוּ שֶׁל עוֹלָם, אַחַר כָּל הַיְגִיעָה הַזֹּאת אָמַר לִי הֵן קָרְבוּ יְמֵיךָ,
(תְּהִלִּים קִיח, יז) לֹא אָמוּת כִּי אֶחְיֶה וְאֶסַּפֵּר מַעֲשֵׂי יְהוָה.
אָמַר לוֹ אֵי אַתָּה יְכוֹל : (קַהֲלַת יב, יג) כִּי זֶה כָּל הָאָדָם,
אָמַר מֹשֶׁה, רְבוּנוּ שֶׁל עוֹלָם דָּבַר אֶחָד אֲנִי מִבְּקֵשׁ מִמֶּךָ לְפָנֵי מוֹתִי,
שֶׁאֶפְגֵּס וּיִבְקְעוּ כָּל הַשְּׁעָרִים שֶׁבְּשָׁמַיִם וּתְהוֹמוֹת וַיִּרְאוּ שְׂאִין זוֹלָתְךָ,
מִנִּין, שֶׁנֶּאֱמַר (דְּבָרִים ד, לט) : וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל לִבְבְּךָ וְגוֹי אֵין עוֹד,
אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא אַתָּה אֶמְרַתְּ וַאֲיִן עוֹד, אֵף אֲנִי אוֹמֵר (דְּבָרִים לד, י יב) : וְלֹא קָם נָבִיא
עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה וְגוֹי

When the days of Moses came to depart from the world, the *Kadosh Baruch Hu* said:

Behold, your days draw near... (Deuteronomy 31:14)

Moses said to Him: “Master of the Universe!

After all of this effort, You say to me “*your days draw near*”?!

I will not die; but I will live, and I shall tell the works of Yah! (Ps 118:17)

God replied to him: “You cannot. *For this is [the fate of] every man (Eccles 12:13)*

Moses said: “Master of the Universe, one thing I ask of You before I die—

That I might enter and all of the gates of heaven and the deep split open

And they will all see that there is none besides You.” Where did Moses say this?

In the verse: “*And you shall know this day and consider it in your hearts,*

*That YHWH is Elohim, in the heavens above and in the earth below;
there is none other.*” (Dt 4:39)

The *Kadosh Baruch Hu* replied:

“You have said “*There is none other.*” So too, I shall say:

“*There has never arisen in Israel another prophet like Moses...*” (Deut 34:10)

Tzror HaMor (Rabbi Abraham Saba, Spain/Portugal 1440-1508) on Dt 4:39

ואמר וידעת היום והשבות אל לבבך. לרמוז שאחר שהשם קרע להם העליונים והתחתונים והראה להם שהוא אחד. ראוי שישובו אל לבם ויאמרו כי ה' הוא האלהים בשמים ממעל ועל הארץ מתחת. ובמדרש הנעלם אמרו שבזה הפסוק סוד האחדות השלימה. בחון ומנוסה בראיה ברורה. ואמרו אל לבבך. אל לבך מיבעי ליה. אבל אמרו כי כשיבא אדם ח"ו לומר שתי רשויות הם אחר שהוא בשמים ובארץ. לזה אמר והשבות אל לבבך. שאתה אדם אחד ויש בך שתי לבבות יצר טוב ויצר רע. ואעפ"כ אינך אלא אדם אחד. כן יש לך לידע כי ה' הוא האלהים בשמים ממעל ועל הארץ מתחת. ועכ"ז הוא ה' אחד אין עוד מלבדו. ועל כן זה הפסוק חשוב כמלכות. כמו שמע ישראל. לפי שבו סוד האחדות.

And you shall know this day and shall consider it in your hearts (Dt 4: 39)

Hinting that since God tore open for them the higher and lower heavens

And showed them that He is One, it is fitting for them to return to their heart

And to say that The Lord is God in heaven above and on the earth below.

And in "the Hidden Midrash"

they said that in this verse is contained the secret of complete oneness.

Look closely and see clearly:

They said "*to your hearts*" is written, when we would have expected it to say "*to your heart.*"

But they said:

A person might come, heaven forbid, to say that there are two powers,
since God is in heaven and on earth.

And therefore it says "*consider it in your hearts.*"

For you are one person, and you have two hearts—

The good inclination and the evil inclination—

But nevertheless you are only one person.

Thus you should know that YHWH is Elohim in the heavens above and in the earth below,

But is nevertheless YHWH One, and there is none other than Him.

And therefore this verse is as important as

Baruch atah Adonai eloheinu melech haolam.

And just like *Shma Yisrael*,

For it contains the secret of Oneness.

Siddur (the Jewish prayerbook), the “Aleinu”

שְׁהוּא נוֹטֵה שָׁמַיִם וְיִסַּד אֶרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמַיִם, הוּא אֱלֹהֵינוּ אֵין עוֹד.
אֲמַת מַלְכֵנוּ, אֶפֶס זֹלָתוֹ, כְּפָתוּב בְּתוֹרָתוֹ: וְיָדַעְתָּ הַיּוֹם וְהַשַּׁבָּת אֶל לְבַבְךָ, כִּי יְיָ הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל, וְעַל
הָאֶרֶץ מִתַּחַת, אֵין עוֹד.

Literal translation:

*For He stretches forth the skies and establishes the earth,
and His supernal dwelling place is in the heavens above
and his mighty Presence is in the highest heights.*

He is our God, there is none else. Our true King, there is none other than Him.

As it is written in His Torah: “And you shall know this day and consider it in your hearts,

*That YHWH is Elohim, in the heavens above and in the earth below;
there is none other.” (Dt 4:39)*

translation CBB’s Siddur Mashiv Haruach

This palace

--blue curtain of sky, rock foundation of earth--

conceals and reveals the Presence of God.

All is God; there is nothing else.

As it is written:

“Make yourself aware; awaken your heart to this:

God fills the heaven and earth.

There is nothing else.” (Deuteronomy 4:39)