

392. ומאן דאשתדל בה, בגין לזכאה לעלמא דאתי, אקרי קנין. כספו: עלמא דכסופא. קנין: על שם אל עליון קנה עמים וארץ. קנה וזכמה קנה בינה.

392. One who toils IN TORAH in order to merit the world to come is called 'an acquisition;' his money refers to the world of pleasure, the buying is derived from to "the most high El, the possessor of heaven and earth" (Beresheet 14:22); "Get wisdom, get understanding" (Mishlei 4:5).

393. בתר דקנה לו, גאולה תהנה לו. אית דאיהו קני לעולם, ואית דאיהו קני ליה עיית ענין. מאן דאיהו קני ליה לעולם, פתיב ביה, ורצע ארניו את אונו במרצע ועברו לעולם. לית עולם, אלא עולמו על יובל, דאנין ומשיין. ודא קריאת שבע, דתמן כ"ה כ"ה אתון, ערבית ושורית. ז' תרעין דבינה.

393. After he acquires him, redemption will come to him. There are those bought forever, and others bought for six years. Of those bought forever, the verse writes, "His master will bore his ear with an awl and work for him forever" - forever, meaning Jubilee DENOTING BINAH REFERRED TO AS JUBILEE which amounts to fifty. This alludes to the reading of Sh'ma, which contains 25 and 25 letters, of the morning and evening services, which are the fifty gates of Binah.

394. בתר דמיווד בהון בר נש לקודשא בריך הוא, דאיהו עבד דיכיה, בעול תפלין על ריעיה. ואין דיכיה רציעא פתיווא למשמע קריאת שבע, דשבע, בכל לעון עאתה שובע, דהיני בשמעות.

394. After man joins the Holy One, blessed be He, through their means, becoming His servant through the yoke of Tefilin on his head, and his ear pierced, MEANING open to hear Kriat Sh'ma - as the word Sh'ma means in any language that you hear - HEAR means 'meaning' (Heb. mashmaut) AS ONE MUST UNDERSTAND THE READING OF SH'MA SINCE IT IS THE SECRET OF THE UNITY.

| ~Reflections from "Malchut: The Greatest Sefirah" @ kabbalah.com/

Rav Ashlag explores in *Ten Luminous Emanations* why Abraham had stressed in *Sefer Yetzirah* that there are, in fact, ten Sefirot and not 9. He explains that, after the Creation, our selfish inclinations, or the Desire to Receive for the Self Alone, can no longer be a way of receiving the Light of the Creator. Only the Desire to Receive for the Sake of Sharing can allow us to receive this Light. This is the reason we often discuss the importance of transforming our desire. The Desire to Receive for the Self Alone is the essence of the final *sefira*, Malchut, and so Malchut does not receive the Light of the Creator. However, Abraham makes a point that Malchut is in fact the tenth *sefira*.

The term *sefira* (the singular version of *sefirot*) specifically refers to Light and Vessel together. There are other terms for Vessels without Light, but they are never referred to as *sefira*. Since the Vessel of Malchut cannot receive any Light and is completely dark, one would think that Malchut should not be referred to as a *sefira*. Why then is it considered one of the *sefirot*?

Although the Desire to Receive for the Self Alone does not receive Light in a direct way, it is the cause of the revelation of a tremendous amount of Light. If not for the Desire to Receive for Self Alone, then the Light could not be revealed in any of the *sefirot*.

Malchut (the Desire to Receive for the Self Alone) does not receive Light, but nevertheless, it shines. We call it a *sefira* because it is the cause of so much Light that is revealed.