



It is appropriate that the last letter should be a *Dalet*. It is like a door—*delet*—between the first twenty-four days of *Kislev* and *Chanukah* on the twenty-fifth.

Dalet is spelled *Dalet-Lamed-Tav* and has a *gematria* of 434. The *mispar katan*—small number—is 4+3+4, which totals eleven, an even better lead-in to *Chanukah* since eleven is the number of *Da'as*. That is *the* light we need to draw down to give the lower seven *sefiros* all seventy of their lights and rectify Creation.

It is called the *Equation of Life*, a simple, yet amazingly elegant mathematical equation that sums up, of all things, all of life—at least from a *kabbalistic* perspective. This is it in all its simplicity:

$$25 + 11 = 36$$

After Adam *HaRishon* ate from the wrong tree first, God asked him, “*Ayekab?*”¹ The word does not appear anywhere else in history because the proper way to ask “Where are you?” is, “*Eipbo attab?*” no *ayekab*. The word doesn’t even appear in the dictionary.

If anything, the four letters *Aleph-Yud-Chof-Heb* usually spelled the word *eichab*, which means *bow*. That is not only a word but the title of the *megillah* that we read on *Tisha B’Av* to mourn the destruction of the two temples and every other Jewish calamity. But *ayekab?* Not a word or a *megillah*.

Or isn’t it? First of all, the total *gematria* of the word is *thirty-six*, the number of hours the *Ohr HaGanuz* illuminated *Gan Aiden* on the first *Erev Shabbos* and *Shabbos* before God hid it for *tzaddikim* as a future reward.² That can’t be coincidental, especially since it is to the right of the equal sign in the above equation.

Not only this, but the word, if divided into two parts — *Aleph-Yud* and *Chof-Heb*—can be read, “Where is *Chof-Heb*, or *twenty-five?*” That’s the other number associated with the *Ohr HaGanuz*, also as mentioned earlier, and the number on the other side of the Equation of Life. That too can’t be by chance.

To make a long story short,³ God was asking Adam,

¹ *Bereishis* 3:9.

² See *Bais, Rosh Chodesh Kislev*.

³ My book, *The Equation of Life*, tells the full story.

“Where is the light of twenty-five, and why did you not turn it into the light of thirty-six, like I created you to do?” Because, *twenty-five* is the number that refers to the supernal light while still hidden in Creation, and *thirty-six* indicates that it has been revealed.

How? By adding *eleven*. It’s that simple.

Well, at least mathematically. Conceptually, it has been another story, one that began with the creation of man and will continue until *Mosbiach* comes and God fills the world with *Da’as*. If the first man who was created on the highest of levels could stare the answer in the face and still err, how much more so the rest of mankind living on much lower levels and can’t see the answer right in front of them due to poor spiritual vision!

Why *eleven*?

There is a deep reason why the cycle-length of the sun and moon are not equal, the sun’s being longer than the moon’s by *eleven* days. . . The *Malchus* is missing *eleven* lights. . . which are continuously being rectified until the arrival of *Mosbiach*. Since these eleven lights are missing from the *Malchus*, there are eleven days missing from the lunar calendar with respect to the solar one. (*Drushei Olam HaTobu, Chelek 2, Drush 4, Anaf 24, Siman 9*)

It is a very *kabbalistically* technical discussion that goes all over the place and explains and connects a lot. for

example, it is why there were only supposed to be eleven days journey from *Har Sinai* to *Eretz Yisroel*. It is why there are eleven spices in the *Ketores*, the Incense Offering in the Temple that corresponds to *Da'as*, and why we omit eleven verses in *Hallel* on some days. If eleven shows up in either *halachab* (Jewish law) or *bashkofab* (Torah philosophy), it is somehow tied to the original level from Creation.

It is what connects the twenty-five to the thirty-six because, life is not about what you look like or what you have physically, as the Greeks insisted and the Hellenists supported. Life is about what you *know* and *how* you know it, as the *Chashmonaim* proved by tapping into the upper *Da'as* and drawing down miraculous light that overturned the Laws of Physics, first on the battlefield and then in the *Bais HaMikdosb* with the miracle of the oil.

This is how they opened the *delet* to the *Dalet*. And this is the opportunity we have as well, starting on the twenty-fifth day of *Kislev* and lasting through the eight days of *Chanukah*. It is the light of the Messianic Era, the world of *Ayin* that burns brightly at this time and, hopefully, having prepared for it over the last twenty-four days, we will merit to access it.

We will ascend from the level of *Boruch Shem* to the level of *Shema Yisroel*, and the spiritual and physical redemption that comes with it.