

SEFER YETZIRAH 6.4



**משנה ד': גם את זה לעומת זה עשה אלהים טוב לעומת רע
רע לעומת טוב טוב מרע הטוב מבחין את הרע והרע
מבחין את הטוב טובה שמורה לטובים ורעה שמורה לרעים:**

6.4: "Also God made one opposite the other" (Ecclesiastes 7:14). Good opposite evil, Evil opposite good. Good from good, Evil from evil. Good defines evil And evil defines good. Good is kept for the good ones And evil is kept for the evil ones.
(*Rabbi Aryeh Kaplan translation*)

6:4 "Also, this against this made Elohim (Ecclesiastes 7:14)," good against evil, evil against good, good from good, evil from evil, the good is the test of evil, and the evil is the test of good. Good is kept for the good ones, and evil is kept for the evil ones.
(*Doc Benton translation*)

This verse is also a reiteration of a fundamental point established previously. Namely, that the universe is the result of one thing being made an opposite of another by *God (Elohim)*, and the *consciousness* of the person as the connecting link between the opposites completes the triad. Furthermore, the name *Elohim* is connected in both *Kabbalah* and rabbinic literature with form and structure and, in particular, with the rational, left hemisphere of the brain. Thus, we could also say that it is this part of our brain that works to create our reality by separating infinite unity into finite pieces.

“Rav Huna said, ‘Whatever things you see are but parts of the ways of the Holy One, blessed be He, as it says, “Lo, these are but parts of His way,; and what blemish of aught is heard of Him?”

(Genesis Rabbah XII:1)

“We have been taught that all this differentiation of the Divine Personality is from our side and relative to our knowledge, and that, above, all is one, all is set in one balance, unvarying and eternal, as it is written: “I the Lord change not” (Malachi 3:6).”