

going in deeper: day 7

part 6

day seven: the soul's return to perfect rest

“thus the heavens and the earth were finished, and all the host of them. and on the seventh day elohiym ended his work which he had made; and he rested on the seventh day from all his work which he had made. and elohiym blessed the seventh day, and sanctified it: because that in it he had rested from all his work which elohiym created and made.” (bereshit / genesis 2:1-3)

the journey of the soul through the six days of inner creation culminates in a state of profound peace and completion: **the sabbath (shabbat)**. this is not merely a day of the week, but the final, perfected state of the soul, the ultimate goal of all creation.

the six days represent the complete process of **tikkun (rectification)**, where you have laboured to transform your desires from receiving for the self alone (**yetzer hara**) to receiving for the sake of bestowal (**yetzer tov**). you have built the inner "firmament" of discernment, nurtured the "sprouting" desires of the heart, and governed the complex "creatures" of your inner world with wisdom.

the "rest" of elohiym on the seventh day is not a cessation from weariness, but the consummation of purpose. it is the state of perfect, harmonious function where no further correction is needed. it is the moment the soul finally and fully reflects the **tzelem elohiym (image of elohiym)**, the quality of pure, selfless love.

this state is described throughout scripture as our ultimate destination:

- **“there remains therefore a rest [shabbat] for the people of elohiym. for he who has entered his rest has himself also ceased from his works as elohiym did from his.”** (hebrews 4:9-10, echoing the tanakh's theme)
- **“and i will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.”** (yechezkel / ezekeil 34:25) this "covenant of peace" is the state of shabbat within the soul.

on this seventh day, the internal struggle ceases. the soul no longer experiences the violent shifts between "day" (ascent) and "night" (descent). the great war between the "heaven" and "earth" within you is over. they have been reconciled into a single, unified desire: to remain in perfect, joyful communion with the creator.

“and elohiym blessed the seventh day, and sanctified it...”

to be "blessed" (**barukh**) is to be the channel through which divine abundance flows. to be "sanctified" (**kadosh**) is to be set apart entirely for a holy purpose. the soul that enters its seventh day is both **blessed and sanctified**. it becomes a perpetual vessel for the light of the creator to flow into the world, and its entire existence is dedicated to that single, sacred purpose.

this is the promise of the prophets—a return to edenic rest:

- **“for thus saith yhvh, behold, i will extend peace to her like a river...”** (yeshayahu / isaiah 66:12)
- **“and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.”** (yeshayahu / isaiah 32:17)

your labour, the intense work of self-examination, prayer, and overcoming your nature, is what builds the vessel. but the bliss, the peace, and the eternal fulfilment (**the "rest"**) are the gifts that the creator bestows upon the completed vessel. it is a state of **receiving the fullest pleasure by being in perfect alignment with the giver.**

the seventh day is your destiny. it is the proof that you were, are, and always will be a being of light, created for wholeness. the entire journey of the six days is the process of removing the veil, until you can finally and fully rest in the truth that was there from the beginning:

you are a soul of light, and your eternal home is the shalom of the seventh day.

the force of resistance: the shield of faith

the concept of a **"screen"** is a powerful metaphor for a fundamental spiritual reality: **the divine gift of inner strength to resist the pull of the ego (yetzer hara) and to act from a place of bestowal (yetzer tov).**

this force is not something you can manufacture by your own willpower. it is a strength granted by the creator to the humble and contrite of heart who recognize their own spiritual poverty and cry out for deliverance. it is the answered prayer for a new heart.

this is the consistent testimony of the scriptures:

- **king david prayed for this very strength: "create in me a clean heart, o elohiym; and renew a right spirit within me."** (tehillim / psalm 51:10). he did not say "i will create," but begged the creator to do the work in him.
- **the prophet ezeziel proclaimed this as the promise of the new covenant: "and i will give you a new heart, and i will put a new spirit within you: and i will take away the stony heart out of your flesh, and i will give you a heart of flesh. and i will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."** (yechezkel / ezeziel 36:26-27). the "stony heart" is the uncorrected ego; the "heart of flesh" is the desire made receptive to the spirit; and the power to "walk in my statutes" is the gift of the strength to resist—the screen.

how is this force acquired?

it is obtained by **persistently and desperately demanding it from the creator.** this is not a casual request but a cry from the depths of your being, born from the realization that you are utterly powerless to change your own nature. this is the prayer that pierces the heavens:

- **"i am brought low; save me, o yhvh, according to your word... let my cry come near before you, o yhvh; give me understanding according to your word."** (tehillim / psalm 119:107, 169)

- **"my soul fainteth for thy salvation: but i hope in thy word. mine eyes fail for thy word, saying, when wilt thou comfort me?"** (tehillim / psalm 119:81-82)

when the creator sees that this plea is sincere, that you are prepared to do anything to be free from the bondage of self, he answers by granting you this strength. it is the **"shield of faith"** with which you can **"quench all the fiery darts of the wicked one"** (ephesians 6:16), a concept rooted in the tanakh's portrayal of yhvh as a shield to his people (e.g., bereshit 15:1).

this process repeats at every new level of your spiritual ascent. as you are given greater challenges and more subtle egoistic desires to overcome, you must again turn to the creator for an increased measure of this resisting strength. each time you receive it, you **"know the creator better"** you reveal another of his sacred names, such as **yhvh yireh (yhvh will provide)** or **yhvh nissi (yhvh is my banner)**, by experiencing his faithful provision and victory in your life.

the six days of your spiritual creation can be seen as stages in this process of receiving strength to govern your inner world:

1. **day one (light in darkness):** receiving the initial faith to believe in the light despite the darkness.
2. **day two (firmament of discernment):** receiving the wisdom to separate heavenly thoughts from earthly ones.
3. **day three (fruitful earth):** receiving the perseverance to nurture small acts of righteousness until they bear fruit.
4. **day four (governing lights):** receiving the clarity to let your inner light govern your cycles of ascent and descent.
5. **day five (swarming life):** receiving the vitality to energize your holy desires and concerns.
6. **day six (adam's dominion):** receiving the authority to righteously rule over all the desires of your heart.

the goal is clear: to have your entire being, every "portion" of your ego, successfully governed by this divine strength, so that your every action, even in receiving, is done with the intention to bestow delight to your creator.

this is the ongoing work of the sixth "day," the current age of humanity, which is a period of arduous inner labour. the glorious promise is the arrival of the seventh day, the eternal **shabbat** of the soul, when the work is finished, the resistance is no longer needed, and the soul rests in perfect, effortless unity with the will of the creator.

sabbath: the soul's fulfilled state of perfect reception

the seventh and final state is the culmination of the soul's journey: **the complete, perfected creation, which joyfully receives the infinite light of the creator from a place of conscious, willing partnership.** this is not a passive state, but the active, perfected experience of being the receiver that the creator intended from the beginning.

this state is called shabbat (sabbath).

the prophet isaiah reveals this state as the ultimate promise of the covenant, a time of perfect peace and fulfilment for the soul:

“if you turn away your foot from the sabbath, from doing your pleasure on my holy day; and call the sabbath a delight, the holy of yhvh, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in yhvh; and i will cause thee to ride upon the high places of the earth, and feed thee with the heritage of jacob thy father: for the mouth of yhvh hath spoken it.” (yeshayahu / isaiah 58:13-14)

this passage perfectly describes the seventh degree. it is the soul finally **“turning away”** from its own egoistic pleasure (**“your pleasure,” “your own ways,” “your own words”**) and finding its supreme **“delight”** in yhvh alone. the result is not deprivation, but the ultimate blessing: being elevated to **“ride upon the high places”** and be fed with the **“heritage of jacob”** the eternal inheritance of divine connection.

this degree is our root and our destination. it is the **“finished, independent creature”** because the work of transformation is complete. the soul is now a mature vessel, capable of containing the full abundance of the creator without distorting it for selfish ends. as king david sang:

“thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” (tehillim / psalm 16:11)

the "fulness of joy" and "pleasures for evermore" are the light that fills the soul on this eternal shabbat.

how is this state achieved?

it is the final absorption of all the corrections made during the six "days" of labour. the soul has struggled, overcome, and built its capacity through the preceding degrees. now, it **“puts down the oars”** and enters a state of perfect trust and receptivity. this is the meaning of the ancient promise:

“six days you shall labour, and do all your work, but the seventh day is a sabbath to yhvh your elohiym. on it you shall not do any work...” (shemot / exodus 20:9-10)

the spiritual parallel is profound: your **“work”** is the inner labour of correcting your desires. the **“sabbath to yhvh your elohiym”** is the state where that labour ceases. you stop trying to fix yourself by your own power and simply **“go with the flow toward the light,”** allowing the creator to fill you completely. you willingly submit your will to his, keeping the ego **“in the ‘off’ position.”**

the promise is sure: **“he who works for six days will have food on the seventh.”** if you have faithfully worked through your desires in the six degrees—through prayer, struggle, and seeking, you will receive the full measure of what has been prepared for you.

this is the **upper, divine light of abundance and delight**. it is the **“rest”** that remains for the people of elohiym (hebrews 4:9), the fulfilment of the promise spoken through jeremiah:

“for i know the thoughts that i think toward you, saith yhvh, thoughts of peace, and not of evil, to give you an expected end.” (yirmeyahu / jeremiah 29:11)

the **“expected end”** (or "a future and a hope") is the seventh degree: the sabbath of the soul, where you reside in perfect peace, filled with the light of your creator, and your entire being is a testament to his glory. the journey is complete. the soul is home.

the seven days of creation: the soul's path to wholeness

now let us sum up the seven days of creation. the entire cosmic process is a divine blueprint for the soul's ascent from the isolation of egoism (**yetzer hara**) to the unified state of bestowal (**yetzer tov**). this is achieved not in a week of days, but through seven consecutive inner transformations.

the number seven (**sheva**) is the number of covenant, completion, and divine perfection in scripture. it signifies the wholeness of the system the creator established:

- **"and elohiyim blessed the seventh day, and sanctified it: because that in it he had rested from all his work which elohiyim created and made."** (bereshit 2:3)
- the seven-branched menorah illuminated the temple.
- the sabbatical (**shemitah**) and jubilee (**yovel**) years are cycles of seven, designed for release and restoration.

this pattern of seven governs reality because it reflects the structure of the spiritual worlds through which divine abundance flows. our world is organized by this principle: seven days, seventy nations, seven colours, and seven notes are all echoes of this higher, complete system.

the journey of the soul through these seven stages is the process of **tikkun**, a "rectification" or "mending" that is deeply embedded in the language of the tanakh itself. it is the path to becoming **shalem** (whole, complete, at peace).

here is how the seven days map to the soul's journey of return:

1. **day one (light from darkness) // shuv (return):** the initial awakening. the first spark of desire to "return" to your source is ignited. you begin to turn (**shuv**) from the darkness of unconscious living toward the light of spiritual awareness.
2. **day two (firmament of division) // raf'a (healing):** the beginning of discernment. you learn to separate holy concerns from profane ones. this is the first step of **healing (raf'a)**, diagnosing the illness of egoism within the heart. **"i will heal them of their backsliding, i will love them freely..."** (hosea 14:4).
3. **day three (fruitful earth) // ga'al (redeem):** the first fruits of your labour appear. as you correct small desires, you start to see growth. this is the experience of **redemption (ga'al)**, being freed from the barrenness of a life that bears no spiritual fruit. **"but because yhvh loved you... hath yhvh brought you out with a mighty hand, and redeemed you..."** (deuteronomy 7:8).
4. **day four (governing lights) // shillem (make restitution):** you establish inner governance. the "lights" of your discernment now rule over your cycles of ascent and descent. you begin to **make restitution (shillem)** for prior misuse of your desires by using them with correct intention, restoring balance to your inner world.
5. **day five (swarming life) // tamim (blameless/wholehearted):** your spiritual desires multiply and become active. your yearning for the creator swarms within you. your intention becomes more **wholehearted (tamim)**, undivided in its direction toward the source of life. **"walk before me, and be thou perfect [tamim]."** (bereshit 17:1).

6. **day six (birth of adam) // the unified vessel:** the conscious "i" (**adam**) is born within, empowered to rule over all inner desires. this is the culmination of the individual correction process, where all the previous work is integrated into a single, willing vessel ready for union.
7. **day seven (sabbath rest) // shalem (whole, complete, at peace):** the final state. the work is complete. the soul enters its **shabbat**, a state of **wholeness (shalem)** and perfect peace. it is the fulfilment of the priestly blessing: "**yvh bless thee, and keep thee: yvh make his face shine upon thee, and be gracious unto thee: yvh lift up his countenance upon thee, and give thee peace [shalom].**" (bamidbar/numbers 6:24-26). this is the state of **shalem**.

this process of **tikkun** is available to every soul. while the broader timeline of humanity may unfold over millennia, the prophets make it clear that we are not meant to be passive observers. we are called to consciously participate and even accelerate our own return.

"**seek yvh while he may be found; call upon him while he is near,**" urged isaiah (yeshayahu 55:6). this is the "intervention" the conscious choice to embark on the path of correction now, rather than waiting for external pressures to force it.

by correcting ourselves, by aligning our will with the divine will through **teshuvah (return)**, we do not change the creator's plan. instead, we change our **perception** of it. what once felt like "blows and hardships" sent to correct us is revealed to be the very process that leads to "**bliss, respite, perfection, and undivided attainment.**"

the seven days are your map home. they are the creator's promise that your soul, through the process of **shuv, raf'a, ga'al, shillem**, and becoming **tamim**, can indeed reach its ultimate destination: **shalem**, whole, complete, and at peace in the eternal sabbath of his presence.

the eternal conflict: the birth of consciousness

we have reached the pivotal moment in the soul's genesis: the birth of **the "human within."** this is the awakening of a conscious will, the "**i**" (**adam**) that can now perceive the fundamental war being waged for its allegiance.

this is not a new concept, but the very drama described by the prophets. the tanakh does not speak of debating angels, but it reveals a far more powerful truth: this conflict is woven into the fabric of your own being.

the creator, through his prophet jeremiah, diagnoses the human condition with stunning clarity:

"the heart is deceitful above all things, and desperately wicked: who can know it?" (yirmeyahu / jeremiah 17:9)

this is the voice of **truth** objecting to your creation. your innate inclination (**yetzer**) is toward self-deception and receiving for yourself. it is "desperately wicked" in its opposition to the law of bestowal.

yet, in the very same book, the promise of a new covenant is given, showcasing the argument for your creation:

"i will give you a new heart, and put a new spirit within you: and i will take away the stony heart out of your flesh, and i will give you a heart of flesh. and i will put my spirit within you, and cause you to walk in my statutes..." (yechezkel / ezeziel 36:26-27)

this is the voice of **righteousness** and **love** advocating for you. you were created with the potential for this very transformation, to have your stony, selfish heart replaced with a receptive one, to internalize the divine spirit and *choose* to walk in his ways.

king david felt this war within himself and cried out for the strength to choose rightly:

“create in me a clean heart, o elohiym; and renew a right spirit within me.” (tehillim / psalm 51:10)

he recognized that the power to change must come from the creator, but the desire to ask for it was his own. this is the birth of the "human within."

why would the creator fashion a being with such a "deceitful heart"? the tanakh answers: for the sake of a relationship based on **choice**.

mosheh laid this choice before the entire nation, defining the human condition:

“i call heaven and earth to record this day against you, that i have set before you life and death, blessing and cursing: therefore, choose life, that both thou and thy seed may live.” (devarim / deuteronomy 30:19)

you are the one who must **choose**. the "heaven" (your capacity for bestowal) and "earth" (your egoistic desire) are witnesses within you. your entire life is the process of learning to choose life, to choose connection over isolation, bestowal over reception.

your egoism is not a mistake. it is the necessary opponent that makes victory possible. a victory without a battle is empty; a choice without an alternative is meaningless. you were created with this tension so that your choice for truth, love, and peace would be a real, earned, and glorious achievement.

the birth of the "human within" is the moment you awaken to this choice. you are no longer a passive creature of impulse. you are **adam**, the human, called to have **dominion**, not over others, but over the war within your own heart.

you are the answer to the dilemma. your life is the proof of the creator's wisdom. the moment you choose to side with the divine nature within you, to seek a clean heart, to walk in his statutes, you fulfill your purpose. you cease to be a problem and become a priest and a king of your own nature, a living testament to the victory of light over darkness.

you were created for this choice. now, choose life.