

Parashat Chayei Sarah

וַיְהִי חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעַת שָׁנִים שְׁנֵי חַיֵּי שָׂרָה.

*The life of Sarah was one hundred twenty seven years [long], the years of the life of Sarah.*¹

ליקוטי תורה, פרשת חיי שרה
ויהייו עולה ל"ז, כי בהיות שרה בחינת גבורות, אין
כל החיות שלה, אלא ממילוי ס"ג, דהיינו ל"ז

ספר הלקוטים, פרשת חיי שרה
דע, כי מלת ויהייו עולה ל"ז. וסוד הענין הוא, כי
להיות שרה בחינת הגבורות, אין כל החיות שלה אלא
ממלוי שם ס"ג דהיינו ל"ז,

Sefer HaLikutim and Likutei Torah, parashat Chayei Sarah

The numerical value of the word for “was,” i.e., the first word of **this verse** (*va-yih'yū*), **is 37.** The mystical significance of this is that since Sarah personified the Divine attribute of *gevurah*, all her life-force was derived solely from the spelling-out of the Name *Havayah* whose numerical value when spelled out is **63, which is 37.**

Va-yih'yū: vav-yud-hei-yud-vav = 6 + 10 + 5 + 10 + 6 = 37.

There are four principle ways the Name *Havayah* (*yud-hei-vav-hei*) is spelled out in Kabbalah, giving the four numerical values of 72, 63, 45, and 52. To arrive at the value 63, the Name is spelled out as follows: *yud-vav-dalet*, *hei-yud*, *vav-alef-vav*, *hei-yud* ($10+6+4 + 5+10 + 6+1+6 + 5+10 = 63$). If we consider only the letters used to spell out the four main letters (i.e., the letters that are not in boldface here), we see that their numerical value is 37.

These four ways of spelling the Name *Havayah* correspond to the four main *partzufim*, *Abba*, *Ima*, *Z'eir Anpin*, and *Nukva*, respectively, which in turn are constructed from the *sefirot* of *chochmah*, *binah*, the *midot*, and *malchut*, respectively. Thus, the 63-Name is associated with the *Ima* and *binah*, which are on the left side of the *sefirah*-tree, and are thus on the *gevurah*-axis of the *sefirot*.

Sarah was the first matriarch of the holy Jewish people, and is thus naturally associated with the *partzuf* of *Ima* (the mother).

כשמתגלה האור מיסוד דאימא בשליש ת"ת שלו, כי משם
מתחילין הגבורות להגלות, וזהו חיות שרה. | כשמתגלה האור מיסוד אמא בשליש ת"ת שלו כי משם
מתחילין הגבורות להתגלות וזהו חיות שרה,

The life-force of Sarah is revealed when the light of *yesod* of *Ima* is revealed in the first third of its *tiferet*, for it is there that the states of *gevurah* begin to become revealed.

The *yesod* of any *partzuf* is the drive of that *partzuf* for self-actualization. The self-actualization of *Ima* occurs when the mentality it embodies is transferred to the central, pivotal *partzuf*, *Z'eir Anpin*. However, the mental brilliance and intensity of *Abba* or *Ima* is beyond the capacity of either *Z'eir Anpin* or *Nukva* to assimilate, since the latter two *partzufim* are constructed out of the Divine emotional attributes (*chesed* to *malchut*) rather than the intellectual ones (*chochmah* and *binah*). Thus, it is the

1. Genesis 23:1.

midot of the higher *partzufim* that become the intellect of the lower *partzufim*.

The general analogy for this in everyday life is based on the idea that *Z'eir Anpin* and *Nukva* are considered the "offspring" or children of *Abba* and *Ima*. When someone wants to transmit his value-system or ideals to his children (or students, which are his children in the educational sense), it is a mistake to think that all he needs to do is educate them to intellectually appreciate the value of his philosophy. Rather, common-sense wisdom and experience asserts that serving as a role-model for one's pupils or children is not only the best way to educate them but the *only* way of educating them. Preaching will almost surely fail if the preacher does not practice what he preaches. Thus, the teacher's *behavior* (his *netzach-hod-yesod*) become the driving intellect (*chochmah-binah-da'at*) of his charges.

Furthermore, the teacher's emotional involvement and excitement with the subject he is teaching will ignite in his students their will to dedicate themselves to the cause and pursue its ends. In other words, his *midot* (*chesed-gevurah-tiferet*) will become the will (*keter*) of his charges.

Thus, since *tiferet* is the central *sefirah* of the emotions and is the combination of *chesed* and *gevurah*, we are taught that the *tiferet* of *Ima* becomes the *keter* of *Z'eir Anpin*.

Specifically, when the light, or energy, of *yesod* of *Ima* reaches the level of *tiferet*, *tiferet* is imbued with the self-actualization of *yesod* and can then vitally serve as this *keter*, or source of will-to-be, for *Z'eir Anpin*.

ולהיות שרה בחינת הכתר, וזהו מלת שרה, בגימטריא | ולהיות שרה בחיני הכתר וזהו שרה בחיני ראש (אותיות הראש ע"ה, ראש)

Sarah thus becomes the *keter* of *Z'eir Anpin*. This is alluded to in her name, since *Sarah* is the same numerical value as the word for "the head" (*ha-rosh*) with the *kolel*.

Sarah: $sin-reish-hei = 300 + 200 + 5 = 505$

ha-rosh, hei-reish-alef-shin = $5 + 200 + 1 + 300 = 506$

|

היו חייה

As an expression of *keter*, she lived as follows:

מאה, דהיינו בחינת הכתר שבכתר, דכל מה שהוא | היא מאה דהיינו בחיני כתר שבכתר וכל מה שהוא יותר עליון יותר כן חשבוננו עולה למאות. שגם העשר | עליון עולין חשבוננו יותר למאות שגם היי הכלולים הכלולות בו כלולות מעשר, | בו הם כלולים מי

One-hundred years were an expression of the *keter* of *keter*, since the higher an entity is the greater its numerical value. Thus *keter* expresses the numerical idea of hundreds, inasmuch as all its ten aspects (i.e., *sub-sefirot*) are further subdivided into ten sub-sub-*sefirot*.

ועשרים היינו ח"ב שבכתר, שאלו עולים לעשרות | ועשרים היינו ח"ב שבכתר שאלו עולים לעשרה לבד, | לבד,

Twenty-years were an expression of *chochmah* and *binah* of *keter*, since these only express the numerical idea of tens.

ושבע הם ו"ק ומלכות שבכתר, שאלו הם אחדים | ושבע הם ו"ק שבכתר ומ"ל שאלו הם אחדים לבד, לבד.

Seven years were an expression of the seven lower *sefirot* of *keter* i.e., from *chesed* to *malchut*, these expression only the numerical idea of units.

The relative intensity of the *sefirot* is thus divided into three levels, that of the super-intellect, the intellect, and the *midot*. This relative intensity is reflected in the fact that the first level is represented numerically by hundreds, the second by tens, and the third by units. So we have $(1 \times 100) + (2 \times 10) + (7 \times 1) = 127$.

ותחילה היו חיי שרה, שהיתה עתידה להחיות אלו השנים | ותחלה היו חיי שרה שהיתה עתידה לחיות אלו השנים ואחר שחיתה אותם, קרויים חיי שרה, כי נעשו שנים. | ואחר שחיתה אותם קרוי שני חיי שרה כי נעשו שלה

This number thus was the number of years she was destined to live. Once she lived them out, they became the years of her life.

This explains the seemingly redundant phrase at the end of the first verse: "the years of the life of Sarah."

2

וְתָמַת שָׂרָה בְּקִרְיַת אַרְבַּע הוּא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֵא אַבְרָהָם לְסָפֹד לְשָׂרָה וַלְבַכְתָּהּ.

*Sarah died in Kiryat Arba, which is Hebron, in the land of Canaan. Abraham came to eulogize Sarah and weep for her.*²

ליקוטי תורה, פרשת חיי שרה
הנה שרה סוד המ"ל

Likutei Torah, Parashat Chayei Sarah

Sarah embodied the Divine attribute of *malchut*.

Binah and *malchut* are of course related, since *binah* is the feminine correlate of *chochmah* and *malchut* is the feminine correlate of the *midot*. *Binah* is called "the higher mother," i.e., the mother of the *midot*, while *malchut* is called "the lower mother," i.e., the mother of the subsequent worlds that are created out of it.

The word *sarah* itself, moreover, means "ruler" or "prince," and is thus thematically related to *malchut*, which means "kingdom."

והנה הכתר של המ"ל הוא שם אדני בריבוע כמ"ש בדרושים,

The *keter* of *malchut* is the fourfold expansion of the Name *Adni*.

The Name *Adni* is usually associated with the *sefirah* of *malchut*, since it means "my lord" or "my master." Specifically, however, the most complete iteration of this Name, its fourfold expansion, signifies the highest level of *malchut*, the will to rule or *keter* of *malchut*.

The fourfold expansion of *Adni* (*alef-dalet-nun-yud*) is how this name is spelled in a series of steps,

2. Genesis 23:2.

the first step being its first letter and each subsequent step being the addition of another of its letters. Thus: *alef*, *alef-dalet*, *alef-dalet-nun*, *alef-dalet-nun-yud*.

והנה הם די מציאות [א' א"ד אד"נ אדנ"י] וזהו בקרית ארבע,

This fourfold expansion comprises four states: *alef*, *alef-dalet*, *alef-dalet-nun*, *alef-dalet-nun-yud*. This is why Sarah died in Kiryat Arba.

Kiryat Arba literally means “the town of the four.”

אמנם עם היותי די צרופי הכל א' וחיבור א' וזהו חברון

Yet, these four states all compose one unity and combination. This is why Kiryat Arba is also known as Hebron.

Hebron (*chevron*) literally means “combination” or “joining.” The iteration of this expansion expresses the unity of the first letter with the subsequent letters, and so forth.

לכן תמצא שחיתה קכ"ז נגד שם הנ"ל שעולה עם הכולל קכ"ז:

This is another reason why Sarah lived 127 years, as an expression of this Name *Adni*, for this number is the same as its numerical value i.e., that of its fourfold expansion, 126 plus the *kolel*.

$(1) + (1+4) + (1+4+50) + (1+4+50+10) = 126.$

3

וַיָּבֵא אַבְרָהָם לְסֹפֵד לְשָׂרָה וְלִבְנֵתָהּ.

*Abraham came to eulogize Sarah and weep for her.*³

A small number of letters in the Torah scroll are to be written either larger than usual or smaller than usual, according to traditions going back to the giving of the Torah at Mt. Sinai. The word for “to weep for her” at the end of the second verse (*likvosa*, *lamed-beit-chaf-tav-hei*) is written with a small *chaf*.

ליקוטי תורה, פרשת חיי שרה

כי זעירי משום ג' לבכי וז' להספד והוי הבכי מועט מן ההספד,

The reason why the letter *chaf* in “to weep for her,” *livkosah* is written small is because, as our sages say, “three days for weeping and seven days for eulogizing.”⁴ The small *chaf* indicates that the days for weeping are less than those allotted for eulogizing.

The seven days of mourning are thus divided into two periods: during the first three days the mourner is to both weep for and eulogize his lost relative, while in the four last days he is to eulogize him but not weep for him. Although, of course, feelings and emotional reactions cannot be legislated *per se*, the point is that there is a progression of stages in mourning, and Jewish practice is designed to

3. Genesis 23:2.

4. *Moed Katan* 27b.

help the mourner along these stages and encourage him to progress from stage to stage, thus making the mourning process into a transformational, spiritual growth process.

והעינן הוא משום דהיא עלמא תתאה שהוא כ' זעירא כ' כ' [פשוטה] לעולם באמא שמתפשטת תוך ז"א וכ' [כפופה] ברחל

As to why specifically the letter *chaf* is diminished, **the esoteric reason is because she Sarah was from the lower world, which is alluded to by a small *chaf*. In contrast, the final *chaf* always alludes to *Ima*, for she extends into *Z'eir Anpin*, while the regular *chaf* refers to the *partzuf* of *Rachel*.**

As we said above, Sarah in her essence personifies *Ima*, but in this world she also plays the role of *Nukva*, i.e., *malchut*. Relative to each other, these two feminine archetypes are called “the upper world” and “the lower world,” just as we said above that they are also called “the higher mother” and “the lower mother.”

Now, *chaf* is the first letter of the word *keter*, and is also shaped like a crown (on its side). It thus typically indicates this *sefirah*. Similar to what we said above, both *Ima* and *Nukva* become the *keter* of the levels immediately following and below them: *Tiferet* of *Ima* becomes the *keter* of *Z'eir Anpin*, and *Nukva* in its role as the origin of the subsequent worlds serves as the *keter* of these worlds. Thus, both “mothers” are also “crowns.”

The two forms of the letter *chaf* allude to these two crowns: the general form alludes to *malchut*, while the final form alludes to *Ima*. The difference between these two forms is that in the final form the bottom, flat base has been bent down to extend below the normative base line of the letters. Thus, in Hebrew, the two forms of the letter *chaf* are often referred to as the “bent” *chaf* and the “extended” *chaf*. The extended *chaf*, which extends below the base line, signifies a descent of a *keter* into a lower realm. Here, this refers to the extension of *Ima* into *Z'eir Anpin*, which we described somewhat above. In contrast, the bent *chaf* refers to *malchut*, or as it is called her, the *partzuf* of *Rachel*. (Sarah is thus here playing the role that will, as an archetype, be most fully embodied in Rachel and therefore known after her.)

שהיא כפופה שאוספת רגליה למעלה שלא יתאחזו בה החיצונים

The *chaf* of *Rachel* is bent because she folds her legs upwards so as not to extend them to the point where the external forces can grab onto them.

Were *Nukva* (or *Rachel*) extend itself downward into the lower realms, below *Atzilut*, as completely as *Ima* does into *Z'eir Anpin*, this would allow the forces of separateness and evil that begin to exist at these levels too much opportunity to derive life force (“suck”) from this revelation.

עתה בגלות שהיא למטה שפטירת הצדיקים גורמים להעלותה וזהו ויאסוף רלגיו אל המטה,

Nowadays, during the exile, when she is—due to our sins—below, the departure of the righteous from this world causes their souls to elevate her. This is the esoteric meaning of the verse, “And he gathered his feet into the bed.”⁵

The condition of exile is that *malchut* is “caught” in the lower worlds and prevented from returning home into *Atzilut* to couple with her husband, *Z'eir Anpin*. Spiritually this means that our means of expression (thought, speech, and action) exist unnaturally within non-holy contexts, and are deprived of the true holy inspiration that is native to them. The death of righteous individuals,

5. Genesis 49:33.

however, who complete their mission in this world, serves to elevate and at least partially extricate *malchut* from this exile.

When Jacob had finished blessing and commanding his sons on his deathbed, “he gathered his feet into the bed, and he expired, and was gathered unto his people.”

ועוד הוא כ' זעירא כ' כל כ' כתר כ' לעולם הכתר הוא אדנ"י ברבוע עולה קכ"ו לכן ח"י שרה קכ"ו שהוא א' יותר משום שהיא היתה בחינת כתר ועתה בפטירתה חסר הכתר.

Furthermore, the *chaf* here is small because the letter *chaf* signifies *keter*, and since with her death the attribute of *keter* was removed and lacking from the world, it is written small.

4

In this portion of the Torah, we read about the cave of Machpelah:⁶

וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם הָאָרֶץ לְבְנֵי חֵת. וַיְדַבֵּר אֹתָם לֵאמֹר אִם יֵשׁ אֶת נַפְשְׁכֶם לְקַבֵּר אֶת מֹתִי מִלִּפְנֵי שְׂמֹעֹנִי וּפְגַעוּ לִי בְעַפְרוֹן בֶּן צַחֵר. וַיִּתֵּן לִי אֶת מְעָרַת הַמְּכַפְלָה אֲשֶׁר לוֹ אֲשֶׁר בְּקִצֵּה שְׂדֵהוּ בְּכֶסֶף מְלֵא יִתְּנֶנָּה לִּי בְּתוֹכְכֶם לְאַחֲזַת קֶבֶר. וְעַפְרוֹן יֹשֵׁב בְּתוֹךְ בְּנֵי חֵת וַיַּעַן עַפְרוֹן הַחֵתִי אֶת אַבְרָהָם בְּאָזְנֵי בְנֵי חֵת לֵכֵל בְּאֵי שַׁעַר עִירוֹ לֵאמֹר. לֹא אֲדֹנָי שְׂמֹעֲנִי הַשְּׂדֵה נִתְּנִי לָךְ וְהַמְעָרָה אֲשֶׁר בּוֹ לָךְ נִתְּנִיָּה לְעֵינֵי בְנֵי עַמִּי נִתְּנִיָּה לָךְ קֶבֶר מֹתְךָ. וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם הָאָרֶץ. וַיְדַבֵּר אֶל עַפְרוֹן בְּאָזְנֵי עַם הָאָרֶץ לֵאמֹר אַךְ אִם אֶתָּה לוֹ שְׂמֹעֲנִי נִתְּנִי כֶסֶף הַשְּׂדֵה קַח מִמֶּנִּי וְאִקְבְּרָה אֶת מֹתִי שְׂמָחָה. וַיַּעַן עַפְרוֹן אֶת אַבְרָהָם לֵאמֹר לוֹ. אֲדֹנָי שְׂמֹעֲנִי אֲרָץ אַרְבַּע מֵאוֹת שְׂקָל כֶּסֶף בֵּינִי וּבֵינְךָ מִזֶּה הוּא וְאֵת מֹתְךָ קֶבֶר. וַיִּשְׁמַע אַבְרָהָם אֶל עַפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעַפְרוֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שְׂקָל כֶּסֶף עֵבֶר לְסַחֵר. וַיָּקָם שְׂדֵה עַפְרוֹן אֲשֶׁר בְּמִכְפְּלָה אֲשֶׁר לִפְנֵי מִמְרָא הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר בּוֹ וְכֹל הָעֵץ אֲשֶׁר בְּשְׂדֵה אֲשֶׁר בְּכָל גְּבֻלוֹ סָבִיב. לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי חֵת בְּכָל בְּאֵי שַׁעַר עִירוֹ. וְאַחֲרַי כֵּן קֶבֶר אַבְרָהָם אֶת שְׂדֵה אִשְׁתּוֹ אֶל מְעָרַת שְׂדֵה הַמְּכַפְלָה עַל פְּנֵי מִמְרָא הוּא חֲבֵרוֹן בְּאָרֶץ כְּנָעַן. וַיָּקָם הַשְּׂדֵה וְהַמְעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם לְאַחֲזַת קֶבֶר מֵאֵת בְּנֵי חֵת.

Abraham arose and bowed low to the people of the land, the Hittites, and he said to them, “If it is your wish that I remove my dead for burial, you must agree to intercede for me with Efron son of Tzohar, that he sell me the cave of Machpelah that he owns, which is at the edge of his field. Let him sell it to me, at the full price, for a burial site in your midst.”

Efron was seated among the Hittites; so Efron the Hittite answered Abraham so the Hittites could hear—all who had entry to the gate of his town—saying, “No, my lord, hear me: I give you the field and I give you the cave that is in it; I give it to you in the presence of my people. Bury your dead.”

6. Genesis 23:7-20.

Then Abraham bowed low before the people of the land, and spoke to Efron so the people of the land could hear, saying, “If only you would hear me out! Let me pay the price of the field; accept it from me, that I may bury my dead there.”

Efron replied to Abraham, saying to him, “My lord, hear me! A piece of land worth four hundred shekels of silver—what is that between you and me? Go and bury your dead.”

Abraham heard Efron’s terms. Abraham paid out to Efron the money that he had named so the Hittites could hear—four hundred shekels of silver at the going merchants’ rate.

So Efron’s field in **Machpelah**, near Mamre—the field with its cave and all the trees within the borders of that field—passed to Abraham as his possession, in the presence of the Hittites, of all who had entry to the gate of his town. And then Abraham buried his wife Sarah in **the cave of the field of Machpelah**, facing Mamre—that is Hebron—in the land of Canaan. Thus the field with its cave passed from the Hittites to Abraham, as a burial site.

The cave of Machpelah is mentioned three more times in the Torah:

And his sons, Isaac and Ishmael, buried [Abraham] in **the cave of Machpelah** in the field of Efron the son of Tzohar the Hittite.⁷

Bury me with my fathers, in the cave in the field of Efron the Hittite, in the cave that is in **the field of Machpelah**, opposite Mamre, in the Land of Canaan, the field that Abraham bought from Efron the Hittite as a burial plot.⁸

And his sons carried him to the Land of Canaan, and buried him in **the cave of the field of Machpelah**, the field that Abraham bought for a burial plot from Efron the Hittite, opposite Mamre.⁹

ליקוטי תורה, פרשת חיי שרה
מערת המכפלה הנה הקשו בווהר למה פ"א כתיב
מערת המכפלה ופעם אחרת כתיב שדה המכפלה ופ"א
כתיב מערת שדה המכפלה.

שער הפסוקים, פרשת חיי שרה
הנה נמצאו קצת שינויים בזה, פעם נקראת מערת
המכפלה, ופעם נקראת שדה המכפלה. וכמו שהקשו
בס"ה קושיא זו, בפרשת חיי שרה,

Sha'ar HaPesukim and Likutei Torah, Parashat Chayei Sarah

Regarding the Cave of Machpelah, the question is raised in the Zohar¹⁰ as to why

7. Ibid. 25:9.

8. Ibid. 49:29-30.

9. Ibid. 50:13.

10. 1:128b.

once in this passage it is referred to as “the cave of Machpelah,” another time it is written “the field of Machpelah,” and yet another time it is written “the cave of the field of Machpelah.”

The *Zohar* explains that the word *Machpelah* refers to *malchut*, for *Machpelah* means “doubled,” and *malchut* is signified by the second *hei* of the Name *Havayah*, the only letter that is doubled in this Name. The “field of Machpelah” refers to the fact that *malchut* is also called “the field of holy apples.” Abraham knew that the Divine presence, the *Shechinah*—synonymous with *malchut*, was present in the field surrounding this cave, and that’s why he wanted to bury Sarah there. But he hid this knowledge from the Hittites and referred to the cave simply as “the cave of Machpelah,” not mentioning the field. When the Torah itself describes the area, however it uses the word “field.”

The Arizal now elaborates on this explanation.

והענין כי כ"ז בשם ב"ן דההי"ן	והביאור הוא, דע, כי אימא עילאה בינה, ואימא תתאה מלכות, יש בכל אחת מהם הוי"ה אחת דההי"ן, העולה ב"ן.
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The explanation is as follows: Both the higher *Ima* (“mother”), which is *binah*, and the lower “mother,” which is *malchut*, are manifest through a Name *Havayah* spelled out with the letter *hei*, and whose numerical value is 52.

The 52-Name is spelled: *yud-vav-dalet hei-hei vav-vav hei-hei* ($10 + 6 + 4 + 5 + 5 + 6 + 6 + 5 + 5 = 52$).

כי הוא ב' הויות יחד כי המילוי הוא כמו השורש ולזה בגימטריא כ"ז, כמו אותיות הפשוטות השרשיות.	שם זה נקרא המכפלה כי הוא כפול
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This Name is actually the Name *Havayah* doubled, for the numerical value of the letters used to spell it out is 26, just like the numerical value of the simple, root letters.

yud-vav-dalet hei-hei vav-vav hei-hei: $10 + 5 + 6 + 5 = 26$.

yud-vav-dalet hei-hei vav-vav hei-hei: $6 + 4 + 5 + 6 + 5 = 26$.

Thus, the whole 52-Name can be seen as a simple doubling of the Name *Havayah*, 52 being twice 26.

כי אות י' מילואו וי"ד הוא ג"כ י' וכן הי"ה וי"ו הי"ה,	וכל אות שבה כפולה בחשבונה, כי אות יו"ד שבה עולה בגי' עשרה, ובי' אותיות וי"ד של המלוי שבה, הם גי"כ עשרה. וכן גי' אותיות הוי"ה, יש במלואם שלשה אותיות הוי"ה אחרות ממש כמותם.
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Furthermore, each individual letter is doubled numerically. The numerical value of the first letter, *yud*, is 10, and the combined numerical value of the two letters used to spelling it out, *vav-dalet*, is also 10. Similarly, the last three letters of the Name *Havayah*, *hei-vav-hei* are spelled out with the same three letters, *hei-vav-hei*.

The last three letters are spelled out by simply doubling them.

ולכן זו ההוי"ה בכללותה, נקראת מכפלה, ע"ש הכפל | אמנם שם זה עולה גי' בכל ולכן נקבר אברעם בה כי
אשר בהם כנוזר. | הוא סוד בת היתה לאברהם ובכל שמה וגם יצחק ויעקב
נקברו בה כי גם הם סוד בכל מכל כל כנודע,

Therefore, this Name in general is called "the Machpelah," for it is a double of the Name *Havayah*.

The word *Machpelah* means "double," from the root *kaf-pei-lamed*.

והנה בהוי"ה זו יש ארבעה ההי"ן, שהם ה"ה ה"ה שבה, | והנה בשם זה יש בו ב' ההי"ן ה' ראשונה וה' אחרונה
והם כנגד ד' בחי', שבהם מתחלקת אימא עילאה, והם, | במילוא',
שני בינות, ושתי תבונות. כמבואר אצלינו

Now, this Name possesses four *hei's*, i.e., the two *hei's* of the Name *Havayah* and the two *hei's* used to spell them out. These correspond to four subdivisions of the supernal *Ima*, i.e., two states of *binah* and two states of *tevunah*, as we have explained elsewhere.

Elsewhere,¹¹ however, the Arizal explains that the four subdivisions of *Ima* are as follows: Its *chochmah-binah-da'at* are called "the supernal *Ima*"; its *chesed-gevurah-tiferet* are called "the first *tevunah*"; its *netzach-hod-yesod* are called "the second *tevunah*"; its *malchut* is called "the third *tevunah*." According to this, there is one state of *binah* and three states of *tevunah*.

In general, *tevunah* is "applied intellect" as opposed to *binah*, which is "abstract intellect." It would thus make sense that *binah* would only be the *chochmah-binah-da'at* of *Ima*, i.e., the intellect of the intellect, while the other components of the intellect would be its applications to emotion, behavior, and expression.

והם ד' פרצופים מחולקים שבה, ולפעמים מתחברים |
ונכללים יחד, ונקראים אימא עילאה כוללת כלם |
בה.

These are the four *partzufim* within *Ima*. Sometimes these join together and are included together, and they are then called the supernal *Ima*, which includes them all within herself.

וז"ס שם ההוי"ה דב"ן שיש באימא עילאה, הכוללת |
ד' בחי' הנז'. |

This is the significance of the 52-Name of the supernal *Ima*, which includes the four aforementioned subdivisions.

וכנגדם מתחלקת אימא תתאה, מלכות, בארבע חלוקות |
אחרות, כנגד ד' ההי"ן שבהוי"ה זו דב"ן שבה, הכוללת |
ארבעתם, והבן זה מאד.

In a parallel way, the lower "mother," *malchut*, subdivides into four distinct subdivisions, corresponding to the four *hei's* in her 52-Name, which encompasses them all. Understand this well.

Rabbi Chaim Vital notes later, however, that it is not clear what these four subdivisions of *malchut*

11. *Eitz Chaim* 14:9, principle 5; 27:4.

are.

There are thus three strata in the meaning of the word *Machpelah* as “doubled”: (1) the fact that the *hei* appears twice in the Name *Havayah*, (2) the fact that each of these *hei*'s is spelled out with another *hei* in the 52-Name, giving four *hei*'s, and (3) the fact that there is a 52-Name in both *Ima* and *Nukva*, giving 8 *hei*'s.

Having discussed what the four *hei*'s are in both the 52-Name of *Ima* and the 52-Name of *Nukva*, the Arizal now considers again the original four *hei*'s: the two *hei*'s of the Name *Havayah* and the two *hei*'s used to spell them out.

ועתה נבאר כסדר כי ה' ראשונה שבכולם נקראת מערת המכפלה כי היא בעצמה נקי מערי אשר יש לה מילוי ה' אחרת כפולה וזהו מערת המכפלה	והנה ה' ראשונה שבכלם, שהיא שרשיית, נקראת מערת המכפלה, כי היא עצמה נקראת מערה, ולהיות בה ה' אחרת של מלוי שבה, נקראת מכפלה.
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The first *hei* of them all is the origin, and is called “the cave of Machpelah.” It by itself is called “the cave,” but since implicit within it is the *hei* used to spell it out, it is called “the cave of Machpelah.”

The first *hei* by itself is called “the cave” since it something that has something inside it, just like a cave is a hollow that can contain something else. When it is considered together with its implicit contents, the *hei* used to spell it out, it is called “the cave of Machpelah,” i.e., the cave containing its own double.

וה' שניה שהיא המילוי של ה' ראשונה נקראת מכפלה סתם כי הלא מצינו בפ' כתיב מכפלה סתם בלא שדה ובלא מערת	וה' שניה שהיא מלוי ה' ראשונה השרשיית, נקראת מכפלה סתם, כמש"ה ויקם שדי עפרון אשר במכפלה, כי היא ה' הכפילה כנוזר.
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The second *hei*, i.e., the spelling out of the first, origin-*hei*, is called “Machpelah” by itself. As it is written, “So Efron’s field in Machpelah...,” for it is the doubled *hei*, as we said.

In this verse, the word *Machpelah* is used by itself, not describing a field or cave. The doubled *hei* is simply called “the double,” *Machpelah*.

והשלישית שהיא השניה שבשם נקי שדה המכפלה כנ"ל והדי נקראת מערת שדה המכפלה,	וה' השלישית תתאה השרשיית, נקראת שדה המכפלה. וה' הרביעית שהיא מלוי ה' תתאה השרשיית, נקראת מערת שדה המכפלה.
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The third *hei*, the original lower *hei* of the Name *Havayah*, is called “the field of Machpelah.” The fourth *hei*, the one used to spell out the original lower *hei*, is called “the cave of the field of Machpelah.”

The second *hei* of the Name *Havayah* refers to *malchut*, the *partzuf* of *Nukva*. This *sefirah/partzuf* is synonymous with the Divine Presence, the *Shechinah*, which is also known as “the field of holy apples,” as mentioned above.

The imagery of the fourth *hei*, as a “cave,” seems to be the reverse of the cave-imagery for the first *hei*. Here, the cave is the place where the thing in it is revealed.

אמנם כאשר נזכיר מערת סתם אז הוא סוד ה' סתם שאין בה מילוי ההי"ן רק יודי"ן או אלפי"ן אמנם סוד ד' ההי"ן אלו הם סוד ד' חלקי בינה ב' בינות ובי' תבונות כמבואר וזהו שם ב"ן שמבינה וכנגדם יש ד' חלקים אחרים שבמ"ל התחתונה ושם יש ב"ן אחר והבן זה.

עוד יש בחי' אחרת חמישית, שאינו מזכיר רק מערה סתם, ואז היא בחי' אות ה' במלוי יודי"ן, או אלפי"ן, ואז אינה מכפלה.

There is also a fifth aspect, which is known only as “the cave” without any modifier. This is a manifestation of the letter *hei* spelled out with the letter *yud* or *alef*. In either of these cases, it is not doubled.

Sometimes the Machpelah cave is referred to simply as “the cave.” This refers to the letter *hei* when not doubled, but spelled out with either a *yud* (as it is in the 72-Name and the 63-Name) or an *alef* (as it is in the 45-Name).

והמשך נמצא רק בשער הפסוקים

ולזהיות כי שם זה בגימטריא ב"ן כמנין בכ"ל, ונודע כי אברהם יצחק ויעקב, זכו אל בכ"ל מכ"ל כ"ל כנודע, לכן שלשתם נקברו בה.

The numerical value of this Name is also that of the word for “with everything” (*bakol*), and it is known¹² that the three patriarchs, Abraham, Isaac, and Jacob, merited “with everything” (*bakol*), “from everything” (*mikol*), and “everything” (*kol*). Therefore, the three of them were buried in this cave.

Immediately after Abraham purchased the Machpelah cave and buried Sarah in it, we are told that “Abraham was old, having arrived in days, and G-d blessed Abraham with everything.”¹³ The word for “with everything” is *bakol*. The numerical value of *bakol* is 52: *beit-kaf-lamed* = 2 + 20 + 30 = 52.

It is stated in the Talmud that G-d gave the patriarchs a foretaste of the future world while they were still in this world. For Abraham, this is alluded to by the verse just quoted: “and G-d blessed Abraham with everything [*bakol*].”

For Isaac, the allusion is found in the episode wherein Jacob stole the blessings he intended to bestow on Esau. Jacob first fed Isaac some food, and about this food, Jacob later told Esau, “he brought it to me before you came and I ate of all [*mikol*] of it, and I blessed him, and blessed he shall remain.”¹⁴ The sages say¹⁵ that by this Isaac meant that he tasted all the tastes he sought to taste in it, i.e., that it was heavenly food, like the manna. When Isaac smelled Jacob before eating his food, he said that he recognized the smell of the Garden of Eden on him, so we may presume that this was the taste he sought to taste in the food (and did), as well.

For Jacob, the allusion is in the episode of his encounter with Esau after returning from Laban. Jacob prepared a gift for Esau, but Esau tried to refuse it. Jacob persisted, however, and said, “Please take my blessing, which has been brought to you, for G-d has been gracious to me, and I have all [*kol*].”¹⁶ Here also, this “all” refers to G-d’s grace beyond material bounty, the taste of the world to come.

Inasmuch as the Machpelah cave embodied the Divine consciousness of the *Shechinah*, which will be revealed in the future world, the patriarchs were buried there.

12. *Bava Batra* 17a.

13. Genesis 24:1.

14. *Ibid.* 27:33.

15. Rashi *ad loc.*

16. Genesis 33:11.

וז"ס מ"ש חז"ל, על פסוק וה' ברך את אברהם בכל, בת היתה לו לאברהם, ובכל שמה,

This is also the mystical meaning of the sages' statement that Abraham had a daughter named Bakol.¹⁷

The sages say that the verse quoted above, "and G-d blessed Abraham with everything [*bakol*]," also alludes to the fact that Abraham had a daughter named Bakol.

הוא שם ב"ן שבמלכות, שהיא בת נקבה, ובכל שמה כנוכר.

She personified the 52-Name of *malchut*, which is the daughter.

The four Names *Havayah* (possessing the numerical values of 72, 63, 45, and 52) correspond respectively to the four *partzufim* *Abba*, *Ima*, *Z'eir Anpin*, and *Nukva*. *Z'eir Anpin* and *Nukva* are the "son" and "daughter" of *Abba* (the father) and *Ima* (the mother).

The fact that this daughter is mentioned immediately after Abraham acquired the Machpelah cave (even though she must have been born before this, i.e., before Sarah died) indicates that there is a thematic connection between her and this cave. This connection is the fact that the cave expresses the 52-Name of G-d and the numerical value of her name is 52. The Torah effectively tells us that Abraham was blessed with a "daughter," i.e., with *malchut*, the Divine consciousness of the future world, only when he purchased the Machpelah cave, since this cave embodied this Divine consciousness.

וכן פירש הרב ז"ל במקומו, על פסוק וה' ברך את אברהם בכל, ואמר, בכל בגימטריא הוי"ה דב"ן במילוי ההי"ן, והיא הנקראת בתו של אברהם אבינו ע"ה:

So did the master (i.e., the Arizal) explain this verse, saying that the numerical value of *Bakol* is the same as the 52-Name, spelled out with the letter *hei*. This Name is called the daughter of Abraham, our father.

אמר חיים הכותב,

I, Rabbi Chaim Vital, the recorder of these teachings would like to add:

ארבע בחי' הנז' שיש במלכות, לא נתבארו לי עתה ממורי ז"ל, ואפשר כי לאה ורחל, הם ה' עילאה והי' תתאה, כנגד בינה ותבונה, וכל אחת מהם יש בה בחי' מלכות שבה, שהם ב' ההי"ן אחרות, שבמלוי ההי"ן הראשונות.

The explanation of the aforementioned four subdivisions of *malchut* is not clear to me right now. It could be that the *partzufim* of *Leah* and *Rachel* correspond to the upper and lower *hei* of the Name *Havayah* of *Ima*, which in turn correspond to *binah* and *tevunah*. Each of these has its own *malchut*, which are two other *hei*'s within the spelling-out of the first *hei*'s.

As we have seen, *Leah* originates in *malchut* of *binah*, while *Rachel* originates in *malchut* of *tevunah*. *Leah* is associated with thought, which we use more to think about abstract intellect, while *Rachel* is associated with speech, which we use more to talk about applied intellect.

או אפשר שארבעתם הן ברחל לבדה, כמבואר אצלינו בדרוש ר"ה בביאור ברכת אבות אשר שם, בסוד ארבעה ראשי שנים הם. וכפי זה יש ד' פרצופים ברחל לבדה, ולפעמים נכללות ונעשות פרצוף אחד לבדו כולל כלם, ע"ד אימא עילאה.

17. *Bava Batra* 16b.

Or, it could be that all four are within *Rachel*, as we have explained in our exposition of Rosh HaShanah regarding the first blessing of the *Amidah*, with reference to the four beginnings of the year. According to this, there are four *partzufim* within *Rachel* alone, which sometimes combine to form one collective *partzuf*, just like the supernal *Ima*.

Based on the above, it is explained in *Chassidut* that the two *hei*'s manifest in the cave of Machpelah are the lower and upper Garden of Eden, the abode the soul in the afterlife. In the lower Garden of Eden, the soul receives its reward for the physical performance of the commandments it fulfilled in this world, while in the upper Garden of Eden it receives its reward for the intellectual and emotional intentions it invested into performing these commandments.

The two *hei*'s become manifest as the two levels of the Garden of Eden because the form of the *hei* indicates expansion into dimensions: the three lines that make up the *hei* indicate the three dimensions of breadth, length, and depth (the disconnected leg of the *hei* is seen as a line going perpendicular to the plane defined by the two connected legs). In order for the soul to experience Divinity, it has to assume "dimensions," that is, it has to be expressed in a way that a sentient being can integrate it into its own consciousness.

This "translation" of Divinity into a form that the soul can integrate is indicated by the doubling of the *hei*. The second *hei* latent within the first is revelation of the expression implicit within the *hei* itself.

In contrast to the two *hei*'s are the *yud* and the *vav*. The *yud* indicates *tzimtzum* ("contraction"), the initial contraction Divinity must undergo in order for the process of creation to take place. The *vav* is seen as a further type of *tzimtzum*, a *yud* that has been extended downward as a straight line. These *tzimtzumim* are not a "fleshing out" of the Divine consciousness with dimensions: the *yud* and *vav* are not spelled out with the letter *hei*. The *yud* is spelled out with a *vav*, which indicates further *tzimtzum*, plus a *dalet*, which comes close to being a *hei* (and is its source) but still lacks the true relief of three dimensions. The *vav* is spelled out with another *vav*, indicating further *tzimtzum*.

In the ultimate future, after the soul returns from its temporary abode in the afterlife and is resurrected in the rectified physical world, there will be no need for the soul to experience such "processed" Divine consciousness, i.e., there will be no need for the Name *Havayah* to be spelled out. The *hei*'s of the Name will be able to experience the *yud* and *vav* directly, and in fact the *vav* will not be necessary. In the future, the Name *Havayah* will be spelled *yud-hei-yud-hei*, indicating that both thought and speech will be able to express Divine consciousness in its fullest form. This is alluded in the verse, "On that day, G-d [*yud-hei-vav-hei*] will be [*yud-hei-yud-hei*] one, and His Name will be one."¹⁸

5

וְהָיָה הַנְּעֵר אֲשֶׁר אָמַר אֱלֹהִים הִטִּי נָא כַדָּךְ וְאִשְׁתָּהּ וְאָמַרְהָ שְׂתֵּהּ וְגַם גְּמֹלֶיךָ
 אֲשָׁקָה אֶתְּהָ הַכַּחַת לְעַבְדְּךָ לְיִצְחָק וְזֶה אֲדַע כִּי עֲשִׂיתָ חֶסֶד עִם אֲדֹנָי.
 וַיְהִי הוּא טָרֵם כֶּלֶה לְדַבֵּר וְהִגִּיה רִבְקָה יֵצֵאת אֲשֶׁר יִלְדָה לְבַתּוֹאֵל בֶּן מִלְכָּה
 אִשְׁתֵּי נַחֲוֹר אַחֵי אַבְרָהָם וְכִדָּה עַל שִׁכְמָהּ. וְהַנְּעֵר טִבֵּת מִרְאֵה מְאֹד בְּתוֹלָה
 וְאִישׁ לֹא יִדְעָה וְתַרְדּוּ הָעֵינַיִם וְתִמְלֵא כִדָּה וְתַעֲלֵ.

"Let it be that the maiden to whom I shall say, 'Please tip your pitcher so

18. Zechariah 14:9.

that I may drink, and who replies, 'Drink, and I will also give your camels to drink,' will be the one whom You have designated for Your servant Isaac, and by her will I know that You have acted kindly with my master." He had not yet finished speaking, when Rebecca came out. She had been born to Bethuel the son of Milcah, the wife of Abraham's brother Nachor. Her pitcher was on her shoulder...and she descended to the well, filled up her pitcher, and ascended back.¹⁹

When Eliezer, Abraham's slave, arrived in Haran looking for a wife for Isaac, he asked G-d that one of the signs identifying the right girl be her generosity.

The numerical value of the word for "pitcher" (*kad*, kaf-dalet = 20 + 4) is 24.

ספר הלוקטים, פרשת חיי שרה		ליקוטי תורה, פרשת חיי שרה
הנה כבר ידעת, כי החסד שבת"ת נחלק לשלשה חלקים, והם ג"פ כ"ד.		הנה כבר ידעת כי חסיד שבת"ת נחלק לג' חלקים והם ג"פ כ"ד

As you know, *chesed of tiferet* is divided into three parts, each of which is alluded to by the number 24.

By *tiferet*, the Arizal presumably is referring here to the full *partzuf* of *Z'eir Anpin*.

The numerical value of *chesed* is 72 (*chesed*: chet-samech-dalet = 8 + 60 + 4 = 72). 72 divided by 3 is 24.

והנה בגלות אין לה כי אם כ"ד אחד לבד, ולעתיד בני שהם גימ' ב"פ אור		והנה בגלות אין לה רק כ"ד אי ולעתיד יהיה בי"ת בע"ה יהיה הבית בנוי, שהם ב"פ אור אור,
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During the exile, *chesed of tiferet* possesses only one of these three 24's. In the future, the Temple will be rebuilt and the missing two 24's will be restored, this being alluded to by the fact that the numerical value of the word for "house" is twice that of the word for "light."

The Temple is the house of G-d; the term for "Temple" in Hebrew is *beit ha-mikdash*, or "house of the sanctuary." The numerical value of the word for "house" (*bayit*) is 412:

Bayit: *beit-yud-taf* = 2 + 10 + 400 = 412.

The numerical value of the word for "light" (*or*) is 207:

Or: *alef-vav-reish* = 1 + 6 + 200 = 207.

$2 \times 207 = 414$. Presumably, the discrepancy implies that we are to add the *kolel* for each instance of "light." These two lights refer to the two 24's missing from *chesed of tiferet* when the Temple (the "House") is in ruins.

בסוד (ישעיה נ"ד י"ב) ושמתי כ"ד כ"ד שמשותיך, כמש"ל בדרוש חטא אדה"ר.		וזהו ושמתי כ"ד כ"ד שמשותיך כנ"ל בפי בראשית,
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This is the mystical meaning of the verse, "I shall set your window frames with ruby...."²⁰

19. Ibid. 24:14-16.

20. Isaiah 54:12.

The word for “ruby” (*kadchod, kaf-dalet-kaf-dalet*) may be seen as the word for “pitcher” (*kad, kaf-dalet*) doubled. This verse is part of a prophecy of the restoration of Israel’s former glory that will be part of the messianic redemption. Thus, the ruby window frames allude to the restoration of the two 24’s to *chesed* of *tiferet* that are missing during the exile.

<p>נמצא שרבקה שהיא נוקבי יש כ"ד א' בפנים בראשה, וכ"ד א' למעלה על שכמה, במקום שמסתיימים יסוד דאימא.</p>	<p>נמצא שרבקה שהיא נוקבי יש כ"ד א' בפנים בראשה, וכ"ד א' למעלה על שכמה במקום שמסתיימים יסוד אמא,</p>
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It follows that Rebecca, who is synonymous with *Nukva*, has one “pitcher” (i.e., 24) inside her head and another “pitcher” (i.e., 24) above her shoulder, which is where the *yesod* of *Ima* terminates.

In this imagery, Rebecca/*Nukva* is seen to be bringing the two 24’s back to *chesed* of *tiferet* (i.e., *Z’eir Anpin*), this signaling the end of the exile.

<p>והנה עתה מדבר בזמן הגאולה, שאז ירד כ"ד זה דרך היסוד, ועלייה זו נקראת ירידה, כי האור בא לה דרך ירידה, אבל היא אינה מקבלת אורותיה רק בסוד אור חוזר כנזי, אצלנו,</p>	<p>והנה עתה מדבר בזמן הגאולה שאז ירד כ"ד זה דרך יסוד [אמא] ועליה זו נקראת ירידה כי האור בא אליה דרך ירידה אבל היא אינה מקבלת אורותיה אלא דרך אור חוזר כנזי,</p>
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The text of this passage of the Torah understood mystically is referring to the moment of redemption, when this “pitcher” on *Nukva*’s shoulder will descend to the *yesod* of *Ima*. Although *Nukva* must ascend in order to reach *yesod* of *Ima*, this ascent is called a “descent” because the light of *Ima* descends to her. *Nukva* only receives her lights as reflected lights, as mentioned elsewhere.

Yesod of *Ima* is the drive of the intellect to actualize itself; it thus is the point where intellect is transformed into emotion, i.e., feeds *Z’eir Anpin* and *Nukva*. In order for *Nukva*—the *partzuf* of expression—to rejuvenate *Z’eir Anpin*—the emotions—it must return to its “mother,” the intellect.

<p>ולכן אמר ותרד העינה היינו הארת יסוד אימא הנקרא מעין, ותמלא כדה מפי המעין, שהוא מקום יסוד אימא, ואז ותעל, חוזרות אורות אלו, ומגדילים אותה ואת בארה, שהיה לה ב"ש כמו הוי"א בעלה, ואז מתמלא כדה.</p>	<p>אמר ותרד העינה היינו הארת יסוד אמא הנקרי מעין ותמלא כדיה מפי העין שהוא מקום היסוד אמא או ותעל חוזרות אורות אלו ומגדלין אותה ואת כתי' שיהיו לה ג' שלישים כמו ז"א בעלה ואז ותמלא כדה,</p>
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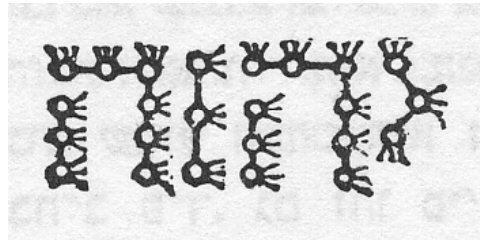
The Torah thus says, “she descended to the well,” i.e., to the *yesod* of *Ima*, which is called a “well.” She then “filled up her pitcher” from the well, the *yesod* of *Ima*, “and ascended,” meaning that these lights reflect back up, causing her and her crown to mature. Thus, she acquires three thirds, just like her husband, *Z’eir Anpin*.

<p>והנה כנגד ג' מיני כ"ד הללו, שכל שלישי מורה על הוי"ה אחת, כי שלשה הוי"ת אלו הם בצירוף עיינין, כזה, כל א' כ"ד עגולים, עולה ע"ב חסד, כנזי אצלינו במי"א. נמצא, שכל כ"ד הוא הוי"ה א', הרי כאן ג' הוי"ת,</p>	<p>והנה ג' כ"ד הלול שכל שלישי מורה ע"ש הוי"ה א' כי ג' היות בצירוף עיינין ובכ"א כ"ד עגולים עולה ע"ב חסד כנזי במי"א נמצא כל כ"ד הוא הוי"ה א' הרי ג' הוי"ת כאן</p>
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Now, regarding these three “pitchers” (i.e., 24’s), each one refers to another Name *Havayah*. For there are three Names *Havayah* depicted with eyes, each one of

which is drawn with 24 circles, giving a total of 72, the numerical value of *chesed*, as mentioned elsewhere. Thus, each “pitcher” is another Name *Havayah*, meaning that there are three Names *Havayah* here.

In the vision of Ezekiel, the angels are described as having “backs, tall and frightening, for the backs of all four were covered all over with eyes.”²¹ In the *Zohar*,²² this verse is interpreted as referring to the “backs,” i.e., the separate strokes, used to write the four letters of the Name *Havayah*. Each stroke is depicted as being formed by three eyes:



We see here that the four letters of the Name *Havayah* are formed by 8 strokes, each here depicted as having 3 “eyes,” giving a total of 24 eyes.

Thus, although we usually associate the Name *Havayah* with the number 26, its numerical value, we see here that “structurally” it can be associated with the number 24.

These three Names *Havayah* are three shades of creative energy used in the restitution of reality being described here.

The following section refers to the story of Elijah the prophet and his contest on Mt. Carmel with the prophets of Ba’al.²³ In order to demonstrate the falseness of this idol, Elijah assembled the people and told the prophets of Ba’al to prepare an offering to it, while he prepared an offering to G-d. Everyone agreed that if one of the offerings would be devoured by fire, it would indicate that the deity to which it was offered was the true G-d.

Try as they might, the priests of Ba’al could not get him to devour his offering with heavenly fire. When it was Elijah’s turn, he first had pitchers of water poured on the altar, in order to demonstrate that the fire that was about to descend from heaven was indeed from heaven and not any trick he was performing. He poured so much water on his offering that it spilled over and filled the trench that he had dug around the altar.

כנגד אלו הם הכדים שנתן אליהו בתעלה מלאים מים, מלאו כל אי ד' קבים, כנגד ד' אותיות השם שבו, כנגד שליש ב', ג' כנגד שליש שלישי,	נגד אלו הם הכדים שנתן אליו ז"ל בתעלה מלאו ד' כדים נגד ד' אותיות השם שנו נגד שליש שני שלשי נגד שליש ג'
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These Names *Havayah* correspond to the pitchers with which Elijah the prophet, of blessed memory, filled the trench around the altar he built. When he said, “Fill four jars with water...,” he intended these to correspond to the four letters of the Name *Havayah*. When he said, “...and pour it over the burnt offering and the wood,” he intended this to correspond to the first third of *chesed* of *tiferet*. When he

21. Ezekiel 1:18.

22. *Tikunei Zohar* 70 (126b).

23. 1 Kings 18:19-39.

said, “do it a second time,” he intended this to correspond to the second third of *chesed* of *tiferet*. When he said, “do it a third time,” he intended this to correspond to the third third of *chesed* of *tiferet*.

By pouring the four pitchers three times over his sacrifice, Elijah was reconstructing *Nukva*, the conglomerate of the souls of Israel, giving it the three “pitchers” (24’s) or thirds of *chesed* of *tiferet* it is supposed to possess.

We see from the above exposition that the female is to play a decisive role in the process of redemption. Indeed, at least in this scene, *Z’eir Anpin* is depicted as being helpless and dependent on Rebecca/*Nukva* to restore its broken *tiferet*, or heart. We may perhaps visualize this as the jaded or cynical mood that affects those who have suffered too much and are worn down by the state of exile. Such people need a boost of inspiration to lift their spirits. This is provided, in the present scenario, by *Nukva*, the spouse, who, faced with a languid, uninspired husband, whose *joie de vivre* has been sapped, returns to her wise mother to draw inspiration and direction to revive him.

Alternatively, an individual can try to rejuvenate himself, to mend his broken heart, by reinvesting his action, his means of expression, with new intellectual understanding. Doing so enables his expression to influence his emotion, for “the media” to make “the message,” so to speak.

In either case, once the “wife” succeeds in re-inspiring her “husband,” she restores him to his original vigor and the redemption can proceed.²⁴

והבן זה כי הוא שכתבתי לך הוא סוד עמוק. | והבן זה כי הוא סוד עמוק.

Understand this well, for what I have told you is a deep secret.

— translated from *Likutei Torah* and *Sefer HaLikutim*

6

וְאֵלֶּה יְמֵי שְׁנֵי חַיֵּי אַבְרָהָם אֲשֶׁר חָיָ מֵאֵת שְׁנָה וְשִׁבְעִים שָׁנָה וְחֲמִישׁ שָׁנִים.

“And these are the days of the years of the life of Abraham that he lived: one hundred seventy five years.”²⁵

שער הפסוקים, פרשת חיי שרה
כבר נתבאר למעלה בפרשת לך לך, טעם מספר קע״ה
שני חיי אברהם, וע״ש, והנה נתבאר שם, כי אברהם
הוא בחי' ה' חסדים המתפשטים בז״א.

ליקוטי תורה, פרשת חיי שרה
הנה כי אברהם סוד הה״ח כשמתפשטין בז״א נקרא
הוי״ה דאלפין מ״ה

Likutei Torah and Sha'ar HaPesukim, Parashat Chayei Sarah

Abraham embodied the five states of *chesed* of *Ima* that spread through *Z’eir Anpin*, who expresses the Name *Havayah* spelled out with the letter *alef*, whose numerical value is 45.

The four major *partzufim* of *Atizlut* (*Abba*, *Ima*, *Z’eir Anpin*, and *Nukva*) express the four spellings-out

24. Each of us comprises a male and a female aspect, and therefore the roles of male and female partner as described can be reversed. Since the male aspect obviously dominates in the husband and the female in the wife, however, the usual case is the way it is described in the text.

25. Genesis 25:7.

of the Name *Havayah* (possessing the numerical values of 72, 63, 45, and 52), respectively.

והנה ההי' חסדים, הם ה' הויו'ת, שהם בגימטריא קי"ל.	והנה ההי"ח הי"פ הויו"ה גימ' קי"ל
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The five states of *chesed* are expressed by five Names *Havayah*, giving a numerical value of 130.

$$5 \times 26 = 130.$$

ווי"א הוא הויו"ה דמ"ה דאלפי"ן, והנה מ"ה וקי"ל הם קע"ה, מספר שני חיי אברהם:	והנה כשיתחברו אלו הויות שהם קי"ל ויתפשטו בז"א הנקרא מ"ה אז נעשה הכל קע"ה ואלו הם שנותיו של אברהם,
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When these Names *Havayah*, whose numerical value is 130, are joined with and spread through *Z'eir Anpin*, who expresses the Name *Havayah* spelled out to equal 45, the sum is 175, the number of years in Abraham's life.

ואמנם שרש אלו הקע"ה הוא,	אמנם שורש קע"ה אלו בפרטות
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However, the origin of these 175 years in particular is as follows.

כמש"ל בפי' לך לך כי אברהם בגימטריא ה' שמות אי"ל, אשר באנפין עילאין דא"א, ששה בתיקון האי' די"ג תיקוני דיקנא דיליה, ובי' בתיקון הז' שהם תרין תפוחין קדישין דיליה.	כי כבר ביארנו ששורש אברהם נמשך מפנים עליון שיש בהם ש"ע נהורין לכן כשמתפשטין אלו ה"ה ביסוד ז"א אז נעשה יוסף יפה תואר ויפה מראה מצד יופי הפנים העליונים [דא"א] שמשם שורש החסדים
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As we have already explained, Abraham originates in the supernal face of *Arich Anpin*, which shines forth 370 lights. Therefore, when these five states of *chesed* spread through the *yesod* of *Z'eir Anpin*, they make Joseph "of good form and good appearance,"²⁶ due to the beauty of the supernal face of *Arich Anpin*, the source of the five states of *chesed*.

Jacob personified *Z'eir Anpin*; his son Joseph personified *yesod* of *Z'eir Anpin*. In this context, Abraham, Jacob's grandfather, personifies *Arich Anpin*, the source of *Abba* and *Ima*, the "parents" of *Z'eir Anpin*.

וכבר ידעת כי הדרת פנים זקן לכן הסריס אין לו הדרת פנים זקן,
--

As you know, the beauty of the face is the beard, and therefore a eunuch has no "beauty of the face," i.e., no beard.

The phrase, "You shall stand up in the presence of gray hair, and you shall honor the face of an old person,"²⁷ may be read, "You shall stand up in the presence of gray hair and the beauty of the face is the beard." This implies that the beauty of the face of an old man is his beard. We have identified the "beauty of the face" as the 370 lights, the source of the 5 states of *chesed*. These are expressed as the beauty expressed in *yesod* of *Z'eir Anpin*, the "grandchild" of *Arich Anpin*, as we saw with the case of Joseph. A eunuch, whose *yesod* has been castrated, is thus deprived of the expression of the potential beauty of his face (his inner *Arich Anpin*) in his "grandchild" (his *yesod*, his procreative organ), and

26. Genesis 39:6.

27. Leviticus 19:32.

therefore this beauty is not expressed as a beard.

והנה באותן הפנים יש ח"פ א"ל כמנין אברהם הנמשך
משם

Now, in this face of Arich Anpin are expressed 8 Names Kel, whose numerical value is the same as that of Abraham, who personifies this level.

Kel: *alef-lamed* = 1 + 30 = 31. $8 \times 31 = 248$.

Abraham: *alef-beit-reish-hei-mem* = 1 + 2 + 200 + 5 + 40 = 248.

The Name *Kel* is associated with *chesed*. Thus, the face of *Arich Anpin*, the source of the five states of *chesed*, embodies this Name.

והם תקון האי מייג ת"ד הנקרא א"ל

These 8 Names constitute the first of the 13 rectifications of the beard, which is the Name Kel.

The 13 rectifications, or parts, of the beard, correspond to the 13 attributes of mercy,²⁸ as we have explained previously. The first of the 13 attributes of mercy is simply the Name *Kel*, signifying G-d's lovingkindness.

וכבר ידעת כי אית בי גי עלמין וכ"א נקרא אל

As you know, it possesses 3 worlds,²⁹ each of which is called Kel.

The vessels of *Tohu* collapsed beginning with the *sefirah* of *da'at*. The first of the 13 attributes of mercy rectifies the fallen *sefirot* of *da'at*, *chesed*, and *gevurah*. These three manifestations of the Name *Kel* are the Name *Kel* as it combines with three other Names, i.e., *Kel Shakai*, *Kel Havayah*, and *Kel Adni*.

In this connection, the reader should review our translation of the Arizal's comments on *parashat Lech Lecha*.

הרי גי אל מימין וגי אל משמאל ובי שמות אל
הם בפנים עצמן בימין ובשמאל הרי ח"פ אל כמנין
אברהם,

Thus we have 3 Names Kel to the right and 3 to the left. The two Names Kel are on the face itself to the right and to the left. We thus have 8 Names Kel, whose combined numerical value is the same as that of Abraham.

ונודע, כי אלו בי שמות א"ל דבתרין תפוחין דיליה, נמשכו מן בי הויו"ת, שיש בתמניא חוורת דא"א ברישא דיליה, המתפשטים ונמשכים בפנים דז"א, אחד בימין ואחד בשמאל, והם הויו"ת דמלוי יודיין דע"ב. והם סוד בי הויו"ת, שנוכרו בתחלת י"ג מדות, והם הי אל רחום וחנון וגי.

אמנם אלו הבי אל שבפניי הם נמשכין מסוד בי הויי שיש בפנים אחד מימין ואי משמאל והם ביודיין ואלו הם סוד בי הויי הראושנים שיש בייג ת"ד שהם הי הי אל כו,

However, these two Names Kel situated on the face are derived from the two Names Havayah situated on the face, one to the right and one to the left. They

28. Exodus 34:6.

29. Zohar 3:132.

are spelled out with the letter *yud*. This is the significance of the two Names *Havayah* that precede the 13 rectifications of the beard, as it is written, "G-d, G-d, is a merciful and gracious G-d...."

In the verse listing the 13 attributes of mercy, G-d precedes His proclamation of these attributes by saying His Name *Havayah* twice. "And G-d passed before him, and said, '*Havayah, Havayah*, is a G-d [*Kel*] who is merciful and gracious...."

אמנם הווי' אלו יש להם פנים ואחוריים והנה כל אחור
הוא סוד ריבוע כנודע

But these two Names *Havayah* each possess a front and a back. Each back is manifest as a regressive iteration, as we know.

The withdrawal of the Divine beneficence channeled through one of G-d's Names is indicated by the regressive iteration of that Name. In the case of the Name *Havayah*, this is *yud yud-hei yud-hei-vav yud-hei-vav-hei*.

והנה הרבוע של שם זה דיודיין הוא קפ"ד | והנה האחוריים של כל ההוי"ה מאלו דיודיין, היא בגימטריא קפ"ה ע"ה,

The numerical value of the regressive iteration of the Name *Havayah* spelled out with the letter *yud* is 184.

The regression of the Name *Havayah* spelled out with the letter *yud* is:

yud-vav-dalet, yud-vav-dalet hei-yud, yud-vav-dalet hei-yud vav-yud-dalet, yud-vav-dalet hei-yud vav-yud-dalet hei-yud.

Numerically, this translates into: $4(10+6+4) + 3(5+10) + 2(6+10+6) + 1(5+10)$
 $= 4(20) + 3(15) + 2(22) + 1(15)$
 $= 80 + 45 + 44 + 15$
 $= 184.$

ואל במילוי הוא קפ"ד | כמנין שם א"ל במלוי.

And the numerical value of the spelling out of the Name *Kel* is also 184 plus the *kolel*, i.e., 185.

The spelling out of *Kel* (*alef-lamed*) is:

Alef-lamed-pei lamed-mem-dalet = (1 + 30 + 80) + (30 + 40 + 4) = 185.

הרי איך מבי' אלו האחוריים של ב' שמות הנ"ל נמשכו | והרי איך משתי האחוריים של ב' ההוי"ת אלו, נמשכים ב' שמות אל, ב' שמות א"ל מליאים, בתרין תפוחין קדישין,

We thus see how from the backs of these two Names *Havayah* are derived these two Names *Kel*.

והנה ב"פ אל במילוי יהי גימ' ש"ע והם ש"ע נהורין | והם בגימטריא ש"ע, והם סוד ש"ע אלף רבוא נהורין, דבתרין תפוחין דיליה, הנזכר באדרת נשא דף קכ"ה ע"ב:

Now, the numerical value of two times the spelling out of the Name *Kel* will be

370. These are the 370 lights that shine from the supernal face of *Arich Anpin*.

$$2 \times 185 = 370.$$

ונחזור לענין לבאר מציאות קע"ה שנים של חיי
אברהם

Let us now return to our derivation of the 175 years of Abraham's life.

ונאמר כי ב' הוי' אלו שבפני העליונים הם בחילוף | ואמנם הב' הוי"ת הנז' בבחי' פנים, הנה הם בחלוף
מצפ"ץ מצפ"ץ. | א"ת ב"ש, והם מצפ"ץ מצפ"ץ כנודע.

When these two Names *Havayah* that are manifest on the supernal face of *Arich Anpin* are transformed using *atbash*, they produce the letter-combinations *mem-tzadik-pei-tzadik* twice.

Atbash, as we have explained, is one of several letter-substitution algorithms used in Kabbalah. In *Atbash*, the first letter of the alphabet (*alef*) is replaced by the last (*tav*), the second (*beit*) by the second to the last (*shin*), and so on. These first two pairs (*alef-tav-beit-shin*) give this algorithm its name.

ואמנם כשתחלקו ותמלא מ"ם צד"י ואחריו פ"א צד"י |

If we divide them into four pairs of letters and spell them out, we have *mem-mem tzadik-dalet-yud* and *pei-alef tzadik-dalet-yud*.

The letter *tzadik* is sometimes spelled out with a *kuf* at the end and sometimes without.³⁰

אמנם מ"ם צד"י גימ' קפ"ד שהוא אל | והנה שני אותיות הראשונות, שהם מ"צ במלואה,
כזה, מ"ם צד"י, בגימטריא קפ"ד, כמנין א"ל במלואו, | שהוא קפ"ד.

The numerical value of *mem-mem tzadik-dalet-yud* is 184, which is also the numerical value of the spelling out of the Name *Kel* plus the *kolel*, as we saw above.

$$\text{Mem-mem tzadik-dalet-yud: } 40 + 40 + 90 + 4 + 10 = 184.$$

וכן פ"א צד"י הוא קפ"ה כמנין אל במילוי | וכן ב' אותיות שהם פ"ץ במלואם פ"א צד"י, בגימטריא
קפ"ה, כמנין א"ל במלואו. |

Similarly, the numerical value of *pei-alef tzadik-dalet-yud* is 185, which is again the numerical value of the spelling out of the Name *Kel*.

$$\text{Pei-alef tzadik-dalet-yud} = 80 + 1 + 90 + 4 + 10 = 185.$$

Thus, the transformation of the Name *Havayah* via *atbash* yields two Names *Kel*. Any transformation of a Name indicates a *zimtzum*, or contraction of the Divine life-force channeled through that Name.

וכן בשם הב' הרי ד' אל והם סוד ב"פ ש"ע | נמצא, כי בשתי שמות מצפ"ץ מצפ"ץ, יש ארבעה
שמות א"ל במלואם. והם בגימטריא ש"ע ש"ע, |

We do the same with the second Name *Havayah*, giving 4 Names *Kel*, which manifest as two sets of 370.

30. See *The Hebrew Letters* (a.k.a. *The Alef Beit*), pp. 266-7.

$$4 \times 185 = 2 \times (2 \times 185) = 2 \times (370).$$

כי ש"ע הראשון שהם ד' אותיות ראשונים משם מצפ"ן | כי ש"ע האי, הוא משתי א"ל, שבשתי אותיות מ"ן,
 הם בסוד פנים ש"ע נהורין ובי אחרונים הם ב' אל | שבכל שם משניהם, והם סוד ש"ע נהורין בסוד פנים.
 אחרים בסוד ש"ע נהורין סוד אחריים, | והש"ע הב', שהוא משתי אותיות אחרונות, פ"צ שבכל
 שם משניהם, הוא סוד ש"ע נהורין, בסוד אחריים.

For the first 370 lights are derived from the two Names *Kel* implicit in the first two letters of both transformed Names, i.e., *mem-tzadik*, and they constitute the frontal 370 lights. The second 370 lights are derived from the two Names *Kel* implicit in the second two letters of both transformed Names, i.e., *pei-tzadik*, and they constitute the back 370 lights.

והנה אלו הב"פ ש"ע הם סוד ושעש"ע יונק על חור | וכנגד ב"פ ש"ע אלו, נאמר ושעשע יונק על חור
 פתן | פתן.

With reference to these two sets of 370, it is written, "And a suckling will play over the hole of a viper..."³¹

The word for "will play" (*shi'asha*) is spelled *shin-ayin-shin-ayin*, which divides naturally into two sub-units of *shin-ayin* (=370) each.

ויונ"ק גי' קס"ו שהוא ס"ג בריבוע גי' קס"ו, | כי יונק בגימטריא אחריים דהוי"ה דס"ג ונודע,

For the numerical value of the word for "suckling" *yoneik* is the same as the regressive iteration of the Name *Havayah* spelled out to equal 63.

$$Yoneik: yud-vav-nun-kuf = 10 + 6 + 50 + 100 = 166.$$

The Name *Havayah* spelled out to equal 63 is:

$$Yud-vav-dalet hei-yud vav-alef-vav hei-yud = (10 + 6 + 4) + (5 + 10) + (6 + 1 + 6) + (5 + 10) = 63.$$

The regressive iteration of this spelling out is:

<i>yud-vav-dalet</i>	10 + 6 + 4	20
<i>yud-vav-dalet</i>	10 + 6 + 4	20
<i>hei-yud</i>	5 + 10	15
<i>yud-vav-dalet</i>	10 + 6 + 4	20
<i>hei-yud</i>	5 + 10	15
<i>vav-alef-vav</i>	6 + 1 + 6	13
<i>yud-vav-dalet</i>	10 + 6 + 4	20
<i>hei-yud</i>	5 + 10	15
<i>vav-alef-vav</i>	6 + 1 + 6	13
<i>hei-yud</i>	5 + 10	15
	total	166

Thus, this verse alludes to the *tzimtzum* of the Name *Havayah* (as expressed through its transformation

31. Isaiah 11:8.

via *atbash*) to produce the two sets of 370 lights.

Why does this verse allude to the Name *Havayah* spelled out to equal 63?

<p>וכבר ידעת כי שרש ש"ע נהורין אלו הם בסוד ס"ג כי הנה ו"פ ס"ג הם ג"י חשמ"ל והש"ע נהורין עם ב' ו"י שיש בהן ח' אותיות גימ' חשמ"ל</p>	<p>כי ש"ע נהורין הנז', הם בחי' הוי"ה דס"ג, לפי שש"ע נהורין הנז', אשר בשתי ההוי"ות הנז', עם ח' אותיות הפשוטות שלהם, הם בגי' חשמ"ל.</p>
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And it is known that the said 370 lights are derived from the Name *Havayah* spelled out to equal 63, for the numerical value of the said 370 lights implicit in these said two Names *Havayah*, together with their 8 original letters, is the same as that of the word for "electrum" *chashmal*.

The 8 letters of the two four-letter Names *Havayah*, each taken as a unit value, equal 8. $8 + 378 = 378$.

Chashmal: *chet-shin-mem-lamed* = $8 + 300 + 40 + 30 = 378$.

We discuss *chashmal* in our explanations of *parashat Vayishlach* and *parashat Vayakhel*. It is the protective garment around *Z'eir Anpin* and *Nukva*, the precursor of the neutral realm of evil (*kelipat nogah*, the "glowing shell").

<p>וחשמ"ל גימ' או"ר פניא"ל הוא סוד אורפניא"ל, הנזכר בהיכל ב' בפרשת פקודי,</p>	<p>וחשמ"ל גימ' או"ר פניא"ל</p>
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And *chashmal* is an allusion to "the light of the face of G-d," mentioned in the *Zohar*.³²

The Hebrew for "light of the face of G-d" is *or penei Kel*. This is spelled:

Alef-vav-reish pei-nun-yud alef-lamed = $(1 + 6 + 200) + (80 + 50 + 10) + (1 + 30) = 378$.

Its numerical value is the equal to that of *chashmal*.

<p>כי הוא אור פנים העליונים, וכבר ידעת כי שורש אור הפנים אלו הם משם אל במילוי גי' או"ר פניא"ל</p>	<p>כי הוא אור פנים עליונים, הנמשכים מבי שמות אל במלואם כנזכר לעיל, וז"ס אורפניא"ל.</p>
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For *chashmal* is the light shining out of the supernal face of *Arich Anpin*, drawn down through the two Names *Kel* spelled out as mentioned above. This is the mystical meaning of "the light of the face of G-d."

<p>והנה הוא בגימטריא כמנין שש הוי"ות דס"ג, הרי כי הש"ע, שרשם הם הוי"ה דס"ג,</p>	<p>והנה שרשם הוא ו' שמות ס"ג</p>
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Now, the numerical value of *chashmal* is the same as that of 6 times the Name *Havayah* spelled out to equal 63.

$6 \times 63 = 378$.

<p>אשר האחוריים שלה הם בגימטריא יונ"ק, כמנין קס"ו, וזהו ושעשע יונק.</p>	<p>וס"ג ברבוע הוא יונ"ק וזו שעשע יונק,</p>
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Thus, the 370 lights are derived from the Name *Havayah* spelled out to equal

32. 2:247a.

63, the numerical value of the regressive iteration of which is the same as that of the word for “suckling” (*yoneik*). This is the mystical meaning of the phrase “A suckling will play.”

אמנם ו' שמות ס"ג הם בפניי ג' מימין וג' משמאל. | נמצא, כי בפן אחד הימני, יש בו ג' שמות דס"ג. ובפן השמאלי, ג' שמות הויו"ת אחרות דס"ג.

It follows from all this that on the right side of the face are manifest 3 Names *Havayah* spelled out to equal 63, and on the left side of the face are manifest another 3 Names *Havayah* spelled out to equal 63.

Thus, the 175 years of Abraham's life express how the states of *chesed* originating in the shining face of *Arich Anpin* descend and manifest in *Z'eir Anpin*.

G-d promised Abraham, “You will be buried in ripe old age.”³³ Rashi explains this to mean that Abraham's son Ishmael will repent during his lifetime and that Abraham will die before his grandson Esau commits himself to a wicked lifestyle. In fact, Rashi continues, Abraham died 5 years before he was slated to in order that he not witness Esau go wicked. Esau in fact went wicked the day that Abraham died.

From this it is apparent that the fact that Abraham lived specifically 175 years (and not 180) is connected to seeing *nachas* from children and grandchildren. We have seen here the mystical explanation for this. 175 signifies the five states of *chesed* of *Arich Anpin* – the “grandfather,” or here, Abraham – (i.e., $5 \times 26 = 130$) manifest in *Z'eir Anpin* – the “grandson,” or here, Jacob (signified by the Name *Havayah* spelled out to equal 45).

As it is written in the book of Proverbs, “the crown of the elderly is grandchildren.”³⁴ The elderly, the grandparents, are *keter*, and their fulfillment is when their grandchildren, *Z'eir Anpin* and *Nukva*, are permeated with their heritage, their five states of *chesed* shining forth from their glowing faces.

33. Genesis 15:15.

34. 17:6.