

Parashat Pekudei

וְכֶסֶף פְּקוּדֵי הָעֵדָה מֵאֵת כָּפָר וְאֶלֶף וְשִׁבְעַת מֵאוֹת וְחֲמִשָּׁה וְשִׁבְעִים שֶׁקֶל
בְּשֶׁקֶל הַקֹּדֶשׁ... וַיְהִי מֵאֵת כָּפָר הַכֶּסֶף לְצִקָּת אֵת אֲדָנֵי הַקֹּדֶשׁ וְאֵת אֲדָנֵי
הַפְּרֻכָּת מֵאֵת אֲדָנִים לְמֵאֵת הַכֶּכֶר כָּפָר לְאֹדָן.

The silver [collected] from those of the community who were recorded totaled 100 talents and 1,775 shekels by the sanctuary weight.... The 100 talents of silver [were used] for casting the sockets of the sanctuary and the sockets of the entry-curtain: 100 talents for 100 sockets, a talent a socket.¹

The word for “socket” in Hebrew is *aden*, and the plural construct (“the sockets of”), the form used in this passage, is *adnei*. This is spelled exactly the same as the Divine Name *Adni* (pronounced *adonai*). Thus, the Arizal states –

<p>לקוטי תורה, פרשת פקודי הם כחשבון שם המלכות הנקרא אדני</p>		<p>ספר הלקוטים, פרשת פקודי דע, כי מאת ככר אלו הם נמשכים מן המלכות הנקרא אדני”</p>
------------------------------------------------------------------	--	-------------------------------------------------------------------------------------------

Sefer HaLikutim and Likutei Torah, parashat Pekudei

Know that the one hundred sockets of the Tabernacle are manifestations of the *sefirah* of *malchut*, which is synonymous with the Divine Name *Adni*.

The sockets were the base of the Tabernacle; the boards which formed the walls were inserted into these sockets. The Tabernacle was, as we have noted previously, the means through which G-d’s presence was manifest in the world (and in the consciousness of every Jew); it therefore was a microcosm of the entire creation. The final, lowest *sefirah* of the ten *sefirot* is *malchut*; therefore, the sockets, the lowest element of the Tabernacle, manifest this *sefirah*. As opposed to the preceding nine *sefirot*, *malchut* has no “content” or “personality” of its own. It is not an attribute of G-d *per se* but rather the power of expression of all the other, preceding attributes. Thus, it is stated in the *Zohar* that *malchut* “has nothing of its own.” The word “*malchut*” means “kingdom,” i.e., the manifestation of the preceding attributes of G-d throughout creation, creating, informing and organizing reality into a unified, harmonious whole – a kingdom run by a King, namely G-d. The Divine Name which expresses this lordship over reality is, of course, *Adni*, which literally means “My L-rd.” Every *sefirah*, being a manifestation of G-d in the context of creation, is in effect another “name” of His, since the purpose of a name or title is to identify an individual in the context of the role he is playing *vis-à-vis* the world around him.

| ושם זה הוא בגי' קי באופן זה, | ושם זה גימי' מאה באופן זה

This Name possesses the numerical value of 100, as follows:

The simple *gematria* of the word *Adni* (*alef-dalet-nun-yud*) is 65, but through analyzing its *milui* (the full spelling-out of each letter), its numerical value is increased to 100. As mentioned previously, the full spelling out of a letter indicates in Kabbalah the full manifestation of all the Divine power latent in that letter. The full spelling of the Name *Adni* therefore indicates the full manifestation of

1. Exodus 38:25-27.

G-d's power to unite creation under His rule. This, again, is the fullest expression of the idea of the Tabernacle in general: the dissemination of the awareness and consciousness of G-d throughout creation. In order to reach the value of 100, the Name *Adni* must be doubly spelled out, that is each of its constituent letter must be spelled out fully, as we will demonstrate presently. This indicates an even greater, consummate revelation of *malchut* throughout creation. The number 100, as well, being the perfect square of 10, the number of completion, conveys as well this same idea of super-perfection.

כי מלוי המלוי של אדנ"י יש בו ב' בחינות, וזהו גם
 כן סוד פ' ועתה יגדל נא כה אדני וכו', כי היו"ד של
 יגדל היא גדולה,

The filling of the filling of the Name *Adni* may be done in two ways. This is indicated as well in the verse "And therefore, I pray, let the power of *Adni* be great, as You have declared..."² The *yud* in the word "be great" (*yigdal*) is written large.

A certain number of letters in the Torah are written larger than the rest. This indicates a magnification of some kind. Here, as will be presently demonstrated, it indicates that the power of *Adni* is to be made great by the addition of the letter *yud* to its double spelling out.

לרמוזו כי מלוי המלוי של שם זה הוא, אל"ף למ"ד | כי מלוי המילוי של שם זה הוא אל"ף למ"ד פ"א דל"ת
 פ"א, דל"ת למ"ד ת"ו, נו"ן וא"ו נו"ן, יו"ד וא"ו | למ"ד ת"ו נו"ן ו"ו נו"ן יו"ד וא"ו דל"ת
 דל"ת.

This alludes to the following: The filling of the filling of this Name (*Adni*) is *alef-lamed-pei lamed-mem-dalet pei-alef, dalet-lamed-tav lamed-mem-dalet tav-vav, nun-vav-nun vav-alef-vav nun-vav-nun, yud-vav-dalet vav-alef-vav dalet-lamed-tav*.

To simplify this construction, let us picture it graphically:

simple spelling	first filling	filling of filling
<i>alef</i>	<i>alef</i>	<i>alef-lamed-pei</i>
	<i>lamed</i>	<i>lamed-mem-dalet</i>
	<i>pei</i>	<i>pei-alef</i>
<i>dalet</i>	<i>dalet</i>	<i>dalet-lamed-tav</i>
	<i>lamed</i>	<i>lamed-mem-dalet</i>
	<i>tav</i>	<i>tav-vav</i>
<i>nun</i>	<i>nun</i>	<i>nun-vav-nun</i>
	<i>vav</i>	<i>vav-alef-vav</i>
	<i>nun</i>	<i>nun-vav-nun</i>
<i>yud</i>	<i>yud</i>	<i>yud-vav-dalet</i>
	<i>vav</i>	<i>vav-alef-vav</i>
	<i>dalet</i>	<i>dalet-lamed-tav</i>

2. Numbers 14:17.

If we imagine the original four letters *alef-dalet-nun-yud* as defining a straight line, the first *milui* would add a dimension, giving a square, and the *milui* of the *milui* would add a third dimension, giving a cube.

להם ל"ד אותיות כמנין ד"ל, ולכן נקרא שם אדנ"י שהוא במלכות, דל ואביון, בסוד אספקלריא דלא נהרא.	ל"ד אותיות כמנין ד"ל ולכן שם אדנ"י שהיא המלכות נקרא ד"ל ואביון בסוד אספקלריא שאינה מאירה
----------------------------------------------------------------------------------------------------	---------------------------------------------------------------------------------------------

This filling of filling consists of 34 letters, this number being the same as the numerical value of the word for "poor" (*dal*). This is why the Name *Adni*, which is synonymous with the *sefirah* of *malchut*, the poor and destitute one, this being the concept of the reflective or translucent lens.

As we mentioned above in the name of the *Zohar*, *malchut* "possesses nothing of its own," but merely reflects and transmits that which it receives from the preceding *sefirot*.

Prophecy is envisioned as seeing Divine truth through a lens. Moses's prophetic vision is said to have been as if "through a transparent lens," while that of all the other prophets is said to have been as if "through a non-transparent lens," i.e. either a cloudy pane or a mirror. This simply indicates that the inferior prophecy of the other prophets was transmitted through the *sefirah* of *malchut*; they experienced Divinity as it has been funneled into creation (specifically, the three worlds of *Beriah*, *Yetzirah*, and *Asiyah*). Moses, in contrast, experienced Divinity directly (i.e., as it is manifest in the world of *Atzilut* before being channeled through *malchut*).

The Arizal now explains how "the filling of the filling of the Name *Adni* may be done in two ways":

והוא, כי אות התי"ו היא חסרה מן היו"ד, כזה ת"ו, אך אם היא מתמלא ביו"ד כזה ת"ו, אז היא גדולה ושלימה בסוד לבנה במלואה.	והוא כי אות ת"ו חסר יו"ד אך כשתהיה מלאה ביו"ד אז תהיה גדולה ושלימה בסוד הלבנה במילוי"י
---------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------

This is, however, only if the letter *yud* is omitted from the spelling of the letter *tav* (like this: *tav-vav*). If, however, the letter *yud* is included (like this: *tav-yud-vav*), the filling of the filling is then great and complete, this being the concept of the full moon.

At issue here is the sixth line of the chart above, where the *tav* of the *dalet* of *Adni* is spelled out. *Tav* may be spelled either with or without a *yud*. By adding the *yud*, the number of letters in the spelling out of the spelling out changes from 34 to 35. 34 signified poverty, as was just mentioned; the significance of 35 will be explained presently.

One of the earthly manifestations of the *sefirah* of *malchut* is the moon. Just as *malchut* has nothing of its own, the moon merely reflects the light of the sun. Just as *malchut*'s emptiness or fullness is dependent upon the extent to which it is funneling the content of the preceding *sefirot* into creation, the moon waxes and wanes in accordance with how much it receives of the sun's light. The full moon thus signifies *malchut* in its fullness, when the additional *yud* has transformed it from "poor and destitute" to "great and complete."

The letter *yud* is the first letter of the Divine Name *Havayah*, and in this context generally indicates the *sefirah* of *chochmah* ("wisdom") or sometimes intellect in general. As the Arizal explains elsewhere, this *yud* which completes the spelling out of the Name *Adni* is synonymous with the extra measure of Divine intellect that radiates throughout the world (and specifically in the Jewish soul) on the Sabbath, festivals, and *Rosh Chodesh*.

The Arizal also explains elsewhere that the significance of the number 35 is that it is the numerical value of the full spelling of the first two letters of the Name *Havayah*, *yud* and *hei* ($[yud + vav + dalet] + [hei + yud] = [10 + 6 + 4] + [5 + 10] = 35$). These two letters signify the first two *sefirot* of the intellect, *chochmah* and *binah*.

The completion and fulfillment of the Name *Adni*, thus, is the introduction and the presence of the intellect into its consciousness or experience. This is a pervasive theme in Kabbalah, replayed many time in various contexts, that the rectification of any situation or state of consciousness is accomplished by re-rooting it in the initial idea and intellectual development from which it issued in the first place. In our case, this means that in order for the dissemination of Divine consciousness throughout the world to be truly effective, it must be permeated by the inspiration afforded to it by the first, radical awareness of the idea of G-d. We have encountered this theme before: the feminine, active principle in creation is at risk of losing its inspiration in the ongoing task of elevating the world. It therefore needs to be constantly, or at least periodically, refreshed by reliving the initial insight of G-dliness as divorced from any particular worldly application.

<p>וז״ס יגדל, פ״י יגדל מלוי העולה ד״ל, ויעשה ל״ה שהוא עם יו״ד במלוי התי״ו, ולכן י״ דיגדל גדולה, לרמוז ע״ז.</p>	<p>וז״ס יגדל פ״י יגדל מילוי העולה ד״ל ויעשה ל״ה שהוא עם יו״ד שבמלוי תי״ו וכן י״ דיגדל גדולה לרמוז ע״ז.</p>
------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------

This is the mystical meaning of the word “be great” (*yig-dal*). We may understand it to mean: “let the filling which possesses *dal* (34) letters—and is thus defective—become great by possessing 35 letters by means of the addition of the *yud* to the spelling of the *tav*.” Therefore the *yud* of *yigdal* is large, to indicate this.

The word *yigdal* in this verse thus does triple duty: (1) it means “become great,” which here means become transformed from a 34-letter filling of filling to a 35-letter one; (2) it alludes to the number 34 (*dal*) in its second syllable; (3) the extra-large *yud* it begins with indicates that this transformation is to take place by inserting the *yud* where it is initially missing. Such multiple *entendres* are frequent in the rich texture of the Kabbalistic understanding of the holy text of the Bible.

The Arizal will now demonstrate how the word *yigdal* alludes to both levels of filling in, the first filling and the filling of the filling.

<p>גם ענין יגדל נא, הוא י״ג ד״ל. פירוש, כי הנה אדני״ הוא הפשוט, וכ״ח אדני״ הם המלויים, שהם מלוי ומלוי המלוי, שניהם גדולים בסוד יו״ד היתרה שבאות תי״ו, ואז הם מ״ז אותיות כמנין יגדל, כי הם י״ב של מלוי, ול״ה דמלוי המלוי.</p>	<p>גם ענין יגדל הוא י״ג ד״ל כי אדני הוא הפשוט וכח אדני הם המילויים שהם מילוי ומילוי המילוי שכשהם גדולים בסוד י״ היתרה באות תי״ו אז הם מ״ז אותיות כמנין יגדל כי הם י״ב דמילוי ול״ה דמילוי המילוי</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

The word *yigdal* may be seen to be composed of two numbers, 13 (*yud-gimel*) and 34 (*dalet-lamed*). The Name *Adni* in this verse refers to the simple Name itself; “the power of *Adni*” refers to the filling and the filling of the filling of the Name. Both of these fillings “become great” when the additional *yud* is introduced into the *tav*, as explained previously. The first filling is 12 letters and the filling of the filling is 35 letters. Together they comprise 47 letters; this number is the numerical value of *yigdal*.

Although he has just shown how the numerical value of *yigdal* (47) alludes to the first filling (12) plus the second (35), the Arizal is not through yet. Since the word *yigdal* naturally divides into the numbers 13 and 34, not 12 and 35, he will now adjust the calculation to reflect this inner structure of the word.

ולפי שמלוי המלוי הוא תמיד חסר בסוד ד"ל, אך לפעמים ניתוספת אות י' בתיבת תי"ו, לכן חשבון הד"ל במקומו, ולפי דמילוי המילוי תמיד חסר בסוד ד"ל אך לפעמים ניתוסף אות י' כנ"ל לכן נשאר חשבון ד"ל במקומו

However, since the filling of the filling is usually 34 letters and only occasionally is augmented by the addition of the *yud* into the *tav*, its principle numerical value remains 34.

The numerical value of the filling of the filling is augmented to 35 only on the Sabbath, festivals, and *Rosh Chodesh*, as we said.

והיו"ד הושמה במלוי לבדו. וזהו י"ג. כי המלוי הוא י"ב, ועם י' יתירה הוא י"ג, ולכן אות י' של יגדל גדולה, להורות עליה שניתוספה מחדש, ואז נקראת גדול כח אדני"י כמו שנודע, ויו"ד הניתוסף הושמה במילוי לבדה וזהו י"ג כי המילוי הוא י"ב ועם אות יוד הרי י"ג לכן אות י' דיגדל גדולה להורות על מה שניתוספו מחדש ואז נקרא גדול כח אדני כמו שידעת

The additional *yud* thus remains separate. This is how we arrive at 13, namely, the 12 letters of the first filling plus the extra *yud*. This, again, is why the *yud* is written large, to indicate that it is added later. And then "the power of *Adni* is great," as is known.

כי בשם ההוי"ה מלוי מלוי נקרא כ"ח, לפי שהם כ"ח אותיות, ולכן גם במלוי של המלוי של שם אדני"י נקרא כ"ח לטעם זה. כי בשם הוי"ה מילוי המילוי שלו נקרא כח לפי שהם כ"ח אותיות כנודע לכן ג"כ המילוי דמילוי אדני נקרא כ"ח לטעם זה,

The filling of the filling is called "power" since the filling of the filling of the Name *Havayah* consists of 28 letters, this number being the numerical value of the word for "power" (*koach* = *kaf* + *chet* = 28). For this reason, the filling of the filling of the Name *Adni* is called its "power."

The Name *Havayah* is the most essential of G-d's Names. The filling of the filling of this Name is as follows:

simple spelling	first filling	filling of filling
<i>yud</i>	<i>yud</i>	<i>yud-vav-dalet</i>
	<i>vav</i>	<i>vav-yud-vav</i>
	<i>dalet</i>	<i>dalet-lamed-tav</i>
<i>hei</i>	<i>hei</i>	<i>hei-yud</i>
	<i>yud</i>	<i>yud-vav-dalet</i>
<i>vav</i>	<i>vav</i>	<i>vav-yud-vav</i>
	<i>yud</i>	<i>yud-vav-dalet</i>
	<i>vav</i>	<i>vav-yud-vav</i>
<i>hei</i>	<i>hei</i>	<i>hei-yud</i>
	<i>yud</i>	<i>yud-vav-dalet</i>

As may be seen, the filling of the filling comprises 28 letters. Since the filling of the filling of this most essential Name comprises 28 letters, and 28 is the numerical value of the word for "power" (*koach*), we generalize this to all other Names and say that the filling of the filling of any Name is the

expression of its full “power.”

אמנם כשנצרך הכל, שהוא פשוט ומלוי ומילוי המילוי | אמנם כשנצרך הכל, שהוא פשוט ומלוי ומילוי המילוי
יהיו נ"א אותיות. | יהיה נ"א אותיות

When, however, we add all three together, the simple Name 4 letters plus the first filling 12 letters and the filling of the filling 35 letters, the total is 51 letters, this being the value of the word for “I pray” (*na*) in this verse.

וז"ס פי ועתה יגדל נא כח אדני, פירוש, שכאשר | וז"ס ועתה יגדל נ"א,
יגדל הכח באופן הנזכר, אז יעשה נ"א. ואם לא כן |
אינם רק חמשים אותיות, אך עתה הם נ"א, זהו יגדל
נ"א:

This, then, is the mystical meaning of the verse, “And therefore, I pray, let the power of *Adni* be great, as You have declared....” When the power of this Name will be augmented as we have described by adding the *yud*, it will add up to 51 (= “I pray”). Otherwise, it adds up to only 50 letters.

The Arizal will now return to the subject of the sockets of the Tabernacle.

ונחזור לענין, כי שם אדני הוא בגי' סיה, ועם ל"ה | והנה נחזור לענינינו כי שם אדני גי' סיה ועם ל"ה
אותיות של מלוי המלוי הם מאת אדנים, ויהיה מלת | אותיות מילוי המילוי הם קי אדנים:
אדנים מלשון אדני.

To return to the subject at hand: the numerical value of the Name *Adni* by itself is 65, but when the number 35, the number of letters of the augmented filling of its filling is added to it, the total is 100, the number of sockets in the Tabernacle. In this way, we may understand how the word for sockets *adanim* is related to the Name *Adni*.

ודע, כי מלת אדנים שהיו במשכן, כולם בחינת אדני |
שהיו בחינת מלכות

Know, then, that all hundred sockets of the Tabernacle were manifestations of the Name *Adni*, which is the *sefirah* of *malchut*.