

Parashat Toldot

וַיַּעֲתֵר יִצְחָק לְהָא' לְנַכַּח אִשְׁתּוֹ כִּי עֲקָרָה הִוא

*Isaac entreated G-d opposite his wife, because she was barren.*¹

ספר הלקוטים, פרשת תולדות
פ"י רז"ל בני חיי ומזוני לאו בזכותא תליא מלתא
אלא במזלא.

ליקוטי תורה, פרשת תולדות
פ"י רז"ל בני חיי ומזוני וכו'

Likutei Torah and Sefer HaLikutim, parashat Toldot

Our sages teach us that children, health, and livelihood do not depend on merit, but rather on one's *mazal*.²

י"ל למה לא הקדים החשוב תחלה, שהוא החיים שהוא
צורך האדם, קודם כל דבר, ואח"כ מזוני ואח"כ בני.
ועוד, למה אלו השלשה אינם תלויים בזכות. ועוד
צריך להבין, מהו מזלא דקאמר.

When they said this, why didn't they mention the most important thing first, i.e., health, man's most basic need, and then food, and finally children? Furthermore, why are these three not dependent upon personal merit? Finally, what is the *mazal* they were talking about?

אמנם הענין הוא, כשיורד אור הא"ס ומתפשט בעתיק,
שהוא שיעור כל האצילות, שכל השאר הם מלבושים
אליו,

כי כשיורד אור א"ס ומתפשט בעתיקא שהוא א"א
שיעור כל אצילות שהשאר מלבישים לא"א

The explanation is: When G-d's infinite light descends, it becomes manifest in *Atika*, that is, in *Arich Anpin*. *Arich Anpin* extends throughout the entire measure of *Atzilut*; the other *partzufim* enclothe *Arich Anpin* to various extents.

Atika means "the ancient one" or "primordial one." The *partzuf* that develops from the inner dimension of *keter* is called *Atik Yomin*, but the term *Atika Kadisha* ("Holy ancient one") or just *Atika* ("the ancient one") refers to the *partzuf* that develops from the outer dimension of *keter*, *Arich Anpin*.

Arich Anpin is synonymous with the will. G-d's will to manifest at any particular level is what is responsible for the existence of that level of revelation, i.e., that world. Thus, the will permeates the entire world that develops out of it, and is the inner force driving all the other manifestations of His powers (i.e., *partzufim*) at that level.

א"כ כשיוצא האור הוא בבריאה, ששם מגיעים הרגלים,
וגם זה אי אפשר לפרש כך, כי הרגלים הם סתומים,
ואיך יצא האור מהם,

נמצא שכשיוצא האור ההוא לבריאה ששם מגיעים
הרגלים וגם זה אי"א [להשפיע] לפי שרגליו סתומין
ואיך יצא האור מהם

1. Genesis 25:21.

2. *Moed Katan* 28a, and throughout the *Zohar*.

It follows that when this light wishes to extend into *Beriah*, we would imagine that it would issue from the feet of *Arich Anpin*, since they reach this far. But this is impossible, for his feet are blocked there, and the light cannot issue forth.

The “feet” – or *malchut* – are the lowest level of the *partzuf* of *Arich Anpin*, so we would assume that they embody the lowest intensity of will in the world of *Atzilut*, which would be appropriate to create the world of *Beriah*. We see, however, that there is no orifice in the feet for any type of “light” to issue through. This basically because the feet, existing as they do at the lowest level, must be insulated in order to prevent any unwarranted flow of Divine light to the powers of evil.

<p>אבל הענין הוא שהאור יוצא דרך היסוד שהוא למעלה ברכים, ויוצא לזי"א שהוא לבוש שלו ביסוד, שזעיר מלביש לאריך עד הטיבור, וכשיוצא האור מיסוד של אריך, בא כנגד דעת של זעיר,</p>	<p>אבל הענין הוא שהאור יוצא דרך יסוד למעלה בין הברכים ויוצא לזי"א שהיא לבושו וכשיוצא האור מיסוד דאז"א בא נגד דעת ז"א</p>
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Rather, the light issues forth from *yesod* of *Arich Anpin*, which is situated above, between the thighs. From there it issues to *Z'eir Anpin*, which enclothes it. When the light issues from the *yesod* of *Arich Anpin*, it is opposite the *da'at* of *Z'eir Anpin*.

The light that issues from *Arich Anpin* in order to eventually create the next world, that of *Beriah*, issues from its *yesod*. As we have explained previously, *yesod* is the drive toward actualization of any particular *partzuf*.

The other *partzufim* of *Atzilut* are smaller than *Arich Anpin* and enclothe only various segments of it. For example, *Abba* and *Ima* enclothe the *chesed-gevurah-tiferet* of *Arich Anpin*; *Z'eir Anpin* enclothes *Arich Anpin* from the lower third of its *tiferet* down to its *malchut*, and so on. Here we see that the *da'at* of *Z'eir Anpin* enclothes *Arich Anpin* opposite its *yesod*. This simply means that the drive within *Arich Anpin* for self-actualization becomes the *da'at* – or subjective knowledge – of the *partzuf* of emotion.

<p>והאור היוצא דרך היסוד בא בריבוי, ונקרא בקר, וזי"א הבקר אור, שהוא יוסף ונקרא בקר, וממנו האור יוצא, וכן תרגם אנקלוס צפרא נהיר, והוא האור הזה היוצא בריבוי כנהר,</p>	<p>ואור היוצא דרך יסוד הוא הנקרא בוקר וזי"ש הבוקר אור שהוא יוסף הנקרא בוקר וממנו אור יוצא</p>
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The light that issues from *yesod* is called “morning,” as it is written, “the morning was light.”³ *Yesod* is synonymous with Joseph, who is also called “morning,” for light issues from him.

The phrase “the morning was light” occurs in the story of Joseph and his brothers. Due to his sexual purity, Joseph is associated with the *sefirah* of *yesod*.

<p>והיוצא מהזקן דרך שערות נקרא מזל, לפי טפין טפין, שהאור נוזל טיפין טיפין וכו'.</p>	<p>והיוצא מהזקן דרך שערות נקרא מזל לפי שהוא נוזל טיפין טיפין, שהאור נוזל טיפין טיפין וכו'.</p>
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Now, the light that issues from the beard, via the hairs, is called *mazal*, because it “flows” drop by drop.

The word *mazal* in Hebrew is derived from the root *nun-zayin-lamed*, which means “to flow.” A *mazal* is a spiritual conduit of Divine life force, which flows from it to some other level.

3. Ibid. 44:3.

ופי הדבר כי האור של א"ס כמשתפשט ברישא דא"א | ששם המוחין וכשבא להתפשט דרך הגורן ששם מקום
אור א"ס בא"א בראש, הוא מקום שהמוחין והוא המוח, | צר ואז האור בוקר ויוצא דרך שער וממנו נתהווה
וכשבא להתפשט דרך הגרון הוא צר ביותר, ואז האור | הזקן
בוקע ויוצא דרך השער, וממנו נתהווה הזקן:

To explain: The light of the Infinite One first becomes manifest in the head of Arich Anpin, in which are situated the brains. When it then seeks to be manifest further, down through the throat, which is narrow, the light bursts forth through the skin as hair. This is the origin of the beard.

The transformation of Divine consciousness from the mental to the emotional state is a drastic change, and involves a *tzimtzum*, or contraction of the light. This is the spiritual mechanics behind the anatomical phenomenon of the neck being such a narrow connection between the head and the torso. Despite this contraction, the light descending from the mental faculties is still too intense to be completely funneled through the passageway of the neck/throat, and therefore, the residual aspects of it exude through the pores of the skin as the beard.

וז"ש אדירים משברי ים והם מבחינת השערות לשון | כולו כאדרת שער, והנה כשנבקע הכלי והאור יוצא
באדרת שער, וזהו אדירים משברי ים, ר"ל כשנבקע | דרך שער זהו אדרת.
הכלי ובוקע האור ויוצא לחוץ, יוצא באדירים שהם | השערות. והיכן הם השערות, פירש ואמר אדיר במרום,
השערות. והיכן הם השערות, פירש ואמר אדיר במרום, | שהוא בזקן למעלה.

This is the mystical meaning of the verse: "the sound of the mighty (*adirim*) waters that break the sea."⁴ These waters are from the hairs, as in the expression "he was entirely covered with a cloak (*aderet*) of hair."⁵ When the vessel is pierced and the light issues forth as a hair, this is the cloak.

The word *adir* carries both the meaning of "mighty" and that of a magnificent "cloak" or "mantle," as a symbol of royalty and power.

והנה השער בחיני ו' והאור שבתוכו י' שהוא טפת | והוא השער שהוא בחי' וי"ו, והאור שבתוכו הוא י',
האור הנכנס בתוכו | שהוא טיפת האור הנכנס לתוכו.

Hair is like the letter *vav*, and the light within it is like the letter *yud*, which depicts the point of light within it.

The form of the letter *vav* represents an elongated channel, similar to a hair. The form of the letter *yud* symbolizes the particle of light (photon?) that issues via the hair.

והזקן מגיע עד טיבורו דא"א ששם ראש ז"א | והזקן הזה מגיע עד טיבורו של אריך, ששם הוא
ראש ז"א.

The beard of Arich Anpin extends down to its navel, which is opposite the head of Z'eir Anpin.

The navel demarcates the division of the torso into its upper two thirds and its lower third. The topmost part of the head of Z'eir Anpin enclothes Arich Anpin from this point, the lower third of *tiferet* of Arich Anpin.

4. Psalms 93:4.

5. Genesis 25:25.

והם סוד י"ג תיקוני דיקנא, לפי שהאור המתפשט
ובוקע בזקן, הוא מכה שלשה מוחין, והם שלשה
הויות שהם י"ב אותיות, ועם הבחינה הכוללת אותם
הרי י"ג, לזה הם י"ג תיקונים.

והם י"ג תקונים כי האור מצתפשט ובוקע בזן והוא
מכה ג' מוחין והם ג' היות שהם י"ב אותיות והבחי'
הכוללת הם י"ג תקונים לכן כל הי"ג הם לדיקנא של
דכורא

The lights of the beard issue in thirteen parts. This is because the light that manifests and pierces via the beard originates in the three brains. These states of mentality are three Names *Havayah*, which together possess 12 letters. These together with the 13th level that encompasses them all are 13 states of rectification. Therefore, all these 13 states are channeled through the beard of this male.

Each of the three "brains" or mentalities (*chochmah*, *binah*, and *da'at*) is a different manifestation of G-d's creative energy, which is expressed in the Name *Havayah*. *Arich Anpin* is considered a male *partzuf*, and there is no corresponding female *partzuf* that shares its mental states. These can therefore be entirely channeled through its own beard.

אבל למטה בז"א אינם כ"א ט' כי למעלה בא"א לא יש
נוקבא, ולכן כל הי"ג הם לדיקנא של דכורא, אמנם
בזעיר יש נוקבא, ולכן ההחי"ן הם שלשה. שבשלשה
שמות הם לנקבה, ומה שנשאר בו הם ג' יה"ו, הם
ט' אותיות, ולכן הם תשעה תיקונים בדיקנא של ז"א,
ולמעלה הם י"ג.

אבל למטה בז"א אינם כ"א ט' כי למעלה בא"א לא יש
נקיבה והג' החי"ן שבשמות הם לנקובא ומה שנשאר
בו הם ג' יה"ו לזה הם ט' תקונים דז"א ולמעלה בא"א
הם י"ג

But below, there are only nine parts of the beard of *Z'eir Anpin*. For above, in *Arich Anpin*, there is no feminine principle. The three final letters *hei* in the three Names *Havayah* are for the female, and what is left for the male is the three letters *yud-hei-vav* in each Name. This is why there are nine parts of the beard of *Z'eir Anpin* and 13 parts of the beard of *Arich Anpin*.

When the three Names *Havayah* in the three brains of *Arich Anpin* descend into its torso, there is no feminine principle to absorb the residual light from the final *hei*'s of these Names that pierces through the skin of the jaw and neck. Therefore, all this light can be manifest as a beard. When the similar process occurs in *Z'eir Anpin*, however, there is the *partzuf* of *Nukva* to absorb the feminine energy from these letters. Thus, there are only 9 letters left to manifest in the beard. There is no *kollel* here (as there is in *Arich Anpin*) since the full array is not present.

ומאלו הי"ג השנים מהם הם מזלות שמהם השפע
נוזל, לפי שהם המתפשטים יותר, והם מזל נוצ"ר
חס"ד ומזל ונקי"ה.

ומאלו הי"ג השנים מאלו נקרא מז"ל שיהא השפע נוזל
לפי שהם מתפשטין יותר והם נוצ"ר ונקי"ה

Of these thirteen parts of the beard of *Arich Anpin*, two are referred to as a *mazal*, in that Divine beneficence flows downward through them. These are the attributes of "storing kindness" and "and acquits."

The thirteen tufts of the beard of *Arich Anpin* are synonymous with the thirteen attributes, or aspects, of Divine mercy:

	Exodus 34	beard
1	mighty	sideburns
2	merciful	mustache
3	and gracious	the lack of hair in the middle of the mustache
4	long-	the hair under the lower lip
5	suffering	the lack of hair in the middle of the hair under the lower lip
6	abundant in kindness	the hair of the jaw bone
7	and truth	the lack of hair on the cheeks
8	storing kindness	the upper layer of the beard
9	to thousands	the short hairs between the upper and lower layers of the beard
10	bearing iniquity	the small hairs near the throat
11	and transgression	the fact that these small hairs are all of equal size
12	and sin	the lack of hair in the mouth
13	and acquits	the lower layer of the beard

It will be noted that these two (#8 and #13) are the upper and lower layers of the beard proper. As opposed to all the other parts of the beard in this table, these two extend downward.

ואלו הבי מזלות מזדווגים ומשפיעין בזו"ג ולזה | ואלו השני מזלות הם מזדווגים, ומהם בא השפע
 השערות הם מגיעין עד הטיבור כדי להשפיע בזו"ג | ולו"ן, ולזה השערות מגיעים עד הטיבור, כדי להשפיע
 שמתחילין מן הטיבור | לו"ן שמתחילין מן הטיבור.

These two *mazalot* couple and bestow beneficence on *Z'eir Anpin* and *Nukva*. This is why it is said that these hairs reach the level of the navel of *Arich Anpin*, for they impart beneficence to *Z'eir Anpin* and *Nukva*, which exist from the level of the navel and downward.

נוצר הוא רצון | ונוצ"ר הוא אותיות רצון,

The word for “storing kindness” (*notzer, nun-tzadik-reish*) may be permuted to spell the word for “will” (*ratzon, reish-tzadik-vav-nun*).

There is an implied *vav* in between the *nun* and the *tzadik* of *notzer*. This affords an association between this attribute of mercy and *Arich Anpin*, the *partzuf* of will.

כי בינה נקרא רצון והיא מדת החסד וע"כ היו ח' בגדי | והוא בינה הנק' רצון, והיא מדה שמינית. ולכן היו
 כ"ג שסתם זקן [כה"ג] הוא בינה [ספ"י ח'] | שמנה בגדים לכהן גדול, לפי שסתם זקן היא בינה,

This is because *binah* is termed “will,” and it is the attribute of *chesed*. For this reason the high priest was robed in eight vestments. In general, the beard of the high priest is associated with *binah*, the eighth *sefirah*.

The eighth attribute is “storing *chesed*,” and we have just noted that “storing” is a permutation of “will.” There must, therefore, be a connection between “will” and *chesed*. The connecting link is *binah*.

In the verse, “like the beard of Aaron, cascading down over his garments,”⁶ we see that the beard is

6. Psalms 133:2.

associated with Aaron, the first high priest. The word for “his garments” in this verse [*midotav*] also can mean “his *midot*” or “his emotions.” Thus, we have the image of Aaron the high priest with his beard flowing into the *midot*. In light of what we have seen above, this makes us identify Aaron with *Arich Anpin*, whose beard flows into *Z'eir Anpin*, the *partzuf* of the *midot*.

As we said, *midot* can mean both emotions and garments. However, the high priest wore eight garments, while we usually speak of only seven *midot*. The eighth *midah*, then, is the next *sefirah* in the series, which, if we begin with *malchut* and count upwards, is *binah*. In Aaron, or *Arich Anpin*, we may thus consider *binah* together with the *midot*.

The priest in his service elicits Divine goodwill, as is seen in many verses throughout the Torah.

As we have also explained previously, the priest (*kohen*) expressed the Divine attribute of *chesed*, while the Levite (*levi*) expressed the attribute of *gevurah*.

והזקן הוא המלבוש שנאמר לבושה כתלג חיור והזקן | והזקן הוא לבוש, כדכתיב לבושה כתלג חור, והזקן
הוא ונקיה | הוא ונקיה ע"ה, שהוא בחינת מלכות,

The beard moreover is a garment, as it is written, “His robe was like white snow, and the hair of his head was like pure wool”⁷ and the beard is the attribute of “and acquits.”

The verse quoted is a description of “the Ancient of Days,” which, although usually as a term refers to the *partzuf* of *Atik Yomin*, is evidently taken here to refer to *Arich Anpin* (which, after all, enclothes *Atik Yomin* just as the other *partzufim* of *Atzilut* enclothe it). The “robe” in this verse is understood to be a white, flowing beard. The second half of the verse speaks of the hair of the head being like “pure wool.” The word for used for “pure” or “clean” here is *naka*, Aramaic for *nakeh* (the whole verse, like most of the book of Daniel, is in Aramaic), the word for “acquits” in the list of the 13 attributes of mercy.

וּמְזוּדוּגִין כְּאֶחָד.

וְבִּי מְזוּלוֹת מְזוּדוּגִים כֵּאֵלֶּה

These two *mazalot* couple as one, as mentioned above.

וְאֵלֶּה הֵבִי מְזוּלוֹת הֵם בִּי טַפִּין שְׂאֵרֵי שְׁהִיוּ בּוֹקֵן אֶהְרֵן | וְאֵלֶּה הֵבִי מְזוּלוֹת הֵם הַשְּׁנַי מְזוּלוֹת הֵם הַשְּׁנַי טַפִּין, שְׂאֵרֵי שְׁהִיוּ
וְזֵי שְׂמֵן הַטּוֹב עַל הָרֵא שִׁירֵד עַל הַזִּקֵּן וּפִי שְׂמֵן | תְּלוּיִן בּוֹקֵן אֶהְרֵן, כְּמִדָּה כְּשֵׁם הַטּוֹב עַל הָרֵאשׁ יוֹרֵד
הוּא אֹר הַחֲכָמָה וְזֵי רֵזִיל כֹּל הַרְגִיל בְּשֵׁם זֹכָה | עַל הַזִּקֵּן: וּפִי הָעֵינִין שְׂשֵׁם הַטּוֹב הוּא אֹר מַחֲכָמָה,
לְחֲכָמָה | וְזֵי חֲזִיל הַרְגִיל בְּשֵׁם יֹכָה לְחֲכָמָה,

Now, these two *mazalot* are the two drops of anointing oil that hung at the end of Aaron’s beard, as our sages have said.⁸ This is the mystical meaning of the verse: “It is like the precious oil upon the head, cascading down upon the beard.”⁹ The oil is the light of *chochmah*, as the sages say, “whoever is accustomed to use oil merits *chochmah*.”¹⁰

And *chochmah* is the seminal drop of insight that enters the conscious mind as a concentrated essence from the super-conscious. This is similar to oil, which is the concentrated essence of the olive.

7. Daniel 7:9.

8. *Horiot* 12a.

9. *Psalms* *Ibid*.

10. *Menachot* 85a.

והמוחין כולם מכוונים לחכמי ונקראים על שמה וזשיה | והמוחין כלם מכוונים לחכמה ונקי על שמה, לזה אמר
כשמן הטוב | כשמן הטוב,

All the brains are receptacles for *chochmah*, and are called by its name. This is the mystical meaning of the phrase from the above-quoted verse, “like the precious oil.”

פ"י כי סדר הלבשות פרצוף א"א הוא זה אבא הוא | פירוש שסדר ההתלבשות, או"א מתלבשים בזו"ן,
מלביש זרוע ימינו וחצי גופו אמא זרוע שמאלו וחצי | ואו"א מלבישים א"א, אבא מלביש זרוע ימין, ואימא
גופו עד הטיבור אלו הן התפילין שאנו מניחין בזרוע | זרוע שמאל,
שמאל שאנו מעלין הנוקבי באמא שהיא זרוע שמאל
דא"א

The meaning is as follows: The order in which the *partzufim* enclothe *Arich Anpin* is that *Abba* enclothes his right arm and the right half of his torso, while *Ima* enclothes his left arm and the left half of his torso. Both extend downward and enclothe him as far as his navel. This is the mystical significance of the *tefilin* that we put on our left hand, for we elevate thereby the *Nukva* into *Ima*, which enclothes the left hand of *Arich Anpin*.

וז"א מלביש הירך הימיני עד הטיבור ונוקבי הירך | וז"א מלביש נצח של א"א עד הטיבור ונוקבא דז"א
השמאלי עד הטיבור וז"ס איהו בנצח ואיהי בהוד | מלבשת ירך שמאל, שהוא הוד של א"א עד הטיבור.
וז"ס בווהר איהו בנצח ואיהי בהוד,

***Z'eir Anpin* enclothes the right thigh of *Arich Anpin* up to his navel, while *Nukva d'Z'eir Anpin* enclothes his left thigh up to his navel. This is the meaning of the statement in the *Zohar*: “he is with *netzach* and she is with *hod*.”**

Netzach and *hod* correspond to the right and left legs, respectively.

וזקן א"א מגיע עד טיבורו ששם ראש ז"א וז"ש על | וזקן אריך מגיע עד טיבורו, נמצא שמגיע עד ראש
הראש שהשפע נזול על הראש דז"א | ז"א. וז"ש כשמן הטוב על הראש, שהשמן מחכמה
כשמתפשט יוצא מהזקן, הוא על הראש ממש של
ז"א,

The beard of *Arich Anpin* extends down to his navel, where is found the head of *Z'eir Anpin*. This is the mystical meaning of the expression “upon the head” in the verse quoted above, for the Divine beneficence flows onto the head of *Z'eir Anpin*.

The verse thus reads, mystically: “Like the precious oil—i.e., *chochmah*, suspended as drops on the end of the beard of *Arich Anpin*, that is on top of the head of *Z'eir Anpin*.”

אבל קודם שמגיע על הראש דז"א ירוד על הזקן ופי' | אבל קודם שיגיע לראש יורד על הזקן, והוא זקן
שעולה לנוצר | אהרן, שעולה עד נוצר חסד

But before it reaches the head of *Z'eir Anpin* it “cascades down the beard,” meaning that it ascends to the eighth part of the beard, “storing *chesed*.”

For this attribute of Divine mercy corresponds to the upper layer of the beard proper.

והורד על פי מדותיו, פי על פי מדות וי, שהם השערות שהם וי, כמבואר לעיל שערות ממש. וז"ש על פי, השער ממש.	וזהו שירד ע"פ מדותיו פי על מדת י"ו שהם שערות שהם י"ו כנז' וז"ש ע"ל פי השערו' ממש
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This is the mystical meaning of the continuation of the verse quoted above: "running down over his garments." The word for "his garments" (*midotav*) can be read as "the midot of *vav-yud*," meaning the hairs, as mentioned above. That is why the word "over" (*al*) is used here, for it refers to the hairs themselves.

The *yud* signifies the hollow channel of the hair and the *yud* signifies the light pulsing through it. Thus, the verse describes the light of *chochmah* flowing down the beard.

ואח"כ ז"א נותן לנוקבי | וכשהאור הזה מגיע לראש ז"א, הוא נותן לנוקבי,

Once it has received the influx of *chochmah* from *Arich Anpin* via its beard, *Z'eir Anpin* then gives it in turn to *Nukva*.

וז"ש אני ישנה ולבי ער קול דודי דופק, כי המלכות בזמן הגלות שהוא דומה ללילה היא ישנה, אמנם בחינת לב שבה אין בו שינה, זהו ולבי ער.	וז"ש אני ישנה ולבי ער קול דודי דופק, כי המלכות בזמן הגלות שהוא דומה ללילה היא ישנה, אמנם בחינת לב שבה אין בו שינה, זהו ולבי ער.
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This is the meaning of the verse, "I am asleep but my heart is awake; the voice of my beloved knocks, saying, 'Open for me...for my head is filled with dew, and my locks with the drops of the night.'"¹¹ For during the exile, which is analagous to night, *malchut* is asleep, but its heart is not asleep.

קול דודי דופק, הוא בחינת הזווג הנעשה בחצות הלילה אז קול התרנגול, לפי שהשכוי הוא מצד יסוד שבה, ולזה מעורר האדם לעסוק בתורה כדי לסייע בזווג ההוא,	בסוד פתחי לי אחותי שראשי נמלא ט"ל שהוא אור היורד משער ראשו
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"The voice of my beloved knocks" refers to the coupling that occurs at midnight, when the rooster crows. The rooster manifests the *yesod* of *Nukva*, the female. This why people wake people up to study the Torah then, namely, in order to facilitate this coupling.

When people used to go to sleep much earlier than is usual nowadays, it was considered proper and meritorious to wake up at midnight to study the Torah until the dawn, when one prayed the morning service and went to work.

ואז הקב"ה דופק בפתח גי'ע, ואומר פתחי לי וכי. שראשי נמלא טל, שהוא האור היורד מהשערות על ראשו,	ואז הקב"ה דופק בפתח גי'ע, ואומר פתחי לי וכי. שראשי נמלא טל, שהוא האור היורד מהשערות על ראשו,
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Then the Holy One, blessed be He, knocks at the door of the Garden of Eden and says, "Open for me...for My head is filled with dew." The dew is the light that descends from the hair of *Arich Anpin* onto the head of *Z'eir Anpin*.

שעולה ט"ל, | שהוא יהיו במלוי, כזה, יו"ד היא וא"ו בגי' ט"ל.

11. Song of Songs 5:2.

This is alluded to **by the spelling out of** the first three letters of the Name *Havayah*, *yud-hei-vav*: *yud-vav-dalet hei-alef vav-alef-vav*. **The numerical value of this spelling out is the same as that of the word for “dew”** (*tal*, 39).

<p>קוצותי רסיסי לילה הם הנמיץ דילי דאחוריים דתולין ומתפשטין עד רישא דנוקי שבאחוריו וז״ס רסיסי לילה פ״י רסיסי הנוגעים ללילה שהיא המ״ל</p>	<p>קוצותי רסיסי לילה, שהם השערות שבראשו המתפשטים לאחוריו, בראש מלכות שהיא מאחוריו, וזש״ה (שם ה׳ י״א) קוצותיו תלתלים מלאים רסיסים, לתת ללילה שהיא מלכות.</p>
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This verse continues: **“my locks with the drops of the night.”** These locks are the hair on the back of the head of *Z’eir Anpin*, which hang down until they reach the head of *Nukva*, behind him. This is the mystical meaning of **“the drops of the night,”** i.e., the drops of *chochmah* that reach **“night,”** i.e., *malchut*.

Day and night are masculine and feminine images, and therefore correspond to the male and female archetypes of *Z’eir Anpin* and *Nukva*.

<p>לא לו הבי מזלות הי תפלת יצחק ורביקה וז״ש ויעתר פ״י רו״ל מה עתר זה מהפך וכו׳</p>	<p>ובאלו הבי מזלות היתה תפילת יצחק ורביקה, וזש״ה ויעתר יצחק, ופ״י רו״ל מה עתר זה מהפך התבואה,</p>
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Now, when Isaac and Rebecca were praying to G-d for children, they were addressing these two attributes of Divine mercy. This is why the expression **“entreated”** is used instead of the more usual **“prayed.”** As our sages say: **“Why are the prayers of the righteous compared to a pitchfork? To indicate that just as a pitchfork turns the grain from place to place in the barn, so do the prayers of the righteous turn the mind of the Holy One, blessed be He, from the attribute of judgement to the attribute of mercy.”**¹²

The root of the word for **“entreat”** [*ajin-tav-reish*] also means **“pitchfork.”**

<p>פ״י יצחק הי מתפלל למזל ונקה ושם היה צריך להשפיע לאשתו</p>	<p>כלומר שיצחק היה מתפלל למזל הנקרא ונק״ה, שמשם היתה צריכה אשתו,</p>
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Isaac was directing his prayers to G-d via the thirteenth *mazal*, **“and He acquits,”** for from there he emulating *Z’eir Anpin* had to direct Divine beneficence in this case, fertility to his wife.

<p>ורביקה היתה מתפללת למזל הנקרא נוצר חסד, שהוא בחינה דדכורא,</p>	<p>ורביקה היתה מתפללת למזל ונוצר שהוא דכורא</p>
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Rebecca, on the other hand, directed her prayers to G-d via the eighth *mazal*, **“storing chesed,”** which is the male of the two.

This was in order to elicit Divine mercy upon her husband.

<p>וכ״א היה מתפלל היפך חברו וז״ש לנוכה אשתו. וז״ש לנוכה אשתו:</p>	<p>וכל אחד היה מתפלל להפך מה שהיה מתפלל חברו, וז״ש לנוכה אשתו:</p>
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Each one prayed opposite to the other. This is why it says **“opposite his wife.”**

12. *Sukah* 14a.

או ירצה, |

או ירצה

An alternative explanation of this phenomenon is as follows:

שנוכח חסר עולה מזל | שמלת נוכח, ר"ל נוכח מזל בני,

The word for “opposite” (*nochach*), in the verse “Isaac entreated G-d *opposite* his wife, because she was barren”¹³ is written without a *vav* to indicate the “o” vowel, and thus its numerical value is the same as that as the word *mazal* plus the *kolel*.

Nochach: nun-kaf-chet = 50 + 20 + 8 = 78.

Mazal: mem-zayin-lamed = 40 + 7 + 30 = 77.

והיה מתפלל למזל לזול שממנו היתה צריכה אשתו. | והיה מתפלל למזל לזול שממנו אשתו, וצריכה ממנו אשתו,

This indicates that Isaac directed his prayers to G-d via the thirteenth *mazal*, from which his wife needed to receive Divine beneficence in order to conceive.

ואמר ויעתר פי' אותיות תרע"א שהוא תרגום שער | ומ"ש ויעתר, מלשון תרע"א,

The Torah uses the verb “he entreated” instead of “he prayed” because the letters of its root can be permuted to form the Aramaic word for “hair.”

The word for “he entreated” is *vayetar*, which is spelled *vav-yud-ayin-tav-reish*. The verbal root of this word is *ayin-tav-reish*; when these letters are rearranged as *tav-ayin-reish*, they form the root of the Aramaic word for “hair,” *ta'ara* (*tav-ayin-reish-alef*). Beard hair, we have seen, is the metaphor used to describe the Divine energy that issues from *Arich Anpin* when its intellect descends into its emotions.

שבשער הזה שהוא אדנ"י מלא עולה תרע"א | שהוא אדנ"י במלוי שעולה תרע"א, כידוע בשער הזה,

This “hair” refers to the Name *Adni* spelled out, the numerical value of which is the same as that of this word.

Adni spelled out is *alef-lamed-pei dalet-lamed-tav nun-vav-nun yud-vav-dalet*. The numerical value of this is:

$(1 + 30 + 80) + (4 + 30 + 400) + (50 + 6 + 50) + (10 + 6 + 4) = 111 + 434 + 106 + 20 = 671$.

Ta'ara: *tav-ayin-reish-alef* = 400 + 70 + 200 + 1 = 671.

והוא מזל ונק"ה. |

שהוא מזל ונק"ה

This refers to the *mazal* of “and He acquits.”

The *mazal* “and He acquits” is the 13th of the 13 rectifications of the beard of *Arich Anpin*, as we have seen. This is the feminine *mazal*, and is therefore associated with the Name *Adni*, which is associated with *malchut* or the *partzuf* of *Nukva*, the feminine principle.

וא' שחסר מעתר הוא שנחלקי לבי י"ו בנוצר וי"ו | והאלף שחסר ממלת תרע"א, היא א', שנחלקה לשנים, לונקה א' | כזה, א, י"ו בנוצ"ר וי"ו בנק"ה.

The *alef* is missing from the word for “and he entreated” because it is split into

13. Genesis 25:21.

two, forming two sets of the letters *vav-yud*, one present in the 8th *mazal*, “storing,” and one present in the 13th *mazal*, “and He acquits.”

The letter *alef* can be seen as formed by a diagonal *vav*, or straight line, together with two small *yud*'s connected to it above and below it. If we further envision the middle, diagonal line splitting into two parallel lines, the *alef* splits symmetrically along its diagonal into an upper *yud-vav* and a lower *yud-vav*. The *alef* of *ta'ara* is thus replaced by one *yud-vav* pair, and we thus have all the letters that spell *vayetar* (“and he entreated”): *vav-yud-ayin-tav-reish*. We have said that Isaac was praying via the 13th *mazal*; we now see how the verb describing his act of prayer thus alludes to this.

וזהו ויעת"ר שהוא במזל ונקא ששם היה יצחק מתפלל | וזהו וי"י עת"ר, שהוא במזל ונקא, לשם היה יצחק
כמו שפי' | מתפלל כנו"ל.

This is the mystical meaning of the word “and he entreated,” which refers to the *mazal* of “and He acquits,” via which Isaac prayed, as I explained.

ואדני שבמזל ונקא יש י"ב אותיות והם י"ב כוללים | ואדני שהוא במזל ונקא, יש בו י"ב אותיות מלוי
שבמזל ונקא כמו שיש במזל ונוצר | אדני, כנגד י"ב שיש במזל נוצר כנו"ל.

Now, there are twelve letters in the spelling-out of the Name *Adni*, which is associated with the *mazal* of “and He acquits” as we have stated. These correlate to the twelve letters that the *mazal* of “storing” comprises, as we have seen.

The twelve letters that the *mazal* of “storing” comprises are the twelve letters in the three Names *Havayah* that indicate the Divine consciousness of the three *sefirot* of the mind, which manifest as the beard when the intellect descends into the emotions.

ולז"א שהיתה רבקה ראויה לצאת ממנה י"ב שבטים | ולזה היתה רבקה ראויה ללדת י"ב שבטים ג"כ, אלא
אלא שהיא לא רצתה ואמרה א"כ שעבורי היא בצער | לפי שאמרה למה ז"ה אנכי, בעבור הצער של הריונה,
למה ז"ה אנכי מנין ז"ה וזכה יעקב והעמידן, | וג"כ עשו שחת רחמיה, זכה יעקב בנה והעמיד י"ב
שבטים:

Therefore, Rebecca was worthy of giving birth to twelve tribes, but because she said, “what is this (*zeh*) for me?”¹⁴ because of the pain of her pregnancy, and also because Esau destroyed her womb, her son Jacob was privileged to father the twelve tribes instead of her.

The numerical value of the word for “this” (*zeh*, *zayin-hei*) is 12. So Rebecca’s statement can mean, “what do I need the twelve for?”

והנה ג' הויות דמזלא עולין לחיים והלחם יורד ממזלא | ובוה יובן ג"כ מ"ש חז"ל פת במלח תאכל, שהם אלו
הנ"ל, | השני מזלות. פת הוא לחיים, שהם ג' הויות כמנין
מזל"א,

With the above in mind, we can understand the sages’ injunction, “Eat bread with salt.”¹⁵ This statement alludes these two *mazal*'s. The usual word for “bread” is *lechem*, whose numerical value is the same as that of the three Names *Havayah* that comprise the masculine *mazal* “storing” and whose numerical value is that of the Aramaic word for *mazal* used in the sages’ statement regarding *mazal*.

14. Ibid. 25:22.

15. *Avot* 6:4.

Although the word for bread used in the sages' statement about eating bread with salt is *pat*, the more common word for bread is *lechem*.

Lechem: lamed-chet-mem = 30 + 8 + 40 = 78.

The numerical value of the Name *Havayah* is 26. $3 \times 26 = 78$.

The Aramaic for *mazal*, *mazla*, is spelled *mem-zayin-lamed-alef* = 40 + 7 + 30 + 1 = 78.

As we said previously, the Divine energy in the beard hairs derives from the intellect, which comprises three *sefirot* whose Divine energy is channeled via three Names *Havayah*.

"Bread" is the general metaphor for food and material sustenance. The sages state¹⁶ that there are three things in life that are dependent upon *mazal*: children, health and longevity, and sustenance. This statement is in Aramaic, so the word used for *mazal* in it is its Aramaic equivalent, *mazla*.

וכן גם כן מלי"ח שלשה היו"ת, ובהם י"ב אותיות
שבמזל ונקה,

The word for "salt" (*melach*) alludes also to the three Names *Havayah* that comprise the 12 letters present in the feminine *mazal* of "and He acquits."

The word for "salt" (*melach*) is a permutation of the word for "bread" (*lechem*). Its numerical value is therefore also 78.

שהוא ע"י הזיווג אלו הבי מזלות שפירשנו, | ומזווג אלו השני מזלות יבא לך המזון.

The union of these two *mazal*'s draws down sustenance.

Sustenance is the "offspring" of the union of the male and female *mazal*'s.

והנה במשנת פת במלח תאכל ביארנו שהמים היורדין | ומים במשורה תשתה, שמים הם החסדים המתפשטים
בגבורי שהם נותנין מדה והם בוצינא דקרדוניתא שכל | לאין סוף, אלא שבוצינא דקרדוניתא שהם ההי גבורות
הגבורי הם צורך גדול | נותן לה מדה,

The sages' statement continues: "...and drink water with measure." Water refers to the states of *chesed*, which extend of themselves without limit. But "the black candle," i.e., the five states of *gevurah*, limits them.

"The black candle" (*butzina dekardanuta*) is a Zoharic metaphor for the five states of *gevurah*.

ווי"ש ומים במשורה תשתה, שהיא המדה, בסוד במדה | במשקל ובמשורה, שהם הגבורות שנותנים בהם,
תשתה.

They thus said, "drink water with measure," as in the verse "Do no injustice in judgment, neither with length, with weights, nor with liquid measure."¹⁷

The word for "liquid measure" (*mesurah*) is the same as that for "measure" in the sages' statement about drinking water in measure.

The meaning is that *chesed* must be tempered with *gevurah* in order for its goodness to act effectively in the world.

16. *Moed Katan* 28a.

17. *Leviticus* 19:35.

אבל הפת שהוא אי מהשלשה הנז', שהם בני חיי ומזוני, לא בזכות תליא מלתא, שהם, הגבורות.

But bread, which is one of the three things dependent upon *mazal*—i.e., children, health, and sustenance—is not dependent upon one's merit, which is an expression of the states of *gevurah*.

Gevurah is the principle of limitation, i.e., the evaluation of whether or not the recipient is worthy of receiving the beneficence of *chesed*, and to what degree. Thus, the sages' statement can be seen as a contrast between bread and water. Water is apportioned "in measure," i.e., in accordance with the recipients worth and merits. Bread, however, is not.

שמלת זכוית יעלה בי"פ רי"ו, שהוא גבורה ע"ה.

For the numerical value of the word for merit (*zechut*) is twice that of *gevurah*, plus the *kolel*.

Zechut: *zayin-kaf-vav-tav* = 7 + 20 + 6 + 400 = 433.

Gevurah: *gimel-beit-vav-reish-hei* = 3 + 2 + 6 + 200 + 5 = 216. 2 x 216 = 432.

ולזה [בני חיי ומזוני] אינם בזכות שהם הגבורי כי | ואלו השלשה הם צורך גדול בעולם, ולזה אינם בזכות זכוית עולה בי"פ רי"ו אלא במזלא | שהם הגבורות, אלא במזלות, שהם אלו הבי מזלות שאמרנו.

These three things children, health, and sustenance are needed greatly by the world. They are therefore not dependent on their recipients' merits but on the *mazal's*, i.e., the two *mazal's* we have mentioned.

ונקטו בני חיי ומזוני לפי שבני מסוד הדעת הנמשך | ומה שנקט ואמר זה הסדר, בני חיי ומזוני, לפי שבני דרך חוט השדרה וחיי מאמא שמשם נמשכים (שהם) | הוא בסוד הדעת, הנמשך דרך חוט השדרה, וחיי, החיים ומזוני מאבא ולוקחים כסדר ממטה למעלה | מאימא, שנמשכים משם החיים שהם המוחין, ומזוני מאבא, ולקחם בסדר מלמטה למעלה.

The sages listed these three things in the order they did —children, health, and sustenance—because children are associated with *da'at*, which extends down through the spinal cord, while health issues from *Ima*, for life, i.e., intellect, issues from there, and sustenance issues from *Abba*. They thus listed them in ascending order.

Marital relations are carnal "knowledge" (*da'at*) as in the verse, "And Adam *knew* his wife, Eve."¹⁸

Intellect is the life-force that enlivens reality. People act with enthusiasm and vitality when they understand the value and purpose of what they are doing, and the constant flow of new understanding keeps life from getting boring. Indeed, the zest for life that accompanies intellect is probably a major factor in health and longevity.

Sustenance issues from *Abba* for selflessness (*bitul*), the experience of *chochmah*, is the prerequisite for success in worldly endeavors. In order to receive the Divine blessing of success in pursuit of a livelihood, we must dedicate our efforts to G-d's purpose is making the world into His home and conducting our affairs in accordance with His will, i.e., following the Torah's laws and intentions.

18. Genesis 4:1.

אלו הם תלויים בזווג אלו הבי' מזלות, לפי שהם צורך העולם, ואם יבואו ע"י הגבורות יאבד העולם, אבל שאר הפרטים שאינם צורך כ"כ, יבואו על ידי זכות.

אלו הם התלויים בזווג ב' המזלות כי הם צורך בעולם אבל אם יבואנה [ע"י] הגבוי' היה נאבד העולם ח"ו אבל שאר פרטים שאינם צורך כ"כ יבוא ע"י הזכות שהם הגבורות.

These three are dependent upon the coupling of these two *mazal's*, for the world depends upon them. Were they to be dependent upon our merit, as expressed in the states of *gevurah*, the world would be lost. Other aspects of life, however, which are not so essential, are dependent upon our merit.

Thus, even if our merit is insufficient, we can still pray to G-d for these three essentials, relying upon His mercy to override our lack of merits.

2

וְכָל הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו בְּיַמֵּי אַבְרָהָם אָבִיו סָתְמוּם פְּלִשְׁתִּים
וַיִּמְלֵאוּם עֹפָר.

*The Philistines stopped up all the wells that the servants of [Isaac's] father dug in the days of his father, Abraham, and filled them with earth.*¹⁹

ספר הלקוטים, פרשת תולדות
ענין כריות בארות הללו הם סוד עבדי יצחק שהם הגבורות דאמא החופרים כיל מ"ן בנוקבי לעשותה כלי לכן היה משתדל ג"כ יצחק בחפירה זאת,

ליקוטי תורה, פרשת תולדות
ענין כריית בארות הללו. הם סוד כי עבדי יצחק שהם הגבורות, החופרים כלי מ"ן בנוקבא לעשות הכלי, ולכן היה יצחק משתדל כ"כ בחפירה זאת.

Likutei Torah and Sefer HaLikutim, Parashat Toldot

The mystical significance of these wells is as follows. Isaac's "servants" are the states of *gevurah* within *Ima*, which dig out the vessel of feminine waters in *Nukva*, making her into a vessel. This is why Isaac exerted himself so much in this digging process.

As we know, the three patriarchs, Abraham, Isaac, and Jacob, personified the three primary emotional attributes, *chesed*, *gevurah*, and *tiferet*, respectively. Occasionally, they are associated as well with the intellectual antecedents of these attributes, *chochmah*, *binah*, and *da'at*, since the three aspects of the intellect exhibit the properties of the emotional attributes that are derived from them.

The states of *gevurah* within *Ima*, then, are the "servants" of Isaac, i.e., the forces that transmit the *gevurah* in Isaac (i.e., *Ima*) further. Specifically, what is under discussion here is how they "deflower" the feminine *partzuf* of *Nukva*. This is an essential stage in *Nukva's* development, maturing her into a full-fledged female, capable of arousing the male principle to mate with her and becoming pregnant.

"Feminine waters" is the allegorical term for "arousal from below," the feminine arousal of the male principle.

והנה בהיותו חפירה או היה הנוקי בסוד ה' | והנה בהיותה כרויה, אז היא יש לה נקב בסוד ה',

Now, when *Nukva* is dug out, she is open, like the *hei*.

19. Genesis 26:15.

The word *Nukva* is related to the word for “hole” (*nekev*), alluding to the idea that the feminine principle must be open to receive the input of the male principle. As we know, the *partzuf* of *Nukva* is associated with the final *hei* of the Name *Havayah* (and even more generally, both *hei*'s of the Name *Havayah* are feminine relative to the masculine *yud* and *vav*). The letter *hei* evinces this quality of openness inasmuch as it is distinguished from the similar letter *chet* by the opening in its left side.

אבל כשעונותינו מבדילין סתמום פלשתים ונעשה ח' | אבל כשעונותינו מבדילים, סותמים פלשתים פי הבאר
ונעשה ח'.

But when our sins separate us from G-d, “the Philistines stopped them up,”²⁰ and the *hei* becomes a *chet*.

The Philistines personified the attribute of over-indulgence in the sensuality of this world. This is alluded to by their name, which is derived from the root *pei-lamed-shin*, meaning “breaking through” or “overdoing it.”

Over-indulgence in the sensuality of this world renders a person spiritually closed and “clogged up,” impervious to Divine inspiration and insensitive to the inner reality of life and its experiences. This is graphically represented by the letter *chet*, in which the open “hole” of the *hei* has been closed.

זו"ס באר חפרוה שרים שהם האבות והבן | זו"ס באר חפרוה שרים שהם האב והבן

This is the mystical meaning of the verse, “the well that the princes dug.”²¹ The “princes” are the father Abraham and son Isaac.

The verse quoted refers to the Well of Miriam. In the plain meaning of the verse, the “princes” are Moses and Aaron, who restored the well with Moses’ stick after it disappeared when Miriam died. Allegorically, the “well” is *Nukva*, which was “dug,” i.e., made into an open vessel, by the forces of *chesed* and *gevurah*. The forces of *chesed* do not open the well permanently, as is seen by the fact that after Abraham dug his wells the Philistines were able to stop them up. The experience of Divine *chesed*, the experience of being loved by G-d, may serve as an initial inspiration, but it is not strong enough to truly open a person up to the spiritual life in a lasting way. This happens only when we experience Divine *gevurah* also, an experience of G-d’s withdrawal of some manifestation of His love because of our unworthiness. This lets us know that we have to be serious about our commitment to G-d’s calling.

זו"ס קצתי בחיי [יצחק ק"ץ ח"י דיסוד] מפני בנות
חיות

This is also gives us the mystical meaning of the verse, “I am disgusted with my life because of the Hittite girls.”²²

Rebecca said this to Isaac about Esau’s wives. It was her reason for sending Jacob away (safe from Esau’s wrath after Rebecca and Jacob tricked him out of Isaac’s blessings) to her family in Aramea to find a wife.

[צנור שמאל דיסוד]: |

“My life” alludes to Isaac, who was the end (*keitz*) of the “live one” (*chai*), i.e., *yesod*. “Hittite” alludes to the letter *chet* and the left channel of the male reproductive

20. Ibid. v. 18.

21. Numbers 21:18.

22. Genesis 27:46.

organ, associated with *yesod*.

As we have seen previously, the male reproductive organ is called “the live one” because it “comes alive” (i.e., becomes erect). The “end” of the “live one” is the “crown of the *yesod*” (anatomically, the glans of the organ) that is exposed by circumcision. Circumcision is the sign of the covenant between G-d and the Jewish people, the pact between them obligating us (and enabling us) to always remain “open” and sensitive to spirituality, just as the circumcised sexual organ renders the husband more sensitive to his wife’s experience of relations and not focused solely on his own sensual enjoyment.

Isaac (whose name alludes to this sensitivity) is thus the antithesis of the Philistines. This sensitivity to Divinity caused Rebecca, Isaac’s feminine side, to be disgusted with Esau’s idolatrous wives. The word for “Hittite” is *benot Chet*, which can also be understood to mean, “daughters of the letter *chet*” or “*chet*-girls,” i.e., girls who evince the impenetrability of the letter *chet*.

In the male, the urethra serves two purposes: it is the path urine follows out of the body from the bladder and the path the semen follows out of the body from the organs in which it is produced. From the perspective of Kabbalah, the opening of the bladder into the urethra is the “left channel” of the reproductive organ and the openings of the ejaculatory ducts into the urethra are its “right channel.”

The closing of the *hei*, making it into a *chet*, is reflected in the “closing” of the right channel of the reproductive organ, allowing it to serve as the urinary channel.

3

וַיַּחְפְּרוּ עֲבָדֵי יִצְחָק בְּנַחַל וַיִּמְצְאוּ שָׁם בְּאֵר מַיִם חַיִּים. וַיְרִיבוּ רַעֲיֵי גֵרָר עִם רַעֲיֵי יִצְחָק לֵאמֹר לָנוּ הַמַּיִם וַיִּקְרָא שֵׁם הַבְּאֵר עֵשֶׂק כִּי הִתְעַשְׂקוּ עִמּוֹ. וַיַּחְפְּרוּ בְּאֵר אַחֲרֵת וַיְרִיבוּ גַם עָלֶיהָ וַיִּקְרָא שְׁמָהּ שִׁטְנָה. וַיַּעֲתֵק מִשָּׁם וַיַּחְפֹּר בְּאֵר אַחֲרֵת וְלֹא רָבוּ עָלֶיהָ וַיִּקְרָא שְׁמָהּ רְחֹבוֹת וַיֹּאמֶר כִּי עָתָה הִרְחִיב יְהוָה לָנוּ וּפְרִינוּ בְּאֶרֶץ... וַיַּעַל מִשָּׁם בְּאֵר שֶׁבַע.... וַיָּבֹאוּ עֲבָדֵי יִצְחָק וַיִּגְדּוּ לוֹ עַל אֲדוֹת הַבְּאֵר אֲשֶׁר חָפְרוּ וַיֹּאמְרוּ לוֹ מִצְאָנוּ מַיִם. וַיִּקְרָא אֹתָהּ שֶׁבַעַה.

*Isaac’s servants then dug in the valley, and found there a well of fresh spring water. The shepherds of Gerar quarreled with Isaac’s shepherds, saying, “The water is ours.” [Isaac] named the well **Eisek** [“contention”], because they had contended with him. They dug another well, and they quarreled over that one, too, so [Isaac] named it **Sitnah** [“harassment”]. He moved from there and dug another well, and they did not quarrel over it, so he named it **Rechovot** [“open spaces”], saying, “For now G-d has granted us ample space and we shall be fruitful in the land.”*

*From there, he went up to Beer-sheba... Isaac’s servants came and told him about the well they had been digging, and they said to him, “We have found water!” He named it **Shivah** [“oath”].²³*

The following passage is truncated and appears to be not finally edited, but its main purpose appear to be to establish the associations between Isaac’s wells and the spellings out of the Name *Havayah*.

23. Genesis 26:17-33.

Only the first two wells are mentioned in this passage, plus the phrase “a well of fresh spring water” that precedes and describes the first well, Eisek. The correspondences that will be made are as follows:

Eisek	72-Name
Sitnah	63-Name
a well of fresh spring water	45-Name

ספר הלקוטים, פרשת תולדות
סוד הבארות.

Sefer HaLikutim, Parashat Toldot

The mystical significance of the wells is as follows:

דע, כי חסד א' הוא כתר, והוא הבאר ששמו עשק. וחסד זה הוא ע"ב, ויש בו ד' יודי"ן שעולים ת',

The first state of *chesed* is *keter*, and it was manifest as the well that was named *Eisek*. This state of *chesed* is associated with the 72-Name, which possesses four *yud*'s, whose combined numerical value—when each *yud* is subdivided into another *yud*—is 400.

The reference to the states of *chesed* is not developed in this passage.

The numerical value of *yud* is 10, so $4 \times (10 \times 10) = 400$.

נשאר משם ע"ב אחר לקיחת הד' יודי"ן, ל"ב, תחברם עם אותיות כ"ח, שהם מלוי המלוי ו"י אותיות מהמלוי, הרי לך ע' של עש"ק, ותי מהדי יודי"ן הם סוד ש"ק, הרי עש"ק.

When the value of the four *yud*'s are subtracted from the 72-Name, the difference is 32. When this value is combined with 28, the number of letters used in the spelling out of the spelling out of the 72-Name, the sum is 70. This is the numerical value of the letter *ayin*, the first letter of the name *Eisek*.

As seen in the following chart, 28 letters are used in the second spelling out of the 72-Name.

<i>yud</i>	10	= 4 letters	<i>yud</i>	10	= 10 letters	<i>yud</i>	10	= 28 letters
			<i>vav</i>	6		<i>vav</i>	6	
			<i>dalet</i>	4		<i>dalet</i>	4	
			<i>hei</i>	5		<i>lamed</i>	30	
<i>hei</i>	5		<i>yud</i>	10		<i>tav</i>	400	
			<i>vav</i>	6		<i>hei</i>	5	
<i>vav</i>	6		<i>yud</i>	10		<i>yud</i>	10	
			<i>yud</i>	10		<i>yud</i>	10	
			<i>vav</i>	6		<i>vav</i>	6	
			<i>hei</i>	5		<i>dalet</i>	4	
<i>hei</i>	5		<i>vav</i>	6		<i>vav</i>	6	
			<i>yud</i>	10		<i>yud</i>	10	
			<i>hei</i>	5		<i>vav</i>	6	
			<i>yud</i>	10		<i>hei</i>	5	
						<i>yud</i>	10	
						<i>yud</i>	10	
						<i>vav</i>	6	
						<i>dalet</i>	4	
26			72			610		

ולהיות כי הגי' יודי"ן הם מהמלוי, נתחברו יחד ונעשו שי, והי' העיקרים קי' בפני עצמה, הרי עשי"ק א'.

Since there are three *yud*'s used to spell out this Name once, they combine together to produce an expanded numerical value of 300, the value of the letter *shin*. The *yud* that is part of the original Name produces an expanded numerical value of 100, the value of the letter *kuf*. Thus, we have the complete name *Eisek*.

Eisek is spelled *Ayin-shin-kuf*.

We now proceed to another derivation of the name *Eisek*.

עוד תקח די' יודי"ן כנוי, והע"ב עצמו, ותסיר השני כוללים, הרי עש"ק אחר.

If we take these four *yud*'s together with the 72-Name itself, and subtract the two *kolel*'s, we have *Eisek* a second time.

$$400 + 72 - 2 = 470.$$

$$Eisek: ayin-shin-kuf = 70 + 300 + 100 = 470.$$

And now, a third derivation:

עוד, הבאר כמנין יצחק, ויש ביצחק י' הוי"ת, שהם ה' חסדים וה' גבורות, הם עולים בגי' ס"ר, ויצחק עם הב' כוללים עולה עש"ק.

Finally, the numerical value of the word for "the well" (*ha-be'eir*), 208 is the same as that of the name *Isaac* (*Yitzchak*), and in Isaac there are ten Names *Havayah*, i.e., the 5 states of *chesed* and the five states of *gevurah*. Their combined numerical value is 260. When this is added to the value of *Yitzchak* plus the two *kolel*'s, the sum is again the numerical value of *Eisek*.

Ha-be'eir: *hei-beit-alef-reish* = 5 + 2 + 1 + 200 = 208.

Yitzchak: *yud-tzadik-chet-kuf* = 10 + 90 + 8 + 100 = 208.

The five states of *chesed* and *gevurah* within *Ima* are manifest as Names *Havayah*.

$26 \times 10 = 260$.

$260 + 208 + 2 = 470$.

וז"ס שאמר הכתוב כי התעשקו עמו, ר"ל שעמו נעשה עש"ק,

This is the mystical meaning of the verse, "for they contended with him," meaning that "together with him they formed the word *Eisek*."

The form for "they contended" is *hitasku*, meaning "they participated in an *eisek*," a contention.

Now for another point about *Eisek*.

וג' פעמים עש"ק, הם בגי' אלף ות"י.

Three times the value of *Eisek* is 1410.

$470 \times 3 = 1410$.

וז"ס שנאמר למרע"ה הנה מקום את"י, בסוף אלף ות"י, שהיא שורש מרע"ה.

This is the mystical meaning of what G-d said to Moses: "Behold, there is a place with Me (*iti*),"²⁴ meaning, at the end of 1410, which is the root of Moses.

This verse was spoken by G-d to Moses when he was on Mt. Sinai. The word *iti* is spelled *alef-tav-yud*. Since the word *alef* means "a thousand," this spelling can be interpreted as $1000 + 400 + 10 = 1410$.

The allusion to Moses might be based on the passage in the Midrash in which it is stated that Moses came into the world at the end of a thousand generations, just as the Torah was given after a thousand generations, meaning that G-d found no one as suited as Moses to receive the Torah.²⁵ But this does not explain the extra 410, and how that is related to the "root" of Moses.

עוד שרש היו"ד ד' אותיות של שם, עולים ת"י,

Again, if we consider the *yud* apart from the four letters of the Name *Havayah*, the sum is 410.

Presumably, this means considering how each of the four *yud*'s used to spell the 72-Name is subdivided into 10 sub-aspects (corresponding to the 10 *sefirot*). This gives $4 \times 10 \times 10 = 400$. On top

24. Exodus 33:21.

25. *Kohelet Rabbah* 7:40.

of this, we consider the original *yud* of the Name *Havayah* separately, whose numerical value is 10. This totals 410.

וכל יי שורשו הם יי אותיות שעלים אלף

Then, if we consider how the ten letters used to spell out the 72-Name are each divided into another *yud*, the result is 1000.

Each of the ten letters subdivides into 100 subdivisions and 1000 sub-subdivisions.

ותי, הרי בין הכל אלף ותי. זהו הנה מקום אתי, כאמור:

Together, the sum of these two operations is 1410. This is alluded to in the verse, "Behold, there is a place with Me," as stated.

עוד מלוי המלוי של ע"ב עולה תרי, והשם עצמו ע"ב, תכפלים, יעלו אלף שס"ד.

Furthermore, the numerical value of the spelling out of the spelling out of the 72-Name is 610. The numerical value of the Name itself is 72. If the sum of these two numbers is doubled, the product is 1364.

$$2(610 + 72) = 1364.$$

תחשוב מלוי השם יי אותיות, ומלוי המלוי, כ"ה אותיות, ודי השורש, הרי מ"ב. וגי כוללים וכולל כולם, סך הכל אד"ני.

Then consider the spelling out of the 72-Name, which uses 10 letters, and the spelling out of the spelling out, which uses 28 letters, and the 4 original letters. The sum of these three numbers is 42. The three *kolel*'s for these three values plus the *kolel* for their sum yields the value of the Name *Adni* 65.

$$42 + 4 = 46.$$

$$Adni: Alef-dalet-nun-yud = 1 + 4 + 50 + 10 = 65.$$

It is not clear to me how we are to arrive at 65 from this calculation, or what the significance of this in this context is.²⁶

וסוד שטנייה,

The mystical significance of the second well, *Sitnah*, is as follows:

היא שם ס"ג שיש בו גי יודיין,

Three *yud*'s are used to spell out the 63-Name.

The 63-Name is *yud-vav-dalet hei-yud vav-alef-vav hei-yud*.

שעולים שי. ושם ס"ג עם הכולל, יעלה כמנין שטנייה.

Their combined expanded numerical value is 300. If we add to this the numerical value of the 63-Name plus the *kolel*, the total is the numerical value of *Sitnah*.

26. On the other hand, $1410 - 1364 = 46$, so it could be that these paragraphs were somehow involved in getting from 1364 to 1410 (via 42 plus three *kolel*'s?) and somehow the text got garbled.

$$300 + 63 + 1 = 364.$$

$$\text{Sitnah: } \text{sin-tet-nun-hei} = 300 + 9 + 50 + 5 = 364.$$

עוד גי יודיין, הם גי אלפייין, כי צורת א היא יו"ד,

Again, consider the three *yud's*, each of which when spelled out forms an *alef*.

The *yud* is spelled out *yud-vav-dalet*. These three letters can be seen graphically as the form of the letter *alef*: The *yud* is the upper arm of the *alef*; the *vav* is the diagonal bar of the *alef*, and the *dalet* (inverted) is the lower arm of the *alef*.

הרי גי אלפייין במלויים יעלו כמנין שלי"ג, נשאר לי עם הכולל, כמנין שטני"ה.

We thus have three *alef's*, the combined numerical value of which, when spelled out, is 333. To this we must add 30 and the *kolel* to reach 364.

When the letter *alef* is spelled out, we have: $\text{alef-lamed-pei} = 1 + 30 + 80 = 111$.

$$3 \times 111 = 333.$$

$$333 + 30 + 1 = 364.$$

Presumably, the required extra 30 in this calculation comes from the values of the three *yud's*.

עוד גי יודיין כל אחד כלול מיי, הם כמנין שי, ואלו הם גי אלפייין, שהם גי אהי"ה, ועם ס"ג והכולל, בגימטריא כמנין שטני"ה.

Again, consider the three *yud's*, this time each subdivided into ten. Their combined expanded numerical value is 300. They are three *alef's*, which in turn signify 3 Names *Ekyeh*. When the combined expanded numerical value of the three *yud's* is combined with the numerical value of the 63-Name plus the *kolel*, the sum is 364.

$$300 + 63 + 1 = 364.$$

It is not clear to me why the three *alef's*, which allude to three Names *Ekyeh*, are mentioned in this calculation.

We now turn to the 3rd spelling-out of the Name *Havayah*, the 45-Name, which is going to be equated with the phrase "a well of fresh spring water" used to describe the first well, *Eisek*.

עוד, גי אלפין משם מ"ה. עוליים שלי"ג.

The three *alef's* used to spell out the 45-Name possess the numerical value of 333.

As above, with the "graphically"-produced *alef's* of the 63-Name.

צריך עתה כ"ח, שם מ"ה כשתסיר הגי אלפייין נשאר מ"ב. תסיר ג"כ י אותיות המלוי ודי אותיות של השורש ממ"ב, ישארו כ"ח. תשים כ"ח על שלי"ג, הרי שס"א, כמנין בא"ר מי"ם חיי"ם

To this we must add 28 in order to get 361, as will be seen. We arrive at 28 as follows: Take the value of the 45-Name, subtract from it the three *alef's*; this leaves 42. Subtract further the ten letters used to spell out the Name and the four original letters; this leaves 28. Add 28 to 333; this gives 361. This is the numerical value of

the words for “a well of fresh spring water”²⁷ plus the *kolel*.

The words in Hebrew for “a well of fresh spring water” are *be'eir mayim chayim*.

Be'er: *beit-alef-reish* = 2 + 1 + 200 = 202.

Mayim: *mem-yud-mem* = 40 + 10 + 40 = 90.

Chayim: *chet-yud-yud-mem* = 8 + 10 + 10 + 40 = 68.

202 + 90 + 68 = 360.

עוד גי' אלפיי"ן הם גי' יודי"ן,

Again: The three *alef*'s of the 45-Name are through reverse graphics three *yud*'s spelled out.

Here, we split the *alef* into its graphical components, a *yud*, a *vav*, and a *dalet*, and combine these to spell the word *yud*.

שעולים ש', נשאר משם מ"ה ו' אותיות, לפי שו"י האחרת פוזרנו אותה,

The combined expanded numerical value of these three *yud*'s is 300. This leaves 6 other letters in the 45-Name, since we have just distributed the original *yud*.

Presumably this means we have used the value of the *yud* (10) to expand the other three *yud*'s. All four *yud*'s are thus used up, leaving 6 other letters in the first spelling out of the 63-Name.

והו' אותיות הם ס', כי כל אות עולה י' כנו"ל, והכולל, הרי שס"א אחר, כמנין בא"ר מי"ם חיים.

The expanded numerical value of 6 is 60, for each letter sub-divides into 10, as above. To the 300 and the 60 add the *kolel*; this gives 361, which is, again, the numerical value of “a well of fresh spring water.”

עד כאן מצאתי משם א' מתלמידי הרב ז"ל.

Up to here is what I found written in the name of one of the master's i.e., the Arizal's students.

4

וַיְהִי כִּי זָקַן יַעֲחֵק וְתַכְחֵחַ עֵינָיו מֵרָאִת וַיִּקְרָא אֶת עֵשׂוּ בְּנֹוֹ הַגָּדֹל וַיֹּאמֶר
 אֵלָיו בְּנִי וַיֹּאמֶר אֵלָיו הִנְנִי. וַיֹּאמֶר הִנֵּה נָא זָקַנְתִּי... וְעַתָּה... וַיֵּצֵא הַשְּׂדֵה וַיְצַדְדָהּ
 לִי צִיד. וַעֲשֵׂה לִי מִטְעָמִים כְּאֲשֶׁר אֲהַבְתִּי... בְּעֶבֶר תִּבְרַכְךָ נַפְשִׁי בְּטָרֶם
 אֲמוֹת. וְרִבְקָה שִׁמְעַת בְּדַבֵּר יַעֲחֵק אֶל עֵשׂוּ בְּנֹוֹ וַיִּלֶּךְ עֵשׂוּ הַשְּׂדֵה לְצִוּד צִיד
 לְהַבִּיא. וְרִבְקָה אָמְרָה אֶל יַעֲקֹב בְּנֵה לְאֹמֶר הִנֵּה שִׁמְעַתִּי אֶת אֲבִיךָ מְדַבֵּר
 אֶל עֵשׂוּ אַחִיךָ... וְעַתָּה בְנִי שִׁמְעֵ בְקֹלִי לְאֲשֶׁר אֲנִי מְצַוָּה אֶתְךָ. לֶךְ נָא אֶל
 הַצֹּאן וְקַח לִי מִשָּׁם שְׁנֵי גְדִי עֲזִים טֹבִים וְאֶעֱשֶׂה אֹתָם מִטְעָמִים לְאֲבִיךָ
 כְּאֲשֶׁר אֲהַב... בְּעֶבֶר אֲשֶׁר יִבְרַכְךָ לְפָנַי מוֹתוֹ. וַיֹּאמֶר יַעֲקֹב אֶל רִבְקָה אֲמוֹ...
 אוֹלִי... וְהֵייתִי בְעֵינָיו כְּמַתְעַתֵּעַ וְהַבֵּאתִי עָלַי קִלְלָה וְלֹא בְרָכָה. וְתֹאמֶר לוֹ

27. Genesis 26:19.

אָמוּ עַלֵי קָלָלְתָךְ בְּנֵי אֶךְ שָׁמַע בְּקוֹלִי וְלָךְ קַח לִי.

When Isaac was old and his eyesight failing, he called Esau, his elder son, and said to him, "My son," and he answered him, "I am here." He said, "Look, I have now grown old...so now, please...go out to the field and catch some game for me. Prepare it for me as delicacies in a way that I like...so my soul may bless you before I die."

Rebecca was listening while Isaac was speaking to his son Esau. Esau went off to catch some game. Rebecca told her son Jacob, "I have just heard your father speaking to Esau, your brother... So now, my son, listen to me, to what I command you. Go now to the flock and take two of my choice kid-goats, and I will prepare them as delicacies for your father in a way that he likes... so that he may bless you before his death."

Jacob said to Rebecca, his mother, "...Maybe my father... will consider me an imposter, and then I shall bring a curse upon myself and not a blessing."

His mother said to him, "Let your curse be upon me, my son. Only listen to me, and go take from my [goats]."²⁸

ספר הלקוטים, פרשת תולדות

ע"ד הרמז. והענין הוא, כי אדה"ר כשחטא כדי ליתקן, נתגלגל בג' האבות, וחווה בג' האמהות.

Sefer HaLikutim, Parashat Toldot

The allegorical explanation of this is as follows: When Adam and Eve sinned, in order to be rectified they were reincarnated into the three patriarchs and three Matriarchs.

The sin of the tree of knowledge of good and evil comprised the three cardinal sins that a Jew is commanded to lay down his life rather than transgress: idolatry, murder, and infidelity.²⁹

ואמנם אברהם תיקן עון הע"ז, כשהושלך לאור כשדים, כדכתיב ואשיריהם תשרפון באש.

Abraham rectified the sin of idolatry when he was thrown into the fiery furnace in Ur, as it is written, "and you shall burn their Asherah-trees in fire."³⁰

The Asherah-tree was an idol. We see here that the destruction of idolatry is by fire, and Abraham submitted to the fire rather than serve idols. He thus rectified this aspect of Adam's sin.

ולא עליו, אלא על ניצוץ ישמעאל שהיה בו כלול אז עדיין, בסוד הצדיק הנתפס בעון הדור.

Abraham was not subjected to this ordeal because of himself, but rather because of the spark of Ishmael that was still present within him. This is the mystical meaning of our sages' saying, "the righteous are caught in the sin of the generation."³¹

28. Genesis 27:1-9.

29. Zohar 3:111b.

30. Deuteronomy 12:3.

31. Kallah 6.

This saying of our sages explains why the righteous are sometimes seen to suffer: sometimes, it is simply because their generation needs to be rectified for some general sin and they, being part of this generation, are considered guilty by association. (Evidently, this means that they failed to exert the influence they could have to keep their contemporaries from sinning, opting instead to tolerate the generation's sin and concentration on their own spirituality.) Mystically, this refers to the fact that a righteous individual can have to suffer because he "hosts" ("tolerates") a pernicious presence within him.

ולזה כשיצא ישמעאל מן גוף אברהם חזר לסורו, כדכתיב ותרא שרה את בן הגר המצרית מצחק, זו ע"ז, כדרו"ל.

Thus, when Ishmael issued from Abraham's body, he revealed his true nature, as it is written, "And Sarah saw that the son of Hagar the Egyptian was making sport."³² Our sages said that this means that he was serving idols.³³

וכשראה אברהם שישמעאל רשע וחייב מיתה, לזה אמר לו ישמעאל יהיה לפניך, ר"ל שיחזור בתשובה, וכן היה שחזר בתשובה כידוע.

When Abraham saw that Ishmael was wicked and had incurred the death penalty for serving idols, he prayed, "If only Ishmael would live before You,"³⁴ i.e., would repent. And so it was, that Ishmael indeed repented, as is known.³⁵

ואח"כ ניצוץ הטוב שהיה בישמעאל, יצא ממנו יתרא הישמעאלי, שלקח בת נחש. והבן:

Subsequently, the spark of goodness present in Ishmael issued from him as Yitra the Ishmaelite, who married the daughter of Nachash. Understand this.

King David was challenged by his son, Absalom. "Absalom appointed Amasa over the army in place of Joab; Amasa was the son of a man named Yitra the Israelite, who consorted with Avigal daughter of Nachash, the sister of Joab's mother Tzeruyah."³⁶ Tzeruyah and Avigal were David's sisters,³⁷ so Amasa was his nephew through Avigal, and Nachash was evidently another name for David's father, Jesse.

Yitra is also called "Yeter the Ishmaelite,"³⁸ for although Jewish, he lived in the land of the Ishmaelites (which is why *they* called him *the Israelite*).

אח"כ יצחק היה ניצוץ טוב, ועמו מעורב ניצוץ של שפיכת דמים, ולכן מסר נפשו לעולה. ויען כי היה ג"כ בעון זולתו, ניצול וניתן איל תמורתו.

Abraham then had Isaac, who was his good spark, but present with *him* was a spark of murder. He therefore laid down his life as a burnt offering upon the altar to be slaughtered. Since this murderous spark was not his sin but that of someone else dormant within him, he was spared, and a ram was offered in his stead.

32. Genesis 21:9.

33. *Bereishit Rabbah* 53; *Zohar* 1:118b.

34. Genesis 17:18.

35. *Bava Batra* 16a.

36. 2 Samuel 17:25.

37. 1 Chronicles 2:16.

38. 1 Chronicles 2:17.

ואח"כ יצא ממנו הסיג הרע הוא עשו, וחשב יצחק ג"כ לברכו, ולהחזירו למוטב כמו ליעקב,

Afterwards, this evil impurity issued from him as Esau. Isaac, too, wanted to bless his son Esau and thereby cause him to repent and be as righteous as Jacob.

ולפי שנתקלל אדה"ר בעבור חוה, לכן לא נתנו הברכות ליעקב, אלא ע"י אמו שהיא גלגול חוה.

Since Adam had been cursed because of Eve, the blessings were given to Jacob through the efforts of his mother Rebecca, who was a reincarnation of Eve.

By being a conduit of blessing, Rebecca rectified the sin of Eve, who brought a curse upon the world.

ולא ע"י יצחק, לפי שחשב שעדיין העולם לא נתקן ע"י יעקב, ונודע כי כשזה נופל זה קם, א"כ הנחש ראוי ליטול הברכות.

They (i.e., the blessings) were not transmitted to him by his father Isaac, for Isaac thought that Jacob had not yet rectified reality. And it is known that "when this one falls, the other one rises." Therefore, Isaac reasoned that Esau, the personification of the snake, was fit to receive the blessings.

Since, in Isaac's eyes, Jacob had not done his job by rectifying reality, he was in a low state, and therefore Esau, his nemesis, was in an exalted state, fit to receive and capitalize on the blessings.

הלא עשו גלגול קין, כי לכן הרג להבל אחיו בפיו כנודע,

Esau, after all, is a reincarnation of Cain, and that is why Cain killed his brother Abel with his mouth, as is known.

He bit him profusely, not knowing where his soul would leave him.³⁹ Esau is the image of a wild man "whose game was in his mouth."⁴⁰

וזש"ה ויקרא לעשו בנו הגדול, כדמות קין הגדול, ויאמר אליו בני, אתה הוא קין בן אדה"ר, והשיבו הנני,

This is the meaning of:⁴¹

"He called Esau, his older son..." i.e., Esau was like the older of the original brothers, Cain.

"...and he said to him, 'My son...'" meaning: you are the reincarnation of Cain, the son of Adam.

"...and he answered him, 'I am here,'" i.e., yes, I am.

אז צוהו כי כמו שקין נטל חלקו הקרקעות, גם הוא עשו איש ציד איש שדה, ולכן יצא השדה שופך דמים כדמות קין.

He then commanded him to bring him game, for just as Cain took the untamed land while Abel pastured the domesticated flocks, Esau likewise was "a hunter, a man of the field."⁴² He therefore spent his time in the fields killing, as did Cain.

39. Zohar 1:54b.

40. Genesis 25:28.

41. Genesis 27:1.

42. Genesis 25:27.

וכמו שקין הוא זוהמת הנחש, שגרמה לאדם לאכול מעה"ד טו"ר, ב' מטעמים, לזה צוהו ועשה לי מטעמים, מיעוט רבים שנים, כמו שאדם חמד ב' מטעמים, כן אתה עשה לי שני מטעמים טוב ורע.

And since Cain came from the impurity of the snake who had raped Eve, which caused Adam to eat from the tree of knowledge of good and evil, tasting two flavors—i.e., good and evil—Isaac therefore commanded Esau to “make me delicacies,” in the plural, implying two flavors. “Just as Adam hungered for two flavors, make me a dish of two flavors: good and evil.”

Thus, Isaac was attempting to have Esau rectify the murder-aspect of Adam’s sin by having him bring him a two-flavored dish acquired by killing. Isaac’s eating the two-flavored dish for positive purposes (to bless Esau and thus continue the line of Abraham and the work of rectifying the world) would rectify Adam’s eating a “two-flavored dish” (the tree of knowledge of good and evil) for negative motives.

It is an accepted principle of Biblical exegesis that whenever the Torah uses the plural, it implies two of the referent. This is so because we assume the Biblical text intends to be explicit, rather than vague, and the minimum a plural can imply is two.

כי חשב שעדיין לא נתקן העולם, וגם יעקב חשב שלא נתקן חטא אדה"ר, וא"כ יוסיף בזה על חטאתו ח"ו פשע, כאשר ירמה את אביו, ויביא עליו קללה הפך ממה שיביא עליו ברכה, לתקן קללה שנתקלל אדה"ר, וזהו והבאתי עלי קללה ולא ברכה.

For Isaac thought that the world had not yet been rectified, as stated above. Jacob also thought that the sin of Adam had not yet been rectified. Therefore, he reasoned, if he tricked his father, he would be adding iniquity to the existing and unrectified sin of Adam. He was afraid this would bring a curse upon him, the opposite of what the blessing would bring upon him, i.e., the rectification of Adam’s curse. This is the meaning of what Jacob said: “...and I will bring upon myself a curse and not a blessing.”

אז הודיעתו אמו, כי בא זמן תיקון חטא אדה"ר על ידה, וע"כ אמרה לו שמע בקולי, לתקן חטא ולאדם אמר כי שמעת לקול אשתך:

His mother then told him that the time had come to rectify this aspect of the sin of Adam. She therefore told him, “Listen to my voice.” In so doing, she was rectifying Adam’s sin of listening to his wife, as it is written: “And to Adam, G-d said, ‘Since you listened to the voice of your wife...’”⁴³

Adam sinned by listening to his wife for improper purposes. By having her son listen to her for proper purposes, Rebecca sought to rectify this aspect of Adam’s sin.

ויהיה פ"י עלי קללתך, פיר' בסיבתי היה, שנתקללת בזמן אדה"ר.

In this context, Rebecca’s words, “Upon me be your curse, my son,” mean “the curse you suffered in Adam’s time is my fault.”

“I, in my incarnation as Eve, caused Adam to be cursed. I am now rectifying this.”

43. Genesis 3:17.

וג"כ פי' אך עתה, מיעט שמיעה ששמעת ראשונה שהיתה לרעה.

This also explains why she continues, **"Only listen to my voice..."** The word "only" **limits her words**, implying that *"this time you should listen, while last time you should not have"* **because that was listening for bad purposes.**

ולפי שחטא אדם היה, שסחטה ענבים ונתנה לו, ג"כ כאן ויבא לו יין וישת, ולא תירוש בן יומו עם השמרים.

And because the sin of Adam was that Eve squeezed grapes and gave him to drink,⁴⁴ so too, here, "Jacob brought Isaac wine and he drank." This was real wine, **not one-day old grape juice with its dregs.**

והמ"י הדברים בארוכה, זהו שהעתקתי מספר עץ הדעת של הרב כמהר"ר חיים ויטאל זלה"ה:

He who understands will understand all this at length. I copied this from the book *Etz HaDa'at* by Rabbi Chaim Vital.

44. Bereishit Rabbah 19:8; Zohar 3:236a.