

## Parashat VaYeitzei

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חָרָנָה.

*Jacob left Be'er Sheva and went to Haran.*<sup>1</sup>

Based on this verse, the Arizal discusses certain details of how *Z'eir Anpin* is developed out of *Abba* and *Ima*. Jacob represents the full development of the concept of “patriarch,” the individual fully fit to become the progenitor of the Jewish people, in contrast to Abraham and Isaac, who represented preparatory stages in this process. Similarly, *Abba* and *Ima*, the intellect, can be considered preparatory phases in the developmental process that leads to *Z'eir Anpin* (and *Nukva*), the emotions, which is the main *partzuf* through which Divinity is manifest on earth.

שער הפוסקים, פרשת ויצא

כי אברהם ויצחק, הם חוייג שביסוד דאימא, המתלבש בדעת דזי"א.

*Sha'ar HaPesukim, parashat VaYeitzei*

**Abraham and Isaac personified respectively the *chesed* and *gevurah* of the *yesod* of *Ima* as it is en clothed in the *da'at* of *Z'eir Anpin*.**

*Yesod* of *Ima* is the drive of *binah* for self-actualization. This drive contains an element of *chesed*, or love, as part of its motivation, as well as an element of *gevurah*, or power. *Yesod* of *Ima* becomes en clothed in the *da'at* of *Z'eir Anpin*, meaning that *Z'eir Anpin*'s ability to empathize (*da'at*) is taken from his “mother” (*Ima*). *Da'at* contains within it the twin faces of empathy, *chesed* and *gevurah*, which later emerge as the primary emotions.

ויעקב הוא היסוד דאבא, המתלבש תוך יסוד דאימא.

**Jacob personified the *yesod* of *Abba*, which is en clothed within the *yesod* of *Ima*.**

When *yesod* of *Ima* becomes en clothed in the *da'at* of *Z'eir Anpin*, it already has within it the *yesod* of *Abba*. In other words, the drive for self-actualization within *Ima* carries with it the drive for self-actualization within *Abba*. *Abba* and *Ima* are “the two companions that never separate,” always joined in conjugal union, since *chochmah* without *binah* is ephemeral and *binah* without *chochmah* can lose its bearings, as we have explained previously.

ונודע, כי בתחלה נכנסים בוי"א מוחין דקטנות של אלהים,

**Now, it is known that at first there enters *Z'eir Anpin* immature mentality, signified by the Name *Elokim*.**

The Name *Elokim* signifies *tzimtzum* (“contraction”) of Divine light. The constricted consciousness of immature mentality is therefore signified by this Name.

ואח"כ כשנכנסים בו מוחין דגדלות הנזכר, אז יורדים המוחין דקטנות בגרון דזעיר שהיא בינה שבו. ולכן גרוי"ן בגימטריא גי"פ אלהיים, והוא בגימטריא חר"ן.

1. Genesis 28:10.

Afterwards, when the above-mentioned mature mentality enters his mind, the original, immature mentality descends into his throat.<sup>2</sup> For this reason, the numerical value of the word for “throat” (*garon*, *gimel-reish-vav-nun*, 259) is equal to three times that of the Name *Elokim* (*alef-lamed-hei-yud-mem*, 86) plus 1 for the *kolel*. This is also the numerical value of *Haran* (*chet-reish-nun*, 258).

$$3 \times 86 = 258; 258 + 1 = 259.$$

ואז היסוד דאימא דגדלות, כלה ונפסק בחזה דז"א.

**It follows that the *yesod* of *Ima* in the state of mature mentality extends only as far as the chest of *Z'eir Anpin*.**

*Ima's* drive for self-actualization ends once it has become the intellect of the emotions.

ומשם ולמטה, מתפשט יותר, היסוד דאבא שהוא זכר, והוא יותר ארוך, ומתפשט עד סיום היסוד דז"א עצמו.

**However, the *yesod* of *Abba*, which is male and longer, extends further down, down to the level of the *yesod* of *Z'eir Anpin* itself.**

The *yesod* of *Abba* was enclined within the *yesod* of *Ima*, but it extends further into the reality of *Z'eir Anpin*. This is because it is “male,” i.e., as a drive for self-actualization it extends further. The original insight of *chochmah* carries in it the seed of full manifestation in reality and therefore the drive and power to penetrate reality until the insight has inspired and remade reality in its image to the fullest extent possible. In contrast, the processing of the insight in *binah* mitigates its power, since the whole purpose of *binah* is to *integrate* the insight into the existing reality and world-view. This does, of course, endow *binah* with a certain drive for self-actualization once the new synthesis of old-thinking and new-thinking has been completed, but this cannot compare with the original force of the unprocessed flash of insight.

The *yesod* of *Abba* therefore continues further than the *yesod* of *Ima*, down to the level where *yesod* of *Z'eir Anpin* is poised to bring into being *Nukva*. In other words, this may be seen as the drive within any father to have a daughter, and psychologically may account for the affinity between fathers and daughters (whereas the fact that *yesod* of *Ima* terminates in *Z'eir Anpin* may account for the greater affinity between mothers and sons). The female, as we have discussed previously, is the true actualization of any ideal, since she is the embodiment of G-d's will to manifest His Divinity within creation. The male, embodying the inspiration of *chochmah*, is driven toward this ideal, but is incapable himself of actualizing it *just because* of his abstract nature.

והארה של התפשטות יסוד דאבא למטה מן החזה, שאז הוא בגלוי, יוצא לחוץ מז"א עצמו, ונעשה שם פרצוף יעקב כנודע.

**A radiance of this extension of the *yesod* of *Abba*—that extends lower than the chest of *Z'eir Anpin* and is then exposed—shines outside of *Z'eir Anpin* itself, and becomes the *partzuf* of *Yaakov*.**

Once the *yesod* of *Abba* extends out further than the *yesod* of *Ima*, it is no longer enclined in the *yesod* of *Ima* but is exposed. Its “light” can then shine, and it shines outside of *Z'eir Anpin* itself. From this residual, secondary light is formed a new *partzuf*, *Yaakov*.

2. The original text of *Sha'ar HaPesukim* has here: “... which is his *binah*,” but as Rabbi Wolf Ashkenazi points out, this is difficult to understand, because elsewhere the Arizal clearly states that only in *Arich Anpin* is *binah* situated in the throat. The corresponding passage in *Likutei Torah*, in fact, does not mention that the throat is the location of *binah*.

Now, we generally speak of six principle *partzufim*: *Atik Yomin*, *Arich Anpin*, *Abba*, *Ima*, *Z'eir Anpin*, and *Nukva*. In this general scheme, *Z'eir Anpin* and *Nukva* are often personified by Jacob (*Yaakov*) and Rachel. However, there is a secondary development of *partzufim* as well, in which some of these split into or give rise to additional *partzufim*.<sup>3</sup> We are introduced here to one of these secondary *partzufim*, that of *Yaakov*, which develops out of the primary *partzuf* of *Z'eir Anpin*.

וּשְׂיָהּ וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וְגו'. כִּי שָׂרְשׁוֹ שֶׁל יַעֲקֹב, הוּא מִיְסוּד דַּבְּאָה כְּנוֹזֵר, אַחַר תְּשׁוּמָה יְסוּד דַּימָא בַּחוּזָה דוּיָא, וְשֵׁם יֵצִיאָתוֹ וְגִילּוּיֹו מִתּוֹךְ יְסוּד דַּימָא, הַנִּקְרָא בְּאֵר שֶׁבַע. כְּמוֹ שֶׁנִּבְאָר,

**This, then, is the mystical meaning of the verse: “Jacob (*Yaakov*) left (or: ‘went out from’) Be’er Sheva and went to Haran.” The *partzuf* of *Yaakov* originates, as we have said, from the *yesod* of *Abba* after the extension of the *yesod* of *Ima* and terminated at the chest of *Z'eir Anpin*. At that point *yesod* of *Abba* goes forth and is revealed from within the *yesod* of *Ima*, which is termed “Be’er Sheva,” as we will explain.**

*Be'er Sheva* means “the well of seven”; its mystical association with *yesod* of *Ima* will be explained presently. The verse thus reads: The origin of *Yaakov*, i.e., *yesod* of *Abba*, went forth from the *yesod* of *Ima*, i.e., Be’er Sheva....

כִּי יְסוּד דַּבְּאָה הוּא זָכָר, וְנִקְרָא אֶבֶר, וְלִכֵּן נִרְמָז בְּסִימָת, וַיֵּצֵא יַעֲקֹב מִבְּאֵר, סִימָת אֶבֶר.

**The *yesod* of *Abba*, who is male, is termed the “male organ” (*eiver*). It is therefore alluded to in the final letters of the words “Jacob left Be’er...” (*va-yeitzei Yaakov mi-be'er*).**

*Eiver*: *alef-beit-reish*.

*Va-yeitzei Yaakov mi-be'er*: final letters, *alef-beit-reish*.

אַבְל יְסוּד דַּימָא נִקְבָּה, מִתְהַפֵּךְ וְנַעֲשֶׂה בְּאֵר, חֲקוּק וְחִלּוּל, שְׁבוּ נִכְנַס הָאֶבֶר הַנּוֹזֵר, וְלִכֵּן הִיְסוּד שֶׁל הַנִּקְבָּה, נִקְרָא לְעוֹלָם בְּשֵׁם בְּאֵר:

**The *yesod* of *Ima*, however, is female, and is therefore alluded to by the inversion of these letters, which yields the word for a “well” (*be'er*), which is concave and hollow, and into which the male organ is inserted. Therefore the *yesod* of the female *partzuf* is always called a “well.”**

*Alef-beit-reish* inverts to *beit-alef-reish*.

וְעוֹד לְסִיבָה שְׁנִיית, כִּי גַם הִיא מַעֲלָה מִיּוֹן מִתְתָּא לְעִילָא, כְּדִרְךְ הַבְּאֵר שֶׁמַּעֲלָה מִיּוֹן נִבְעִין מִתְתָּא לְעִילָא, לְגַבֵּי אֶבֶר דְּכוּרָא:

**This is true also for the reason that the female *partzuf* causes “female waters” to ascend—just as a well is an upwelling of subterranean water—toward the male organ.**

In order to couple, the male and female *partzufim* must mutually arouse each other. The Zoharic terms for these processes of arousal are “the descent of male water” and “the ascent of female water,” respectively. The images evoked are that of rain for the male and the upwelling of spring water.

3. See, for example, *The Mystery of Marriage*, p. 436.

ואמנם היותו נקרא באר שבע, הוא לשתי סיבות, האחת היא, במה שנתבאר אצלינו, בהקדמת ביאור אדרת האזינו, כי המוחין דז"א, היו בתחלה די מוחין, חו"ב וחוי"ג,

**As to why the female *yesod* is called *Be'er Sheva* ("the well of seven"), this is for two reasons. First...the brains of *Z'eir Anpin* were originally four: *chochmah*, *binah*, and the states of *chesed* and *gevurah* that would later be contained within *da'at*.**

"Originally" here refers to before *Z'eir Anpin* emerged as a *partzuf* and was still in the "womb" of *Ima*.

ואחר כך כשנכנסו ונתפשטו עוד למטה, תוך נה"י דאימא, נעשו ג' מוחין, חו"ב, ודעת כולל חוי"ג.

**Later, when they descended further and entered the *netzach-hod-yesod* of *Ima*, they became three brains: *chochmah*, *binah*, and *da'at*—which now included *chesed* and *gevurah* within it.**

Part of the maturation process of *Z'eir Anpin* was the coalescence of *chesed* and *gevurah* in to one power of empathy, *da'at*.

ונודע, כי מוחין דגדלות הם בחי' הוי"ת, א"כ ב' בחי' הנז', הם ז' הוי"ת, ולכן נקרא באר שבע:

**As is known, these mature states of mentality are all Names *Havayah*. Therefore, the two developmental stages comprise seven Names *Havayah* within *Ima*, and therefore *yesod* of *Ima* is called *Be'er Sheva*.**

והסיבה השנית היא, כי התחברות ג' מוחין והם חב"ד, בנה"י דאבא, עם די מוחין חו"ב חוי"ג, בנה"י דאימא, הם ז' הוי"ת. וכלם מתלבשין תוך אימא כנודע, ולכן היסוד שלה נקרא באר שבע, לשתי סיבות הנז',

**The second reason is that when the three brains of *Z'eir Anpin*—*chochmah*, *binah*, and *da'at*—when it is at the level of *netzach-hod-yesod* of *Abba* are joined with the four brains of *Z'eir Anpin*—*chochmah*, *binah*, *chesed*, and *gevurah*—when it is at the level of *netzach-hod-yesod* of *Ima* it gives seven Names *Havayah*. They are all encloded within *Ima*, as is known, and therefore her *yesod* is called *Be'er Sheva*.**

The fact that *yesod* of *Ima* becomes encloded in the *da'at* of *Z'eir Anpin* is just part of a larger picture: the entire triplet of *netzach-hod-yesod* of *Ima* becomes encloded in the triplet of *chochmah-binah-da'at* of *Z'eir Anpin*. Similarly, just as *yesod* of *Abba* is encloded within *yesod* of *Ima* (and therefore, once removed, within the *da'at* of *Z'eir Anpin*), so is the entire triplet of *netzach-hod-yesod* of *Abba* encloded within the triplet of *netzach-hod-yesod* of *Ima* (and therefore, once removed, within the *chochmah-binah-da'at* of *Z'eir Anpin*).

ולכן גם יעקב עצמו כולל הז' הוי"ת הנז', שהם כמנין יעקב, וזש"ה ויצא יעקב מבאר שבע:

**For this reason *Yaakov* also comprises these seven Names *Havayah*, whose combined numerical value is the same as that of *Yaakov*. This, then, is the mystical meaning of "Jacob went out of *Be'er Sheva*."**

*Havayah* (*yud-hei-vav-hei*) = 10 + 5 + 6 + 5 = 26. 7 × 26 = 182.

*Yaakov* (*yud-ayin-kuf-beit*) = 10 + 70 + 100 + 2 = 182.

ונודע, כי המוחין דהווי"ת דגדלות, הם מתפשטים דרך הקוים, בגופא דזעיר, ועוברים דרך הגרון הנקרא חרן, הנעשה מג' אלהים דקטנות. וגם יסוד דאבא הנקרא יעקב, עובר ונכנס בתוכו. וזש"ה וילך חרנה, כי חר"ן הם ג' שמות אלהים.

**Now, it is known that these Names *Havayah* that manifest the mature mentality of *Z'eir Anpin* spread via the three axes throughout the body of *Z'eir Anpin*. In this process, they pass through the throat, which is termed *Haran*, which is formed from the three Names *Elokim* that manifest the immature mentality of *Z'eir Anpin*, as above. In addition, the *yesod* of *Abba*—which is termed *Yaakov* because the *partzuf* of this name will develop out of it—passes through it. This is the mystical meaning of "...and went to Haran," for Haran signifies these three Names *Elokim*.**

The word "to Haran," however is in Hebrew one word: the word for "Haran" with a *hei* attached as a suffix.

וה' יתירה הם ה' אותיות דאלהים.

**The additional *hei* in the word "to Haran" signifies the five letters of *Elokim*.**

The numerical value of *hei* is 5.

ם ביאורו הוא לשון חרי אף, כי הם דינים קשים, הנקראים אלהים:

**The meaning of the word *Haran* as well indicates immature or constricted consciousness, for it means "anger," which is caused by severe stages of judgement, which are called *Elokim*.**

The Name *Elokim* indicates G-d's attribute of judgement and justice, which "incites" His "anger."

ג גם ז"ס מ"ש (תהלים ס"ט ד') נחר גרוני. כי להיות הגרון בח"י אלהים, לכן נחר ונתחמם, מלשון חרי אף. גם נח"ר אותיות חר"ן, ועולה ג"כ בגימטריא גרון עם הכולל והכל אחד:

**This is the mystical meaning of the verse, "My throat is parched (literally, 'grew angry')."<sup>4</sup> For since the throat expresses the Name *Elokim*, it becomes hot and parched, just as the idiom for "anger" in Hebrew is "heating of the nostril." Also, the word for "parched" in this verse (*nichar*) comprises the same letters as the word for *Haran* (*charan*), and its numerical value is also naturally that of the word for "throat" (*garon*), with the *kollel*. It is all one.**

*Nichar*: *nun-chet-reish* = 50 + 8 + 200 = 258.

*Charan*: *chet-reish-nun* = 8 + 200 + 50 = 258.

*Garon*: *gimel-reish-vav-nun* = 3 + 200 + 6 + 50 = 259.

וכבר ביארנו לעיל בפרשת לך לך, כי ג' אלהים הנו, הם דיודי"ן ואלפ"ן וההי"ן.

**Now, as we have explained elsewhere, these three Names *Elokim* are the three ways of spelling out this Name: with the letter *yud*, with the letter *alef*, and with**

4. Psalms 69:4.

the letter *hei*.

root-letter	spelling out		
<i>alef</i>	<i>alef-lamed-pei</i>		
<i>lamed</i>	<i>lamed-mem-dalet</i>		
<i>hei</i>	<i>hei-yud</i>	<i>hei-alef</i>	<i>hei-hei</i>
<i>yud</i>	<i>yud-vav-dalet</i>		
<i>mem</i>	<i>mem-mem</i>		

ושל יודי"ן והוא הראשון, הוא בלאה, העומדת למעלה. והאחרון של ההי"ן, הוא ברחל העומדת למטה. והאמצעי דאלפ"ן, הוא ביעקב.

The Name *Elokim* that is spelled out with the letter *yud* is first, and is manifest in the *partzuf* of *Leah*, which is situated above. The last is the one spelled out with the letter *hei*, and is manifest in the *partzuf* of *Rachel*, which is situated below. The middle one is the one spelled out with the letter *alef*, and is manifest in the *partzuf* of *Yaakov*.

In the secondary array of *partzufim*, the *partzuf* of *Yaakov*, the emotions, couples with two female *partzufim*, *Leah* (thought) and *Rachel* (speech).

ולהיותו אמצעי, כולל שניהם, העליון והתחתון. ולכן יעקב בגימטריא ב"פ אלהים, כמנין עק"ב.

Since *Yaakov* is the middle of the three, he encompasses both of them, the higher and the lower *partzufim*. Therefore the numerical value of *Yaakov* is ten more than twice that of *Elokim*, i.e., that of the word for "heel" (*akeiv*), *Yaakov* without the *yud*.

$$Yaakov (yud-ayin-kuf-beit) = 10 + 70 + 100 + 2 = 182$$

$$akeiv (ayin-kuf-beit) = 70 + 100 + 2 = 172$$

$$Elokim (alef-lamed-hei-yud-mem) = 1 + 30 + 5 + 10 + 40 = 86. 2 \times 86 = 172$$

ואות י' היתירה שביעקב, כנגד עשר אותיות שבהם, להורות על התחברות שניהם בו.

The extra *yud* in *Yaakov* corresponds to the ten letters in all the names of these *partzufim*, indicating how he comprises them all.

There are three letters in *Leah* (*lamed-alef-hei*), four in *Yaakov* (*yud-ayin-kuf-beit*), and three in *Rachel* (*reish-chet-lamed*), giving 10.

## 2

*Parashat Vayetzai* describes the way Jacob marries Leah and Rachel. In this connection, the Arizal discusses the issue of Divine providence in arranging matches.

ספר הליקוטים, פרשת ויצא

במד"ר פ' זה ר' יהודה ברי סימון פתח אלהים מושב יחידיים ביתה. מטרונא א' שאלה את ר' יוסי בר חלפתא, אמרה לו לכמה ימים ברא הקב"ה את עולמו וכו'.

*Sefer HaLikutim, parashat VaYeitzei*

**In the Midrash on this *parashah*,<sup>5</sup> it is written that Rabbi Yehudah bar Simon opened his discourse by explaining the following verse: “G-d makes individuals dwell in a house; He brings out the captives in proper ways.”<sup>6</sup> He continued: a certain non-Jewish matron once asked Rabbi Yosi bar Chalafta, “In how many days did the Holy One, blessed be He, created His world?”**

The Midrash continues:

“In six days,” he answered. “And what has He been doing since then?” “The Holy One, blessed be He, sits and makes matches,” he answered, “assigning the daughter of this man to that man, the wife of this man to that man, the possessions of this man to that man.” “If that is difficult,” she scoffed, “I too can do the same. I have so many manservants and maidservants; in no time I can match them up.” Said he to her: “If it is easy in your eyes, it is as difficult before the Holy One, blessed be He, as the dividing of the Red Sea.” Rabbi Yosi bar Chalafta went. She went and took a thousand manservants and a thousand maidservants and lined them up opposite each other. She then said, this one will marry that one and this one will marry that one, and married them all that night. The next day, those who were thus united came to her; this one’s head was injured, that one’s eye was out of its socket, another one’s leg was broken. She asked them, “what’s the matter?” This woman said, “I do not want this man,” while this man protested, “I do not want that woman.” Straightway she summoned Rabbi Yosi bar Chalafta and admitted to him: “There is no god like your G-d: it is true, your Torah is indeed beautiful and praiseworthy, and you spoke the truth!” Said he to her: “Did I not say to you, if it is easy in your eyes, it is as difficult before the Holy One, blessed be He, as the dividing of the Red Sea.” The Holy One, blessed be He, matches them up against their will and to their detriment. What is the proof? “G-d makes individuals dwell in a house; He brings out the prisoners in proper ways [*bakosharot*]. What does *bakosharot* mean? “Weeping [*bechi*] and song [*shiroth*]”: he who desires [his companion] utters song: and he who does not, weeps.

ראוי להבין,

**It is proper to understand the following questions:**

ראשונה, ר' יהודה ב"ר סימון מה הוקשה לו בפסוק, עד שהוצרך לפרש דמיירי בענין הזווג, כי פשטיה דקרא מיירי במצרים, שבאו ישראל למצרים מתי מספר ע' נפש, והשי"ת עשה אותם בית ישראל שהרבה אותם, כמשיה ובני ישראל פרו וישרצו וכו', וז"ש אלהים עשה מהיחידים, מרובים ובית גדול, ואח"כ מוציאם אותם בכושרות, בזמן שכשר לצאת, לא חמה ולא צינה ביומי דניסן, וז"ש בכושרות.

**First, what in this verse so troubled Rabbi Yehudah bar Simon that it forced him to interpret it as referring to making matches? The simple meaning of the text is that it refers to Egypt. The Israelites came to Egypt few in number, seventy souls, and G-d made them into “the House of Israel,” i.e., he increased their number. As it is written, “and the Israelites were fruitful and swarmed....”<sup>7</sup> The verse thus means, “G-d made out of the few a multitude and a great House. The verse then describes what happened afterwards, i.e., that “He brought them out in proper ways,” i.e., in a time fit for leaving, neither in the hot summer nor the cold winter,**

5. *Bereishit Rabbah* 68:4.

6. Psalms 68:7.

7. Exodus 1:8.

but in the spring season, i.e., in the month of Nisan. This is the meaning of the word “in proper ways.”

ועוד למה אמרה בלשון שאלה, לכמה ימים בלמ"ד, דהיל"ל בכמה ימים בבי"ת. וכן כשהשיב לה ר' יוסי בר חלפתא, היה לו להשיבה ולומר בששה ימים בבי"ת, ולא לששה ימים בלמ"ד, ואף שיכולים אנו לומר שטעות נפל בספרים, דהכי משמע במקומות אחרים שהובא זה המאמר, במדבר רבה פ' ג' וגם בויקרא רבה פ"א, וגם במדרש שמואל פ"ה, בקצתם כתוב בכמה ימים בבי"ת, אבל מ"מ צריך להבין כפי לשון שלפנינו, ומה גם בשאר המקומות איכא הכי ואיכא הכי:

Secondly, why did the Matron, in phrasing her question, say “In how many days” with a *lamed*, meaning literally “for how many days,” rather than with a *beit*, which would mean “in how many days?” True, we could say that this is a printing error, for in some of the other sources in which this same story is told<sup>8</sup> the word is written with a *beit*. But it is better to understand it the way it is written, especially since in yet other sources it *is* written the way it is written here.

ועוד קשה, למה הביא מפסוק כי ששת ימים עשה ה'. את שהוא בפי יתרו, והלא בפי בראשית שם נאמרה כל הבריאה בפירושו, כך ביום א' וכך ביום ב', וכן כולם ויכל אלהים ביום השביעי וכו', משם היה ראוי להביא ראיה.

**Another question: Why did Rabbi Yosi bar Chalafta bring proof that G-d made the world is six days from the verse “for in six days G-d made...,”<sup>9</sup> which is from *parashat Yitro*? In *parashat Bereishit*, the entire account of creation is told in detail: this happened on the first day, that happened on the second day, etc., “and G-d finished on the seventh day.”<sup>10</sup> It would have been better to bring proof from there.**

ועוד שלא כיוונה המטרונוא לשאול רק השאלה השנית, דהיינו מאותה שעה ועד עכשיו מהו עושה, כי השאלה הראשונה גלויה היא לכל העולם, כי בששה ימים נברא העולם, וא"כ למה לה להקדים שאלה זו הראשונה, והרי משמע ממקום אחר, שאמר שם הכל מודים שבששה ימים נברא העולם, נמצא שלא היתה עיקר כוונתה, אלא על השאלה הב', וא"כ מה צורך להקדים השאלה הראשונה:

**Furthermore: The Matron really intended only to ask the second question, i.e., “from then until now what has He been doing?” The answer to the first question is obvious to everyone, i.e., that G-d created the world in six days. So why did she have to preface her real question with the first one? Elsewhere, it is implied that everyone admits that the world was created in six days, so what she really wanted to ask could not have been this question but only the second question. So again, why did she preface it with the first question?**

ועוד מה שאלה היא זאת ששאלה מהו עושה מאותה שעה ועד עכשיו, ומי לא ידע בכל אלה שהוא ית' משגיה בכל הפרטים, וזן ומפרנס מקרני ראמים עד ביצי כינים, מוריד גשמים ומפריח טללים, משיב רוחות ומשביע לכל חי רצון, וכאלה רבות עד אין מספר.

**Furthermore: what kind of question is the second question she asked, i.e., what**

8. *Bemidbar Rabbah* 3; *Vayikra Rabbah* 1; *Midrash Shmuel* 5.

9. Exodus 20:11.

10. Genesis 2:2.

has G-d been doing since then? Who doesn't know that G-d oversees all the details of life and sustains and provides for everything "from the horns of the *re'eim* to the eggs of the lice,"<sup>11</sup> that He causes the rain to fall, makes the dew blossom, makes the wind blow, "provides for the needs of every living thing,"<sup>12</sup> and so on *ad infinitum*?

The *re'eim* is a large bison-like animal. The image is that G-d provides for all creatures, from the greatest to the least.

ומה גם כי רו"ל אמרו על קרא דחטאת נעורי וכו', שהשי"ת מיום שנברא העולם ועד עכשיו, הוא עושה ומתקן עידונין ועולמות להנחיל לצדיקים לעת"ל, ואמרו משל למלך שזימן סעודה גדולה וקרא לגדולי העיר, והיו מועטים כדי לאכול כל הסעודה, וקרא לבינוניים ועדיין לא הספיקו, עד שקרא לכל בני העיר גדולים וקטנים כדי שלא יפסיד סעודתו, וכך אמר דהע"ה חטאת נעורי ופשעי אל תזכור למען טובך ה', שימצאו אוכלים אותה:

Besides which, our sages stated in reference to the verse "mention not the sins of my youth,"<sup>13</sup> that since G-d created the world, He has been making and fixing delicacies and worlds to bestow upon the righteous in the World to Come. They offered a parable to illustrate this, of a king who prepared a great feast and invited the notables of his capital to it, but they were too few to eat the whole meal. So he invited the middle class of people, but they were still too few. So in the end he invited the whole city, great and small, so as not to waste the feast he had prepared. Thus King David said, "Mention not the sins of my youth and my transgressions, for the sake of Your goodness, O G-d," so that there be enough people to benefit from it.<sup>14</sup>

ואף שנאמר שלהיותה גויה לא ידעה זה, וגם ר' יוסי לא רצה להשיב לה זה, כי לא תודה מעין הע"ב, יש כמה וכמה מזה העולם כדאמרן, וא"כ מה שאלה היא, וגם ר' יוסי למה לא רצה להשיב לה כן, והשיב לה מזווג זווגין שאמרה היא ג"כ אני יכולה לעשות כן, ואם היה משיב מה שאמרנו שהוא הון ומפרנס מקרני ראמים וכו', לא היתה יכולה לומר גם אני יכולה לעשות כן:

Even if we assume that this Matron, being a non-Jew, did not know this, and Rabbi Yosi did not wish to tell her *this* as an answer because she might not have believed in the World to Come, there are numerous examples of things G-d is doing in this world, as we have said. This being the case, what was her question? And why didn't Rabbi Yosi want to answer her thus, but said instead that G-d is making matches—to which she could reply, "I can also do this?" If he would have answered her by saying what we said—that He is sustaining and providing for everyone from "the horns of the *re'eim*, etc."—she would not have been able to reply, "I can also do this."

ועוד, הא דארו"ל כי הנשמות כולם מעת יצירתם ממקור העליון ממקום אשר ממנו חוצבו יוצאים יחד זכר ונקבה, ואח"כ הולכים כל א' לעצמו, הזכר למקום א' והנקבה למקום א', ומזדווגים אח"כ בעה"ז בת פלוני לפלוני,

11. *Avodah Zarah* 3b.

12. *Psalms* 145:16.

13. *Psalms* 25:7.

14. See *Midrash Tehilim* 25.

וזווג כזה מסתברא שאין צורך לזווגם בעל כרחם שלא בטובתם.

**Furthermore: our sages have said that all souls, from the time they are formed out of their supernal source—out of the place “from whence they were hewn”<sup>15</sup>—emerge as male and female together. Afterwards, each half goes its own way, the male to one body and the female to another, and they eventually join in this world, “so-and-so with so-and-so.” We may assume that such a match does not have to be forced, against their will.**

Why, then, does the Midrash state that G-d matches them up against their will and to their detriment?

ועיק, מעולם לא ראינו זיווג בעל כרחם שלא בטובתן, ואין לאדם שמחה בעולמו כמו ביום חתונתו וביום שמחת לבו.

**Another question: We have never seen anyone get married against his will or to his detriment. And the most joyous occasion in a person’s life is “the day of his wedding and the day of his heart’s joy.”**

At least when people get married, they do so feeling that this is for their good and that they will be happy.

ועוד, שאם האמת כך שהקב"ה מזווג זיווגים לאדם בעל כרחו, לא יהיה למצוה זו פריה ורביה לא שכר ולא עונש, כי בעל כרחו נזדווג לאשתו, ולמה יהיה לו שכר אם נשא אשה, ולא עונש למי שלא נשא, כי ישוב למה לא הכריחוהו מן השמים, כאשר מכריחים לאחרים.

**Furthermore: If it is indeed true that G-d makes matches against our will, there should be no reward or punishment for fulfilling or avoiding the commandment to procreate. For if a person is married to his wife perforce, why should he earn reward by marrying? And why should he incur punishment for not marrying? He could reply to the Heavenly Court: “Why wasn’t I forced by heaven to marry, like you force others?”**

ועוד י"ל במ"ש בדברי שאלתה מאותה שעה ועד עכשיו מהו עושה, היל"ל מה עושה. מהו מלת הוא, שאמרה.

**We must also understand why, in the matron’s question—“since then, what has He been doing”—why did she articulate the pronoun “He” explicitly?**

In Hebrew, the subject pronoun can be understood from the verb, and there is no necessity to articulate it explicitly.

ועוד, שגם האריך בדברי תשובה, שאמר הקב"ה יושב ומזווג זיווגים, היה די להשיב לה מזווג זיווגים, מה הקב"ה דקאמר, שהוא מיותר:

**Furthermore, Rabbi Yosi also chose to phrase his answer explicitly, saying, “The Holy One, blessed be He, sits and makes matches.” He could have simply responded, “He makes matches.” Why did he mention “the Holy One, blessed be He” explicitly.**

15. par. Isaiah 51:1.

והתירוץ הוא, כי ר' יהודה ברי סימון הוקשה לו בפסי מ"ש אלהים מושיב יחידים ביתה, דאי מיירי על יציאת מצרים, כך היל"ל שאלהים עושה את המועטים למרובים, למה נקט לישנא דיחידים, ולמה נקט ביתה לומר מרובים, וכי מלת מושיב אינה מתישבת עם שם זה דאלהים המורה על הדין, ומה שעשה לישראל במצרים הכל היה רחמים, וא"כ היה ראוי שיזכיר שם רחמים, ויאמר ה' מושיב יחידים, מאי מלת אלהים דנקט.

The answer to all this is as follows. Rabbi Yehudah bar Simon assumed that if the verse "G-d causes individuals to dwell as a house" refers to the Exodus from Egypt, it should have read, "He makes the few into many." Why does it use the idiom "individuals," and why does it use the idiom "as a house" to mean "into many?" Furthermore, the verb "He causes to dwell"—if it means increasing the Jewish people—does not fit well with the Name *Elokim* used for "G-d" in this verse, which indicates strict judgment: what G-d did for the Jewish people in taking them out of Egypt was pure *mercy*, so it would have been more appropriate to use in this verse the Name of mercy, saying, "*Havayah* causes individuals...." Why instead is the Name *Elokim* used?

לזה אמר שאם זה הויכוח שעבר בין ר' יוסי בר חלפתא עם המטרונוא, יובן זה הפסוק היטב מאי מלת אלהים דנקט קרא,

He therefore says that through understanding the argument between Rabbi Yosi bar Chalafta and the matron we will be able to understand this verse properly, i.e., why the Name *Elokim* is used.

ולזה אמר כי על ענין הזווג יצדק לומר שם אלהים, לזווגם בעל כרחם, כמ"ש לקמן בע"ה.

And for this reason, he says that it is proper to use the Name *Elokim* in reference to making matches, for G-d forces matches to take place, as we will explain further on, please G-d.

והמטרונוא, אף כי עיקר שאלתה וכוונתה היתה השאלה השנית, דמאותה שעה וכו', אעפ"כ בחכמה הקדימה השאלה האי לכמה ימים וכו', וזה, כי ראתה כי יש להשיב לה מה שאמרנו, שהקביה משגיח על כל הפרטים וזן ומפרנס מקרני וכו', ולזה הקדימה לכמה ימים ברא השיית את עולמו. וכוונתה לומר, כי מי שעשה פועל גדול כזה בששה ימים, אין לומר עליו כי מאותה שעה ועד עכשיו צריך לו לעשות אלו הפרטים, כי עדיין ישאר לו זמן רב פנוי:

As for the matron, even though her main question and intention was about her second question—"Since then, what has He been doing?"—she wisely prefaced this with her first question—"In how many days...." This is because she saw that she could be answered in the way we have described, namely that G-d oversees all the details of life and nourishes and sustains "from the horns of the *re'eim*, etc." She therefore prefaced this question with, "In how many days did the Holy One, blessed be He, create His world?" She meant: We cannot say that someone who did such a great act in only six days has, since then, been occupied solely with such miniscule details, for since He is so powerful, this cannot take Him so much time and He must still have much time left.

וע"כ השיב לה מזווג זיווגים, מלבד כל הנודע לה יש תוספת עוד זה, שהוא טורח גדול וצריך זמן,

Rabbi Yosi ben Chalafta therefore had to answer her that He is busy making matches, meaning that besides all that she knew G-d does every day, He does this, too, and it is a difficult task that requires a lot of time.

For G-d has to orchestrate many complicated webs of “coincidences” and fortuitous circumstances to arrange that people meet and marry their proper matches.

זה יהיה לפי הגרסא שכתוב בבי, בכמה ימים, וגם הוא השיב בששה ימים, בבי.

This explanation accords with the textual reading in which the matron’s question begins with the letter *beit*, meaning “In how many days...” In these texts, Rabbi Yosi also answered her beginning with the letter *beit*, meaning “In six days...”

אבל לפי גרסא שלפנינו, אשר שאלה לכמה ימים בלי, ורי יוסי השיב לה לששה ימים גיכ בלי, שכוונתה לשאול לכמה ימים היתה כוונתו יתי שיתקיים זה העולם. וכיון שהיא מדברת בו יתי, ובעיניו אלף שנים כיום אתמול, וידוע כי שתא אלפי שנין הוי עלמא וחד חרוב, והכוונה לשאול לכמה אלף שנה, שהם לפניו יתי ימים, היתה כוונתו יתי שיתקיים.

But according to the textual reading in which she asked “for how many days,” with a *lamed*, and Rabbi Yosi also responded to her, “for six days,” with a *lamed*, her intention was to ask “for how many days was it G-d’s intention that the world last?” Since she was asking about G-d, and in His eyes, “a thousand years are as a day that passes,”<sup>16</sup> and it is known that “the world will exist for six thousand years, and one thousand years after it will be desolate,”<sup>17</sup> it follows that she really meant to ask “for how many *millennia* will the world endure,” for each millennium is like a day in G-d’s eyes.

וזה כי הוא צופה ומביט אחרית דבר מראשיתו, ואחר שתחלת כונתו היתה לשיתקיים שיעור, מסתמא דמעיקרא בעת הבריאה, השפיע בכל בריאה ובריאה כל הכח הצריך אליה להמשך זמן מה, ואיכ מאותה שעה ועד עכשיו מהו עושה, שאין לומר שמשגיה אליהם, וצריך לזון מקרני ראמים וכו' כנוז, כי כל הכח הצריך להם ומזונותיו כבר הם מוכנים ומזומנים ומשופעים בהם מעת הבריאה:

Continuing with the matron’s logic in this version of the question: Since He foresees all that will be, and His original intent was that the world exist for a fixed time, He probably endowed each creature when first He created the world with all the power it requires to exist for its duration. If so, what has He been doing since then? We cannot say that He has been overseeing His creatures, and that He has to provide for everything “from the horns of the *re'eim*,” and so forth, for all the energy they require and all their sustenance has already been prepared, readied, and endowed to them from the moment of creation.

וענין זה יותר יובן במה שהקשה בזוהר על פסוק שהביא כאן כי ששת ימים, דהוליל בששת ימים מאי ששת, ושם נאמר בי כל העולם בבללו השמים והארץ, השיית עשה אותם ששה ימים, שהם ששת ימים העליונים.

This idea can be better understood by understanding the question raised in

16. Psalms 90:4.

17. Sanhedrin 97a.

the *Zohar*<sup>18</sup> regarding the verse quoted here: "...for in six days G-d created the heavens and the earth." The verse literally reads: "for six days..."; why is the word "*in*" left out and only implied? The answer given is that G-d made the world in general—heavens and earth—as "six days," i.e., the six extremities, which are the six supernal "days."

These are the six *sefirot* from *chesed* to *yesod*. There are six facets to human emotion and character, so therefore G-d took six days to express these in creation. This is because—

וידוע כי הימים הם נבראים ויש בהם ממש, והם כמו מלאכים ויותר עליונים וחשובים מהם, כמשי"ה ימים יוצרו, וכן ויקרבו ימי ישראל וכו', ויקרבו ימי דוד וכו', באופן, כי הששה ימים עליונים, הם המנהיגים זה העולם כל א' וא' ביומו, לתת לכל שואל די מחסורו, כי כבר השפיע הבורא ית' בהם משעת הבריאה כל הכח הצריך לכל א' וא' בזמנו.

It is known that the days are not just arbitrary units of time, but are rather *bona fide* creations of real substance, similar to angels but more sublime and inclusive, as it is written, "Days will be formed,"<sup>19</sup> and "the days of Israel drew near,"<sup>20</sup> and "the days of David drew near."<sup>21</sup> The six supernal days conduct the affairs of this world, each one on its temporal day of the week, giving all who ask for their needs whatever they require, for G-d the Creator already endowed them with all the energy they require, each one for its time, when He created them.

The six *sefirot* are the channels through which Divine beneficence flows into the world.

והנה המלאך מטטרו"ן הנקרא שר העולם, יש בשמו ששה אותיות, והם הו"ק שבו, שהם ששה כחות שיש, והם הימים הנז', שעל ידו הוא העולם מתנהג, כי הוא שר העולם, עם היות שהימים האלו שהוזכרו בה הם יותר עליונים,

Now, the name of the angel Metatron,<sup>22</sup> who is called "the Minister of the World," is composed of six letters. These are the six extremities as they are projected within him, which are the six powers, manifest as the six supernal days we have mentioned. The affairs of the world overall are conducted by him, for he is the Minister of the world, even though the aforementioned supernal days are superior to him.

כי הבורא היא אימא, ולכן נזכר בבריאת העולם שם אלהים, דדינין מתערין מינה.

This is because G-d acting as the Creator is His presence in *Ima*—this being the reason why the Name *Elokim* is used in the account of the creation of the world. As we know, stern judgment originates in *Ima*.

The Name *Elokim* is associated with *Ima*, the "mother" of the world, i.e., of the six *sefirot* of emotion that govern the world. *Binah* is the power to differentiate between details and implications of concepts in order to accept or reject them as truth. The world is governed by these strict laws of nature, and

18. 2:89b.

19. Psalms 139:16.

20. Genesis 47:29.

21. 1 Kings 2:1.

22. It is customary not to pronounce the names of angels that are not also names of people.

therefore the Name *Elokim* is used exclusively in the primary account of creation.

והוי"ק דז"א הם המנהיגים את העולם,

In contrast, **the six extremities of *Z'eir Anpin* are the ones who conduct the affairs of the world.**

Thus, the *sefirot* of Metatron (who personifies *Z'eir Anpin*) are of a lower order than the source of the emotions within *binah*.

ולכן אמרה מהו עושה, שכבר אני יודע שיש מעשה רב לזון ולפרנס מקרני ראמים וכו', אבל כל זה נעשה ע"י הימים העליונים כאמור, אבל הוא עצמו הבורא, דהיינו אימא עילאה, מהו עושה,

**This is why the matron asked "what does He do," meaning, "I already know there is much to occupy Him, such as feeding the world 'from the horns of the *re'eim*,' etc. But all this is taken care of by the supernal days"—as we mentioned—"whereas He Himself, the Creator,"—i.e., the supernal *partzuf* of *Ima*—"what does He do?"**

ולכן הביא לה ראיה מפי ששת ימים, כי לא שאלה על ימי הבריאה עצמה כדי שישב לה מפי בראשית, אלא עלכל העולם בכללו, כמה ימים הם מנהיגים אותו, שכנגד הימים כן יתקיים.

Rabbi Yosi ben Chalafta therefore brought her proof from the verse "...in six days..." for she did not ask him about the creation week, in which case it would have been appropriate for him to answer her by quoting verses from the account of creation. Rather, she questioned him about the whole world, i.e., for how many "days" i.e., millennia will the supernal days conduct its affairs. For it will exist only for that many "days."

והשיב לה לששה ימים, כדי שיתקיים ששה ימים.

He replied, "for six 'days,'" meaning, "in order for the world to endure for six 'days.'"

She asked, what is the duration of creation, and he answered, six millennia.

ולכן השיב לה, הקב"ה יושב, אין הכונה שיושב ח"ו, כי לא שייך בו ית' לא עמידה ולא ישיבה, אלא הכוונה להורות לה על מה שאמרה כי הבורא יושב ובטל מאלו הפרטים הנז'.

This is also why he told her that "the Holy One, blessed be He, *sits*..." He did not mean to imply that G-d literally sits, G-d forbid, for G-d is not corporeal and the concepts of standing and sitting do not apply to Him. Rather, the intention was to answer her statement that G-d "sits," i.e., is idle, being free from running all the details of life, these being handled by Metatron, as we said.

וז"ש הקב"ה, דהיינו עצמו יושב, ואין עושה דבר אחר, אלא זה בלבד שמזווג זיווגים,

This is the meaning of his statement that "the Holy One, blessed be He,"—i.e., He himself—"sits"—i.e., occupies Himself solely with—"making matches."

So, whereas the day-to-day running of the world is handled by G-d's underling, Metatron, who

serves as an organizing principle to funnel Divine beneficence downward, the task of orchestrating the events of life with Divine providence in order to match up couples is handled by *Ima*.

וזה להיות דבר הנעשה בדין לפי המעשים, כאשר נפרש, לכן זה אי אפשר שיעשה אלא עד ידו, כדי שיעשו בדין לפי השעה.

**The reason He has to do this is because matches are arranged in accordance with Divine justice, in accordance with the parties' merits, as we will explain. This being the case, no one can do this but Him, since He alone is the one Judge, and alone can assure that they will be accomplished fairly relative to the conditions of the hour.**

וזה כי אף שהאמת הוא שבעת היצירה, שיצאו הנשמות ממקורם זכר ונקבה, זהו בזיווג הראשון, ולזווג זה בודאי אין טורח, ולא נעשה זיווג בעל כרחם, כי אם ברצונם הגמור,

**True, when the embryo is formed, the soul issues from its source split into male and female, and therefore the match is intrinsic and no further evaluation of who suits whom should be necessary. But this applies only to a person's *first* marriage. Certainly, for such matches no Divine effort need be expended, and such matches are not made against the parties' wishes but rather with their full goodwill.**

אבל הכא מיירי בזיווג שני, שמזווגים אותו לפי מעשיו. וזה כי להיות הבחירה ביד האדם חוטא לאלהיו, והשי"ת חשב מחשבות לבלתי ידח ממנו נדח,

**But here, i.e., the case the matron was asking about, we are talking about second marriages, where a person is given a spouse commensurate with what he has earned by his deeds. Thus, since a person has free choice to sin against his G-d, G-d has to "scheme all kinds of schemes so that no one pushed away remain pushed away forever."<sup>23</sup>**

Thus, the verse under discussion describes *second* marriages. And more remarkably, G-d (i.e., *Ima*) occupies Himself since creation with arranging *second* marriages. But the definition of a "second marriage" is broader than simply the second marriage in this lifetime, as we will now see:

וחוזרים ע"י גלגול, ואז אינם חוזרים בן זוג עם בת זוגו יחד, כי לפעמים הוא מתגלגל בדור א', והיא מתגלגלת בדור אחר, נמצא שהאיש המגולגל הזה צריך לזווג עם המגולגלת אחרת כמותו, שאין לה בן זוג. ולזווג שנים אלו הוא דבר קשה מאד, במה שהם מטבעים משונים, ולכן קשה לזווגם.

**Such people become reincarnated, but they do not reincarnate as a couple, for sometimes he is reincarnated in one generation and she in another, such that the reincarnated man needs to be matched up with a different reincarnated woman—who also lacks her original mate in this incarnation—that is similar to him in merits. Matching up such a couple is indeed a very difficult thing inasmuch as they are different in nature not having originated from the same soul-root. It is therefore difficult to get them together.**

ואלו קרוים יחידים, כי כל אי יחיד בלי בן זוגו, ועל אלו אמר מזוגן בעל כרחם. ואין הכוונה בעת הזיווג, כי

23. 2 Samuel 14:14.

או כולם שמחים ביום חתונתם וביום שמחת לבם, ואין הקושי אלא להעמידם.

These reincarnates are called “individuals”—literally, “singles”—because each one is by itself, separated from its real soul-mate. Such marriages are referred to as being done “against the parties’ wills.” This does not apply to the wedding, for then everyone is happy “on the day of their wedding and on the day of their hearts’ rejoicing.”<sup>24</sup> The difficulty lies only in sustaining the marriage.

ובענין הזווגים שזיווגה המטרוניתא העבדים עם השפחות, שבתחלה אמרו דבה, ואח״כ נפלה קטטה ביניהם ולא היה בידה כח להעמידה.

As to the matches the matron made between the manservants and the maidservants, we may assume they first said something positive, but afterwards they fell into arguments and she could not keep these marriages going.

וז״ש אלהים, בדין הוא דן אותם לפי מעשיהם ומעמידם, וזהו לשון מושיב דקאמר, מלשון ותשבו בקדש, שהוא לשון עכבה, שמעמיד אותם שהם יחידים כדאמרן, מעכב אותם בבית אחד בעל כרחם,

Therefore the verse we have quoted refers to G-d as *Elokim*, for He judges these reincarnates according to His attribute of strict justice, in accordance with their deeds, and thereby makes these marriages endure. This is why the verse uses the idiom of “making them sit”, for “sitting” implies “remaining,” as in the verse, “And you *dwelt* literally, ‘sat’ in Kadesh...,”<sup>25</sup> which means they stayed there, for G-d makes these people—who, as we said, are “individuals”—stay in one house, even against their natures.

For their innate nature is to bond with their original soul-mates.

ולכן יש שכר ועונש, כי תחילה ברצונו ובבחירתו הוא הזיווג שמזווג עמה, ויש לו שכר טוב על קיום המצות, ואם לא ירצה לישא יענש, כי אחרי הנשואין הוא שהשי״ת מעמיד אותן בבית אחד יחד, זהו מושיב יחידים ביתה. כאמור.

This explains why there can be reward and punishment for fulfilling or neglecting the commandment to marry and procreate. For in a second marriage the person first couples with his spouse of his own goodwill and volition, and he thereby acquires merit for fulfilling the commandment—and if he does not want to marry, he incurs punishment. It is only *after* the marriage that G-d “forces” the couple to remain together in one house. This is the meaning of the verse, “He causes individuals to dwell in the house,” as we said.

### 3

וּלְבָן שְׁתֵּי בָנוֹת שָׁם הִגְדְּלָה לְאָה וְשָׁם הִקְטַנָּה רָחֵל. וְעֵינַי לְאָה רַפּוֹת  
וְרָחֵל הִיְתָה יָפֶת תֹּאֵר וְיָפֶת מְרֵאָה. וַיֵּאָהֵב יַעֲקֹב אֶת רָחֵל וַיֹּאמֶר אֶעֱבְדָךְ

24. par. Song of Songs 3:11.

25. Deuteronomy 1:47.

שָׁבַע שָׁנִים בְּרַחֵל בְּתֶךְ הַקְטָנָה. וַיֹּאמֶר לְבֵן טוֹב תָּתִי אֶתְּךָ לְךָ מִתְּתִי אֶתְּךָ לְאִישׁ אַחֵר שְׁבַע עֲמֻדִי. וַיַּעֲבֹד יַעֲקֹב בְּרַחֵל שְׁבַע שָׁנִים וַיְהִי בְעֵינָיו כִּימֵי אַחָדִים בְּאַהֲבַתּוֹ אֶתְּךָ. וַיֹּאמֶר יַעֲקֹב אֶל לְבֵן הַבָּה אֶת אִשְׁתִּי כִּי מָלְאוּ יָמֵי וְאַבְוָאָה אֵלַיָּהּ. וַיֹּאסֹף לְבֵן אֶת כָּל אַנְשֵׁי הַמְּקוֹם וַיַּעַשׂ מִשְׁתָּהּ. וַיְהִי בְעֶרְבַּ וַיִּקַּח אֶת לְאָה בְּתוֹ וַיָּבֵא אֶתְּךָ אֵלָיו וַיָּבֵא אֵלָיָהּ. וַיִּתֵּן לְבֵן לָהּ אֶת זֶלְפָּה שִׁפְחָתוֹ לְלְאָה בְּתוֹ שִׁפְחָהּ. וַיְהִי בְּבִקְרֹ וְהִנֵּה הוּא לְאָה וַיֹּאמֶר אֶל לְבֵן מַה זֹאת עָשִׂיתְ לִי הֲלֹא בְרַחֵל עֲבַדְתִּי עֲמֻדָּ וְלָמָּה רַמִּיתְנִי. וַיֹּאמֶר לְבֵן לֹא יַעֲשֶׂה כֵן בְּמִקְוֵמִנִּי לְתַת הַצְעִירָה לְפָנַי הַבְּכִירָה. מִלֵּא שְׁבַע זֹאת וְנִתְּנָה לְךָ גַם אֶת זֹאת בְּעַבְדָּה אֲשֶׁר תַּעֲבֹד עֲמֻדִי עוֹד שְׁבַע שָׁנִים אַחֲרוֹת. וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שְׁבַע זֹאת וַיִּתֵּן לוֹ אֶת רַחֵל בְּתוֹ לוֹ לְאִשָּׁהּ. וַיִּתֵּן לְבֵן לְרַחֵל בְּתוֹ אֶת בְּלֵהָה שִׁפְחָתוֹ לָהּ לְשִׁפְחָהּ. וַיָּבֵא גַם אֶל רַחֵל וַיֵּאָהֵב גַם אֶת רַחֵל מִלְּאָה וַיַּעֲבֹד עִמּוֹ עוֹד שְׁבַע שָׁנִים אַחֲרוֹת. וַיֵּרָא יְהוָה כִּי שָׁנְוָאָה לְאָה וַיִּפְתַּח אֶת רַחֲמֶיהָ וְרַחֵל עָקְרָה.

*Now Laban had two daughters. The name of the older one was Leah, and the name of the younger one was Rachel. Leah's eyes were tender, while Rachel had beautiful features and was of beautiful appearance. Jacob loved Rachel, and he said [to Laban], "I will work for you seven years for Rachel, your younger daughter...."*

*So Jacob worked for Rachel seven years, but in his eyes they seemed a mere few days because of his love for her. Jacob then said to Laban, "Give me my wife, for my time is up, and let me marry her." So Laban gathered together all the local people and made a feast. When it was evening, he took his daughter Leah and brought her to [Jacob], and he consummated the marriage with her....*

*When morning came, behold, it was Leah, so [Jacob] said to Laban, "What is this you have done to me? Was it not for Rachel that I worked for you? Why did you deceive me?" Laban replied, "In our region it is not done, to give a younger daughter in marriage before the older. Complete the bridal week of this one, then we will give you that one, too — in return for the work that you will do for me for another seven years." Jacob complied and completed the bridal week of the one, and then [Laban] gave him his daughter Rachel to be his wife....*

*[Jacob] thus also married Rachel, and he loved Rachel even more than Leah. He then worked for [Laban] another seven years. G-d saw that Leah was hated, and He opened her womb, while Rachel remained barren.<sup>26</sup>*

שַׁעַר הַפְּסוּקִים, פֶּרֶשׁת וַיִּצְא

הִנֵּה עֵינֵי יַעֲקֹב עִם שְׁתֵּי נַשְׁוֹ, רַחֵל וְלֵאָה, הוּא זֶה.

26. Genesis 29:16-31.

*Sha'ar HaPesukim, parashat VaYeitzei*

**The mystical significance of Jacob and his two wives, Rachel and Leah, is as follows.**

Rachel and Leah personified the two *partzufim* of *Nukva*, while Jacob in general personified *Z'eir Anpin*.

דע, כי יעקב יש לו ב' שמות, כי בתחלה נקרא שמו יעקב, והוא כאשר עדיין לא תקן, רק מהחזה ולמטה דו"א, ואז היתה בחינתו שם ולמטה. ונודע, כי רחל מקומה שם מן החזה ולמטה.

**Know that Jacob has two names, for he was originally named Jacob, and this name applies to him when he had only rectified *Z'eir Anpin* from the chest down. He then personified only that level of spirituality and lower. And, as is known, Rachel's stature relative to *Z'eir Anpin* is from his chest down.**

ולכן כתיב ויאהב יעקב את רחל, הנקראת עלמא דאתגלייא כנודע. כי גילוי האורות, הם מן החזה ולמטה, כי שם נגמר יסוד דאימא. אבל לאה, היא מכנגד החזה ולמעלה, כי שם האורות מכוסים, ולכן נקראים עלמא דאתכסייא:

**It is therefore written, "And Jacob loved Rachel," the latter being also termed "the revealed world," as is known. For the revelation of lights is from *Z'eir Anpin's* chest down, for it is there that *yesod* of *Ima* ends. Leah's stature, in contrast, is from the chest of *Z'eir Anpin* up, for there the lights are covered. She is therefore termed "the hidden world."**

*Ima* is the intellect (specifically, *binah*, the full development of the insight of *chochmah*). The emotions (the *partzuf* of *Z'eir Anpin*) function best when the intellectual comprehension that gave rise to them is still present in them in some way. Without this tie to the intellect, the emotions are quickly derailed and diverted by the animal soul to its own concerns.

The *yesod* of *Ima* is the drive within the intellect to actualize itself, and this drive is present in the emotional consciousness as far as the upper third of its *tiferet*—that is, within the emotions' own intellect (*chochmah-binah-da'at*), the primary emotions (*chesed* and *gevurah*) and the intellectual aspect (upper third) of the central emotion (*tiferet*). From that point on, the emotions take on a life of their own, so to speak, and the *yesod* of *Ima*, the thrust of the intellect to actualize itself, is no longer felt.

Thus, the upper half of *Z'eir Anpin* is called the "concealed world," for at this level the emotions are still concealed within the intellect, while the lower half of *Z'eir Anpin* is called the "revealed world," for only there do the emotions fully assert themselves.

וז"ש בס"ה בפרשת ויצא, וז"ל, ת"ח, בשעתא דייעקב פלח ליה שבע שנין קדמאין, נפק קלא ואמר, מן העולם ועד העולם, עולם סתים דלעילא, יובלא וכו'. וקודם לזה אמר וז"ל, ת"ח, בכל אתר יובלא סתים דלא איתגלייא ושמטה אתגלייא עכ"ל.

**Thus it is written in the *Zohar*:<sup>27</sup> "Come see, when Jacob served Laban for the first seven years, a voice went out and said, 'From the world to the world,'<sup>28</sup> meaning the hidden, supernal world, the Jubilee...." Before this, it is written, "Come see, the Jubilee is everywhere hidden and is not revealed, while the Sabbatical year**

27. 1:153b.

28. Psalms 106:48.

### is revealed.”

According to the *Zohar*, when Jacob had finished serving Laban for the first seven years, and Laban tricked him into marrying Leah, G-d said to Jacob, “It is written, ‘Blessed be G-d, the G-d of Israel, from the world to the world.’” Meaning: “It was Divine providence that you married Leah first, because in order to reveal Divinity in the world [i.e., to ‘bless G-d’], you must first rectify the higher world, which is personified by Leah, and only then the lower one, which is personified by Rachel.”

The *Zohar* also contrasts the Jubilee year with the Sabbatical year. Both of these years are associated with the number seven: the Sabbatical year is the seventh year of the agricultural cycle, while the Jubilee year is the year after seven agricultural cycles of seven years each, the fiftieth year. Thus, the Jubilee year is a more encompassing “seventh” than is the Sabbatical year, a higher perspective and order of consciousness. The fact that the Jubilee is the fiftieth year associates it naturally with *Ima*, for there are “fifty gates of understanding [*binah*].”<sup>29</sup> Based on this, the *Zohar* identifies the Jubilee year with the upper half of *Z’eir Anpin*, where *Ima* is manifest, and the Sabbatical year with the lower half of *Z’eir Anpin*, where *Ima* is no longer manifest. In this imagery, the Jubilee is Leah, the hidden world, and the Sabbatical year is Rachel, the revealed world.

הרי דאית עלמא דאתכסיא, ועלמא דאתגליא:

### Thus, there is a hidden world and a revealed world.

והנה מקום התפשטות לאה, הוא שיעור ז' ספיי דזעיר, והם, כתר, חב"ד, חסד, וגבורה, ושליש עליון דתפארת עד החזה. ואלו הם בחי' ז' שנים, שעבד יעקב בלאה, והווי באתכסיא מיניה, שהוא לא חשב, שהיו לקחת את לאה, כנוכר בזוהר.

**Now, Leah extends opposite seven *sefirot* of *Z’eir Anpin*: *keter*, *chochmah*, *binah*, *da’at*, *chesed*, *gevurah*, and the upper third of *tiferet*—i.e., until the chest. These were manifest as the seven years in which Jacob worked for Leah. They were hidden from him, for he did not think that he was working in order to marry Leah, as is stated in the *Zohar*.**

The *partzuf* of Leah, being at the level of the upper half of *Z’eir Anpin*, was hidden from Jacob, because he had not yet reached that level in his own development. He therefore could not realize that his first seven years of work were actually “earning” him Leah.

והוא, לפי שאז יעקב לא היה משיג שם, והווי אינון ז' שנין באתכסיא מיניה. ולכן לאה היתה שנואה ליעקב, כי לא היה משיג את בחינתה.

**This is because Jacob had not yet reached this level during this time, so these seven years were thus hidden from him. This is why Jacob hated Leah—he had not yet reached her level.**

During the 20 years Jacob spent at Laban’s, he rectified the entire *partzuf* of *Z’eir Anpin*. Only then could he appreciate Leah.

אבל אח"כ שתקן כל ז"א לגמרי, נקרא ישראל, כמבואר במקומו כי ישראל הם אותיות, לי ראש. כי תקן עד הראש,

**But after he rectified the entire span of *Z’eir Anpin*, he was called Israel, as we**

29. *Rosh Hashanah* 21b.

have explained on that passage, for the name “Israel” (*Yisrael*) is composed of the same letters as the words for “A head for me” (*li rosh*). For then, he rectified *Z’eir Anpin* all the way up to its head.

*Yisrael*: yud-shin-reish-alef-lamed.

*Li rosh*: lamed-yud reish-alef-shin.

Jacob was renamed Israel on his way back into the Land of Israel, after having completed his stay with Laban.<sup>30</sup>

אבל בתחלה היה למטה בנה"י שלו, ולכן נקרא עקב.

**But in the beginning he was at its bottom—its *netzach-hod-yesod*. That is why he was called “Jacob” (*Ya’akov*), “the heel.”**

*Ya’akov* means “he will heel,” from the noun *akeiv*, “heel.”

ואז היה מזדווג בלאה לבדה, כי כבר מתה רחל, ונקברה גם כן עמו במערה, משא"כ ברחל:

Once he reached her level, he coupled only with Leah, for Rachel had already died. He was also buried only with Leah in the Machpelah Cave, not with Rachel.

ונבאר עתה בחי' לאה ורחל.

**We will now explain the mystical levels personified by Leah and Rachel.**

הנה רחל יוצאה מהארץ יסוד דאימא, אחר שנגלו מן החזה ולמטה, מבחי' אחורים שלה. כי הפנים הם הוי"ה דסיג, ואחורים הפשוטים, הם ע"ב, והמליאים הם קס"ו,

**Rachel issues from a radiance of *yesod* of *Ima* after it has been revealed, i.e., from the chest down of *Z’eir Anpin*, this radiance being from *Ima*’s back. For the front of *Ima* is manifest as the 63-Name *Havayah*. The simple regressive iteration (“back”) of the 63-Name equals 72, and the spelling-out of this iteration equals 166.**

All that can be revealed from *Ima* into *Z’eir Anpin* is its “back,” i.e., its superficial aspects. The intellect in all its own intensity cannot shine directly into the emotions, for the emotions are by nature non-intellectual. Only a diffused radiance of the intellect, the “memory” of the intellectual inspiration that gave rise to the emotional response, can remain in the consciousness when we switch to emotional mode.

The four spellings-out of the Name *Havayah* (72, 63, 45, 52) are associated respectively with the four major *partzufim* (*Abba*, *Ima*, *Z’eir Anpin*, and *Nukva*). The presence of *Ima* within *Z’eir Anpin*, then, is the “back” of *Ima*, or the “back” of the 63-Name. The “back” of a Name is indicated by the regressive iteration of that *partzuf*, where we see the letters of the Name turning their backs to us, one by one, as they withdraw into a higher level. For the 63-Name, this is:

30. Genesis 32:28.

step					
1	<i>yud</i>	10	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20
2	<i>yud</i>	10	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20
	<i>hei</i>	5	<i>hei-yud</i>	$5 + 10 =$	15
3	<i>yud</i>	10	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20
	<i>hei</i>	5	<i>hei-yud</i>	$5 + 10 =$	15
	<i>vav</i>	6	<i>vav-alef-vav</i>	$6 + 1 + 6 =$	13
4	<i>yud</i>	10	<i>yud-vav-dalet</i>	$10 + 6 + 4 =$	20
	<i>hei</i>	5	<i>hei-yud</i>	$5 + 10 =$	15
	<i>vav</i>	6	<i>vav-alef-vav</i>	$6 + 1 + 6 =$	13
	<i>hei</i>	5	<i>hei-yud</i>	$5 + 10 =$	15
total:		72			166

והנה ע"ב קס"ו, הם בגי' רחל:

**The sum of these two numerical values is that of Rachel 238.**

$$72 + 166 = 238.$$

$$Rachel: reish-chet-lamed = 200 + 8 + 30 = 238.$$

אמנם בחי' לאה, היא מהארץ יסוד דאימא, למעלה במקום דעת דז"א. כי הנה מלכות דאימא אשר שם, עם היסוד שלה, האירה לחוץ באחור רישא דז"א, ושם נעשת פרצוף לאה, כמבואר במקומו בשער המצות, בפסוק ולא ירבה לו נשים.

**In contrast, Leah is from a radiance of *yesod* of *Ima* further up, on the level of *da'at* of *Z'eir Anpin*. *Malchut* of *Ima*, which is, at that level, together with *Ima's yesod*, shines outward behind *Z'eir Anpin's* head, and there it becomes the *partzuf* of Leah, as is explained in *Sha'ar HaMitzvot* on the verse "he shall not have too many wives."<sup>31</sup>**

Present within *yesod* of *Ima* is *malchut* of *Ima*, the intellect's drive for expression. The intellect expresses itself at the level of the emotions' intellect through thought. Thought is thus the way the intellect expresses itself in the intellectual context of the emotions, as opposed to speech, which is how intellect expresses itself in a pure emotional context (or: in the emotional context of the emotions, as opposed to the intellectual context of the emotions).

Leah	thought	intellect expressing itself through the intellectual component of emotions
Rachel	speech	intellect expressing itself through the emotional component of emotions

והיא סוד קשר של תפילין דראש, הנקרא דל"ת.

**This is the mystical significance of the knot of the head-*tefilin*, which is called the *dalet*.**

31. Deuteronomy 17:17.

The knot of the head-*tefilin* is placed in the nape of the neck, behind the head, and according to the Arizal, should be shaped like the letter *dalet*. The numerical value of the *dalet* is 4, indicating the three *sefirot* of the intellect, *da'at* subdividing into the two origins of *chesed* and *gevurah*. Thus, this knot indicates the emergence of the *partzuf* of Leah – thought – from the back of the head.

ויש לה פרצוף שלם, ושיעור קומתה מן כתר דז"א עד החזה שבו:

**Leah is a complete *partzuf*, extending from *keter* of *Z'eir Anpin* to its chest.**

והנה טעם היותה נקראת לאה, היא, כי אימא עילאה נקראת אלהים, ונחלקת לבי בחי, מי אלה, כנוכר בסבא דמשפטים בסוד מי אלה כעב תעופנה.

**The reason it is called “Leah” is because the *partzuf* of the supernal *Ima* is known as the Name *Elokim*, and is divided into two parts: “who” (*mi*) and “these” (*eileh*), as is mentioned in the *Zohar*,<sup>32</sup> in its exposition of the mystical meaning of the verse, “Who are these that fly like a cloud?”<sup>33</sup>**

Although in some contexts, *Ima* is associated with the 63-Name *Havayah*, as we said, in others, it is associated with the Name *Elokim*, inasmuch as it is a *tzimtzum* of the brilliance of the insight of *chochmah*.

The Name *Elokim* is spelled *alef-lamed-hei-yud-mem*. These letters form the two words *mi* (*mem-yud*) and *eileh* (*alef-lamed-hei*). The letters of the word *eilah* can be rearranged to spell “Leah” (*lamed-alef-hei*).

ובאורו הוא, כי אימא עילאה, מכתר שבה עד חצי הת"ת שבה, נקראת מי. ומחצי הת"ת שבה ולמטה, המתפשטים תוך ז"א בסוד מוחין, נקראת אלה, והארת אלה יוצא מאחור ז"א, ונעשת לאה:

**The explanation of this is: From *keter* to the upper half of *tiferet* of the supernal *Ima* is called “who,” while from the lower half of its *tiferet* downward is called “these.” The radiance of “these” issues from the back of *Z'eir Anpin* and becomes Leah.**

Thus, the lower half of *Ima*, present in the upper half of *Z'eir Anpin*, becomes Leah. The upper half of Leah remains beyond *Z'eir Anpin*, and is thus represented by a question, “who?”

ועתה נבאר ענין זווג ז"א עם לאה, כי בשלמא עם רחל, שהיא למטה, מזדווג עמה יסוד ביסוד. אבל עם לאה, איך מזדווג.

**We will now explain the coupling of *Z'eir Anpin* with Leah. It is necessary to explain this because its coupling with Rachel is self-understood, because Rachel is below, so that his and her *yesod* can couple. But how can he couple with Leah?**

והנה זה עצמו סיבת, ויאהב יעקב את רחל, ולאה היתה שנואה, כי זווגו עמה היה אז נעלם מיעקב בראשונה, קודם שנקרא ישראל כנוכר:

**In fact, this is the very reason why Jacob loved Rachel and Leah was hated: for his coupling with Leah was inconceivable to Jacob at first, before he was called Israel, as we said.**

32. 2:105a.

33. Isaiah 60:8.

וזה רמזו בס"ה פרשת ויצא, וז"ל, וירא ה' כי שנואה לאה, מהכא דסני בר נש עריין דאימיה וכו'. ובאורו הוא זה,

**This is alluded to in the *Zohar*:<sup>34</sup> "'And G-d saw that Leah was hated.' From here we derive that a person detests the nakedness of his mother." The explanation of this is as we have said.**

A man naturally recoils at the idea of incestuous relations with his mother. Since Leah manifested *Ima*, the "mother" of *Z'eir Anpin*, Jacob at first recoiled at the idea of marrying her.

וצריך שנודיעך ענין יסוד דלאה, וענין יסוד דזעיר המזדוג יחד מה עניינם.

**But we must first tell you about the *yesod* of Leah and the *yesod* of *Z'eir Anpin* that couples with it, and how this is done.**

הנה היסוד דאימא מתפשט עד החזה דזעיר כנודע, אשר מבחי' ב' צירים וב' דלתות שביסוד שלה, נתהוו כנגדם ב' דדים בחזה דז"א, כמבואר אצלינו במאמר ס"ה בפרשח ואתחנן, בענין והיה מלגאו שדי מלבר. וביארנו שם, כי זהו ענין פסוק והיה שדי בצריך וכו'.

***Yesod* of *Ima* extends until the chest of *Z'eir Anpin*, as is known. From the two "hinges" and two "doors" in *Ima's yesod*, the two breasts on the chest of *Z'eir Anpin* are made, as we have explained in our exposition of the *Zohar*.<sup>35</sup> There, we explained that this is the mystical significance of the verse, "Your strongholds will be powerful."<sup>36</sup>**

The doors and hinges of the womb are understood to be the muscles that open and close it.<sup>37</sup>

The Arizal says the following in *Sha'ar Ma'amarei Rashbi*:<sup>38</sup>

The supernal *Ima* is manifest in *Z'eir Anpin* via the intellect of *Z'eir Anpin*. Only *netzach-hod-yesod* [of *Ima*] is manifest within it. Her *netzach* has three segments [corresponding to the thigh, the leg, and the foot]; these are manifest in the three *sefirot* on the right side of *Z'eir Anpin*: *chochmah*, *chesed*, and *netzach*. The three segments of her *hod* are manifest on the left side of *Z'eir Anpin*, i.e., in *binah*, *gevurah*, and *hod*. Her *yesod*, however, is shorter, and when it is manifest in the middle axis of *Z'eir Anpin*, it reaches only as far as the chest, i.e., in *tiferet* of *Z'eir Anpin*, as we have explained elsewhere, because the *yesod* of *Ima* is an empty space, unlike the masculine *yesod*.... As is known, *yesod* is known as the Name *Shakai* [spelled *shin-dalet-yud*].... It is also known that in the *yesod* of the woman there are two hinges [*tzir*] and two doors [*dalet*], as our sages said. The numerical value of the word for "hinge" [*tzir*] is 300, that of the letter *shin*. When this is joined with one [door/letter] *dalet* we have "breast" [*shin-dalet*]. Similarly, the second hinge and door on the other side produces the other breast, and thus are produced the two breasts on the chest of *Z'eir Anpin*. In this context, the upper third of *tiferet* of *Z'eir Anpin* is called *Shakai* [which means "My breasts"]. This is the meaning of the verse, "Your strongholds [*batzirecha*] will be powerful [*shadai*]." [This may be interpreted to mean: "Because of your hinges, you will be *Shakai*."]

והנה מקום היסוד דלאה, הוא גי"כ באחור זעיר כנגד הדדים דז"א שבחזה שבו:

34. 1:154b.

35. 3:266a; *Sha'ar Ma'amarei Rashbi* 46a.

36. Job 22:25.

37. *Bechorot* 45a.

38. *Parashat VaEtchanan* (p. 231a in Brandwein edition).

The *yesod* of Leah is also positioned behind *Z'eir Anpin*, opposite the breasts on his chest.

ועתה נבאר בחי' היסוד המזדווג ביסוד דלאה מה עניינו,

We will now explain exactly what is the *yesod* that couples with the *yesod* of Leah.

כבר נתבאר אצלינו כי ז"א בתחלתו, לא היו בו רק ו"ק, חגיית נה"י. ואח"כ בגדלותו, נתעלו חגיית ונעשו חב"ד, ונתעלו נה"י ונעשו חגיית, ואח"כ נתוספו לו נה"י חדשים. ונמצא ראשית הת"ת דגדלותו, הוא בחי' יסוד דקטנותו. ונמצא, כי יסוד דאימא, ויסוד דלאה, ויסוד הראשון דזעיר, שלשתם הם במקום החזה דזעיר.

We have already explained<sup>39</sup> that at first, before it metamorphosed into a *partzuf*, *Z'eir Anpin* comprised only the six extremities, *chesed-gevurah-tiferet-netzach-hod-yesod*. Later, when it matured, *chesed-gevurah-tiferet* were elevated and became *chochmah-binah-da'at*, and *netzach-hod-yesod* were elevated and became *chesed-gevurah-tiferet*. After this, he developed new *netzach-hod-yesod*. It follows that the origin of his mature *tiferet* is his immature *yesod*. It further follows that the *yesod* of *Ima* and the *yesod* of Leah and the original *yesod* of *Z'eir Anpin* are all three at the level of *Z'eir Anpin*'s mature chest.

The *yesod*'s of *Ima* and Leah are positioned opposite the *tiferet* of *Z'eir Anpin*, but this *tiferet* was initially *Z'eir Anpin*'s *yesod*. So therefore, it has enough of its original nature still in it to function as a *yesod*, and thus Leah can couple with *Z'eir Anpin*.

וכאשר לאה חוזרת פב"פ עמו, מתחברים יסוד דאימא תוך יסוד דלאה, ונעשים יסוד אחד דנוקבא, ובהם מזדווג היסוד דז"א אשר שם בחזה כנוצר.

When Leah turns around to face him, the *yesod* of *Ima* joins with *yesod* of Leah, inside it, and they fuse to become one *yesod* of a feminine *partzuf*. It is with them that the *yesod* of *Z'eir Anpin* that is there, at the level of his chest, couples, as mentioned above.

ובפסוק ויוסף הורד מצרימה, נתבאר זה היטב.

We explain all this in detail in our commentary on the verse, "And Joseph was brought down to Egypt."<sup>40</sup>

וז"ס מ"ש בס"ה, בפרשת ויצא, מהכא דסני בר נש עריין דאימיה, והדבר מובן ממש כפשוטו:

This, then is the explanation of the statement in the *Zohar* that "From here we derived that a person hates the nakedness of his mother." This statement can now be understood literally.

ופעם אחרת שמעתי ממורי ז"ל, כי ז"א מזדווג עם לאה בבחי' הדעת שבו, והוא נעשה בחי' יסוד להזדווג עם לאה. וז"ס פ' (בראשית ד' א') והאדם ידע את חוה אשתו, כי זווג הוה העליון ע"י הדעת, נקרא בלשון ידיעה.

39. Eitz Chaim 23:1, 23:6, 28:4:5.

40. Genesis 39:1.

**On another occasion, I (Rabbi Chaim Vital) heard from my master, of blessed memory, that *Z'eir Anpin* couples with Leah at the level of his *da'at*, which becomes a form of *yesod* in order to couple with Leah. This is the mystical meaning of the verse, "And Adam *knew* his wife,"<sup>41</sup> for this type of higher-level coupling occurs through *da'at*, and is called "carnal knowledge."**

This explains why the verb "to know" is used as a euphemism for marital relations, rather than a verb more explicitly derived from *yesod* (e.g., "founded" or the like).

ונודע, כי זווג הדעת הוא בטמירו באתכסיא, ולכן נעלם מיעקב זווגו עם לאה בלילה א', כנודע.

**As is known, the coupling at the level of *da'at* is hidden and concealed. This is why Jacob's coupling with Leah on that first night was concealed from him, as is known.**

ונלע"ד, כי הכל ענין אחד, כי דעת דועיר מתפשט עד החזה, והוא היסוד אשר שם.

**In my opinion, both these explanations are the same, for the *da'at* of *Z'eir Anpin* extends until his chest, and it is the *yesod* of that level.**

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41. Genesis 4:1.