

Parashat Bo

וַיֹּאמֶר ה' אֶל מֹשֶׁה בֹּא אֶל פְּרַעֲהָ כִּי אֲנִי הִכְבַּדְתִּי אֶת לְבֹו וְאֶת לֵב עֲבָדָיו
לְמַעַן שְׂתִי אֶתְּי אֱלֹהִים בְּקִרְבּוֹ.

G-d said to Moses, "Come to Pharaoh, for I have hardened his heart and the heart of his servants, in order that I place these signs of Mine within him."

לקוטי תורה, פרשת בא

הנה פרעה לא היה מכיר וידע שם הויה, והיה כופר בו, כמ"ש לא ידעתי את ה'. אבל שם אלקים היה מכיר, כמ"ש אצבע אלקים הוא

שער הפסוקים, פרשת בא

הנה פרעה לא היה מכיר בשם ההויה, והיה ח"ו כופר בשם זה, וכמ"ש לא ידעתי את ה'. האמנם היה מכיר בשם אלהים, וכמ"ש אצבע אלהים היא.

Shaar HaPesukim and Likutei Torah, parashat Bo

Pharaoh did not know about the aspect of G-d signified by the Name *Havayah*, and in fact denied the aspect signified by this Name (G-d forbid), as it is written, "I do not know G-d (*Havayah*)."² **However, he did recognize the aspect of G-d signified by the Name *Elokim*, as it is written, "It is the finger of G-d (*Elokim*)."**³

The Name *Havayah* signifies transcendent G-dliness, the aspect of Divinity that is not limited by the laws of nature. *Elokim*, in contrast, signifies the aspect of Divinity that G-d uses to run the world and is thus subject to the laws of nature. The numerical value of *Elokim* (86) is the same as that of the word for "nature" (*ha-teva*). Pharaoh was the ruler of Egypt, the Hebrew word for which (*mitzrayim*) literally means "limitations." Pharaoh and Egypt knew only of G-d as present in the limited functioning of nature, the laws of cause and effect, survival of the fittest, and so on. He was therefore the archtypal antithesis to the Jewish notion of G-d the creator and therefore master of nature.

כמ"ש הטעם אצלינו כי פרעה מסוד העורף יונק אשר שם ג' מוחין דקטנות שר הטבחים וכו'

וכמו שנתבאר אצלינו טעם זה, כי פרעה היה יונק מבחי העורף של זעיר, אשר שם בחי ג' מוחין דקטנות, הנקרא, שר הטבחים, ושר המשקים, ושר האופים.

This is because Pharaoh received his sustenance and consciousness from the neck of *Z'eir Anpin*, in which are present the three immature mentalities, known as Pharaoh's chief butcher, chief butler, and chief baker.

The consciousness of intellect is altogether different from that of emotion, so in order for an idea to give birth to an emotion, the intellect-consciousness must be greatly reduced. When this happens, and only the synoptic conclusion of the intricate intellectual development of the idea remains, the individual's consciousness is free enough of its prior intellectual preoccupation to react emotionally to the concept. However, this contraction process entails an inherent danger: that the full intellectual realization that was present when consciousness was focused on the idea will be *forgotten*. If this happens, then the person is vulnerable to all sorts of spurious ideas and distorted emotional responses.

1. Exodus 10:1.

2. Ibid. 5:2.

3. Ibid. 8:15.

Anatomically, this passage from the head to the heart is manifest as the throat. Just as the intellect must be contracted in order to become emotion, so are the head and torso bridged by the narrow neck.

The front of the head—particularly the face—reflects the full expression of the intellect (as it is written, “the wisdom of a man lights up his face”⁴). The neck, being the back of the head, is out of touch with the this full consciousness and therefore signifies the danger of forgetting the full import of the idea as the idea travels from the head to the heart. Thus, the Hebrew for Pharaoh (*pei-reish-ayin-hei*) is composed of the same letters that make up the word for “the neck” (*ha-oref, hei-ayin-reish-pei*).

The three main channels descending through the throat are the trachea, the esophagus, and the jugular vein. These three are the physical manifestation of the contraction of the three mentalities of the intellect (*chochmah, binah, and da’at*) that allows for emotional response, as we have said. Inasmuch as they “feed” the mentality of Pharaoh, i.e., that of constricted Divine consciousness, they are personified by his three henchmen, the chief butcher, the chief butler, and the chief baker.

ושלשתם הם שמות של אלהים. | וג' שמות אלקים מן שם יונק פרעה

The three of them are Names *Elokim*.

The Name *Elokim* signifies the contraction of Divinity into the context of nature, as we said.

ולסבה שלא היה יונק מן המוחין דגדלות שהם הוויית, | ולא מכיר הגדלות שהם שמות הווי הכי אז היי מתבטל
כי בבואם מתבטלים הקליפות, לכן לא היה מכירם. | ואין לו יניקה משם ואינו נמצא שם

Since Pharaoh did not receive his sustenance from the expanded consciousness of the intellect, which is three Names *Havayah*—for whenever they are manifest the forces of evil are annihilated—he did not know them.

As long as the full, properly developed intellectual conception of a Divine idea is retained in an individual’s consciousness, there is no chance for evil to make inroads into his thinking. It would be totally incongruous for evil to suggest transgressing G-d’s will or focusing on oneself when the individual’s mind is filled with Divine awareness. Only when the revelation of Divinity (signified by the Name *Havayah*) has been occulted (this being signified by the Name *Elokim*) can evil stand a chance of derailing the individual from his intended path.

והנה כאשר עיי המכות הבאות עליו הודה, לא רצה | וכאשר הודה לא רצה להודות רק בסוד הדינים אפי
להודות אלא בבחינת ההוייה של דין, וכמשיה (שם ט') | בהוייה עצמו כדי שלא יתבטל מציאותו לגמרי לכן
כייז) חטאתי הפעם יהוה הצדיק ואני, ריית היהיו, | אמר חטאתי הפעם הי הצדיק ואני ריית היי היו הוא
הי על י, הי על ו, | הי על יי הי על וי

Now, even when Pharaoh acknowledged the existence of the Name *Havayah* due to the plagues that were visited upon him, he still only wanted to acknowledge the aspect judgment of the Name *Havayah*. This is alluded to in the verse, “This time I admit that I have sinned; G-d (*Havayah*) is the righteous one, and my people and I are the wicked ones.”⁵ In this verse, the initials of the words for “this time, G-d is the righteous one, and I” (*ha-pa’am YKVK ha-tzadik ve-ani, hei-yud-hei-vav*) spell a permutation of the Name *Havayah* (*KYKV*), in which the first *hei* precedes the *yud*

4. Ecclesiastes 8:1.

5. Exodus 9:27.

which it normally follows, and the second *hei* precedes the *vav* which it normally follows.

The Name *Havayah*, derived from the verb “to be” and thus carrying the meaning of “to bring into being,” signifies the process through G-d creates and sustains the world. The four stages of this process (contraction, expansion, descent, expansion) are represented by the four letters of the Name. When the Name is written as it usually is, this indicates the normal orderly progression of creativity. A permutation of the Name signifies some variation on this normative progression. Here, the first pair of letters of the Name are reversed and then the second pair are also reversed.

שהם דינין גוברין על הרחמים | שהייה זו היא נוקבא דין כנודע, דין גובר על רחמים.

This permutation of the Name *Havayah* is the feminine manifestation, that of judgment, as is known, in which judgment prevails over mercy.

As we have explained previously, the feminine principle in creation is that which is driven to reveal and manifest Divinity in the world. Since pursuing this objective entails a certain amount of danger to the individual’s Divine consciousness, the feminine elements of creation are endowed with a *heightened* sense of judgment and discernment, which enables them to identify evil in all its disguises.

גם רמו, שעיי מדת הדין, הכה אותם: |

This allusion also alludes to the fact that it was G-d’s attribute of judgment that smote them.

והשיית רצה להכניע לבו, ולבטל מציאותו, כדי שלא יתאחו שם, ויצאו ישראל מתחת ידו, ולכן לא הספיקה הודאה זו שהודה בשם הוייה בבחי הדינים, | והשיי היה רוצה להכניעו ולבטלו ולהוציא את ישראל משם ולא הפסיק עיי הודאה בסוד הדינים כנל,

Now, G-d wanted to subdue Pharaoh’s heart and nullify him in order that the forces of evil not gain a foothold through him, and in order that the Jewish people be able to be freed from his dominion. Therefore, it was not enough that he acknowledged the Name *Havayah* only in its manifestation in judgment.

Pharaoh had to acknowledge the masculine aspect of the Name *Havayah* as well, i.e., the aspect of mercy, which is openly supernatural.

ולזה אמר הכתוב, למען שתי אותותי אלה, פיי אותות יי אלה בקרבו, והיא הוייה במילואה, שיש בה עשר אותיות, כי רצה הקביה למלאות זאת ההוייה, אשר בה הודה פרעה, ולשים בקרב אותה ההוייה, בחי המלוי, ותושלם בעשר אותיות, וזהו אותותי, אותות יי. | ולכן אמר הקביה למען שתי אותותי אלה בקרבו פיי אותותי יי ואלה בקרבו פיי כי היה רוצה למלאות שם הוייה אשר בה הודה פרעה ולשום בקרב אותי ההוייה יי אותותי המילוי וזהו אותותי אותות יי,

Therefore it is said, “...in order that I place these signs of Mine within him.” The word for “sign” (*ot*) also means “letter.” The word for “signs of Mine” (*ototai*) may be split into the word for “signs” (*otot*) and the letter *yud*. Since the numerical value of the letter *yud* is ten, the mystical meaning is thus: “...in order that I place these ten letters within him.” This refers to the full spelling-out of the Name *Havayah*, in which there are usually ten letters. For G-d sought to fill in the Name *Havayah*

that Pharaoh acknowledged with its inner letters, giving a total of ten letters.

The spelling-out of the Name *Havayah* indicates the full manifestation and revelation of this Name. Pharaoh would thus be forced to acknowledge the full spectrum of meanings in the Name *Havayah*, and not only its aspect of judgment.

Pharaoh identified with the judgemental aspect of the Name *Havayah* since – even though the Name *Havayah* in general indicates G-d's transcendent power that is not limited to the bonds of nature – judgment in any case implies a harsh submission to the rule of law, leaving no room for overturning the established order. When this Divine attribute functions independently of its complement, mercy, there is clear danger of degeneration back into the constrictions of the natural order. This is what Pharaoh sensed – as does evil in general. This is what necessitates the extra precautions against evil attaching itself to holiness that apply to all feminine elements of all creation.

<p>וכבר ידעת כי אחיות פרעה, היא מן האלהים דמוחין דקטנות, וכשנכנסו ההויית בתוך האלהיים, אז מתבטלים, וזהו בקרבו של פרעה ממש:</p>	<p>וכבר ידעת כי פרעה מן אלקים דקטנות נאחו וכשנכנסין ההויות אז האלקים מתבטלין וזהו בקרבו של פרעה ממש.</p>
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As you know, Pharaoh attaches himself to *Z'eir Anpin*, i.e., holiness at the level of the Names *Elokim* of constricted consciousness. When the Names *Havayah* manifest themselves within these Names *Elokim*, the latter are nullified. This is the mystical meaning of "...within him": within Pharaoh himself.

The conventional translation of these words is "in his midst," or something similar. The literal translation is, however, closer to the mystical meaning of the verse.

<p>ונחזור לענין כי עיי המילוי ההוייה היה רוצה להכותו מכאן ואילך די מכות שהם ארבה חושך מכת בכורות וקייס שנטבעו המצרים והם נגד מילויים של הוייה והם על הסדר ממש למעלה כי הארבה נמשך עיי מילוי ההיין ונמשך כן עד קייס שהוא עיי מילוי היודין.</p>	<p>ונחזור אל הענין, כי היה רוצה השיית להכותם, בכה מלוי ההויית מכאן ואילך. והנה המכות העתידות לבא עדיין, היו, ארבה, חשך, מכת בכורות, וקריעת ים סוף, אשר אז נטבעו בו המצריים. וכנגדם די בחי מלויי ההויית, ממש למעלה. כי הנה הארבה נמשך, עיי מלוי הוייה דההיין, העולה בין. והחשך, מהוייה דמיה דאלפיין. ומכת בכורות, מהוייה דסיג. וקריעת ים סוף, ממלוי הוייה דעייב דיודיין:</p>
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To return to our subject: G-d wanted to smite them from this point on using the power of the spellings-out of the Names *Havayah*. Now, the plagues that were going to occur after this point were that of locusts, that of darkness, that of killing the firstborn, followed by the splitting of the sea. Corresponding to these four are the four different methods of spelling-out the Name *Havayah*, in ascending order: The locusts came from spelling out the Name *Havayah* with the letter *hei*, giving a numerical value of 52. The darkness came from spelling out the Name with the letter *alef*, giving a numerical value of 45. The smiting of the firstborn came from spelling out the Name such that its numerical value is 63, and the splitting of the sea from spelling out the Name with the letter *yud*, giving a numerical value of 72.

As we have explained previously, there are four principle ways in which the Name *Havayah* can be spelled out, giving four different numerical values:

	<i>yud</i>	<i>hei</i>	<i>vav</i>	<i>hei</i>	
the <i>yud</i>-filling	<i>yud-vav-dalet</i>	<i>hei-yud</i>	<i>vav-yud-vav</i>	<i>hei-yud</i>	72
the combined filling	<i>yud-vav-dalet</i>	<i>hei-yud</i>	<i>vav-alef-vav</i>	<i>hei-yud</i>	63
the <i>alef</i>-filling	<i>yud-vav-dalet</i>	<i>hei-alef</i>	<i>vav-alef-vav</i>	<i>hei-alef</i>	45
the <i>hei</i>-filling	<i>yud-vav-dalet</i>	<i>hei-hei</i>	<i>vav-vav</i>	<i>hei-hei</i>	52

וזה ביאורם, הנה אם תצייר כל אות ה' בגי' וויין כזה, | והנה אם תצייר צורות ההיין כ"א צורתה גי' וויין כזה ה'
ה יהיה שם ב"ן הנזכר, בגי' ק"ד. | יהיה שם ב"ן בזה גי' ק"ד

To explain: If you picture every letter *hei* as composed of three letters *vav*, the spelling-out that equals 52 will then equal 104.

In place of every *hei* (= 5) substitute three *vav*'s ($3 \times 6 = 18$). Thus: $52 - (4 \times 5) + (4 \times 18) = 52 - 20 + 72 = 104$.

והנה ב"פ ק"ד, בגימטריא יצחק, והוא בגימטריא | והנה ב"פ ק"ד גי' ארבה
ארב"ה.

Now, 2×104 (which is the numerical value of *Yitzchak*) is 208, the numerical value of the word for "locust."

Yitzchak ("Isaac"): *yud-tzadik-chet-kuf* = $10 + 90 + 8 + 100 = 208$.

Arbeh ("locust"): *alef-reish-beit-hei* = $1 + 200 + 2 + 5 = 208$.

וז"ס וארבה את זרעו ואתן לו את יצחק. | והם גי' יצחק וז"ס הרבה ארבה את זרעך

This is the mystical meaning of the verse, "I multiplied Abraham's seed and I gave him Isaac."⁶

The word for "I multiplied" (*arbeh*) is the same as the word for "locust." Presumably is this because locusts travel in swarms.

והוא בגימטריא קדק"ד, שהם ב' הוי"ת של ב"ן | והוא גי' ק"ד ק"ד שהם ב' הוי"ת דב"ן בצירור וויין
דהיין, בהיות כל ציוריו בוויין כנזכר: וז"ס ולקדקד | כנ"ל וזהו לק"דק"ד נזיר אחיו הנאמר ליוסף והוא ב"ן
נזיר אחיו, האמור ביוסף שהיה בן זקונים. | זקונים,

Together, "Isaac" and "locusts" produce the numerical value of the word "brow" (*kadkod*). They represent two spellings-out of the Name *Havayah*, each having the numerical value of 52 and being spelled-out with the letter *hei*, as we have illustrated. This is the mystical meaning of the verse "...and as the brow of the consecrated one of his brothers,"⁷ which Jacob said of Joseph, who was the child of his old age.

6. Joshua 24:50.

7. Genesis 49:26.

והענין הוא, כי האלהים דקטנות שבמוחין, כשבאים אח"כ אותם המוחין דגדלות דבחי' הוי"ת, אז יורדים האלהים הנזכר, אל הגרון. והנה הם גי' אלהיים, ויש בהם ט"ו אותיות, כמנין י"ה, כמבואר אצלינו. ואלו יורדים אח"כ עד היסוד עצמו, שהוא בחי' יוסף, ושם נעשים ה"פ ב"ן, כמנין יוסף.

והענין הוא, כי האלהים דקטנות שבמוחין, כשבאים אח"כ אותם המוחין דגדלות דבחי' הוי"ת, אז יורדים האלהים הנזכר, אל הגרון. והנה הם גי' אלהיים, ויש בהם ט"ו אותיות, כמנין י"ה, כמבואר אצלינו. ואלו יורדים אח"כ עד היסוד עצמו, שהוא בחי' יוסף, ושם נעשים ה"פ ב"ן, כמנין יוסף.

To explain: When the Names *Havayah* that signify expanded consciousness enter into those Names *Elokim* that signify constricted consciousness, the latter descend into the throat. These three Names *Elokim* possess 15 letters 3×5 , 15 being the numerical value of the Name *Kah* (*yud-hei*, $10 + 5$). These subsequently descend as far as the *sefirah* of *yesod*, which is personified by Joseph. There they become manifest as three times the Name *Havayah* spelled out to equal 52, three times 52 being 156, the numerical value of "Joseph" (*Yosef*: *yud-vav-samech-pei*, $10 + 6 + 60 + 80$).

ולא נמצא עוד תשלום מאמר זה.

No more was found of this manuscript.

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וַיֹּאמֶר ה' אֶל מֹשֶׁה בֹּא אֶל פְּרַעֲהָ כִּי אֲנִי הִכְבַּדְתִּי אֶת לְבֹו וְאֶת לֵב עֲבָדָיו לְמַעַן שְׂתִי אֱלֹהִים בְּקִרְבּוֹ. וְלְמַעַן תִּסְפָּר בְּאָזְנֵי בְנֵי וְבָנֹת בְּנֵי אֶתְּ אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם וְאֶת אֶתְּ אֲשֶׁר שִׂמְתִי בָם וַיִּדְעֹתָם כִּי אֲנִי ה'.

*And G-d said to Moses: "Come to Pharaoh, for I have made his heart heavy, and the heart of his servants, that I may place these signs of Mine in his midst, and so that you can tell your children and grandchildren how I mocked Egypt, and about My signs that I placed in them, and so that you can know that I am G-d [Havayah]."*⁸

Sefer HaLikutim, parashat Bo

ספר הליקוטים, פרשת בא
יש לשאול,

We should ask:

שהי"ל למען שתי מכותי אלה בקרבו, מהו אותותי. ועוד, מאי אלה, והי"ל למען שתי אותותי בקרבו.

1. Why does this verse not read: "that I may place these *plagues* of Mine in his midst?" Why does it refer to "these *signs* of Mine?"

או יאמר למנין שתי אותותי אלה עליו, מהו בקרבו.

2. Why does it read "...in his *midst*" instead of "upon him"?

8. Exodus 10:1-2.

אמנם דע, כי בגליות הארבעה היו בחינות שונות זו מזו, ולפעמים הקליפה מלבשת הקדושה בבחינת הראש, ופעמים בבחינת הגוף, ופעמים בבחינת הרגלים, ובכל מקום שנאמר גלות, הוא שהקליפה היא מלבשת הקדושה ומכסה אותה, וסימנך רשע מכתיר את הצדיק.

In order to answer this, know that the four exiles differed one from the other. In one, evil enveloped the “head” of holiness; in one, it enveloped the “torso”; in one, it enveloped the “feet.” The common denominator, however, is that in all exiles, evil envelops holiness and conceals it. The allusion to this is in the verse: “The wicked crowns the righteous.”⁹

Each exile obstructed a certain aspect of holiness, keeping it from shining and spreading its corresponding level of Divine consciousness into the world. By surviving and overcoming these exiles, the Jewish people neutralized the corresponding powers of evil to oppose holiness.

The word for “crowns” in the verse quoted (*machtir*) also means “surrounds,” just a crown surrounds and encompasses the head.

וא”ת, והרי מציינו שהגליות היו חמשה, ואלו הם, מצרים ובבל ומדי ויון וגלותינו זה, ואיך אנו מונים אותם ארבעה לבד, אלא שמצרים ובבל שקולים כאחד, שכולם עמוקות וכולם הם בחינה אחת. וז”ש רז”ל פישון זה בבל, פישון זה מצרים.

You might think that there are five exiles—Egypt, Babylonia, Media, Persia, Greece, and the present exile—so how can we speak of only four? The answer is that Egypt and Babylonia were equivalent, equally deep and of the same nature. Our sages indicated this by saying “*Pishon* refers to Babylon”;¹⁰ “*Pishon* refers to Egypt.”¹¹

The four rivers that originated in the river that watered the Garden of Eden express the conscious of Divine oneness present in the Garden splitting into the consciousness of plurality that informs reality outside the garden. Thus, they epitomize the idea of exile, i.e., the state of lower or non-G-d-consciousness that leaves us with the impression that the world is governed by a plurality of opposing forces. This gives rise to the disorientation and confusion that characterizes the state of exile.

Homiletically, the verse “A river went forth from Eden to water the garden; from there it divided and became four heads”¹² is taken to allude to the four archtypal empires.

ובגלות מצרים, הקליפה הלבישה צואר הקדושה, וצואר זה רומז לבחינת ג”ר כאחד. ובגלות בבל הלבישה הראש, וזמשיה אנת הוא רישא דדהבא, ועל זה נאמר היו צריה לראש, שהלבישו הראש שנמצא שאלו השני גליות בבחינה אחת, ולזה נחשבים כאחת.

In the Egyptian exile, evil clothed the “neck” of holiness, i.e., the three highest *sefirot* all at once. In the Babylonian exile, evil clothed the “head” of holiness, as it is written, “You are the head of gold.”¹³ Of this it is written, “Her, i.e., Jerusalem’s enemies were the head,”¹⁴ meaning that they clothed the holy head. Thus, these

9. Habakkuk 1:4.

10. *Bereishit Rabbah* 16:4.

11. Rashi on Genesis 2:10.

12. Genesis 2:10.

13. Daniel 2:38.

14. Lamentations 1:5.

two exiles were equivalent; that is why they are counted as one.

The Book of Daniel opens with the story of Daniel's interpretation of Nebuchadnezzar's dream, in which he saw a great statue, the various parts of which represented the empires that would dominate the exiles. The head represented Babylonia, the torso and arms represented Media and Persia, the torso represented Greece, and the legs represented Rome.

ומדי ופרס בבחינת הזרועות, ולכן היו שנים, כנגד הזרועות שהם שנים. ויון היה בבחינת הגוף, ולכן היה אחד. והגלות הזוה הוא בבחינת הרגלים, ולכן הם שנים אדום וישמעאל, כנגד שני רגלים ובעקב.

Media and Persia clothed the "arms" of holiness; this is why they are counted as two, inasmuch as there are two arms. Greece clothed the "torso"; it is therefore counted as one. In the present exile evil clothes the legs of holiness, there are therefore two aspects to it: Edom and Ishmael, corresponding to the two legs and feet.

The former Roman empire (Europe and North Africa) was inherited by Christianity and Islam.

וזש"ה אשר חרפו עקבות משיחך, שהגלות הוא בעקב, ולזה נאמר ומחת לצלמא על רגלוהי,

This is alluded to in the verse: "...who have defamed the heels of your messiah,"¹⁵ since this exile is that of the feet. That is why it is written, "And the stone smote the image on its feet."¹⁶

This exile is the final one before the advent of the messiah. Both Christianity and Islam have corrupted the doctrine of the messiah.

The downfall of the whole stature/statue of exile will be a blow to its "feet," i.e., to this final exile.

ורמזו לגלות מצרים שהיה בצואר, שפרעה היה בעורף של הקדושה שהוא כנגד הצואר באחור,

The Egyptian exile is referred as encompassing the throat, for Pharaoh was situated on the neck of holiness, which is opposite the throat.

The word *Pharaoh* (*pei-reish-ayin-hei*) permutes to spell "the neck" (*ha-oref: hei-ayin-reish-pei*).

כי לעולם אין הקליפה יכולה להסתכל בפני הקדושה, שהוא אור גדול ומסמא את עיניה. וז"ס מ"ש רו"ל שהרשעים אינם מקבלים פני שכינה, לפי שאינם יכולים להסתכל בפנים, אבל אחוים בו מאחור, ופניהם כלפי אחורי ה' השכינה, ומשם הם יונקים.

This is because evil can never face holiness directly, for holiness is a great light, and this blinds evil. This is the mystical meaning of our sages statement that "the wicked do not greet the *Shechinah*,"¹⁷ for they cannot face it directly. Rather, they are attached to it from the back, facing the *Shechinah's* back, and this is how they derive their sustenance.

In Hebrew, the idiom for "to greet" is literally "to receive the face of."

If we imagine the forces of evil as cosmic leeches or other such sucking creatures, the imagery of them sucking off the back of the body conveys the idea that they receive only minimal life force from

15. Psalms 89:52.

16. Daniel 2:34.

17. *Sotah* 42a.

holiness. The front of the body houses much more vitality and sources of higher-quality life-force.

ופרעה היו פניו כלפי העורף יושב ויונק משם, שיש בו ג' בחינות, שהם קנה ושט וורידים.

Pharaoh was facing the neck, sitting and feeding off it. There are three channels of sustenance in the neck: the trachea, the esophagus, and the blood vessels.

“The blood vessels” are probably the two common carotid arteries, which supply blood to the brain.

והם ג' אלהיים שעולים כמנין גרו"ן,

These are the three Names *Elokim*, whose numerical value plus the *kolel* is the same as that of the word for “throat” (*garon*), 259.

Elokim: *alef-lamed-hei-yud-mem* = 1 + 30 + 5 + 10 + 40 = 86. $3 \times 86 = 258$.

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

The Name *Elokim* signifies contraction (*tzimtzum*), in this context, the contraction of life force flowing from the head to the torso.

ויוסף הוא ברית הלשון הכולל את הכל. וכן לשון הוא כמנין שני אלהיים, אחד פשוט פ"ו, ואחד במילוי יודי"ן, שהוא בגי' ש'.

Joseph manifested the “covenant of the tongue,” which includes them all. This is also evident from the fact that the numerical value of the word for “tongue” (*lashon*), 386 is that of two Names *Elokim*, one simple (86) and one spelled out with *yuds* (300).

The “covenant of the tongue” is first alluded to in *Sefer Yetzirah*,¹⁸ being mentioned as opposite the other covenant, that of the sexual organ. These two organs – those of speech and sexuality – represent the individual’s potential to influence the outside world. Since they are the two main locations of exchange and contact between the individual and his environment, possibly unrectified world, they must be guarded, their holiness preserved. Hence, the two covenants.

These two covenants are mutually dependent. If a person’s sexuality is unrectified, so will be his speech, and *vice versa*. Thus, Joseph, who usually personifies sexual purity, here plays the role of purity of speech, the opposite of the degenerateness of Egypt.

We see here how unholy speech has the effect of blocking the passage of holy energy from the intellect (the head) to the emotions (the body).

Lashon: *lamed-shin-vav-nun* = 30 + 300 + 6 + 50 = 386.

Elokim spelled out with *yuds*:

Alef-lamed-pei lamed-mem-dalet hei-yud yud-vav-dalet mem-mem =

$(1 + 30 + 80) + (30 + 40 + 4) + (5 + 10) + (10 + 6 + 4) + (40 + 40) = 300$.

ולזה נמכר לשר הטבחים, והוא, כי בקליפה יש ג' בחינות, כנגד קנה ושט וורידים, וכנגדם היו ג' שרים, שר המשקים שר האופים שר הטבחים:

This is why Joseph was sold to the chief butcher, for this aspect of evil comprises

18. 1:3.

three facets, corresponding to the trachea, the esophagus, and the blood vessels, which were embodied by Pharaoh's three deputies: the chief butler, the chief baker, and the chief butcher respectively.

We are using the term "chief butler" to translate the Hebrew "the deputy in charge of drink." ("Chief bartender" sounds too undignified.)

שר המשקים כנגד הקנה, וא"ת, כי בקנה אי אפשר להכנס אפילו טיפה אחת של מים, ואיך אנו מכניס אותו לשר המשקים, אמנם בהיות שהריאה היא חמה ביותר, והיא מצד הגבורה, וז"ש בזהר אריה סטא לימינא, שהוא גבור"ה כמנין ארי"ה, ונטה לימין להכלל זה בזה, ולזה אחר שהיא חמה ביותר, היא שואבת כל מיני משקין ומתקררת, ואח"כ היא מנשבת ללב, ולזה שר המשקים כנגד הקנה.

The chief butler corresponded to the trachea. True, no liquid can enter the trachea, so how can we assert that the chief butler corresponds to it? The answer is that the lungs are particularly hot, and therefore exemplify *gevurah*. As it is stated in the *Zohar*, "the lion faces the right,"¹⁹ the numerical value of *gevurah* being the same as that of the word for "lion" (*aryeih*). It tends toward the right in order that *chesed* and *gevurah* inter-include. Therefore, since it is so hot, it draws to itself all types of moisture and thereby cools off, and then fans the heart. This is why the chief butler corresponds to the trachea.

We exile hot air, indicating the the lungs are naturally hot. Heat and fire exemplify *gevurah*, power and strength. The lion, the strong beast, also exemplifies *gevurah*, yet in Ezekiel's vision of the chariot,²⁰ it is on the right side, the side of *chesed*. This signifies rectified *gevurah*, i.e., *gevurah* tempered by *chesed*.

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

Aryeih: alef-reish-yud-hei = 1 + 200 + 10 + 5 = 216.

ושר האופים כנגד הושט שהוא בגבורה,

The chief baker corresponds to the esophagus, which in turn corresponds to *gevurah*.

The baker bakes bread, the staff of life, the main food, swallowed by the esophagus.

ושר הטבחים כנגד הוורידין שהם באמצע, והם שנים, לפי שנוטה לכאן ולכאן,

The chief butcher corresponds to blood vessels in the middle of the neck. There are two such blood vessels, leaning in either direction.

The butcher slaughters the animal, draining its blood. He therefore is associated with the blood vessels.

יוסף הוא הכולל את כולם.

Joseph—as we said— corresponds to all these aspects on the side of holiness.

וז"ש הלא לאלהים פתרונים ספרו נא לי, ולפי שהפתרון הוא ביוסף, לכן אמר ספרו נא לי, ואמר להם יוסף אחר

19. *Zohar* 2:80b, 120a, 3:241a, etc.

20. Ezekiel 1:10.

שכל האחיזה וההנהגה שלהם אינה כי אם בשם אלהים, ז"ש הלא לאלהים פתרונים. ולזה פרעה לא היה משיג בשם הוי"ה כי אם באלהים, ולזה אמר לא ידעתי את ה', שלא היה לו בו אחיזה, כי אדרבא כשהוא מתגלה הם נהרסים ונאבדים לגמרי,

This is the meaning of the verse, "Do not interpretations of dreams belong to G-d (Elokim)? Please tell me your dream."²¹ Since interpretations come from Joseph, he therefore said, "Please tell me." He meant: since you derive your sustenance from and governed entirely by the Name *Elokim*—this being the meaning of "Do not the interpretations of your life belong to G-d (Elokim)"—you, Pharaoh, have no conception of the Name *Havayah*, only of the Name *Elokim*. And, indeed, Pharaoh said, "I do not know *Havayah*."²² He had no connection to this Name. On the contrary, when this Name is revealed, Pharaoh and the evil he personifies is completely destroyed.

והם לא הכירו שזה השם הוא המכה להם, אלא בים לבד הכירוהו, ואמר אנוסה מפני בני ישראל כי ה' נלחם להם וכו', פ"י כי עד עתה היינו חושבים שהמכות הם ע"י שם אלהים, ולזה לא היו חוששים לפי שגם הם יש להם בו אחיזה, אבל עכשיו שראו שהמכות היו ע"י שם הוי"ה, אמר הפעם אנוסה, כי הורס אותם לגמרי.

Pharaoh and the Egyptians therefore **did not recognize that this Name is what was attacking them in the plagues. Only at the sea did they finally recognize this, as they said, "I will flee from the Israelites, for *Havayah* is fighting for them."²³ This implies that until then, they thought that the plagues came from the Name *Elokim*. They therefore did not fear them, for they, too, had a connection to the Name *Elokim*. But once they realized that the plagues originated in the Name *Havayah*, they said, "I will flee," because it threatened to destroy them completely.**

וזש"ה עכשיו למשה ויאמר ה' אל משה בא אל פרעה וכו', למען שתי אותתי אלה, כלומר שאל יחשוב שבשם אלהים אני מתנהג עמו, והמכות באים לו מצד שם אלהים שיש לו בו אחיזה, אלא למען שתי אותתי אלה שהוא שם הוי"ה בקרבו, וז"ש בקרבו ממש.

This is why God now said to Moses, "Come to Pharaoh...in order that I place these signs of Mine...." That is, "do not think that I am going to relate to him through the Name *Elokim*, and that the plagues are going to originate in the Name *Elokim*, to which he has some connection. Rather, I am going 'to place these signs of Mine in his midst,' meaning My Name *Havayah*." This also explains the use of the phrase "in his midst," referring to the way G-d is going to relate to Pharaoh.

The word for "signs" (*otot*) is similar to the word for "letters" (*otiot*), inasmuch as letters are symbols for the sounds they represent. Thus, mystically, this phrase may mean: "in order that I place the letters of My true Name [*Havayah*] in his midst." His "midst" means "in his consciousness."

וז"ש יוסף, ההנהגה שלכם אינה כי אם ע"י שם אלהים, ועל ידו הוא פתרון אלו החלומות, אי"כ ספרו נא לי, כי אני כולל את כולם ואני אפתור אותם.

This is what Joseph meant in his reply to Pharaoh: "G-d relates to you presently

21. Genesis 40:8.

22. Exodus 5:2.

23. Exodus 14:25.

only through His Name *Elokim*, and this is why the interpretation of your dreams is through this Name. Therefore, please tell them to me, since I comprise all these levels and I can therefore interpret them.”

As said above, Joseph, epitomizing the covenant of the tongue, comprised all the holy aspects corresponding to the deputies of Pharaoh.

ולזה כשספר שר המשקים את חלומו, היה מסודר היטיב, אמר ובגפן שלשה שריגים, והם בחינות אלו השלשה שרים. ומלת ש"ר הוא בחינת שני אלהים, אחד באחוריים ואחד במילוי יודי"ן,

Thus, when the chief butler related his dream, it was all in proper order. He said, “the vine had three branches,”²⁴ these being the three deputies. The word for “deputy” (*sar*) represents two Names *Elokim*, one in the regressive iteration and the other spelled out with the letter *yud*.

Sar: *sin-reish*. The numerical value of the letter *sin* is 200; that of *reish* is 300. We have seen how the Name *Elokim* when spelled out using the *yud* has the numerical value of 300. The regressive iteration of the Name *Elokim* is as follows:

Alef alef-lamed alef-lamed-hei alef-lamed-hei-yud alef-lamed-hei-yud-mem =

$1 + (1 + 30) + (1 + 30 + 5) + (1 + 30 + 5 + 10) + (1 + 30 + 5 + 10 + 40) =$

$5(1) + 4(30) + 3(5) + 2(10) + 1(40) = 5 + 120 + 15 + 20 + 40 = 200.$

Thus, the word for “deputy” implies the Name *Elokim*, and the three deputies were three Names *Elokim*, as above.

ופתר לו ונתת כוס פרעה וכו', וחשב שיהיה לו אחיזה עמו שיהיה בימין, ושינצל על ידו,

Joseph interpreted his dream: “You will put Pharaoh’s cup....” He hoped that he would be connected to him and be on the right side, and thereby be rescued through him.

After interpreting the chief butler’s dream and saying that he will be spared, Joseph asked him to remember him to Pharaoh and have him freed from jail.

ועתה אחיזתו לא היתה כי אם עם שר המשקים שהוא באמצע, ולזה נשא בתו.

But at this point, he was connected to the chief butcher, who was in the middle. That is why he later married his daughter.

Joseph mistakenly thought to connect himself to *chesed*, when in fact he was connected to *tiferet*. Joseph, personifying *yesod*, is firmly grounded in the middle axis of the *sefirot*. It was thus not proper for him to seek salvation from someone associated with the right axis. Sexual fidelity and purity is about balance, not leaning toward one extreme.

Joseph married Osnat, the daughter of Potiphar, the chief butcher.²⁵

ולשר האופים שפתח באף, והוא תוספות גבורה ותוקף, גם אם הזכיר ג' סלי חרי שהם בחינות אלו השלשה, לפי שכל אחד מאלו כולל את כולם, לפיכך כל אחד מאלו הזכיר השלשה אחר שפתח באף, השיב חלומו בראשו ופתר לו שימות:

24. Genesis 40:10.

25. Genesis 41:45, 37:36.

The chief baker began his dream with the word, “Even” (*af*). This signifies the addition of *gevurah* and strength. Even though he also mentioned three wicker baskets, signifying the three deputies—as they each inter-include the others, this being why he mentioned all three only after he said the word “even”—Joseph turned his dream upside down, and interpreted it to mean that he would die.

This was evidently because the word “even” indicated that the chief baker emphasized *gevurah* too much.

ולפי שהגלות היה בגרון, אשר הדיבור יוצא ממנו, והיה משה ערל שפתים ולא היה יכול לדבר, וזהו שנאמר נחר גרוני, שהגרון נחר בגלות.

Since the exile of Egypt was at the level of the throat, from which issues speech, Moses the redeemer from this exile had “uncircumcised lips” and could not talk well. This is the meaning of the verse, “...my throat is parched,”²⁶ for the throat is parched during its exile.

In order to redeem the Jewish people from exile, Moses had to experience it himself. This he did by being hard of speech.

וה' אותיות אלהים הם ה' גבורות, ובנות ק"ך צירופים שבז"א, והם עולים בגי' צ"ל.

The five letters of the Name *Elokim* signify the five states of *gevurah*, and produce the 120 permutations in *Z'eir Anpin*. This number is the numerical value of the word for “shadow” (*tzeil*).

The Name *Elokim* is composed of 5 letters. 5 letters permute in 120 ways: $5! = 5 \times 4 \times 3 \times 2 \times 1 = 120$.

Tzeil: *tzadik-lamed* = $90 + 30 = 120$.

ויש צלם,

The word for “shadow” (*tzeil*) is related to the word for “image” (*tzelem*).

Tzelem: *tzadik-lamed-mem*. Thus, *tzelem* is *tzeil* with the addition of a final *mem*. This letter usually indicates sealing off, since its form is a closed square.

וצ"ל הם אלו הק"ך אלהים שבזכר, וצל"ם הם ק"ך שבנקבה. והם סתומים בו, שהם שני דלתות, כדי שלא יגעו בהם החיצונים,

The word for “shadow” (*tzeil*) signifies these 120 permutations of the Name *Elokim*, which are male in nature. The word for “image” (*tzelem*) signifies these 120 permutations in their female version. The latter are sealed within *Nukva*, appearing as two doors closing it off so that evil cannot derive any sustenance from him.

We thus look at the word *tzelem* as the word *tzel* in essence, with the incidental addition of the final *mem*.

ולכך הצל הזה נקרא בלשון רבים, כמו שנאמר ונסו הצללים, שהם צ"ל של הזכר וצ"ל שבנקבה, אבל צלם נקרא בלשון יחיד, ולא מצינו שנקרא בלשון צלמים, לפי שזה החותם אינו כי אם בנקבה בלבד,

26. Psalms 69:4.

We therefore find the word for “shadow” in the plural, as in the verse, “The shadows have fled.”²⁷ This refers to the 120 male permutations and the 120 female permutations. But the word for “image” appears only in the singular, not in the plural, for the final *mem* is affixed only in the female.

וז"ש ביונה להיות צל על ראשו: ופ"י הענין, כי יונה נאמר על הנשמה, וכן תמצא שיונ"ה עולה מ"ה וכו', שהוא חשבון שם הוי"ה.

This is the mystical meaning of the verse in the book of *Jonah*, “G-d prepared a *kikayon*-plant, and it rose up over *Jonah* to give shade upon his head.”²⁸ To explain: the Book of *Jonah* allegorically describes the descent of soul into the body, and in fact we see that the numerical value of the word *Yonah* (71) is 45 plus the numerical value of the Name *Havayah* (26).

Yonah: yud-vav-nun-hei = 10 + 6 + 50 + 5 = 71.

26 + 45 = 71.

The text does not explain at this point what the significance of the number 45 is in this context.

והענין, כי יש לאדם צל"ם ונר"ן,

To explain: The soul of a person comprises its “image” (*tzelem*) and its *nefesh-ruach-neshamah*.

As we know, the soul comprises 5 levels: *nefesh*, *ruach*, *neshamah*, *chayah*, and *yechidah*. The latter two are the soul’s “image.” In short, the *nefesh* is the animating soul that enlivens the body. The *ruach* is the emotions. The *neshamah* is the intellect. The *chayah* is the will. The *yechidah* is the Divine spark.

הצלם בא בתחילת העיבור, וכן פירשו בזוהר שאם היו זוכים האב והאם היו יכולים לראות אותו כשמזדווגים, ונפש כשנולד, ורוח כשהוא בן י"ג שנה, ונשמה כשהוא בן עשרים.

The “image” enters the body at conception. As is explained in the *Zohar*,²⁹ would the mother and father merit, they would be able to see their child’s “image” when they copulate and conceive the child, the *nefesh* when it is born, the *ruach* when it turns thirteen, and the *neshamah* when it turns twenty.

יונה שהיא הנשמה באה מלמעלה, ונכנסת בז"א ויורדת דרך חוט השדרה, ונכנסת בגוף שהיא הספינה, ומשם יורדת אל ירכתי הספינה שהם הירכים,

Jonah—that is, the soul—descends from its source, enters *Z'eir Anpin*, descends via his spinal cord, enters his body—symbolized by the ship—and from there descends to the thighs, represented by the lower parts of the ship.

The child’s father is the earthly representative of *Z'eir Anpin*; his mother is the earthly representative of *Nukva*. The soul’s journey through his future father is the process by which the spiritual soul becomes invested in the physical seed.

The idiom in Hebrew for “the lower parts” of the ship is “the thighs” of the ship.

27. Song of Songs 2:17.

28. *Jonah* 4:6.

29. 3:43a, 104b.

ושם מזדמן דג גדול, שהוא היסוד שבלע אותה, ומשם נתנת אל הנקבה. ומי"ש שהיה יונה במעי הדג שלשה ימים ושלשה לילות, הם גי' ימים של קליטת הזרע.

Then it meets the large fish, signifying *yesod*, which swallows it up, and from there, it is given to the female. The three days and three nights Jonah was inside the fish correspond to the three days it takes for the male seed to be properly absorbed into the womb.

והצל הזה הוא תוקף שהם הגבורות כמו שפירשנו היו שומרים אותו שלא יזיקוהו, והצל כנגדו יש בחיצון ונקרא צל.

This feminine "shadow" mentioned above is strength, meaning the states of *gevurah*, as we have explained. These states of *gevurah* guard the soul from harm. For opposite this "shadow" there is an evil "shadow."

In this context, the two "doors" (120 permutations of the Name *Elokim*) sealing off *Nukva* and protecting it from evil would perhaps correspond anatomically to the cervix or the labia minora. The evil female "shadow" refers perhaps to the feminine evil forces that seek to appropriate male seed for themselves. The traditional amulets and inscriptions (*Shir HaMa'alot*) placed around women in and after childbirth are intended to ward off these evil forces by identifying the woman and her child as allied with holiness.

ובזה יובן מה שפירשו בזוהר בסבא כל מה דאתפשט טב איהו, לפי שלעולם הוא בקדושתו, אבל בגבורות לאו הכי, כי סיום הקדושה הוא תשלום אלו הקי"ך אלהי"ם, ומשם ואילך החצונים, והם אלהי"ם אחרים, ולזה נקרא אחרים שיונקים מאחוריים:

This explains the statement in the *Zohar* that "the more the Name *Havayah* extends the better,"³⁰ for it always remains holy. But this is not the case with the states of *gevurah* of the Name *Elokim*, for the limit of holiness is the final of these 120 permutations of the Name *Elokim*. From that point on is the realm of evil, called "other gods" (*Elokim acheirim*). They are called "other" (*acheirim*) because they derive their sustenance from the back (*achoraiyim*).

A certain amount of *gevurah*, of contraction, is necessary in order for the world to exist in its finite form. However, if the force of contraction is allowed to progress beyond its proper limit, the Divine energy becomes so limited that even evil can derive sustenance from it.

As we have explained previously, it is especially crucial to guard the female principle from this tendency toward excessive contraction and limitation. Due to its drive to actualize Divinity in the material world, the female principle may overestimate the need to allow worldliness to exist. This is an open invitation for the forces of evil to stake their claim.

ועכשיו נבא לביאור הכתוב, והוא כי חם אבי מצרים היה כח הגבורות, כי שם הוא בחסד, וחם בגבורה, ויפת הוא בת"ת, ולזה נקרא יפת שהוא צח ואדום, אוהו בשני גוונים.

We can now explain the verse. For Ham, the father of Egypt,³¹ embodied the power of the five states of *gevurah*. Shem personified *chesed*, Ham personified *gevurah*, and Japheth personified *tiferet*. That is why the latter is called Japeth (*yafet*,

30. 2:96a.

31. Genesis 10:6.

“beautiful”), for *tiferet* is a blend of the two colors white and red.

Shem, Ham, and Japheth were the three sons of Noah.

The name “Ham” (*Cham*) means “hot”; hence the association with *gevurah*. Egypt is thus also associated with *gevurah*.

והנה כשהחמשה אותיות בונות ק"ך צירופים, כל אות בונה כ"ד צירופים, נמצא, שהם לקח כח השני אותיות, שהם בונות מ"ח צירופים, ולזה נקרא ח"ם.

Now, when the 5 letters of the Name *Elokim* produce 120 permutations, each letter produces 24. Thus, Ham took the power of 2 letters, which produce 48 permutations. That is why he was called Ham (*Cham*), the numerical value of which is 48.

$120 \div 5 = 24$. Thus, each letter of the Name *Elokim* may be considered to be associated with 24 of its permutations.

Cham: *chet-mem* = $8 + 40 = 48$.

Ham, we just said, is associated with *gevurah*, which in turn is signified by the Name *Elokim*. Since the numerical value of Ham's name is 48, he may be considered to be associated in particular of 48 of the permutations of the Name *Elokim*. Since each letter of the Name produces 24 permutations, Ham may be considered to be associated with 2 of the 5 letters of the Name *Elokim*.

ועד"ו יובן מה שנאמר ברבקה (בראשית כ"ד ט"ו) וכדה קנג על שכמה, שהיתה אוחות אות א' מה' גבורות, והוא א' משם אלהים.

In a similar way, we can understand what is written of Rebecca, “and her pitcher was on her shoulder.”³² She was holding one letter of the 5 states of *gevurah*, i.e., one letter of the Name *Elokim*.

The numerical value of the word for “pitcher” (*kad*) is also 24.

והוא סוד א"ל ישו"ב ד"ך נכל"ם, ר"ת אדנ"י, שהיא המלכות, ולוקחת כ"ד א' מאלהים.

This is the mystical meaning of the verse “Let not the lowly return embarrassed,”³³ the initials of which spell the Name *Adni*, which signifies *malchut*, which takes 24 units from the Name *Elokim*.

“Let not the lowly return embarrassed”: *Al yashov dach nichlam*. The needy “lowly one” is *malchut*, “who possesses nothing of her own”³⁴ but owes all her contents to the *sefirot* above her. The numerical value of the word for “lowly one” (*dach*) is also 24.

Rebecca also signifies *malchut*. These verses thus describes how *malchut* is constructed out of one of the five states of *gevurah* originating in the Name *Elokim*.

באופן, שהם הוא שורש הגבורות הוליד ה' גבורות. והם ד' בנים, לפי שג' גבורות הם מתמתקות, ומתאחדות עם ג' חסדים, והשנים אין להם מיתוק: וכן כשהולידם היה זה האופן בעצמו, שלשה הם כנגד השלשה, ואחד כנגד השנים שהם מתקשרים יחד, והם י"ם מאלהים,

Thus, Ham, the source of the states of *gevurah*, produced the 5 states of *gevurah*.

32. Genesis 24:15.

33. Psalms 74:21.

34. *Zohar* 2:215a.

These are 4 sons, for 3 states of *gevurah* are sweetened and can therefore combine with 3 states of *chesed*. The other 2 cannot be sweetened. Similarly, when they were born, it was after this fashion, 3 sons matched with 3 states of *gevurah*, and 1 son matched with 2 states of *gevurah* that join together, i.e., the last two letters of the Name *Elokim*.

Ham had four sons.³⁵ But if he, personifying *gevurah*, produced the five states of *gevurah*, we would have expected that he have five sons. This is solved here. The first three letters of the Name *Elokim*, *alef-lamed-hei*, signify sweetened states of *gevurah*, i.e., those states of *gevurah* that serve a positive purpose in creation. These three were personified by three of the sons of Ham. The last two letters of the Name *Elokim*, *yud-mem*, were not sweetened, and were combined together in the fourth son (presumably *Mitzrayim*, i.e., Egypt).

לזה תחילת המכות היתה מכת הדם, שהם היו בגרון שהוא מקום צר, לזה נקרא מצ"ר י"ם, לפי שלקה מקום השני גבורות, שהוא מקום קבוץ הדם ומקורו, לפיכך לקו בו.

It is for this reason that the first plague was that of blood, for the plagues took place in the throat of holiness, which is a narrow part of the body. It is therefore called "Egypt" (*Mitzrayim*), meaning "the constriction (*meitzar*) of the *yud-mem*." Since Egypt took the place of the two states of *gevurah*, which is the place where the blood gathers and its source, they were smitten accordingly.

The Hebrew for Egypt, *mitzrayim*, can be read *meitzar yud-mem*, "the constriction of the letters *yud-mem*," i.e., of the last two letters of the Name *Elokim*.

One of the three channels of life-force in the neck, we said, is the set of two blood vessels the supply the brain with blood. These evidently signify the two states of *gevurah* embodied in Egypt. Since the forces of evil seek to appropriate the holy life force in these blood vessels, they were smitten with blood.

ובמכת הכנים, אמרו החרטומים אצבע אלהים היא, לפי שכנים עולה בגי' ק"ך כנגד ק"ך אלהים, ולא היו יכולים להוציאם, אמרו שזאת המכה היתה משם אלהים:

Of the plague of lice, the sorcerers of Egypt said, "it is the finger of G-d," because the numerical value of the word for "lice" (*kinim*) is 120, corresponding to the 120 permutations of the Name *Elokim*. Since they could not produce them, they said that this plague was from the Name *Elokim*.

Perhaps this means that they understood that here, too, they were being deprived of their power, which originated in the Name *Elokim*.

ולזה ג"כ נקרא ים סוף, שאחר אלו השני אותיות מאלהי"ם הוא י"ם, יוצא אל החצונים שהם סוף השם, ובה לקו.

This is also why the sea of reeds (*yam suf*) is called thus, for these two letters from the Name *Elokim* spell the word for "sea" (*yam*) and go after evil, signified by the end (*sof*) of this Name, smiting it.

The word for "sea" (*yam: yud-mem*) is composed of the same two final letters of the Name *Elokim*. The

35. Genesis 10:6.

word for “reeds” (*suf: samech-vav-pei*) is the same as the word for “end” (*sof: samech-vav-pei*). The “sea of reeds” thus alludes, as well, to the last two letters of the Name *Elokim*, the unsweetened *gevurah* taken by Egypt. The Egyptians therefore had to be smitten there, as well.

Thus, we have three instances of the Egyptians being smitten by the Name *Elokim*. The plague of blood smote the Egyptian evil personified by the chief butcher and the blood vessels of the throat. Presumably, the plague of lice and the splitting of the sea correspond to the other two deputies of Pharaoh and their anatomical correlates, but this is not stated explicitly in the text.

We now return to the verse quoted in the beginning of this exposition.

ועכשיו אמר הכתוב למען שתי אותותי אלה בקרבו,

Thus, the verse reads “in order to place these signs of Mine in his midst.”

The word for “these” (*eileh, alef-lamed-hei*) can be seen as a combination of the Name *Kel* (*alef-lamed*) and the feminine suffix *hei*, whose numerical value is 5. The word for “these” is also the first three letters of the Name *Elokim*.

פ"י שא"ל הוא בחד, והה' מקבלת מחד ונותנת אל הגבורה, וז"ש אותותי אלה בקרבו, שא"ל הוא הזכר, והם היו אוחזים בים שהוא סוד הנקבה, והיא בחי' ה', ולזה צריך שיכנסו בקרבו.

The Name *Kel* signifies *chesed*. The *hei* receives Divine beneficence from *chesed* and transmits it to *gevurah*. This is the meaning of “these signs of Mine in his midst.” The Name *Kel* plays the role of the male, while the Egyptians, represented by Pharaoh were connected to the sea, signifying the female, represented by the letter *hei*. Therefore, these signs had to enter him.

The Egyptians fed off the last two letters of the Name *Elokim* – unsweetened *gevurah* – as we saw above. In order to prevent this, unsweetened *gevurah* had to be overcome by sweetened *gevurah*, signified by the first three letters of the Name *Elokim*. Thus, the phrase “in order to place these signs of Mine in his midst” can be mystically interpreted to mean: “in order to put the letters *alef-lamed-hei* of My [Name *Elokim*] into him [i.e., into the last two letters of My Name *Elokim*, from which he is trying to derive sustenance].”

(Although above, we said that “these signs of Mine” refer to the letters of the Name *Havayah*, here it seems that these words are being referred to the first three letters of the Name *Elokim*.)

In terms of *sefirot*, the three letters *alef-lamed-hei* indicate the flow of *chesed* into *gevurah*, sweetening it. The numerical value of the letter *hei*, 5, indicates the distribution of the *chesed* into all five states of *gevurah*.

וזשארז"ל שכל מכה ומכה היתה של חמש מכות, ויש אומרים של חמשים מכות, לרמוז למ"י מאלהי"ם.

This is the mystical meaning of our sages’ statement that “every plague was really 5 plagues in one, and some say 50 plagues in one,”³⁶ alluding to the two final letters of the Name *Elokim*.

The numerical value of *yud-mem* is $10 + 40 = 50$. The sages said that every plague was really 5 to indicate that through the plagues all five states of *gevurah* were sweetened, and that every plague was really 50 to indicate that the final letters of the Name *Elokim* were sweetened.

36. Cf. the *Hagadah shel Pesach*.

והיתה בבחינת החמשה אותיות של אלהים, ולזה נזכרה יציאת מצרים בתורה חמשים פעמים, להוציאם מזה היים שהיו אלו אוהזים בו.

The 5 refers to the 5 letters of the Name *Elokim*. This is why the exodus from Egypt is mentioned 50 times in the Torah, in order disengage the Jewish people from the two final letters of the Name *Elokim* to which they were connected.

והגלות הא' הוא אותיות אלה, והשני למען תספר וידעתם כי אני ה', כי כשמתגלה שם ההוי"ה הם נאבדים לגמרי, ולא הכירו בזה כי אם בים, כנז"ל,

The first exile was “these signs of Mine”; the second was “in order that you tell... and you know that I am *Havayah*,” for when the Name *Havayah* is revealed evil is annihilated completely. They did not recognize this until the splitting of the sea, as we explained.

ובזה מובן הפסוק היטב. עכמ"כ.

This explains the verse well. This is as much of the manuscript that I found.

The first exile, Egypt, was taken care of by putting “these signs of Mine,” i.e., the sweetened first three letters of the Name *Elokim*, into the last two. It appears that the continuation of this exposition was an explanation how the continuation of this verse alludes to the rectification of the subsequent exiles.

3

וַיֹּאמֶר אֱלֹהִים לְכוּ עִבְדוּ אֶת ה' אֱלֹהֵיכֶם מִי וְמִי חַהֲלֹכִים. וַיֹּאמֶר מֹשֶׁה בְּנֵעָרֵינוּ וּבְזִקְנֵינוּ נֵלֶךְ בְּבָנֵינוּ וּבְבָנוֹתֵנוּ בְּעֹאנָנוּ וּבְבָקְרֵנוּ נֵלֶךְ כִּי חָג ה' לָנוּ. וַיֹּאמֶר אֱלֹהִים יְהִי כֵן ה' עִמָּכֶם כַּאֲשֶׁר אֲשַׁלַּח אֶתְכֶם וְאֵת טַפְּכֶם רְאוּ כִּי רָעָה נֹגֵד פְּנֵיכֶם. לֹא כֵן לָכוּ נָא הַגְּבֵרִים וְעִבְדוּ אֶת ה' כִּי אֵתָּה אֲתֶם מְבַקְשִׁים וַיִּגְרַשׁ אֶתְּם מֵאֵת פְּנֵי פְרַעֲהוּ.

[Pharaoh] said to them, “Go serve G-d, your G-d! Who are going?” Moses answered, “We will go with our youth and our elderly, with our sons and our daughters, with our flocks and our herds, for it is to be a festival to G-d.” [Pharaoh] replied [sarcastically], “Yes, G-d will be with you when I send you and your children! See, evil [intent] is evident in your faces! [Your request] is improper. Let your men go and serve G-d, for that is what you have been requesting.”³⁷

By this, Pharaoh meant that Moses’ request to go with the children — whose presence was unnecessary for sacrificing — exposed his true intent, namely, that the whole people leave not to offer sacrifices and return but permanently, never to come back.

As quoted by Rashi, the Midrash interprets the phrase, “See, evil [intent, *ra’ah*] is evident in your faces” to mean, “See, [I see in my astrological calculations that a star called] *Ra’ah* is [rising] ahead of you [and it forebodes blood and killing for you in the desert].” When the Jews committed the sin

37. Exodus 10:9-11.

of the Golden Calf, and G-d did indeed threaten to kill them all off in the desert, Moses pleaded, "Why should Egypt say that [this happened] because He took them out [when the influence of] *Ra'ah* [was ascendant]?"³⁸ Killing the Jews now will only bolster the Egyptian's belief in astrology! So G-d relented, and in order to satisfy the requirements of nature, i.e., that the astrological signs have *some* influence, decreed that the blood omen it gave should apply to the bleeding that would occur many years later, when Joshua circumcised the Jews as they were about to enter the Land of Israel. (The Jews were exempt from circumcising their newborn boys while in the desert, because they never knew when G-d would require them to travel, and it is dangerous to take the infant on a trip immediately after his circumcision.) Thus, when Joshua circumcised them, G-d said to Joshua, "'Today I have removed [*galoti*] the embarrassment of Egypt from upon you.' So they called that place Gilgal, and [so it remains named] until this day."³⁹ Only when the blood of circumcision was shed did it become apparent to all that the blood-star the Egyptians saw rising when the Jews left portended the blood of circumcision forty years later. The name *Gilgal* is phonetically related to the word for "I removed" (*galoti*).

לקושי תורה, פרשת בא ארז"ל שהוא כוכב של דם עולה כנגדם והוא סוד מזל טל"ה העולה ד"ם שעולה כנגדם	ספר הליקוטים, פרשת בא כי מ"ש פרעה ראו כי רעה נגד פניכם, הוא שראה מזל טלה שעולה כמנין ד"ם,
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Likutei Torah and Sefer HaLikutim, parashat Bo

Our sages said that *Ra'ah* was star of blood rising opposite them. In fact, it was the zodiacal sign of Aries *taleh*, whose numerical value is the same as that of the word for "blood" (*dam*), 44, that was rising opposite them.

Taleh: tet-lamed-hei = 9 + 30 + 5 = 44.

Dam: dalet-mem = 4 + 40 = 44.

Aries is the sign associated with the month of Nisan, the month of the Exodus. As we have seen previously,⁴⁰ it is also one of the "patron signs" of the nation of Egypt. Since the Jews left in the month whose zodiacal sign was Aries, whose Hebrew name share the same numerical value as the word for "blood," the Egyptians saw that they were leaving in a "bloody" month.

ולכן צוה הקב"ה לישראל שימולו, ובזכות דם המילה ניצולו ממזל ד"ם.

Therefore G-d commanded the Jews to circumcise themselves, and in the merit of the blood of circumcision, they were saved from the zodiacal sign of "blood."

וזשיה היום גלותי חרפת מצרים מעליכם ויקרא שם המקום ההוא גלגל, שמן הראוי שיקרא שם המקום ההוא גלוי,	לכן אמר הכתוב היום גלותי את חרפת מצרים ויקרא את שמו גלגל הנה היה ראוי לקראו גילוי או גלול
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This is why Scripture says, "Today I have removed (*galoti*) the embarrassment of Egypt...and they called that place *Gilgal*," when it was really more fitting to call it *Gilui* or *Gilul*.

The verb *galoti* come from the root *gimel-lamed-hei*, which contains one pair of the letters *gimel-lamed* (which serve as the sub-root of this root). In contrast, the name *Gilgal* is spelled *gimel-lamed-*

38. Exodus 32:12.

39. Joshua 5:9.

40. On *parashat Beshalach*.

gimel-lamed, and thus contains *two* pairs of the letters *gimel-lamed*. The Arizal therefore says that the name given to this place should have only had one such pair, as in the word *Gilui* (which means “revelation”) or at most, a repetition of the letter *lamed*, as in *gilul* (which means “roll back”).

The verbs “to reveal” (*galeh*) and “to roll back” (*galal*) are symantically related inasmuch as to reveal something, we must roll back whatever it is that is covering it. The verb *galgeil* is an intensified version of these, and means “to roll”; the noun “wheel” (*galgal*) come from this root, as does the later meaning of “reincarnation” (*gilgul*), in which the soul “rolls” from one body to the next, so to speak.

או יאמר היום גלגלתי וכו',

Or, alternatively, Scripture should have said, “Today I have rolled away (*gilgalti*)....”

This would have justified naming the place *Gilgal*.

אלא שהיה ב' גלות גלות הא' שהסיר אותו דם של כוכב מצרים, גם מ"ש להם פרעה כי רעה נגד פניכם שהוא הערלה ונתגלית ברית קודש ובוה נעשו ב' גלויים:	אמנם השני דברים היו, וג"כ מפני מה הי' מזל טלה ראשון לשאר המזלות,
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Rather, there were two removals: The first was that G-d removed the blood foreboded by the star seen in Egypt. The second is alluded to by Pharaoh's words, “See, evil is opposite your faces.” This refers to the foreskin, and when it was removed the sign of the holy covenant was revealed. Thus there were two removals.

In this sense, the “evil” opposite the “face” is the foreskin blocking the “face” of the reproductive organ.

Therefore, Scripture had to use the simpler verb (*galoti*, from *galeh*), in order to preserve the meaning of “removal,” rather than the complex verb (*gilgalti*), which would mean “roll away.”

ועם הנז' יתורץ לשון גלוי ולשון גלגל, לרמוז על מזל טלה שהוא ראשון בגלגל המזלות.	
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Scripture also used the doubled form, *Gilgal*, in order to also explain why Aries is the first of all the zodiacal signs. The word *Gilgal* alludes to the sign of Aries, the first sign on the “wheel” of zodiac.

Since the phrase, “Today I have removed the embarrassment of Egypt from upon you” refers to the Egyptian prediction that the Jews would perish in a bloodbath because of the evil influence of the sign of Aries, the subsequent use of the word *Gilgal*, which can mean “wheel” (*galgal*), indicates that this sign is the beginning of the zodiac.

4

הַחֹדֶשׁ הַזֶּה לָכֶם רִאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחֹדְשֵׁי הַשָּׁנָה.

“This month will be for you the first of the months; it will be for you the first of the months of the year.”⁴¹

41. Exodus 12:2.

Since G-d said this to Moses two weeks before the Exodus,⁴² this verse establishes that the month of the Exodus, *Nisan*, is to be counted as the first of the twelve months. This verse thus establishes the basis of the Jewish calendar. As Rashi puts it,⁴³ “[G-d] showed [Moses] the new moon and said, ‘When you see the moon renewed [like this], consider that day the first of the month.’”

Furthermore, *Nisan* is always supposed to be in the spring.⁴⁴ However, since the Jewish calendar is based lunar months, it is necessary to intercalate the year when the lunar year lags behind the solar year.

טעמי המצוות, פרשת בא

דע כי כל חדשים הם במ"ל והענין יש בוה ב' בחי' א' מצד עצמה והב' היותה מצד הזכר כמ"ש בע"ה

Ta'amei HaMitzvot, parashat Bo

Know that all the months are manifestations of *malchut*, i.e., *Nukva* of *Z'eir Anpin*. There are two aspects to this relationship: the first is the way *malchut* relates to the months intrinsically, and the second is the way it does so by virtue of its relationship with the male *partzuf*, *Z'eir Anpin*, as we will explain with G-d's help.

The Jewish calendar is, as we said, a lunar calendar, and the moon is one of the physical manifestations of the feminine principle, *Nukva* of *Z'eir Anpin*. The moon reflects the light of the sun, just as *Nukva* receives its inspiration from *Z'eir Anpin*. In general, *Z'eir Anpin* is associated with the three dimensions of space (the six *sefirot* from which it is constructed correspond to the six directions) and *Nukva* is associated with time.

והנה היא מתחלת מחודש ניסן. ודע כי כל החדשי נק' ר"ה והענין כי כולם בחי' הראש ולכן כל חודש יש בו מספר גדול ל' יום

This relationship between *malchut* and the months **beings with the month of *Nisan*. Now, know that all the months are called the “head” month, because they all are in some way a beginning. And therefore, every month has the larger number of days, i.e., 30.**

וסדרם כך הוא

The order of the association between the months and the various aspects of *malchut* is as follows:

In the following section, the six months of each half year are associated with six of the seven organs of the head—skull, 2 ears, 2 eyes, nose and mouth. The association between these seven organs (excluding the skull and splitting the nose into the 2 nostrils) and the seven days of the week, the seven visible planets, the seven blessings of Divine beneficence, and the seven letters of the Hebrew alphabet that can take a *dagesh kal* is given in *Sefer Yetzirah* 4:7-14. There are, however, differencing versions of this text.⁴⁵ The Arizal's system is given in *Eitz Chaim* 5:6.

42. Ibid. 12:6.

43. on 12:2.

44. Rashi on Deuteronomy 16:1.

45. See R. Aryeh Kaplan's edition of *Sefer Yetzirah*, pp. 178-179.

<i>beit</i>	<i>chochmah</i>	right ear
<i>gimel</i>	<i>binah</i>	left ear
<i>dalet</i>	<i>netzach</i>	right eye
<i>kaf</i>	<i>hod</i>	left eye
<i>pei</i>	<i>tiferet</i>	right nostril
<i>reish</i>	<i>da'at</i>	left nostril
<i>tav</i>	<i>malchut</i>	mouth

As we said, in the following system, the nose is considered as one entity and the skull is considered.

ניסן גלגלתא

***Nisan* is associated with the *gulgalta* of *Nukva*.**

The *gulgalta* ("skull") of a *partzuf* is its *keter*, which in psychological terms is the will to actualize the content of the *partzuf*. The exodus from Egypt was and is an act of will, as we see from the fact that those Jews who did not want leave Egypt remained there, perishing in the plague of darkness.

אייר סיון ב' אודנין

***Iyar* and *Sivan* are associated with the two ears of *Nukva*.**

Iyar is the month of counting the Omer, the preparation for the giving of the Torah, which occurred in *Sivan*. These two months are thus focused on hearing the word of G-d. In the chart above, the two ears are *chochmah* and *binah*, the *sefirot* of the intellect used for learning the Torah.

תמוז אב ב' עיינין ולכן נחרב בה"מ בתמוז אב בסוד עיני עיני יורדה מים שהם ב' עיינין הנז'

***Tamuz* and *Av* are associated with the two eyes of *Nukva*. This is why the Temple was destroyed in the months of *Tamuz* and *Av*, as an expression of the verse, "My eyes, my eyes, flowed with water,"⁴⁶ the repetition alluding to the two eyes.**

והנה כשנדע מהות עינים ההם הם סוד נ"ה ולכן עיקר החרבן בעין שמאל חודש אב וזהו כל היום דוה למפרע הוד

Now, when we understand what these eyes are, we know that they are manifestations of *netzach* and *hod*. Therefore, the destruction occurred mainly in the left eye, the month of *Av*. This is the mystical meaning of the phrase, "...sick the whole day."⁴⁷ The word for "sick" (*davah*), when spelled backwards, spells the word *hod*.

Netzach is located on the right axis of the *sefirah*-tree and *hod* on the left. These two *sefirot* are associated respectively with *Tamuz* and *Av* and the right and left eyes. *Netzach* and *hod* are associated with prophetic insight, the Divine consciousness promoted by the Temple.

Davah: *dalet-vav-hei*. *Hod*: *hei-vav-dalet*.

46. Lamentations 1:16.

47. Ibid.1:13.

Both these verses are from the Book of Lamentations, the prophet Jeremiah's dirge over the destruction of the first Temple.

אלול חוטם

Elul is associated with the nose of *Nukva*.

In the associations above, the two nostrils are associated with *tiferet* and *da'at*, which define the middle axis of the *sefirotic* tree, just as the nose is on the central axis of the face. In *Sefer Yetzirah*, *Elul* is associated with sexuality, carnal "knowledge" in the Biblical idiom.

נשאר הפה כאן שאינו במנין והוא נעלם,

This leaves the mouth, which is not associated explicitly with any month, but whose presence in this array is hidden.

The mouth, the organ of speech, is associated with *malchut*, the *sefirah* of expression.

גם זה הסדר כנו' הוא בזכר

This same order applies to the association between *Nukva* and the months due to its relationship with the male, *Z'eir Anpin*:

כי תשרי גלגלת הזכר

***Tishrei* is associated with the skull of the male.**

Just as *Nisan* is considered the first year of the month from the seasonal perspective, *Tishrei* is considered the first month in that years are counted from it.

It is explained in *Chassidut* that our ongoing process of self-refinement is more dependent on our own initiative during the "male" half of the year, i.e., from *Tishrei* to *Adar*. During the "female" half of the year, i.e., from *Nisan* to *Elul*, G-d takes the initiative and our job is just to capitalize and respond to this initiative. The clearest indication of this is the festival of *Pesach*, in which we were pulled out of Egypt by G-d Himself. Similarly, the springtime renewal of nature that occurs in *Nisan* practically forces us to undergo a similar renewal of inspiration, and all we have to do is respond to it and ride the wave of renewal.

In contrast, the male half of the year begins in the fall, as night becomes longer and the forces of evil represented by darkness gain more and more control. During this half of the year, we have to summon more of our own inner strength to progress in our Divine self-redefinition; hopefully we have stored up this strength during the spring and summer months, just as we eat during the winter from the food that has grown and been harvested in the spring and summer. The clearest expression of this dynamic is the High Holidays of the month of *Tishrei*, in which we work on ourselves intensely in order to establish a higher and more profound relationship with G-d for the coming year. This process involves awakening our deep, innate desire and will to relate to G-d and accomplish His will, which, as we said, is synonymous with the skull.

חשון כסליו ב' אודנין

***Cheshvan* and *Kislev* are associated with the two ears of *Z'eir Anpin*.**

Cheshvan possesses no festivals; this reflects the male abstraction of *chochmah*. The festival of *Kislev* is Chanukah, in which the intellect of the Torah vanquished Greek pagan philosophy.

טבת שבט ב' עיינין

Tevet and Shevat are associated with the two eyes of Z'eir Anpin.

אדר חוטם

Adar is associated with the nose of Z'eir Anpin.

וגם כאן נשאר פה שלו נעלם

Here, too, the mouth's place in this array is hidden.

וזה סוד קידוש חודש שצריכים הדיינין לקדש אותם בפה הדיינין

The fact that the mouth is hidden **is the mystical reason behind the commandment of sanctifying the new month, in which the judges of the rabbinical court are required to verbally sanctify the month.**

Astronomically, a lunar month is a fraction of a day longer than 29 days. Since calendar months can only be composed of full days, a calendar month can be either 29 or 30 days long, depending on when the new moon is sighted. When witnesses testified before the central court in Jerusalem that they had seen the new moon, the court declared that day the first day of the new month. This is called "sanctifying" the month, for once the first day of the month is determined, the day on which any holidays that fall in that month is also determined.

By using their mouths to verbally articulate the sanctification of the new month, the judges mystically complete the array of associations between the face-organs of *malchut* and the months.

והנה לפי שחסר מן הפה של הזכר לכן אין להתיר לעבר שום חדש מלבד אדר

Now, since the mouth is missing from the male array, the only month that may be intercalated is *Adar*.

As we said, in order to keep the holiday of Pesach in the spring, i.e., after the vernal equinox, it was sometimes necessary to add a thirteenth lunar month to the year. The only month Jewish law allows to be doubled in order to do this is *Adar*.

The mystical reason for this is that in the array of face-organs, the order is: skull, ears, eyes, nose, mouth. Since the mouth follows the nose—which is associated with the month of *Adar*—the only place the mouth can be used to insert another month into the array is after (the first) *Adar*.

ובזה טעה חזקיה המלך ע"ה שעיבר ניסן בניסן וטעה הוא לפי שאין לעבר רק אדר ב' והוא פה של הזכר שהוא מכלל השנה שעברה להשלים הפה אך ניסן הוא משנה הבאה:

This was the mistake of King Hezekiah, of blessed memory, who intercalated a second *Nisan* in the month of *Nisan*. His mistake was that we must only intercalate a second *Adar*, for it takes the place of the mouth of the male, and thus forms part of the preceding year, completing it with the mouth. *Nisan*, in contrast, is part of the next year.

In the beginning of his reign as king, Hezekiah restored the service of G-d to its full force, after his wicked father, King Achaz, had suspended it. "Hezekiah then sent word to all of Israel and Judah...

to perform the *pesach*-sacrifice to G-d, the G-d of Israel. For the king and his officers...decided to perform the *pesach*-sacrifice in the second month, for they could not perform it in its time [i.e., in Nisan], for not enough priests had sanctified themselves yet, and the people had not been gathered to Jerusalem by then."⁴⁸ In order to give the repenting populace time to purify themselves before offering the *pesach*-sacrifice, King Hezekiah decided to add an extra month to the calendar. According to one opinion in the Talmud, he made this decision in the month of *Nisan*, and added a second *Nisan* so that the festival of *Pesach* could be postponed. According to other opinions, he did intercalate a second *Adar*, but he did this on 30th day of *Adar*, which is forbidden by the sages. Since the 30th day of *Adar* can potentially be proclaimed the 1st day of *Nisan* (if witnesses testify that they saw the new moon on that day), the sages declared that this potential sanctity disqualifies it from being declared the 1st day of the intercalated *Adar*. In other words, we may not declare the month that would have otherwise been *Nisan* to be a second *Adar* on the very day this month could have become *Nisan* (had we not decided to intercalate). When King Hezekiah did this, he was interfering with the proper order of the months.⁴⁹



בענין החדשים כבר בארנו בתפלת ר"ה מתשרי עד אדר ויק דדכורא כי אדר חטאם וניסן פה דדכור' ונעשה גלגלתא בנוקי כי יוצא ההבל פה דדכורא לגלגלת' דנוקי

Regarding the order of the months, we have already explained (in our exposition of the prayers of *Rosh Hashanah*) that the months from *Tishrei* to *Adar* are associated with the six extremities of the male *partzuf*, *Z'eir Anpin*. In this context, *Adar* is associated with the nose of the male, and *Nisan* with the mouth of the male, which becomes the skull of the female. This is because the breath issues from the mouth of the male in order to become the skull of the female.

The month of *Nisan* thus plays both roles of male mouth and female skull. The words of the male inspire the female, transforming into her will.

ונמצא שמועיל ניסן לו ולה לכן מעברין אדר ולא חודש אחר כדי שיהא חודש ההוא בפומא דדכורא לכן צריך לקדש החודש ולומר מקודש כמ"ש אשר תקראו אותם כי ע"י הבל פה נעשה גלגולת דילה

Thus, *Nisan* is used both by him and by her. This is why we intercalate the month of *Adar* and none other, so that the intercalated month may assume the association of the mouth of the male. For the same reason, the court must sanctify the month verbally and proclaim, "Sanctified!" as it is written, "these are the festivals of G-d... that you shall proclaim in their proper times."⁵⁰ For through the breath of the judges the skull of *Nukva* is formed.

The judges here act as the mouth of *Z'eir Anpin*, sanctifying time (i.e., *Nukva*), inspiring the collective source of the souls of the Jewish people to bring Divinity into reality through sanctified islands of time (the festivals), each of which grants us a unique and essential aspect of Divine consciousness, which we then transfer into our daily lives.

The text now proceeds with a sentence that Rabbi Chaim Vital argues is incorrect from a philosophical

48. 2 Chronicles 30:1-3.

49. *Sanhedrin* 12ab.

50. Leviticus 23:4.

or semantic perspective.

וגם ו' הם מניסן עד תשרי נמצא כי אלול חוטמא דילה ותשרי פומא דילה וגלגולת דילה ג"כ,

There are also six months from *Nisan* to *Tishrei*, in which scheme *Elul* is the female nose and *Tishrei* her mouth and his skull.

If this is true, then the same process works in reverse. But—

ונ"ל חיים דלא שייך פה אלא בניסן דמפומא דילי נעשה גלגלתי אך בתשרי אינו רק גלגלת דילי ולא פומא דילה כי אין גולגלתו נעשה מפומא דילה והראיה דא"כ יעברו אלול כמו אדר.

It appears to me, Chaim Vital, that the mouth can only be associated with *Nisan* and not with *Tishrei*, when his mouth becomes her skull. But *Tishrei* is only his skull, and not her mouth. For his skull cannot be formed from her mouth, and the proof of this is that if it were so we would intercalate *Elul* just like *Adar*.

Since we don't, it means that there can be no second *Elul* to assume the association of the mouth of the female. The mouth of the female therefore, in this paradigm, remains hidden, and does not become the skull of the male. What this essentially is saying is that there is a difference between the male and female archetypes, and that they are not simply inverses of each other. True, the female can inspire the male, but then she is manifesting her male aspect.

5

וּמוֹשָׁב בְּנֵי יִשְׂרָאֵל אֲשֶׁר יָשְׁבוּ בְּמִצְרַיִם שְׁלֹשִׁים שָׁנָה וָאַרְבַּע מֵאוֹת שָׁנָה.

*And the dwelling of the Israelites, which they dwelt in Egypt, was four hundred and thirty years.*⁵¹

לקוטי תורה, פרשת בא הגה הי"פ אלהים עולה ת"ל		שער הפוסקים, פרשת בא הגה ת"ל שנים הנזכר בפסוק, הם כנגד ה' שמות אלהים, שעולים בגימטריא ת"ל.
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Sha'ar HaPesukim and Likutei Torah, parashat Bo

These 430 years correspond to the five Names *Elokim*, whose combined numerical value is 430.

Elokim: *alef-lamed-hei-yud-mem* = 1 + 30 + 5 + 10 + 40 = 86; 5 × 86 = 430.

The Name *Elokim* signifies judgment, as we know, and the exile of Egypt was manifestation of the attribute of Divine judgment. It therefore lasted the number of years equivalent to the numerical value of five times this Name. We will see later⁵² that the Name *Elokim* manifests itself five times on the right and on the left of *Z'eir Anpin*.

וסודם הוא משי"ה בנו"י לתלפיו"ת. | וזהו בנוי לתלפיות

The meaning of these five Names is related to the verse, "...built as an

51. Exodus 12:40.

52. On *parashat Teitzei*.

ornament.⁵³

The word for “ornament” in this verse is *talpiot*, which is understood allegorically by the sages as a contraction of two words: either *tel yofiyot* “the heap [that was and will in the future be again] beautiful,” or as *tel tefliot*, “the mount [towards which all] mouths [pray],” in both cases referring to Jerusalem.⁵⁴ In any case, the numerical value of the word *tel* is 430 (*taf-lamed*: 400 + 30).

Possibly, the *tel* in this verse is to be connected with the two *taltal* (“locks”), each of which manifests five Names *Elokim*, mentioned in the same passage we just referred to. The full verse quoted here is “Your neck is the Tower of David, built as an ornament,” and the locks referred to there the side-locks that fall onto the neck, which are also manifest as the straps of the head-*tefilin*, which extend down past the neck. The significance of the locks in that passage is the manifestation of *gevurah* when waging war against the enemies of Divine revelation.

<p>וכן נזכר ה"פ אלהים מן ותעל שועתם אל האלהים עד וידע אלקים באותו הפי קטני של ויהי בימים הרבים ההם</p>	<p>וע"כ תמצא בפרשה קטנה, של ויהי בימים הרבים ההם וימת מלך מצרים, נזכרים שם ה"פ אלהים, והם אלו, ותעל שועתם אל האלהים. וישמע אלהים את נאקתם. ויזכור אלהים את בריתו. וירא אלהים את בני ישראל. וידע אלהים.</p>
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We therefore find in the relatively short passage that begins, “And it was, in those many days...”⁵⁵ that the Name *Elokim* is mentioned five times: “And it was, in those many days, that the king of Egypt died. The Israelites groaned under the bondage and cried out, and their cry for help from the bondage rose up to G-d. G-d heard their moaning, and G-d remembered His covenant with Abraham, Isaac, and Jacob. G-d looked upon the Israelites, and G-d took notice of them.”

This passage describes the most intense period of the Egyptian exile, in which the bondage became insufferable. All the Names of G-d in this passage are the Name *Elokim*.

ואז באה הגאולה, כנסמך ומשה היה רועה. | ואז היתה גאולה

The beginning of the redemption follows immediately, as it is written, “And Moses was tending the flock...”⁵⁶

This opens the part of the story in which Moses sees the burning bush, when G-d tells him to redeem Israel.

<p>ולזה אמר והנה לא שמעת עד כה פי עד כ"ה אותיות שיש בהי שמות אלהים.</p>	<p>וז"ס והנה לא שמעת עד כ"ה, פי עד כ"ה אותיות, שבהי שמות אלהים,</p>
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This is the allegorical meaning of the phrase, “...and behold, you have not listened until thus.”⁵⁷ Meaning: until the 25 letters that compose the five Names *Elokim*.

This verse is part of Moses’ declaration to Pharaoh before the first plague, that of blood. (Moses had already performed miracles before Pharaoh, changing his staff into a snake, etc., but Pharaoh was not impressed with these enough to release the Jews.) The word for “thus” in the verse quoted is *koh*, spelled *kaf-hei*. The numerical value of these letters is 20 + 5 = 25. There are five letters in the Name

53. Song of Songs 4:4.

54. *Shir HaShirim Rabbah* 4:12.

55. Exodus 2:23-25.

56. Exodus 3:1.

57. Exodus 7:16.

Elokim.

Thus, Moses' statement means that Pharaoh will not release the Jews until the five Names *Elokim*, which signify the most intense state of exile, have been fully manifest, for only then will the 430 years of exile have been completed.

6

קֹדֶשׁ לִי כָּל בְּכוֹר פֶּטֶר כָּל רֶחֶם בְּנֵי יִשְׂרָאֵל בְּאֶדָם וּבְבִהֶמָּה לִי הוּא. וַיֹּאמֶר
מֹשֶׁה אֶל הָעָם זְכוֹר אֶת הַיּוֹם הַזֶּה אֲשֶׁר יֵצְאוּתֶם מִמִּצְרַיִם מִבֵּית עַבְדִּים כִּי
בְחֹזֶק יָד הוֹצִיאָהּ אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֶמֶץ.

*"Sanctify to Me every firstborn, the one who opens every womb of the Israelites, of man and animal; it is Mine." And Moses said to the people, "Remember the day on which you went out from Egypt, from the house of slaves, for G-d took you out of here with a strong hand, and leaven shall not be eaten."*⁵⁸

לקוטי תורה, פרשת בא

יש כאן קושיא בפסוקים הללו כי תחלה אמר הש"י קדש לי כל בכור ומשה לא עשה כן רק ויאמר משה אל העם זכור וגו' אח"כ בפי שניה אז צוה משה והעברת כל פטר רחם וזה תימא גדול,

שער הפוסקים, פרשת בא

יש לתמוה מאוד בפרשה זו, כי הנה השי"ת ציווהו, קדש לי כל בכור, ומרע"ה הניח מלצות את ישראל על מצוה זו בזאת הפרשה, וציום מצוה אחרת, כמשי"ה ויאמר משה אל העם זכור את היום אשר יצאתם ממצרים וכו'. ואח"כ חזר בפרשת והיה כי יביאך, וציום והעברת כל פטר רחם וכו'.

Likutei Torah and Sha'ar HaPesukim, parashat Bo

We should be very surprised regarding this passage, for G-d commanded Moses, "Sanctify to Me every firstborn," but Moses neglected to convey this commandment to the Israelites after he heard it. Instead, he gave them a different commandment, as it is written, "And Moses said to the people, 'Remember the day on which you went out from Egypt....'"⁵⁹ Later, in the passage that begins, "And it will be, when He brings you in....,"⁶⁰ he returns to this commandment and tells them: "...you will transfer every one that opens the womb to G-d...."⁶¹

After reporting that G-d gave this commandment to Moses, the Torah reports that Moses gave the Israelites instructions concerning the observance of Passover and the commandment of *tefilin*. Only after this, in the next passage, does Moses instruct them about the firstborn (following it with more details about *tefilin*).

אך הענין כי הלא כבר ידעת וכבר ביארנו בפי מקץ בפי לכו אל יוסף ענין העיר יעוין שם

אבל הענין הוא, כמו שנתבאר לעיל בפסוק ויקם מלך חדש, כי הערב רב הם ניצוצות נשמות השחתת זרע אדם הראשון, באותם ק"ל שנה,

The reason for this is—as we have explained previously, on the verse, "And a new

58. Exodus 13:2-3.

59. v. 3.

60. vv. 11-16.

61. v. 12.

king arose..."⁶²—that the souls of the mixed multitude are sparks of the souls that were produced by the wasted seed of Adam, which he produced during the 130 years after his sin, in which he separated from Eve.

When the Israelites left Egypt, a “mixed multitude” of non-Jews accompanied them,⁶³ which Moses intended to convert. We see here that he was actually planning to rectify the lost souls that had been produced in consequence of Adam’s sins.

כי משה הי' רוצה להכניסן תחת כנפי השכינה	ולא היו נתקנים עדיין, ולהיותם מבחי' הדעת שביסוד דאבא, שהוא משה ע"ה, השתדל מאד לתקן אותם, ולהוציאם ממצרים, כנזכר שם באורך,
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These sparks had not yet been rectified. Since they originated in the *da'at* of *yesod* of *Abba*, which was personified by Moses, he made great efforts to rectify them and bring them out of Egypt, as is mentioned there at length.

ולא כן היתה כוונתו ית' לפי שלא היו ראויין, והנה הש"י אמר קדש לי כל בכור בבני ישראל ולא בעם שהוא ע"ר לפי שלא היו עדיין מתוקנים ואין ראוי לקדש את בכורים ובפרט כמו שידעת שסוד עון הקרי עולה עד דעת העליון הנקרא בכור,	והנה השי"ת צוהו, קדש לי כל בכור בבני ישראל, להיות גם הם מבחי' הדעת העליון, הנקרא בכור, ושם מגיע פגם חטא של השחתת הזרע כנודע.
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This, however, was not G-d’s intention, for they were not fit for this. G-d therefore commanded him, “Sanctify to Me every firstborn, the one who opens every womb of the Israelites,” for they also originate in this supernal *da'at*, which is termed “the firstborn.” The spiritual blemish caused by the sin of wasting seed reaches up to this level, as is known.

The essence of *da'at* is connection, which is why the word “knowledge” is used to refer to marital relations. Although the sin of wasting seed occurs at the level of *yesod*, it causes a blemish in *da'at*, since it results from the individual being focused on things he should not be focused on.

Thus, the souls of the mixed multitude were blemished in this regard, being the results of Adam’s misuse of his *da'at*. Inasmuch as Moses personified the holy *da'at*, the proper focus and consciousness in life, he knew that he was uniquely suited to rectify them.

(Presumably, this *da'at* is termed “firstborn” since it is the *da'at* of *yesod* of *Abba*, and *chochmah* is often termed the “firstborn” inasmuch as it is the first conscious *sefirah* to emerge from the womb of the pre-conscious *keter*, i.e., from faith, delight, and will.)

ולכן בני ישראל שהיו מתוקנים כבר מעון הזה, קדש לי כל בכור שלהם, אבל לא בכורות הערב רב, שעדיין אינם נתקנים, ואינם ראויים למצוה זאת.	
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Therefore, of the Israelites, who were already rectified of this G-d told Moses, ‘Sanctify Me every firstborn’ of theirs, but not the firstborn of the mixed multitude, who are not yet rectified and not yet worthy of this commandment.

62. Exodus 1:8.

63. Ibid. 12:38.

אמנם משה ע"ה הי' סבור שאם עתה במצוה ראשונה בצאתם ממצרים אם הי' נותנתה לישראל ולא להם היו חוזרים למצרים בראותם שהם אינן נכנסין בסוג אחד

ומרע"ה ראה, והנה אם עתה שהוא התחלת נתינתו יתברך לישראל את המצות, וזו ראשונה מכלם, אחר מצות פסח וחג המצות, אם היה תיכף אומר להם מצוה זאת, ויהיו הערב רב שומעים קדש לי כל בכור בבני ישראל, ולא בערב רב, היו פורקים עול, וחוזרים לסורם.

Moses saw that if now, at the beginning of G-d's giving of the commandments—this being the first of them after that of the rites and festival of Passover—he would immediately tell them about *this* commandment, and the mixed multitude would hear the words “Sanctify Me every firstborn...of the Israelites” (and not of the mixed multitude), they would throw off the yoke of the commandments and revert to their former idolatrous ways, seeing that they are of lower status.

כמו שעשו אח"כ בעגל שראו הארון נוסע לפני ישראל ולא לפניהם לזה אמרו קום עשה לנו אלהים אשר ילכו לפנינו

ובפרט, כי עדיין לא יצאו ישראל ממצרים, כי הר"י כתיב ולא נחם אלהים וגו', כי קרוב הוא, כי אמר אלהים פן ינחם העם, שהם הערב רב, ושבנו מצרימה, ומכ"ש עתה שעדיין היו בבתיהם, וכמו שמצינו שבראותם עמוד הענן נוסע לפני ישראל, ולא לפני הערב רב, אמרו קום עשה לנו אלהים אשר ילכו לפנינו, כנוכר בזה"ק.

This is especially so since, we must remember, **the Jews had not yet left Egypt. It is written, “And G-d did not take them out of Egypt by the way of the Philistines for it was close, for G-d said, ‘Lest the people relent when they see war and return to Egypt.’”⁶⁴ The words “the people” in this verse refer to the mixed multitude. All the more so was this a concern at this point, when they were still at home. As we see later, when the mixed multitude saw the pillar of cloud traveling in front of the Israelites and not in front of them, they said, “Arise, make us gods that will go before us,” as taught in the *Zohar*.⁶⁵ This was the incident of the Golden Calf.**

Thus, Moses was justified in taking the reaction of the mixed multitude into consideration, for we see that G-d also took it into consideration when choosing the escape route from Egypt, and that their resentment of their secondary status precipitated the sin of the Golden Calf.

ומפחד זה התחיל משה למר מצוה אחרת השוה להם ולכל ישראל שהיא מצות החמץ ובכלל דבריו הודיעם שאין להם חלק במצות קדושת בכורות והענין כי תחלה נאמר בלשון רבים אשר יצאתם מארץ מצרים היום אתם יוצאים וכל שאר הפרשה נאמרה בלשון יחיד רכי יביאך וגו'

ולכן בהיות רצון מרע"ה להכניסם תחת כנפי השכינה, ולא יבעטו ח"ו בהקב"ה, לכן התחיל להם במצות זכור את היום הזה אשר יצאתם מארץ מצרים, והיא מצוה כוללת לישראל ולהם, ולכן כתיב ויאמר משה אל העם, שהם הערב רב, ולכן אמר בלשון רבים, אשר יצאתם היום, היום אתם יוצאים.

Thus, since it was Moses' goal to bring them under the wings of the Divine presence, and that they should not rebel against G-d, he therefore began by teaching the mixed multitude the commandment not to eat leaven on Passover, which begins, “Remember the day on which you went out from Egypt,” and is

64. Ibid.13:17.

65. 2:191b.

a commandment that includes both the Israelites and them. Also, this explains why it is written immediately before this, “And Moses said to the people...” for this means the mixed multitude. This is also why this passage is couched in the plural: “...on which you went out from Egypt”; “Today you are going out...”⁶⁶

The words “you” in these verses is in this word’s plural form, referring to the mixed multitude.

<p>והוא כי תחלה מדבר עם העם ואמר זכור וגו' ואמר מבית עבדים פיי שמצרים נקי בית עבדים שנשתעבדו שם ישראל ואין הכוונה שהם נשתעבדו שם</p>	<p>אמנם אמר מבית עבדים, כלומר יצאתם ממצרים הנקרא בית עבדים, ע"ש ישראל שנשתעבדו שם, אבל אתם לא נשתעבדתם שם, ולכן לא אמר הכתוב מהיות עבדים, אלא מבית עבדים.</p>
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Indeed, the first of these verses continues: “...from the house of slaves,” meaning, “you have left Egypt, which is called ‘a house of slaves’ because the Jews were enslaved there, although you were not enslaved there.” The Torah therefore does not use the idiom “from being slaves,” but rather, “from the house of slaves.”

[Rabbi Shmuel Vital (Rabbi Chaim Vital’s son) notes here: This is explained also by the fact that our sages say that the Egyptians were called “slaves” since they were descendants of Ham, who was called a slave. (Therefore, “the house of slaves” means simply “Egypt.”)]

<p>וזהו ויאמר משה אל העם שהם העייר אמר כי בחזק יד פיי כי לישראל לא היי צריך חוזק יד</p>	<p>גם רמו באמרו כי בחזק יד וכו', כי כל צורך חוזק יד לא היה בעבור ישראל, אלא בעבורם, וכמשיה ולמען ספר שמי בכל הארץ.</p>
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This is also alluded to by the words, “for G-d took you out of here with a strong hand...” for the demonstration of G-d’s strong hand was necessary not for the Jews but for them, as it is written, “...in order to show you My power and in order to tell of My Name in all the world.”⁶⁷

These words were spoken to Pharaoh.

<p>כי בטענה גדולה בא משה אל פרעה שלח את בני ויעבדוני אך אלו שהם ממצרים כמותם לולי חוזק יד והנסים והמופתים לא היה משלחם וזהו בחוזק יד</p>	<p>ולולי חזק ידו יתברך, לא היה מניחם פרעה לצאת. אבל לישראל לבדם, לא היה מקפיד פרעה כ"כ, ולא היה צריך ליד חזקה ההוא. וזשיה, כי בחזק יד הוציא הי אתכם, ולא אמר את ישראל,</p>
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Were it not for the demonstration of the power of G-d’s hand, Pharaoh would not have let the mixed multitude go. Whereas with regard to the Jews, Pharaoh did not care that much, and Moses had a legitimate claim: “Send forth My children so they can serve Me.” It was therefore not necessary for G-d to demonstrate the power of His mighty hand to convince Pharaoh to release them. But as for the mixed multitude, who were Egyptians just like Pharaoh, were it not for the demonstration of G-d’s power, Pharaoh would not have released them. This is why the Torah says, “for G-d took you out of here with a strong hand...” and not “for G-d took Israel....”

66. Exodus 13:4.

67. Ibid. 9:16.

וכיון שהוא כן, ולא יאכל חמץ, לא אתם ולא בני | לכן גם אתם לא תאכלו חמץ,
ישראל.

Since this is the case, i.e., since G-d brought both the Jews and the mixed multitude out of Egypt, "...leaven shall not be eaten," i.e., neither by you nor by the Jews.

והנה עיי"כ, נתאמת בלב הערב רב, שהקב"ה אוהב | אותם, ואחר שפייסם בדברים אלו,
...

Now, after Moses eased them with these words, the mixed multitude became convinced thereby that the Holy One, blessed be He, loves them.

והנה אמר היום אתם יוצאים בחודש האביב הציע להם | הקדמה זו לומר כי אם תשמעו שאני מצוה לישראל מצוה אחרת ולא לכם אל תתמהו עיי"כ כי אין אתם צריכין לה ולא לפי שאין הקב"ה חפץ בכם כי הלא מצות מצה הנוגעת לכם כבר הודעתו ונתתי לכם ג"כ אבל זו אחרת אתם פטורין בה והטעם כי הלא אתם יוצאים היום פי' ישראל נצטוו על פטר רחם לפי שניצולו בכורי ישראל אחר חצות ובעבור מכת בכורות שלחם פרעה לכן חייבים במצוה זו

או התחיל להתנצל להם על העתיד, והוא מצות הבכור | כנז"ל. וז"ש, היום אתם יוצאים בחודש האביב, והוא הקדמה על העתיד, כלומר הרי נתתי לכם ולישראל מצוה אחת, ששניכם שוים בה לסיבה הנז"ל. ועתה אני רוצה לצוות לישראל מצוה פרטיית, שאין לכם חלק בה, ולא מחוסר רב אהבתו יתברך אתכם, כי הרי במצוה ראשונה השווה אתכם כנזכר. רק הטעם הוא, לפי שאין עליכם חיוב מצוה זאת, מן הטעם שנבאר, והוא, כי הרי אתם הערב רב יוצאים היום, ולא בחצות לילה כדרך ישראל שיצאו בחצות הלילה, כמשיה ויקם פרעה לילה, בעבור מכת בכורות המצריים, וכנגד זה נתחייבו ישראל להקדיש בכוריהם, שגרמו להם יציאתם בלילה, בעת מכת בכורות.

He then apologized to them regarding what he was about to do, that is, the commandment regarding the firstborn. This is the sense of the following verse, "This day *you pl.* are leaving, in the month of the spring."⁶⁸ It introduces the following passages, and is as if to say, "Look, I gave you and the Jews one commandment in which you are both equal, for the reasons mentioned. Now, I want to give the Jews a private commandment, in which you have no part. But this is not because of any lack in G-d's great love for you, for in the first commandment you and the Jews were all equal, as mentioned. The reason is just that you have no obligation in this commandment, because you—the mixed multitude—are leaving *by day*, and not at midnight as the Jews did." As it is written, "And Pharaoh arose at night...and called for Moses and Aaron that night, saying 'Arise, get out from amongst my people, both you and the Israelites....'"⁶⁹ This was after the smiting of the firstborn of the Egyptians, and in recognition of this the Jews became obligated to consecrate their firstborn, who caused them to leave Egypt *at midnight*, when the smiting of the Egyptian firstborn occurred.

אבל אתם יוצאים היום, ולא בלילה, אתם פטורים | אבל אתם יוצאים ביום ולא בלילה וא"כ פטורים ממצוה זו שנאמר עתה אח"כ. ממצוה זו של קידוש בכורות,

Moses continued to the mixed multitude: "But *you are leaving by day*, not by night,

68. Ibid. 13:4.

69. Ibid. 12:30-31.

and thus you are exempt from this commandment I am about to transmit.”

ואחר שפייסם הפך פניו נגד ישראל ודבר עמהן בלשון יחיד, ולפי שמצות ישראל בענין חמץ הוא טעם משונה מטעם העיר כמ"ש בעבור זה עשה ה' לי ולא בעבור העיר

ואחר שפייסם בדברים, אז החזיר פניו כנגד ישראל, ודבר עמהם בלשון יחיד, כי ישראל גוי אחד הם בארץ. וז"ש, כי יביאך, בלשון יחיד נאמרה כל זו הפרשה: ואמר להם, הנה כבר צויתי לערב רב על מצות חמץ, ועתה אני מצוה גם אתכם על המצוה הזאת ג"כ. והסיבה שלא דברתי עמהם ועמכם ביחד הוא, לפי שאין הטעמים שוים בשניכם, כי טעם שלהם הוא כנ"ל, כי במצוה זאת, בחווק יד. אבל הטעם שלכם הוא בלשון אחר, והגדת לבנך וגוי, בעבור זה עשה ה' לי, ולא לעיר, עי הם לא היו משועבדים כמוני, לכן בי תלוי יציאת מצרים, במש"ה בצאתי ממצרים.

After he eased their minds, he turned to the Jews, and addressed them in the singular, for “Israel is a nation of oneness on earth.”⁷⁰ As it is written, “And it will be, when He brings *you* in...,” in the singular, and so is the entire passage written. In effect, he said to the Jews: “I have already given the mixed multitude the commandment not to eat leaven; I will now give you this commandment, as well. The reason I did not address you and them together is because the reason you perform this commandment is not the same for both of you. The reason they observe it is, as said above, because G-d took them out with a strong hand. But the reason you observe it is different: You shall tell your child on that day, saying, ‘It is because G-d did *this* i.e., freed me for *me*, when I left Egypt, and not for the mixed multitude, for they were not enslaved as I was, that I do not eat leaven on Passover. Therefore, my observance of this commandment is because of my exodus from Egypt.” As it is written, “when I left Egypt.”

לכן חזר וכללם ואמר להם מצות חמץ להשוותם עם העיר במצוה זו ואח"כ אמר עיקר הכונה שהיא מצות קידוש בכורות.

ואחר אשר השווה לשניהם במצוה זאת ונתפייסו כלם, אז אמר המצוה של קדש לי כל בכור וגוי, לישראל לבדם בלשון יחיד. והיה כי יביאך, והעברת כל פטר רחם, ויהי כי הקשה פרעה לשלחנו וגוי.

After Moses equated both the Jews and the mixed multitude in the performance of this commandment although the reasons they observe it are different, and the minds of both were eased, he addressed the commandment of “Sanctify Me every firstborn” to the Jews alone, in the singular. As it is written, “And it will be, when He brings *you* in...,”⁷¹ “...*you* will transfer every one that opens the womb to G-d...,”⁷² “...And it was, when Pharaoh was obstinate in letting *us* go...”⁷³

The word for “you” in these verses is in its singular form.

70. 2 Samuel 7:23.

71. Exodus 13:11.

72. v. 12.

73. v. 15.

וטעם זה לא שייך אלא בכם, היוצאים בחצות לילה,
בעת הריגת בכורי מצרים, משא"כ בערב רב שיצאו
אח"כ ביום כנו"ל:

This reason applies only to the Jews, who left at midnight when the firstborn of Egypt were killed, and not to the mixed multitude, who left later, during the day, as we said above.

7

וְהָיָה לְךָ לְאֹת עַל יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ

*It will for a sign upon your hand and a remembrance between your eyes.*⁷⁴

G-d tells us, through Moses, that we must remember the Exodus by wearing *tefilin*, leather boxes in which four Scriptural passages are inserted. One of these passages is this very part of the *parashah* (Exodus 13:1-10). The four passages are referred to by their first words, and, according to the Arizal, correspond to the four letters of G-d's Name *Havayah*, as follows:

passage	verses	letter of Name <i>Havayah</i>
<i>Kadesh</i>	Exodus 13:1-10	<i>yud</i>
<i>Vehayah ki yeviacha</i>	Exodus 13:11-16	<i>hei</i>
<i>Shema</i>	Deuteronomy 6:4-9	<i>vav</i>
<i>Vehayah im shamo'a</i>	Deuteronomy 11:13-21	<i>hei</i>

ספר הליקוטים, פרשת בא

ענין התפילין וסידור הפרשיות. (בב' זוגות האי של ר"ת ז"ל) שר"ת סובר היות באמצע,

Sefer HaLikutim, parashat Bo

With regard to the *tefilin* and the order these passages appear on the parchment of the hand *tefilin* and are placed in the compartments of the head *tefilin*, Rabbeinu Tam holds that the *Havayah's* must be in the middle.

In their commentaries on the Talmud,⁷⁵ Rashi (1040-1105) and his grandson, Rabbi Yaakov ben Meir (known as Rabbeinu Tam, 1100-1171), disagree regarding the order the above four passages should appear in the *tefilin*. Rashi says that they should appear in the *tefilin* in the same order as they appear in the Torah, which is the order listed above, left to right relative to the person wearing the *tefilin*. Kabbalistically, this would mean that the basic order of the letters of the Name *Havayah* is preserved, and a person facing the person wearing the *tefilin* would "see" and "read" the passages, right to left, in the proper order. Rabbeinu Tam says that the order of the third and fourth passages must be reversed. In this way, the *Shema* is found in the right compartment of the head *tefilin* (relative to the person wearing them).

The word *Vehayah* that begins two of the passages is spelled *vav-hei-yud-hei*, and is thus a permutation of the Name *Havayah* (*yud-hei-vav-hei*). According to the opinion of Rabbeinu Tam, the two passages whose first words are permutations of the Name *Havayah* are placed next to each other, in the middle.

74. Exodus 13:9.

75. *Menachot* 34b.

אמר (שיזהר וישמר במאוד) מאוד בהוי"ת שקדמו, מצד ר"ת פסוק "יתהלל "המתהלל "השכל "יודוע, שהוא יהה"ו,

Effectively, he said that one must ensure that the Names *Havayah* be placed in this order, in order to follow the order of the Name *Havayah* in the initials of the phrase, "...in this let he who glorifies himself glorify himself: that he understands and knows Me..."⁷⁶

The full passage reads: "Thus said G-d: 'Let not the wise man glorify himself with his wisdom, nor let the strong man glorify himself with his strength, nor let not the rich man glorify himself with his wealth. For only with this may he who glorifies himself glorify himself: that he understands and knows Me, for I am G-d, who does kindness, justice, and righteous in the land, for these I desire.' So says G-d."

The initials of the words for "let he who glorifies himself glorify himself: that he understands and knows" (*yithaleil hamithaleil haskeil veyadoa*) are *yud-hei-hei-vav*, the permutation of the Name *Havayah* followed when the four passages are arranged in the order prescribed by Rabbeinu Tam, i.e., with the last two letters of the Name reversed.

This is appropriate, for *tefilin* foster Divine consciousness, and this verse speaks of the knowledge of G-d.

והאחד של רש"י ז"ל שהוא יהו"ה על הסדר,

Rashi follows the natural order of the Name *Havayah*.

ואלו ואלו דברי אלהים חיים. וכולם עד חכמה, והם על ראש ז"א, והתפילין (של יד הם מלכות ושל) ראש חכמה אבא, דכתיב בהו מי כעמך ישראל נקרא שמושא רבא הם:

Both opinions are "words of the living G-d."⁷⁷ And both sets of *tefilin* elicit from *chochmah*, being situated on the head of *Z'eir Anpin*. The hand *tefilin* elicit from *malchut* and the head *tefilin* elicit from *chochmah*, i.e., *Abba*. It is written in them i.e., in the supernal *tefilin*, "Who is like Your people, Israel?"⁷⁸

Even though it would appear at first glance that this dispute appeared only in the twelfth century, it is probable that the two traditions regarding how the passages are to appear in the *tefilin* predates this era substantially, and possibly hails back even to Moses' time.⁷⁹ In any case, according to Jewish law, we are to put on *tefilin* according to Rashi's opinion. G-d fearing people who wish to fulfill both opinions, however, put on pairs assembled according to both opinions, either at the same time or by putting on Rabbeinu Tam's *tefilin* after taking of Rashi's.

Some of the words in the above text appear in parentheses. At this point, Rabbi Chaim Vital writes: "Inasmuch as at this point the paper was torn because it was eaten by mice, I filled in the text, and in order to indicate which words are part of the original and which ones I added, I put my additions in parentheses. And if I erred, may my error rest with me."⁸⁰

76. Jeremiah 9:23.

77. Jeremiah 23:36; the whole phrase occurs in *Eiruvin* 13b and *Gitin* 6b.

78. 1 Chronicles 17:21; *Berachot* 6a.

79. So I heard from my teachers.

80. Cf. Job 19:4.