

## Parashat Lech Lecha

וַיֹּאמֶר ה' אֶל אַבְרָם לֵךְ לְךָ מֵאֶרֶץ צָרְךָ וּמִמּוֹלַדְתְּךָ וּמִבֵּית אָבִיךָ אֶל הָאָרֶץ אֲשֶׁר אֶרְאֶךָ. וְאָנֹכִי לְגוֹי גָּדוֹל...

*G-d said to Abram, "Go forth from your land, and from your birthplace, and from your father's house, to the land that I will show you. I will make you [there] into a great nation..."*<sup>1</sup>

שער הפסוקים, פרשת לך לך

כבר נתבאר אצלינו, בדרוש הנוקבא, כמה בחי' היו בה, משנברא העולם, ועד חרבן בית שני. ואיך היו הזווגים של זו"ן בכל זמן וזמן וע"ש.

*Sha'ar HaPesukim, parashat Lech Lecha*

**As we have explained in our exposition on the *partzuf* of *Nukva*, it has existed in various states of development and union with *Z'eir Anpin* from the time the world was created until the destruction of the second Temple.**

Although *Z'eir Anpin* and *Nukva* are undergoing constant changes regarding their stage and state of development and union, these changes occur in the context of specific time cycles or progressions. There is, for example, the daily cycle, the weekly cycle, the monthly cycle, and the yearly cycle, etc. All the changing natures of these times, which occasion the various religious observances associated with them (prayer, *Shabbat*, *Rosh Chodesh*, holidays, etc.) are caused by the changing states of development and coupling of these *partzufim*. *Z'eir Anpin* is the male and *Nukva* is the female; their coupling produces "offspring" in the form of the Divine beneficence that grants existence and proper functioning of reality. The more developed and unified they are, the more the world (and all worlds) are in a state of heightened spiritual consciousness and harmonious, productive functioning.

The Arizal will now discuss the dynamics of the development and relationship of *Z'eir Anpin* and *Nukva* in the context of history.

והנה עתה נבאר, אם היה זווג לזעיר עם נוקביה קודם זמן האבות, או בזמנם.

**We will now discuss whether *Z'eir Anpin* and *Nukva* coupled before the era of the patriarchs, or during their era.**

דע, כי קודם שנולד אברהם, לא היה זיווג אל זעיר עם נוקביה, לפי שעדיין בזמנים ההם, היה ז"א בן ו"ק, הנקרא זמן היניקה, ולא נכנסו בו המוחין דגדלות. ונודע, כי אין טיפת מ"ד נמשכת, אלא מן המוחין, ולכן לא היה אז זווג לזו"ן.

**Before Abraham was born, *Z'eir Anpin* and *Nukva* did not couple, for in those days, *Z'eir Anpin* was in the "nursing"-stage and still consisted only of the six extremities; mature intellect had not yet entered it. And as is known, the drop of "male water" i.e., semen, can be elicited only from the mind. Therefore, there was until then no coupling of *Z'eir Anpin* and *Nukva*.**

1. Genesis 12:1-2.

As Rabbi Wolf Ashkenazi points out, the Arizal is here referring to face-to-face coupling, since in order for the world to exist there has to be at least some type of coupling, however superficial, between *Z'eir Anpin* and *Nukva*. By way of analogy: if a married couple are not attuned to each other (let's say, because they are distracted by the exigencies of their careers/occupations) and their love for each other is very suppressed, they can still continue to keep their household running on "automatic pilot," communicating on only the most superficial level. But life in this house during this period will certainly be dull, dreary, and even somewhat oppressive. When their consciousness "matures" and they turn to each other in order to relate on a deeper level, the effect of this heightened type of relationship will spill over into all the elements that make up life in their home.

In any case, until Abraham, *Z'eir Anpin* remained in the "nursing" stage, i.e., selfishly connected to *Ima*, concerned only with its own maturation process. (There are three stages of consciousness: fetal-consciousness, nursing-consciousness, and intellectual-consciousness. These are explained in greater detail elsewhere.) The six "extremities" are the six *sefirot* from *chesed* to *yesod*, which, as we know, are the raw material out of which the *partzuf* of *Z'eir Anpin* is built. Its metamorphosis from these six, separate *sefirot* into a full-fledged *partzuf* is marked by its acquisition of "brains," i.e., mature intellect in the form of the sub-*sefirot* of *chochmah*, *binah*, and *da'at*. The intellect is what allows for a perspective higher than total self-orientation; it is prepared to acknowledge the existence and value of other beings.

Thus, only when a certain amount of "brains" has been acquired does a person become fertile. Sexual maturity is the indication of a deeper process, that of at least potential mental maturity, through which the individual should be prepared to behave in an intellectually and emotionally mature way toward another human being. (On an allegorical level, all interactions are "sexual" in nature.) Specifically, the presence of a "female" (i.e., recipient) to receive and reproduce his seminal essence can only inspire a person to couple with that "female" if he is mature enough to sense the value of propagating himself (or his ideas) for the benefit of the outside world.

(Of course, on the absolutely physical level, all this ideal conceptualization of sexuality is subordinated to the G-d-implanted nature of male-female "mating" instincts necessary for the survival of the species. Still, from the way things operate on an animal-physical level we can deduce, especially with the help of the Torah's insights, the way things are supposed to work spiritually.)

וכאשר נולד אברהם, התחיל למעלה התעוררות זווג עליון, ולכן נקרא שמו אברם, הרומז אל זווג יסוד דועיר הנקרא אבר. עם יסוד דנוקביה הנקרא ם סתומה, ושניהם נקראים אברם.

**When Abraham was born, there started to be above an arousal toward the supernal coupling of *Z'eir Anpin* and *Nukva*. This is why he was named Abram, for this name alludes to the coupling of *yesod* of *Z'eir Anpin*, known as the "limb" (*eiver*) with the *yesod* of its *Nukva*, known as the final *mem*.**

As the Midrash relates, Abraham was blessed from a very young age with the ability to see through the sham of idolatry that was prevalent in his time, and with a concomitant urge to seek the truth about the world and its relationship with G-d. Inasmuch as our actions in this world can and do influence the dynamics of the upper worlds, this "consciousness-raising" prepared the way for reunion of G-d and His creation, respectively personified in the *partzufim* of *Z'eir Anpin* and *Nukva*.

Abram is spelled *alef-veit-reish-mem*. The first three letters spell the word for "limb," and the last letter is a final *mem*. The "limb" refers to the male sexual organ, which corresponds to the *yesod* of *Z'eir Anpin*, and the final, closed *mem* refers to the virginal female sexual organ. Abram's name thus alluded to the union of these two principles.

אבל עדיין לא נעשה הזווג העליון בפועל, עד שהלך אברם לארץ ישראל, ועל ידו נעשה אז הזווג העליון.

**Nonetheless, the supernal coupling did not actually occur until Abraham went to the land of Israel; only then was he able to effect the supernal coupling.**

This, of course, is because the spiritual nature of the land of Israel is conducive to G-d consciousness, and Abraham was only able to achieve the level of consciousness required to influence the dynamics of the *partzufim* once he was there.

וְזִישׁ לוֹ הַקְבִּי"ה, לַךְ לַךְ מֵאֶרֶץ וּמִמּוֹלַדְתְּךָ וּגְוִי, כְּדִי שִׁיתְקַן עַל יְדוֹ זִוּיָן וְיִזְדוּגוֹ יַחַד. וְזִישׁ לַךְ לַךְ מֵאֶרֶץ וּגְוִי, וְאֶעֱשֶׂךָ לְגוֹי גָּדוֹל, כִּי בְלַכְתּוֹ לְאֶרֶץ יִשְׂרָאֵל, יִגְדַל זִיאַ עַל יְדוֹ, וְיִהְיֶה גָּדוֹל בְּבַחֵי מוֹחִין, וְיִוְכַל לְהִזְדוּג עִם נִוְקְבִיָּה:

**This is the mystical meaning of G-d's command to Abraham: "Go forth from your land, and from your birthplace, and from your father's house, to the land that I will show you, and I will make you there into a great nation...." When he went to the land of Israel, he caused *Z'eir Anpin* to develop and mature into the level of "intellectual"-consciousness. It could then couple with its *Nukva*.**

Our sages state that "the air of the land of Israel makes one wise."<sup>2</sup> Thus, the maturation of consciousness that the land of Israel induces in an individual is specifically that of intellect.

וּנְמֻצָא, כִּי טָרַם שְׂבָאוֹ הַמוֹחִין בְּזִיאַ, לֹא הִיְתָה נְגִלִית בְּחַיֵּי לֵאָה, כִּי לֵאָה אֵינָה יוֹצֵאָה אֶלָּא מֵהָאֶרֶץ הַמוֹחִין כְּנוֹדַע, וְלִכֵּן לֹא נְגִלִית רַק רַחֵל, הַנְּקִרְאָת אֶרֶץ תַּחְתּוֹנָה.

**It follows that until this mature mentality entered *Z'eir Anpin*, the *partzuf* of Leah was not revealed. This is because Leah emerges from *Z'eir Anpin* only as a radiance of his mentality, as is know. Therefore, until then, all that was revealed was the *partzuf* of Rachel, which is known as "the lower land."**

Jacob's two wives, Leah and Rachel, personify the two *partzufim* that develop as the *Nukva*, or feminine correlate, of *Z'eir Anpin*. Specifically, we know that *malchut* in general is the principle of expression or medium, as opposed to *Z'eir Anpin*, which is the content of the expression or the message within the medium. We also know that there are three modes of expression: thought, speech, and action. But action—in terms of consciousness—is more removed from the person than are his thought and speech. Thought and speech are literally expressions of the idea in the person's head, voiced either in mental thought patterns or in vocal words. Action is not as literal; one person can perhaps deduce another's ideas and philosophies from what he does, and to that extent, one's action is an expression of his idea, but it is not nearly as literal and exact as are thought and speech. (Action of course has its own advantage over thought and speech and is in some ways more eloquent, but that does not change the fact that it is less literal than the higher forms of expression.) This difference between thought and speech on the one hand and action on the other is seen in the form of the letter *hei*, which signifies expression: the connected upper and right lines correspond to thought and speech while the disconnected left line corresponds to action.

In any case, thought and speech are the two initial and primary forms of expression, and *malchut* develops a separate *partzuf* for each. Leah is the *partzuf* of thought, while Rachel is the *partzuf* of speech. Abraham, evidently, could appreciate or achieve the Divine consciousness that is "spoken" into the world, but could not relate to Divine "thought" until he reached the land of Israel. Only then did he achieve mental consciousness of G-d, and this produced "thought."

וְזֶה אוֹמְרוֹ, לַךְ לַךְ מֵאֶרֶץ וּגְוִי, שֶׁהִיא רַחֵל.

2. *Bava Batra* 158b.

Thus, the meaning of “Go forth from your land” is that Abraham is to ascend higher than the consciousness of the “lower land,” i.e., the *partzuf* of Rachel.

ולהיות כי עלית אברהם הוא בקו ימין, כמו שיתבאר, ולכן נאמר בו לך לך מארצך, שהיא ספירת הנצח, בסיום הקו, ושם הוא קרוב אל המלכות הנקראת ארצך,

Since Abraham’s ascent occurs on the right axis of the *sefirah*-tree, it is said of him, “Go forth from your land,” meaning the *sefirah* of *netzach* at the bottom of this axis, which is close to *malchut*, which is called “your land,” as stated.

Each of the three patriarchs personified one of the three axes of the array of *sefirot*. Abraham personified the axis of *chesed*, loving-kindness.

left axis (Isaac)	center axis (Jacob)	right axis (Abraham)
	1. <i>keter</i>	
3. <i>binah</i>	( <i>da’at</i> )	2. <i>chochmah</i>
5. <i>gevurah</i>	6. <i>tiferet</i>	4. <i>chesed</i>
8. <i>hod</i>	9. <i>yesod</i>	7. <i>netzach</i>
	10. <i>malchut</i>	

The lowest station on this axis is the *sefirah* of *netzach*.

This structural array of the *sefirot* enables us to understand certain aspects of their inter-relationships. We note that there are three triads here, *chochmah-binah-da’at*, *chesed-gevurah-tiferet*, and *netzach-hod-yesod*. The role played by each “right-member,” “left-member,” and “center-member” of these triads is similar to the corresponding member in the other triads. In our case, *chochmah*, *chesed*, and *netzach* are all right-members, or “male” principles relative to their respective left-members. In this sense, *netzach* can be considered a projection of *chesed* onto the plane of active relationship; *chesed* can be considered a projection of *chochmah* onto the plane of emotion, and so forth.

ויעלה עד ספירת החסד, הנקרא מולדתך. לפי שכל טיפת ההולדה, היא מן החסד, דגניז בפום אמה כנודע:

**He ascended to *chesed*, which is referred to in this verse as “your birthplace.” *Chesed* is called “birthplace” because any drop of fertile seed is from *chesed*, which is “hidden in the mouth of *Ima*,” as is known.**

Although we said above that intellect is prerequisite for procreation, this does not of course negate the additional necessity for attraction, or ideally, love. In fact, if the intellect is functioning properly and there are no obstructions, it will naturally produce the emotional response appropriate to the intellectual understanding (*Ima*). In this case, the appreciation for the rectification of reality accomplished by “being fruitful and multiplying” one’s Divine self throughout reality, and the essential role played by the “female” in this process will bring the individual to appreciate, be

attracted to, and love the "female."

ואח"כ תעלה עוד ממולדתך שהוא חסד, אל החכמה הנקראת בית אביך, כי חכמה נקראת אב לאברהם, הנקרא חסד.

**He then ascended further from "your birthplace," i.e. *chesed*, to *chochmah*, which is referred to in this verse as "your father's house" because *chochmah* is the father of Abraham, who personifies *chesed*.**

*Chochmah* is situated directly above *chesed* on the *sefirah*-tree since it is the source of *chesed*. Just as *chochmah* is the male-principle of the intellect, *chesed* is the male-principle of the emotions.

ואחרי שכבר נעשה מוח החכמה דועיר, אז תלך משם אל הארץ אשר אראך, היא לאה, ארץ העליונה, שאז תתראה ותתגלה, משא"כ קודם כניסת המוחין כנזכר

**Once *Z'eir Anpin's* mentality of *chochmah* has been developed, Abraham is commanded to "go...to the land that I will show you." This refers to Leah, the "supernal land," which only then becomes visible and revealed, and not before the development of the intellect, as mentioned.**

אמנם צריך שתדע, כי כמו שביארנו בשער התפלות, כי הזווג הנעשה בראשי חדשים, הוא בבחי' הנצה בלבד. והנעשה בר"ה, הוא בבחי' הגבורה לבד. וכן בכל י"ט וי"ט, חלוק כל אחד מחבירו. והנה גם עתה בימי ג' האבות, היה כן.

**Now, as we explained in *Sha'ar HaTefilot*, the coupling of *Z'eir Anpin* and *Nukva* that occurs on *Rosh Chodesh* is only at the level of *netzach*, that which occurs on *Rosh HaShanah* is only at the level of *gevurah*, and similarly with regard to the other festivals, each one being different from the next. It was similar in the days of the patriarchs.**

Just like there are different types of coupling between the *partzufim* throughout the cycle of the year, so too, there was a progression in the level and type of *sefirotic* coupling that occurred parallel to the development of G-d consciousness in the patriarchal family.

כי בזמן אברהם, עיקר הגדלת המוחין, היה במוח החכמה, הקרוב אל החסד, שהוא אברהם. וכל הזווג הנעשה בימיו, היה בבחינת החסד בלבד. וזה אומר, ואעשך לגוי גדול, כי לך לבדך, שאתה ספירת החסד, אעשך לגוי גדול, כי ההגדלה היא עתה בקו ימין בלבד.

**For in Abraham's time, the principle maturation of intellect occurred in the brain of *chochmah*, which is juxtaposed to *chesed*, which is personified by Abraham. Therefore, all the supernal coupling that occurred in his time was only in a manner of *chesed*. This is the mystical meaning of the statement, "I will make you into a great nation," i.e., only you, *chesed*, for the maturation i.e., "becoming great," occurred in his times only in the brain of *chochmah*.**

ואחר כך בזמן יצחק, נגדל מוח הבינה, שהיא בקו שמאל, קרוב אל הגבורה הנקרא יצחק, ולכן כל הזווגים שבזמנו היו בבחי' הגבורה.

**Afterwards, in the time of Isaac, the brain of *binah* matured, for it is on the left axis, juxtaposed to *gevurah*, which is personified by Isaac. Therefore, all the supernal**

coupling that occurred in his time was only in a manner of *gevurah*.

ואח"כ בזמן יעקב, נתקן מוח הדעת, ואז נגמרו ונגדלו הג' מוחין, והיתה הולדה וזווג גמור. וז"ס מ"ש חז"ל כי היתה מטתו שלימה, כי הזווג הנעשה בימיו, היה שלם בג' המוחין.

**Finally, in the time of Jacob, the brain of *da'at* was rectified, and then all three brains were fully mature, and there was complete coupling and reproduction. This is the mystical meaning of our sages' statement that Jacob's "bed was perfect,"<sup>3</sup> meaning that the supernal coupling that occurred in his time was a complete expression of all three aspects of the intellect.**

Abraham had two sons, Ishmael and Isaac. Isaac was worthy to become one of the forefathers of the Jewish people, but Ishmael was not. He personified a fallen version of his father's *chesed*. This false *chesed* is the desire to please other people for egocentric ends or excessive indulgence in the delights of this world. Similarly, Isaac had two sons, Esau and Jacob. Jacob was worthy to continue the line, but Esau personified a fallen version of Isaac's *gevurah*. This fallen *gevurah* is the propensity toward violence and murder. In contrast, all of Jacob's sons were considered worthy to carry on the line and serve as ancestors of the Jewish people. This is the simple meaning of the sages' statement that "his bed was perfect."

Kabbalistically, the reason Abraham and Isaac produced unworthy offspring was because of their own psychological imbalances. These imbalances did not imply any error on their part, since they each personified necessary stages in the development of the idea of the Jewish people, but their consequences were nonetheless such as they were.

והנה סיבת תוספת אות ה' באברהם, וגם טעם למה לא נתוספה ביצחק ויעקב. הטעם הוא כי ענין תוספת ה' זו, היא לשתי סיבות,

**We will now explain why the letter *hei* was added to Abraham's name and not to Isaac's or Jacob's name. This letter was added to Abraham's name for two reasons.**

האחד היא, כיון שבתחלה לא היו מוחין בז"א, ונודע כי הם מתלבשים בנה"י דאימא, הנקרא ה' עילאה

**First: *Z'eir Anpin* originally possessed no intellect, and it is known that its intellect is first clothed in the *netzach-hod-yesod* of *Ima*, identified with the first *hei* of the Name *Havayah*.**

Before *Ima* can transfer intellect to *Z'eir Anpin*, this intellect must be contracted and dimmed so that it can be vested in *Z'eir Anpin*. It is thus funneled through the sub-sefirot of *netzach-hod-yesod* of *Ima*, whose function it is to contract the mentality of *Ima* in order to transfer it further.

ולכן חסר ממנו אות ה', ולא היו בו רק אבר מ', שהוא שתי היסודות הנזכרים, בלי זווג,

**Therefore, the name Abraham—here referring to *Z'eir Anpin*—initially is missing the letter *hei*, and possesses only the letters *alef-beit-reish* and *mem*, signifying the two sub-sefirot of *yesod* of *Z'eir Anpin* and of *Nukva*, as we have explained, but unable to couple in a face-to-face manner.**

3. *Shir HaShirim Rabbah* 3:8.

ואחר שנגדלו המוחין על ידו, ניתוסף בו אות ה' עילאה כנזכר.

**After its intellect matures i.e., is received from *Ima*, the first *hei* of the Name *Havayah*, signifying *Ima* is added, as we have explained.**

והב' הוא, כי טיפת הזווג היא מן החסדים הבאים מן מוח הדעת, וכאשר הגדילו המוחין, וירש מוח הדעת, אז נתנו בו ה' חסדים של טיפת הזיווג, והם סוד תוספת אות ה' הנזכר,

**Secondly: The seminal drop of coupling derives from the states of *chesed* that issue from the brain of *da'at*. Thus, when *Z'eir Anpin's* intellect matured and it acquired the brain of *da'at*, it was given these five states of *chesed* that produce the seminal drops. This is the second mystical significance of the added *hei*.**

Of the three "brains" of the intellect, *da'at* is subjective intellect, or the ability of the mind to apply abstract comprehension to real life and make it relevant. It is thus the focal nexus between intellect and emotion, where intellect translates into emotional response.

Since *da'at* is thus the progenitor of the emotions, it contains within it the potentials for these emotions. These potentials are the five states of *chesed* and the five states of *gevurah* within *da'at*, respectively the forces of attraction and repulsion to an idea as it is applied to reality. *Chesed* and *gevurah* are the primary emotions, which give rise to all the others. There are five states of each because there are five emotions of content: *chesed*, *gevurah*, *tiferet*, *netzach*, and *hod*. *Yesod* is a coalescence of the five emotions that precede it.

As was explained previously, the seminal drop of self-actualization is produced by *Z'eir Anpin's* "love" of *Nukva*. The appreciation for the rectification of reality accomplished by "being fruitful and multiplying" one's Divine self throughout reality and the essential role played by the "female" in this process will bring the individual to appreciate, be attracted to, and love the "female."

והרי נתבאר, טעם תוספת אות ה', לשתי סיבות:

**We have thus give two reasons for the addition of the *hei* to Abraham's name.**

ואמנם בזה יובן, למה לא ניתוספה ביצחק ויעקב, אבל לפי שהעיקר נקרא על שם ההתחלה, וכבר נרמזה בו אות ה', המורה על הזווג, ולכן אין צריך לרמוז אותה גם ביצחק ויעקב.

**From this explanation it will be understood why no additional *hei* was added to Isaac's or Jacob's name. Since any process is determined by its initial manifestation, and the maturation of intellect necessary for coupling alluded to by the addition of the letter *hei* was already alluded to in Abraham's name, it is no longer necessary to allude to it in Isaac's or Jacob's name.**

As explained previously, Abraham refers to the maturation of *chochmah* of *Z'eir Anpin*, Isaac to the maturation of *binah* of *Z'eir Anpin*, and Jacob to the maturation of *da'at* of *Z'eir Anpin*.

ועוד טעם אחר, כי ידוע שאברהם שהוא החסד, נקרא יומם, לפי דאזיל עם כלהו יומין,

**Furthermore, it is known that Abraham, who personified *chesed*, is known in the *Zohar*<sup>4</sup> as "the day that accompanies all other days."**

The seven *midot* correspond to the seven days of creation. In the phrase, "G-d will command His

4. 3:198b.

*chesed* by day,"<sup>5</sup> the word for "by day" is *yomam*, which can be translated "their day." *Chesed* is thus seen as the "day," or *midah*, that accompanies all the other "days." This means simply that *chesed* is the fundamental emotion, the basis of all the others. Love, or caring, is what engenders all other emotions, for if a person does not care about another person or thing, he will have no emotions toward it, positive or negative.

והוא המוליך הי חסדים, עד פומא דאמה,

### **He is the one that transfers the five states of *chesed* to the mouth of *Ima*.**

Although *da'at* and *binah* are separate "brains," the abstract intellect of *Ima* also possesses latent, innate tendencies toward emotional response. Thus, *da'at* is referred to in the *Zohar* as being present "in the mouth of *Ima*,"<sup>6</sup> poised to be expressed as emotions through speech.<sup>7</sup>

ולכן נרמז בו אות הי, שהם הי חסדים, ולא ביצחק ויעקב:

**Therefore, the five states of *chesed* of *da'at* are alluded to in his name by the letter *hei* whose numerical value is 5, and not in the names of Isaac and Jacob.**

Since Isaac and Jacob allude to *gevurah* and *tiferet*, which do not fulfill this role.

ונבאר ג"כ שמה של שרה אשתו.

### **We will now explain the name of Sarah, Abraham's wife.**

כי הנה היא בחיי הנקבה, הנקרא אלהים,

**She personified the principle of the female, alluded to by the Divine Name *Elokim*.**

The Name *Elokim* is considered female relative to the Name *Havayah*, since it acts as the medium for the Name *Havayah's* message.

ונודע כי אלהים ביודיין בבחי הפנים, הוא בגימטריא שי של שרה.

**It is known that the numerical value of this Name when it is spelled out with the letter *yud*—signifying face-to-face coupling—is 300, corresponding to the *shin* of *Sarah*.**

The letter *hei* can be spelled in various ways. When it is spelled out *hei-yud*, and this spelling is used to spell the Name *Elokim* (*alef-lamed-hei-yud-mem*), we have:

5. Psalms 42:9.

6. *Zohar* 2:123a.

7. See *The Mystery of Marriage*, pp. 139 ff.

alef	alef	1
	lamed	30
	pei	80
lamed	lamed	30
	mem	40
	dalet	4
hei	hei	5
	yud	10
yud	yud	10
	vav	6
	dalet	4
mem	mem	40
	mem	40
total		300

Inasmuch as *yud* signifies *chochmah*, using this letter to spell the *hei* used to spell the Name Elokim signifies full female consciousness, allowing full face-to-face coupling with the male.

*Sarah* is spelled *shin-reish-hei*. The numerical values of these three letters are 300, 200, and 5, respectively.

והאחוריים הפשוטים של אלהים, הם בגי' ר' דשרה.

**The numerical value of the simple regressive spelling of the Name *Elokim* is 200, corresponding to the *reish* of *Sarah*.**

*Elokim* is spelled *alef-lamed-hei-yud-mem*. The regressive spelling-out of this Name is thus:

*Alef, alef-lamed, alef-lamed-hei, alef-lamed-hei-yud, alef-lamed-hei-yud-mem:*

$$1 + (1 + 30) + (1 + 30 + 5) + (1 + 30 + 5 + 10) + (1 + 30 + 5 + 10 + 40) = 200.$$

וכללות ה' אותיות של אלהים, הם ה' דשרה.

**The five letters that make up the Name *Elokim* are signified by the *hei* of *Sarah*.**

ולכן כשנתקנה, והיתה ראויה אל הזווג, נקראת שרה, וילדה את יצחק:

**Therefore, when *Nukva* was fully rectified and made fit for coupling, it was called *Sarah*, and when it coupled with *Z'eir Anpin* it produced Isaac.**

ונחזור לבאר, ענין שמות, אברהם, יצחק, ויעקב, ויוסף. כי כלם נקשרים.

**We will now once again explain the names Abraham, Isaac, Jacob, and Joseph, for they are all connected.**

דע, כי אברהם הוא בחי' החסד, הנקרא אל, בסוד חסד א"ל כל היום כנודע.

**Know that Abraham personifies the attribute of *chesed*, which is signified by the Divine Name *Kel*, this being the mystical meaning of the verse, "The *chesed* of G-d (*Kel*) is all day long,"<sup>8</sup> as is known.**

The fact that the Name of G-d used in this verse is *Kel* indicates the association of this name with *chesed*.

והנה באנפין עילאין דא"י, יש בהם ח' שמות של א"ל, וכלם נכללים באברהם, שהוא בגימטריא רמ"ה, כמנין ח' שמות א"ל הנזכר.

**Now, there are 8 Names *Kel* in the supernal faces of *Arich Anpin*. All of these are contained within the name *Abraham*, whose numerical value is 248, the numerical value of these 8 Names.**

*Kel*: *alef-lamed* = 31;  $31 \times 8 = 248$ .

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

וזה פרטם, נודע, כי בח"י תיקון האי שבי"ג תיקוני דיקנא, נקרא א"ל, בסוד אל רחום וחנון וגוי'. ובסוד מי אל כמוך, כמבואר אצלינו ביי"ג מדות ויעבר, שבתפלת שחרית דחול.

**To wit: It is known that the first rectification of the thirteen rectifications of the beard of *Arich Anpin* is called *Kel*, this being the mystical significance of the verse: "G-d (*Kel*), merciful, gracious..."<sup>9</sup> and of the verse: "Who is a G-d (*Kel*) like You...",<sup>10</sup> as we have explained in our exposition on the thirteen attributes of mercy recited in the weekday morning prayers.<sup>11</sup>**

As is explained elsewhere, G-d's thirteen attributes of mercy listed in Exodus 34:6 are identified in Kabbalah with the thirteen rectifications of the beard of *Arich Anpin*.

והיא סוד פאה עליונה שבזקן, והם שתי פאות, אחת מימין, ואחת משמאל, הרי הם ב' שמות א"ל.

**This attribute corresponds to the two upper corners of the beard, i.e., the sideburns, one to the right and one to the left. Thus, we have so far two Names *Kel*.**

ונודע, כי בכל פאה מהם, נכללו ג שמות א"ל, שהם תלת עלמין, היוצאים מן התיקון ההוא, כמבואר אצלנו באדרת נשא. והם, אל שד"י, דבריאה. וא"ל יהו"ה, דיצירה. וא"ל אדנ"י, דעשיה.

**It is also known that each sideburn contains three Names *Kel*, i.e., the manifestation of this attribute in the three lower worlds, that issue from this rectification of the beard, as we have explained in our commentary on the *Idra*.<sup>12</sup> These are: *Kel Shakai*, in the world of *Beirah*; *Kel Havayah*, in the world of *Yetzirah*; and *Kel Adni*, in the world of *Asiyah*.**

Two of these Names are found combined this way in the Bible. *Kel Shakai* is found six times; an example of *Kel Havayah* is in Psalms 118:26; *Kel Adni* does not appear in the Bible but is construed

8. Psalms 52:3.

9. Exodus 34:6.

10. Micah 7:18.

11. *Sha'ar HaKavanot, Va'ya'avov* 6 and 7.

12. A passage of the *Zohar*, found in 3:132a. See *Sha'ar Ma'amarei Rashbi ad loc*.

based on the other two.

והרי הם ששה שמות א"ל, בשתי הפאות.

**There are thus six such Names *Kel* in the two sideburns.**

ועוד יש שתי שמות אל, בתיקון הוי, שהוא תרין תפוחין, תרין אנפין קדישין, כמ"ש אצלינו, כי לכן הם ש"ע נהורין באנפין דאריך, כנגד ב' שמות א"ל במילוייהם אשר שם.

**There are two more Names *Kel* in the seventh rectification, which is the *lack* of hair on the two cheeks, known as "the two holy faces," as we have explained elsewhere. These are the 370 lights that shine from the face of *Arich Anpin*, corresponding to the two spelled-out Names *Kel* situated there.**

*Kel*: *alef-lamed*. When these two letters are spelled out, we have:

*Alef*: *alef-lamed-pei* = 1 + 30 + 80 = 111.

*Lamed*: *lamed-mem-dalet* = 30 + 40 + 4 = 74.

111 + 74 = 185. For the two Names *Kel* on the two cheeks, we have 2 x 185 = 370.

והרי נשלמו ח' שמות א"ל, שהם בגימטריא אברהם.

**This yields 8 Names *Kel*, which together equal the numerical value of Abraham.**

Six on the two sideburns and two on the two cheeks.

ובפרשת חיי שרה, בענין קע"ה ימי שני חיי אברהם, נתבאר זה באורך:

**In our discussion of the 175 years of Abraham's lifetime in *parashat Chayei Sarah*, we will explain this at greater length.**

והנה שם יצחק, הוא בגימטריא ח' הוי"ת,

**The numerical value of the name Isaac (*Yitzchak*) is 8 times that of the Name *Havayah* 26.**

*Yitzchak*: *yud-tzadik-chet-kuf* = 10 + 90 + 8 + 100 = 208 = 8 x 26.

והם בחי' ח' גבורות הנכללות ביצחק, וכל גבורה מהם היא הוי"ה אחת. וזה עניינם,

**These eight Names *Havayah* are the eight states of *gevurah* of Isaac, each one corresponding to one Name *Havayah*. The explanation of this is as follows:**

נודע, כי ח' גבורות הם, והם ח' הוי"ת, שהם בגימטריא ק"ל. כי כמו שיש ח' חסדים, מבחי' אברהם. כן יש ח' גבורות, מבחי' יצחק.

**It is known that there are five states of *gevurah*, which are signified by five Names *Havayah*, whose combined numerical value is 130. For just as there are five states of *chesed* signified by Abraham, there are five states of *gevurah* signified by Isaac.**

We mentioned the five states of *gevurah* within *da'at* above. 26 x 5 = 130.

ועוד יש ג' בחי' גבורות ביסוד, והם ג' גבורות הנמתקות עם ג' החסדים המגולים, כמו שנתבאר בענין יוסף. ונודע, כי יצחק הוא ק"צ ח"י, שהוא היסוד.

**There are another three states of *gevurah* in *yesod*, these being the three states of *gevurah* that are sweetened by the three exposed states of *chesed* in *yesod*, as we will explain when we discuss the name Joseph. It is known further that *Yitzchak* may be read "the end of the living one," which refers to *yesod*.**

*Yitzchak* (*yud-tzadik-chet-kuf*) permutes to spell *keitz chai* (*kuf-tzadik chet-yud*), "the end of the living [one]." *Yesod* is called "the living one" since the body part to which it corresponds, the male reproductive organ, manifests the properties of "life" (i.e., growth and change) relative to the more static ("inert" or "dead") limbs of the rest of the body.

והרי נתבארו ח' גבורות, שהם ח' הויו"ת, כמנין יצחק. גם יתבארו בחי' ח' גבורות אלו, בפ' וירא, בפסוק ביום הגמל את יצחק, וע"ש היטב.

**We thus have 8 states of *gevurah*, which are 8 Names *Havayah*, which together equal *Yitzchak*. These 8 states are also explained in our exposition of the verse "on the day Isaac was weaned."**

ונבאר עתה שם יוסף, כי הוא נקשר עם יצחק כנוכח,

**We will now explain the name Joseph, for he is connected with Isaac, as we have mentioned.**

וכבר נתבאר ענינו, בפרשת וישב, בענין החלומות של שר המשקים והאופים וע"ש.

**We have already explained his mystical significance in our discussion of *parashat Vayeishev*, in reference to the dreams of the chief butler and the chief baker.**

ואמנם יוסף הוא בגימטריא ששה הויו"ת.

**In any case, the numerical value of *Yosef* (Joseph) is 6 times that of the Name *Havayah*.**

*Yosef*: *yud-vav-samech-pei* = 10 + 6 + 60 + 80 = 156.

6 x 26 = 156.

וזה עניינם, הנה נתבאר אצלינו בכמה מקומות, גם במצות המילה בפרשת לך לך, נתבאר באורך ענין זה, כי הנה אעפ"י שהה' חסדים מתפשטים בגופא דו"א, מחסד עד חוד, עכ"ז הארת כל הה' חסדים נכללת ביסוד, והנה גם הה' גבורות יורדים ביסוד כנודע.

**The significance of these six Names *Havayah* is as follows. We have explained in numerous contexts, including that of the commandment of circumcision in our discussion of *parashat Lech Lecha*, at length, that even though the five states of *chesed* spread throughout the body of *Z'eir Anpin*, from *chesed* to *yesod*, nonetheless, the radiance of all the five states of *chesed* is absorbed in *yesod*. The five states of *gevurah* descend into *yesod* as well.**

The content of all the *midot* coalesces in *yesod*, where it is prepared to be transferred to expression in *malchut*.

האמנם אעפ"י שיורדים כל ההי חסדים והי גבורות, עכ"ז עיקרם הוא גי חסדים המגולים, דת"ת ונו"ה כנודע.

**Still, even though all five states of *chesed* and all five states of *gevurah* descend into *yesod*, their main states the three revealed states of *chesed*, i.e., those present in *tiferet*, *netzach*, and *hod*, as is known.**

As is mentioned elsewhere, *yesod* of *Ima* extends until the upper third of *tiferet* of *Z'eir Anpin*, meaning that the drive of the intellect to express itself is present in the *midot* produced by the intellect as far as the intellectual aspect of *tiferet*. From that point on, the *midot* "take over," and the dominant consciousness is that of pure *midot*, with the intellectual rationale for the *midot* present only in the background.

והנה גי גבורות, מתמתקות ע"י אלו הגי חסדים המגולים אשר שם.

**The three revealed states of *gevurah* are sweetened by the three revealed states of *chesed* there i.e., in *yesod*.**

ואעפ"י שאלו ההי גבורות כלם, ניתנים אל הנקבה בדעת שבה כנודע. וכן ההי חסדים, כלם ניתנים בעת הזווה אל הנקבה, בסוד טיפת מ"ד. עכ"ז, להיותם אורות מגולים, נשאר שרשם והארתם ביסוד,

**True, all five states of *gevurah* are given to the feminine *partzuf*, *Nukva*, i.e., into her *da'at*, as is known. And so too, all the five states of *chesed* are transferred to the feminine *partzuf* during the coupling of *Z'eir Anpin* and *Nukva*, as a drop of "male water," i.e., seed. Nonetheless, since the lower three states are revealed lights, only *their* source and radiance remains in *yesod*.**

Though all five states of *chesed* and *gevurah* that make up the sub-sefirot of *chesed-gevurah-tiferet-netzach-hod* of *Z'eir Anpin* pass through its *yesod*, what remains in it is the lower *midot*, i.e., the summation of *chesed* and *gevurah* in *tiferet* and the orientation of the *midot* outward in *netzach* and *hod*.

ואלו הם ששה הוי"ת הנזכרים, שהם גי הוי"ת דחסדים, וגי דגבורות, והם בגי יוסף:

**These states are the three Names *Havayah* of the revealed states of *chesed* and those of the three revealed states of *gevurah*. These six Names *Havayah* are the numerical equivalent of Joseph.**

Joseph, as we know, personified *yesod*.

ובזה תבין, איך היסוד נקרא מכריע ב', והוא לסיבה הנזכר, כי בו נכללים גי חסדים וגי גבורות, ונכללים יחד ונמתקים.

**With this knowledge, you can understand why *yesod* is called "the second arbitrator," for the said reason, namely, that in it the three revealed states of *chesed* are intertwined with the three revealed states of *gevurah*, which are thereby sweetened.**

The first "arbitrator" is *tiferet*, which reconciles *chesed* and *gevurah*. Here, *yesod* reconciles the states of *chesed* and *gevurah* above it.

גם בזה יתבאר לך טעם, למה הספירה הזאת נקראת יסוד. והענין הוא זה כי ספירה זו נטיל לשמאלא בסוד קי"ץ ח"י, שהוא היסוד, הנוטה אל יצחק שהוא שמאלא,

With this you can also understand why this *sefirah* is called “*yesod*.” The reason is that this *sefirah* tends to the left, this being the mystical meaning of “the live end,” referring to *yesod* tending toward Isaac, which is the left axis.

As mentioned above, the name *Yitzchak* (Isaac, *yud-tzadik-chet-kuf*) can be rearranged to spell “the live end” (*keitz chai, kuf-tzadik chet-yud*). The *midot* are also known as the six “ends” or “extremities,” inasmuch as they define the six directions of three-dimensional space.

והנה ג' גבורות אלו הנשארים בו, הם ג' הוי"וית, והם בגימטריא ע"ח, ועם מספרם שהם ג', הרי פ"א כמנין יסוד ע"ה.

The numerical value of the three states of *gevurah* that remain in it, which are three Names *Havayah*, is 78. Together with 1 for each of them, this sums to 81, the numerical value of *yesod* with the *kolel*.

$$3 \times 26 = 78.$$

$$\text{Yesod: } yud\text{-samech-vav-dalet} = 10 + 60 + 6 + 4 = 80.$$

עוד יש טעם אחר, למה נקרא יסוד, והוא, כי נודע מ"ש בס"ה בר"מ בפרשת יתרו דף צ"ב ע"א, בפסוק זכור את יום השבת. בענין הנהו ז' שמהן, דאתקריאו שבעה מרגליאן, כי סוד השבת נקרא י"ה אדנ"י,

Another reason this *sefirah* is called *yesod* is the following. What is written in the *Zohar*<sup>13</sup> about the verse, “Remember the Sabbath day,”<sup>14</sup> concerning the seven Names, is well-known. They are called “seven pearls,” and the Sabbath is called *Kah Adni*.

These seven Names (that issue from the Names *Yud-hei-vav* and *Ekyeh*) are discussed elsewhere. In that discussion, it is explained that these seven Names are associated with the seven blessings of the Sabbath *Amidah*, and that the fourth blessing of the Sabbath *Amidah*, which is the only one that refers specifically to the Sabbath, is associated with the Name *Kah Adni*.

ונודע ג"כ, כי השבת הוא ביסוד, הנקרא שביעי

It is also known that the Sabbath is associated with *yesod*, which is called the seventh.

Normally, we associate the Sabbath with *malchut*, the seventh *midah*. However, in the context of *Z'eir Anpin*, *malchut* is not truly a separate *sefirah*, but is called “the crown of the *yesod*,” associated physically with the glans of the male reproductive organ. *Malchut* comes into its own only as the full *partzuf* of *Nukva*. Thus, the “seventh” of the *midot* within *Z'eir Anpin*—and therefore, the Sabbath as well—can still be considered to be part of *yesod*.<sup>15</sup>

ולכן היסוד הוא בגימטריא י"ה אדנ"י,

Therefore, the numerical value of *yesod* is the same as that of the Names *Kah Adni*.

$$\text{Yesod} = 80, \text{ as above.}$$

13. 2:92a, in *Raya Mehemna*.

14. Exodus 20:8.

15. As alluded to in the comments of Rabbi Wolf Ashkenazi on this passage.

*Kah Adni: yud-hei alef-dalet-nun-yud* =  $(10 + 5) + (1 + 4 + 50 + 10) = 15 + 65 = 80$ .

והם כנגד שתי בחי' שבו, שהם, היסוד, והעטרה שבו. והנה היסוד נקרא י"ה. והעטרה נקרא אדני.

**These two Names correspond to the two aspects with *yesod*: *yesod* itself and its "crown." *Yesod* itself is called *Kah*, and its "crown" is called *Adni*.**

והנה היסוד של לאה ושל רחל, הם שתי ממין סתומות, ושניהם בגימטריא יסוד,

**Furthermore, the *yesod* of *Leah* and the *yesod* of *Rachel* are signified by two final *mem*'s, the combined numerical value of which is also that of *yesod*.**

*Leah* and *Rachel* are the two *partzufim* of *Nukva*, as we know. The female *yesod*, the womb, is indicated by a final, closed *mem*, which depicts a closed, empty space that will be filled by the male seed. The numerical value of *mem* is 40, so the 2 *yesod*'s of *Leah* and *Rachel* equal together 80, the numerical value of *yesod*.

לרמוז כי הוא מזדווג עם שתי יסודות דרחל ולאה

**This indicates that *yesod* couples with the two *yesod*'s of *Rachel* and *Leah*.**

ואחר שביארנו שמות יצחק ויוסף, איך שניהם בבחי' הגבורות, נבאר עתה ענין שני שמות אלו בהתחברם, איך כוללים כל הגבורות,

**Now that we have explained the two names of Isaac and Jacob, and how both are manifestations of the states of *gevurah*, we will now explain how these two names combine and thereby contain all the states of *gevurah*.**

והוא, כי תכלית כל הדינים הם רפ"ח ניצוצין, אשר נתקנו ע"י ל"ב אלהים, שהם דינים אחרים, כנודע, וכלם בגימטריא ש"ך ניצוצין.

**The summation of all the states of judgment are the 288 sparks that were rectified by the 32 Names *Elokim*, which were other states of judgment, as is known. All together, these sum to 320 sparks.**

When the vessels of *Tohu* shattered, 288 general sparks were entrapped in the fallen remains of these vessels. In the account of creation, the Torah refers to G-d exclusively by the Name *Elokim*, and this Name is used exactly 32 times. The creation of this physical world, subsequent to the collapse of the world of *Tohu*, effected a certain rectification in the shattered vessels, preparing them for their further rectification by man.

והנה יצחק ויסוד, הם בגימטריא רפ"ח. וגם זה נתבאר לקמן בפרשת וירא, בפסוק ביום הגמל את יצחק וע"ש.

**Now, the combined value of *Yitzchak* (Isaac) and *yesod* is 288. This, too, will be explained more fully in our comments to *parashat Vayeira*, on the verse, "...on the day Isaac was weaned."**

*Yitzchak: yud-tzadik-chet-kuf* =  $10 + 90 + 8 + 100 = 208$ . *Yesod* = 80, as above.  $208 + 80 = 288$ .

והנה שם יעקב, הוא בגימטריא ז' היות,

**The numerical value of the Name *Yaakov* (Jacob) is equal to 7 times the Name**

**Havayah.**

*Yaakov*:  $yud\text{-}ayin\text{-}kuf\text{-}beit = 10 + 70 + 100 + 2 = 182$ .  $7 \times 26 = 182$ .

והם בחי' ז' מוחין שכוללם ז"א, והם ז' הוי"ות. וכבר נתבאר עניינם, בפרשת ויצא יעקב מבאר שבע, איך ז' מוחין ההם נקרא באר שבע, וע"ש.

**These refer to the seven mentalities comprised within *Z'eir Anpin*. We have already explained their significance in our comments to *parashat Vayeitzei*, how these seven mentalities are called "Beersheba," literally, "the well of the seven."**

The seven mentalities of *Z'eir Anpin* are its four original mentalities (*chochmah*, *binah*, and the two aspects of *da'at*—the source of *chesed* [attraction] within *da'at* and the source of *gevurah* [repulsion] within *da'at*) and its three secondary mentalities (simply *chochmah-binah-da'at*) that it acquires when it ascends into *Ima* and is vested inside *netzach-hod-yesod* of *Ima*.

Alternatively, *netzach-hod-yesod* of *Abba* becomes vested in the *chochmah-binah-chesed-gevurah* of *Z'eir Anpin*, while the *netzach-hod-yesod* of *Ima* becomes vested in the *chochmah-binah-da'at* of *Z'eir Anpin*.

The first verse in *parashat Vayeitzei* is "And Jacob went out from Beersheba and went to Haran."<sup>16</sup>

עוד יש בז"א ג' מוחין דקטנות הנקרא אלהים,

**There are in *Z'eir Anpin* three more, immature mentalities, signified by the Name *Elokim*.**

In contrast to the seven mature mentalities signified by 7 Names *Havayah*, the immature mentalities are signified by Names *Elokim*.

הנרמזים במלת וילך הרנה,

**These are alluded to in the phrase that continues this verse: "...and he went to Haran."**

The numerical value of the Names *Elokim* ( $3 \times 86 = 258$ ) is the same as that of "Haran" (*Charan*: *chet-reish-nun* =  $8 + 200 + 50 = 258$ ).

כמבואר שם איך אלהים דיודיין בלאה, ואלהים דההיין שהוא השלישי הוא ברחל, ואלהים האמצעי דאלפי"ן, הוא ביעקב הכולל שתייהם, שתי נשיו.

**As we explain there, the Name *Elokim* spelled out with *yud*'s signifies the *partzuf* of *Leah*, the Name *Elokim* spelled out with *hei*'s—this being the third spelling-out of the Name *Elokim*—signifies the *partzuf* of *Rachel*, and the middle spelling-out of the Name *Elokim*, using *alef*'s, signifies the *partzuf* of *Yaakov*, which encompasses both of them, his two wives.**

ולכן נקרא יעקב, י' עקב, כי עקב הוא בגימטריא ב' שמות אלהים, דלאה ורחל, ובהם עשר אותיות, כמנין י' של יעקב, לרמז כי בו כלולות שתייהם.

**He is therefore called *Yaakov*, for this name can be read "yud-heel," and the numerical value of the word for "heel" (*akeiv*) is that of two Names *Elokim*, i.e.,**

16. Genesis 28:10.

that of *Rachel* and that of *Leah*. There are ten letters in these two Names *Elokim*, 10 being the numerical value of the *yud* of *Yaakov*. This indicates that this *yud* comprises both Names *Elokim*.

*Yaakov* is spelled *yud-ayin-kuf-beit*; the word for "heel" (*akeiv*) is spelled *ayin-kuf-beit*. Thus, *Yaakov* can be read: *yud-heel*.

$$\text{Ayin-kuf-beit} = 70 + 100 + 2 = 172.$$

$$\text{Elokim: } \text{alef-lamed-hei-yud-mem (5 letters)} = 1 + 30 + 5 + 10 + 40 = 86.$$

$$2 \times 86 = 172.$$

ונחזור לכללות ג' שמות, אברהם, יצחק, ויעקב.

Let us now return to the general discussion of the three names Abraham, Isaac, and Jacob.

כי הנה יעקב מכריע ביניהם, ולכן נוטל כפלים מהם. כיצד,

**Jacob reconciles the first two, and therefore takes twice as much as they do, as follows.**

Jacob signifies *tiferet*, and as we know, *tiferet* reconciles and harmonizes the preceding *sefirot* of *chesed* and *gevurah*.

הרי שאברהם יש בו מספר יעקב, ועוד שם אדני, ושניהם בגימטריא אברהם.

The numerical value of the Name *Avraham* (Abraham) comprises the numerical value of the Name *Yaakov* plus the numerical value of the Name *Adni* plus the *kolel*.

$$\text{Avraham: } \text{alef-beit-reish-hei-mem} = 1 + 2 + 200 + 5 + 40 = 248.$$

$$\text{Yaakov: } \text{yud-ayin-kuf-beit} = 10 + 70 + 100 + 2 = 182.$$

$$\text{Adni: } \text{alef-dalet-nun-yud} = 1 + 4 + 50 + 10 = 65.$$

$$182 + 65 + 1 = 248.$$

גם יצחק יש בו מספר יעקב, ועוד שם יהויה, ושניהם בגימטריא יצחק.

The numerical value of the Name *Yitzchak* (Isaac) also comprises the numerical value of the Name *Yaakov* plus the numerical value of the Name *Havayah*.

$$\text{Yitzchak: } \text{yud-tzadik-chet-kuf} = 10 + 90 + 8 + 100 = 208.$$

$$182 + 26 = 208.$$

נמצא, כי אברהם לקח שם אדני יותר מחשבון יעקב, ויצחק לקח שם הויה יותר מחשבון יעקב.

**Thus, Abraham took the-value-of-the-Name-Adni more than the-value-of-the-name-Jacob, while Isaac took the-value-of-the-Name-Havayah more than the-value-of-the-name-Jacob.**

ואמנם לקח יעקב כפלים מהם, שהם ב' שמות הויה, וב' שמות אדני, והם בגימטריא יעקב.

**But Jacob took twice what they took, i.e., two Names *Havayah* and two Names *Adni*, the combined value of which is the numerical value of *Yaakov*.**

$$(2 \times 26) + (2 \times 65) = 52 + 130 = 182.$$

2

וַיְהִי בַיּוֹם אֲמֶרְפֶּל מֶלֶךְ שִׁנְעָר...

*It happened in the days of King Amrafel of Shinar...*

Further on in this *parashah*, we read how an alliance of five kings rebelled against an alliance of four kings, which then waged war against the alliance of five kings, in the process abducting Abraham's nephew, Lot, and how Abraham pursued and routed the first alliance in order to rescue Lot.<sup>17</sup>

<p>ליקוטי תורה, פרשת לך לך          כבר ידעת כי יש ז' מלכאן קדמאן בסוד אי"א או"י          ז"ן</p>	<p>שער הפסוקים, פרשת לך לך          הנה נודע, כי הנה המלכים שמלכו בארץ אדום ומתו,          היה עניינם, בא"א, ואו"י, וזו"ן.</p>
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*Sha'ar HaPesukim and Likutei Torah, parashat Lech Lecha*

**As is known, the kings that ruled in the land of Edom and died<sup>18</sup> were manifestations of *Arich Anpin*, *Abba*, *Ima*, *Z'eir Anpin*, and *Nukva*.<sup>19</sup>**

These are the *partzufim* of *Atzilut*, while the kings that died allude to the seven *sefirot* that collapsed in the world of *Tohu*, the version of *Atzilut* that precedes its rectified version, *Tikun*. Also, there were seven kings that died, but only six *partzufim* are enumerated here.

וּכְלָם הֵם מִבְּחֵי הַנִּקְבָּה, הַנִּקְרָא מַלְכוּת. וְלִכֵּן נִקְרְאוּ וְאֵלֵהּ הַמְּלָכִים מִצַּד נִוְקְבָא,  
 מַלְכִים, עַל שְׁמָהּ.

**They were all the feminine aspect of these *partzufim*, which is known as the *malchut* of each *partzuf*. That is why they are alluded to by the "kings," being named after it.**

Since the kings that died were the *malchut* of these *partzufim*, they are called "kings," since *malchut* means "kingship."

וְנוֹדַע כִּי הַמְּלָכוֹת הֵיא הוּי"ה דְּבִין דְּמְלוּי הַהִי"ן.

**It is known that *malchut* is expressed by the Name *Havayah* spelled out such that its numerical value is 52, i.e., with the letter *hei*.**

$$Yud-vav-dalet hei-hei vav-vav hei-hei = (10 + 6 + 4) + (5 + 5) + (6 + 6) + (5 + 5) = 52.$$

The four spellings out of the Name *Havayah* (72, 63, 45, and 52) are aligned with the four letters of the Name *Havayah* and the *sefirot/partzufim* they signify.

<p>וּכְבֵר הוֹדַעְתִּיךָ כִּי אֵע"פ שֶׁאֲנִי קוֹרְאִין ז' הֵם ט' שְׁלָמִים          וְהֵם ט' אוֹתִיּוֹת שֵׁשׁ בְּשֵׁם בִּין שְׁבַמ"ל</p>	<p>וְנִמְצָא, שֶׁאֵף עַל פִּי שְׁזֵי מַלְכִים הֵם דְּמִיתוּ, אִינֵם          אֲלֵא תִשְׁעָה, וְהֵם כִּנְגַד ט' אוֹתִיּוֹת שֵׁשׁ בְּהוּי"ה דְּבִין          דְּהֵי"ן,</p>
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17. Genesis 14.

18. Ibid. 36:31-39.

19. *Eitz Chaim* 8:4-5, 9:1-2, 5, 17:3.

**Thus, even though there are seven kings that died, they are really nine, corresponding to the nine letters in the 52-Name *Havayah*.<sup>20</sup>**

The seven kings expressed or embodied the *malchut*'s of these *partzufim* in *Tohu* and, at the same time, the nine letters of the 52-Name.

<p>ואלו הטי' מלכים הם קליפות וזוהמא של אלו המלכים הם הקליפות ממש,</p>	<p>ונודע, כי הסיגים והקליפות, נתבררו מתוך אלה המלכים, ולכן כנגדם הם ט' מלכים אחרים, שהם קליפות גמורות, וסיגים של ט' מלכים הנזכרים הקדושים.</p>
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**As is known, the dross and shells i.e., evil were separated out of these fallen kings. Therefore, there are nine other kings corresponding to them, which are composed totally of the shells and dross of the nine aforementioned, holy kings.**

The nine kings (i.e., the nine *malchut*'s of *Tohu*) are extremely volatile—as is everything in that world—because the amount of light is out of proportion with the capacity of the vessels to hold it. But everything in *Tohu* is still in the realm of holiness. Only when the vessels of *Tohu* break and their “shards” descend into the lower worlds do they exist as almost lifeless “shells” —pockets of fallen consciousness possessing no holiness other than a tiny spark of *Tohu*-light embedded deep with each one to keep it in existence. Other than that deep kernel of holiness, the whole essence of the fallen “shell” is evil, i.e., selfhood and antithesis to Divinity. (This is what led to the Shattering of the Vessels in the first place.)

<p>אמנם דע כי ד' המלכים הם ד' אותיות השורש שבשם הוי"ה [דב"ן] והי' מלכים הם ה' אותיות המילוי וז"ס ארבעה מלכים את החמשה וכולם מצד מ"ל וכולם נקראים מלכים על שמה.</p>	<p>ואלו הם בחי' אלו המלכים, אמרפל וחבריו, ומלכי סדום וחבריו, ולכן נתחלקו לשתי בחינות, כי ארבע המלכים אמרפל וחבריו, הם סיגי ארבע אותיות השרשיות של ההוי"ה הנזכר. והי' מלכי סדום ועמורה וכו', הם הסיגים של חמשה אותיות של מלוי ההוי"ה הנזכר, שהיא של ב"ן דההי"ן. וזה סוד אומר, ארבעה מלכים את החמשה:</p>
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**These are the kings mentioned in this episode of the *parashah*, Amrafel and his allies plus the king of Sodom and his allies. This is why they are divided into two groups: the four kings of Amrafel's alliance are the dross of the four root-letters of the aforementioned Name *Havayah*, while the five kings of Sodom, Gomorrah, etc. are the dross of the five letters used to spell out this Name *Havayah*, i.e., the 52-Name spelled out with the letter *hei*. This is the mystical meaning of the verse, “...four kings against the five.”**

The four letters of the Name *Havayah* are thus depicted as waging war against the letters used to spell them out.

<p>והנה ענין מלחמה זו היתה</p>	<p>וענין מלחמה זו, וגם למה היתה עתה, יובן במ"ש חז"ל כי כונתם היתה, לשבות את אברהם עצמו, כי בקחתו את לוט בן אחיו, יבא אברהם להצילו, וישבו אותו גם כן. וכפי הסוד ענינו הוא זה, כי הנה נתבאר אצלינו בשער רוה"ק, ענין לוט וגם אברהם מה ענינם וע"ש.</p>
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20. Ibid. 8:3.

The reason for this war, and why it was waged specifically at this point in history, will be understood via our sages' statement<sup>21</sup> that their intention was actually to capture Abraham himself. By capturing his nephew, Lot, Abraham would come to his rescue, and they would then capture him, too. The mystical significance of this is based on what we have explained in *Sha'ar Ruach HaKodesh* regarding the mystical significance of Lot and Abraham.

והדבר בקיצור הוא, כי אברהם הוא סוד אור החסדים | לפי שעד עתה לוט שהי קרוב אל אברהם שבזעיר, הנקרא הוי"ה דאלפ"ן, העולה מ"ה.

**In short: Abraham personified the light of the states of *chesed* in *Z'eir Anpin*, which are represented by the Name *Havayah* spelled out with the letter *alef*, and whose numerical value is 45.**

$Yud-vav-dalet\ hei-alef\ vav-alef-vav\ hei-alef = (10 + 6 + 4) + (5 + 1) + (6 + 1 + 6) + (5 + 1) = 45.$

ולוט הוא עומד כנגד אחרים דו"א, והוא הקליפה | ולוט הי' בסוד קליפה שכנגד אחרים ז"א לכן לוט היונקת מן אחרים שלו, ולכן גם הוא בגימטריא מ"ה, כמנין לו"ט.

**Lot is positioned opposite the back of *Z'eir Anpin*, being the evil that sucks from *Z'eir Anpin's* back. The numerical value of Lot is thus also 45.**

Lot:  $Lamed-vav-tet = 30 + 6 + 9 = 45.$

In order to exist, every form of evil must "suck" (i.e., derive its sustenance) from some form of good, of which it is a fallen, corrupt version.

ולוט תרגום דארור, שהיא הקליפה.

**In Aramaic, Lot means "cursed," referring to this manifestation of evil.**

Aramaic, being closely related to Hebrew, is an intermediary between the Holy Language and the other languages of the world. It thus sometimes expresses a fallen version of the allied word in Hebrew, or is seen to "reveal" (Aramaic is used for the sages' vernacular translations of the Bible) the meaning of the Hebrew. Here, it seems to be understood in both senses.

ולכן היה קרובו של אברהם, ויונק ממנו, ותמיד | והיה קרוב לאברהם ויונק ממנו הולכים יחד, כמו שאמר הכתוב, וילך אתו לוט,

**Lot was therefore Abraham's close relative, earning his livelihood from him, always traveling with him, as it is written, "And Lot went with him."<sup>22</sup>**

This was when G-d told Abraham to leave Haran and travel to the Land of Israel.

כנדרש בספר הזהר. שהיא בחי' הקליפה והיצה"ר שיש | באדם.

**As is explained in the *Zohar*,<sup>23</sup> Lot signifies the evil and the evil inclination within people.**

21. *Zohar*1:86b; *Bereishit Rabbah* 42.

22. Genesis 12:4.

23. 1:79a, 80b.

ובהיות אברהם בחוצה לארץ, לא נעשה זיווג עליון  
דוֹוִין, כנז"ל בפרשה לך לך מארצך וממולדתך ולכן  
היתה הקליפה דבוקה בקדושה ויונקת ממנה, כי אז  
היה הזעיר בסוד הקטנות דמוחין דאלהים,

**When Abraham was outside the Land of Israel, there was no coupling between *Z'eir Anpin* and *Nukva*, as we have explained before. Therefore, the evil “shell” clung to the holiness and sucked from it, for *Z'eir Anpin* was then in a state of constricted consciousness, signified by the Name *Elokim*.**

The Land of Israel is an appellation for *malchut*, so if Abraham personified *Z'eir Anpin*, it means that there was no union between *Z'eir Anpin* and *Nukva* until Abraham entered the land. The reason why there is no union between *Z'eir Anpin* and *Nukva* is because they are not ready, i.e., mature enough for it yet. Abraham—*Z'eir Anpin*—still had a “Diaspora”-consciousness, an incomplete mentality vis-à-vis Divinity. This consciousness is expressed by the Name *Elokim*, which signifies Divinity as it is vested and hidden in the forces of nature (the word for “the nature” —*hateva*—having the same numerical value as the Name *Elokim*, 86).

In the absence of this union, *Z'eir Anpin* is exposed to false union with the powers of evil.

והיו המלכים והקליפות הנזכר כולם יונקים השפע | ואז כל המלכים היו בשלום ושקט  
שלהם, ואין מלחמה ביניהם.

**The kings and the evil they personified were thus sucking their plenty from Abraham/*Z'eir Anpin*, and there was no war between them.**

וכאשר הלך אברהם לא"י, שהוא לעורר הזיווג עליון | וכאשר אברם נכנס לא"י לקיים גזירת ואעשה אותך  
של זו"ן, הנקרא ארץ כנז"ל אז נכנסו המוחין דגדלות, | לגוי גדול לצורך זיווג העליון נפרד לוט מעליו ולא  
ונפרד לוט שהוא הקליפה מעל אברהם. בסוד הפרד | הי אברהם משפיע בו כיון שנגלה זיווג הקדושה אז  
נא מעלי, | כתיב ויפרדו איש מעל אחיו

**But when Abraham went to the Land of Israel—which was in order to arouse the supernal union between *Z'eir Anpin* and *Nukva*, the latter manifest as the land, as we have said—expanded consciousness entered *Z'eir Anpin*, and Lot, i.e., this evil, separated from him, as it is written, “Separate now from upon me.”<sup>24</sup>**

This was after Abraham returned from a temporary sojourn in Egypt; he and Lot possessed too many herds and flocks to stay together.

ולא אמר ממני, אלא מעלי, כי ממש היה דבוק | באחוריו זעיר כנזכר, וכאלו ח"ו משא כבד היה טעון  
באחוריו.

**It does not say, “from me” (*mi-meni*) but “from upon me” (*mei-alai*), because Lot was literally clinging to the back of *Z'eir Anpin*, as mentioned. It was thus as if a heavy burden was on Abraham’s back.**

The unusual choice of words thus alludes to the upper reality.

ואז כתיב, (שם י"ג י"א) ויפרדו איש מעל אחיו, ולא | כתיב מאחוריו, אלא מעל כנזכר,

24. Genesis 13:9.

It is therefore then written, “And they separated, each one from upon the other”<sup>25</sup> rather than “from each other.”

ואז נחסר שפע הקליפה והמלכים הנזכר, ולכן נלחמו | ואז אותן המלכים לא היה להם יניקה כלל ועיקר ואז זה עם זה, כמו שנבאר: | נלחמו ביניהם.

**At this point, the forces of evil and the aforementioned kings lost their material bounty. This is why they made war with each other, as we will describe.**

Since material bounty is derived from spiritual beneficence, when the latter was cut off, there was a lack of the former, and this occasioned dispute, jealousy, etc.

והענין הוא, דע, כי ט' מלכים האלו, בזמן אברהם, התחילו לתקן בסוד התיקון, שהוא לעשות להם בחי' פרצוף וכלים, להלביש את האורות שלהם, כנודע אצלינו בענין תיקון המלכים. | והענין

**To explain: Know that in Abraham's time, these nine kings began to be rectified, that is, to metamorphose into *partzufim* with proper vessels to clothe their lights, as we have explained in our exposition on the rectification of these kings.<sup>26</sup>**

The rectification of the world of *Tohu* consists of constructing vessels for the *sefirot's* lights. There is an advantage to brilliant, blinding inspiration, but it only fulfills its purpose when it is contextualized within reality, where it can serve to change things and make the world a better place. True, some of the original brilliance and sense of infinity is lost, for by being expressed through specific vessels, the light is *ipso facto* deprived of the potential to express itself through other vessels, in other ways. But that is the price paid for maturity and fulfillment.

אמנם עדיין אז לא נתקנו כולם, רק ד' מלכים | כי הנה לא היה סוד תיקון עדיין אל המלכים רק בסוד השרשיים, שהם כנגד ד' אותיות השרשיות דשם ב"ן, ד' שהם השרשים אבל לה' לא היה תיקון, | אבל הה' מלכים שבבחי' ה' אותיות המלוי, לא היה להם תיקון עדיין,

**But, at this stage, they were not all rectified yet: only the four root-kings, who manifested the four root-letters of the 52-Name. But the five kings that manifested the five letters used to spell out this Name were not rectified yet.**

ובהיות השפע נמשך אליהם, היה שלום ביניהם. | וכבר נודע שכל דבר בלתי תיקון הוא מופשט מן הלבוש ויכול לעלות למעלה ממנו להיות מלובש ולעלות למעלה ממדרגת ד' מלכים, כדי להתקרב אל הקדושה, ולקחת שפע משם. ואף על פי שהם ענפים שלהם, מרדו בהם, לפי שהארבעה מלכים שהיו בבחי' תיקון והלבשת הכלים אל אורותיהם, אינם יכולים לעלות למעלה ממדרגתם, אבל אלו החמשה מלכים, שהיו בלתי תיקון, מופשטים מן המלבושים, יש להם כח לעלות למעלה ממדרגת האחרים.

**When they all received material abundance, they were at peace. But when it became scarce, the five kings wanted to overpower and ascend above the level of**

25. Ibid. 13:11.

26. *Eitz Chaim* 11:7, 19:1.

**the four kings in order to get closer to holiness and procure sustenance from there directly. Even though the five were derived from the four, they rebelled against them, because the four kings, who were somewhat rectified, such that their vessels clothed their lights, could not ascend higher than their intrinsic level, whereas the five kings who were as yet unrectified were unrestricted by their “clothes” and were therefore able to ascend above the level of the others.**

The vessels “hold on” to the lights they clothe, just as expressing an idea “solidifies” it and concretizes it, depriving it of being expressed in other ways.

ולכן מרדו החמשה מלכים, עם היותם ענפים, ונתגברו | ואז מרדו בהם ורצו לעלות למעלה וליקח שפע  
על הארבעה מלכים השרשיים. | מלמעלה

**Therefore the five kings, even though they were branches of the four, rebelled and overcame the four root-kings.**

אבל עכ”ז, להיותם בחי השרשים, גברה ידם עליהם, | אך אח”כ להיות אלו הדי שורש אל הדי אותיות  
והכניעום תחתם. | הוי”ה עצמן גברה כוחם עם היותם מתוקנים ונצחום  
והמיתום |

**But in the end, since the four were the roots, they overcame the five and subjugated them under their rule.**

ול להיות כי כל קטטה זו היתה, מחסרון השפע שלהם, | ועכ”ז מחמת חסרון שפע הבא להם שבו וליקחו לוט  
לכן (בראשית י”ד י”ב) ויקחו את לוט ואת רכושו, | כי הוא היה תחלה קרוב לאברם וינקו ממנו ורצו  
שהיא הבחי היותר סמוכה אל אברהם, שהוא ז”א | להדבק בו ולעלות אליו כדי שישפיע בהם ויקחו  
כנז”ל. וע”י ששבו אותו, יקח הוא שפע מאברהם, ויקחו | שפע מאברהם לתת להם וז”ס רמזוהו רז”ל באמרם  
הם שפעם ממנו. וזהו כוונת דברי חז”ל שאמרו, שרצו | כי כוונתם היה ליקח לוט כדי שיבא אברהם להצילו  
המלכים לשבות גם את אברהם, והבן זה היטב. | וישבו אותו ג”כ והבן זה.

**Now, since the whole dispute was over the lack of abundance for all of them, they therefore “took Lot and all his possessions,”<sup>27</sup> because he was the closest person to Abraham, who personified *Z’eir Anpin*, as mentioned. By capturing Lot, they felt that Lot would take his sustenance from Abraham and they would in turn take theirs from Lot. This is what the sages’ meant when they said that the four kings wanted to capture Abraham, too. Understand this well.**

In this context, the four kings did not want to actually capture Abraham; they just wanted a way to siphon off Divine beneficence from him, a way to “plug into” him. This they saw in Lot.

Psychologically, this episode thus presumably depicts the conflict between the rectified and unrectified aspects of a person’s animal nature. When we are young and our consciousness is devoted primarily to constructing our own sense of self, there is no conflict between these two; in fact, this is because our animal consciousness has either not yet begun to be rectified (i.e., educated for morality and altruism) or is only in the very beginning stages of this process.

But as we approach maturity and develop an awareness of the fact that there is a G-d, and that G-d has charged us with rectifying the world, i.e., doing His commandments and sanctifying mundane life so that His beneficence can flow properly into the world, our animal nature begins to mature as well, realizing it cannot always get what it wants and do what it wants to do. At this point, the

27. Genesis 14:12.

unrectified aspects of the animal soul begin to rebel, and the person is plunged into the conflict of adolescence, when his selfish nature goes to war against his rising adult consciousness and tries to bypass it and assert itself. Since it is unfettered by the constraints of adulthood, it initially appears to win, dazzling the more reasoned adult with its youthful energy and power, flying above and appearing to be able to express more holy vitality than the adult nature. But because the adult nature is more careful, more logical, more patient, etc., it eventually wins, and subdues the unrectified aspect of the animal nature.

But animal nature is still animal nature, and even its rectified aspect—especially now that it has absorbed the unrectified aspect within it—wants what it considers is its due. It therefore enlists the evil inclination to make sure that the Divine soul does not neglect it. In the end, the Divine soul recaptures the evil inclination and uses it for its own purposes, rather than letting it serve the animal soul.