

Parashat VaEira

וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה' . וְאַרְא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יִהְיֶה לָא נֹדַעְתִּי לָהֶם.

*G-d spoke to Moses, and said, "I am G-d. But I appeared to Abraham, to Isaac, and to Jacob as 'G-d Almighty,' and did not make known to them My Name G-d."*¹

ספר הליקוטים, פרשת וארא

הן אמת כי מה שאנו אומרים כי אברהם בחסד ויצחק בגבורה, אינו בזרועות של זעיר כמו שסוברים רוב המקובלים, שא"כ אי אפשר להזדווג, כי הזרועות איך יעשו זווג,

Sefer HaLikutim, parashat VaEira

It is true that what we say—that Abraham personified *chesed* and Isaac personified *gevurah*—does not refer to the arms of *Z'eir Anpin*, as most of the earlier authorities of Kabbalah think. For if this were so, they could not couple, for how can two arms of the same *partzuf* couple?

One of the innovations of the teachings of the Arizal is the description of the *sefirot* as *partzufim* that couple, etc.

אלא שאברהם הוא בחסדים של אימא היורדים בז"א, ויצחק בגבורות של אימא, באופן שהם פרצוף שלם כל אחד בפני עצמו,

Rather, Abraham personified the states of *chesed* within *Ima*, which descend into *Z'eir Anpin*, while Isaac personified the states of *gevurah* within *Ima*. In this way, each is an independent *partzuf*.

Since they are both within *Ima*, it is difficult to understand how they can be considered independent *partzufim*. As Rabbi Shalom Sharabi writes on this passage, "I did not merit to understand the question or the answer."

ויעקב אחיזתו בחסדים וגבורות של אבא שבתוך אימא היורדים בז"א, ומשה היה מזאת הבחי' ממש, אלא שיעקב היה בסוד אימא שהוא חיצון לבוש לאבא מלבר, ומשה מהתוכיות מאבא ממש,

Jacob personified both the states of *gevurah* and the states of *chesed* within *Abba* that are present within *Ima* and descend into *Z'eir Anpin*. Moses personified the exact same phenomenon. But whereas Jacob personified *Ima*, which acts as an external garment around *Abba*, Moses expressed the internal aspects of *Abba* himself.

As will be developed further, the forefathers' achieved only a superficial consciousness of G-d relative to what Moses achieved. This is because the forefathers perceived G-d as He is revealed in the world, which is only a superficial revelation compared with the way G-d is revealed in the Torah, which is what Moses apprehended.

1. Exodus 6:2.

ועכ"ז הוא מהאחורים של אבא, שכל מה שנכנס בתוך ז"א הוא אחורים, וכל הנהגות החול אינו אלא מן האחורים.

Notwithstanding, Moses personified the back of the internal aspects of *Abba*, inasmuch as all aspects of *Abba* and *Ima* that enter inside *Z'eir Anpin* are their backs, and the way the supernal *partzufim* conduct weekday affairs is only derived from their backs.

G-d runs the world (during the workweek) by infusing the seminal Divine consciousness of *Abba*, through its development in *Ima*, into the source of human consciousness, *Z'eir Anpin*. As we have seen, only a diminished version of the Divine insight of *Abba* can be transferred into the lower *partzufim*; this is referred to as its "back."

On the Sabbath, the world's Divine consciousness ascends and is not processed through the lower *partzufim*.

וכן תמצא כי אחורים שהם דפ"ק וקס"א מנין משה, שהם אחורים של ע"ב, ופנים של אהי"ה:

Thus, you will note that the sum of the numerical value of the back of the 72-Name, 184, plus 161, the numerical value of the front of the Name *Ekyeh*, is equal to the numerical value of "Moses" (*Mosheh*), 345.

The four ways the Name *Havayah* is spelled out are associated with the four principle *partzufim*. The 72-Name is associated with the *partzuf* of *Abba*.

$Yud-vav-dalet\ hei-yud\ vav-yud-vav\ hei-yud = (10 + 6 + 4) + (5 + 10) + (6 + 10 + 6) + (5 + 10) = 72.$

The "back" of this Name is the following, "disappearing" iteration:

<i>yud-hei-vav-hei</i>	<i>yud-vav-dalet hei-yud vav-yud-vav hei-yud</i>	$(10 + 6 + 4) + (5 + 10) +$ $(6 + 10 + 6) + (5 + 10)$	72
<i>yud-hei-vav</i>	<i>yud-vav-dalet hei-yud vav-yud-vav</i>	$(10 + 6 + 4) + (5 + 10) +$ $(6 + 10 + 6)$	57
<i>yud-hei</i>	<i>yud-vav-dalet hei-yud</i>	$(10 + 6 + 4) + (5 + 10)$	35
<i>yud</i>	<i>yud-vav-dalet</i>	$(10 + 6 + 4)$	20
	total		184

The "front" of the Name *Ekyeh* (*alef-hei-yud-hei*) is the simple spelling out of this Name, as follows:

<i>alef</i>	<i>alef-lamed-pei</i>	$1 + 30 + 80$	111
<i>hei</i>	<i>hei-yud</i>	$5 + 10$	15
<i>yud</i>	<i>yud-vav-dalet</i>	$10 + 6 + 4$	20
<i>hei</i>	<i>hei-yud</i>	$5 + 10$	15
			161

The Name *Ekyeh* is associated with *Ima*. Thus, Moses is the sum of the back of *Abba* as present in *Ima*.

וזהו בחול, אבל בשבת משיג הארת הפנים,

All of this applies during the weekdays, but on the Sabbath, Moses reaches the consciousness of the shining of the face of the *partzufim*.

זהו משי"ה כי מה שהשיגו האבות היה בא"ל שד"י לבד, שהוא יסוד של אבא או אימא, באלו הבחי' לבד השיגו. ושמי ה' כמשה לא נודעתי להם.

This is the significance of the numerical value of the Name *Mosheh*. For all that the forefathers reached was the consciousness of the Name *Kel Shakai* ("G-d Almighty"), referring to the *yesod* of *Abba* or *Ima*, but "My Name *Havayah*"—as it was revealed to Moses—"I did not make known to them."

The Name *Havayah* is G-d's "proper" Name, or as it is called further on, His "explicit" Name. It thus indicates His real presence, His interest, focus, and purpose in creating the world, His "inner" desire. In contrast, the Name *Kel Shakai* ("G-d Almighty") refers to G-d the creator of the world. The sages note that the word *shaddai* can be interpreted to mean "He who [*sha*-] said 'enough' [*-dai*] to the expansion of the world [at the end of the creation week]."

וכן תמצא בר"ת שלא השיגו אלא באל שד"י, בשני בחינות תמצאנו,

You will note that the initials of the forefathers' names also indicate that they only reached the consciousness of *Kel Shakai*, in two ways:

האחד בר"ת "אברהם יצחק יעקב" ישראל, כמנין א"ל,

First: The sum of the numerical values of the initials of the names Abraham (*alef*, 1), Isaac (*yud*, 10), Jacob (*yud*, 10), and Israel (*yud*, 10) is the same as the numerical value of the Name *Kel* (31)—

$$1 + 10 + 10 + 10 = 31.$$

$$Kel: alef-lamed = 1 + 30 = 31.$$

ובס"ת אברה"ם יצח"ק יעק"ב, מק"ב, והוא בא"ת ב"ש שד"י.

—and the final letters of the names Abraham (*mem*), Isaac (*kuf*), and Jacob (*beit*), transform via *atbash* into *Shakai*.

Shakai: shin-dalet-yud.

Mem → *yud*; *kuf* → *dalet*; *beit* → *shin*.

ועוד באופן אחר אם תקח א' מאברהם ולי מישאל וה' שניתוספ' באברהם ושי' שביצחק, וכת"ב ישחק, ואות ו' שניתוספה ביעקב עם הג' אותיותיהם כמנין א"ל שד"י,

Second: If you add the numerical values of the *alef* from Abraham, the *lamed* from Israel, the *hei* that was added to Abram to form Abraham,² the *shin* that is substituted in the book of Psalms for the *tzadik* of Isaac,³ which is written there as *Yischak*, the *vav* that is added on occasion to Jacob,⁴ together with the three unit values of the three names of the patriarchs, the total is the numerical value of *Kel*

2. Genesis 17:5.

3. Psalms 105:9.

4. Leviticus 26:42; Jeremiah 30:18, 33:26, 46:27, and 51:19.

Shakai (345).

$alef + lamed + hei + shin + vav + 3 = 1 + 30 + 5 + 300 + 6 + 3 = 345.$

Kel Shakai: Alef-lamed Shin-dalet-yud = $(1 + 30) + (300 + 4 + 10) = 345.$

הרי לך רמז בשני בחי' אלו א"ל שד"י, יסוד אבא יסוד אימא, ובאלו השיגו, אבל בתוכיות שמי ה' לא נודעת להם.

Thus, you have in these two calculations two allusions to *Kel Shakai*, referring to *yesod of Abba* and *yesod of Ima*. It was to these levels that the forefathers reached. But as to the inner aspect of "My Name, G-d, i.e., *Havayah*, I did not make it known to them."

ועוד תמצא בר"ת אברהם יצחק יעקב גי' כ"א, כמנין אהי"ה שהוא באימא, א"כ לא השיגו התוכיות. שהוא סוד שם המפורש, כ"א משה.

Furthermore, you will note that the numerical value of the initials of Abraham (*alef*, 1), Isaac (*yud*, 10), and Jacob (*yud*, 10) is 21, the numerical value of the Name *Ekyeh*, which is associated with *Ima*. This further indicates that they did not reach consciousness of the inner dimension of these *partzufim*, i.e., the Name *Havayah*. Only Moses did this.

Ekyeh: alef-hei-yud-hei = $1 + 5 + 10 + 5 = 21.$

ואם תסיר ר"ת אברהם יצחק יעקב ישראל, וסי"ח שלהם, ישארו בידך בר"ה, צ"ה, ע"ק, שר"א, שעולים תתקע"ו, כמנין הש"ם המפורש,

If you consider the patriarchs' four names—Abraham, Isaac, Jacob, and Israel—stripped of their first and final letters, the numerical value of the remaining letters is 976, the value of the phrase "the explicit Name" (*hashem hameforash*).

"The explicit Name" is one of the ways the Talmudic sages refer to the Name *Havayah*.

Abraham (*Avraham*): *alef-beit-reish-hei-mem* → *beit-reish-hei* = $2 + 200 + 5 = 207.$

Isaac (*Yitzchak*): *yud-tzadik-chet-kuf* → *tzadik-chet* = $90 + 8 = 98.$

Jacob (*Yaakov*): *yud-ayin-kuf-beit* → *ayin-kuf* = $70 + 100 = 170.$

Israel (*Yisrael*): *yud-shin-reish-alef-lamed* → *shin-reish-alef* = $300 + 200 + 1 = 501.$

$207 + 98 + 170 + 501 = 976.$

Hashem hameforash: hei-shin-mem hei-mem-pei-vav-reish-shin =

$(5 + 300 + 40) + (5 + 40 + 80 + 6 + 200 + 300) = 976.$

This indicates that the inner dimension of what the patriarchs perceived—G-d's presence in the world—was what Moses perceived—G-d's revelation in the Torah.

וזה השיג משה ע"ה בכל בחינותיו, הרמוזים בשם הוי"ה. וכן תמצא בזה השם עצמו בפנים שלו, ובאחורים שלו, כמנין תתקע"ו, שהם בחינותיו שבו השיג משה, והוא הנקרא שם המפורש, והוא בזה האופן,

It is this explicit Name of G-d that Moses reached in all its aspects, which are indeed alluded to by the Name *Havayah*, as follows. You will note that in this

Name, the sum of its front and its back is 976, which alludes to the levels of Divine consciousness that Moses achieved. This level is called “the explicit Name.” To wit:

” ע”ב, ה’ ס”ג, ו’ מ”ה, ה’ ב”ן, אלו הם הפנים עולים רל”ב.

The *yud* of the Name *Havayah* is associated with the 72-Name, the *hei* with the 63-Name, the *vav* with the 45-Name, and the final *hei* with the 52-Name. The sum of the numerical values of the “fronts,” i.e., simple values of these Names is 232.

$$72 + 63 + 45 + 52 = 232.$$

והאחרים של אלו השמות, הם, ”י פק”ד, ה’ קס”ו, ו’ ק”ל, ה’ קר”ם,

The numerical values of the “backs” of these Names are *yud*—184, *hei*—166, *vav*—130, and *hei*—144.

We saw above that the numerical value of the “back” of the 72-Name is 184. If we perform the same calculation on the other spellings-out of the Name *Havayah*, we have:

For the 63-Name:

<i>yud-hei-vav-hei</i>	<i>yud-vav-dalet hei-yud</i> <i>vav-alef-vav hei-yud</i>	$(10 + 6 + 4) + (5 + 10) +$ $(6 + 1 + 6) + (5 + 10)$	63
<i>yud-hei-vav</i>	<i>yud-vav-dalet hei-yud</i> <i>vav-alef-vav</i>	$(10 + 6 + 4) + (5 + 10) +$ $(6 + 1 + 6)$	48
<i>yud-hei</i>	<i>yud-vav-dalet hei-yud</i>	$(10 + 6 + 4) + (5 + 10)$	35
<i>yud</i>	<i>yud-vav-dalet</i>	$(10 + 6 + 4)$	20
total			166

For the 45-Name:

<i>yud-hei-vav-hei</i>	<i>yud-vav-dalet hei-alef</i> <i>vav-alef-vav hei-alef</i>	$(10 + 6 + 4) + (5 + 1) +$ $(6 + 1 + 6) + (5 + 1)$	45
<i>yud-hei-vav</i>	<i>yud-vav-dalet hei-alef</i> <i>vav-alef-vav</i>	$(10 + 6 + 4) + (5 + 1) +$ $(6 + 1 + 6)$	39
<i>yud-hei</i>	<i>yud-vav-dalet hei-alef</i>	$(10 + 6 + 4) + (5 + 1)$	26
<i>yud</i>	<i>yud-vav-dalet</i>	$(10 + 6 + 4)$	20
total			130

For the 52-Name:

<i>yud-hei-vav-hei</i>	<i>yud-vav-dalet hei-hei</i> <i>vav-vav hei-hei</i>	$(10 + 6 + 4) + (5 + 5) +$ $(6 + 6) + (5 + 5)$	52
<i>yud-hei-vav</i>	<i>yud-vav-dalet hei-hei</i> <i>vav-vav</i>	$(10 + 6 + 4) + (5 + 5) +$ $(6 + 6)$	42
<i>yud-hei</i>	<i>yud-vav-dalet hei-hei</i>	$(10 + 6 + 4) + (5 + 5)$	30
<i>yud</i>	<i>yud-vav-dalet</i>	$(10 + 6 + 4)$	20
	total		144

To summarize:

letter of Name <i>Havayah</i>	corresponding spelling-out	value of "back"
<i>yud</i>	72	184
<i>hei</i>	63	166
<i>vav</i>	45	130
<i>hei</i>	52	144
	total	624

ואלו הם אחוריים, ועולים תדר"ך, וסיי כל המקום אשר תדר"ך כף רגליכם וכו',

The total numerical of these "backs" is the same as that of the word for "will tread" (*tidroch*), as in the verse, "Every place upon which your feet will tread."⁵

Tidroch: *tav-dalet-reish-kaf* = $400 + 4 + 200 + 20 = 624$.

אי"כ רל"ב תדר"ך כמנין תתנ"ו: וידוע כי כל שם מאלו הדי אותיות, ועשר אותיות המלוי והכולל, הם ט"ו,

Thus, the sum of the front and back of these Names, 232 and 624, is 856. But, as is known, if we count these Names, which correspond to the four letters of the Name *Havayah*, together with the ten letters used to spell each of them out, plus the *kolel*, we have an additional 15.

As we have seen, 3 letters are always used to spell out the *yud* of the Name *Havayah*, 2 letters to spell out the *hei*, up to 3 letter to spell out the *vav*, and 2 letters to spell out the final *hei*. $3 + 2 + 3 + 2 = 10$.

We thus can add 15 for each of the four Names, or 60, to 856.

וכן ג"כ בשמות האחורים.

The same applies to the backs of these Names—

We can add another 15 for each of the four Names, or another 60.

באופן, כי חי שמות עולים ח"פ ט"ו, הם ק"ך, ותתנ"ו הם תתקע"ו, כמנין שם המפור"ש, שבו השיג מרע"ה מה שהשיג שם המפורש בכל בחינותיו. ר"ל כל התוכיות,

—such that the 8 Names give 8×15 , or 120. When this is added to 856, we have 976, the numerical value of "the explicit Name" (*hashem hameforash*), of which Moses

5. Joshua 1:3.

achieved Divine consciousness in all its aspects, that is, its inner aspects.

אבל האבות לא השיגו אלא בא"ל שד"י, שהוא היסוד, שמנהגו להוציא לחוץ,

In contrast, as we said, the forefathers only reached consciousness of the Name *Kel Shakai*, referring to *yesod* of *Abba* and *Ima*. The custom of this Name is to extend outward.

Yesod is oriented outward, toward expressing its content to the lower levels.

ולא בשם הוי"ה שהוא בפנים, והוא נעלם, כאומרו זה שמי לעלם.

They did not achieve consciousness of the Name *Havayah*, which is hidden inside, as G-d said, "This is My Name forever."⁶

The sages point out that the word for "forever" (*le'olam*) is spelled so that it can be read "to hide" (*le'aleim*), meaning that the Name *Havayah* is hidden.

2

וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'. וַיֵּרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי ה'. לֹא נִודְעָתִי לָהֶם.

*G-d spoke to Moses, and said, "I am G-d. But I appeared to Abraham, to Isaac, and to Jacob as 'G-d Almighty,' and did not make known to them My Name G-d."*⁷

Based on this contrast between the revelation of G-d to the forefathers vs. that which will soon be experienced by Moses, the Arizal discusses the difference in the various levels of prophecy amongst the prophets.

שער רוח הקודש. דרוש א'

ועתה נבאר הפרש מדריגות הנביאים במקום אחיותם. סדר מדריגות הנביאים כפי מקום אחיותם ותלייתם למעלה ומאיוזה מקום היתה נמשכת נבואת כל אחד ואחד מהם.

Shaar Ruach HaKodesh, discourse 1

We will now explain the different levels of the prophets regarding the level that they held and from which they were suspended above and from what level each of their prophecies were manifest.

הנה נתבאר בזוהר. כי הנביאים הם בנצח והוד כנו' ובהרבה מקומות בוזהר ובפרט בפי פקודי בהיכל עצם השמים. ומה שלמעלה מהם אינו נכנס בסוג נבואה.

It is explained in the *Zohar* that the prophets were rooted in *netzach* and *hod*. This is mentioned throughout the *Zohar*,⁸ particularly in *parashat Pekudei* in the discussion of the Palace of the Essence of Heaven.⁹ Whatever manifestations there

6. Exodus 3:15.

7. Exodus 6:2.

8. *Zohar* 1:21a, 171a, 2:104b, 257b, 3:11b, 68b (in *Raya Mehemna*), 90b; *Tikunei Zohar* 2b, 11b, 31b, 49b, 123b, etc.

9. *Zohar* 2:247b.

were from the levels above these is not classified as prophecy.

גם מצינו כי מרע"ה התנבא מאספקלריא המאירה ושאר הנביאים נתנבאו מאספקלריא שאינה מאירה. ונודע הוא כי ב' כינויים אלו הם בת"ת ומלכות. וא"כ קשה הענין שהרי נתבאר כי אין נבואה אלא בנצה והוד אך במלכות או ביסוד הוא רוח הקדש ואיך נקראי נביאים

We also find that Moses prophesied through the "clear lens" while the rest of the prophets prophesied through the "opaque lens" or "mirror."¹⁰ It is known that these two terms refer to *tiferet* and *malchut*, respectively. But if this is so, it appears to be a contradiction, for it is explained that prophecy issues only from *netzach* and *hod*, whereas what issues from *malchut* or *yesod* is just Divine inspiration (*ruach hakodesh*). So how can those whose revelation issued from *tiferet*, *yesod*, or *malchut* be called "prophets?"

וגם כי במשה עצמו מצינו בפ' בראשית שמשה הוא בנצה ואהרן בהוד. וגם מצינו שהוד נקרא הודו של משה.

Furthermore, we find in the *Zohar*¹¹ with regard to Moses himself that Moses was on the level of *netzach* and Aaron was on the level of *hod*. We also find that *hod* is called "Moses' *hod*."

Rabbi Shmuel Vital adds here: "As is written, 'and you shall place some of your *hod* on him.'¹² This verse describes G-d's commandment to Moses to appoint Joshua as his successor.

וגם מצינו כי שמואל היה מתנבא מן הנצח כמשי"ה וגם נצה ישראל לא ישקר

We further find¹³ that Samuel prophesied from *netzach*, as it is written, "And the Eternal One of Israel (*Netzach Yisrael*) does not lie."¹⁴

Since Samuel referred to G-d as *Netzach Yisrael*, it implies that his prophecy issued from the *sefirah* of *netzach*.

וא"כ איך יתקיימו כל המאמרים הנז' אך הענין הוא

So how are we to reconcile all the above statements? The explanation is as follows:

כי נודע שהנה"י של ז"א הם כוללים כל קומת פרצוף רחל נוקי דז"א.

It is known that the *netzach-hod-yesod* of *Z'eir Anpin* span the entire stature of the *partzuf* of *Rachel*, the *Nukva* of *Z'eir Anpin*.

In general, there are two feminine *partzufim* opposite the male *partzuf* of *Z'eir Anpin*: *Rachel* and *Leah*. *Leah* is situated opposite the upper half of *Z'eir Anpin* and *Rachel* opposite its lower half.

כי ג' פרקין קדמאין דנה"י דז"א הם כח"ב שלה. וג' פרקין אמצעיים הם חג"ת שלה. וג' פרקין תתאין הם נה"י שלה

10. *Yevamot* 49b, and throughout the *Zohar*.

11. 1:21b.

12. Numbers 27:.

13. *Zohar*

14. 1 Samuel 15:.

The upper three segments of *netzach-hod-yesod* of *Z'eir Anpin* are opposite her *keter-chochmah-binah*, the three middle segments of these are opposite her *chesed-gevurah-tiferet*, and the three lower segments of these are opposite her *netzach-hod-yesod*.

Rabbi Shmuel Vital points out that surprisingly, no mention is made here of the lower third of *tiferet* of *Z'eir Anpin*, which, as we have seen, is also included in the part of *Z'eir Anpin* that is opposite *Rachel*.

והנה מרע"ה ראש כל הנביאים היה מתנבא מתרין פרקין קדמאין של נצח והוד דז"א מבחי' פנים שלהם. ושמואל הנביא היה מתנבא מן הפנים של פרקא קדמאה דנצח דז"א. שזה הוא חצי מדריגת נבואת מרע"ה.

Moses, the chief of all prophets, prophesied from the two upper segments of *netzach* and *hod* of *Z'eir Anpin*, specifically, from their front. Samuel prophesied only from the front of the upper segment of *netzach* of *Z'eir Anpin*. This was half of the level of prophecy attained by Moses.

Since Samuel prophesied only from *netzach*, but not *hod*, of *Z'eir Anpin*, while Moses prophesied from both.

אלא שהיה חציה העליונה שהוא הנצח ובכללו הוא הוד ולכן היה שקול שמואל למרע"ה אעפ"י שהיה הפרש ביניהם. כי מרע"ה היה מתנבא מן שניהם.

Nonetheless, Samuel's prophecy was parallel to the upper half of Moses' prophecy, i.e., *netzach*, and it includes *hod* within it, so therefore the quality of Samuel's prophecy was equated with that of Moses, even though there was a difference between them, in that Moses prophesied from both *netzach* and *hod*.

In Psalms¹⁵ it is written, "Moses and Aaron with his priests, and Samuel with those who called upon his name, call out to G-d and He answers them." We see here that Samuel is equated with Moses and Aaron.

ואחיה השילוני היה מתנבא מן האחוריים של תרין פרקין ראשוני' דנצח והוד דז"א. ובערך שהיה מתנבא מבי' הירכים היה גדול משמואל. ובערך שהיה מן אחוריים היה קטן משמואל.

Achiyah the Shilonite prophesied from the back of the two upper segments of *netzach* and *hod* of *Z'eir Anpin*. Insofar as he prophesied from the two thighs of *Z'eir Anpin*, he was greater than Samuel. But insofar as he prophesied from the back of these segments, he was lesser than Samuel.

Achiyah the Shilonite¹⁶ was a prophet contemporary with King Solomon and his successors. He was the mentor of the prophet Elijah.

Netzach and *hod* correspond anatomically to the two thighs. Thus, whereas Samuel prophesied only from one "thigh," Achiyah prophesied from both. On the other hand, Samuel prophesied from the front of the one thigh he accessed, while Achiyah prophesied from the back of the two that he accessed.

ואליהו הנביא ע"ה תלמיד אחיה השילוני ע"ה. היה מתנבא מן האחוריים של פרקא קדמאה דהוד דז"א.

15. 99:6.

16. 1 Kings 11:29 ff.

Elijah the prophet, who was the disciple of Achiyah the Shilonite, prophesied from the back of the upper segment of *hod* of *Z'eir Anpin*.

His prophecy was thus similar to his master Achiyah's, except that Achiyah's originated from the back of *netzach*, while Elijah's originated from the back of *hod*.

ושאר הנביאים היו בתרין פרקין אמצעיים ובתרין פרקין תתאין של נצח הוד. וכן בכל שיעור היסוד דו"א.

The rest of the prophets prophesied from the two middle segments and two lower segments of *netzach* and *hod* of *Z'eir Anpin*, as well as from the entire extent of *yesod* of *Z'eir Anpin*.

ודע כי תרין פרקין קדמאין דנצח והוד. הם גבוהים מהיסוד. ע"ד שהם חו"ב גבוהים מן הדעת.

Know that the two upper segments of *netzach* and *hod* are higher than *yesod*. This is similar to the way *chochmah* and *binah* are higher than *da'at*.

ויש בחי אחרת והוא בענין הנוקי עצמה הנקראת אספקלריי שאינה מאירה. ולפעמים גם האחוריי של ז"א נקי אספקלריא שאינה מאירה. לפי שבחי יניקת הנקבה משם

There is yet another level from which prophecy issues, in *Nukva* itself, which is called "the opaque lens." Sometimes, the back of *Z'eir Anpin* is also called "the opaque lens," because *Nukva* sucks its life-force from that level.

והנה אהרן הכהן ע"ה היה נקרא שושביני דמטרוניתי. ויניקת נבואתו היה משם. וכפי ערך גדולת מרע"ה בדכורא היה אהרן בנוקי מטרוניתא. ובבחי זו נקרא אהרן שוה למשה כמ"ש ז"ל על פי הוא אהרן ומשה הוא משה ואהרן

Now, Aaron the priest is called "the escort of the Queen,"¹⁷ and his prophecy sucked from that level. Aaron's level of prophecy in the Queen i.e., on the feminine side was as great as Moses' was on the masculine side. It is in this respect that Aaron is considered on a par with Moses, as the sages said¹⁸ concerning the verses "It was Aaron and Moses"¹⁹ and "It was Moses and Aaron."²⁰

The fact that sometimes the Torah gives precedence to Moses and at other times to Aaron is understood to indicate that in some respect they were equal.

כי כמו שמשה מתנבא בבחי הפנים דתרין פרקין קדמאין דנצח והוד דדכורא. כן אהרן מתנבא בבחי הפנים של תרין מוחין חו"ב דנוקי. שהם עומדים כנגד תרין פרקין קדמאין דנצח והוד דו"א כנז'.

For just as Moses prophesied from the front of the two upper segments of *netzach* and *hod* of the male, Aaron prophesied from the front of the two mentalities—*chochmah* and *binah*—of the female, which are situated opposite the two upper segments of *netzach* and *hod* of *Z'eir Anpin*, the male, as we have mentioned.

והנה כמו שיש מדריגות רבות בכל שאר הנביאים בתרין פרקין אמצעיים ובתרין תתאין דנצח והוד וביסוד כלו

17. *Zohar* 3:20a, etc.

18. *Megilah* 11a; *Vayikra Rabbah* 36:1.

19. Exodus 6:26.

20. Exodus 6:27.

דו"א בבחי' פנים ואחוריי' שלהם, כנז"ל. כן יש כמה נביאים אחרים שנבואתם בנוק'י בכל פרצופה. זולת בבחי' הפנים של תרין מוחין קדמאין שלה. אבל בכל שאר הבחי' יש מדריגות רבות של נביאים.

Now, just as there are many levels of prophecy amongst the other prophets, within the two middle segments and the two lower segments of *netzach* and *hod*, and within the entire span of *yesod* of *Z'eir Anpin*, throughout their front and back, so are there a number of other prophets, whose prophecy derives from various levels along the entire *partzuf* of *Nukva*—except for the front of her two upper mentalities. But in all her other levels there are many levels of prophets.

The front of the two upper mentalities of *Nukva* are "reserved" for Aaron.

ואמנם בנבואת יהושע ע"ה אני מסופק איך שמעתי ממורי ז"ל. אם היה מתנבא מן היסוד דו"א. לפי שהיה משבט יוסף. או אם היה מתנבא מן בחי' האחוריים של תרין מוחין דנוק'. כי כן מצינו שארז"ל פני יהושע כפני לבנה שהיא הנקבה.

With regard to the prophetic level of Joshua, I am not sure what I heard from my master (the Arizal), i.e., if he prophesied from the *yesod* of *Z'eir Anpin*, since he was from the tribe of Joseph, or from the back of the two mentalities of *Nukva*. The latter is possible since we find that the sages said²¹ that "the face of Joshua was like the face of the moon," which is the female.

In comparison to Moses's prophecy, Joshua's prophecy was like that of the moon compared with that of the sun (and therefore their faces were also compared to the sun and the moon). The moon reflects the light of the sun and is therefore the female relative to the male sun.

ובשתי בחי' אלו בלבד אני מסתפק באיזה מהם היה.

It is with regard to these two possibilities that I am in doubt.



ספר הליקוטים, פרשת וארא

הנה היכל לבנת הספיר נקרא אספקלריא שאינה מאירה, ומשם רוב הנביאים מתנבאים,

Sefer HaLikutim

The Palace of Sapphire Brickwork is called "the opaque lens," and it is from there that most of the prophets prophesied.

The *Zohar*²² enumerates 7 "palaces" in *Z'eir Anpin* of *Beriah*. These palaces serve as levels through which we elevate the sparks of holiness from the lower worlds during the morning prayers, until reaching *Atzilut* in the *Amidah*.

21. *Bava Batra* 75a.

22. 2:244b ff.

sefirah	palace	liturgy
<i>yesod</i>	The Sapphire Brickwork (<i>livnat hasapir</i>)	From "Blessed are You...who forms light" until "Shield of our deliverance, a Refuge for us."
<i>hod</i>	The Essence of Heaven (<i>etzem hashamayim</i>)	From "The blessed G-d, great in knowledge" until "Blessed be the glory of G-d from its place."
<i>netzach</i>	Luminance (<i>nogah</i>)	From "They chant sweet melodies to the blessed G-d" until "He is awesome in praise, master of wonders."
<i>gevurah</i>	Merit (<i>zechut</i>)	From "Who in His goodness renews each day" until "Blessed are You...who creates the luminaries."
<i>chesed</i>	Love (<i>ahavah</i>)	From "...You have loved us with everlasting love" to "I am G-d, your G-d."
<i>tiferet</i>	Will (<i>ratzon</i>)	From "True and certain" to "Blessed are You...who delivered Israel."
<i>keter, chochmah, binah</i>	The Holy of Holies (<i>kodesh hakedoshim</i>)	From "My L-rd, open my lips" to the end of the <i>Amidah</i> .

The two terms "Sapphire Brickwork" and "Essence of Heaven" are taken from the description of how the spiritual worlds were revealed to the Jewish people at the Giving of the Torah.²³

The consciousness of *Atzilut* is manifest in the "Holy of Holies" of *Beriah*, and thus we are considered to be in the world of *Atzilut* during the *Amidah*.

(It is beyond the context of the present discussion to explain why *tiferet* follows *gevurah* and *chesed* rather than precedes it.)

So we see that in this passage, the Arizal asserts that most prophecy occurs from *yesod* of *Z'eir Anpin*.

ומשה היה נבואתו מהיכל ק"ק דבריאה, ששם סוד כח"ב דבריאה.

Moses' prophecy, in contrast, was from the Palace of the Holy of Holies of *Beriah*, which is where the *keter-chochmah-binah* of *Beriah* are manifest.

This is in contrast to what was said in the passage quoted above, in which Moses' prophecy is stated to originate in *netzach* and *hod* of *Z'eir Anpin*.

והנה במשה ארז"ל שזכה לבינה, היינו באריך דבריאה הכולל בו השאר בסוד קודש קדשים,

Regarding Moses, the sages said that he attained *binah*,²⁴ which refers to *Arich Anpin* of *Beriah*, which includes within it all the rest as part of the Holy of Holies.

Presumably, this is to be understood in light of the correspondence between the four worlds and the ten *sefirot*, in which *chochmah* is associated with *Atzilut*, *binah* with *Beriah*, the *midot* with *Yetzirah*, and *malchut* with *Asiyah*. Thus, the idea that Moses attained *binah* would mean that he attained the entire world of *Beriah*, i.e., up to its highest *partzuf*, *Arich Anpin*, while the other prophets only attained the level of *yesod* of *Z'eir Anpin* of *Beriah* – the Palace of the Sapphire Brickwork, as stated above.

23. Exodus 24:10.

24. *Zohar* 2:114b, 115a; cf. *Rosh Hashanah* 21b.

The phrase “Holy of Holies” refers to the three *partzufim* of *Arich Anpin*, *Abba*, and *Ima*. *Arich Anpin* is the “holy” and *Abba* and *Ima* are the “holies.”

והנה וידבר אלהים אל משה בסוד בינה, וידבר ה' אל משה בסוד חב"ד, ויאמר: בסוד כתר, אמנם כל המראות היו מתוך הבינה.

The phrase “And G-d (*Elokim*) spoke to Moses” refers to *binah*, while the phrase “And G-d (*Havayah*) spoke to Moses” refers to *chochmah-binah-da'at*, and the phrase “And G-d said...” refers to *keter*. Nonetheless, all of Moses’ visions were from *binah*.

Since all these levels were within *Beriah*, they may be conceived of as being sub-levels within *binah*, as above.

3

וְאֵלֶּה שְׁמוֹת בְּנֵי לֵוִי לְתֹלְדֹתָם גֵּרְשׁוֹן וְקֹהַת וְזִמְרִי... וּבְנֵי קֹהַת עֲמָרָם וְיִצְחָר וְחִבְרוֹן וְעִזִּיאֵל... וַיִּקַּח עֲמָרָם אֶת יוֹכְבֵד וְדָתוֹ לֹא לְאִשָּׁה וְתֵלֵד לָהּ אֶת אַהֲרֹן וְאֶת מֹשֶׁה.

*These are the names of the sons of Levi: Gershon, Kehat, and Merari... And the sons of Kehat: Amram, Yitzhar, Hebron, and Uziel... And Amram took his aunt Jochebed for a wife, and she bore him Aaron and Moses...*²⁵

שער הפסוקים, פרשת וארא
ראיתי לבאר כאן, ענין גלגולי אהרן הכהן,

Shaar HaPesukim, parashat VaEira

It is fitting to explain here the transmigrations of the soul of Aaron.

אבל שרשו הראשון כבר ביארתי במקומות רבים, וגם בפסוק ויקם מלך חדש על מצרים, בדרוש משה ואהרן ומרים, איך אהרן ומשה שניהם ביסוד דאבא שבתוך ז"א, ושניהם מבחי' הבל בן אדה"ר.

I have already identified his original root many times, including in my comments on the verse “And a new king arose over Egypt,” in the exposition of the three children of Amram, Moses, Aaron, and Miriam. I explained there how both Aaron and Moses originate in the *yesod* of *Abba* as it is present in *Z'eir Anpin*, and how both of them are aspects of Abel, the son of Adam.

גם נתבאר בפרשת נח, בפסוק ואת לוט בן הרן בן בנו, כי נרמז הבל בר"ת לוט בן הרן, להורות, כי לוט והרן, שניהם מבחי' הבל, כנודע בפסוק ויקם מלך חדש, איך כל הנשמות התחילו להתקן במשפחתו של אברהם, ומשם ואילך:

It has also been explained in my comments on the *sidrah Noach*, on the verse “and Lot the son of Haran his grandson,” that Abel’s name (*Hevel, hei-beit-lamed*) is alluded to in the initials of the words “Lot the son of Haran” (*Lot ben Haran, lamed-beit-hei*). This implies that the souls of both Lot and Haran were aspects of the soul

25. Exodus 6:16, 18, 20.

of Abel. As I have explained on the verse “And a new king arose over Egypt,” all the primordial souls began to be rectified by the souls of Abraham’s family.

וגם אברהם היה מבחי' הבל, והרן אחיו של אברהם, היה גם בו תערובת קדושה רבה, אלא שלא נתקן כאברהם אחיו. ונודע כי נשרף על קדוש ה', אלא שלא היה בלב גמור, עד שראה את אברהם נצול מכבשן האש.

Abraham, as well, was an aspect of Abel, and Haran, Abraham’s brother, possessed in his soul an admixture of great holiness, although he did not rectify the aspect of Abel’s soul within him as much as his brother Abraham did. And it is known that he was burned for the sanctification of G-d’s Name, albeit not wholeheartedly, since he waited to consign himself to the flames until he saw that Abraham was miraculously saved from the furnace.

“Terah complained about Abram his son before Nimrod for crushing his idols; so he [Nimrod] cast him [Abram] into a fiery furnace, and Haran sat and thought, ‘If Abram is victorious, I am on his side, and if Nimrod is victorious, I am on his side.’ When Abram was saved, they said to Haran, ‘Whose side are you on?’ Haran said to them, ‘I am on Abram’s side!’ They cast him into the fiery furnace and he was burned.”²⁶ Thus, Haran threw himself into the flames thinking he would be saved, and therefore his act did not qualify as a public “sanctification of G-d’s Name” as did Abraham’s. Nonetheless, his act was motivated out of recognition of the truth of G-d. The fact that he recognized this truth and was willing to take something of a chance for it indicates that he did possess some level of holiness.

ואח"כ נתגלגל באהרן, שיש בו אותיות הרן, ונתוסף בו אות אל"ף יתירה. ולפי שלא הפיל עצמו לכבשן האש בימי אברהם, עד שנצול אברהם, והיה ראוי לו למסור עצמו על קדוש ה' כנודע, לכן אותה השריפה שנשרף, לא הועילה לו, כי לא הפיל עצמו, אלא בחשבו שינצל כמו אברהם.

Haran subsequently was reincarnated as Aaron, whose name (*Aharon, alef-hei-reish-nun*) possesses the letters of his name (*Haran, hei-reish-nun*), with the addition of the letter *alef*. Since he did not throw himself into the furnace in Abraham’s days until Abraham was saved, and did not sacrifice himself for the sanctification of G-d’s Name as he should have, this act did not help him, for he only threw himself in because he thought he would be saved as was Abraham.

ולכן כשנתגלגל באהרן הכהן, בא לידו מעשה העגל, והאלהים אינה לידו, שיאמרו לו קום עשה לנו אלהים, ויעכב ויהרג,

Therefore, when he was reincarnated as Aaron, he was faced with the situation of the Golden Calf. G-d presented him with the people’s request “Get up and make us a god,”²⁷ which he should have refused and on account of which been killed, thus sanctifying G-d’s Name in public.

ע"ד שעשה חור בנה של מרים, אשר גם הוא ניצוץ נשמה, שהיתה מעורבת עם נשמת הרן, אעפ"י שאינה משרשו. וכמ"ש בענין ניצוצי הנשמות המתערבות זו עם זו, אעפ"י שאינם משרש אחד. וידע ברוח קדשו, שהיה צריך לתקן עון זה, ומסר עצמו להריגה,

This in fact is exactly what Hur, Miriam’s son, did. His soul was a soul-spark that

26. Rashi on Genesis 11:28, from *Bereishit Rabbah* 38:13.

27. Exodus 32:1.

was intermixed with the soul of Haran, even though the soul of Haran was not actually its source. (It has been explained that soul-sparks can intermix with one another even though they do not derive from the same root.) Hur understood in his prophetic inspiration that he had to rectify this sin, i.e., that of Haran, and therefore protested the building of the Golden Calf, and gave himself over to be killed by the mob on this account.

כמ"ש חז"ל על פסוק ויבן מזבח לפניו, ויבן מן הזבוח לפניו

This accords with the statement of our sages²⁸ on the verse "And Aaron built an altar before him":²⁹ "Aaron understood from he who was slain before him."

The word for "And [Aaron] built" is *va-yiven*, which may also be interpreted to mean "and he understood." The word for "altar" is *mizbeiach*, which may also be read *mi-zavuach*, meaning "from the one who was slain." The sages thus indicate that Aaron understood from the fact that the mob had killed Hur for opposing the building of the Golden Calf that it was pointless for him to oppose it as well, since they would then simply kill him, too, and proceed to make it anyway.

וביאור דברי רז"ל הוא, כי הרגישו מלת ויבן, דהיל"ל וירא, כפי הדרשה שלהם. אבל הכונה היא, כי גם אהרן ידע ברוח קדשו, שהיה צריך לתקן עון הנזכר של הרן, ולמסור עצמו על קדוש ה', וחשב כי כיון שגם חור היה מבחי' הרן כנזכר, וכבר מסר נפשו לתקן הענין הנזכר, אי"כ אין צורך לו שהוא ימסור גם עצמו, כי כבר נתקן העון ההוא ע"י חור, וטעה בזה.

Our sages derived this from the word "and he built," but in truth, had this word been meant to merely imply that Aaron saw that it would be pointless to resist the mob, it should have said "and he saw." Rather, the deeper implication in our sages' words is that he understood in his prophetic vision that he should have rectified the aforementioned sin of Haran by giving up his life to publicly sanctify G-d's Name. But he thought that since Hur—who was an aspect of Haran, as we said—had already offered his life to rectify this sin, it was no longer necessary for him to do the same inasmuch as the sin had already been rectified by Hur. But he erred in this.

ולכן ובאהרן התאנף ה' מאד להשמידו, ואז נגזר מיתה על בניו, כמשי"ה ויאמר להשמידו לולי משה בחירו וכו' להשיב חמתו מהשחית, ואין השבת חימה אלא אחר שכבר עשתה רושם. והוא כמ"ש חז"ל כי אין השמד אלא כלוי בנים. ובתפלת משה השיב חצי הגזרה, ונשארו אלעזר ואיתמר, ולא מתו אלא נדב ואביהוא: וכמו שדרשו על פסוק ויקצוף משה על אלעזר ועל איתמר בניו הנותרים,

Therefore it is written, "And G-d was angry at Aaron, and sought to wipe him out,"³⁰ and death was decreed on his sons. As it is written, "And G-d intended to wipe them out, and would have done so were it not that Moses, His chosen, stood before Him in the breach to return His wrath from destroying."³¹ Nonetheless, "returning wrath" implies that the wrath had already had some effect, and this was indeed the case here. Our sages state that "'wiping out' implies destroying

28. *Sanhedrin* 7.

29. Exodus 32:5.

30. Deuteronomy 9:20.

31. Psalms 106:23.

progeny,"³² and Moses' prayers turned back half of the decree. Thus, of Aaron's four sons, Elazar and Itamar remained, and only Nadav and Avihu died. Our sages point out that this is the meaning of the verse "And Moses became angry at Elazar and Itamar, Aaron's remaining sons."³³

וטעם הדבר הוא, כי נדב ואביהוא גם הם חטאו בענין אש זרה, בפרשת שמיני

The reason why specifically Nadav and Avihu died is that they, too, sinned with respect to foreign fire.

The Hebrew term for "idolatry" is "foreign service," i.e., any act that expresses devotion to something or someone other than G-d. When the Tabernacle was inaugurated, Nadav and Avihu brought an incense offering on their own, in addition to the offerings G-d had explicitly required. This unsolicited incense thus fell into the category of "foreign fire," which is forbidden to be brought onto the altar. Even though their intentions were worthy, they brought their offering as an expression of their own ecstasy rather than as fulfillment of G-d's will. Thus, their act was in effect more one self-service than of Divine-service, and therefore could be considered in a subtle sense an act of "foreign service" or idolatry. In this sense, they were perpetuating their father's sin of not opposing idolatry at all costs.

ולא היו עדיין מחוייבים שריפה על עונם, אבל נשרפו תמורת אהרן אביהם, שהיה ראוי למסור עצמו להשרף, וזהו גרם להם, ומצאה קפידא מקום לנוח, אבל אלעזר ואיתמר שלא חטאו, הועילה להם תפלת משה.

Still, they would not have been liable to death by burning on account of their sin alone, but being Aaron's sons they were liable to be burnt on account of his sin in not submitting himself to be burnt in the incident of the Golden Calf. The combination of both their own sin and their father's caused their death, and thus G-d's wrath found its place to rest. In the case of Elazar and Itamar, however, who did not sin, Moses' prayer was effective.

גם תבין מזה, כי כמו שהרן נשרף ומת על פני תרח אביו, כך מתו נדב ואביהוא על פני אהרן אביהם, במיתת שריפה.

Understand this, as well: Just as Haran was burnt and died during the lifetime of his father, Terah, so did Nadav and Avihu die during the lifetime of their father, Aaron, by fire.

ואחר שמת אהרן נתגלגל ביעבץ, הנזכר בספר ונקרא כן, לפי שנודע ענין קללת חוה, בעצב תלדי בנים. גם קללת אדם, בעצבון תאכלנה. ובספר הזוהר בסוף פרשת ויקהל אמרו על פסוק בעצב תלדי בנים, שהוא סוד לפתח חטאת רובץ, שהם הקליפות שבעולם העשיה, הנקראים עצב, ונקראים חטאת רובץ בפתח. ונודע כי אין שליטת הקליפות אלא בעולם העשיה.

After Aaron died he was reincarnated as Yaavetz, who is mentioned in the book of Chronicles.³⁴ The reason why he was called this is because the curse of Eve was "in sadness shall you bear children,"³⁵ and that of Adam was "in sadness shall

32. *Vayikra Rabbah* 10:5.

33. Leviticus 10:17.

34. 1 2:55.

35. Genesis 3:16.

you eat it.”³⁶ In the *Zohar*³⁷ it is said that the phrase “in sadness shall you bear children” is the mystical meaning of “sin crouches at the door,”³⁸ referring to the shells (*kelipot*) of the world of *Asiyah*, which are called “sadness” and “sin that crouches at the door.” And it is known that the *kelipot* have dominion only in the world of *Asiyah*.

The name Yaavetz (*yud-ayin-beit-tzadik*) includes the letters that compose the word for “sadness” (*eitzev*, *ayin-tzadik-beit*).

The result of the primordial sin was that the world descended to the level of *Asiyah*, where the forces of evil (*kelipot*) have dominion. These are the forces of sadness and its result, sin.

וכבר נתבאר אצלינו, כי נדב ואביהוא, הם בחי' נפש של אדה"ר, ובהם שלט העצב הזה, ומתו בחטא אהרן אביהם.

As we have explained elsewhere, Nadav and Avihu were the aspect of *nefesh* of the soul of Adam. This sadness ruled over them, and they therefore died on account of the sin of their father, Aaron.

Nefesh is the lowest aspect of the soul; Nadav and Avihu were thus the embodiment of the lowest aspect of the soul of Adam, that which experienced the fall in the greatest degree. It is interesting to note that these two sons of Aaron both personified the sadness that results from the existential fact of being under the domain of the forces of evil as well as the inspiration born of Divine ecstasy as evidenced at the inauguration of the Tabernacle. Historically, many if not most of the most poignant and moving works of inspiration and art have born out of the artist's sense of depression and melancholy. It is, of course, most noble to be touched by the exile of humanity (and the Divine presence) from its natural abode, but the proper response to this is submission to G-d's will in order to rectify the wrong, rather than some form of heroic expression of personal angst.

ולכן יעבץ התפלל ואמר, ויקרא יעבץ וכו', אם תרבה גבולי לבלתי עצבי, ר"ל שלא ימותו עוד בני בחיי, כבהיותי בגלגול אהרן. ואז נתן לו ה' שאלתו, ונתקיימו בניו ותלמידיו כמ"ש הז"ל, ועל שם זה נקרא יעבץ.

Therefore Yaavetz prayed: “And Yaavetz called to the G-d of Israel, saying, ‘If You bless me and increase my border, and Your hand is with me that You save me from harm, so as not to sadden (*eitzev*) me...”³⁹ In other words, he prayed that his sons should no longer die in his lifetime, as they had when he had been incarnated as Aaron and Haran. The verse continues: “...and God fulfilled that which he had requested.” His children and students endured, as our sages have pointed out.⁴⁰ For this reason he was called Yaavetz.

From the word for “sadden” (*eitzev*).

ולהיות יעבץ בעל נדרים, כמ"ש ויקרא יעבץ ויאמר אם וגו', ואעפ"י שהיה מקיימם, כתיב טוב אשר לא תדור וגו'. ולכן בא אח"כ בגלגול תולע בן פואה, הנזכר בספר שופטים. ואז תקן עון היותו תחלה מרבה בנדרים. ולכן נקרא תולע, לרמוז מה שקלקל בתחלה, שהיה דמיון התולעת, שאין כחו אלא בפיו כמ"ש ז"ל, וכן היה

36. Ibid. 3:17.

37. 2:219b.

38. Genesis 4:7.

39. 1 Chronicles 4:10.

40. *Temurah* 16a.

נודר בפיו, ועיי"כ נעשה בקשתו:

Now, Yaavetz made vows, as we see from the above-quoted passage. Even though he fulfilled his vows, it is written, "it is better that you not vow."⁴¹ He was therefore reincarnated as Tola ben Pua, who is mentioned in the book of Judges. He thus rectified his prior sin of vowing too much. This is why he was called Tola, for this name alludes to his previous mistakes. He was like a "worm" (*tola'at*) whose power is vested in its mouth, as our sages have said.⁴² He, likewise, used his the power of his mouth to vow, and thus was his prayer received.

וגם עתה קלקל באופן אחר, והוא, כי מן הראוי לשופט אשר יהיה בדורו, ללכת מעיר לעיר, לשפוט את העם משפט צדק, וכי יהיה בין איש לחבירו משפט אחד, ואין בידם ממון ללכת אל עיר השופט, נמצא כי הדין שהוא אחד מגי' עמודים שהעולם עומד עליהם מתבטל. והנה בתולע כתיב, וישב בשמיר בהר אפרים, וארז"ל שנתיישב בהר אפרים, ולא היה מסבב מעיר לעיר:

In this incarnation he damaged things in another way as well: It is fitting that the judge of the generation travel from city to city to judge the people in righteousness. For if two people have a case between them and cannot afford to travel to the city of the judge, it will result in justice—which is one of the three pillars on which the world stands—not being served. It is written about Tola that "he dwelt in Shamir, in the mountain of Ephraim."⁴³ Our sages teach that this means that he settled there and did not circulate from city to city.

ולכן נתגלגל אחי"כ בשמואל הנביא, ואז תקן עון הנזכר, כדכתיב וסבב מדי שנה בשנה ותשובתו הרמתה. ולא עוד, אלא שאפילו שהיה לצרכם, לא חמור אחד מהם לקח, כנזכר בפסוק, מה שלא עשה שום שופט, וכל זה היה כדי לתקן העון הזה בכל כחו.

He was therefore further reincarnated as the prophet Samuel, in whose lifetime he rectified this sin. As it is written, "And from year to year, he would set forth, and go around to Bethel, and Gilgal, and Mizpah, and he would judge Israel in all these places. And his return was to Ramah..."⁴⁴ Moreover, even though this was for their benefit, he did not even take one donkey to ride on from them, as Scripture testifies, unlike any other judge. He did all this in order to rectify the sin of Tola with all his power.

אבל צריך שתדע, כי עיקר שמואל הנביא, היה בחי' נדב ואביהוא, וכמ"ש בפסוק ונתת לאמתך זרע אנשים. אבל נתחבר עמהם דרך חבור בלבד, בחי' אהרן אביהם, שהיה תולע בן פואה כדי לתקן העון הנזכר:

Still, you must realize that the main component of the soul of the prophet Samuel was derived from Nadav and Avihu. This is alluded to in the verse said by Samuel's mother, Hannah: "and you will give your maidservant the seed of men."⁴⁵ But an aspect of the soul of their father Aaron joined with them, that is, the aspect of Tola

41. Ecclesiastes 5:4.

42. *Midrash Tanchuma, Beshalach*.

43. Judges 10:1.

44. 1 Samuel 7:16-17.

45. *Ibid.* 1:11.

ben Pua, to rectify his sin, as we have explained.

והנה עתה בשמואל, התחילו להתחבר יחד אהרן ובניו נדב ואביהוא, משאי"כ ביעבץ ובתולע, שבהם נתגלגל אהרן לבדו. אבל בשמואל, עיקרו היה מנדב ואביהוא, אלא שנתחבר עמהם אהרן:

Thus we see that in Samuel Aaron and his sons began to come together. This was not the case with Yaavetz and Tola, in which Aaron was reincarnated by himself. But in Samuel, although he was mainly a reincarnation of Nadav and Avihu, Aaron joined with them.

אחי"כ נתגלגל אהרן לבדו באוריה החתי, נושא כלי יואב בן צרויה. ובו ג' אותיות אה"ר מן אהרן, לרמוז אל הנזכר. ונודע, כי מחנה דוד, ובפרט שלושים ותשע הגדולים שבהם, הם הנקראים מחנה אלהים, וכלם ראשי סנהדראות, ובפרט אוריה, שהיה הגדול שבהם, והוא הנושא כלי יואב שר הצבא. וכבר אמרו בספר הזוהר כי לא נקרא חתי, אלא ע"ש מקומו, לא שהיה גר.

After this, Aaron by himself was reincarnated as Uriah the Hittite, the arms-bearer of Joab ben Tzeruah. In his name (*Uriah, alef-vav-reish-yud-hei*) included the first three letters of the name of Aaron (*alef-hei-reish*) to indicate this. Now, it is known that the army of David, and especially the 39 greatest of them, were called "the camp of G-d," and all of them were chiefs of the Sanhedrin. This was certainly true of Uriah, since he was the greatest of them, being the arms-bearer of Joab, the head of King David's army. In the *Zohar* it is stated that he was only called "the Hittite" because he came from that place; it is not to imply that he was a convert.⁴⁶

והנה ב' עונות ראשונים היו ביד אהרן, שעדיין לא נתקנו, והם, עון שלא הפיל עצמו לכבשן האש, בזמן הרן אחי אברהם כנז"ל. והב', עון בניו שמתו בעונו, כנודע כי הגורם מיתת איזה אדם, הוא מוכרח שיתגלגל וימות, או יהרג, וכמ"ש באותיות דר' עקיבא, שכשנפטר אדם מענישין אותו, ואומרים לו, למה מתו בניך בחיך, והוא חייב בדם שלהם, כאלו הרגם בידו.

Now, at this point, there were still two sins of Aaron that had not yet been rectified: the first being that he had not thrown himself into the furnace properly in the time of Haran, the brother of Abraham, and the second being the sin of his sons who died in his sin, as we have said. For it is known that when a person causes another person to die, the first has to be reincarnated and die before his time or be killed, as it is written in *The Letters of Rabbi Akiva*.⁴⁷ When a person such as Aaron dies he is punished, and asked: "Why did your sons die in your lifetime?" He is responsible for their death, as if he had killed them with his own hands.

ולכן נהרג אוריה החתי ע"י דוד הע"ה כנודע, ונתכפר לו עון מיתת בניו ואחר שנתכפר לו עון מיתת בניו, אז יכלו להתחבר יחד, ונתגלגלו שלשתם באוריה הכהן בימי יהויקים, ולכן נרמזו בו ג' אותיות אה"ר מן אהרן. ועוד, שהיה כהן כמוהו:

Therefore King David killed Uriah the Hittite. In this way Aaron achieved atonement for the death of his sons. After this had been accomplished, he and

46. *Zohar* 2:107a; *Kidushin* 76b.

47. s.v. *Nun*. This is a midrash, and the word "letters" in the title refers to the letters of the alphabet, not to correspondence.

his sons could join together, and the three of them together were reincarnated as Uriah the priest in the generation of King Yehoyakim. This is why specifically *three* letters of the name “Aaron” are present in the name “Uriah.” Also, this latter Uriah was a priest, just as was Aaron.

והנה טעם גלגול בניו שם היה, לפי שבתחלה נתגלגלו הם לבדם באליהו הנביא ז"ל, כמבואר אצלנו, ואז נתקנו בבחי' סור מרע, שהוא כפרת עון שלהם, בהקריבם אש זרה, ע"י אליהו ז"ל בהר הכרמל, שהוריד אש מן השמים, לקדש שם שמים, כנודע וכמבואר שם אצלנו.

The reason why Aaron's sons had to be reincarnated into Uriah the priest was because they had first been reincarnated by themselves into the prophet Elijah, as we have explained elsewhere. In this way they rectified their “turning away from evil,” i.e., their sin, by atoning for their sin in offering unsolicited incense through Elijah on Mt. Carmel, when he caused fire to descend from heaven in order to sanctify G-d's Name.

Nadav and Avihu had offered a sacrifice (incense) in an “illegal” manner, as an expression of their own ecstatic feelings. In Elijah's day, he also offered an “illegal” sacrifice when he contested the prophets of Baal on Mt. Carmel, since it is illegal to offer a sacrifice anywhere other than in the Temple (once the Temple has been built). But since Elijah did so in order to sanctify G-d's Name in public, his act was not only not considered an infringement of the law, but as well rectified the sin of Nadav and Avihu. Offering the “illegal” sacrifice for G-d's sake rectified their offering of an “illegal” sacrifice for their own sakes.

אמנם ענין המצות שהם בקום ועשה, שהיו צריכים לקיים בחייהם, וכן מצות פריה ורבייה לא קיימו, כמשי"ה ובנים לא היו להם, והיו ערטיילאין, ולכן נתגלגלו עתה לתיקון הנזכר בהיותו באוריה הכהן, אבל דע, כי עיקרו של אוריה הכהן, היה אהרן הכהן, ונתגלגל בו לתקן עון השני שבידו שעדיין לא נתקן, והוא ליהרג על קידוש ה'. אבל נדב ואביהוא היו מתחברים שם עמו בדרך עראי, לצורך הנזכר.

Nonetheless, they still needed to rectify the lack of fulfillment of positive commandments that they should have fulfilled in the rest of their natural lives, and similarly the commandment of being fruitful and multiplying that they did not fulfill—as it is stated, “and they did not have children,”⁴⁸ for they were single. They therefore were reincarnated now into Uriah the priest in order to rectify this. Still, the main aspect of Uriah the priest's soul derived from Aaron, who was reincarnated into him in order to rectify his second sin that still had not been rectified, that is, to be killed in the sanctification of G-d's Name. Nadav and Avihu joined with him in a temporary sort of way for the said purpose.

ואז נהרג אוריה הכהן ע"י יהויקים, ונתקן אהרן הכהן משתי עונותיו בתכלית. ונדב ואביהוא שהיו שם בדרך השאלה, לא הרגישו צער ההריגה כלל, רק הוא לבדו. ואמנם סיבת התחברות נדב ואביהוא שם היה, לפי שכיון שהוא גרם מיתתם, נמצא שגם לסבתו לא תקנו עצמם בענין מעשה המצות כנו"ל, ולכן הוכרח הוא לתקנם על ידו, ולכן נתחברו אז עמו שם.

Thus Uriah the priest was killed by King Yehoyakim, and Aaron was totally rectified of both his sins. Nadav and Avihu, who were there only incidentally, did

48. Numbers 3:4.

not feel the pain of the murder at all, only Aaron. They joined up with him only because since Aaron caused their death, it follows that he was also responsible for the fact that they did not fulfill all the positive commandments they were supposed to in their lifetimes. It was therefore necessary that they be rectified by him, and for this reason they joined with him in this incarnation.

ואחר שנתקן אהרן לגמרי, בהריגת אוריה הכהן, אז כבר היה בידו כח לתקן את בניו היטב, משא"כ בתחלה, שגם הוא היה חסר תקון עצמו,

After Aaron had been completely rectified in the murder of Uriah the priest, he then had the power to rectify his sons properly. Before this, however, while he himself still needed to be rectified, he could not do this.

ואז באו שלשתם בגלגול ממש, בזכריהו בן יברכיהו הכהן, וגם זה היה כהן, כמו שהיו שלשתם כהנים, ואז תקן את בניו היטב, בהיותם שם יחד. וז"ס פסוק ואעידה לי עדים נאמנים, את אוריה הכהן, ואת זכריהו בן יברכיהו, ומי חבר זה עם זה, ולא הכירו זה את זה, ולא היו בדור אחד. אבל לסבה הנזכר, ששניהם הם שרש גלגול אחד שם, ולכן נקראים עדים נאמנים בעצם. ולפי שבהיותו באוריהו, לא היה נתקן לגמרי, לכן נבא על חרבן הבית, ציון שדה תחרש וכו'. ובהיותו בזכריה נתקן לגמרי, לכן נבא על שלותה ובנינה, וכמ"ש רו"ל על פסוק הנזכר, והובא בגמרא מסכת מכות.

Thus, the three of them were then incarnated again into Zechariah ben Yeverechyahu, who was also a priest, just as the three of them were. Aaron then rectified his sons completely, when the three of them were together in this incarnation. This is the mystical meaning of the verse: "And I will call to testify for Myself trustworthy witnesses, Uriah the priest and Zechariah the son of Yeverechiah."⁴⁹ What have these two to do with each other? They did not even know each other, inasmuch as they were in two different generations. But for the reason we have given, that they were both rooted in the same incarnation, they are called G-d's "witnesses." Since in Uriah Aaron was not rectified completely, he prophesied about the destruction of the Temple, as it is written: "Zion will be plowed like a field."⁵⁰ But when he had been reincarnated in Zechariah he was rectified completely. He therefore prophesied about the tranquility and rebuilding of Zion, as our sages have commented on the verse quoted.⁵¹

ונבאר עתה פסוק, ויקח אהרן את אלישבע בת עמינדב וגו'.

We will now explain the verse "And Aaron took Elisheva the daughter of Aminadav, the sister of Nachshon, for a wife, and she bore him Nadav, Avihu, Elazar, and Itamar."⁵²

והנה בענין בת שבע אשת דוד הע"ה, שלקחה אוריה החתי בתחלה, יתבאר יותר ענין זה, כי כמו שאהרן לקח את אלישבע בת עמינדב, כן בהיותו בגלגול אוריה החתי, לקח בת שבע. ונמצא, כי אלישבע ובת שבע, הכל בחי אחת, ושניהם בחי רחל נוקבא דז"א, הנתקנת ע"י החסד שהוא אהרן הכהן, שושבינא דמטרוניתא, כנזכר

49. Isaiah 8:2.

50. Jeremiah 26:18; Micah 3:12.

51. *Makot*, end of chapter 3.

52. Exodus 6:23.

בס"ה.

By understanding the incident of Bath Sheba, King David's wife, who was married first to Uriah the Hittite, we will understand this verse better. For just as Aaron married Elisheva the daughter of Aminadav, so too, when he was reincarnated at Uriah the Hittite, he married Bath Sheba. It follows that Elisheva and Bath Sheba were of the same essence. Both of them personified *Rachel*, the *Nukva* of *Z'eir Anpin*, who is rectified by the *sefirah* of *chesed*, which is personified by Aaron, who is therefore called "the escort of the bride," as mentioned in the *Zohar*.⁵³

אבל יש שינוי ביניהם, כי בת שבע בזמן שאינה מתוקנת, וכמ"ש חז"ל על דוד הע"ה, שאכלה פגה, וכמו שנבאר שם עניינה. ואלישבע יש בה אותיות א"ל, לרמוז שהיא מתוקנת כבר ע"י החסד הנקרא א"ל, בסוד חסד א"ל כל היום.

There is, however, a difference between them. For Bath Sheba was initially unrectified. As our sages say of King David, "he partook of her before she was ripe,"⁵⁴ as we will explain later. Elisheva, in contrast, contained in her name the letters *alef-lamed* spelling *Kel*, a Name of G-d, indicated that she was initially already rectified by the *sefirah* of *chesed*, which is identified with the Divine Name *Kel*, as it is written: "the *chesed* of G-d (*Kel*) is the whole day."⁵⁵

❧ 4 ❧

כֹּה אָמַר ה' בְּזֹאת תִּדְעֶה כִּי אֲנִי ה' הִנֵּה אֲנֹכִי מִכֹּה בְּמִטָּה אֲשֶׁר בְּיָדִי.

*So says G-d: "By this shall you know that I am G-d: Behold, I am smiting with the staff that is in my hand..."*⁵⁶

The latter part of *parashat VaEira* records the first seven of the ten plagues; the last three are covered in the beginning of the following *parashah*, *Bo*.

פרי עץ חיים, שער חג המצות פרק ד'
ועתה נבאר סוד עשר מכות ע"ד הסוד.

שער הפסוקים, פרשת ואירא
צריך לתת טוב טעם בקצור, אל סדר עשר מכות
אלו, שהביא הקב"ה על המצריים במצרים, ואלו הם,
דם. צפרדע. כנים. ערוב. דבר. שחין. ברד. ארבה.
חשך. מכת בכורות. והם ממה למעלה, ב"ס דנוקבא
הנקרא מלכות,

Sha'ar HaPesukim, parashat VaEira and Pri Etz Chaim, Sha'ar Chag HaMatzot 7

We must now explain briefly the order of these ten plagues that the Holy One, blessed be He, visited on the Egyptians in Egypt. The plagues were: blood, frogs, lice, the horde of animals, pestilence, boils, hail, locusts, darkness, and slaying the firstborn. They correspond, in ascending order, to the ten sub-*sefirot* of *Nukva*,

53. Addenda, 1:266b; 3:20a.

54. *Sanhedrin* 107a.

55. *Psalms* 52:3.

56. *Exodus* 7:17.

otherwise known as *malchut*.

וזוה סדרם.

To explain:

דם, כבר הודעתך, כי האחוריים הפשוטים של שם | דם. עולה אהייה ברבוע, גימי ד"ם. אהייה, הוא בגימטריא ד"ם.

1. Blood. As I have told you, the numerical value of the simple progressive iteration of the Name *Ekyeh* is 44, that of the word for "blood" (*dam*).

Ekyeh: *alef-hei-yud-hei*. The simple progressive iteration (*achorayim*) of this Name is:

alef alef-hei alef-hei-yud alef-hei-yud-hei: $1 + (1 + 5) + (1 + 5 + 10) + (1 + 5 + 10 + 5) = 44$.

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

והנה מכה זו, יצאה מבחי המלכות של הנקבה | ומכה זו יצאת ממלכות שבמלכות דקדושה, והכה שבקדושה, והלכה להכות במלכות הרשעה, של נוקבא דז"א שבקליפות, והיתה מכה זו חוץ מן המוחין שלה.

This plague issued from the *malchut* of the holy feminine principle, i.e., the *partzuf* of *Nukva* and smote the evil *malchut*, i.e., *Nukva* of *Z'eir Anpin* in the realm of evil. Specifically, this plague attacked her outside her head.

Meaning, her skull (*gulgolta*), signifying *keter* of the evil *Nukva*.

צפרדע, אם תחבר חשבון השיך דינים הנודעים, עם | צפרדע – גימי תמי"ד, והוא, כי יש שיך דינין, ועוד אחוריים הפשוטים של אדניי, שהם קכ"ו, וגם הכולל לשניהם, יעלו בגימטריא צפרד"ע שיך וקכ"ו ושני כוללים שלהם.

2. Frogs. The sum of 320, the number of states of strict judgment, as is known, plus the numerical value of the simple progressive iteration of the Name *Adni*, which is 126, plus the *kolel* for both of them, is the numerical value of the word for "frog" (*tzefardei'a*), 444.

According to Rabbi Shalom Sharabi, the *kolels* here should be added to the numerical value of the word "frog" (444), giving 446, the sum of 320 and 126.⁵⁷

Adni: *alef-dalet-nun-yud*. The progressive iteration of this Name is:

alef alef-dalet alef-dalet-nun alef-dalet-nun-yud: $1 + (1 + 4) + (1 + 4 + 50) + (1 + 4 + 50 + 10) = 126$.

Tzefardei'a: *tzadik-pei-reish-dalet-ayin*: $90 + 80 + 200 + 4 + 70 = 444$.

ומכה זו יצאה מן יסוד הנקבה דזעיר דקדושה, אל | ומכה זו יצא מיסוד שבמלכות, והכה לבי מוחין המוחין עצמם דנוקבא דקליפה. דמלכות הרשעה,

This plague issued from the *yesod* of the holy feminine principle and smote the brains of the evil *Nukva*.

57. This is also implied in the parallel passage in *Pri Eitz Chaim*.

וזהו צפרד"ע מקום הדעת שלה: | וז"ס צפ"ר דע"ה, ר"ל מקום הדעת שלה. וכבר ידעת, כי שם במוחין שלה הם סוד הנהו תרין צפרין, הנזכר בפרשת ויחי בזוהר דף ר"ח ונתבאר שם בביאור המאמר אצלינו, וע"ש, וז"ס צפ"ר דע"ה.

This is the mystical meaning of the word for “frog” (*tzefardei'a*), which can be seen as a combination of the words for “bird” (*tzipor*) and “knowledge” (*dei'a*), referring to the *da'at* of this *Nukva*. As you know, the brains of this *Nukva* are manifest as two birds, as mentioned in the *Zohar*⁵⁸ and as we have explained elsewhere.⁵⁹

כנים, בגימטריא ק"ך, והם בגימטריא שם אלהיים | כנים – הם גי' ק"ך, כמנין ק"ך צרופי אלהים, וכן שהוא פיו, ול"ד אותיות שיש במלוי המלוי של שם אלהים גימטריא פיו, ומילוי המלוי דאדנ"י הם ד"ל אדנ"י, הרי ק"ך. | אותיות, הרי ק"ך.

3. Lice. The numerical value of the word for “lice” (*kinim*) is 120. This is the numerical value of the Name *Elokim*, 86, plus the number of letters in the second iteration of the Name *Adni*, 34.

Kinim: *kaf-nun-yud-mem* = 20 + 50 + 10 + 40 = 120.

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

The second iteration of the Name *Adni*:

simple spelling	first filling	filling of filling
alef	alef	alef-lamed-pei
	lamed	lamed-mem-dalet
	pei	pei-alef
dalet	dalet	dalet-lamed-tav
	lamed	lamed-mem-dalet
	tav	tav-vav
nun	nun	nun-vav-nun
	vav	vav-alef-vav
	nun	nun-vav-nun
yud	yud	yud-vav-dalet
	vav	vav-alef-vav
	dalet	dalet-lamed-tav

ויוצא מכה זו, מהוד שבמלכות, שכן אמא עלאה עד | הוד אתפשטת, ומכה בקרקפתא של מלכות הרשעה, בבחי' א', במקום השערות שבראשה, ובבחי' אי בראש סמא"ל בעלה, לכן נמצאו שם כנים כי שם מושבם:

ומכה זו יצאה מן ההוד של הנקבה דקדושה, כי | כבר ידעת כי אימא עלאה עד הוד אתפשטת, והכה בקרקפתא דרישא דנוקבא דקליפה, בבחינה ראשונה שלה, במקום שער הראש. וגם בבחי' המלכות, ספירה אחרונה של ז"א דקליפה, סמא"ל, הנקרא בעלה. ונודע, הוא כי מושב הכנים, הם בשער שבראש.

This plague issued from the *hod* of the holy feminine principle—for as you

58. 1:218

59. *Sha'ar Ma'amarei Rashbi, VaYechi; Eitz Chaim 48:2; Mevo Shearim 6:2:5:6.*

know, *Ima's* influence extends until *hod*—and smote the highest part of the skull encompassing the head of the evil *Nukva*, the location of the hair on the head. This plague also smote the *malchut*—the final sub-*sefirah*—of the evil *Z'eir Anpin*, otherwise known as *Samael*, the husband of the evil *Nukva*. As is known, lice nest in the hair of the head.

Ima, intellectual inspiration, extends its influence as far as *hod*, the last of the *midot* with original content. *Yesod* and *malchut* are just the coalescence and expression of all that has preceded them. Thus, this plague, although issuing from *hod*, is primarily a “head” plague.

ונלעײד חיים, שגם זײס, (ישעיה די) ושפח ה' את
קדקד בנות ציון, שהעלה בראשם משפחות של כנים,
כמיש חזײל:

It appears to me, Chaim Vital, that this is also the mystical meaning of the verse, “And G-d will smite the skull of the wayward daughters of Zion with lesions,”⁶⁰ that He infested their heads with families of lice, as our sages explain.⁶¹

The homily is based on the fact that the word for “smite with lesions” [*sin-pei-chet*] is also the root of the word for “family” [*mishpachah, shin-pei-chet*].

ערב חסר ו', והוא סוד אחורים פשוטים דהויײה, שהם
עײב, ואחוריים פשוטים דאלהים, שהם ר', ושניהם
בגימטריא ערב. | ערוב - כתיב חסר ו', והם אותיות רעב, והם עײב
דאחוריים דהויײה, ואות ר' דאלהים ברבוע, הרי
ערײב,

4. Horde. In Hebrew, this word (*arov*) is written without the expected *vav*. It thus expresses the simple progressive iteration of the Name *Havayah*, whose numerical value is 72, plus the simple progressive iteration of the Name *Elokim*, whose numerical value is 200. Their sum is the numerical value of the word for “hoard” (272).

Havayah: *yud-hei-vav-hei*. The progressive iteration of this Name is:

$$yud\ yud-hei\ yud-hei-vav\ yud-hei-vav-hei = 10 + (10 + 5) + (10 + 5 + 6) + (10 + 5 + 6 + 5) = 72.$$

Elokim: *alef-lamed-hei-yud-mem*. The progressive iteratino of this Name is:

$$alef\ alef-lamed\ alef-lamed-hei\ alef-lamed-hei-yud\ alef-lamed-hei-yud-mem = 1 + (1 + 30) + (1 + 30 + 5) + (1 + 30 + 5 + 10) + (1 + 30 + 5 + 10 + 40) = 40 + 2(10) + 3(5) + 4(30) + 5(1) = 40 + 20 + 15 + 120 + 5 = 200.$$

$$Arov: ayin-reish-beit = 70 + 200 + 2 = 272.$$

ויצאו מנצח הנקבה דקדושה, אל היסוד דזײא דקליפה, | ויצאה מכה זו מנצח מלכות דקדושה, והכה ביסוד
שהוא סמאײל: | הזכר דקליפה:

This plague issued from the forehead, i.e., *netzach* of the holy feminine principle and smote the *yesod* of the evil *Z'eir Anpin*, i.e., *Samael*.

The word for “forehead” is *metzach*, etymologically related to *netzach*. Also, *netzach* (“victory”) signifies resolve, which we express by contracting the skin on the forehead.

60. Isaiah 3:17.

61. *Yalkut Shimoni, Yeshayah 247, 267.*

דבר – גי' ריו, וכן ב' אלהים פשוטים עולין קע"ב, וד"ל אותיות מלוי המלוי דאדנ"י, הרי דבר. ולמה נאמר במכה זו יד ה' הוי"ה, כי בת"ת היא ישבה, ונתהפכה להוי"ה,

דבר, הוא חבור ב' שמות של שם אלהיים, העולים בגימטריא קע"ב ועק"ב, וד"ל אותיות שיש במלוי המלוי של שם אדנ"י, הרי קע"ב וד"ל, כמספר דב"ר.

5. Pestilence. The numerical value of the word for “pestilence” (*dever*) is equivalent to the combined numerical values of two Names *Elokim*, 172—the numerical value of the word for “heel” (*akeiv*)—plus the number of letters in the second spelling-out of the Name *Adni*, 34. 172 plus 34 equals 206, the numerical equivalent of the word for “pestilence.”

Dever: dalet-beit-reish = 4 + 2 + 200 = 206.

As above, the numerical value of *Elokim* is 86. 2 x 86 = 172.

Akeiv = ayin-kuf-beit = 70 + 100 + 2 = 172.

We saw above that the number of letters in the second spelling out of *Adni* is 34.

ומכה זו יצאה מתפארת דנוקבא דקדושה, אל ההוד | ויצא מת"ת של מלכות, והכה להוד זכר שבקליפת דועיר דקליפה. | נוגה:

This plague issued from the *tiferet* of the holy *Nukva* and smote the *hod* of the evil *Z'eir Anpin*.

וז"ס, הנה יד ה' הוי"ה וכו', הנזכר במכת הדבר. | להורות, כי שם ההוי"ה כסדרה, שהוא בת"ת, והוא | החמים, נהפכה לדין, ונעשית צירוף הוי"ה.

This is the mystical meaning of the verse, said in connection with this plague, “behold, the hand of G-d is...,” indicating how the Name *Havayah* written in its natural sequence (*yud-hei-vav-hei*)—which signifies *tiferet*, the inner motivation of which is mercy—is inverted to *hei-vav-yud-hei*, signifying strict judgment.

In this verse, we first see the Name *Havayah* spelled in its natural order of letters, followed immediately by the word “is” – which is usually left out in Hebrew. This word is spelled *hei-vav-yud-hei*, which of course is a rearrangement of the letters that spell the Name *Havayah*. Thus, evil behavior changes G-d's natural mercy into judgment.

שחין – גי' גבורה שבמלכות, הוא רי"ו, וממנה מתפשטין י' לכל א' עד מלכות, הרי נ', נשאר ק"ב שהם מלויין של ע"ב ס"ג מ"ה, שהם מ"ו ל"ז י"ט, עולין ק"ב, והם הדינין היוצאין לחיצונים, וזה הקיטע יוצא בקב שלו, הרי גימטריא שחין. וענינו, ש גבורות דשם אלהיים דיודיין, וכן מצד אלהיים בין אותיות, ר"ל ה' אותיות אלהים, וי"ג אותיות המילוי וד"ל אותיות מלוי המלוי הרי ב"ן. נשאר י"ו, והם ד' אותיות אדנ"י, שעם י"ב אותיות המלוי, גימ' שחין,

שחין, היא בגבורה שבנקבה שבקדושה. והנה גבורה בגימטריא רי"ו, והנה מן הגבורה שבה ולמטה, מתפשטים עשר עשר מן החמשה ספירות, שממנה עד המלכות שבה, הם בגי' חמשים, הרי רי"ו וחמשים, בגימטריא רס"ו, תוסיף עליהם ק"ב, נמצא ק"ב רי"ו נ', הם שחין בגימטריא. וענין אלו הק"ב, הם סוד גי' המלויים שבגי' הוי"ת ע"ב ס"ג מ"ה, שהם מ"ו ל"ז י"ט, העולים ק"ב, שהם סוד הדינים היוצאים אל הקליפות, כמבואר אצלינו במשנת הקטע יוצא בק"ב שלו.

6. Boils. This plague issued from the *gevurah* of the holy feminine principle. Now, the numerical value of *gevurah* is 216. From *gevurah* on down to *malchut* are manifest five more sub-*sefirot*, each compounded of ten sub-sub-*sefirot*,

giving a total of 50 sub-sub-sefirot. 216 plus 50 equals 266. When 102 is added to this number, we have 368, the numerical value of the word for “boils” *shechin*. 102 is the sum of the numerical values of the three spellings-out of the three Names *Havayah* whose total numerical values are 72, 63, and 45, these being 46, 37, and 19, respectively. 46 plus 37 plus 19 equals 102. They signify the states of judgment that extend to the realm of evil, as we have explained elsewhere,⁶² in our explanation of the passage of the Mishnah that begins, “the stump-legged person can go out with his stump.”⁶³

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

Shechin: *shin-chet-yud-nun* = 300 + 8 + 10 + 50 = 368.

As we have learned previously, there are four principle ways in which the Name *Havayah* is spelled out (based on how we spell out the letters *hei* and *vav*), which produce four separate numerical values. The first three of these are 72, 63, and 45. When we consider only the letters used in the process of spelling out (the *milui*), we have:

letter	first spelling out			second spelling out			third spelling out		
<i>yud</i>	<i>vav-dalet</i>	4 + 6	10	<i>vav-dalet</i>	4 + 6	10	<i>vav-dalet</i>	4 + 6	10
<i>hei</i>	<i>yud</i>	10	10	<i>yud</i>	10	10	<i>alef</i>	1	1
<i>vav</i>	<i>yud-vav</i>	6 + 10	16	<i>alef-vav</i>	6 + 1	7	<i>alef-vav</i>	6 + 1	7
<i>hei</i>	<i>yud</i>	10	10	<i>yud</i>	10	10	<i>alef</i>	1	1
			46			37			19

The passage of the Mishnah cited states that a person with a stump-leg is allowed to walk in the public domain on the Sabbath, and this is not considered carrying for him (which would be forbidden). The numerical value of the word for “stump” (*kav*) is 102.

ויצאו דינים אלו מן הגבורה של הנוקבא דקדושה אל | ויצא מכה זו מגבורה שבמלכות, והכה אל נצח הזכר
נצח דו"א של הקליפה. | שבקליפה:

As stated, these states of judgment issued from the *gevurah* of the holy *Nukva* and smote the *netzach* of the evil *Z'eir Anpin*.

והנה עניינם הוא, כי שי של שחין, הם שי גבורות
ודינים, תוסיף עליהם הוי"ה דב"ן דההין, ועוד תוסיף
י"ו אותיות שיש בשם אדנ"י במלואו ובפשוטו, הרי
שס"ה כמנין שחין.

As for these states of judgment, the *shin* of *shechin* signifies the 300 states of judgment and severity. To these, add the numerical value of the Name *Havayah* spelled out to equal 52 (i.e., with the letter *hei*), plus the number of letters in the Name *Adni* (4) and the number of letters used to spell it out (12). This gives 368, the numerical value of the word for “boils.”

According to Rabbi Shalom Sharabi, the 300 states of severity are the three *sefirot* on the left axis of the *sefirah* tree (*binah*, *gevurah*, and *hod*), each sub-divided into ten sub-*sefirot*, which themselves are

62. *Eitz Chaim* 19:2.

63. *Shabbat* 6:8.

then subdivided into 100 sub-sub-*sefirot*, giving 300.

The Name *Havayah* spelled out to equal 52:

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

The Name *Adni* is spelled out with 12 letters:

alef-lamed-pei dalet-lamed-tav nun-vav-nun yud-vav-dalet

$$300 + 52 + 4 + 12 = 368.$$

ברד, הוא אחורים של אלהים, שהוא רי. ועם ה' | ברד – אלהים ברבוע גי' רי, נשאר ו' הם ה' אותיות
אותיותיו, ועייה, הרי רי"ו, כמספר בר"ד. | אלהים והכולל, הרי רי"ו.

7. Hail. The numerical value of the progressive iteration of the Name *Elokim* is 200. Adding to this the number of letters in the Name *Elokim* (5) plus the *kolel* gives 206. This is the numerical value of the word for "hail" (*barad*).

Barad: beit-reish-dalet = 2 + 200 + 4 = 206.

ויצא מן החסד של הנקבה הקדושה, כי כן ברד היא | ויוצא מן חסד שבמלכות, שכן ברד סוד מים מצד
מים מצד החסד, אלא שנתערב בו אש מתלקחת מצד | חסד אלא שהאש מתלקחת בתוכה מצד הגבורה, והכה
הגבורה, והכה התפארת דועיר דקליפה: | לתית זכר שבקליפה:

This plague issued from the *chesed* of the holy feminine principle, for hail is made of water, which derives from and expresses *chesed*. But it was commingled with flaming fire, originating in *gevurah*. It smote the *tiferet* of the evil *Z'eir Anpin*.

ארבה, הוא די שמות של אלהים במלואם, שבכל אחד | ארבה – הוא די"פ ב"ן, והם מלויים של אלהים, שהם
מהם בפשוטו ובמלואו ובמלוי מלוי, יש ב"ן אותיות, | בין אותיות כנ"ל. ואלו הדי, הם ב' בחכמה וב' מבינה,
ונקראים ארבעה בני האלהים. והם שנים מן חכמה, | ויש ג"כ ב"ן דהויה כנודע, לכן יש מיני ארבה טהורים
ושנים מן בינה. והן בגימטריא ארבה. והם ארבה טמא, | משם ב"ן דהוי"ה, וטמאים משם ב"ן דאלהים,
והוא דין וכנגדו ארבה טהור. מצד ארבעה בנים דברה | משם ב"ן דהוי"ה, וטמאים משם ב"ן דאלהים,
תורה, שהם די הוי"ת במלוי ההי"ן,

8. Locusts. This plague manifests four Names *Elokim* spelled out. This Name spelled out in two iterations uses 52 letters. These four spellings-out are called the four "sons of G-d." There are two that originate in *chochmah* and two that originate in *binah*. Their combined number of letters is the same as that of the word for "locust" (*arbeh*). These locusts were an impure species, signifying strict judgment, as opposed to the pure species of locusts permitted by the Torah. "The Torah spoke of four sons";⁶⁴ these are the four Names *Havayah* spelled out with the letter *hei*.

The Name *Elokim* (*alef-lamed-hei-yud-mem*) spelled out twice:

64. The Passover *Hagadah*, referring to the four times in the Torah where G-d describes how we are to teach our children about the exodus from Egypt.

alef	alef	alef
		lamed
		pei
	lamed	lamed
		mem
		dalet
pei	pei	
	alef	
lamed	lamed	lamed
		mem
		dalet
	mem	mem
		mem
	dalet	dalet
		lamed
hei	hei	hei
		yud
	yud	yud
		vav
		dalet
yud	yud	yud
		vav
		dalet
	vav	vav
		yud
		vav
	dalet	dalet
		lamed
tav		
mem	mem	mem
		mem
	mem	mem
		mem

As we see, the Name itself is 5 letters, the first iteration uses 13 letters, and the second iteration uses 34 letters. $5 + 13 + 34 = 52$. This number is the numerical value of the word for "son" (*ben: beit-nun = 2 + 50*); thus, the double spelling-out of the Name *Elokim* is, so to speak, the "son" of *Elokim*.

$4 \times 52 = 208$.

Arbeh: alef-reish-beit-hei = 1 + 200 + 2 + 5 = 208.

As we have seen, the numerical value of the Name *Havayah* when spelled out with the letter *hei* is also 52. This spelling out of this Name can thus also be considered a "son" of *Havayah*. Since the Name *Elokim* signifies judgment, the "sons" of this Name are the forbidden, non-kosher locusts. The four "sons of *Havayah*" are the kosher species of locusts.

ויצאו מן הבינה של הנקבה דקדושה, אל הגבורה | ויצא מבינה שבמלכות, והכה לגבורה הזכר
דועיר שבקליפה. | שבקליפה:

They issued from the *binah* of the holy feminine principle, and smote the *gevurah* of the evil *Z'eir Anpin*.

חשך – הם ש"ך דינין, ויש חי יתירים, ההי הם הי אלפייין של אדנ"י, שבאו למתק, כדי להאיר לישראל, כי אות א' הוא סוד אור, שכן בפרשת בראשית יש הי"פ אור.

חשך, הוא סוד שכ"ה דינים הנודעים, אשר ביארנום, כי הדינים הם ש"ך ניצוצין תקיפין, ואלו הם הדינים של המצריים. ועוד יש חמשה יתירים, שהם הרחמים הממתקים אל ש"ך דינים הנז, אשר עמהם נשלמים לשכ"ה. ואלו החמשה, הם בחי האורות שהיה יוצא לישראל מתוך החשך של המצריים, כמשיה ולכל בני ישראל היה אור במושבותם. שכן הי' הי פעמים בגימטריא אור.

9. Darkness. This is alluded to by the well-known 325 states of judgment, which we explained elsewhere. These states of judgment are the 320 powerful sparks, the states of judgment of the Egyptians. The additional 5 are actually states of mercy that sweeten the said 320 states of judgment, this giving a total of 325. These 5 states of mercy were the light that shone for Israel during the days of the Egyptian darkness, as it is written, "and there was light for all the children of Israel in their habitations."⁶⁵ And thus, "light" is mentioned five times in Torah's description of the first day of creation. The *alef* of the word for "light" alludes to the three *alefs* that complete the calculation to 328, the numerical value of the word for "darkness" (*choshech*).⁶⁶

Choshech: *chet-shin-chaf* = 8 + 300 + 20 = 328.

אמנם במכת צפרדע, היו הש"ך דינים לבדם בלתי מיתוק כנז"ל,

It will be recalled that in the plague of frogs, the 320 states of judgment operated without any such mitigation from the 5 states of mercy.

וסוד אות א', הוא ג' אותיות אלף, והם הג' יתירים משכ"ה, עד תשלום חשבון הש"ך. אבל במכת צפרדעים, באו הש"ך בלי מתוק, וגם אות א' מתחלק זה – הוא סוד ל"ב נתיבות חכמה,

והג' יתירים על השכ"ה כדי שיהיה בחי חשך, הוא סוד אות א, המצויירת בצירוף כזה, א א, שהוא ציור י"ו י"ו, העולים ל"ב, כנגד ל"ב נתיבות חכמה, אבא, כנודע כי ש"ך ניצוצין אתברירו במחשבה, הנקרא אבא.

The 3 necessary to bring the calculation from 325 to 328 are derived from the letter *alef* when graphically split into two down the middle of its middle stroke. When drawn this way, the *alef* splits into two combinations of the letters *yud* and *vav*. The combined numerical values of these four letters is 32, corresponding to the 32 pathways of wisdom, i.e., *Abba*. As is known, the 320 states of judgment are rectified through thought, i.e., *Abba*.

The split *alef*: *yud-vav-vav-yud* = 10 + 6 + 6 + 10 = 32.

לרמוז כי מכה זו יוצאה מחכמה דמלכות, והכה לחסד הזכר דקליפה:

ואלו יצאו מן החכמה של הנקבה דקדושה, אל החסד דועיר דקליפה:

These states of judgment issued from the *chochmah* of the holy feminine principle

65. Exodus 10:23.

66. Ammended according to *v.l.* cited by Rabbi Shalom Sharabi.

and smote the *chesed* of the evil *Z'eir Anpin*.

בכורות, יצאה מכה זו, מן כתר דנוקבא דקדושה, והכה בגי' דזעיר דקליפה, שהם ברי' בכ"ר, שהם, בינה, כי כתר, ר' ראשית חכמה, ויצאה מכה זו מכתר שבמלכות, והכה הג' ראשונות כח"ב של זעיר אנפין דקליפה: | מכת בכורות – בכר חסר ו' כתיב, רמז אותיות – ב' ו' כהה י' כתר י' ראשית חכמה. ע"ד מה שנתבאר בסי', על מלת ברוך, ועל נהר כבר.

10. Killing the Firstborn. This plague issued from the *keter* of the holy *Nukva* and smote the three highest sub-*sefirot* of the evil *Z'eir Anpin*. The initials of these three *sefirot*—*keter*, *reishit chochmah*, *binah*—spell the word for “firstborn” (*bechor*). This is similar to what is explained in the *Zohar*⁶⁷ regarding the word for “blessed” (*baruch*) and the name of the River *Kevar*.

Chochmah is referred to as *reishit chochmah* (“the beginning of wisdom”) based on Psalms 111:10: “The beginning of wisdom is the fear of G-d.” Also, *chochmah* is the first conscious *sefirah*, and is therefore known as “the beginning.”

In summary:

	plague	smiting sub- <i>sefirah</i> in the holy <i>Nukva</i>	evil sub- <i>sefirah</i> smitten
1.	blood	<i>malchut</i>	<i>keter</i> of <i>Nukva</i>
2.	frogs	<i>yesod</i>	brains of <i>Nukva</i>
3.	lice	<i>hod</i>	skull hair of <i>Nukva</i> and <i>malchut</i> of <i>Z'eir Anpin</i>
4.	horde	<i>netzach</i>	<i>yesod</i> of <i>Z'eir Anpin</i>
5.	pestilence	<i>tiferet</i>	<i>hod</i> of <i>Z'eir Anpin</i>
6.	boils	<i>gevurah</i>	<i>netzach</i> of <i>Z'eir Anpin</i>
7.	hail	<i>chesed</i>	<i>tiferet</i> of <i>Z'eir Anpin</i>
8.	locusts	<i>binah</i>	<i>gevurah</i> of <i>Z'eir Anpin</i>
9.	darkness	<i>chochmah</i>	<i>chesed</i> of <i>Z'eir Anpin</i>
10.	firstborn	<i>keter</i>	<i>keter-chochmah-binah</i> of <i>Z'eir Anpin</i>

If we consider all this, we see here yet another overturning of Victorian stereotypes. Here, the female is the attacking warrior, and she attacks not only her opposing female principle but also—and chiefly—the evil male. In this tour de force of feminine power, *Nukva* seems to be mustering all her possible sources of Divine energy, based on various combinations of Divine Names. Thus, we see why the ten plagues first of all had to be ten, and secondly, why they took the specific forms they did: each plague expressed a different combination of Divine power channeled by *Nukva* to destroy its evil opponents.

According to how we have defined the male and female components of consciousness previously, this makes sense: if the female is the drive to concretize Divinity in the world, it should specifically be the female that gets incensed over the forces that oppose this drive, namely evil.

67. *Tikunei Zohar* 70 (119b).