

Parashat VaYeishev

וַיֵּרְאוּ אָחָיו כִּי אֶתוֹ אָהַב אֲבִיהֶם מִכָּל אָחָיו וַיִּשְׁנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַבְּרוֹ לְשָׁלוֹם.

[Joseph's] brothers saw that their father loved him above all his brothers, so they hated him and could not speak peacefully with him.¹

<p>לקוטי תורה דע כי חשבו אחי יוסף שהוא שירים מהקליפה שנפרדה מארהם ויצחק בצאת מהן ישמעאל ועשו ועדיין לא נטהרו</p>	<p>ספר הליקוטים דע, כי חשבו אחי יוסף שהוא שירים לשירים, קליפה מה שנפרדה מאברהם ויצחק בצאת מהם ישמעאל ועשו, ועדיין לא נטהרו.</p>
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Sefer HaLikutim and Likutei Torah

Joseph's brothers thought that Joseph was the dregs of the dregs, that is, the shell that was rejected from Abraham and Isaac when Ishmael and Esau left them, and that had still not been finally purified.

Joseph's brothers knew that both in the case of Abraham and Isaac, there were two sons, one of which was worthy of perpetuating the consciousness of G-d in the world, and the other of which was too egocentric to do so. They further knew that in both cases, the unworthy son had to be sent away, i.e., eliminated in some way from the family in order that the purity of the ideal not be contaminated by the poisonous egocentricity of the contender.

Similarly, they perceived Joseph as the unfit contender in their generation. The original light of Abraham had been purified of its impurities by the rejection of Ishmael; when this light was passed on to Isaac it still contained some secondary impurities that had to be (and were) eliminated by the rejection of Esau. Joseph, they felt, was the embodiment of the tertiary impurities of Jacob that similarly had to be rejected. They thus considered it their sacred duty, for the sake of the perpetuation of the Divine message entrusted to Abraham and his descendents, to eliminate Joseph from the picture.

ומה גם בחשבם שיוסף פגם ביסוד, והטוהו לצינור שמאלי | וממה גם בחשבם שיוסף פגם ביסוד והטוהו לצינור חיוי, במה שהביא דבתם רעה עם הפך השלום | השמאלי חיוי במה שהביא דבתם רעה היפוך השלום

This was in particular because they felt Joseph was blemishing the *sefirah* of *yesod*, diverting it to the left channel, G-d forbid, by slandering them to their father, this being the antithesis of peace.

As we are told in the narrative, "Joseph brought their evil report to their father."² Rashi notes: "He told his father that they were eating flesh torn from a live animal, that they made fun of the the sons of the handmaidens [Bilhah and Zilpah], calling them slaves, and that he suspected them of illicit sexual relations."

In the idiom of our sages, peace is termed the ultimate vessel for containing blessing. This is clear because acrimony will cause any blessings—whether of health, prosperity, or fulfillment—to be squandered. Thus, peace is associated with the *sefirah* of *yesod*, for *yesod* is the vessel through which

1. Genesis 37:4.

2. Genesis 37:2.

the Divine beneficence flows into *malchut*, the spiritual precursor of the Jewish people. By slandering them to their father, Joseph was undermining any chance for peace in the family, and thus sabotaging the chances for G-d's blessings to flow to them.

והיסוד סוד הלשון, והדיבור פגם בו. | ויסוד סוד הלשון והדיבור פוגם בו

***Yesod* is also the principle of the tongue, and slander blemishes it.**

It is stated in *Sefer Yetzirah* that there are two covenants, that of the tongue and that of the sexual organ. Both organs are instruments through which a person articulates himself to the outside world. They are both very powerful, for both sexual energy and the spoken word possess the power to build or destroy. Unharnessed speech, like unharnessed sexuality, can wreck havoc in a person's life and the lives of all those he meets. Conversely, properly channeled speech and sexuality can elevate an individual to lofty levels of spiritual consciousness and inspire all those with whom he comes in contact. Thus, while *yesod* generally is associated with the sexual organ, it is also—for the same reason—associated with the organ of speech, the tongue. Improper or evil speech blemished the *sefirah* of *yesod*.

ועוד מפרשים הרבה יש שאומרים, אוכלים אבר מן | ועוד מפרטי הדבה שהוציא שהי אומר שאוכלין אבר החי ותולין עיניהם בבנות הארץ, כל זה תלוי ביסוד. | מן החי ותולין עיניהם בבנות הארץ כ"ז תלוי ביסוד

In fact, however, there are many expounders of the Torah who say that Joseph's brothers ate flesh torn from the body of living animals (*ever min ha-chai*) and looked at the daughters of the land. All of this is connected to *yesod*.

It is explained that the motivation for eating flesh torn from the body of a living animal is the ecstatic, even orgasmic pleasure this brings, the ingestion of raw, unrectified (i.e., by ritual slaughter) life-force. This power-high assumes sexual proportions in the mind/body of the one doing this, and is therefore a blemish in *yesod*.

Thus, it was in reality not Joseph who was blemishing *yesod* but his brothers. By reported their behavior to their father, Joseph was in fact trying to safeguard the integrity of *yesod*.

וכן זלזלו בבני השפחות, הפך שלום, וקראו עבד | וכן זלזלו בבני השפחות היפך השלום לקרותן עבדים שהוא בן חורין הפך העבדות. | שהוא בן חורין היפך העבדות

They also derided their half-brothers, the sons of the handmaidens, and this is clearly a violation of the principle of peace. They called them slaves when they were in fact free men, the opposite of slaves.

Here again, they were in fact guilty of what they were accusing Joseph of. Of the twelve brothers, Reuben, Simeon, Levi, Judah, Isaachar, and Zebulun were the sons of Jacob's first wife, Leah; Joseph and Benjamin were the sons of his second wife, Rachel; Dan and Naftali were the sons of Rachel's handmaiden, Bilhah; and Gad and Asher were the sons of Leah's handmaiden, Zilpah. The six sons of Leah taunted the four sons of the handmaidens as being slaves by birth, i.e., unworthy of being bonafide members of the holy family.

ויסוד נקרא כל, כולל כל המדות, | ויסוד נקרא כל כולל כל המדות

***Yesod* is called "everything," for it includes all the emotional attributes.**

In the verse, "Yours, O G-d, is the greatness, and the power, and the beauty, and the victory, and the

glory, for all that is in heaven and earth [is Yours],³ the first five nouns are the first five emotional attributes (greatness, *chesed*; power, *gevurah*; beauty, *tiferet*; victory, *netzach*; glory, *hod*), implying that the subsequent phrase (“all that is heaven and earth”) corresponds to the sixth attribute, *yesod*. Thus, this verse expresses explicitly the notion that *yesod* is the channel through which all the higher attributes coalesce and descend further, into *malchut*.

והשבו שהם ישלימו חסרונם ביניהם, ואז ויתנכלו | וחשבו שהם השלימו חסרונו ביניהן ואז ויתנכלו אותו
אותר, חשבו להיות בעלי האחזה שלו. | חשבו להיות בעלי האות שלו

They thought that they themselves could complete what would be lacking by excluding Joseph; that they could supply his attribute of brotherhood. They therefore plotted against him.

As we have seen, the dispute between Joseph and his brothers centered on the *sefirah* of *yesod*, the vessel of peace. Joseph felt that he was the guardian of *yesod*, that he was the long-term peace-maker, while his brothers felt that he was an obstacle to peace. They, of course, were wrong; peace is meaningful only if it is predicated on submission to G-d’s will. Otherwise—i.e., if there is any element of self-orientation or egocentricity in the so-called peace—it cannot be true peace and will fall apart sooner or later. This egocentricity will eventually surface, and as soon as it does, petty self-interests will outweigh the motivation for peacefulness. Thus, although the brothers were correct in their vision of peace as being crucial to the perpetuation of the Divine ideal, they were wrong in giving it precedence over the more fundamental issues of Divine service. Peace is a means, a vessel, not an end. Only when recognized as such can it be meaningful, and therefore endure.

ועוד שהם, עשרה להשלמות אור ישר, ובנימין המשלים | ועוד שהם י להשלמת אור ישר ובנימין להשלמת
אור חוזר. | אור חוזר

They further felt that the ten of them would complete the spiritual configuration necessary for eliciting the direct light, and Benjamin would complete what was necessary to return the reflected light.

Here, we find the sons of Leah including the sons of the handmaidens as their equals. The six of the former plus the four latter would form a unit of ten, reflecting the ten *sefirot*, and thus serve as the proper and fitting conduit of Divine beneficence into the world. Benjamin, the son of Rachel, whom Jacob loved most, would provide the means through which man’s service of love from below could arouse this flow of supernal beneficence.

וטעותם היה, כי דעת, אעפ”י שכולל כל המדות, הוא | וטעותם כי דעת אע”פ שהוא כולל כל המדות הוא
ג”כ מדה בפני עצמה. | מדה בפ”ע

Their mistake was that even though *yesod* includes the other attributes, it is nonetheless an attribute on its own as well.

It is therefore not enough, as we said, to simply impose artificial harmony on the other attributes; there must be the purity of intention (signified by the purity of sexual energy, the energy of *yesod*) as well.

ועוד, שזה טעות מפורסם, כי השבטים אינם דוגמת | ועוד שזה טעות מפורסם כי השבטים אינם דוגמת י”ס
י”ס, אלא י”ב גבולות, מה שיש במלכות סוד שנים | אלא י”ב גבולים דמ”ל שנים עשר בקר.
עשר בקר, כמ”ש במ”א.

3. 1 Chronicles 29:10.

Furthermore, it is well known that the tribes were not meant to reflect the ten *sefirot* but rather twelve extremities, which exist in *malchut* as the twelve cattle, as is explained elsewhere.

It was known in ancient times that a central prerequisite for establishing the people of the covenant, the family that would develop into the nation that would carry the Divine message to the rest of humanity, was a family of twelve sons, all of whom would be worthy of this mission. Thus, we see, for example, that Abraham and his brother Nachor both sought to expand their families to this number of sons by taking concubines. In fact, however, it was Jacob who was the first to actually father twelve sons who were all righteous, and thus he became the father of the Jewish people.

The reason why 12 is the magic number here is because while the number ten represents the perfection of the archetypal structure of the ten *sefirot* in the world of *Atzilut*, the number 12 represents the way these principles are projected into lower reality, i.e., the worlds subsequent to *Atzilut*. It is in these lower realities that time and space first begin to become real, as the dimensions within which consciousness operates in these worlds. *Atzilut*-consciousness transcends the limitations of time and space; not so consciousness from *Beriah* downwards.

Space is defined by three dimensions (*height, width, and length*), each of which extends in two opposite directions (up-down, north-south, east-west), giving six “extremities.” These six directions are manifestations of the six emotive attributes from *chesed* to *yesod*. Of course, these attributes exist in *Atzilut* as well, but the overwhelming consciousness of G-d that obtains in *Atzilut* precludes any development of these attributes into a context within which consciousness can be circumscribed. Only in the realms of lesser awareness of Divinity do these attributes assume the role of defining the limits of awareness.

These six directions can be envisioned as a six-sided cube. The number of lines used to draw such a cube is twelve. Thus, the number 12 represents the translation of Divine perfection into a Divinity that can be manifest in a lower reality. As such, this number represents as well the purpose of creation, i.e., of making the lower reality into a home for Divinity.

In Solomon’s Temple, the laver was situated on twelve statues of cattle. Cattle represent the animal soul, which is primarily emotion-oriented, as opposed to the Divine soul, which is primarily intellect-oriented.

Thus, here too, the brothers misunderstood their calling. They envisioned themselves as personifications of Divine perfection; they were shepherds, disassociated from society and the material world in general. Joseph, in contrast, personified *yesod*, the Divine perfection as it penetrates and succeeds finally in ruling even Egyptian society while staying true to its spiritual integrity.

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וַיֹּאמֶר יְהוּדָה לְתָמָר כְּלֹתוֹ שְׁבִי אִלְמָנָה בֵּית אָבִיךָ עַד יִגְדֹל שִׁלְחָה בְּנִי כִי אֶמָּר
כִּן יָמוּת גַּם הוּא כְּאֲחִיו וְתֵלֶךְ תָּמָר וְתֵשֵׁב בֵּית אָבִיהָ.

*So Judah said to his daughter-in-law Tamar, “Wait as a widow in your father’s house until my son Shelah grows up,” for he feared lest he also die as his brothers did. So Tamar went to live in her father’s house.*⁴

In the middle of *parashat VaYeishev*, the Torah digresses from the story of Joseph to tell the story

4. Genesis 38:11.

of Judah and Tamar. Tamar was Judah's daughter-in-law, married to his son Er. Er did not want pregnancy to damage Tamar's beauty, so he withdrew before completing intercourse and wasted his seed on the ground. After G-d punished Er for this by killing him, Judah's had his second son, Onan, marry Tamar in order to perpetuate Er's name. (This was in fulfillment of the commandment of levirate marriage [*yibum*].) Onan, knowing that the child of their union would not be considered his, also withdrew before completing intercourse, and G-d punished him also by killing him.

Judah evidently did not know why his sons had died. He had a third son, Shelah, but hesitated to have him marry Tamar, because he was afraid she was the cause of her husbands' deaths somehow or other, and that Shelah would meet the fate of his two older brothers. He therefore gave her an excuse for not having Shelah marry her.

ספר הליקוטים

ויאמר יהודה לתמר כלתו, רומז אל השכינה שהולכת עמנו בגלות, אחר שהרג כל הדורות הרעים שהיו ער ואונן.

Sefer HaLikutim

“So Judah said to his daughter-in-law Tamar....” Tamar is an allusion to the Shechinah, who accompanies us in exile after G-d killed of all the evil generations among us, who are alluded to by Er and Onan.

Some of the Jewish people who lived before the destruction of the Temple were guilty of very *heinous* sins. The sages state that the first Temple was destroyed because of the sins of idolatry, murder, and adultery, while the second Temple was destroyed because of the sins of baseless hatred and despisement of Torah study.

These wicked people were eliminated in the destructions. The remainder of the people were not guilty of these sins, and whatever sins they committed could be atoned for and recitified by the process of exile.

Even though G-d exiled the Jewish people, His Divine presence (the *Shechinah*) accompanies us, always available to us.

שבי אלמנה, ע"ש היתה כאלמנה. בית אביך, שצריך שתהיה כאלמנה בגלות.

“Wait as a widow....” This image also applies to the *Shechinah*, as it is written, **“O, how the populous city now dwells alone, the greatest amongst the nations has become like a widow.”**⁵ The Divine presence **has to be like a widow during the exile.**

This is opening of the Book of Lamentations, the prophet Jeremiah's dirge lamenting the destruction of Jerusalem. Jerusalem, the seat of the Temple, is seen as the Divine presence incarnate.

Exile is compared to widowhood since in exile, the Divine presence (the wife, in this allegory) must exist without her husband (G-d). The *Shechinah*, the *sefirah* of *malchut* of *Atzilut*, descends into the lower worlds in order to sustain them and is prevented from rejoining with *Z'eir Anpin* of *Atzilut* to renew her inspiration.

בית אביך, שהוא הקב"ה.

“...in your father's house....” This refers to the Holy One, blessed be He.

5. Lamentations 1:1.

ולא תבא עד יגדל שלה, שעדיין הוא קטן. ר"ל, עד שיתמלא מהיו"ד שהיא האור העליון, כמ"ש (עובדיה א' ב') הנה קטון נתתיך בגוים בזוי אתה מאד,

"...and wait until my son Shelah grows up," implying that he is still young. This means that she should wait until Shelah is filled with the letter *yud*, indicating the supernal light. This state is alluded to in the verse, "Behold, I have made you small amongst the nations; you are very despised."⁶

Thus, Shelah refers to the Jewish people in exile.

The *Shechinah* is destined to mate when Shelah attains his mature form, Shiloh. Shelah and Shiloh are spelled exactly the same, except that Shiloh possesses an additional *yud*.

Shelah: shin-lamed-hei; *Shiloh*: shin-yud-lamed-hei.

כי אז ישאר שלה בגלות, עד כי יבא שילה מלא, שהוא המשיח, והוא משה.

Shelah remains in exile "until Shiloh will come," filled with the *yud*. This refers to the Messiah, who will possess the soul of Moses.

On his deathbed, Jacob prophesied that "The scepter [of rulership] shall not depart from Judah, nor a lawgiver from amongst his descendents, until Shiloh is come, unto whom the nations shall gather."⁷ Shiloh, in this verse, is an appellation of the Messiah. Thus, Shelah here is the Jewish people, whose consummate leader and representative is the Messiah.

The sages state that Moses is the first and last redeemer. This means that his soul will in some way be present in the Messiah.

והטעם שגזר שתהיה אלמנה, כי אמר פן ימות גם הוא כאחיו, ר"ל, שתהיה אלמנה ולא יהיה לה זווג עד ביאת המשיח, שהוא שיגדל שלה:

The reason why G-d decreed that the *Shechinah* should be like a widow is "because He feared lest he die as did his brothers." Therefore, she would have to remain a widow, without a husband, until the Messiah comes, i.e., until Shelah grows up.

If the *Shechinah* would "wed" the Jewish people – and thus not be in exile – and they would be found unworthy of this union, they would have to die as did their brethren when the Temples stood. Therefore, G-d preferred that the *Shechinah* remain in exile. When living in the Temple's presence, the standards of behavior are higher, i.e., sinning is more sinful, more of an affront to the open manifestation of Divinity. In exile, the Jews could be rectified gradually and safely.

כי אמר פן ימות גם הוא כאחיו, הטעם, כי בכל דור ודור בא לעה"ז ניצוץ מהמשיח ברצון האל, אם הדור זכאי, ואם לאו הוא מת או הורגים אותו על קדושת השם, כאשר אירע לר' עקיבא בזמן בן כוזיבא, ואחרים רבים הנעלמים ממנו.

"...because He feared lest he die as did his brothers." This is because in every generation a spark of the Messiah comes into the world, in accordance with G-d's will. If the generation is worthy, he is revealed as the Messiah. If not, he dies or is killed as a martyr, as happened to Rabbi Akiva in the time of Ben Koziva, and in many other cases we do not even know about.

6. Obadiah 1:2.

7. Genesis 49:10.

Rabbi Akiva was killed as a martyr in the Hadrianic persecutions that came as a reaction to the revolt of Bar Kochba, whom the sages called deprecatively *Bar Koziva*, "the deceiving one."

אבל מוכרח שבכל דור ודור הוא בא, או לגאול את ישראל אם הם ראויים, או לזכות את הדור, או ללמדם תורה כשהדור הולך בחושך.

But come he must in every generation, either to redeem Israel if they are worthy, or to purify the generation, or to teach them the Torah if the generation is ignorant.

ולזה אמר פן ימות גם הוא, הבא בכל דור ודור, ולכן אל תזדווגי עמו, עד שיגדל ויבא ברצון האל לגאול את ישראל:

This is why Jacob said, "lest he also die," referring to the one spark of the Messiah that comes in every generation. "Do not marry him," he said, "until he matures. He will then come to redeem Israel by G-d's will."

The remainder of this excerpt describes how in the case of the prophet Habakkuk, we see also that G-d said that the time must be ripe for the Redemption to occur.

גם מצינו בחבקוק כי יש אומרים שבדורו היה ניצוץ מהמשיח, ואמר על משמתי אעמודה ואתיצבה על מצור ואצפה לראות מה ידבר בי ומה אשיב על תוכחתי וכו', ויענני ה' ויאמר כתוב חזון, ובאר על הלוחות למען ירוץ קורא בו כי עוד חזון למועד וכו'.

We also see this in the case of Habakkuk, who, according to some opinions, was the spark of the Messiah in his generation. He said, "I will stand on my watch, and set me upon the tower, and will watch to see what He will say to me, and what I shall answer when I am reproved. And G-d answered me, and said, 'Write the vision, and make it plain upon tablets, so that he who reads it may run. For the vision is still for an appointed time, and it speaks concerning the end, and does not lie; though it seems slow in coming, wait for it; because it will surely come, it will not come late.'"⁸

וקשה, אם השיב לו הקב"ה כתוב חזון ובאר על הלוחות למען ירוץ ר"ל, שלא יעכב עצמו מלהבינו, כמ"ש ברור שיכתוב אותו באר היטב, ואחר שאמר מה שיכתוב, אמר כי דברים סתומים, כי עוד חזון למועד, ויפח לקץ ולא יכזב אם יתמהמה חכה לו כי בא יבא ולא יאחר, ולא פירש אימתי, ולא חדש דבר ממה שאנחנו מחכים בכל דור ודור, שאפילו שיתמהמה אנו מחכים לו, כי בא יבא בודאי.

This seems self-contradictory. If G-d told him, "Write the vision, and make it plain upon tablets, so that he who reads it may run through it," meaning, so that whoever reads it will understand it immediately, it is obvious that he will write it plainly and clearly. But then, after G-d tells him what to write, He says that the matter is cryptic, and that "the vision is still for an appointed time, and it speaks concerning the end, and does not lie; though it seems slow, wait for it; because it will surely come, it will not come late," without saying when. This statement adds nothing to what we have been believing for all generations, i.e., that even if the Messiah tarries, we still await him, for "he will surely come."

8. Habakkuk 2:1-3.

אלא הענין הוא כך, כתוב הדברים כמ"ש דניאל ובאתי להבינך את אשר יקרה לעמך באחרית הימים, כי עוד חזון לימים,

The explanation, however is as follows. It is written in the book of Daniel: "Now I have come to make you understand what shall befall your people in the latter days; for the vision is for days yet to come."⁹

This verse follows the account of how Daniel witnessed frightening and incomprehensible allegories.

ר"ל, כל מקום שנאמר חזון הוא כמשל,

Thus, whenever the term "vision" is used, it refers to an allegory.

Therefore, when G-d told Habakkuk, "Write the *vision*," He was referring to an allegory, which is by nature a riddle.

ובאר על הלוחות, כלומר שנכתוב אותן, ולא יהיה כתיבה מפורשת, כי אם כ"כ סתום שירויך הקורא בו מצד ההבנה.

The expression "and make it plain upon tablets" simply means that Habakkuk should write it down clearly, not that it should be understood, for it is so obscure that the reader will run through it, not pondering its meaning, since its meaning is so obscure.

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זֵיֶסֶף הוֹרֵד מִצְרַיִם...

*Joseph was brought down to Egypt...*¹⁰

This was the beginning of the Egyptian exile, for because of this, Jacob's entire family eventually settled in Egypt, where they were later enslaved. The Egyptian exile is the prototype for all subsequent exiles and for all states of spiritual exile, so understanding its details is prerequisite to understanding the dynamic and flow of spiritual life.

שער הפסוקים

הנה צריכים אנו לבאר עתה דרושים רבים, נכללים בדרוש זה, כמו שתראה.

Sha'ar HaPesukim

We have to explain now a number of expositions that are included in this exposition, as you will see.

נודע, כי ז"א יש לו בתחלה בזמן קטנותו ג' מוחין, שהם ג' שמות של אלהים, דיודי"ן וההי"ן ואלפי"ן כנודע. וסימנם יה"א, יודי"ן, ההי"ן, אלפי"ן

It is known that initially, in its immature state, *Z'eir Anpin* possesses three facets of intelligence, expressed as three Names *Elokim*: spelled out with the letter *yud*, spelled out with the letter *hei*, and spelled out with the letter *alef*. These three

9. Daniel 10:14.

10. Genesis 39:1.

letters form the mnemonic acronym *yehei* (“may it be”).

The Name *Elokim* always signifies a contracted or constricted state of affairs relative to the Name *Havayah*. *Elokim* is spelled *alef-lamed-hei-yud-mem*. This may be further spelled out as follows:

Elokim spelled with the letter *alef*

<i>alef</i>	<i>alef</i>	1
	<i>lamed</i>	30
	<i>pei</i>	80
<i>lamed</i>	<i>lamed</i>	30
	<i>mem</i>	40
	<i>dalet</i>	4
<i>hei</i>	<i>hei</i>	5
	<i>alef</i>	1
<i>yud</i>	<i>yud</i>	10
	<i>vav</i>	6
	<i>dalet</i>	4
<i>mem</i>	<i>mem</i>	40
	<i>mem</i>	40
total		291

Elokim spelled with the letter *hei*

<i>alef</i>	<i>alef</i>	1
	<i>lamed</i>	30
	<i>pei</i>	80
<i>lamed</i>	<i>lamed</i>	30
	<i>mem</i>	40
	<i>dalet</i>	4
<i>hei</i>	<i>hei</i>	5
	<i>hei</i>	5
<i>yud</i>	<i>yud</i>	10
	<i>vav</i>	6
	<i>dalet</i>	4
<i>mem</i>	<i>mem</i>	40
	<i>mem</i>	40
total		295

Elokim spelled with the letter *yud*

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

Yehei: *yud-hei-alef*.

ואח"כ בזמן גדלותו, יש לו מוחין דהוי"ת. וכשנכנסים בו מוחין אלו דגדלות, הם מורידים ודוחין את המוחין דקטנות למטה, כמבואר במקומו אצלינו. ושם נתבאר, כי תחלת מקום ירידתם הוא בגרון דו"א:

Later, when *Z'eir Anpin* matures, its intelligence is expressed as Names *Havayah*. When these mature states of mentality enter its consciousness, they expel the immature intelligence and push it downward, as we have explained elsewhere. There we explained that the first place they descend to is *Z'eir Anpin's* throat.

והנה צריך לחקור, כי כל שאר איברי האדם נרמזים ב"ס, כי ג' מוחין שבו, הם ג"ר חב"ד. וז"ס תחתונות הם מהזרוע ימין ולמטה, בשעור קומת הגוף. אבל בחי הגרון, אין כנגדו בחי ה"ס.

Now, the following requires an explanation: All a person's other limbs correspond to one or another of the ten *sefirot*. The three aspects of his intelligence correspond to the first three *sefirot*: *chochmah*, *binah*, and *da'at*. The lower seven *sefirot* correspond to the parts of the body from the right arm and below, covering the whole length of the body. But there is no *sefirah* corresponding to the throat!

אבל הענין מובן עם הנזכר, כי הנה ג' מוחין דקטנות, כשנדחים ויורדים למטה, הם מתחילים לירד דרך הגרון.

The explanation of this phenomenon is understood from what we just said, namely, that when the three immature states of intelligence are expelled from the brain and descend, they descend first to the throat.

Rather than corresponding to a specific *sefirah*, the throat is just the repository of the initial state of the head.

ולהיותו אבר צר ודק, הם מתעכבים ומתקבצים ועומדים שם.

Since the throat is a narrow and thin organ, the immature mental states get stuck there.

ונודע, כי בגרון יש ג' מיני צנורות ומעברים, אשר חיות האדם תלוי בהם, הא', הוא הקנה. הב', הוא הושט. הג', הם הוורידין והמזרקים, שבהם מתפשט כל דם האדם, וכל חיותו כנודע, כמיש בגמרא הזהרו בורידין כר' יהודה, שאמר צריך שישחוט את הוורידין:

Now, it is known that three vital channels or pipelines pass through the throat: the trachea, the esophagus, and the jugular veins, through which all a person's blood and life-force passes, as is known, and as is stated in the Talmud:¹¹ "Take care with the jugular veins, in accordance with the opinion of Rabbi Yehudah, who said that the slaughterer must cut through the jugular veins."

Kosher slaughtering demands that these veins be severed, in order to effect instant death to the animal. If the slaughterer does not sever these veins together, the animal is considered to have been killed piecemeal, not ritually slaughtered, and is thus rendered unfit for Jewish consumption. We see, therefore, that in order to completely and instantly bring the animal from a state of life to death, these vital conduits must be severed.

והנה ג' צנורות אלו, נעשו מן הג' מוחין דקטנות שירדו שם. כי ממוח החכמה דקטנות, נעשה הקנה. ומן מוח בינה, נעשה הושט. ממוח הדעת, נעשו הוורידין.

These three channels are formed from the three aspects of immature intelligence that descend there. Specifically, the trachea is formed from the immature *chochmah*, the esophagus is formed from the immature *binah*, and the jugular veins are formed from the immature *da'at*.

והענין הוא, כי מוח חכמה הימנית, מתפשט בקנה, שהוא לצד ימין. וז"ס, מ"ש בס"ה בפרשת פינחס ברי"מ, כי ריאה שואבת כל מיני משקין. ולכאורה הוא תימא גדול, כי אם יכנס טיפת מים כל שהוא דרך הקנה, ימות האדם. וגם כי הרי בעינינו אנו רואים, כי סוף הקנה הוא מתפשט בריאה ובלב, ואין מקום מעבר בהם, לכשיצאו דרך שם המשקין הנכנסים בקנה.

To explain: The right lobe of the brain, the seat of *chochmah*, spreads through the trachea, which is on the right side of the throat. This is the significance of the statement in the *Zohar*¹² that the lung absorbs all types of moisture. This is a very curious statement, because we know that if even a drop of water enters the

11. *Berachot* 8b.

12. 3:218b, in *Ra'aya Mehemna*.

trachea, the person will die. We also see that the lower end of the trachea extends into the lungs and the heart, and there is no passageway there through which water that enters the upper trachea could exit elsewhere.

אבל הענין הוא, כי הושט הוא מעבר אכילה ושתיה וכל מיני משקין. והקנה, איננו משמש אלא לקול ודבור בלבד, כנזכר במ' ברכות. וכנזכר בפרשת פינחס עצמה. כי הקנה הוא מעין העה"ב, שאין בו לא אכילה ולא שתיה וכו'.

The meaning, rather, is that the *esophagus* carries food and drink and all types of moisture downward, while the trachea is used only for producing the voice and speech, as is mentioned in the Talmud¹³ and in the passage from the *Zohar* in question.¹⁴ In this respect, the trachea is similar to the World to Come, in which there is neither eating nor drinking, etc.

The air that enters the body via the trachea is used to produce sound. Presumably, the sages do not mean to say that the air entering the body via the trachea is not used for any other purpose, such as providing oxygen for the lungs, but merely that it is not used at all for carrying fluids.

אמנם בהיות המים והמשקים יורדים בצנור הושט, בהגיעם עד מקום הריאה, אז מכה האש והחום הגדול, היוצא מן להב הלב אל הריאה כנודע, אז הריאה שואבת דרך מחיצות הושט והריאה, את המשקין הדקים והזכים העוברים דרך שם, בדרך שאיבה ושאיפה בלבד, ונותנם אל הלב, כדי לקרר חומו הגדול. וכנודע, כי הושט דבוק עם הקנה והריאה, עד הגיעו למטה אל מקום האצטומכא.

Nonetheless, when the fluids and moisture descend through the esophagus and reach the location of the lungs, the intensity of the heat of the fire issuing from the flame of the heart toward the lungs, as is known, causes the lungs to absorb the distilled and pure liquids via the membranes of the esophagus and the lungs. The lungs then pass these liquids to the heart to cool off its intense heat. It is known that the esophagus is attached to the trachea and the lungs until it descends lower, to the location of the stomach.

So therefore the moisture in the esophagus can pass into the trachea via the membranes in their attached walls.

ולהיות כי הריאה שואבת המשקין והמים, שהם בחי' החסד, קו ימין, וכמ"ש בספר התקונין, כי היסוד של המים, שהיא ליחה הלבנה שבאדם, שרשו בריאה. ולכן מוח חכמה הימנית של הקטנות, נמשך תוך הקנה, היורד אל הריאה:

Since the lungs absorb the fluids and water, which are manifestations of *chesed*, the right side, as is stated in *Tikunei Zohar*—that the element of water, which is manifest in the person as the white fluids, originates in the lungs—the immature right lobe of the brain, the seat of *chochmah*, therefore extends through the trachea and descends into the lungs.

Water is associated with *chesed* because (1) life is dependent upon it and (2) it flows downward freely. The fact that the lung absorbs moisture means that it is associated with *chesed*, and since the trachea is attached directly to the lungs, it, too, is associated with the right side. Therefore, the right

13. *Berachot* 61a; *Zohar* 3:227b.

14. 3:232a, in *Ra'aya Mehemna*.

side of the intellect (*chochmah*) passes through it.

ומוח הבינה, נמשך דרך הושט שהוא בקו שמאל, אשר בו עוברים המאכלים. ונודע, כי כל המזון נמשך מן הגבורה, בסוד קשים מזונותיו של אדם כקריעת ים סוף, כנזכר בפרשת תרומה בס"ה:

The lobe of the brain of *binah* extends through the esophagus, which is on the left side, and through which the food passes. As is known, all forms of nourishment originate in *gevurah*, this being the mystical significance of the sages' statement that "providing sustenance for people is as hard for G-d as splitting the Sea of Reeds,"¹⁵ and as is mentioned in the *Zohar*.¹⁶

Since nourishment and sustenance is associated with difficulty and obstacles, it requires *gevurah* to overcome these.

ומוח הדעת האמצעי, נמשך דרך הוורידין, הממוצעת בין הקנה והוושט, והם עיקר חיות האדם. כי הדם שהוא נפש האדם, מתפשט בתוכם.

The middle stem of the brain, the seat of *da'at*, extends via the jugular veins, which are an intermediary between the trachea and the esophagus, and which transport the blood, the vehicle for the chief life-force of the person. For the blood, which is important because it carries the animating-soul (*nefesh*) of the person, passes through them.

In this view, just as trachea and esophagus carry air and nourishment from the upper part of the body to the lower, the jugular veins carry the "soul" from the head to the rest of the body. We are accustomed to think of life-giving blood as the oxygenated blood that travels through the arteries, while the blood that travels through the veins is the deoxygenated blood that has been used by the body and is merely in transit back to the heart to be replenished. Here, however, the imagery centers on the spiritual life-force from the soul, rather than the physical life-force from the oxygen, and we are to envision the blood leaving the head through the jugular veins as having been not only depleted of its oxygen but also "charged" or "vitalized" with the animation of the soul, which is manifest first in the intellect in the brain.

וכבר נתבאר אצלינו, בפסוק שופך דם האדם באדם דמו ישפך, איך היסוד של אימא, הנקרא אהי"ה בבחי' אחוריים שלו הפשוטים, העולים בגימטריא ד"ם, הם מתלבשים תוך אות הוא"ו דהוי"ה דמ"ה דאלפ"ן שבז"א, שהיא בת"ת שבו. ואת א' שבמלוי וא"ו, הוא סוד שם אהי"ה הנזכר.

We have previously explained, on the verse "Whoever sheds the blood of a person will have his blood shed by another person,"¹⁷ how the *yesod* of *Ima* is signified by the Name *Ekyeh*, and that the numerical value of the regressive iteration of this Name is the same as that of the word for "blood" (*dam*), 44, and that this iteration becomes vested in the letter *vav* of the Name *Havayah* of *Z'eir Anpin*—this being its *tiferet*—when this Name is spelled out to equal 45, i.e., with the letter *alef*. The letter *alef* used in spelling out the *vav* alludes to the Name *Ekyeh* vested in it.

The Name *Ekyeh* is associated with *Ima* — *binah* — as we have seen previously many times. The Name *Ekyeh* is spelled *Alef-hei-yud-hei*, and its regressive iteration is as follows:

15. *Pesachim* 118a.

16. 2:170a.

17. *Genesis*

1	<i>alef</i>	1
2	<i>alef</i>	1
	<i>hei</i>	5
3	<i>alef</i>	1
	<i>hei</i>	5
	<i>yud</i>	10
4	<i>alef</i>	1
	<i>hei</i>	5
	<i>yud</i>	10
	<i>hei</i>	5
		44

The numerical value of the word for “blood” is also 44: *dam*: *dalet-mem* = 4 + 40 = 44.

The 45-Name *Havayah* is:

<i>yud</i>	<i>yud-vav-dalet</i>	10 + 6 + 4	20
<i>hei</i>	<i>hei-alef</i>	5 + 1	6
<i>vav</i>	<i>vav-alef-vav</i>	6 + 1 + 6	13
<i>hei</i>	<i>hei-alef</i>	5 + 1	6
			45

This Name is associated with *Z'eir Anpin*, as we have seen previously. We see now that the *alef* used in spelling out the *vav* in this Name alludes to the presence of the Name *Ekyeh* (which begins with an *alef*) within it.

The blood is therefore the presence of the Name *Ekyeh*, signifying *binah*, in the *vav*, or the *midot*, of the individual. Relative to each other, the intellect is “dead” while the emotions are “alive”; an emotional person is likely to be described as an “animated” person more than an intellectual would. True, it is the presence of the *intellect* in the emotions that makes the latter alive, but pure intellect not vested in emotions is not manifest life.

והיא נקרא דם האדם, כי היסוד דאימא, הוא מלבוש הדעת הכולל חסדים וגבורות, המתפשטים דרך הוורידים הנזכר, בסוד עשרה דמים שבהם. כנזכר אצלינו בדרוש פסח ויציאת מצרים.

This presence of the Name *Ekyeh* in the Name *Havayah* is known as the person’s blood, for the *yesod* of *Ima* is the garment of *da’at*, which includes states of *chesed* and *gevurah* that descend via these veins in the form of ten types of blood, as we have mentioned in our exposition of *Pesach* and the Exodus from Egypt.¹⁸

There are five states of *chesed* and five of *gevurah* within *da’at*, as we have seen previously. These become manifest in the life-force carried by the blood as ten “types of blood,” or ten variations of life-force that animate the person.

והוא בסוד ובדעת חדרים ימלאו שהוא דם חיות האדם, המתפשט בכל גוף האדם, דרך הוורידים, הנקראים

18. *Sha’ar HaKavanot*, 1st exposition on *Pesach*.

חדרים קטנים.

This is the mystical meaning of the verse, “and the rooms will be filled with knowledge (*da'at*).”¹⁹ This refers to the blood, the life-force of a person, which extends throughout the entire body via the veins, which are called little rooms.

The veins are thus filled with the states of *chesed* and *gevurah* originating in *da'at*.

ונמצא, כי הדמים הנמשכים תוך הוורידים, הם מוח הדעת דקטנות, היורד שם בזמן הגדלות כנודע:

It follows that the blood found in the jugular veins is the immature brain-stem, the seat of immature *da'at*, as it descends there, i.e., to the throat during maturation, as is known.

והרי נתבאר היטב, ענין הגרון, וענין ג' הצנורות שבו איך הם מבחי' ג' מוחין דקטנות שירדו שם כנזכר. ולכן נקרא המקום הצר הזה גרון, שהוא בגימטריא ג' שמות אלהי"ם פשוטים שהם בקנה ובושט והוורידין, והגרון כולל שלשתם. כנו"ל בפרשת ויצא יעקב מבאר שבע וילך חרנה:

So we have now explained the throat and its three channels, and how the latter are formed from the three immature mentalities that descend there, as we have described. This is why this narrow part of the body is called the “throat” (*garon*), for the numerical value of this word is equal to three times the numerical value of the Name *Elokim* plus the *kolel*, which signify the trachea, the esophagus, and the jugular veins. The throat includes all three, as we have explained in our exposition of *parashat Vayetzei*.

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

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

3 x 86 = 258.

19. Proverbs 24:4.